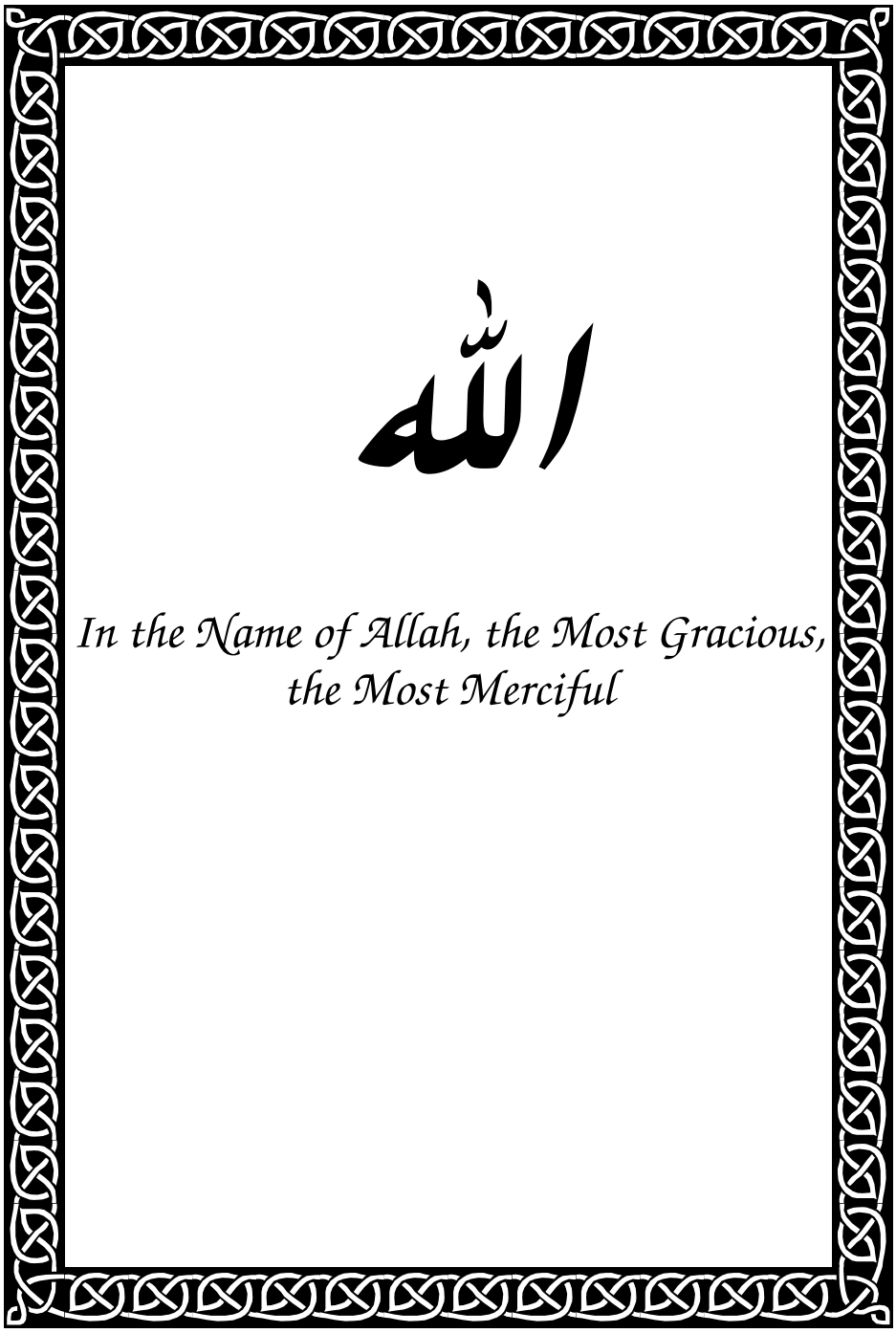
Auspices Of The Ultimate Victory Of Islam

Penned by

Doctor Yûsuf Al-Qaraḍâwy


اللّٰه
In the Name of Allah, the Most Gracious,
the Most Merciful

Dedication

Done for the Love of Allah, the Prophet Muhammad (may Allah bless him and grant him peace) and Islam. To Doctor Yûsuf Al-Qaradâwy we express our deep warm thanks, for reminding us of the Promise of Allah (pledged in the noble Qur'anic verse saying what means), "Our hosts, they verily would be the victors." (As-Sâffât, 37: 173), and Allah never breaks His Promise. We allowed ourselves to share your faith and hope, to translate them and convey your book of glad tidings to the entire world.

Almighty Allah says in His Noble Book what means: "They want to extinguish Allah's Light (with which Muhammad, may Allah bless him and grant him peace, has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it). It is He Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)." (At-Tawbah, 9: 32-33)

How truthful? A perfect depiction of the war waged against Islam: it is with mendacious disbelieving blasphemous tongues, which made their sole vocation is to condemn, blemish and distort all that is Islamic. But they are mere nothing.

Islam stands majestically superior attracting daily and hourly fair minds and hearts that respond to Islam, the religion of pure monotheistic nature, with which Allah has created mankind, that instinctively believe that there is no god but Allah. Innate nature if left pure unmarred by the disbelief, atheism, idolatry, polytheism and heathenism that Satan and his legions teach to mankind, would never accept to have, worship and submit to any beside the One Sole Mighty God, Who created everything and to Whom we shall all return.

Islam, the message of the Prophet Muhammad (may Allah bless him and grant him peace) who was only sent as a mercy to the worlds; sent to perfect noble manners, Muhammad (may Allah bless him and grant him peace) the greatest light that ever shone on humanity. On the day of his birth the strongholds of injustice and disbelief were shaken all over the world. To learn that the truth whose Prophet was born on that day would knock down the strongholds of injustice and disbelief in the whole world. And the Law that this Noble Messenger is sent with, if followed truthfully and out of sincere faith, would leave no trace of injustice on the earth.

Almighty Allah says in His Noble Book what means: 'Verily We: It is We Who have sent down the Dhikr (i.e. the Noble Qur'an) and surely, We will guard it (from corruption),' (Al-Hijr, 15: 9) No human will ever be able to move, change, replace or conceal anything in the Noble Qur'an…the doctrine of the Messenger of Allah (may Allah bless him and grant him peace). A doctrine mightily guarded by the

Power of Allah, The Most Exalted and Ever-Majestic, and what Allah guards is never within reach of humans.

"And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss." (17. Al-Isrâ', 17: 82) Yes, they will only suffer further loss, perdition and damnation, for the dark blind devilish souls are fighting The Almighty Himself. Fighting Hijab (veil) that simply tells that women in Islam are far superior, far precious and honorable. But no, they want unchastity and the ways of Satan to reign supreme. Setting themselves as gods and changing the Law of Heaven.

The dark souls are fighting Islam, the honorable Prophet Muhammad (may Allah bless him and grant him peace), the Noble Qur'an, the Sunnah, the Hajj, the Jihad, the Hijâb, the Azân, Imams, Islamic preachers, Islamic figures, Islamic teachings, Islamic Law, Islamic culture…. and of course Muslims, one and all, while saluting sodomoy, adultery, open prostitution, pornography, drinking alcohol and impiety, which they regard as the privileges of a free society.

But Muslim World must stand firm summoning within heart the hadith saying "The like of Muslims, as regards their mutual love and sympathy, is that of the one body, if any of its organs complains the whole body calls upon one another sharing with it sleeplessness and fever." We Muslim World are to stand as one body, we are to take to bosom Islam and we are to grow as plants around your roots, we are to live in the sunshine of your guiding light

and bountiful evergreen shadow, we are to show ourselves worthy of being Muslims by words and deeds, and to our most dear Islam we say, 'Yes Islam, Ultimate Victory is surely yours. If we will not be there to eye witness it, allow us to water its tree with our blood and erect the edifice of your glory by our martyred bodies.'

Table of Contents

Prelude ..... **i**

Auspices of the Ultimate Victory of Islam **1**

Auspices From The Glorious Qur'an **3**
Stories of the Prophets: the Blessed End of the Believers and the Bleak End of the Liars 13
The Promise of Allah to Grant Victory to the Believers and to Save and Defend Them 17
The Promise of Allah to Frustrate the Plots of the Disbelievers 20
Surely, Allah Will Bring People Whom He Loves 25
We Will Show Them Our Signs 28

Auspices From The Muhammadan Sunnah **30**
1. Prevalence of Islam Worldwide 32
2. The Return of Islam to Europe and the Conquest of Rome 34
3. Expansion of the Islamic Empire throughout East and West 37
4. Luxury, Security, and Abundance of Wealth 38
5. Return of the Caliphate Strongly Abiding by the Prophetic Doctrine 40
6. Defeating the Jews 41
7. The Persistence of the Victorious Party 43
8. The Emergence of Rejuvenators in Each Century 44
9. The Descent of Al-Messiah: 45
10. The Emergence of Al-Mahdy 47

Auspices From History **48**
Two Great Facts from History 49
Bestowal of Victory When Direly Needed 49
Strength of the Nation in Hardships 59
During the Wars Waged Against Apostasy 60
The Crusades 62
The Tatars Wars 64
Liberation Wars during the Modern Age 66

Auspices From The Actual Time 67
The Diseases of the Actual Time and its Blights: 67
The Sick Current State Can Never Persist 73
Yesterday Versus Today 73
Continuance of the Revival and Renaissance Movement 80
The Islamic Arousal and its Influence on the Life of Muslims 82
The Islamic Current is Stronger and Tips the Scale 84
The Power the Nation Possesses 87
1. Manpower 87
2. Material and Economic Power 88
3. Spiritual Power 89
The West Warns Against the Power Treasured in Islam and its Nation 92
The Hardships of the Preachers 96

Auspices From The Divine Laws 99
Ups and Downs 100
The Law of Change 104

A Necessary Pause 108
Warning against Two Things 110
Hassan Al-Bannâ and Hope 111
A Social Philosophical View 114
A Historical view 114
Is There Another Way? 115
Auspices Incite to Exert More Effort 117

Light Shed on Misconceived Hadiths 127
1.The Hadith: "Islam Started a Stranger" 127
Auspices from the Noble Qur'an about the Emergence of Islam Anew 147
2. The Hadith: "No time will come upon you but the one following it is eviler than it" 149
Is Each Time Eviler that the One Preceding It? 151
3.The Hadith: "The best of generations is my generation then those following them" 158
Continuance of Goodness in the Rest of the Generations of the Nation 164
Constant Laws and Rules 167

Transliteration System.....171

Prelude

All praises and thanks be to Allah by Whose Grace righteous deeds are perfected and may the Blessings and Peace of Allah be ever bestowed upon Muhammad, the tutor of righteousness to mankind, its guide to the right path and the leader of creation to truth; our master and Imam, our role model and our beloved one and upon his family, his Companions and those who sincerely follow them till the Day of Recompense.

Now then…

This thesis discusses (The Auspices of the Ultimate Victory of Islam), and I believe that discussing such an issue is necessary – especially nowadays – for more than one reason:

1. It is necessary because generally we are ordered to inspire hope, not to arouse aversion, just as we are ordered to ease matters, and not render them difficult. When the Prophet Muhammad (may Allah bless him and grant him peace) sent Mu`âdh bin Jabal and Abu Mûsâ Al-Ash`ary (may Allah be pleased with them) to Yemen, he enjoined them with the following comprehensive and concise piece of advice (saying): "*Ease (religious) matters and do not render them difficult, give glad tidings and do not cause aversion (towards Islam), and be in accord.*" Moreover, his companion and servant, Anas bin Mâlik (may Allah be pleased with him) narrated that he

instructed the entire nation with the same words he gave to Mu`âdh and Abu Mûsâ (may Allah be pleased with them), saying: "*Ease (religious)*

matters and do not render them difficult, and give glad tidings and do not cause aversion (towards Islam)."

I thank Allah that this is the course that He has guided me to adopting when issuing Fatwa and propagating Islam. For in the domain of Fatwa, I adhered to the precept that religious matters should be facilitated rather than made difficult. Whereas, in the domain of propagating Islam, I endeavored to inspire hope, and avoided causing disheartenment, verily to Allah is owed all thanksgiving and gratitude.

2. It is also necessary because Muslims generally, and those dedicated to the service of Islam specifically, are currently living through a critical period in their history; this period is overcome by the begetters of despair and feelings of frustration. When souls surrender to such feelings, they kill in them the strength of will, benumb the fixity of purpose, and destruct ambition. Indeed, such values are what motivate the willpower to act and strive hard.

The instigators of such somber feelings are the successive blows that are aimed – viciously and cunningly – by the enemies of Islam – at the Islamic arousal and the Islamic movement, while harboring a design upon Islam; namely, to extinguish its light, abort its progress and deaden its wakefulness. In pursuit of this end, they resorted to some

Muslim rulers, within whom they inspired the fear of such an arousal, incited them against the devotees and ordered them to suppress the call to Islam. Regretfully, they won those rulers who fear that the victory of Islam may deprive them of fulfilling their desires, dispossess them of their illegitimate gains and arouse the people against them to indict them for their crimes.

3. It is also necessary because the forces hostile to Islam intend to declare – in fact, have already declared – a psychological war against the Muslims to make them lose hope for a better tomorrow and faith in a brighter future. Furious campaigns have flared, motivated by fevered hearts, led by hired pens and subjugated spokesmen that condemn, blemish and distort all that is Islamic, accusing the preachers of Islam and the offspring of the Islamic arousal of extremism and violence sometimes, terrorism at other times, and fundamentalism time and again. Detractors named the movement for an integrated Islam "Political Islam" because it called for beliefs to be in league with the shari`ah (Islamic Law), and religion to be in league with the state. In fact, true Islam is essentially political.

Therefore, we have to resist such antagonistic campaigns with a counter weapon, that is by spreading the hope for the ultimate victory of Islam, reviving faith in its future, and saturating the souls of the future generation with such a ray that dispels the darkness of despair and the fogs of frustration.

4. Furthermore, it is necessary because there is a misconception concerning the End of Time, or in other words, the future of the nation, that is circulated among many pious servants, which has lead to a feeling that it is a future nearly dark, if not pitch-dark. This misconception is based upon a prevalent misunderstanding of some hadiths that were mentioned in the context of discussing seditions, warfare and the portents of the Last Hour, but such conceptions are flawed.

Therefore, we have to clarify the reality of the Auspices, that elude many, based on: the Noble Qur'an, the sanctified Sunnah, the great rich history, the present state of affairs, and the firmly established Laws of Allah for which you will find no substitute, nor will you find aught of power to change.
Every preacher of Islam must be certain of the Promise of Allah, The Most Exalted, and must be full of hope with respect to the future of His last celestial Message (Islam) to mankind, and His eternal religious Call. Dismissing despair, which is inherent to disbelief, and despondency, which is a sign of going astray.

Furthermore, we all have witnessed the martyr Hassan Al-Bannâ, in whose heart the gleam of hope never died down even during the hardest times. Indeed, endless were the articles he wrote that revived hope and inspired faith, and ever and again did he state that the realities of today were the dreams of yesterday, and the dreams of today would be the realities of tomorrow!

The martyr Sayyid Qutb also wrote down his book entitled (The Future Belongs To This Religion (Islam)), and all sincere preachers should follow his example.

So let us hope for the best, and wish for the best:

يقول الله تعالى في كتابه العزيز:

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ {93} (النمل: 93)

Almighty Allah says in his Noble Book what means:

"And say ((O Muhammad) to these polytheists and pagans etc.): 'All the praises and thanks be to Allah. He will show you His Ayât (signs, in yourselves, and in the universe or punishments, etc.), and you shall recognize them. And your Lord is not unaware of what you do.'" (An-Naml, 27: 93)

Doha, Shawwal 1416 A.H.

March 1996 A.D.

The servant ever in need of The Most Exalted

Yûsuf Al-Qaradâwy

Auspices of the Ultimate Victory of Islam

Many Muslim preachers discuss the End of Time and the hadiths of seditions, warfare and the portents of the Last Hour in a way that suggests, in brief, that disbelief is growing stronger and Islam is abating; that evil is triumphing and goodness is being defeated; that vicious people are the victorious, whereas virtuous people and the advocators of righteousness are vanquished.

Which means that there is no hope for a change or faith in setting things aright. That we are moving from bad to worse, and from worse to the worst, for no day elapses but its morrow is still eviler, until the Last Hour befalls.

Undoubtedly, this is a grave mistake that arises from a misconception of what is stated in some partial text passages combined with an omission of many conclusive crystal-clear auspices that the future belongs to Islam and Allah will surely make that religion superior over all other religions, however deeply averse disbelievers are to it.

Therefore, we must discuss these (Auspices) and spread them amongst the Muslims, in order to inspire hope that motivates willpower and defeat despair that kills souls.

Thanks to Allah these auspices are many. Some of them are quoted from the Noble Qur'an and the Muhammadan Sunnah, while others are derived from

history, the actual time and the Laws of Allah in His Creation.

We shall discuss each of these auspices in the next pages as Allah may bestow.

Auspices From The Glorious Qur'an

The Glorious Qur'ân heralds the first of these auspices: the Promise Allah, Blessed and Exalted be He, made to his believing servants; His Promise to grant victory to Islam and perfect its light however deeply hostile the disbelievers are to it, and cause it to prevail over all other religions however deeply hostile the infidels are to it.

In the context of discussing the enemies of Islam from the infidels and the people of the Scripture (Jews and Christians) who have distorted their religion and have taken their rabbis and their monks to be their lords in derogation of Allah, and those who devour people's wealth wrongfully (bribery, etc.) and those who debar men from the Path of Allah, we recite from Surat At-Tawbah, the noble Qur'anic verse in which The Most Exalted says:

يقول الله تعالى في كتابه العزيز:

يُرِيدُونَ أن يُطْفِؤُواْ نُورَ اللّهِ بِأفْوَاهِهِمْ وَيَأْبَى اللّهُ إِلاَّ أن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ {32} هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {33} (التوبة: 32، 33)

The noble Qur'anic verses say what means:

"They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad, may

Allah bless him and grant him peace, has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the *Kâfirûn* (disbelievers) hate (it). It is He Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islam), to make it superior over all religions even though the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)." (At-Tawbah, 9: 32-33)

Regarding the interpretation of these two noble Qur'anic verses, the Muslim legal scholar Ibn Kathîr said:

(Almighty Allah says what means that those disbelievers from amongst the infidels and the people of the Scripture (Jews and Christians) want to **{Extinguish Allah's Light} (At-Tawbah, 9:32)**. The Light is the guidance and the religion of truth (Islam) with which the Messenger of Allah (may Allah bless him and grant him peace) has been sent. Certainly, what the Messenger of Allah (may Allah bless him and grant him peace) has been sent with should be perfected and made superior. Therefore, in opposition to what the disbelievers crave and desire, Allah, The Most Exalted, says (what means): **{But Allah will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it)} (At-Tawbah, 9: 32)**. And a disbeliever is he who veils and bedims a thing. Then Almighty Allah says (what means): **{It is He Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islam)} (At-Tawbah, 9: 33)**. The guidance: is the truthful message, the genuine faith and the useful knowledge

Muhammad (may Allah bless him and grant him peace) has been sent with, whereas the religion of truth: is the righteous good and beneficial deeds in the life of this world and the Hereafter. **{To make it superior over all religions} (At-Tawbah, 9: 33)**, means to make it prevail over all other religions, as established in *As-Sahîh* (The Authenticated Reference of Imam Al-Bukhâry) that the Messenger of Allah (may Allah bless him and grant him peace) said, *"Verily, Allah has folded the earth (i.e. has drawn together the ends of the entire earth) for me, its eastern and western parts, and the dominion of my nation will reach as far as what has been folded to me from it."*[1]

Furthermore, Imam Ahmad recorded in his *Musnad* the hadith reported by Mas`ûd bin Qabîsah, or Qabîsah bin Mas`ûd, who said, *"That district of Muhârib offered the Subah (Morning) Prayer, so after performing it a youth amongst them said that he heard the Messenger of Allah (may Allah bless him and grant him peace) saying: Verily, the eastern and western parts of the earth will be conquered to you, and indeed their collectors of alms will be cast in Hellfire except for the one who fears Allah and fulfills the trust."*[2] Imam Ahmad also recorded that Tamîm Ad-Dârmy (may Allah be pleased with him) said, *"I have noticed it among the members of my household; those who embraced Islam were blessed with goodness, honor and superiority and those who were disbelievers amongst*

[1] Reported by Muslim in the book of *Al-Fitan wa Ashrât As-Sâ'ah* (Turmoil And The Portents of The Last Hour), hadith no. 19; also Abu Dâwûd (4252).

[2] Reported by Imam Ahmad in *Al-Musnad* (5/366) and we have omitted the chain of transmission for brevity.

them suffered disgrace, inferiority and (paying) Jîzyah (head tax imposed by Islam on all non-Muslims living under the protection of an Islamic government).'"[3]

It is also recorded in the *Musand* that `Ady bin Hâtim (may Allah be pleased with him) said, *"I entered unto the Messenger of Allah (may Allah bless him and grant him peace) whereupon he said, `O `Ady! Embrace Islam to be safe (from the Punishment of Allah).' So I said, `I profess a religion.' He (the Prophet, may Allah bless him and grant him peace) replied, `I know your religion more than you do.' Then he (the Prophet, may Allah bless him and grant him peace) said, `I know what keeps you from (embracing) Islam. You say: No doubt, those who followed him are the weak and the helpless, and the Arabs have already rejected them. Do you know the Hîrah (a kingdom on the outskirts of Iraq)?' I said, `I have not seen it but I have heard about it.' He (the Prophet, may Allah bless him and grant him peace) said, `By the One in Whose Hand my soul is, Allah will perfect this matter until a traveling woman will set out from the Hîrah (kingdom) to circumambulate the House (the Ka`bah) without the protection of anyone and the treasures of khosrau shall be conquered.' I said, `khosrau?' He (the Prophet, may Allah bless him and grant him peace) replied, `Yes, khosrau, and money will be liberally given until none will accept it.'"* `Ady said, *"(And it did happen), for here is the traveling woman sets out from the Hîrah (kingdom) and circumambulates the House (the Ka`bah) without the protection of anyone, and I was among those who conquered the treasures of khosrau. By the One in Whose*

[3] *Al-Musnad*: (4/103).

Hand my soul is, the third shall be fulfilled because the Messenger of Allah (may Allah bless him and grant him peace) has uttered it."[4]

Muslim recorded with the same chain of transmission that `Â'ishah (may Allah be pleased with her) said, *"I heard the Messenger of Allah (may Allah bless him and grant him peace) saying, 'Night and day will not go away before Al-Lât and Al-'Uzzâ (two idols of the pagan Arabs) are worshipped (once again). So I said, 'O Messenger of Allah! I thought that when Allah, The Exalted and Ever-Majestic, revealed (the noble Qur'anic verse saying what means):* **{It is He Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islam)} (At-Tawbah, 9: 33)***, that this was over. He said, 'Indeed, of this will occur what Allah, The Exalted and Ever-Majestic, has willed, then Allah will send a pleasant wind and every one having the weight of a mustard seed of faith in his heart will die, and there will only survive those in whom there is no goodness, so they will revert to the religion of their forefathers.'"*[5])

This meaning recurred in Surat Al-Saff wherein The Most Exalted says:

يقول الله تعالى في كتابه العزيز:

---

[4] Reported by Imam Ahmad in *Al-Musnad* (4\257).

[5] Reported by Muslim in the book of *Al-Fitan wa Ashrât As-Sâ'ah* (Turmoil and the Portents of the Last Hour), hadith no. (72).

يُرِيدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ {8} هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {9} (الصف: 8، 9)

The noble Qur'anic verses say what means:

"They intend to put out the Light of Allah (i.e. the religion of Islam, this Qur'ân, and Prophet Muhammad, may Allah bless him and grant him peace) with their mouths. But Allah will complete His Light even though the disbelievers hate (it). He it is Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad, may Allah bless him and grant him peace) hate (it)." (As-Saff, 61: 8-9).

Also in Surat Al-Fath, the Qur'anic verse in which The Most Exalted says:

يقول الله تعالى في كتابه العزيز:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا {28} (الفتح: 28)

The noble Qur'anic verse says what means:

"He it is Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness." (Al-Fath, 48: 28)

Among the Qur'anic auspices is the noble verse in which The Most Exalted says:

يقول الله تعالى في كتابه العزيز:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ {55} (النور: 55)

The noble Qur'anic verse says what means:

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn* (rebellious, disobedient to Allah)." (An-Nûr, 24: 55)

Ibn Kathîr said, "This is the Promise made by Allah, The Most Exalted, to His Messenger, may the Blessings and Peace of Allah be ever bestowed upon him, that He will make his nation the successors on earth; in other words, the Imams of people and their rulers. Through them countries will prosper and the servants of Allah will obey them. Allah will surely convert their fear to safety and grant them authority, and indeed The Most Blessed and

Exalted has fulfilled the promise, and to Him is owed all praises and thanks. For the Messenger of Allah (may Allah bless him and grant him peace) did not die before Allah granted him victory and he conquered Mecca, Khaibar, Al-Bahrain and the rest of the Arabian Peninsula, as well as the entire Yemeni land. He also collected Jîzyah (head tax imposed by Islam on all non-Muslims living under the protection of an Islamic government) from the magus of Hajar (an ancient territory of contemporary Bahrain or Yemen) and from some parts of Shâm (The countries of the Levant, they include: Palestine, Lebanon, Syria and Jordan). He was offered gifts by Heraclius, the king of the Romans; Al-Muqawqis, the governor of Egypt and Alexandria; the kings of Oman; Negus, the king of Abyssinians, who acceded to the throne after Ashamah, may Allah be merciful and generous to him.

After the Messenger of Allah (may Allah bless him and grant him peace) died and Allah chose for him the endless honor and glory He possesses, his successor, Abu Bakr As-Sadîq (surnamed the trustful), may Allah be pleased with him, shouldered the responsibility. He pieced together matters rendered frail after the death of the Prophet Muhammad (may Allah bless him and grant him peace) and he mastered the Arabian Peninsula, the cradle of Islam. He dispatched the armies of Islam, under the leadership of Khâlid bin Al-Walîd (may Allah be pleased with him), to Persia and they conquered part of it. He dispatched another army under the leadership of Abu `Ubaidah (may Allah be pleased with him) and the chiefs who accompanied him to the territory of Shâm (The countries of the Levant, they include: Palestine, Lebanon, Syria and Jordan), and a third army under the leadership

of `Amr bin Al-`Âs (may Allah be pleased with him) to the homeland of Egypt. During his lifetime, Allah granted victory to the army dispatched to Shâm and it conquered Busrâ, Damascus and their provinces in Hawrân, and the countries adherent to them.

Then Allah, The Exalted and Ever-Majestic, made his soul rest in peace and He chose for him the endless honor and glory He possesses. But Allah blessed the Muslims by inspiring As-Sidîq (the trustful) to appoint `Umar, Al-Fârûq (the one who distinguishes truth from falsehood), may Allah be pleased with him, who shouldered the responsibility perfectly. Indeed, aside from the Prophets, the heavens have not bestowed his peer in the powerfulness of his biography and the uprightness of his justice. During his lifetime the conquest of the entire countries of Shâm was completed, as well as the homeland of Egypt to its furthest parts and the majority of the Persian territory. He defeated Khosrau and bitterly disgraced him and he was forced to retreat to the furthest of his kingdom. He also defeated Caesar and dethroned him from the dominion of Shâm. Then, he (`Umar) descended to Constantinople and spent their riches in the Cause of Allah as foretold and promised by the Messenger of Allah, may his Lord bestow His Perfect Peace and highest Blessings upon him.

By time of the Ottoman Empire – the state of `Uthmân bin `Affân (may Allah be pleased with him) – the Islamic kingdoms spread to the furthest of the eastern and western parts of the earth. Thus, from Maghreb to the furthest reaches of China was conquered, khosrau was killed and his kingship was totally effaced. Moreover, Iraq,

Khurasan and Ahwaz were conquered and tribute was levied from the eastern and western parts to be presented before the Emir of the believers, `Uthmân bin `Affân (may Allah be pleased with him). All these blessings were bestowed by virtue of his reciting and studying the noble Qur'an and gathering the nation to compile it. Therefore, the promise was fulfilled as foretells the hadith recorded in *As-Sahîh* (the Authenticated Reference of Imam Al-Bukhrây), in which the Messenger of Allah (may Allah bless him and grant him peace) said: "*Verily, Allah has folded the earth (i.e. has drawn together the ends of the entire earth) for me, and I saw its eastern and western parts, and the dominion of my nation will reach as far as what has been folded to me from it.*" And here we are living the Promise of Almighty Allah and His Messenger (may Allah bless him and grant him peace). Verily, Allah and His Messenger have uttered the truth. We beg Allah to inspire in us utmost belief in Him and His Messenger and help us celebrate His praises in the way that makes Him pleased with us."

Such a Divine Promise to the believers is everlasting and eternal, and the victory and empowerment that were achieved during the lifetime of the Rightly-Guided Caliphs (Al-Khulafâ-ur-Râshidûn), can be fulfilled to their successors, because the Word of Allah is steadfast. Allah, The Most Exalted, says:

يقول الله تعالى في كتابه العزيز:

وَكَانَ وَعْدُ رَبِّي حَقًّا {98} (الكهف: 98)

The noble Qur'anic verse says what means:

"And the Promise of my Lord is ever true." (Al-Kahf, 18: 98)

But the Promise of Allah is conditioned by faith, the performance of righteous good deeds and the worship of Allah Alone, without associating any partners with Him. Allah, The Most Exalted, says:

يقول الله تعالى في كتابه العزيز:

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا (النور: 55)

The noble Qur'anic verse says what means:

"(Provided) they (believers) worship Me and do not associate anything (in worship) with Me." (An-Nûr, 24: 55)

Stories of the Prophets: the Blessed End of the Believers and the Bleak End of the Liars

Among the Qur'anic auspices are the stories the Noble Qur'an narrates to us about the Prophets and believers against their infidel opponents. How they all ended blessedly in favor of the Messenger of Allah (may Allah bless him and grant him peace) and those who believed with him, whereas those who mutinied against Allah and belied the Messengers were destined for perdition and destruction.

Amongst them is the story of Mûsâ (Moses, peace be upon him) and his people versus Fir`awn (Pharaoh) and his chiefs, which illustrates how Allah, through Mûsâ, wrought

a complete change in the condition of the Children of Israel and drowned Fir`awn and his hosts. Thus, Allah fulfilled His Will of empowering the weak and destroying the empire of the despotic tyrants.

Recite the following noble Qur'anic verses from Surat Al-Qasas:

يقول الله تعالى في كتابه العزيز:

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ {4} وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {5} وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ{6} (القصص: 4-6)

The noble Qur'anic verses say what means:

"Verily, Fir'awn (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidûn (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.). And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir'awn (Pharaoh) and Hâmân and their hosts receive from them that which they feared." (Al-Qasas, 28: 4-6)

Thus, the Supreme Ordainer derided Fir`awn (Pharaoh), as well as his chiefs and his hosts. As Fir`awn used to kill the

sons of Banu Israel so that none of them would emerge and doom his sovereignty to perish. But behold! The destined child entered the palace of Fir`awn by Fir`awn's own will, and grew up and blossomed therein within his earshot and eyeshot, while he knew it not. The Most Exalted says:

يقول الله تعالى في كتابه العزيز:

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ {8} (القصص: 8)

The noble Qur'anic verse says what means:

"Then the household of Fir'awn (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'awn (Pharaoh), Hâmân and their hosts were sinners." (Al-Qa<u>s</u>a<u>s</u>, 28: 8)

The Noble Qur'an narrates the story of Mûsâ and Fir`awn in detail. Allah sent Mûsâ, accompanied with his brother Hârûn (Aaron, peace be upon him), as a Messenger to Fir`awn and his people. It was both a meeting and a challenge that ended in the defeat of Fir`awn at the hands of his own magicians, who fell down prostrating themselves, uttering (the following noble Qur'anic verses that mean):

يقول الله تعالى في كتابه العزيز:

قَالُواْ آمَنَّا بِرَبِّ الْعَالَمِينَ {121} رَبِّ مُوسَى وَهَارُونَ {122} (الأعراف: 121-122)

"They said: 'We believe in the Lord of the 'Alamîn (mankind, jinn and all that exists). The Lord of Mûsâ (Moses) and Hârûn (Aaron).'" (Al-A'râf, 7: 121-122)

Fir`awn was driven wildly mad, threatening and menacing, and aflame with rage. So, Allah inspired Mûsâ, saying (the Qur'anic verses that mean):

يقول الله تعالى في كتابه العزيز:

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ {52} فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ {53} إِنَّ هَؤُلَاء لَشِرْذِمَةٌ قَلِيلُونَ {54} وَإِنَّهُمْ لَنَا لَغَائِظُونَ {55} وَإِنَّا لَجَمِيعٌ حَاذِرُونَ{56} فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ {57} وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ {58} كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ {59} (الشعراء: 52-59)

'"Take away My slaves by night, verily, you will be pursued.' Then Fir'awn (Pharaoh) sent callers to (all) the cities. (Saying): 'Verily! These indeed are but a small band. And verily, they have done what has enraged us; but we are host all assembled, amply fore-warned.' So, We expelled them from gardens and springs, treasures, and every kind of honourable place. Thus (We turned them (Pharaoh's people) out) and We caused the Children of Israel to inherit them." (Ash-Shu'arâ', 26: 52-59)

The Promise of Allah to Grant Victory to the Believers and to Save and Defend Them

Also among the Qur'anic auspices is the Promise of Allah to always grant the believers victory, safety, protection, guardianship and companionship.

Recite the noble Qur'anic verses in which Almighty Allah says (what means):

يقول الله تعالى في كتابه العزيز:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ {47} (الروم: 47)

"To help believers is incumbent upon Us." (Ar-Rûm, 30: 47)

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُواْ كَذَلِكَ حَقًّا عَلَيْنَا نُنجِ الْمُؤْمِنِينَ {103} (يونس: 103)

"Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers." (Yûnus, 10: 103)

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا (الحج: 38)

"Truly, Allah defends those who believe." (Al-Hajj, 22: 38)

اللّهُ وَلِيُّ الَّذِينَ آمَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّوُر (البقرة: 257)

"Allah is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light." (Al-Baqarah, 2: 257)

وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللّهَ مَعَ الْمُؤْمِنِينَ {19} (الأنفال: 19)

"And your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers." (Al-Anfâl, 8: 19)

Divine Patronage is definite when hardships and calamities befall the believers; when they suffer shortage in money, bodily sickness and agitation of souls. At that time victory for the believers is nigh at hand.

يقول الله تعالى في كتابه العزيز:

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَاء وَالضَّرَّاء وَزُلْزِلُواْ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُواْ مَعَهُ مَتَى نَصْرُ اللّهِ أَلا إِنَّ نَصْرَ اللّهِ قَرِيبٌ {214} (البقرة: 214)

Almighty Allah says in His Noble Book what means:

"Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, 'When (will come) the Help of Allah?' Yes! Certainly, the Help of Allah is near!" (Al-Baqarah, 2: 214)

The Messenger of Allah (may Allah bless him and grant him peace) and the believers wondered when the Victory of Allah would come. Impatient for victory and man is ever hasty. Thereupon, Allah assured them with this conclusive Statement by which He ended verse 214 of Surah Al-Baqarah (saying what means), **'Yes! Certainly, the Help of Allah is near!"** Indeed, Allah is never to be

hastened by our impatience. Verily, everything with Him is in due proportion and has an appointed time that can neither be delayed nor advanced.

Allah, The Most Exalted, says in the Qur'anic verse before the last from Surat Yûsuf:

يقول الله تعالى في كتابه العزيز:

حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّواْ أَنَّهُمْ قَدْ كُذِبُواْ جَاءهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاء وَلاَ يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ { 110} (يوسف: 110)

The noble Qur'anic verse says what means:

"(They were reprieved) until, when the Messengers gave up hope (of their people) and (their people) thought that they (the Messengers) lied, then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are *Mujrimûn* (criminals, disobedients to Allah, sinners, disbelievers, polytheists)." (Yûsuf, 12: 110)

Contemplate the following wording and its indications: **'When the Messengers gave up hope (of their people)' (Yûsuf, 12: 110)**, because of waiting a long time for their people to believe in Allah and have faith in their prophethood. So, help did not come when they desired it. On the other hand their people thought that the Messengers lied to them.

The surprise came when all hope was given up and the messengers were mistrusted **'Then came to them Our Help, and whomsoever We willed were delivered.' (Yûsuf, 12: 110)**

Victory comes when people are in dire need of it, and the utmost desirous they can be for its achievement. The part of the noble Qur'anic verse saying (what means) **'And Our Punishment cannot be warded off from the people who are Mujrimûn (criminals, disobedients to Allah, sinners, disbelievers, polytheists).' (Yûsuf, 12: 110)** reveals a firmly established Law of Allah in dealing with the evildoers, who are to be chased with Divine Retribution in order to chastise them, make them perceive how worthless they are and subdue their prejudice.

Henceforth, it was implanted in the minds and hearts of Muslims that the aggravation of calamities heralds deliverance. Indeed, the darkest hours of the night are those that precede dawn. In this regard the poet said:

O calamity! Darkens to be dispelled
For your nighttime foreshadows dawn!

Another said:

Many an adversity overburdens the lad
And Allah surely has the way out!

It straitened and only when its rings got fast tightened it loosened
And I believed that it would never be unloosed!

The Promise of Allah to Frustrate the Plots of the Disbelievers

The Promise of Allah to grant victory to the believers is perfected: His Promise, glory be to Him, to frustrate the plots of the disbelievers, their intrigues against Islam and Muslims, and their tenacious efforts to extinguish its light; His Promise that He will make their plots recoil upon them and aim back their poisoned arrows at their own hearts. Indeed, Allah, Whose Majesty reigns supreme, never breaks His Promise.

In this regard, Allah, The Most Exalted, says:

يقول الله تعالى في كتابه العزيز:

إِنَّهُمْ يَكِيدُونَ كَيْدًا {15} وَأَكِيدُ كَيْدًا {16} فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا {17}(الطارق: 15، 17)

The noble Qur'anic verses say what means:

"Verily, they are but plotting a scheme (against you O Muhammad). And I (too) am planning a scheme (against them). So give a respite to the disbelievers. Deal you gently with them for a while." (At-Târiq, 86: 15-17)

And the Qur'anic verse in which Allah, Whose Divine Names are graciously blessed, says:

يقول الله تعالى في كتابه العزيز:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {30} (الأنفال: 30)

The noble Qur'anic verse says what means:

"They were plotting and Allah too was planning, and Allah is the Best of the planners." (Al-Anfâl, 8: 30)

And the noble Qur'anic verse saying (what means):

يقول الله تعالى في كتابه العزيز:

قَالَ مُوسَى مَا جِئْتُم بِهِ السِّحْرُ إِنَّ اللّهَ سَيُبْطِلُهُ إِنَّ اللّهَ لاَ يُصْلِحُ عَمَلَ الْمُفْسِدِينَ {81} وَيُحِقُّ اللّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ {82} (يونس: 81-82)

"Mûsa (Moses) said: 'What you have brought is sorcery, Allah will surely make it of no effect. Verily, Allah does not set right the work of Al-Mufsidûn (the evil-doers, corrupts, etc.). And Allah will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) may hate it.'" (Yûnus, 10: 81-82)

Unfolding the bleak end awaiting the disbelievers who liberally spend their wealth to debar men from the Path of Allah and strive hard to hinder Islam, The Most Exalted says:

يقول الله تعالى في كتابه العزيز:

إِنَّ الَّذِينَ كَفَرُواْ يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّواْ عَن سَبِيلِ اللّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ (الأنفال:36)

The noble Qur'anic verse says what means:

"Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome." (Al-Anfâl, 8: 36)

يقول الله تعالى في كتابه العزيز:

قُل لِّلَّذِينَ كَفَرُواْ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ {12} قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاء إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُوْلِي الأَبْصَارِ {13} (آل عمران: 12-13)

Almighty Allah says in His Noble Book what means:

"Say (O Muhammad) to those who disbelieve: 'You will be defeated and gathered together to Hell, and worst indeed is that place to rest.' There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of Allah, and the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who have eyes to see." (Âl-'Imrân, 3: 12-13)

The two armies in the above-mentioned verses were: the army of the believers against the army of the infidels in the Battle of Badr. Almighty Allah granted victory to the believers over the infidels although they (the Muslims) were less in number, weaker in military equipment and preparations. Victory was granted by virtue of the faith and steadfastness that Allah bestowed upon them, the forces (angels) He strengthened them with, the horror He cast into the hearts of their enemies, and the miracles that the Supreme Power of Destiny worked in their favor which surpassed usual capabilities, as states The Most Exalted in His Noble Qur'an:

يقول الله تعالى في كتابه العزيز:

فَلَمْ تَقْتُلُوهُمْ وَلَـكِنَّ اللّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـكِنَّ اللّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاء حَسَناً (الأنفال: 17)

The noble Qur'anic verse says what means:

"You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him." (Al-Anfâl, 8: 17)

Regarding the exile of the Jews of the tribe of Banu An-Nadîr, The Most Exalted, says:

يقول الله تعالى في كتابه العزيز:

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنتُمْ أَن يَخْرُجُوا وَظَنُّوا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ {2} (الحشر: 2)

The noble Qur'anic verse says what means:

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banî An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see)." (Al-Hashr, 59: 2)

It is the Upper Hand of Allah that works with or without causes, and will forever and ever support the believers until they triumph and through them the Word of Allah reigns supreme.

Surely, Allah Will Bring People Whom He Loves

Surat Al-Mâ'idah conveys another Qur'anic auspice, through the verse in which Almighty Allah solemnly warns the apostates, who deserted Islam, that they will not hurt the Religion of Allah (Islam) in the least, that Islam will not be subdued by their apostasy, because The Most Exalted has secured for its sake a generation of strong believers, who will resist apostasy and impiety and firmly establish religion. They (the true strong believers) will cherish feelings of a solid relation – even an affectionate one – between them and their Lord, and a relation of compassion and mercy towards the devotees, and a relation of superiority and might against the disbelievers and the tyrants, and a relation of earnest strife against the evildoers and the sinners. This is their main depiction as emphasized by the noble Qur'an while giving glad tidings to the believers and solemn warnings to the apostates. Allah, The Most Exalted, says:

يقول الله تعالى في كتابه العزيز:

يَا أَيُّهَا الَّذِينَ آمَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللّهِ وَلاَ يَخَافُونَ لَوْمَةَ لآئِمٍ ذَلِكَ فَضْلُ اللّهِ يُؤْتِيهِ مَن يَشَاء وَاللّهُ وَاسِعٌ عَلِيمٌ {54} (المائدة: 54)

The noble Qur'anic verse says what means:

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." (Al-Mâ'idah, 5: 54)

In interpretation of this noble Qur'anic verse, Al-Hâfizh bin Kathîr said, "Revealing His Supreme Power, The Most Exalted, says (what means) that whoever turns away from supporting his religion (Islam) and establishing His Laws, Allah will substitute him by the one who is better for it than he is; who is more powerful and more upright on the path of truth. Allah, the Most Exalted, says:

يقول الله تعالى في كتابه العزيز:

{ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ } {38} (محمد: 38)

The noble Qur'anic verse says what means:

"And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes." (Muhammad, 47: 38)

The Most Exalted also says:

يقول الله تعالى في كتابه العزيز:

إن يَشَأْ يُذْهِبْكُمْ أيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ (النساء: 133)

The noble Qur'anic verse says what means:

"If He wills, He can take you away, O people, and bring others." (An-Nisâ', 4: 133)

The Most Exalted also says:

يقول الله تعالى في كتابه العزيز:

أَلَمْ تَرَ أَنَّ اللّهَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالْحَقِّ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {19} وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ {20} (إبراهيم: 19، 20)

The noble Qur'anic verse says what means:

"Do you not see that Allah has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation! And for Allah that is not hard or difficult (i.e. very easy for Allah)." (Ibrâhîm, 14: 19-20)

In interpretation of the Qur'anic verse in which Allah, The Most Exalted, says (what means), **"Fighting in the Way of Allah, and never afraid of the blame of the blamers." (Al-Mâ'idah, 5: 54)**, Ibn Kathîr said, "That is to say, nothing keeps them back from the Obedience of Allah they are adhering to, as well as executing the prescribed penalties, fighting against the enemies, enjoining righteousness and forbidding evil-doing. No contender whatsoever can drive

them away from that, nor an opponent can hinder them, nor are they affected by the censure of the blamers or the denouncers." Then Ibn Kathîr mentioned in this regard the hadith of Abu Dhar (may Allah be pleased with him) – reported by Imam Ahmad – in which he said, *"My dear companion (the Prophet Muhammad, may Allah bless him and grant him peace) enjoined me to do seven (things)…and from amongst them he mentioned: and he commanded me to speak the truth even it was bitter, and commanded me never to fear in (defending or fulfilling the rights decreed by) Allah a censure of a censurer."*[6]

We Will Show Them Our Signs

Among the Qur'anic auspices is the noble verse in which The Most Exalted says:

يقول الله تعالى في كتابه العزيز:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ (فصلت: 53)

The noble Qur'anic verse says what means:

"We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Qur'ân) is the truth." (Fussilat, 41: 53)

That is a Promise pledged by Allah, The Most Exalted, whose fulfillment is witnessed in each age through signs clearly seen, heard and felt.

[6] See: *Tafsîr Ibn Kathîr* (Interpretation of Ibn Kathîr): vol. 2, pp. 69, 70 – ed. by Îsâ Al-Halaby.

Among these signs are the studies conducted by physicists and mathematicians to uncover new horizons of the scientific miraculousness of the Noble Qur'an. Several non-Muslims have admitted that many of these studies give exact profound perspectives.

Auspices From The Muhammadan Sunnah

The Muhammadan Sunnah and biography are rich and plenteous in auspices, some of which we have already tackled through what has been quoted from Al-Hâfizh bin Kathîr.

These Prophetic auspices abound in the records of the Prophetic Tradition, such as the authenticated references, the books of the Sunnah, the Musnads, the lexicons, the tomes and other compilations of hadiths.

But Muslims – during the eras of decline and retardation - neglected them and they sank into oblivion. They only circulated the hadiths that discussed seditions and the portents of the Last Hour, interpreting such hadiths with a tendency towards despair and loss of hope for reformation, or any deed that can help the nation stand on its feet once again, and encourage it to strive hard for the sake of changing the status quo to that which is better and more ideal. Definitely, it is impossible that the guiding light (the Prophet Muhammad, may Allah bless him and grant him peace) of the nation would utter what may discourage it from attempts at reformation and summoning the will to change.

All these auspices tell about the future of Islam: that the future belongs to Islam and its nation, as told by the one who does not speak of his own desire.

I would like here to mention that the honorable Prophet (may Allah bless him and grant him peace) does not know the Unseen on his own. For Allah is the only One Who has the keys of the Unseen. Allah, The Most Exalted and Ever-Majestic, says:

يقول الله تعالى في كتابه العزيز:

قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ (النمل: 65)

The noble Qur'anic verse says what means:

"Say: 'None in the heavens and the earth knows the Ghaib (unseen) except Allah.'" (An-Naml, 27: 65)

From the Unseen, the Messenger of Allah (may Allah bless him and grant him peace) only knew what Allah, all glory be to Him, had revealed to him, and he reported it just as Allah had conveyed it to him. Allah, all praise and glory be to Him, says:

يقول الله تعالى في كتابه العزيز:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا {26} إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ (الجن: 26، 27)

The noble Qur'anic verses say what means:

'"(He Alone) the All-Knower of the Ghâ'ib (unseen), and He reveals to none His Ghâ'ib (unseen).' Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes).' (Al-Jinn, 72: 27-26)

In the next pages we shall cite the most important among these auspices:

1. Prevalence of Islam Worldwide

Among these auspices is the hadith narrated by Tamîm Ad-Dâry. He said that he heard the Messenger of Allah (may Allah bless him and grant him peace) saying, *"Indeed, this affair (meaning Islam) will reach as far as night and day reach, and Allah will not leave a dwelling of brick, nor of fur, but Allah will surely make this religion (Islam) enter it, either honoring an honorable one or disgracing an abject one; an honor by which Allah graces Islam, and a disgrace by which Allah degrades disbelief."*[1]

Reaching as far as night and day means that Islam will spread throughout the entire earth as night and day. Moreover, this religion will walk in all towns and deserts, for the dwelling made of brick stands for urban cities and that made of fur stands for Bedouin areas. Islam will enter in them all, whereby the Promise of Allah pledged in His

[1] Reported by Imam Ahmad in his *Musnad*: (4: 103). Also, Al-Haithamy recorded it in *Al-Majma`* saying: Imam Ahmad and At-Tabarâny reported it, and the narrators therein are the same mentioned by Imam Al-Bukhâry and Muslim: (6\14); it includes some typographical mistakes.

Noble Book, (repeated in three Surahs: At-Tawbah: 33; Al-Fath: 48; As-Saff: 9), is fulfilled:

يقول الله تعالى في كتابه العزيز:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ (التوبة: 33، الفتح: 28، الصف: 9)

"It is He Who has sent His Messenger (Muhammad, may Allah bless him and grant him peace) with guidance and the religion of truth (Islam), to make it superior over all religions." (At-Tawbah: 33; Al-Fath: 48; As-Saff: 9)

Its superiority over all other religions means its prevalence over all other religions. During the first Islamic eras, Islam conquered Judaism, Christianity, Arab paganism, Persian Magianism, and certain Asian and African religions, but it did not triumph over all religions, so we are still awaiting these glad tidings, and surely Allah fails not His Promise.

These glad tidings are substantiated by the hadith narrated by Al-Miqdâd bin Al-Aswad (may Allah be pleased with him) who said, *"I heard the Messenger of Allah (may Allah bless him and grant him peace) saying, 'Naught dwelling whether of brick, or fur will remain on the surface of the earth but Allah will surely make the word of Islam enter it, either honoring an honorable one or disgracing an abject one…'"*[2]

[2] Reported by Imam Ahmad: (6\4), At-Tabarâny: 20\601, Ibn Hibbân (6699, 6701), Al-Hâkim (4\430), and he authenticated it according to the provisions of Al-Bukhâry and Muslim; and Adh-Dhahaby agreed on that. Al-Haithamy also recorded it: (6\14) and it seems that some wording is missing for he said that the narrators therein are the same

2. The Return of Islam to Europe and the Conquest of Rome

From amongst these auspices is the hadith that Imam Ahmad reported in his *Musnad* on the authority of Abu Qabîl, who said, "*We were with 'Abdullâh bin 'Amr bin Al-'Âs (may Allah be pleased with him) when he was asked, 'Which of the two cities is to conquered first, Constantinople or Rome?' Upon which 'Abdullâh called for a sealed trunk, and he got a book out of it, and then he said: Whilst we were around the Messenger of Allah (may Allah bless him and grant him peace) writing down,*[3] *the Messenger of Allah (may Allah bless him and grant him peace) was asked, 'Which of the two cities is to be conquered first, Constantinople or Rome?' And he (the Prophet, may Allah bless him and grant him peace) answered, 'The city of Heraclius*[4] *will be conquered first!'*" [5]

---

mentioned by Imam Al-Bukhâry and Muslim, which consequently indicates his noting that Imam Ahmad and At-Tabarâny reported it.

[3] This indicates that recording or writing down the hadiths started during the lifetime of the Prophet (may Allah bless him and grant him peace) and there are many proofs for that. It is also well-known that 'Abdullâh bin 'Umar (may Allah be pleased with him) had a manuscript where he used to write down the hadiths called (the truth-teller). Perhaps, it was the one within the sealed trunk that he brought out to answer the questioner.

[4] Heraclius was the Emperor of the Byzantine Empire (610-641) during the Muhammadan Mission. Before embracing Islam, Abu Sufyân (may Allah bless him and grant him peace) was brought before Heraclius's assembly and he asked him precise questions about the Prophet Muhammad (may Allah bless him and grant him peace) and his religious call that revealed his smartness and intelligence. He did realize through the answers the truthfulness of the Prophet (may Allah bless

Rome is the metropolis of Italy today, and Constantinople is now Istanbul. What can be grasped from the posed question is that the Companions (may Allah be pleased with them all) knew beforehand that Islam would conquer the two cities, and their people would embrace Islam, but they just wanted to know which of the two cities would precede the other, thus he (the Prophet, may Allah bless him and grant him peace) answered them by saying that the city of Heraclius – that is Constantinople – would be conquered first.

That prophecy was fulfilled at the hands of the ambitious Ottoman youth, Muhammad bin Murâd, aged twenty-three, who was known through history by *Muhammad the Conqueror*. Thus, Constantinople was conquered in the ninth century A.H. (fifteenth century A.D.), precisely on Tuesday 20th of Jumada I 857 A.H. (29 May –1453 A.D.).

---

him and grant him peace), but when he examined his retinue and felt that they shunned Islam and were adverse to it his love for sovereignty prevailed over pursuing the path of truth and he sacrificed religion for the life of this world. He remained till Syria was conquered during the lifetime of `Umar bin Al-Khattâb (may Allah be pleased with him), and departed it saying: Farewell Syria, a farewell after which there will be no coming together!

[5] Reported by Imam Ahmad in his *Musnad*: hadith no. (6645). Sheikh Shâkir said that its chain of transmission is authentic. Al-Haithamy also recorded it in *Al-Majma`*: (6\219) and said that Imam Ahmad reported it and the narrators therein are the same mentioned by Al-Bukhâry and Muslim, other than Abu Qabîl who is trusted. Al-Albâny also mentioned it in his authenticated series, hadith no. (4).

Thus, remains the second part of the glad tidings to be fulfilled: the conquest of Rome, through which Islam will enter Europe once again after it was forced out of it twice: once from Andalusia and the other from the Balkan states.

Most probably this conquest will be through the power of word and pen, not through swords and spears, for the world will open its arms and heart to Islam, after being overburdened by the philosophies (ideologies) of materialism and positivism, and will appeal for assistance from heavens, and guidance from Allah, thus it will find none but Islam a rescuer.

The peaceful conquest (victory) has its origins in Islam, for Allah, The Most Exalted, has called the Hudaibiyah Peace Treaty a conquest, even a 'manifest victory', and on that occasion Surat Al-Fath was revealed in which Allah, all praise be to Him, says:

يقول الله تعالى في كتابه العزيز:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (الفتح: 1)

The noble Qur'anic verse says what means:

"Verily, We have given you (O Muhammad) a manifest victory." (Al-Fath, 48: 1)

Thereupon, the Companions asked the Messenger of Allah (may Allah bless him and grant him peace) saying, *'Is it a conquest (victory), O Messenger of Allah?' And he*

(the Prophet, may Allah bless him and grant him peace) answered, 'Yes, it is a conquest (victory).'

3. Expansion of the Islamic Empire throughout East and West

Among these auspices is also the hadith that Muslim and others reported on the authority of Thawbân (may Allah be pleased with him), who narrated that the Messenger of Allah (may Allah bless him and grant him peace) said, *"Verily, Allah has folded the earth (i.e. has drawn together the ends of the entire earth) for me, and I saw its eastern and western parts, and verily the dominion of my nation will reach as far as what has been folded to me from it, and I have been granted the two treasures: the red (the gold i.e., the treasures of khosrau) and the white (the silver, i.e. the treasures of Caesar)…."*[6]

'Allah has folded the earth for me,' means that Allah has contracted the entire earth, pressed together its ends and gathered it for the Prophet (may Allah bless him and grant him peace) to see it in its entirety.
This hadith bears the glad tidings that the Islamic Empire will stretch out until it encompasses the eastern and western parts; in other words, the whole earth will fall within its boundaries. If the preceding two hadiths of Tamîm Ad-Dâry and Al-Miqdâd (may Allah be pleased with them) herald the spreading of the call to Islam, and the superiority of its word, this hadith heralds the power of

---

6 Reported by Muslim in the book of *Al-Fitan wa Ashrâṯ As-Sâ'ah* (Turmoil And The Portents of The Last Hour), hadith no. (2889), Abu Dâwûd (4252), At-Tirmithy (2203) and Ibn Mâjah (3952).

the Islamic empire and its expansion, until it embraces East and West, as seen by the Prophet (may Allah bless him and grant him peace). In this way the power of the word will unite with the mightiness of the empire, or to put it in other words, the power of the Noble Qur'an with that of sovereignty, which will bring about great prosperity.

4. Luxury, Security, and Abundance of Wealth

Further auspice is the hadith narrated by Abu Hurairah (may Allah be pleased with him), in which the Messenger of Allah (may Allah bless him and grant him peace) said, *"The Last Hour will not be established till the land of Arabia returns meadows and rivers."* Imam Ahmad added in his narration: *"And till the passenger travels between Iraq and Mecca fearing nothing save losing his way."*[7]

Amongst them also is the hadtih of Abu Hurairah (may Allah be pleased with him), in which he narrated that the Messenger of Allah (may Allah bless him and grant him peace) said, *"The Last Hour will not be established till wealth grows abundantly amongst you and overflows, so much that a wealthy person will worry lest nobody should accept his charity, and till he offers it, but the one to whom it is offered will say, 'I am not in need of it.'"*[8]

Such purport is also corroborated in the hadith Marfû` (i.e., hadith directly traced back to the Prophet, may Allah bless him and grant him peace) of Abu Mûsâ (may Allah

[7] Reported by Muslim in the book of the Zakâh, hadiths no. (1012, 60) and Ahmad: (2\370, 371).
[8] Agreed upon: Al-Lu'lu' wal-Marjân (594).

be pleased with him) who narrated that the Messenger of Allah (may Allah bless him and grant him peace) said, *"A time will come upon people when man will wander about with golden alms, finding no one to accept it from him."*[9]

Similar to it is the hadith Marfû` of Hârithah bin Wahb (may Allah be pleased with him) who narrated that he heard the Messenger of Allah (may Allah bless him and grant him peace) saying, "*(O people!) Give alms, for a time is about to come on you when man will walk with his alms finding none to accept it, and the man (to whom it is offered) will say, `Had you brought it yesterday I would have accepted it, but today I am in no need of it.'"*[10]

All this shows the prevalence of luxury and affluence, and the disappearance of poverty from communities in a way that leaves no poor person in need of charity, or even willing to accept it. Such are the blessings reaped by the justice of Islam, and the imprint of belief and piety on the life of people, as Allah, The Most Exalted, says:

يقول الله تعالى في كتابه العزيز:

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُواْ وَاتَّقَواْ لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاء وَالأَرْضِ (الأعراف: 96)

The noble Qur'anic verse says what means:

"And if the people of the towns had but believed and feared Allah, we should indeed have opened to them (all kinds of) blessing from heaven and earth." (Al-A'râf, 7: 96)

---

[9] Agreed upon: Al-Lu'lu' wal-Marjân (593).

[10] Agreed upon: Al-Lu'lu' wal-Marjân (592).

5. Return of the Caliphate Strongly Abiding by the Prophetic Doctrine

These auspices can also be traced in the hadith narrated by Hudhaifah bin Al-Yamân (may Allah be pleased with him), that the Prophet (may Allah bless him and grant him peace) said, "*'Prophethood (meaning himself) will remain among you for as long as Allah wills it to remain, then He will upraise it whenever He wills to upraise it. Afterwards, there will be a Caliphate that follows the guidance of Prophethood remaining for as long as Allah wills it to remain. Then, He will upraise it whenever He wills to upraise it. Afterwards, there will be a mordacious reign and it will remain for as long as Allah wills it to remain. Then, He will upraise it whenever He wills to upraise it. Afterwards, there will be a tyrannical reign and it will remain for as long as Allah wills it to remain. Then, He will upraise it whenever He wills to upraise it. Then, there will be a Caliphate that follows the guidance of Prophethood.' Then he fell silent."*[11]

The mordacious reign is the one during which people suffer tyranny and injustice, and is depicted as if it has biting fangs, whereas the tyrannical reign is the one founded on despotism and oppression, like the contemporary despotic military regime.

---

[11] Reported by Imam Ahmad: (4\273) and also in *Al-Majma'*: (5\189), where Al-Haithamy said that Imam Ahmad reported it but Al-Bazzâr's narration is a little bit longer, while that of At-Tabarâny, in *Al-Awsat*, is shorter and their narrators are trustworthy.

This hadith heralds the dispelling of the eras of despotism, injustice, and tyranny, and the return of the Rightly-Guided Caliphate, which will follow in the footsteps of the Prophetic doctrine in administering justice and counsel, forbearing from what Allah has forbidden and guarding the rights of the servants.

6. Defeating the Jews

More of these auspices can be traced in the hadith of Ibn `Umar (may Allah be pleased with him) who narrated that he heard the Messenger of Allah (may Allah bless him and grant him peace) saying: "The Jews will fight against you and you will triumph over them, thereupon the stone will say, `O Muslim! There is a Jew behind me, kill him!'"[12]

Similar to it is the hadith Marfû` (i.e., hadith directly traced back to the Prophet, may Allah bless him and grant him peace) that Abu Hurairah (may Allah be pleased with him) narrated, in which the Messenger of Allah (may Allah bless him and grant him peace) said, "*The Last Hour will not be established unless the Muslims fight against the Jews, and the Muslims kill them, until the Jew will hide himself behind the stones and the trees and the stones or the trees will say, `O Muslim! O servant of Allah! There is a Jew behind me; come and kill him.'*"[13]

Would the stone and the tree truly speak – as a Miracle of Allah, and it certainly amounts to nothing if measured

---

[12] Agreed upon: Al-Lu'lu' wal-Marjân (1849).

[13] Reported by Muslim in *Ṣaḥîḥ Al-Jâmi' Aṣ-Ṣaghîr* (The Small Authentic Compilation) (7427).

against the Power of Allah – or would they speak by way of allusion? Meaning that everything would pinpoint the Jews and disclose them.

Whatever be the meaning, the purport is that everything will be in favor of the Muslims, and against their Jewish enemies. It also foretells that victory will certainly come, and the legend that the Jews circulate of their invincible power will not last. It also tells that those who have usurped Palestine by force and the power of arms, Allah will put them down, for The All-Mighty gives respite to the unjust, then He will seize them painfully and mightily. Their nuclear arsenal through which they seek protection will avail them nothing, just like the strongholds of their ancestors from the tribe of Banu An-Nadîr availed them nothing when they were overtaken by the Torment of Allah that can never be warded off the evildoers. About them, The Almighty says in His Noble Book:

يقول الله تعالى في كتابه العزيز:

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنتُمْ أَن يَخْرُجُوا وَظَنُّوا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ (الحشر: 2)

The noble Qur'anic verse says what means:

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banî An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that

they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see)." (Al-Hashr, 59: 2)

7. The Persistence of the Victorious Party

Also, among these auspices are the hadiths narrated by a number of the Companions (may Allah be pleased with them all). Among them is the one narrated by Mu`âwiyah (may Allah be pleased with him) in which he said that he heard the Prophet (may Allah bless him and grant him peace) saying, "*A group from my nation will remain guarding the Decree of Allah, not (the least) harmed by those who desert or oppose them until the Command of Allah (the Last Day) comes to pass while they are still triumphant over the people.*"[14]

This hadith was verified by the narrations of `Umar, Al-Mughîrah, Thawbân, Abu Hurairah, Qurrah bin Iyâs, Jâbir, `Imrân bin Husain, `Uqbah bin `Âmir[15], Jâbir bin Samurah[16] and Abu Umâmah (may Allah be pleased with them all) who narrated, *"The Messenger of Allah (may Allah bless him and grant him peace) said, `A group from my nation will remain adhering to religion victorious by it, and conquering their enemy. Not (the least) harmed by those who desert them, except for the hardship they suffer until the Command of Allah (the Last Day) comes to pass while*

[14] Reported by Imam Ahmad, Al-Bukhâry and Muslim – *Sahîh Al-Jâmi' As-Saghîr* (The Small Authentic Compilation) (7290).
[15] See their hadiths in *Sahîh Al-Jâmi' As-Saghîr* (The Small Authentic Compilation) from (7287) to (7296).
[16] *Sahîh Al-Jâmi' As-Saghîr* (The Small Authentic Compilation) (7704).

they are still so.' They (the Companions) asked, 'O Messenger of Allah! Where are they? He answered, 'In Baitul-Maqdis (Jerusalem) and the environs of Baitul-Maqdis.'"[17]

The meaning conveyed by all these hadiths is that goodness will persist in this nation, and it will never lack the firm adherents to the Path of Allah who invite people to it by logic and good reasoning, and the champions of truth who hold fast to it until the Last Hour is established. Such a victorious group will persist until the Command of Allah is executed, whatever be the adversities and injury they may suffer.

This is substantiated by the hadith narrated by Abu Mâlik Al-Ash`ary (may Allah be pleased with him) in which the Prophet (may Allah bless him and grant him peace) said, "*Allah has protected you from three traits: That your Prophet should not invoke a curse on you and you all perish, that the followers of falsehood should not prevail over the followers of truth, and that you all should not stray from the right path.*"[18]

8. The Emergence of Rejuvenators in Each Century

Another of these auspices is the hadith of Abu Hurairah (may Allah be pleased with him), in which he narrated

[17] Recorded in *Al-Musand*: (5\269). With reference to it `Abdullâh said: it was found in my father's handwriting…. the hadith. Al-Haithamy also recorded it and ascribed its narration to *Al-Musnad* by Imam Ahmad and At-Tabarâny, saying that their narrators are trusted: (7\288).

[18] Reported by Abu Dâwûd in the book of *Al-Fitan* (Turmoil) (4253).

that the Prophet (may Allah bless him and grant him peace) said: "*Verily, Allah sends for this nation at the beginning (or end) of every hundred years the one who rejuvenates its religion for it.*"[19]

The word 'one' in the hadith may serve as an indication of 'a single person', as has been said concerning 'Umar bin Abdul-'Azîz, Imam Al-Shâfi'y and Imam Al-Ghazâly, as well as an indication of a group, as some of the expounders, of which the author is one, are inclined to interpret it. For the rejuvenator could stand for a group calling to Islam, or teaching it or striving in the Cause of Allah. And here the Muslim must inwardly question himself: "What is my role in the rejuvenation movement?" Instead of doing nothing but waiting helplessly for the emergence of the reviver![20]

9. The Descent of Al-Messiah:

Among the auspices affirmed in the Prophetic Sunnah is the descent of Al-Messiah 'Îsâ (Jesus, peace be upon him), son of Maryam (Mary, may Allah be pleased with her) at the End of Time to rule according to the Islamic Shari'ah (Law), and as a successor to the Prophet Muhammad (may Allah bless him and grant him peace), the Messenger of Allah and the last of all the Prophets.

---

[19] Reported by Abu Dâwûd in the book of *Al-Malâhim* (Battles) (4291) and Al-Hâkim authenticated it.

[20] Please see my discourse that revolved around (The Rejuvenation of Religion in the Light of Sunnah) in my book entitled *Min Ajl Sahwah Râshidah* (For The Sake of a Righteous Arousal), printed by the Islamic Library in Beirut and Al-Bashîr House in Tanta, Egypt.

The investigators from among the learned scholars specialized in the Prophetic Tradition affirm that the hadiths tackling such a point have reached a degree of recurrence and frequency that proves their trustworthiness and credibility.

Our learned Sheikh, Anwar Al-Kashmîry has mentioned from them forty hadiths ranging between hadith Sahîh (Authentic) and hadith Hassan (Good) – apart from the weak – in his book entitled *'At-Taṣrîh Bimâ Tawâtar fy Nizûl Al-Massîh'* (A Statement of The Recurrent In The Descent of Al-Messiah) whose authenticity was verified by our learned friend, Sheikh Abdul-Fattâh Abu Ghâdah.
He who believes in the Al-Mightiness of Allah, which nothing whatsoever whether on earth or heavens stands beyond It, and is aware of the Miracles of Allah in the universe, and the Miracles by which He supported His Messengers, will not find it difficult to believe in the descent of Al-Messiah, 'Îsâ (peace be upon him) from heaven, after Allah raised him to it when his enemies wanted to kill and crucify him, as informs The Most Exalted in His Noble Qur'an:

يقول الله تعالى في كتابه العزيز:

بَل رَّفَعَهُ اللّهُ إِلَيْهِ وَكَانَ اللّهُ عَزِيزًا حَكِيمًا (النساء: 158)

The noble Qur'anic verse says what means:

"But Allah raised him ('Îsâ (Jesus)) up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise." (An-Nisâ', 4: 158)

Even if we remotely assume as some have claimed that Al-Messiah (peace be upon him) died, it is neither farfetched nor fanciful that Allah resurrects and revives him once again, a miracle to His creation, just as `Îsâ (peace be upon him) used to bring the dead to life only by the Leave of Allah.

10. The Emergence of Al-Mahdy

Among the most well known auspices in the Sunnah are the hadiths heralding the appearance of Al-Mahdy (the rightly-guided one). Those indisputably authentic among them inform about the emergence of an upright Muslim ruler, who will appear after eras of injustice and corruption. He will firmly reestablish the Religion of Allah (Islam) on earth, and fill it with justice, after it was rife with injustice and oppression. His lineage, his name, his shape, his features, and the time of his emergence are controversial and inessential to us. What is really important to us is the concept itself, which is Islamic and pertains to the Prophetic Auspices. It suffices to mention in this regard the hadith reported by Imam Ahmad and Abu Dâwûd on the authority of `Ali bin Abu Tâlib (may Allah be pleased with him) that the Prophet (may Allah bless him and grant him peace) said, "*If only one day of this world but remained, still Allah would raise up a man from my family who would fill it with justice, just as it has been filled with oppression.*"[21]

[21] Reported by Abu Dâwûd in the book of *Al-Mahdy* (The rightly-guided one) hadith no. (4283); both Abu Dâwûd and Al-Mundhiry made no

Al-Hâkim also reported the hadith Marfû` (i.e., hadith directly traced back to the Prophet, may Allah bless him and grant him peace) of Abu Sa'îd (may Allah be pleased with him) in which he narrated that the Prophet (may Allah bless him and grant him peace) said, "*The Last Hour will not be established until the earth is filled with injustice, oppression and aggression, then a man from my family will emerge who will fill it with equity and justice, just as it has been filled with injustice, oppression and aggression.*"[22]

Auspices From History

The auspices of the ultimate victory of Islam are not restricted to the Qur'anic texts and the numerous Prophetic hadiths that fill the heart with the belief that tomorrow belongs to this great religion. Moreover, we find in historical and past events reasons that overfill our hearts with belief and hope for the future, in spite of the

comment thereon (i.e., the hadith may be authentic or weak). Yet, Sheikh Ahmad Shakir did authenticate it in his work on *Al-Musnad* by Imam Ahmad, with Fitr bin Khalifah included in its chain of transmission. He also mentioned it in *Sahîh Al-Jâmi' As-Saghîr* (The Small Authentic Compilation) with its additional parts (5305).

[22] Reported by Al-Hâkim and he authenticated it according to the provisions of Imam Al-Bukhâry and Muslim; and Adh-Dhahaby agreed on that: (4\557).

obstacles that currently block its way and the horrible impediments that hinder its arousal. The lion's share in these obstacles is the fabrication of external enemies and the rest of internal adversaries. Amazingly, most of these adversaries bear the name of Islam, but – in reality – they joined the battalions of its fighters. For neither do they wish that its Shari`ah (Islamic Law) governs, nor that Islamic values prevail, nor that its word reigns supreme.

Two Great Facts from History

More than enough for us to know from the auspices of history generally and ours specifically – that begins with the noble biography of our Prophet Muhammad (may Allah bless him and grant him peace) – two certainties of utmost importance concerning the topic we are investigating.

Bestowal of Victory When Direly Needed

The first certainty: is that Allah only grants victory when people are in utmost need of it and have rid themselves of the belief in their own power and might and have resorted to the Power and Might of Allah. When all doors are shut in their faces save His Door, and when all their resources are cut off save His. Only then they will entreat Allah with the supplication of the distressed and resort to Him like the poor and He, all Praises be to Him, certainly answers the supplication of the distressed when he calls upon Him and never disappoints he who needs and begs Him.

Indeed, a certainty that we all live in the Hijrah of the Prophet (may Allah bless him and grant him peace), when he took refuge in a cave wherein he hid himself together with his companion Abu Bakr (may Allah be pleased with him). The infidels kept looking for them until they reached the mouth of the cave and there Abu Bakr, pitying his companion and his sacred message, said, *'O Messenger of Allah! If any of them looked beneath his feet he would certainly see us!' Whereupon the Messenger of Allah (may Allah bless him and grant him peace) said, 'O Abu Bakr, what do you think of two Allah is their third?'*

The noble Qur'an narrates to us how Allah supported His Messenger (may Allah bless him and grant him peace) on that day and the forces through which He made him triumph. Allah The Most exalted says:

يقول الله تعالى في كتابه العزيز:

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ {40} (التوبة: 40)

The noble Qur'anic verse says what means:

"If you help him (Muhammad, may Allah bless him and grant him peace) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad, may Allah bless him and grant him peace, and Abu Bakr, may Allah be pleased with him) were in the cave, and he (Muhammad, may Allah bless him and grant him peace) said to his

companion (Abu Bakr): 'Be not sad (or afraid), surely Allah is with us.' Then Allah sent down His Sakînah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise." (At-Tawbah, 9: 40)

We have witnessed such victory on the Day of the Battle of Badr, when Muslims were fewer than the infidels (less than the third of their army), weaker in military equipment (the Muslims had two horses while the infidels had one hundred), less psychologically prepared for undergoing war, for they left their homes for the caravans (of the Quraish in compensation for their properties which they were forced to leave behind at the time of their Hijrah to Mecca), not for war; fighting was not in their intention. Bearing upon that meaning the noble Qur'an says:

يقول الله تعالى في كتابه العزيز:

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ {5} يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ {6} (الأنفال: 5، 6)

The noble Qur'anic verses say what means:

"As your Lord caused you (O Muhammad) to go out from your home with the truth, and verily, a party among the believers disliked it; disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it)." (Al-Anfâl, 8: 5-6)

In spite of all this the believers won the battle when they cried for the Help of Allah and He readily answered them:

يقول الله تعالى في كتابه العزيز:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلآئِكَةِ مُرْدِفِينَ {9} وَمَا جَعَلَهُ اللّهُ إِلاَّ بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللّهِ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ {10} (الأنفال: 9، 10)

Almighty Allah says in His Noble Book what means:

"(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one another) in succession.' Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise." (Al-Anfâl, 8: 9-10)

On that day the Messenger of Allah (may Allah bless him and grant him peace) supplicated His Lord many a time and begged Him importunately saying, *"O Allah! (Please) fulfill what I begged for, O Allah! If that group is destroyed there will be none on the earth to worship You after today"*!! And he kept on supplicating until his garment dropped off his shoulders while Abu Bakr (may Allah be pleased with him) kept saying to him, *"I swear by Allah, O Messenger of Allah, Allah will indeed grant you victory."*

Verily, the Uppermost Hand of Allah, the One and Only, the Almighty, was mastering the battle from seven heavens above. Indeed, He is the One who arranged it, and appointed its place and time.

يقول الله تعالى في كتابه العزيز:

وَلَوْ تَوَاعَدتُّمْ لاَخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَـكِن لِّيَقْضِيَ اللّهُ أَمْراً كَانَ مَفْعُولاً لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَن بَيِّنَةٍ وَإِنَّ اللّهَ لَسَمِيعٌ عَلِيمٌ {42} (الأنفال: 42)(الأنفال: 42)

Almighty Allah says in His Noble Book what means:

"Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower." (Al-Anfâl, 8: 42)

Verily, the hand of Supreme Destiny backed the hand of the Prophet (may Allah bless him and grant him peace) when he threw a handful of dust in the faces of the disbelievers. It was also backing the hands of the believers while killing the infidels as Allah, The Most Exalted, says:

يقول الله تعالى في كتابه العزيز:

فَلَمْ تَقْتُلُوهُمْ وَلَـكِنَّ اللّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـكِنَّ اللّهَ رَمَى (الأنفال: 17)(الأنفال: 17)

The noble Qur'anic verse says what means:

"You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw but Allah threw." (Al-Anfâl, 8: 17)

Hence, Allah blessed His Messenger (may Allah bless him and grant him peace) and the believers with victory in the Battle of Badr, as stated in the noble Qur'anic verse:

يقول الله تعالى في كتابه العزيز:

وَلَقَدْ نَصَرَكُمُ اللّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَاتَّقُواْ اللّهَ لَعَلَّكُمْ تَشْكُرُونَ {123} (آل عمران: 123)

Almighty Allah says in His Noble Book what means:

"And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful." (Âl-'Imrân, 3: 123)

We have also witnessed such bestowal of victory on the Day of the Trench when the hardships the Muslims suffered intensified. The infidels invaded them on their own ground and mightily besieged them, so the Muslims dug a trench to protect themselves from their attacks. The Jews also betrayed them and joined the assailants. The noble Qur'an depicted the physical and psychological state of the Muslims during that critical time saying:

يقول الله تعالى في كتابه العزيز:

إِذْ جَاؤُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتْ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا {10} هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا {11} (الأحزاب: 10، 11)

The noble Qur'anic verses say what means:

"When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. There, the believers were tried and shaken with a mighty shaking." (Al-Aḥzâb, 33: 10-11)

There, the hypocrites dropped their masks and some of them uttered vicious words, which the Noble Qur'an has recorded against them:

يقول الله تعالى في كتابه العزيز:

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا {12} وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا {13} (الأحزاب: 12، 13)

Almighty Allah says in His Noble Book what means:

"And when the hypocrites and those in whose hearts is a disease (of doubts) said: 'Allah and His Messenger promised us nothing but delusions!' And when a party of them said: 'O people of Yathrib (Medina)! There is no stand (possible) for you (against the enemy attack!)

Therefore go back!' And a band of them ask for permission of the Prophet (may Allah bless him and grant him peace) saying: 'Truly, our homes lie open (to the enemy).' And they lay not open. They but wished to flee." (Al-Ahzâb, 33: 12-13)

During such a stifling ordeal and under such gloomy circumstances came the Victory of Almighty Allah. The Most Exalted and Ever-Majestic says in His Noble Book:

يقول الله تعالى في كتابه العزيز:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {9}(الأحزاب: 9)

The noble Qur'anic verse says what means:

"O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not (i.e. troops of angels during the battle of *AlAhzâb* (the Confederates)). And Allah is Ever All-Seer of what you do." (Al-Ahzâb, 33: 9)

The Most Exalted also says in His Noble Book:

يقول الله تعالى في كتابه العزيز:

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا {25} (الأحزاب: 25)

The noble Qur'anic verse says what means:

"And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, Almighty." (Al-Ahzâb, 33: 25)

True, in the Battle of Hunain the Muslims were a huge army that conquered Mecca and defeated the Quraish, but they were deceived by their great number, whereupon Allah taught them a hard lesson to awaken them and make them learn that only Allah grants victory, and that the side whom Allah does not support is a loser, whereas the one whom Allah supports shall never be overcome.

يقول الله تعالى في كتابه العزيز:

لَقَدْ نَصَرَكُمُ اللّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ {25} ثُمَّ أَنزَلَ اللّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعذَّبَ الَّذِينَ كَفَرُواْ وَذَلِكَ جَزَاء الْكَافِرِينَ {26} ثُمَّ يَتُوبُ اللّهُ مِن بَعْدِ ذَلِكَ عَلَى مَن يَشَاء وَاللّهُ غَفُورٌ رَّحِيمٌ {27} (التوبة: 25، 27)

Almighty Allah says in His Noble Book what means:

"Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakînah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad, may Allah bless him and grant him peace), and on the believers, and sent down forces

(angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful."(At-Tawbah, 9: 25-27)

Thus, we see that the Victory of Allah is sent to His believing servants when there is no way out and earthly means have failed them, and they raise their hands towards heaven in appeal.

This is a steadfast certainty throughout the history of celestial messages and the history of all the Prophets, as clearly indicated by the Noble Qur'an in the verse before the last of Surat Yûsuf:

يقول الله تعالى في كتابه العزيز:

حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّواْ أَنَّهُمْ قَدْ كُذِبُواْ جَاءهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاء وَلاَ يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ { 110} (يوسف: 110)

Almighty Allah says in His Noble Book what means:

"(They were reprieved) until, when the Messengers gave up hope (of their people) and (their people) thought that they (the Messengers) lied, then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are *Mujrimûn* (criminals, disobedients to Allah, sinners, disbelievers, polytheists)." (Yûsuf, 12: 110))

Strength of the Nation in Hardships

The second certainty: which we have learned from our history is the great psychological and spiritual supply that the nation treasures and only emerges at the time of distress and adversities.

History informs us that in Islam there is a hidden (self-enforcing) power that does not come forth except at the befalling of adversities and encirclement of hardships round about its nation. At that time, we see it the strongest, the firmest and the toughest it can ever be, and the ablest to bestir and evoke the hidden powers of its nation. Whenever opposed, it resists; even fought against and it triumphs. There, the apparent weakness that tempted the enemies converts to a mighty power, or rather to a conquering victorious power.

We have witnessed it at the dawn of Islamic history: on the Day of Badr, when the minority defeated the majority, and the poor financial ability conquered power, and Allah graced the believers, as the noble Qur'anic verse tells:

يقول الله تعالى في كتابه العزيز:

وَلَقَدْ نَصَرَكُمُ اللّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَاتَّقُواْ اللّهَ لَعَلَّكُمْ تَشْكُرُونَ {123} (آل عمران: 123)

"And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much (abstain from all kinds of sins and evil deeds which He has

forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful." (Âl-'Imrân, 3: 123)

يقول الله تعالى في كتابه العزيز:

وَاذْكُرُواْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ {26} (الأنفال: 26)

Almighty Allah says in His Noble Book what means:

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful." (Al-Anfâl, 8: 26)

During the Wars Waged Against Apostasy

We have also witnessed such a victory after the death of the Messenger of Allah (may Allah bless him and grant him peace), when the Arabian tribes apostatized – except Mecca, Medina and At-Tâ'if – and there also emerged false claimants to prophecy from amongst the Arab soothsayers. Their tribes followed them out of partisanship, as they used to say, *"The liar of Rabî`ah is dearer to us than the honest man of Mudâr!"* Amongst them were Musailamah, Sajâh Al-Aswad Al-`Ansay, Tulaihah Al-

Asaday and others. The withholders of the Zakâh (obligatory charity), who acknowledged offering the Prayers but denied paying the Zakâh, also joined them. Certainly, it was a turbulent sedition and a severe affliction that made some people say to Abu Bakr, *'O successor of the Messenger of Allah! You do not have the power to fight all the Arabs, keep to your home, close your door, and worship your Lord until the inevitable comes unto you!!'*

But Abu Bakr (may Allah be pleased with him), the tearful tenderhearted man, refused to give up. He stood as firm as a mountain, roared like a lion, and prepared eleven armies to fight the apostates and the withholders of the Zakâh. When 'Umar (may Allah be pleased with him) discussed with him fighting the withholders of the Zakâh, Abu Bakr, bearing in mind the hadith of the Prophet (may Allah bless him and grant him peace) that says, "*I have been ordered (by Allah: verses 38-39 from Surah Al-Anfâl: Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone (in the whole of the world)) to fight the people until they say, 'Lâ illâh ilâ Allâh (There is no god but Allah),'* [1]*if they say it, their blood and property would be*

[1] Islam came breaking the idols, fighting disbelief, heathenism and polytheism that Satan teaches to mankind, so that worship will all be for Allah Alone in the whole of the world. It is not a fight for the sake of power or authority but for the sake of raising the Word of Allah the highest and uprooting disbelief, atheism and polytheism form earth. Only dark souls, tenacious to disbelief, who desire that the ways of

guaranteed protection on my behalf except for (violating) its obligations (rights and conditions for which they should be justly punished) and their account is only with Allah (regarding the disbelief and sins they are concealing)," said to `Umar confidently and powerfully, *"By Allah! I will fight those who differentiate between the Prayers and the Zakâh (by acknowledging the performance of Prayers while denying the payment of the Zakâh), for the Zakâh is the right enjoined in property. By Allah, if they withheld from me (the Zakâh due on) a she-kid – in another narration: a hobble – which they used to pay as Zakâh during the lifetime of the Messenger of Allah (may Allah bless him and grant him peace) I will fight them for it."*

Then battles broke out, where the Companions – in spite of their minority – fought against the apostates and the withholders of the Zakâh, despite being the majority, and they ended with the triumph of the believers over the apostates who returned to the shelter of Islam penitent and begging for forgiveness. They expiated their apostasy by joining the battalions of the strivers, who fought against the Persians and the Romans, and truly they were amongst the people who fought most courageously, atoning for the wrong they had committed against Islam.

Again, the Arabian Peninsula returned a fortress and a stronghold of Islam throughout centuries.

The Crusades

Satan and disbelief reign over earth, are ever to hate and resist it. (ed. emphasis)

The power buried in Islam showed up once again when the Western European Christians marched towards it one and all, with their trinity and cross, in nine famous military expeditions known as *The Crusades*.

The crusading Western Europe marched, harboring black malice towards Islam and Muslims, coveting the prosperities of Islamic countries, aspiring to demolish its might and seize the heirdom of its sovereignty. Regretfully, it was backed by the indifference of Muslims and the indulgence of their rulers in pleasures, their dissension caused by the pursuit of worldly gains, their tenacious holding to rulership and the willingness of those worthless emirs to sell any of his brothers and buy the foreign intruder and to sell his entire nation and buy his emirate.

No wonder that the crusaders triumphed at the beginning and established kingdoms and emirates of their own in the homeland of Islam, in cooperation with the treacherous emirs, and succeeded in entering Jerusalem after a massacre wherein tens of thousands were killed in what was more akin to a knee-deep blood bath.

The crusaders haunted Shâm (The countries of the Levant, they include: Palestine, Lebanon, Syria and Jordan) for approximately two hundred years, whereas Jerusalem remained in their clutches for a full ninety years.

Then, for the sake of Islam, Allah paved the way for men who were firmly resolute to withstand the attack, bring back their usurped land and restore the ravished rights. Among them were `Imâd Al-Dîn Zanky and his hero son, Nûr Ad-Dîn Mahmoûd, who was reminiscent of the Rightly-

Guided Caliphs in his biography, his courage, his commitment and his justice. And his disciple, the victorious leader, Salâh Al-Dîn Al-Ayyûby (Saladin), to whom Allah granted victory over the crusaders at the famous Battle of Hittîn (Hittin) and the Battle of the Conquest of Jerusalem and its return to the Islamic nation. Afterwards, battles were fought in Egypt, which ended in the capture of Louis IX in (Dar Ibn Luqmân) in Mansurah.

All what is aforementioned produces the evidence that the Islamic nation may slumber, may sicken but never dies as long as there runs in the veins of its children the blood of belief and as long as there exists those who lead it with *Lâ illâh illâ Allâh, Muhammadun Rasûl Allâh* (There is no god but Allah, Muhammad is the Messenger of Allah).

The Tatars Wars

As the Western European Christians invaded Islam from the West, the heathen Tatars invaded it from the East. They attacked the Muslims countries as the barren wind that spares nothing that it reaches, but blows it into broken spreads of rotten ruins.

They emerged when the Muslims were weak and disunited, lacking a strong leadership that unifies their battalions, or a religious arousal that awakens the people. At that time, the Tatars were a tyrannical military power governed by a fearsome obeyed leadership. They were impossible to be opposed by those torn kings, disunited emirs and self-indulgent rulers, so the Islamic countries fell into their grasp one after the other, and the emirs fled – or

bowed in defeat – one after the other. Certainly, achieving one victory tempts to another, and one conquest prompts another, till the byword of that time was, *"If you are told that the Tatars are defeated do not believe it!"* It is the legend of (the invincible power) that recurs from time to time.

Finally, they marched towards the capital of the Ottoman Caliphate, Baghdad, the homeland of Islam and its most sublime states. Thus, its downfall was brought about under their aimed blows and through the help of the traitors who falsely ascribed themselves to Islam. Streams of blood flowed and the Tigris River blackened with the ink of the endless cultural books that were thrown into it, turning its water black as night.

Few years hardly passed by till the miracle of Islam was twice fulfilled: Islam conquered the Tatars militarily in one of the most conclusive battles of history, which is the Battle of `Ain Jâlût (Spring of Goliath) under the leadership of the Mamluke Commander, As-Sâlah Saifud-Dîn Qutuz, at whose hands Allah realized victory, along with the Egyptian soldiers on one of the days of Allah; on the twenty-fifth of Ramadan 658 A.H., only two years after the downfall of Baghdad.

Morally speaking, Islam achieved another victory, for those tyrants who invaded Islam were overtaken by Islam itself; all of a sudden the unsheathed sword of the invader dropped before the influence of the unarmed Islamic creed and the conquerors finally embraced the religion of the conquered!! A victory contrary to the prevalent and familiar conduct, as affirmed by Ibn Khaldûn, that the

vanquished is the one always fond of imitating the triumphant victor.

Liberation Wars during the Modern Age

During the modern age we have witnessed the heroic struggling against the colonizing invaders in the rest of the Muslims homelands: the struggling of the Algerian leader, `Abdul-Qâdir, against the French in Algeria; the leader `Abdul-Karîm Al-Khaṭṭâby against the Spanish troops in Morocco; the hero `Umar Al-Mukhtâr against the Italians in Libya; sheikh `Azz Ad-Dîn Al-Qasâm against the English and the Jews in Palestine, together with the Algerian revolution against the French occupation, the glorious Palestinian Intifada (Palestinian heroic struggling to free the Muslim land) against the Jews and fighting against the British forces in the Suez canal.

The western historians themselves – as Bernard Louis in his book entitled (The West And The Middle East) – have admitted that the religious movements have conducted the liberation battles in the rest of Islamic counties against occupation, even against the anti-Islamic movement led by Kemal Ataturk. But regretfully, the Muslims sow and the secularists reap; they are thieves, skillfully trained to steal the ripe fruits of earnest struggling and the revolutions of the strivers!

Auspices From The Actual Time

If we leave history and the auspices it conveys concerning the self-given power of Islam, and the power hidden in the entity of this nation, which shows up at time of adversity; when there exists those who can spur it, and we contemplate the status quo of the nation during this era, we will find many other auspices, which made this nation withstand the hurricanes, and does not, as designed for it, dissolve in another just as salt dissolves in water. But it earnestly strove and fought till it freed itself from its occupiers, regained its selfhood, and discovered its self anew, despite all the fetters that shackled it, and the iron or golden cages that were made to imprison it within.

The Diseases of the Actual Time and its Blights:

I cannot turn a blind eye to the mental, religious and ethical diseases and blights with which our present nation surges, and from which the preachers, the tutors and the reformers have complained and still are complaining.

Religion has grown weak betwixt an extremist and a deserter, as stated by Imam Hassan Al-Basry, or betwixt (a rigorist and a denier), as stated by the prince of rhetoric Shakîb Ârsalân, where the first (the rigorist) turns people away from Islam by his relentlessness and the other deludes them by denying it.

True monotheism – which is the essence of Islam and the soul of the whole Islamic being – has grown weak betwixt the superstitions of the fortunetellers and the falsehood of charlatans. Betwixt the polytheism of the seculars who have gone as far as worshipping the graves, and the polytheism of the elites who have gone as far as worshipping the palaces of the living!

Furthermore, the spiritual side of Muslim life has grown weak when some Muslims have given up offering Prayers and have followed lusts, though the Noble Qur'an tells us:

يقول الله تعالى في كتابه العزيز:

قَدْ أفْلَحَ الْمُؤْمِنُونَ {1} الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {2} وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {3} وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ {4} وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {5} إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {6} فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْعَادُونَ {7} وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {8} وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ {9} (المؤمنون: 1-9)

Almighty Allah says in His Noble Book what means:

"Successful indeed are the believers. Those who offer their Salât (prayers) with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And

those who pay the Zakât. And those who guard their chastity (i.e. private parts, from illegal sexual acts) except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; but whoever seeks beyond that, then those are the transgressors; those who are faithfully true to their Amanât (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants; and those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours)." (Al-Mu'minûn, 23: 1-9)

Devious Sufism and ostentatious Sufism have also appeared, whereas true Sufism (defined as: honesty together with truth, and nobility of manners together with form)[1], that is expressive of the spirituality of Islam and its moderation has receded. The rituals of Sufism prevailed over its realities, becoming mere Dhikr (remembering Allah) with the tongue, more akin to the kind that Râbi`ah described as repentance that itself needs a repentance, not to mention the fabricated supplications, and feigned moves, that neither soften the heart, nor remind of Allah or the Hereafter.

The intrinsic proprieties and conventions of Islam has grown weak in our social life, and many adhered to two forms of traditions that disagree with the realities of Islam: (a) traditions inherited from the accumulation of the eras

[1] By the Praise and Help of Allah I have started writing a book series about Upright Sufism or (Understanding Correct Behavior in the Light of the Qur'an and the Sunnah). Three parts of it have already been issued: (Spiritual Life and Knowledge), (Intention and Sincerity) and (Reliance only on Allah). And I beg Allah to help me finish them.

of stringency, blind imitation and backwardness, that have been wrongly attributed to Islam and do not belong to it in the least, (b) and other intrusive traditions that were imported from the invading occidental civilization, which are steeped in materialistic thinking, secular tendencies, and utilitarian behavior. All this had its effect on spreading disintegration, and ingraining individualism and selfishness.

The issue of women is what we most sensibly touch in this regard, where on the one hand we find some women hiding their faces till nothing is seen of them, and they may allow – or be allowed – to expose both or one of their eyes. And on the other hand, other women go out with bare arms, legs and shoulders (as the hadith describes women dressed in revealing gowns in this world, seen as the inhabitants of hellfire in the Hereafter, saying), (*Those who are dressed yet bare, those who walk while swaying their shoulders and swaggering alluringly*). We have also witnessed some people forbid a fiancé from seeing his fiancée – though bidden to see her based on the Islamic law – until their wedding night and the same applies to her. Whereas others give her free rein, thus they hold hands and she accompanies him wherever he likes, whether in the theaters, the cinemas, the parks or secluded places!

The Islamic mentality has suffered feebleness, for it no longer thinks, originates, introduces novelties to civilizations or rethink the old. Rather, it has become dependent on the other, whether this other is (the hallowed in patrimony) or (the hallowed in the west). Rigidity and stagnation have predominated in the aspects of life, so there no longer existed Ijtihâd (Term designating the intellectual effort of

Muslim scholars to employ reason and analysis of the authoritative sources (Qur'an and Sunnah) for the purpose of finding legal solutions to new and challenging situations or issues) in Islamic jurisprudence, excellence in literature or creativity in industry. Furthermore, two grave bywords have prevailed that influenced the vitality of the Islamic mentality. The first says: 'The first left nothing to the last!' While the second says: 'It is impossible to excel the creativity of what is already done!'

The call to debar the domain of Ijtihâd spread! And no one knows who debarred it? Or who has the power to debar a way opened by Allah, The Most Exalted, and His Messenger (may Allah bless him and grant him peace)?

Thence, the Islamic nation lagged behind, though it remained the foremost for around a thousand years and it became the rearmost in the caravan after being in the forefront. For all its countries are among the so-called (Developing Countries) or (the Third World), and if there were a Fourth World, some of them would be ascribed to it because of the utmost backwardness, poverty, sickness, ignorance and illiteracy from which they suffer from.

The true virtues of Islam were undermined by the absence of the Branches of Faith clarified for us by the honorable Prophet (may Allah bless him and grant him peace) to be (*Some seventy branches, the highest (amongst them): is (saying) lâ illâh ilâ allâh (there is no god but Allah), and the humblest (amongst them): is the removal of whatever is injurious off the road and Al-Hayâ' (a sublime moral behavior involving a mixed emotion of modesty, virtue, bashfulness, chastity, humility, purity, piety, courtesy… and*

is marked by deep reverence, respect, dread and awe shown to Allah and reluctance to commit whatever is forbidden by Allah and His Messenger, may Allah bless him and grant him peace), is a branch of faith). Hypocrisy has prevailed in our community, thereon we have witnessed he who (*when he speaks he tells lies, and when he makes a promise he breaks it, and when he is trusted he betrays, and when he makes a covenant he proves to be treacherous and when he quarrels he curses and swears*). Destructive affluence spread in an idle class living in the lap of luxury, whereas bleak misery spread in the laboring classes that toil and drudge but sweat for nothing. Islamic social values were upset by the emergence of those who have money without effort and the emergence of the kings of petrol and the thieves of open economy. The caricature drawn for the Muslim became an Arab in a tent, beside him an oil well and a beauty!

Injustice prevailed in the Islamic world: injustice of rulers towards their subjects, injustice of the rich towards the poor and injustice of men towards women. And indeed, injustice could never be the foundation of a state or its means of thriving.

Mutual consultation weakened – and perhaps completely disappeared – in the political life of Muslims. People were ruled by Fir`aun (Pharaoh), Hâmân and Qârûn (Korah), by iron and fire at times and by deceit and forgery at other times. The rulers of Muslims were no longer the best among them, (*whom you love and who love you, upon whom you invoke the Blessings of Allah and who invoke His Blessings upon you*). But they became conceited hardhearted tyrants, with sealed hearts, thus they neither

fear Allah nor are merciful to people. Some have their minds sealed as well, so they know nothing about religion nor show sound judgment in worldly affairs. In spite of that, when votes are cast in elections the leader gets (99.999%) thus provoking the mockery of the whole world. Hence, the ruler in Arab countries is not to be dethroned except by death or assassination or revolt against him.

The Sick Current State Can Never Persist

But the undeniable present state of affairs was not given free rein to influence the Muslims without resistance, because it is inconsistent with the nature of the Islamic life, as well as the nature of the Islamic message and the Islamic nation that can never altogether be led astray. There will always be in it a group firmly adhering to the Laws and Commands of Allah, who lead people with truth and establish justice therewith. And Allah will always send in it, or for its sake, from century to century those who revive its religion, as proven by the legible history and the surveyed actualities.

Yesterday Versus Today

Anyone who compares the state of the nation a century ago and its state nowadays, or has read about its state fifty or thirty years ago and has contemplated its state during these two decades will find that its circumstances have changed – considerably – to that which is better and more ideal. It is a fact noticed and affirmed by every vigilant observer keeping abreast of current events in all

aspects of life, all domains and on all levels: the intellectual, the moral and the behavioral.

In this regard, I will only quote the testimony of a western intellect who embraced Islam insightfully and believed in it based on clear proofs, Dr. Murad Wilfried Hofmann, the author of (Islam: The Alternative). I chose to quote his testimony because he is a man of broad knowledge, who masters German – his mother tongue – English and French. He was the ambassador of his country – Germany – to Algeria and Morocco. He is distinguished by his realistic viewpoint and his critical tendency to the extent that he described his own realism saying, `*It is the cruel realism*.' He also said about his criticism, `*I had to be a severe critic to both the Occident and the Islamic world*.'

Dr. Hofmann says in his book (Islam 2000) and under the chapter entitled (A Bit of Optimism):

It may be more fruitful to look at the world as it is now than to base predictions on Muslim futurologist doctrine. And what do we see if we rub our eyes a little? Is Islam really advancing? Or is it perhaps, appearances aside, in decline? Or are the Muslims perhaps just muddling along, on the fringes of history, as they have being doing for several centuries, easy prey for physical and mental colonization? But this time, let us hear the optimist view first.

One has to read the depressing reports on life and mores in Makkah Al-Mukaramah and in Al-Madinah during the last century in order to appreciate the moral and physical progress made ever since. We have reliable descriptions

given in great detail by western Makkan pilgrims like the Swiss Muslim Johann Ludwig Burckhardt. He lived in Makkah and Al-Madinah for six months in 1814-15.[2]

His observations were corroborated both by the wavering British Muslim Sir Richard Burton, who visited Makkah and Al-Madinah in 1853,[3] and the German non-Muslim, Heinrich von Maltzan, who stayed in Makkah in 1860.[4]

All three authors confirmed that the holy places of Islam at that time were in decay, filthy, insecure, and full of superstitions. Believe it or not, alcohol and prostitutes were offered right in front of the *haram* and occasionally even inside, and prayer was loosely observed, even by pilgrims. In those days, their number, decreasing year by year, was only 70,000 in 1814 (Burkchardt's estimate) and already down to 30, 000 in 1860 (von Maltzan's estimate).

Indeed, even after Napoleon's invasion of Egypt and the successive breaking apart of the Ottoman Empire in the nineteenth and early twentieth centuries, politicians and orientalists alike foresaw the complete disappearance of Islam within their lifetimes. They studied Islam as a cultural phenomenon that one should record for posterity before it vanished entirely. In this spirit, the French colonizers for instance could appreciate `Abd al Qâdir, the great Algerian hero, statesman, and Sufi, only as a quaint

---

2 Johann Ludwig Burckhardt, *in Mekka und Medina* (Berlin: 1944).

3 Richard Burton, *Personal Narrative of a Pilgrimage to Al-Madinah and Meccah*, 2 vols. (New York: 1964).

4 Heinrich von Maltzan, *Meine Wallfahrt nach Mekka* (Tübingen: 1982).

folkloristic figure with some nuisance value.[5] Personalities who even at that time sympathized with Islam like, for instance, Johann Wolfgang von Goethe (d. 1832) only liked its unmitigated monotheism but not Islam as lived in the Muslim world.[6]

Against this depressing background, when one performs hajj or `Umrah today, it is startling to realize how much has been achieved.

The Makkan *haram* and the Prophet's Mosque in Al-Madinah have been beautifully enlarged to hold between 480,000 and 650,000 pilgrims, and yet they are too small for the ever-increasing number of believers who want to perform their obligatory pilgrimage. The number has to be limited through national quotas for visa. Alcohol has been banished, theft is barely known, single ladies are not admitted, and prayer is universally observed.

A reversal of orientalist attitudes toward Islam, observable since the early twentieth century, was a harbinger of further positive change. Rather than studying Islam like the infamous Lawrence of Arabia in the interest of British imperialism, there was now an elite group of European academics who embraced Islam wholeheartedly.

Among them were René Guénon, Martin Lings, Titus Burckhardt, and of course Leopold Weiss, Alia, Muhammad Asad. And among the orientalists who

---

5 Bruno Etienne, *Abdelkader* (Paris: 1994).

6 Ahmad von Denffer, "Der Islam und Goethe," 20 installments, *Al-Islam,* (Munich) no. 1 (1990) and no. 3 (1994).

refrained from formally converting to Islam, there were personalities – like Jacques Berque, Louis Massignon, Denise Masson, and Annemarie Schimmel – who were seen to be on the brink of pronouncing the *shahâdah*.

Many of their orientalist colleagues, at any rate, no longer studied their subject – Islam – with disgust and barely disguised hatred but with sympathy and empathy.

Simultaneously, since the 1930s, grassroots Muslim revival movements put Islam onto the political agenda of almost every country within the *dâr al Islâm* region. Their common prototype remains the Egyptian Muslim Brotherhood, founded by Hassan Al-Bannâ (d. 1949),[7] and their preachers, i.e., in addition to other authorities like the father of Muslim liberation theology, Sayed Qutb (d. 1966), as well as Abûl A`lâ al Mawdûdî (d. 1979), Shaykh Kishk, and Muhammad al Ghazzâlî.

But revival did not only come from below. Both the Wahhâbî and Sanûsî movements, and to some extent also the Salafiyah à la Muhammad `Abduh, brought about a Muslim revival from the top, greatly expanded by the possibilities of petro-dollar financing. As it so happens, the richest persons in the world today – the Sultan of Brunei, King Fahd, and Amir Zayed of the United Arab Emirates – are all Muslims, giving important impulses to Islamic *da`wah* worldwide. Just think of the many millions of copies of the Qur'an being distributed for free, also in

[7] *The Five Tracts of Hassan al-Bannâ* (Berkeley and Los Angeles: 1978) are still basic material.

model English and French translations, from the King Fahd Printing Center in Al-Madinah.

In sum, this development, perceived as a "fundamentalist" threat both inside the Muslim region and by the world at large, turned Islam into the most topical media subject of the last quarter of this century.
Islam is no longer expected to disappear but rather to expand and even to explode. NATO generals, when making operational plans, are advised to take into account that the most likely military confrontation of the future will not be an East-West but a North-South conflict, Islam being the new expansive and aggressive potential enemy.

This fear is brought home by emigrant and local Muslims, whose number is visibly increasing almost everywhere. Some two million Muslims now live each in the United States and Germany. The Muslim population of Great Britain is around one million and 2.5 million in France. The total number of Muslims in 1991 was given by the western sources as 990,547,000 – (conservative) numbers causing fear and trepidation.[8]

Thus mosques are now springing up all around the world, from Los Angeles and Moscow to Rome and Zagreb. In Cordoba, former seat of the Umayyad *Khilâfah*, Spanish Muslims in 1994 founded the international Islamic University

[8] See the article "*Anzahl der Muslime in der Welt* (Muslim Census around the Word)," *DLM-Rundbrief* (Hamburg), (February 1991). Qaradâwy says: It is well known that Muslims nowadays are over a billion and quarter but the western estimations will ever try to minimize the number of Muslims for reasons never to escape the wise.

"Averröes" of Al-Andalus. Not far from the fantastic old mosque of Cordoba, a *mu'adhdhin* is again calling for prayer. What a provocation, this happening five centuries after the last Muslim had been expelled form Spanish soil!

All this is symptomatic of the fact that *Islam worldwide is the only growing religion*.

In 1943 already Muhammad Asad (d. 1992 C.E./1412 A.H.) had made startling predictions about the ascension of Islam in his famous pamphlet "Islam at the Crossroads," written in Dehli. Rather than being apologetic or imitative versus the West in the Salafiyah manner, Asad described Islam as a complete and sound alternative program for life, contrasting it plainly with the decadent materialism of the contemporary western civilization (which included the Soviet Union).

Asad foresaw World War II as an inevitable global struggle between the atheistic capitalist West and the equally atheistic communist East. He predicted that their antagonism would spell disaster for both of them, "leading the material self-conceit of Western civilization in such a gruesome way ad absurdum that its people will begin, once more, …to search after spiritual truth; *and then a successful preaching of Islam may become possible*" (my emphasis).

These visions of more than sixty years ago had seemed imprecise after World War II when the Occident, rather than collapsing, split into two superior camps which seemed to stabilize each other for decades to come.

Today, after the bankruptcy of communist ideology and system evident since 2990 and the alarming sins of a spiritual and value crisis in the West, we know that Muhammad Asad was right after all: Christianity is going through a virtual change of paradigm, and the so-called "project of modernism" is failing under our very eyes.

Western theologians and scientists have begun to doubt whether their basic assumptions are valid after all.[9]

Continuance of the Revival and Renaissance Movement

Amongst the lineaments of Islam is the fact that its renaissance and rejuvenating movement, emanating from within, is permanent and will never stop till the Last Hour through the true heirs of the knowledge and teachings of the Prophet (may Allah bless him and grant him peace), which they present to people utterly pure without adulteration, perfect without division, clear without vagueness whereby (*they negate the distortion of the extremists, the plagiarism of the fabricators and the misinterpretation of the ignorant*).[10]

No wonder that for the sake of Islam Allah has paved the way for men who revive it, arouse its nation and bring up

[9] End of quote (Islam 2000 by Dr. Murad Wilfried Hofmann).

[10] Reported by Al-Baihaqy and others from several weak sources and Ibn Al-Qyyiam strengthened it in *Muftâh Dârul-Sa'âdah* (The Key to the Abode of Happiness). I also discussed it in my book entitled *Kaif Natâ'mal ma'a Al-Sunnah Al-Nabawiyah* (How Should We Handle the Prophetic Sunnah), p. 28, published by Al-Wafâ' House in Egypt.

generations who will follow in their footsteps. Surely, their efforts are not wasted. The fruits of Islamic revival together with rebirth and rejuvenation movements are not – as some have imagined – a cry in a wasteland or a blow puffed in dead ashes. By the Grace of Allah and His Help, they have originated a big Islamic arousal in all homelands of the Arabs and Islam, even outside the Islamic territories where reside the Muslim Minorities, and inside the Islamic colonies East and West. Such an arousal has awakened the minds and hearts, stirred up the willpower, and restored to people their faith in Islam and hope for its ultimate victory after some have gone so far as to believe that its banner is half-masted, its dominion has shrunken, its nation is lagging behind the caravan and secularism has pervaded among its children.

Whereupon, the forces antagonistic to Islam were shaken as if by a mighty earthquake, so they started to plot against the arousal, intrigue against it, accuse it of crimes it is guiltless of and incite people to oppose it. They – regretfully – exploited the ideological or moral depravity of some members in the arousal so as to aim a blow at the whole arousal and block its way but Allah, The Most Exalted says:

يقول الله تعالى في كتابه العزيز:

وَيَمْكُرُونَ وَيَمْكُرُ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ {30} (الأنفال: 30)

The noble Qur'anic verse says what means:

"They were plotting and Allah too was planning, and Allah is the Best of the planners." (Al-Anfâl, 8: 30)

If some are trying to underestimate the power of the Islamic movement and undervalue the significance of the Islamic arousal while puffing up the secular currents antagonistic to Islam, its law and regime for conducting life, I believe they are wrong in their estimations or they know the truth but they deliberately reject it to follow their own whims.

The Islamic Arousal and its Influence on the Life of Muslims

No rational fair-minded person can ever deny the influence of the Islamic arousal on our contemporary life. An arousal that has gone as far as East and West and illumined the homes of Muslims, then it smoothly glided into the dwellings of Muslims living outside the homelands of Islam; amidst the big and small minorities and colonies spread worldwide, through which Allah guides millions of young men and women.

Such arousal has awakened the minds by alerting them, filled the hearts with faith and vigor, and stirred up the willpower to work and be committed to fulfilling duties. It has influenced men as well as women and changed the beliefs embraced by the new generations, thus shifting them from secular thought to the Islamic, from loyalty to the West to loyalty shown to Allah and His Messenger (may Allah bless him and grant him peace) and from subservience to freedom. Consequently, it has brought up a Muslim generation devotedly committed to Islam: its beliefs and Shari`ah (Islamic Law), its convictions and manners, its message and civilization. We hope that it will be the generation of the aspired victory.

This arousal has manifested itself in the intellectual domain through the contemporary (Islamic Library), which comprise various studies tackling the different aspects of Islam. The Islamic books became bestsellers in bookstores, besides hundreds of theses prepared for master's degrees and doctorates tackling the different aspects of the Islamic culture: economy, politics, law, education, history, the manifold humanities and social sciences.

Furthermore, the arousal has manifested itself morally, where the Masjids abounded with praying men and women, specially the youth. Also, the season for Hajj and `Umrah (minor Hajj) was overcrowded and the bedecked women willingly wore the Hijâb (veil).

The arousal has also manifested itself in the political domain, where a huge popular coalition called for a return to Islam and the application of the Shari`ah (Islamic Law). A state adhering to Shiite School of Islamic Jurisprudence aroused in Iran and another adhering to Sunni School in Sudan, and a third was about to be established in Algeria had they not blocked its way and deprived it from reaping the fruits of the country's free will. The arousal has also manifested itself in the domain of fighting in the Cause of Allah, defeating the Soviet Union in Afghanistan[11], and the Serbian monster in Bosnia and Herzegovina. Above all, the Intifada (Palestinian heroic

[11] Regretfully our Afghan brothers have vanquished the Soviet Union – one of the two strongest powers in the whole world – but they did not triumph over their own selves! May Allah guide them and help them settle all differences amongst them.

struggling to free the Muslim land) with its heroes and the Islamic resistance with its champions have mightily shaken Zionism: the invincible state and the unbeatable force!

All these phenomena have evoked the evil instincts harbored in the forces antagonistic to Islam, its nation and its arousal. So they rallied to plot against it, intrigue against it and waylay its arousal. Itshak Rabin stated in a conference held in Casablanca, "Our worldly enemies are three: fundamentalism, hunger and drugs!" Actually, he mentioned hunger and drugs just as a camouflage and to throw dust in the eyes, for he targeted fundamentalism, and if you want his actual translation for the word it will be *The Islamic Arousal*!

And if we are now living the Israeli time, the Samiri time, and Israel is the absolute master in the region and has skillfully contrived to judaize the Arab mentality and media, do not be astonished if war is waged against the Islamic arousal and the Islamic movement under many guises. All this to serve one purpose: the survival of Israel, the mastery of Israel, the expansion of Israel and the hegemony of Israel, but the Islamic arousal will surely persist by the Will of Allah.

The Islamic Current is Stronger and Tips the Scale

Indeed Zionism and its crusading ally are scheming to aim a blow at Islam and its arousal and supply the currents antagonistic to Islam by all means of power, prevalence and authority.

But if we thoroughly weigh the powers for and against us, we will find that the scale of the Islamic current – all praises be to Allah – outweighs and predominates.

(a) By the grace of Islam we possess a great fund that no other call from here and there possesses. Islam is backed by the great masses that belief in their Lord, in their Noble Qur'an and in their Prophet Muhammad (may Allah bless him and grant him peace); that long for those who lead them in the Name of Allah and help them reach out to the hand of the Messenger of Allah (may Allah bless him and grant him peace). They will offer possessions complacently and heartily, and sacrifice their souls willingly and peacefully. Verily, that nation is pious by instinct and by the testimony of its history. Religion is the key to its personality, the refiner of its skills, the originator of its glories and the secret of its victories. It more readily responds to Islam and gathers around it than any other call brought by a usurper, an occupier or sown by a greedy ambusher.

On the tenth of Ramadan 1393 A.H. (6/10/1973) we experienced it ourselves and the power of '***Allahu Akbar***' (Allah is The Most Great) worked its miracles on the battlefield.

(b) We also possess the strength of the doctrine, the force of the great eternal Islamic principles we are calling to. We possess the power of Islam visible in its clarity and universality, its depth, its rationality and powerful impact. Islam is a creed that addresses the mind, a worship that purges the soul, a behavior that befits the pure instinct, a law that achieves equanimity and justice, chases away

vices and brings about prosperity. It secures the right of every entitled person, for no individual should oppress the community as dictated by capitalism, nor should the community oppress the individual as dictated by Marxism. Islam offers absolute equanimity and perfection without either oppression or depreciation of others' rights.

Amongst the signs of the power in Islam is the fact that it is not man-made, but it is sent down by the Lord of the Worlds. That Divine factor makes it free from extremism and imperfection, from weakness, insufficiency and inefficacy suffered in every law mankind pass for themselves.

Furthermore, these attribute make Islam more willingly accepted and obeyed by the multitude because Islam is man's submission to his Lord, Who created him then fashioned him in due proportion and poured forth His Blessings and Mercy upon him. Allah is the One Whom man begs for His forgiveness and fears His Punishment, contrary to the principles of positivism, which man does not obey except when afraid or hungering for something, from whose sway he tries to escape as far as he can.

One of the sources of Islam's power is the fact that the doctrine emanates from the profound depths of the nation. It is neither foreign nor alien to it, so it does not need a subjection of the nation to a physical or moral pressure in order to make it swallow it and yield to drink its cups of sorrows.

(c) That power treasured in the Islamic doctrine is only poised by the power hidden in the depths of the Islamic nation.

The day that power erupted, when Muslims were weak, disunited and deserted, it destroyed the crusaders in the Battle of Hittîn (Hittin), defeated the Tatars in the Battle of `Ain Jâlût (Spring of Goliath), and captivated Louis IX in (Dar Ibn Luqmân) in Mansûrah.

The Power the Nation Possesses

The power our Islamic nation possesses is neither modest nor trivial if well implemented and utilized, truly it is a mountainous enormous power.

1. Manpower

First of these powers is manpower in terms of number; as our nation currently numbers over a billion and quarter Muslims who believe in the monotheistic creed, spread over the six continents of the world.

True, what counts is how and not how much, but the sum has also a significance and we shall see in the reports of the westerners how far they fear the multiplication of the Muslim populations, specially since they have begun to suffer an alarming decrease in their birth rate.

Superiority in terms of number is a blessing in itself; furthermore, it is a prerequisite for any economic or cultural excellence, therefore nations strive to compensate it by consolidating themselves into alliances in spite of difference in race, language, religion and history.

Therefrom, the Noble Qur'an mentioned it as a reason for thanksgiving and among bestowed blessings in the noble verse saying:

يقول الله تعالى في كتابه العزيز:

وَاذْكُرُواْ إِذْ كُنتُمْ قَلِيلاً فَكَثَّرَكُمْ (الأعراف: 86)

The noble Qur'anic verse says what means:

"And remember when you were but few, and He multiplied you." (Al-A'râf, 7: 86)

2. Material and Economic Power

Second of these powers is the material and economic power, as our nation possesses what other nations do not of minerals and treasures buried deep under the earth, wealth spread out on its surface, in addition to aquatic and sea riches.

Moreover, we have fertile plains and valleys, hills and mountains, seas and oceans, great rivers, springs, wells and reserved groundwater. We also have the major metals that the world needs and, most importantly, a majority of the oil reserve in the entire world.

Our geographical location poses a great strategic and cultural value, as well. It is the junction of the continents, the wellspring of civilizations and the place of the descent of the great celestial messages: Judaism, Christianity and Islam.

3. Spiritual Power

Third of these powers that our nation possesses is the spiritual power, the power of the message we believe in, invite to, live for and die adhering to; the universal and eternal message of Islam with which Allah has ended prophecy and celestial messages.

It is the message characterized by divinity; it is from Allah and its end is for the sake of Allah:

يقول الله تعالى في كتابه العزيز:

قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ الْعَالَمِينَ {162} (الأنعام: 162)

Almighty Allah says in His Noble Book what means:

"Say: truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds." (Al-An'âm, 6: 162)

We Muslims alone possess the sole Divine Book that embraces the Last Words of Allah addressed to mankind,

secure from any distortion or alternation whatsoever: the Noble Qur'an that no falsehood can approach it from before or behind it.

This message is also marked by omneity:

يقول الله تعالى في كتابه العزيز:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ (النحل: 89)

Almighty Allah says in His Noble Book what means:

"And We have sent down to you the Book (the Qur'an) as an exposition of everything." (An-Nahl, 16: 89)

It is marked by its superior moral tendency attested by the Prophet of Islam, Muhammad (may Allah bless him and grant him peace) who said, *"Verily, I was sent to perfect noble manners."*[12]

It is also marked by its humane and universal tendency:

يقول الله تعالى في كتابه العزيز:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء: 107)

Almighty Allah says in His Noble Book what means:

---

[12] Reported by Imam Al-Bukhâry in *Al-Adab Al-Mufrad* (Superior Manners) on the authority of Abu Hurairah with the wording: (good manners) no. 274; Ahmad: 2\381, Al-Hâkim: 2\613 and Al-Dhahaby verified it and agreed with him while Al-Albâny mentioned it in other authentic and well-known narrations of the hadith reported through different chains of transmission, no. 45.

"We have only sent you (O Muhammad) as a mercy to the worlds." (Al-Anbiyâ', 21: 107)
Moreover, it is marked by its realistic perspective; thus it sanctions special rules for necessities, tolerates man's excuses and prescribes allowances and offers alleviations.

It is also singularly marked by its just moderation:

يقول الله تعالى في كتابه العزيز:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا (البقرة: 143)

Almighty Allah says in His Noble Book what means:

"Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad, blessings and peace be upon him, and his Sunnah (legal ways)), a Wasat (just) (and the best) nation." (Al-Baqarah, 2: 143).

It is the balance stricken between body and the soul, between mind and heart, between worldly life and the Hereafter, between rights and duties, between the individual and the community without weighing more or less.

The world is the poorest it can be for this message to set it free from extravagant materialism, unjust utilitarianism, deadly libertinism and from the eras of fear, anxiety, sorrow and despair to the eras of security, tranquility, happiness and hope.

The West Warns Against the Power Treasured in Islam and its Nation

We Muslims may be unaware of our immanent power but the foreigners who closely examine the nature of our nation and the power reserved in our people are those who truly realize the self-given power we actually possess and they try to guard themselves against it. They are haunted by the fear of its outburst one day. Professor Jeb said in his book entitled (Islam Destination): (The Islamic movements usually progress in an amazingly tremendous speed. They explode suddenly before the observers detect from their signs what may arouse suspicion. The Islamic movements lack nothing but leadership; it lacks nothing but another Salâh Al-Dîn (Saladin)).

The German explorer, Paul Achmid wrote a book specifically about that subject entitled (Islam: The Force of Tomorrow) which appeared in 1936. He asserted: The elements of the force of the Islamic Orient are confined to three factors:

1. In the force of Islam itself (as a religion) and belief in it and its examples, and its fraternization between different races, colors and cultures.

2. In the abundance of the natural resources in the Islamic Orient that extends from the Atlantic Ocean on the borders of Morocco westward, to the Pacific Ocean on the borders of Indonesia eastward. And in the assimilation of these numerous resources into a powerful sound economic unity and a self-sufficiency that leaves the

Muslims in absolutely no need of Europe or others if they fraternize and cooperate with each other.

3. Finally he pointed out the last factor, that is: The fecundity of the Muslim populations, which makes their numerical force a transcending one.[13]

Then he added, "*If these three forces united and Muslims fraternized with one another based on the unity of the Islamic doctrine, and the oneness of Allah, and their natural resources covered the needs of their increase, Islam would be a real danger announcing the end of Europe and universal sovereignty in a region which is the center of the entire world.*"

After detailing these three factors based on official statistics and the knowledge Paul Achmid has about the essence of the Islamic doctrine embodied in the history of Muslims and the history of their coherence and their onward march to repel the attackers, he suggested, "*That the Christian Occident unite together, people and governments, and repeat the Crusades but in another image that befits the epoch, yet executed in a more effective and conclusive manner.*"[14]

Robert Ben said in the prelude of his book entitled (The Sacred Sword): "*We have to deeply study the Arab and delve into their thoughts for they ruled the world in the past and perhaps they may rule it once again. The torch Muhammad has lighted is still burning vehemently and*

---

[13] Let all advocators of birth control in the Islamic World hear this!

[14] Translated by Dr. Muhammad Al-Bahy during one of his lectures.

there exists what evokes the conviction that it will never be extinguished. Therefore, I have written this book so that the reader may perceive the origin of the Arab and I have named it after the two-edged sword that Muhammad gained in the Battle of Badr as a memorial of his victory, because that sword became an emblem of his imperialistic demands."[15]

Regardless of the prejudice conveyed through these words and the envy they steam with, they do clarify for us the extent of the power the Muslims possess from the viewpoint of the outsiders. Today they call Islam (the green danger) after (the red danger) ended with the downfall of the Soviet Union and after they approached (the yellow danger) embodied in China. But Islam is no danger except to atheism, corruption, depravity and slavery.

Allow me to give a contemporary example of the innate power of Islam; that example is Turkey. Turkey which Kemal Ataturk and his party wanted to disrobe of Islam and Islamic morals, customs, rules, language and everything related to it, even annulling the Hijâb (women's veil) and writing in Arabic letters! He (Kemal Ataturk) dictated that the head cover should compulsorily be the hat and writing should be in Latin. He forbade speaking in Arabic even in announcing the Azân (the Muslims summons to prayers called by the muezzin from a

[15] Page 17, from the English version of the book and I have quoted this paragraph from a report prepared by Dr. Isaac Mûsâ Al-Husainy on that book, which he represented to the general administration in Al-Azhar at the late fifties.

minaret of a Masjid five times a day)! He allowed Muslim women to marry Jewish or Christian men, and made men and women equal in the rights of inheritance. He applied all the western code of laws, in their flesh and blood, even the laws known as the personal law. The Islamic and Arabic culture was chased away, and its people were fought against and killed. People believed that the sun of Islam had declined in Turkey forever and the shade of Islam had shrunk away from it sans return. Tens of dreary years have passed capable of deadening Islam in the bosoms and allow the hands of despair, along them, to crawl into the hearts.

But Islam sheltered in the hearts of the Turkish people never died. You could say that it stagnated or slumbered until it was given the opportunity and it manifested itself as an influential power. We still read and hear about the spread of piety and devotion there and the withdrawal of atheism and libertinism, and the abatement of their voice one day after the other in spite of the financial and psychological support they enjoy and the assistance their advocators receive internally and externally. Thousands of schools teaching the Noble Qur'an have appeared, Masjids were rebuilt, Islamic books were published and the Islamic teachings and instructions have emerged strongly influencing life.

At last, the religious Intifada (uprising) in Turkey led to the success of the Islamic Al-Rafâh party in winning the relative majority in the Turkish parliament in spite of the hurdles that were planted in its way.

Indeed, the most miraculous among the signs of this religion and its effect on its nation is what we have aforementioned: that it becomes the most powerful, the most steadfast and the loftiest it can ever be when hardships befall it, when it is beset by dangers, when adversities grow severer on its people and there remains no way out for them and it stands deserted by all supporters and helpers.

At that time, Islam works its miracles, whereupon life is breathed into the still body, the vigorous blood flows into the veins of the nation and the soldiers of truth rush forward like a giant released from its dungeon. The asleep awake, the coward summons courage, the weak becomes strong, the runaway returns, and those dispersed get together. And behold! Those successive incessant droplets from hither and thither fashion a vehement flood, which no barrier or impediment can stand in its way.[16]

The Hardships of the Preachers

There are those who deplore the state of the callers to Islam for the hard adversities that batter them and the severe blows that are aimed at them from all sides, and believe that there is no hope that these persecuted, dispersed and tortured people will ever stand on their own feet, or raise aloft their flag, or have the regime they call

---

[16] Kindly see my book entitled *Min Ajl Sahwah Râshidah* (For the Sake of a Righteous Arousal) pp. 104, 107.

for or the message they have faith in embraced by the people when everyday they lay their lives between the anvil and the hammer.

To those protestors or mistrustful people we say:

The hardships you are mentioning are not signs betokening the weakness or death of Islamic preachers, but they serve as proofs of vitality, action and force, because what is dead and motionless is not fought, rather what is fought and victimized is that which is true, alive, dynamic and resistant.

The call whose champions are neither persecuted, nor its preachers are wronged, is a trivial or a dead one, or its preachers – at least – are trivial dead people.

Moreover, such adversities and persecutions are evidence for the vitality of the doctrine itself; the Islamic doctrine which perpetually sacrifices martyrs in the battlefield, who water its tree with their blood and erect the edifice of its glory by their martyred bodies.

Such adversities are the wisest tutors and the greatest masters to the champions of causes, looked upon as individuals, who by experiencing hardships, their souls only grow more serene and their hearts far purified, as states the Prophetic hadith, "*The parable of the believer when he suffers illness or fever is that of an iron piece that is*

driven into fire, whereupon its dross is removed and its goodness remains."[17]

Truly, more than enough for us is the Qur'anic verse in which Allah, all praise and glory be to Him, says:

يقول الله تعالى في كتابه العزيز:

وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ {139} إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الأيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللّهُ الَّذِينَ آمَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَاء وَاللّهُ لاَ يُحِبُّ الظَّالِمِينَ {140} وَلِيُمَحِّصَ اللّهُ الَّذِينَ آمَنُواْ وَيَمْحَقَ الْكَافِرِينَ {141} (آل عمران: 139-141)

The noble Qur'anic verses say what means:

"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zâlimûn (polytheists and wrong-

---

[17] Recorded by Al-Bazzâr in *Kashf Al-Astâr* (Drawing the Veils), from the hadith of `Abdul-Hamîd bin `Abdul-Rahmân bin Azhar on the authority of his father: 1\362 (756). Al-Haithamy recorded it in *Al-Majma`*: (2\302); Al-Bazâr and At-Tabarâny also recorded it in *Al-Jâmi` Al-Kabîr* with an unknown narrator in its chain of transmission. Al-Hâkim also reported it in *Al-Mustadrik* and Adh-Dhahaby authenticated it and agreed on it: 1\73, 348. Al-Albâny retraced the hadith chain of transmission and proved that the chain of transmission of the hadith is Hassan (Good); it is authentic by virtue of other well-known and valid narrations through different chains of transmission: 4\290, 291 (1714).

doers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers." (Âl-'Imrân, 3: 139-141)

Auspices From The Divine Laws

There are other auspices derived from the Laws of Allah in His creation and in human existence. They are constant laws and precepts, and apply to people of old, and those of later times, and they apply to Muslims as well as the infidels. They are impossible to alter or change. Allah, all praise and glory be to Him, says:

يقول الله تعالى في كتابه العزيز:

فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلً (فاطر: 43)

The noble Qur'anic verse says what means:

"So no change will you find in Allah's *Sunnah* (way of dealing), and no turning off will you find in Allah's *Sunnah* (way of dealing)." (Fâṭir, 35:43)

If we closely examine these Divine Laws, we will discover that a body of them is on our side, we Muslims and preachers of Islam, among which we can cite the following:

Ups and Downs

Amongst these laws: is the law of alternation of prosperous and adverse days, days of varying fortunes, given to nations and people by turn. It is the law affirmed by the noble Qur'anic verse of Surat Âl-`Imrân, which was revealed after the Battle of Uhud, where Muslims suffered hardships. Allah, The Most Exalted and Ever-Majestic, says:

يقول الله تعالى في كتابه العزيز:

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الأيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ (آل عمران: 140)

The noble Qur'anic verse says what means:

"If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns." (Âl-'Imrân, 3:140)

That is why it is said that time is two days; one smiles at you, and the other frowns at you. It is also said, *'Change alone is unchanging.'*

Circumstances change, life is in a continuous state of flux, and each day ushers the world to a new phase. How many rich men were reduced to poverty, and how many poor men became wealthy, and how many noblemen

were humbled, and how many humble folk were raised to nobility, and how many solvents were put into bankruptcy, and how many insolvents became debt-free. Allah, all praise and glory be to Him, says:

يقول الله تعالى في كتابه العزيز:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا {5} إِنَّ مَعَ الْعُسْرِ يُسْرًا {6} (الشرح: 5-6)

The noble Qur'anic verses say what means:

"So verily, with the hardship, there is relief." (Ash-Sharh, 94: 5-6)

يقول الله تعالى في كتابه العزيز:

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (الطلاق: 7)

The noble Qur'anic verse says what means:

"Allah will grant after hardship, ease." (At-Talâq, 65:7)

Whoever delves into the circumstances of nations throughout history, will find that the torch of civilization is handed from one nation to another, and from one hand to another.

Fortunately, the law of alternating periods of good and bad fortune among people work on our side not against us, and Imam Hassan Al-Banâ said: *'The turn now is ours not against us!'*

Since ancient times the leadership of the entire world was in the hands of the East through the Pharaonic civilization, then the Assyrian, the Babylon, the Kildanite, the Phoenician, the Persian, the Indian and the Chinese civilizations. Then hegemony moved on to the West through the Greek civilization with its renowned philosophy, and the Roman civilization with its well-known legislation. Afterwards, leadership moved to the East once more through the Arabic Islamic civilization, which is a unique civilization that combines knowledge and faith, as well as material superiority and spiritual sublimity. Then the East sank into dereliction, and neglected its message. Thereupon, the West took over the reins and seized power anew, but it guarded not the moral responsibility of leadership, rather it proved itself to be utterly destitute in the domain of spiritual and moral values. It violated justice and raised the voice of power over that of due rights, interests over principles, earthiness over spirituality and lifeless objects over humans. It also adopted the policy of double-faced justice in handling human issues. Nevertheless, the Law of Allah dictates that the torch must be passed on to another. Based on the sequence of surveyed history, it should return once more to the East, the Islamic East, which holds a message different from that embraced by the West. Thus, it must prepare itself for this role and gird itself for the battle, as Allah, all praise and glory be to Him, says:

يقول الله تعالى في كتابه العزيز:

عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ (الأعراف:129)

The noble Qur'anic verse says what means:

"It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" (Al-A'râf, 7: 129)

يقول الله تعالى في كتابه العزيز:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (الأنبياء: 105)

The noble Qur'anic verse says what means:

"And indeed We have written in Zabûr (Psalms) (i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Qur'ân) after (We have already written in) Al-Lauh Al-Mahfûz (the Book, that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise)." (Al-Anbiyâ', 21:105)

So it is not far-fetched that the world's steering wheel turns from the West back to the East, although the West is now superior and powerful, whereas the East is the one lagging behind and is powerless.

Actually, materialism in the western world has deeply permeated the way of thinking, the behavior and the manner of life. Disintegration and immorality have reached to the marrow. On the strength of the Divine Law, civilization can never persist without morals, and morals can never bloom and be effective except under the wing of faith.[1]

[1] See: the chapter entitled *Âfât Al-Hadârah Al-Mu'âsirah* (Blights of the Contemporary Civilization), and the chapter entitled (Sages of the

We have witnessed together with the whole world the downfall of the second power in the world (the Soviet Union) all of a sudden, without any worth mentioning preliminaries, despite the massive nuclear arsenal it possesses, as well as the mighty strategic weapons and the enormous military and economical power. Actually, it collapsed because ruin existed deep down and not on the surface, within the psyche before the matter.

In fact, the western state that now solely possesses power and monopolizes the world arena is no better than its counterpart, the Soviet Union.

The Law of Change

Among the other Divine Laws that is on the side of Muslims, and we consider it one of the auspices: is (the law of change) that the Noble Qu'ran has emphasized in more than one verse. For those who relapse from good into evil, from rectitude into depravity, from righteousness into decadence and from insight into blindness, Allah changes their state from prosperity to adversity, from power to infirmity, from superiority to humiliation and from welfare to distress. This is what the Noble Qur'an has stated in Surat Al-A'nfâl after pronouncing the fate of the people of Fir'awn (Pharaoh) and those before them, who denied the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, so Allah destroyed them for their

---

West World Toll the Alarm Bells) in my book *Al-Islâm Hadâratul-Ghad* (Islam: the Civilization of Tomorrow) published by Al-Risâlah institution.

sins. He says, and indeed He is the superiorly Gracious Sayer in His Noble Book:

يقول الله تعالى في كتابه العزيز:

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {53} كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُواْ بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَونَ وَكُلٌّ كَانُواْ ظَالِمِينَ (الأنفال: 53 ، 54)

The noble Qur'anic verses say what means:

"That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allah is All-Hearer, All-Knower. Similar to the behaviour of the people of Fir'awn (Pharaoh), and those before them. They belied the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'awn (Pharaoh) for they were all Zâlimûn (polytheists and wrong-doers, etc.)." (Al-Anfâl, 8: 53-54)

Look at the people of western civilization in the light of this Law: Allah has invested them with power on earth, and subdued to them its forces, provided them with every kind of fruit, taught them what they knew not, and showered on them means of sustenance so they obtained provision from above them and from underneath their feet. But as we have aforementioned in (the law of alternation of prosperous and adverse days), they betrayed the trust of shouldering the responsibility and assuming command. They transgressed beyond bounds in the lands in disobedience of Allah and made therein much mischief.

In a word, they changed their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah) and adopted the ways of evil and corruption; that is why they deserve that the Law of Allah be visited on them and Allah changes the grace He has bestowed on them, and deprives them of leadership, and consigns it to others.

The completion of this law is the other face of change: those whose souls or what is in their hearts is altered from evil to goodness, from perversity to piety, from depravity to moral uprightness, from decadence to rectitude, from sloth to activity and from vice to virtue, surely deserve that Allah changes their state or changes the infirmity in them to strength, the abjectness to superiority, the defeat to victory, the fear to safety, and their state of oppression to powerfulness.

That is the established rule conveyed by the noble Qur'anic verse of Surat Al-Ra'd, in which The Most Exalted says:

يقول الله تعالى في كتابه العزيز:

إِنَّ اللّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُواْ مَا بِأَنْفُسِهِم (الرعد: 11)

The noble Qur'anic verse says what means:

"Verily Allah never changes the condition of a people until they (first) change what is within themselves." (Ar-Ra'd, 13:11)

This law gives us – we Muslims – hope for the change and improvement of our circumstances. For we have witnessed many Muslims during the era of the Islamic arousal radically change from shunning Islam to embracing it; from ignorance of the Islamic Law to committing themselves to its deep study and comprehension; from forsaking the Islamic teachings and straying from them to their abidance by them; from caring for their own interest alone without thinking about the nation, to shouldering the burdens of the nation as well as participating in public issues with sincerity and vigor; from pursuing lusts and desires to reviving the call to Islam and adopting an earnest strife for the sake of defending religion and its inviolabilities; from immodest and unchaste clothes worn by women to their wearing the Hijâb (veil) and from deserting Masjids to inhabiting them with prayers and lessons.

All these deeds and signs make us feel that the nation has improved to a great extent. The Justice and the Law of Allah dictate that He will not abandon it; that He will reward the nation for this spiritual and deep behavioral change by changing its state, and altering it to that which is better.

A Necessary Pause

I sincerely hope my dear reader that the beam of hope that fills my soul has now penetrated your heart, and the mists of despair and frustration that hovered over the hearts of many have dissipated or almost did, and the feeling that the Victory of Allah is near has dominated and prevailed, despite all the conferences that are held, the conspiracies that are plotted and the campaigns that are waged against Islam, under the name of extremism at times and under the name of terrorism at other times and fundamentalism time and again!!

Yes, despite the intense pressure that the Islamic arousal is subjected to, and the monstrous blows that are aimed at the Islamic movement, not to mention the secret plots that are being woven against the Islamic nation, and the apathy of those in charge of the nation, even their backing of the enemies against their own people, despite all that I feel optimistic about the future of the nation as well as the arousal of the people and the revival of the call to Islam.

I have declared on more than one occasion during my lectures and lessons that if the nineteenth century was the century of capitalism, and the twentieth century is that of

communism, the twenty-first century will be the century of Islam.

We may also say that if the nineteenth century was the century of Christianity, and the twentieth is that of Judaism, the establishment of Israel and its victory over more than twenty Arab countries and more than forty Islamic countries, we can say that the twenty-first century is the century of Islam.
I mean if we viewed Islam as a religion set against the two most celebrated religions: Christianity and Judaism, or if we viewed it as a regime set against the two international regimes: mainly Capitalism and Communism, we would find that Islam is unique. It innately houses the factors of immortality, the revival of its nation, the spreading of its call, together with the dire need of the entire world of it; being the sole message capable of achieving the stability (equilibrium) that humanity sorely lacks.

I thank Allah that others are now affirming what I have said years ago: that the coming century (21th century) shall be the century of Islam, by the Will of Allah.

Dr. Murad Hofmann stated the same opinion in his book entitled (Islam 2000), where he affirmed that the way is now paved for Islam to become the first professed religion of the entire world in the 21th century.

This opinion is also endorsed by Jim Meran, member of the board of external affairs in the American Congress, who called on Americans to know Islam, the religion of peace and tolerance, the religion that urges perseverance and hard work, espouses discipline and commitment and flows

with love and tenderness. He regards the Messenger of Allah, Muhammad (may Allah bless him and grant him peace), the greatest man that history has ever known and deems it a duty that one should learn about the aspects of his grandeur that dignified him, and a good many of his Companions (may Allah be pleased with them all). Furthermore, all the nations of the world should learn about the teachings that Muhammad (may Allah bless him and grant him peace) has been sent with, but unfortunately, such a thing has not happened for two reasons:

First: Non-Muslims are prejudiced against these teachings, out of fanaticism, bias and ignorance.

Second: Muslims do not promptly endeavor to impart to others the greatness of their religion.

He concluded his long interview held with the editor-in-chief of (The Society) Kuwaiti magazine by saying, "I believe that the coming century is the century of Islam, and the century of Islamic culture, which will be a chance to establish more peace and prosperity all over the world".[1]

Warning against Two Things

I would like during this pause to warn against two important issues:

[1] See: the interview of Ahmad Mansûr with Jim Meran in (The Society) magazine, issue 1190, published in 5\3\1996.

First: All the revivifying religious callers and social reformers had hopeful hearts full of faith in Allah, sure of victory, expecting a promising tomorrow and awaiting the approach of dawn.

A religious caller who is overwhelmed with despair can never succeed in conveying his call to others, or helping his message to prevail. The true religious caller is the one who conquers despair by hope, and whose faith overcomes all provokers of fear and anxiety, and rests assured that he is with Allah, because Allah, Whose Majesty reigns supreme, is surely with him.

يقول الله تعالى في كتابة العزيز:

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا {2} وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا (الطلاق: 2، 3)

Almighty Allah says in His noble Book what means:

"And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish His purpose. Indeed Allah has set a measure for all things." (At-Talâq, 65: 2-3)

Hassan Al-Bannâ and Hope

Our martyred Imam, Hassan Al-Bannâ, was one of the people who cherished the greatest hope for victory, and

faith in the future, despite the pitfalls and impediments that were dug and implanted in his way, which he quite knew and perceived. He reflected such hope in his lectures and lessons, and he recorded it in his famous theses, and wrote it down in his articles, especially in (*Al-Ikhwân Al-Muslimûn*) (The Muslim Brotherhood) daily newspaper, where he used to write the weekly column entitled *Hadîth Al-Jumu'ah* (Friday Discussion), particularly during the year 1948 when the crisis had hardly peeped out, and the sly intriguers (triple invasion) were cooking their poisonous meal.

I recall from these articles the one entitled (Albeit), where he gives glad tidings of the close victory of Islam, even if hardships grow severer, and promises that dawn is coming no matter how long darkness prevails. The other article is entitled (Four Evidences) where he corroborates his belief that victory is undoubtedly coming by scripts, historical records and calculations.
He stressed that meaning expressively in his theses, with his simple yet profound style, as in his thesis entitled (Our Call in a New Phase) where he concentrated on the awakening of the soul, by which he meant the animation of hearts, the bestirring of feelings and emotions, as well as the aspirations of the souls and their competition to achieve high goals and lofty ideals. The very things that the Prophet (may Allah bless him and grant him peace) succeeded in achieving within the souls of his Companions, where he implanted in them three sentiments: faith, pride, and hope: faith in the grandeur of Islam, pride in embracing Islam, and hope that Allah shall support Islam.

In another thesis entitled (To What Should We Call People), Al-Bannâ (may Allah be merciful to him) said under the title (A Long Way):

"I hope that these successive words concerning the elucidation of the religious call of the Muslim Brotherhood have revealed to the honorable readers their aim, and have clarified for them, even to a certain degree, their methodology in heading towards this aim. I have previously held a long conversation with many of our brothers, jealous of (vigilant in guarding) Islam and its glory, that is more like the words the readers have viewed under the title (To What Shall We Call People). During that conversation the group of listeners have given me their full thankworthy attention. We promptly discussed and talked over every single detail until we came out of the conversation with a staunch belief in the nobleness of the aim and the success of the means we adopt. But I was greatly surprised when I touched in almost all of them a consensus that this way, despite an acknowledgement of its success, is a long one, and that the violent destructive streams in our country are real vicious, which makes the despair that these interlocutors have already experienced creep in the hearts. In order that the honorable readers do not suffer from this hard feeling that these interlocutors have already been through, I wished to make my words full of hope, overflowing with certainty of achieving success by the Will of Allah. Indeed, the decision of all matters, before and after is only with Allah, and I will try to confine the topic to two positive viewpoints:

A Social Philosophical View

Sociologists say that the realities of today were the dreams of yesterday, and the dreams of today would be the realities of tomorrow. Such a view is corroborated by the status quo, and is substantiated by proofs and evidences. Even more, it is the pivot of the progress that humanity achieves, and its gradual advancement towards the degrees of perfection. Who would have believed that scientists could achieve the recent discoveries and inventions a few years before their realization? Moreover, the masters of science themselves denied the possibility of such discoveries at first glance, till they were actually proven and affirmed by evidence and the examples are many. I believe that it is a self-evident matter that needs no further elaboration.

A Historical view

Actually, the rise of nations has always started from a state of weakness, which makes the beholder believes that reaching the desired target is impossible. In spite of such a perception, history has related to us how patience, steadiness, sagacity and deliberateness where the steps on which those nations with their weak structure and modest means rose from feebleness to strength, till they reached the ultimate success and superiority craved by those shouldering their cause. Who could ever have believed that the Arabian Peninsula – that barren arid desert - would bring forth light and balm, and control the greatest countries of the entire world through the spiritual

and political strength of its children? Who could ever have believed that such a little clandestine sect from Banu (the tribe of) Ali and Al-`Abbâs could succeed in overthrowing that strong far-stretching kingdom within the elapse of an eve and its morning, though one day it had faced killing, expulsion, exile, and threat? Who could ever have believed that Sâlah Al-Dîn Al-Ayyûby would stand fast all those long years, till he drove the kings of Europe back to their homes defeated, despite their huge number and their well-armed troops, till twenty-five kings from amongst the greatest European kings allied against Sâlah Al-Dîn Al-Ayyûby?

If the aforesaid belongs to ancient history, modern history also serves as an excellent example; for who could have believed that king `Abdul-`Azîz Âl-Sa`ûd, after having his family exiled, his people made homeless, and his monarchy seized, would succeed in restoring his kinship just with the help of some twenty men and afterwards become one of the hopes of the Islamic nation for the restoration of its glory and revival of its unity?

Is There Another Way?

There are two other theories that bring about the same result and direct the heart of the jealous Muslim powerfully and rightly to hard work.

The first theory: says that this way, no matter how long it may take, is the only option we have if we want to build our nation on solid ground, and trial has proven the validity of this theory.

Duty comes first:

The second theory: says that the worker labors first to accomplish his duty, second to earn his otherworldly reward, and third for general welfare and benefit. If he performs his work, he fulfills his duty, and will certainly win the Reward of Allah, provided that all the conditions are fulfilled. Then remains the benefit, which is left to the Will of Allah; for an opportunity may come about that he has not expected and cause his work to bear the most blessed fruits. On the other hand, if he sits idly, he will be guilty of dereliction, and will lose the reward for earnest striving, and will surely be deprived of bringing any benefit. Then which of the two is best in point of position and as regards station? The Noble Qur'an has given a full illustration of the image holding the two parties through the noble verses saying:

يقول الله تعالى في كتابة العزيز:

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُواْ مَعْذِرَةً إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ {164} فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُواْ بِعَذَابٍ بَئِيسٍ بِمَا كَانُواْ يَفْسُقُونَ (الأعراف: 164،165)

The noble Qur'anic verses say what means:

"And when a community among them said: 'Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?' (The preachers) said: 'In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah.' So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but We seized those who did

wrong with a severe torment because they used to rebel (disobey Allah)." (Al-A'râf: 7:164-165). [2]

Auspices Incite to Exert More Effort

The second issue: that I would like to warn against now, is that the auspices concerning the future of Islam that we have mentioned throughout the previous sections should not make us rely on them, be given to apathy, resign ourselves to servility and sloth, and wait for the Victory of Allah to descend upon us from heaven without exerting any effort, or striving hard, or working perseveringly in all the domains of our life in order to straighten out what is perverted in it, rectify what is corrupted, rebuild what is destroyed, strengthen what is weak, and complete what we lack while summoning up the spirit of innovators not imitators.

Our patrimony should be an inspiration to us, and we should take it as our guiding lighthouse, rather than shackles that confine our movement, and hinders our advancement.

We should not confine ourselves to a certain Islamic school, but acquire wisdom wherever it is voiced. We should not restrict ourselves to one doctrine, but we should benefit from all schools, doctrines, and trends as long as they are one with the agreed upon basics, while referring the unclear issues to those entirely clear, the dubious

[2] See the letter archives of the martyred Imam, Hassan Al-Bannâ pp. no. (52-54)

matters to conclusive matters, parts to whole, and branches to roots.

Moreover, we should acquire from the methodologies and experiences of occidental schools all the knowledge that may avail us. We can then modify and develop it within the frame of our own standards, needs and circumstances until it becomes suitable to us, and merges into our system of life. Nothing is wrong with that, *for wisdom is the believer's long-sought goal, wherever he finds it, he is the one of all people most entitled to it*.

We should set ourselves free from the prison of regression to the spaciousness of progress. We should achieve real development whether economically, humanly, materially or physiologically. We should also dedicate all our energies – many of which we have wasted or paralyzed – to achieve complete development, for the sake of existence and for mankind. We should derive from Islam the greatest incentive to rally those powers and strengthen them, and push their wheel forward with a force tantamount to ten times the normal strength, as affirmed by the noble Qur'anic verse discussing earnest striving in the Cause of Allah:

يقول الله تعالى في كتابة العزيز:

إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُواْ مِئَتَيْنِ وَإِن يَكُن مِّنكُم مِّئَةٌ يَغْلِبُواْ أَلْفًا مِّنَ الَّذِينَ كَفَرُواْ بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُونَ (الأنفال،65)

The noble Qur'anic verse says what means:

"If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand." (Al-Anfâl, 8: 65)

The Noble Qur'an has shown that the victory Allah grants shall not be and will not be achieved save by the believers. It is only granted to the believers. Almighty Allah, addressing His noble Messenger (may Allah bless him and grant him peace), says:

يقول الله تعالى في كتابة العزيز:

وَإِن يُرِيدُواْ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللّهُ هُوَ الَّذِيَ أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ (الأنفال: 62)

The noble Qur'anic verse says what means:

"And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers." (Al-Anfâl, 8: 62)

How can we expect that the angels who descended from heaven in the Battle of Badr or Al-Ahzâb (The Confederates) or Hunian would descend on people whose hearts are void of faith, or whose lives lack the manners of believers, and the deeds of believers. Allah, Whose Majesty reigns supreme, says:

يقول الله تعالى في كتابة العزيز:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلآئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُواْ الَّذِينَ آمَنُواْ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُواْ الرَّعْبَ فَاضْرِبُواْ فَوْقَ الأَعْنَاقِ

وَاضْرِبُواْ مِنْهُمْ كُلَّ بَنَانٍ {12} ذَلِكَ بِأَنَّهُمْ شَآقُّواْ اللّهَ وَرَسُولَهُ وَمَن يُشَاقِقِ اللّهَ وَرَسُولَهُ فَإِنَّ اللّهَ شَدِيدُ الْعِقَابِ {13} (الأنفال: 12،13)

The noble Qur'anic verse says what means:

"When your Lord inspired the angels (saying), 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.' This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment." (Al-Anfâl, 8: 12-13)

Messages do not triumph alone, but through the help of their supporters, and truth does not prevail alone – but according to the Laws of Allah – it prevails through the help of its religious callers and its men who combine the virtues of knowledge, hard work and devotion.
The auspices of the victory of Islam must provide us with renovating energy for more sacrifice and work needed by our nation in all domains. The nation can never dream of being granted victory by Allah while suffering from wicked habits, and committing shameful deeds, rather the nation must change itself so that Allah changes what ails it.

The nation can never aspire to defeat the Jews, while plagued by backwardness, dissention, hostility, frailty, sloth, laxity and perplexity.

Allah will never grant lazy people victory over hard workers, or to the laggards over the strivers, or to chaotic

people over the disciplined, or to the improvisers over the planners, or to the dissolute people over the upright or to those who care only for their own welfare over those who shoulder the burdens of their nation.

A nation fighting against its best elements (the Islamic ones), and torturing the best of its sons can never attain victory. Those who have had chance to live with such Islamic figures have attested that they have the most brilliant minds, the most innocent hearts, the purest hands and the most genuine willpowers. They are the noblest characters even in disagreement, perform the most righteous of deeds, and are the most self-denying and martyr-like of all other parties.

They are innocent of any grievous sins, of the pettiest faults, even the slight dubious matters. The cigarette they know not, nor can it worm its way into their lives. They are the monks of the night and the knights of the day; darkness knows them as prayerful believers who spend the night offering prayers, while during daytime they are strivers. People know them as hard workers, and Allah knows them to be sincere worshippers.
It is impossible that victory can be achieved by a nation whose greatest concern is playing football, and the most important topics that fill its press and its entire media are about singing, dancing, and acting. Its public figures are not the scientists, the writers or the thinkers, but the singers, the dancers and the actors, whether dead or alive.

It is impossible that victory can be achieved by a nation wherein the average working hours of the individual is approximately half an hour a day, while people in the

developed nations labor all day long. Man toils and drudges until he returns home at the end of the day fatigued and exhausted, then he quickly goes to sleep to resume working early in the morning.

The authorities that lead the nation and influence its progress should cooperate with one another to elevate it in all domains and make up for what it has forfeited over the passage of years. They should fill the gap that severs it from the developed nations and make it face the challenges with a firm will and faith based on accurate planning and insightful futuristic anticipation.

They should examine the diseases that ail the nation, discover their causes and seek to remedy them. *Indeed, Allah has created no disease without creating its remedy, but some know it and some are ignorant of it*.

In the economical domain, they should endeavor to increase production, economize, dispense justly and transact business honestly.

In the sociological domain, they should strengthen the ties of brotherhood between individuals; promote cooperation between different classes and solidarity between people of the world. They should cut short the distance between the rich and the poor, nurse maternity, childhood and senility as well as firmly establish family life on solid foundations overshadowed by tranquility, intimacy and mercy.

In the intellectual and cultural domain, they should set the nation free from the vestiges of intellectual invasion and

cultural occupation in the fields of education, culture and mass media; for these are the constructors of human minds and the founders of people's psychological and intellectual propensities.

In the political domain, they should resist despotism and tyranny, firmly establish the pillars of consultation and protect human rights. They should teach people the importance of giving sincere advice, and the moral obligation of enjoining righteousness and forbidding evil; to straighten what is perverted if not by the hand, then by the tongue, and if not by the tongue, then by the heart (by denouncing and abhorring vices) if one is incapable of other action, which is the least of faith. They should set rules that differentiate between rights, duties, and responsibilities; establish a state regulated by organizations; treat people equally as regards honor, freedom and assuming responsibility, and never grant privileges to one person over another save by virtue of piety.

I have illustrated the idle powers in the Islamic nation and the Islamic movement in my book entitled 'Ain Al-Khalal?' (Where Is The Defect) and called for repairs of the defect on both sides if we longed for a better tomorrow and a more ideal future.

Religious callers and social reformers should cooperate to stir up willpowers in order to positively change the nation from within and help it mobilize its own resources, so as to compensate for what it has lost and catch up with the caravan of the advanced world. The nation should adopt the best the world has and give it its very best; for

undoubtedly it treasures a great deal of goodness and blessings it has inherited from Islam and its civilization.

Islam – which changed the Arabs in the past – and brought them out of darkness into light and caused them to shepherd the nations after just tending sheep! – is mightily capable of altering them today and making them again the best of people ever raised up for mankind, as Allah loves for them. Is certainly capable of raising up from amongst them new Companions whom Allah, The Most Exalted, will send to deliver people from worshipping people to worshipping Him Alone; deliver them from the narrowness of this world to its spaciousness, and from the injustice of other religions, creeds and philosophies to the justice of Islam and its sublime values.

The Companions (may Allah be pleased with them) were absolutely convinced that they would be made triumphant and their hosts would be the victors. That it is the Promise made by Allah and Allah fails not in His Promise. But that absolute faith or conviction did not make them abandon hard work, laborious strife and incessant sacrifice even when the Promise of Allah was fulfilled. Truly, through the Companions on the earth, the Promise of Allah in heaven was fulfilled and through none others, because they were the instruments of destiny for realizing the Divine Promise. Moreover, they were the pledged Fate as some of the Companions (may Allah be pleased with him) said.

It was narrated that in one of the battles fought during the Islamic Conquests, a Persian leader asked one of the leaders from amongst the Companions saying, *'Who are*

you? And what do you want?' He answered him, 'We are Allah's ordained destiny, Allah has made us your affliction and you ours, so even if you were on a cloud, we would have ascended to you or you would have descended to us!'

With such a strong, lively, and hopeful spirit we should face our troubles, and the obstacles deterring us from the inside and outside, starting from the inside because it is the core of calamity and the disease microbe. Allah, The Most Exalted, guides us to that purport when He addressed the Muslims after their being defeated in the Battle of Uhud (through the noble Qur'anic verse) saying:

يقول الله تعالى في كتابة العزيز:

أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّى هَـذَا قُلْ هُوَ مِنْ عِندِ أَنْفُسِكُمْ (آل عمران: 165)

"(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves.'" (Âl-'Imrân, 3: 165)

We should march onward relying upon the Blessings of Allah; working hard with a firm determination while showing a sincerity that knows no dissembling, and a steadfastness that knows no wavering, and a resolution that knows no slackening, and a conviction that knows no doubt, and a hope that knows no despair, and an earnest struggling that knows no falling behind.

يقول الله تعالى في كتابة العزيز:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ {69} (العنكبوت: 69)

Almighty Allah says in His Noble Book what means:

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah is with the Muhsinûn (good doers)." (Al-'Ankabût, 29: 69)

Light Shed on Misconceived Hadiths

1.The Hadith: "Islam Started a Stranger"

Q.: From amongst the hadiths that are frequently narrated and quoted is the hadith saying:

(بدأ الإسلام غريباً، وسيعود غريباً، كما بدأ، فطوبي للغرباء)

"*Islam started a stranger (gharîb) and it will return a stranger as it has started, so Tûbâ (means all kinds of happiness or is the name of a tree in Paradise) is to the (likewise) strangers.*"

How far is that hadith true on the one hand? And what does it signify on the other hand? Is the word `*gharîb*' derived from estrangement or from strangeness? I once heard some speakers on the radio affirm that it is derived from (strangeness and wonder) and negated its being derived from (estrangement).

And if it is truly derived from estrangement, as widely believed and perceived, does it signify the decline of Islam and its fade-out?

Are there proofs that Islam will enjoy victory once more as it did during the first centuries of the Hijrah?

A.: The hadith's chain of transmission is unquestionably authentic according to the specialists in that domain and it is narrated by a number of the Companions (may Allah be pleased with them all).

It is reported by Muslim and Ibn Mâjah on the authority of Abu Hurairah (may Allah be pleased with him); At-Tirmidthy and Ibn Mâjah on the authority of Ibn Mas`ûd (may Allah be pleased with him); Ibn Mâjah on the authority of Anas (may Allah be pleased with him); At-Tabarâny on the authority of Sulaimân, Sahl bin Sa`d and Ibn `Abbâs (may Allah be pleased with them all) as well as in Sahîh Al-Jâmi` As-Saghîr (The Small Authentic Compilation). Muslim also reported it without the phrase saying, "*So Tûbâ is to the (likewise) strangers.*"

Thus, we learn that the authenticity of the hadith is indisputable and it now remains for us to discuss its meaning.

Regretfully, all the hadiths that are related to (the End of Time) or what is known as (the hadiths of Turmoil and the Last Hour) are conceived by some people in a way that suggests despair of any deed that may help in reformation and improvement.

It is inconceivable that our honorable Prophet (may Allah bless him and grant him peace) would inspire in the nation despair and despondency, and abandonment of corruption to permeate among people and abominations to gnaw the bones of the society, while people do nothing to straighten what is distorted and reform what is corrupted.

Impossible to imagine such a thing for he (the Prophet Muhammad, may Allah bless him and grant him peace) is the one who commands us to work hard in order to make life fruitful on the earth to the last breath as indicated by the noble hadith that says, *"If the Last Hour befalls while any of you has a (palm) seedling in his hand, and he can plant it before it is yet established, let him plant it."*[1]

It is clear that he will never eat from the fruits of that seedling nor any after him will, since the Last Hour has already been established or about to be.

If that is what is enjoined in worldly life, then religious matters are far superior and solemn and we have to earnestly strive to the last breath for their sake.

As for the word `gharîb', its meaning is initially derived from (estrangement) not from (strangeness), as proven by the last statement in the hadith *`So Tûbâ is to the (likewise) strangers'*, where `ghurabâ'' (strangers) is the plural of

[1] Reported by Imam Ahmad in his *Al-Musnad*; Imam Al-Bukhâry in *Al-Adab Al-Mufrad* (Superior Manners) on the authority of Anas; At-Tayâlisay and Al-Bâzzâr reported it as well. Al-Haithamy said that its narrators are strongly reliable and trustworthy.

`gharîb' (stranger) and the intended meaning here is the state of being lonesome not strange.

For their estrangement emanates from the loneliness of Islam itself in which they believe and invite others to join. That is the understood meaning of the word `gharîb' (stranger) in more than one hadith, as the one saying: *(Be in this world as if you were a stranger)*, reported by Al-Bukhâry.

A group of hadiths and narrations with additional parts related to the stated hadith has been also mentioned, which describe the `ghurabâ'' (the strangers). They all stress the fact that the intended meaning is estrangement not strangeness.

Furthermore, current times and bygone ages show the estrangement of Islam in its very homeland and among its very kinsfolk, to the extent that those calling to true Islam suffer persecution and torture or beheading or assassination!

But is this estrangement general, comprehensive and perpetual or is it partial and temporary? For it could be in one place and not in another, at a time and not at another, amongst some people and not there amongst others as stated by the seeker of the truth, Ibn Al-Qayyim (may Allah be pleased with him).

Personally, I see that the hadith speaks about turns or (ebb and flow) that come and go. Islam, same as other calls and messages, is subjected to periods of strength and weakness, prevalence and abatement, thriving and

withering away according to the Laws of Allah that never alter. Same as others, it is liable to these Divine Laws that know no two-faced justice or double standards. What has been imposed on other religions and creeds is imposed on Islam, and what applies to other nations applies to the Islamic nation.

The hadith foretells the decline of Islam during one of the periods and one of the rounds but soon it will stand on its feet once again, regain its balance after stumbling, and overcome its state of solitariness just as it did at its beginning.

Islam started a stranger but it did not remain one; it was weak then it grew strong, it started in secrecy then it was revealed to all, it was limited than it became widespread and it was persecuted then it triumphed.

Yet, it will return a stranger as it has started; weak to get stronger and stronger, persecuted to be all the more superior over all other religions, chased and oppressed in order to spread throughout the world and achieve one victory after another.

The hadith conveys no signs that denote despair of the future if understood correctly.

The stated description of those strangers in some narrations: of their being the ones who will set aright what people have distorted in Sunnah and revive what people

have deadened proves that the hadith denotes no submission or despair and does not call for them in the least

Those strangers are active, constructive and reforming people. They do not appertain to passive people or isolationists, or dependents that helplessly stand and watch the befalling of adversities and never caution a negligent person.

It is noteworthy in this regard to quote what Imam Ibn Al-Qayyim has written down concerning this hadith, when explaining the words of his sheikh Al-Harawy in the chapter on (Estrangement) from *Manâzil Al-Sâ'irîn* (Ranks of the Worshippers) to the transcendent standings of (Surat Al-Fâtihah; the noble Qur'anic verse saying what means): **{You (Alone) we worship, and You (Alone) we ask for help (for each and everything)} (Al-Fâtihah, 1: 5)**. In the book entitled *Madârij Al-Sâlikîn* (The Paths of the Seekers), Ibn Al-Qayyim (may Allah be merciful to him) said: The sheikh of Islam quoted in (the Chapter of Estrangement) the Qur'anic verse in which Allah, The Most Exalted, says:

يقول الله تعالى في كتابه العزيز:

فَلَوْلاَ كَانَ مِنَ الْقُرُون مِن قَبْلِكُمْ أُوْلُواْ بَقِيَّةٍ يَنْهَوْنَ عَن الْفَسَادِ فِي الأَرْض إلاَّ قَلِيلاً مِّمَّنْ أَنجَيْنَا مِنْهُمْ (هود: 116)

"If only there had been among the generations before you, persons having wisdom, prohibiting (others) from Al-Fasâd (disbelief, polytheism, and all kinds of crimes and

sins) in the earth, except a few of those whom We saved from among them." (Hûd, 11: 116)

Explaining and commenting, Ibn Al-Qayyim, said: Quoting this noble Qur'anic verse in this chapter indicates his deep, extensive knowledge and erudition as well as his comprehension of the Noble Qur'an. For strangers in this world are the people endowed with the attribute stated in the noble Qur'anic verse. They are those whom the Prophet (may Allah bless him and grant him peace) indicated by his hadith saying, "'*Islam started a stranger and it will return a stranger as it has started, so Tûbâ (means all kinds of happiness or is the name of a tree in Paradise) is to the (likewise) strangers.' It was said, 'And who are the strangers, O Messenger of Allah?' He replied, 'They are those who correct when people become corrupt.'*"[2] Imam Ahmad reported on the authority of the following chain of transmission: `Abdul-Rahmân bin Mahdy, Zuhair, `Amr bin Abu `Amr – the freed slave of Al-Muttalib bin Hantab – and Al-Muttalib bin Hantab that the Prophet (may Allah bless him and grant him peace) said, "'*Tûbâ (means all kinds of happiness or is the name of a tree in Paradise) is to the strangers.' So the Companions asked, 'O Messenger of Allah, and who are the*

[2] Recorded by Al-Haithmay in *Mujma` Al-Zawâi'd* from the hadith of Sahl bin Sa`d Al-Sâ`idy, with a similar chain of transmission; and said that it is reported by At-Tabarany in his three compilations of hadiths; and its narrators are the same mentioned by Imam Al-Bukhâry and Muslim, other than Bakr bin Salîm who is trustworthy: (7\278). It is also recorded based on the hadith narrated by Jâbir and said that At-Tabarâny reported it in *Al-Awsat* and among its narrators is `Abdullâh bin Sâlih, the writer of Al-Laith, a weak narrator, yet judged as reliable: (7\278).

strangers?' He replied, 'They are those who grow more (in faith) when people grow less.'"[3] They are those who grow more righteous, more believing and more pious when people degenerate in this regard and surely Allah is the Best-Knower.

Al-`Amash reported, on the authority of Abu Al-Ahwas, the hadith narrated by `Abdullâh bin Mas`ûd (may Allah be pleased with him), who said, *"The Messenger of Allah (may Allah bless him and grant him peace) said, 'Verily, Islam started a stranger and it will return a stranger as it has started, so Tûbâ (means all kinds of happiness or is the name of a tree in Paradise) is to the (likewise) strangers.' So it was said, 'And who are the strangers, O Messenger of Allah?' He replied, 'The forsakers of kindred (for the Sake of Allah).'"*[4]

---

[3] I have searched for the hadith in its potential locations in *Al-Musand* but I could not find it. I also failed to find it in *Mujma` Al-Zawâi'd* by Al-Haithmay, nor did he allude to it in the indexed lexicon of the nine reference books. Moreover, I did not find Al-Mutlab bin Huntub among the narrating Companions in *Al-Musnad*, based on the bibliography of Sheikh Al-Albâny. Either it has been omitted in the printed material as has been the case with `Uqbah bin Murah Al-Juhany, who actually has three hadiths in *Al-Musnad* but only one of them is found in the printed material, or perhaps Imam Ahmad has reported it in a book other than *Al-Musand*, and Allah is the Best-Knower.

[4] The hadith is recorded in Ad-Dârimy no. (2757), Ibn Mâjah no. (3988), At-Tirmidhy no. (2631) without reporting the question and said that it is hadith Hassan Gharîb ((Good Unfamiliar hadith). Al-Baihaqy also recorded it in the chapter of *Az-Zuhd* (Asceticism) no. (208); and Al-Baghawy in *Sharh As-Sunnah* (The Interpretation of The Sunnah) and has authenticated it: (1\118), hadith (64) – published by the Islamic Library.

Moreover, `Abdullâh bin `Amr bin Al-`Âṣ (may Allah be pleased with him) narrates the hadith saying, "*One day while we were at the place of the Prophet (may Allah bless him and grant him peace) he said, 'Tûbâ (means all kinds of happiness or is the name of a tree in Paradise) is to the strangers.' So it was said, 'And who are the strangers, O Messenger of Allah?' He replied, 'A few righteous people among many people; those who oppose them are more than those who follow them.'*"[5]

Imam Ahmad reported on the authority of the following chain of transmission: Al-Haitham bin Jabal, Muhammad bin Muslim, `Uthmân bin `Abdullâh, Sulaimân bin Hurmuz and `Abdullâh bin `Amr (may Allah be pleased with him) who narrated that the Prophet (may Allah bless him and grant him peace) said, "'*Verily, the most beloved thing to Allah are the strangers.' So it was said, 'And who are the strangers?' He (the Prophet, may Allah bless him and grant him peace) replied, 'The runaways with their religion, who will be gathered with 'Îsâ (Jesus), son of*

[5] The hadith is recorded in *Al-Musand* and Sheikh Shâkir authenticated it. It is also recorded by Al-Haithmay: (7\278), who said that Imam Ahmad reported it and Aṭ-Ṭabarâny recorded it in *Al-Awsaṭ*. He noted that Ibn Luhai`ah is one of the narrators therein but said to be weak in narration. He also stated it as a part of a hadith in another location and ascribed it to Aṭ-Ṭabarâny in *Al-Jâmi` Al-Kabîr*; and said that it is reported through different chains of transmissions and one of the narrators therein is the same mentioned by Imam Al-Bukhâry and Muslim: (10\256).

Maryam (Mary), peace be upon him, on the Day of Resurrection.'"[6]

Another hadith says, `"*Islam started a stranger and it will return a stranger as it has started, so Tûbâ (means all kinds of happiness or is the name of a tree in Paradise) is to the (likewise) strangers.'*
So it was said, 'And who are the strangers, O Messenger of Allah?' He replied, 'They are those who revive my Sunnah and teach it to people.'"[7]

`Abdullâh bin Nâfi` reported on the authority of Mâlik the hadith that says, "*'Umar bin Al-khattâb (may Allah be pleased with him) entered the Masjid wherein he found Mu'âdh bin Jabal (may Allah be pleased with him) setting beside the abode (grave) of the Prophet (may Allah bless*

---

[6] Reported by Imam Ahmad in *Az-Zuhd* (Asceticism) p. no. 77, but not in *Al-Musnad*; Al- Baihaqy also reported it in *Az-Zuhd* (Asceticism) no (206).

[7] Reported by Al-Baihaqy in *Az-Zuhd* (Asceticism) from the hadith of kathîr bin `Abdullâh bin `Awf, on the authority of his father, who reported it on the authority of his grandfather but it is very weak no. (207). At-Tirmidhy reported it with the same chain of transmission, no. (2632); and said that it is Hassan (Good) and in other narrations: hadith Hassan Gharîb ((Good Unfamiliar hadith)!! It's wording is as follows: *(So Tûbâ (means all kinds of happiness or is the name of a tree in Paradise) is to the (likewise) strangers who correct what people have distorted after me in my Sunnah).* And that constituted the weak point raised against him by the critics; perhaps he regarded it as hadith Hassan (Good) (a hadith whose chain of transmission is linked to the narration of an authority with weak exactitude and the hadith bears no eccentricity or blemish) or authenticated it for the multiplicity of its other well-known narrations through different chains of transmission.

him and grant him peace) while crying, so 'Umar said to him, 'What makes you cry, O father of 'Abdul-Rahmân? Did your brother die?' He said, 'No, but owing to a Hadith that my beloved Prophet (may Allah bless him and grant him peace) told me while I was in the Masjid.' 'Umar said, 'And what was it?' Mu'âdh bin Jabal said, 'Verily, Allah loves the recluse, pious and innocent people, who when absent are not sought and when present are not known. Their hearts are the lamps of guidance; they come out (safely) from every blind darksome affliction.'"[8]

Those are the real praiseworthy coveted strangers. Due to their extreme rarity amongst people are called strangers. If the majority of people share qualities other than theirs, then Muslims are strangers amongst people, and true believers are strangers amongst Muslims, and religious scholars are strangers amongst believers, and adherents to the Sunnah – who guard it from vain desires and heresies – are also strangers. Above all, the callers to the Sunnah, who tolerate any injury they suffer at the hands of the dissidents, are those most estranged. But those people are the true servants of Allah and they will never be alone. Rather their estrangement is when they are amongst the

[8] The hadith is reported with nearly the same wording in Ibn Mâjah no. (3986). It is judged as weak due to the presence of Ibn Luhai`ah in its chain of transmission; Ibn Al-Hâkim reported it but with another chain of transmission and said that it is authentic and is not to be judged as inaccurate when narrated on the authority of Zaid bin Aslam (1\4); Adh-Dhahaby agreed on that. Please refer to my book entitled *Al-Muntaqâ min At-Targhîb wa At-Tarhîb* (The Selected from Encouraging and Arousing Fear) hadith no. (19). Al-Baihaqy also reported it in *Az-Zuhd* (Asceticism) with another chain of transmission, no. (197) on the authority of Ibn `Umar.

majorities, in whose regard Allah, The Most Exalted and Ever-Majestic, says:

يقول الله تعالى في كتابه العزيز:

وَإِن تُطِعْ أَكْثَرَ مَن فِي الأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللّهِ (الأنعام: 116)

The noble Qur'anic verse says what means:

"And if you obey most of those on earth, they will mislead you far away from Allah's Path." (Al-An'âm, 6: 116)

Those misleading people (mentioned in the noble Qur'anic verse) are the ones truly estranged from Allah, His Messenger (may Allah bless him and grant him peace) and His Religion. Theirs is a dreary estrangement even if they enjoy fame and celebrity.

When the Prophet Mûsâ (Moses, peace be upon him) escaped from the people of Fir`awn (Pharaoh) he reached (the land of) Madyan (Midian). Looking about in a state of fear, lonely and hungry, he said, *"'O Allah a lonesome, a sick, a stranger.' Thereon Allah said to him, 'O Mûsâ! The lonesome is he who has not a Companion like Me, and the sick is he who has not a Healer like Me and the stranger is he who has no rapport between Me and him.'"*

Estrangement is of three kinds: first is the estrangement of the servants of Allah and the adherents to the Sunnah of His Messenger, Muhammad (may Allah bless him and grant him peace), among the creation, which is the kind of estrangement whose patrons are extolled by the

Messenger of Allah (may Allah bless him and grant him peace). He (the Prophet, may Allah bless him and grant him peace) foretold that the religion with which he had been sent (Islam): started a stranger and that it would return a stranger as it has started and its people would become strangers.

But that estrangement may happen in one place and not in another, at a time and not at another, amongst some people and not there amongst others, yet those who experience that estrangement are the true servants of Allah, for they resorted to none but Allah and ascribed themselves to none besides His Messenger (may Allah bless him and grant him peace). Furthermore, they called for nothing else apart from what the Prophet (may Allah bless him and grant him peace) had been sent with; they are the ones who have forsaken the company of people at the time they needed them most, so on the Day of Resurrection when people hasten to the idols they used to worship, they will remain in their places, thereon it will be said to them, *'Will not you hasten to where people have gone?' And they will reply, 'We parted with people at a time we needed them more than we do today and we are waiting our Lord Whom we used to worship.'*
That estrangement causes no feelings of loneliness or desolation, rather such a stranger enjoys utmost warmth and friendliness when people suffer desolateness and he feels most desolate when people enjoy the company of one another. His Patron is Allah, His Messenger (may Allah bless him and grant him peace) and the believers, whether most people accompanied or deserted him.

Al-Qâsim reported on the authority of Abu Umâmah (may Allah pleased with him) the hadith in which the Prophet (may Allah bless him and grant him peace) said, *"The devotee most coveted in my sight, is a believer who has few children, greatly blessed in offering prayers (for offering them with due solemnity and full submissiveness where he finds rest in whispering his cares to Allah), has sincerely worshipped his Lord and his sustenance is the minimum needed to support life. In spite of that, he was unknown among people, not to be pointed at with fingers, and he endured that until he met Allah. Then came the time of his death, his legacy (that he left behind) was small, and his mourners were few."*[9]

Among the strangers are those referred to by Anas (may Allah be pleased with him) in the hadith in which the Prophet (may Allah bless him and grant him peace) said, *"Many a disheveled person, who is dust-covered and has (only) two rags and is totally unheeded, were he to adjure Allah, He (Allah) would surely fulfill his oath."*[10]

---

[9] Reported by At-Tirmidhy in *Az-Zuhd* (Asceticism) no. 2348, based on the narration of `Ubaidullâh bin Zahr reported on the authority of `Aly bin Zaid, who reported it on the authority of Al-Qâsim; its chain of transmission is weak but At-Tirmidthy regarded it as hadith Hassan (Good) (a hadith whose chain of transmission is linked to the narration of an authority with weak exactitude and the hadith bears no eccentricity or blemish). Ibn Mâjah also reported it with nearly the same wording but with another chain of transmission (4117), it includes two narrators of weak authority; also recorded in *Al-Zawâ'id* by Al-Busairy.

[10] Nearly the same hadith is recorded by Al-Haithmay in *Al-Majam'*: (10\264) who said that At-Tabarâny reported it in *Al-Awsat*, and among its narrators is `Abdullâh bin Mûsâ At-Tamîmy whose authority is authenticated, whereas the rest of the narrators therein are the same mentioned by Imam Al-Bukhary and Muslim. Ibn Hibbân authenticated

Adu Adrîs Al-Khawalâny, on the authority of Mu'âdh bin Jabal (may Allah be pleased with him), narrated the hadith, "*The Prophet (may Allah bless him and grant him peace) said, 'Shall I tell you about the kings of the inhabitants of Paradise?' They (the Companions) said, 'Yes, O Messenger of Allah.' He said, 'Every weak dust-covered person, with (only) two rags and is totally unheeded, if he adjures Allah, He (Allah) will surely fulfill his oath.'*"[11]

Al-Hassan (may Allah be merciful to him) said, "*A believer in this world is like a stranger, never grieved by its adversities nor rivals for its gains. People are in a world and he in a world of his own. He is a relief to people and an anguish to his soul.*"

Among the attributes of those strangers – coveted by the Prophet (may Allah bless him and grant him peace) - is their abidance by the Sunnah when people have

---

it in spite of its weakness and reported nearly the same from the hadith of Ibn Mas`ûd, but with a more reliable chain of transmission. Its wording in *Sahîh* Muslim (The Authenticated Reference of Muslim) from the hadith of Abu Hurairah is as follows: *(Many a disheveled person, who is thrust out of doors, were he to adjure Allah, He (Allah) would surely fulfill his oath)*, hadith no. (2852).

[11] Reported by Ibn Mâjah (4115) and among its narrators is Swaid bin `Abdul-`Azîz and it was judged as weak but some have regarded it as hadith Hassan (Good) (a hadith whose chain of transmission is linked to the narration of an authority with weak exactitude and the hadith bears no eccentricity or blemish) by virtue of others well-known narrations through different chains of transmission. See: *Fayid Al-Qadîr* (The Endless Blessings of the Almighty): hadith (2852).

forsaken it, and their abstention from all the innovations that their people invent, even if such innovations are common among them, as well as their absolute belief in the Oneness of Allah even if most people have denied it. They ascribe themselves to none save Allah and His Messenger (may Allah bless him and grant him peace), not to a certain Sheikh, doctrine, school or sect. Those strangers ascribe themselves to Allah by virtue of worshipping Him Alone, and to His Messenger (may Allah bless him and grant him peace) by following his teachings alone. They are the ones who truly are grasping live coals, yet most of the people – rather all of them – condemn them. For their estrangement among people, they regard them as abnormal heretics who have dissented from the greatest majority!

The significance of his saying, *'The forsakers of kindred (for the Sake of Allah),'* in the Prophetic hadith, is that Allah, all praise be to Him, sent His Messenger (may Allah bless him and grant him peace) when people on the earth were professing different religions; some worshipped idols and fire, and others worshipped pictures and crosses, apart from the Jews, the Sabians and the philosophers. At the beginning of its emergence, Islam was a stranger, and those who embraced Islam among people and responded to Allah and His Messenger (may Allah bless him and grant him peace) became strangers as well, whether in their own districts, their tribes or among their families and kindred.

The respondents to the call of Islam became immigrants from their own kindred (for the Sake of Allah), even loners who left their tribes and clans and embraced Islam, so

they were true strangers until Islam came to light, its message spread out and large influxes of people entered Islam, whereupon such estrangement ended. Then Islam started to ebb away until it became a stranger once again, as it had started. Moreover, today, true Islam – like the Islam of the Messenger of Allah (may Allah bless him and grant him peace) and his Companions – is more of a stranger than at the time it first started, though its outward signs and external relics are well known and widespread. True Islam is an extreme stranger and its people are the most estranged among people.

Of course, that extremely lone small group has to be a stranger amongst seventy-two other groups (the Prophet (may Allah be bless him and grant him peace) said in an authentic hadith that this Ummah would divide into seventy-three groups, all of which would go to Hell except the one Saved Group) with followers and headships, posts and states, and it shall not be admitted, save by violating what the Messenger (may Allah bless him and grant him peace) has been sent with. For his message contradicts their vain desires and pleasures; contradicts the dubious matters and heresies they are clinging to, which stand as their utmost moral excellence and attained knowledge, and contradicts the lusts that embody their highest aims and desires.

How could a believer treading the path towards Allah, by following in the footsteps of his righteous forefathers, be not a stranger among those who followed their vain desires, obeyed their masters and each was charmed with his own opinion? The Prophet (may Allah bless him and grant him peace) said, *"Enjoin what is good and*

forbid what is evil. But when you see niggardliness obeyed, desires followed, worldly interests preferred, everyone charmed with his opinion, and you saw matters you are helpless about, then care for yourself, and beware what people in general are doing; for ahead of you are days of (which will need) patience; the patient therein will be like he who is grasping live coals." Therefore, Allah allotted to the sincere Muslim at that time – if he firmly adheres to his religion - the reward of fifty of the Companions (may Allah be pleased with them all).[12]

Abu Dâwûd and At-Tirmidhy also recorded in their anthology of hadiths, that Abu Tha`labah Al-Khushany (may Allah be pleased with him) said, *"I asked the Messenger of Allah (may Allah bless him and grant him peace) about the following Qur'anic verse:*

بسم الله الرحمن الرحيم :

{يَا أَيُّهَا الَّذِينَ آمَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لاَ يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ} (المائدة، 105)

[12] That substantiates the statement of Al-Hâfizh bin `Abdul-Bar, which maintains that the superiority of the century of the Companions is that of the whole not by virtue of individuals, with the exception of the first to embrace Islam from the Muhâjirûn (those who migrated from Mecca to Medina) and the Ansâr (the citizens of Medina who helped and gave aid to the Muhâjirûn), the Mujahidin of the Battles of Badr and Uhud, the people of Ar-Radwân pledge of allegiance and the Companions who were endowed with special merits. It certainly leaves the way of hope open to the coming generations and is also supported by the hadith reported by At-Tirmidhy: *(The parable of my nation is that of rain, knowing not whether its beginning is better or its end).*

(Which means: O you who believe! Take care of your ownselves, (do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)). If you follow the right guidance no hurt can come to you from those who are in error). (Al-Mâ'idah, 5: 105), *and he (the Prophet, may Allah bless him and grant him peace) said, 'Yet, enjoin one another to do what is good and forbid one another to do what is evil. But when you see niggardliness obeyed, desires followed, worldly interests preferred, everyone charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days of (which will need) patience; showing patience therein will be like grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does.' I asked, 'O Messenger of Allah! The reward of fifty of them? He replied, 'The reward of fifty of you.'"*[13] This great reward owes to his estrangement among people, and his adherence to the Sunnah amidst the glooms of people's vain desires and opinions.

If a believer whom Allah has blessed with insight into His Religion (Islam), deep extensive knowledge of the Sunnah of His Messenger (may Allah bless him and grant him peace), comprehension of His Noble Book (the Qur'an) and has revealed to him the true state of the people: the

[13] Reported by Abu Dâwûd in the book of (Battles) no. (4341) and At-Tirmidhy in *At-Tafsîr* (Interpretation) no. (3060) and said that it is hadith Hassan Gharîb (Good Unfamiliar hadith). Ibn Mâjah also reported it in the book of *Al-Fitan* (Turmoil) no. (4014).

vain desires, the heresies and the perversities they suffer from, and their straying from the straight way which the Messenger of Allah (may Allah bless him and grant him peace) and the Companions have strictly adhered to, if such a believer wishes to pursue that straight way, he has to cope with the slander of ignorant people and heretics; their defamation, their contempt, their attempts to make people shun him, and forewarn them against him[14] just as their disbelieving forefathers used to do with his master and Imam the Prophet Muhammad (may Allah bless him and grant him peace). On the other hand, if he bid them to follow his path and condemned their behavior, they would doom him to destruction, oppress him with calamities, spin webs and weave pots against him and war against him with the cavalry and the infantry of their leader (Satan).

Verily, he is a stranger in his espoused religion against the corruption of people's religion; a stranger in his fast adherence to the Sunnah against their adherence to heresies; a stranger in his beliefs against the decadence of their own beliefs; a stranger in his offered prayers against the hollowness of their own; a stranger in the way he follows against the perversity and rottenness of their adopted ways; a stranger in his relations against theirs and

[14] In our time an extra factor has been forced in that heightens the estrangement of the believers calling to Allah, His Noble Qur'an and the Sunnah of His Prophet (may Allah bless him and grant him peace), that is the oppression that the ruling authorities exercise on them, pursuance, and exploitation of all the power they have to wrong and persecute them. Following close are the conspiracies of the forces antagonistic to Islam and indeed how countless, how well armed and how cunning are they!

a stranger in his associations with them because conducted in a way that does not agree with their vain desires.

In short, he is a stranger whether in his worldly or otherworldly affairs, finding no helper or supporter from people. He is a knower among ignorant people, an adherent to the Sunnah among heretics, a caller to Allah and His Messenger (may Allah bless him and grant him peace) among tempters to vain desires and heresies. An enjoiner to do righteous deeds and to forbear from evil ones among people who deny righteous deeds and approve of evil ones.[15]

Auspices from the Noble Qur'an about the Emergence of Islam Anew

Concerning my brother's question about the auspices and signs indicating the victory of Islam in the future, they are many and plentifully exist in both the Noble Qur'an and the Sunnah, even though many sermonizers and preachers ignore them and concentrate only on what outwardly reflects despondency. We have already

[15] *Madârij As-Sâlikîn* (The Paths of the Seekers) explaining *Manâzil Al-Sâ'irîn* (Ranks of the Worshippers) by Ibn Al-Qayyim (Vol.1, pp.194-200) ed. by the Muhammadan Sunnah.

aforementioned a number of these auspices so he may refer to them.

Among these auspices:

1. The emergence of the Islamic arousal that has restored to the nation its strong faith in Islam and hope in its morrow, and has perturbed the enemies of Islam internally and externally. It is truly capable of leading the nation to the fields of victory when Allah wills that those who take over the reigns of its nation are the rightly-guided leaders; those endowed with power and religious understanding, to whom Allah has imparted a profound knowledge of His Laws as well as His Religion, wisdom in judgment and prudence in action.

يقول الله تعالى في كتابه العزيز:

يُؤتِي الْحِكْمَةَ مَن يَشَاء وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا (البقرة: 269)

Almighty Allah says in His Noble Qur'an what means:

"He grants wisdom to whom He pleases, and he, to whom wisdom is granted, is indeed granted abundant good." (Al-Baqarah, 2: 269)

2. The collapse of the totalitarian regimes, especially communism which claimed one day that it would invade the world, inherit (succeed) all religions and defeat all philosophies. Its first lost battle was suffered at the hands of our striving brothers in Afghanistan who achieved victory over the most powerful atheist state in the entire history by their timeworn weapons.

The strongholds of communism have collapsed one after the other, starting with the Soviet Union and Eastern Europe and ending with Albania.

2. The Hadith: "No time will come upon you but the one following it is eviler than it"

Q.: I was reading a religious book when I chanced upon a hadith that made my flesh creep. At first sight I could not believe it, for the Prophet (may Allah bless him and grant him peace) said in the hadith:

(لا يأتي عليكم زمان إلا والذي بعده شر منه)

"No time will come upon you but the one following it is eviler than it"

When I questioned some religious scholars who knew the hadith, they told me that it is authentic and is reported by Al-Bukâhry, so I became confused; for what else can be said when the hadith is stated in Sahîh Al-Bukhâry (The Authenticated Reference of Imam Al-Bukhâry), the most authentic book in Islam after the Book of Allah (the Noble Qur'an), glory be to Him?

So, does the hadith signify that we are in an incessant state of decline and continuous deterioration? That we are proceeding from bad to worse, and from worse to the worst, till the Last Hour is established?

Although many people believe the absolute opposite: that life is progressing, the world is developing, and man is gaining more knowledge about the world surrounding him, from beneath and above till he reached the moon in the heavens!

Furthermore, the hadith casts in our souls a loss of hope for anything, or possibility of deliverance from the predicament we are deep in as long as we are falling down into the abyss one day after the other. That it represents a strict, inherent and constant Divine Law to which we must submit till the Last Hour comes upon a villain, descendant of a villain, in other words, upon an unbeliever, descendant of an unbeliever, as we have heard from the respectable scholars.

I learned from some of the brethren who follow your writings that you have an interpretation for that hadith which you have penned in your books. I beg you to guide me to it; perhaps it would relieve the anxiety that perturbs my soul and the bewilderment and uneasiness in my heart.

May Allah reward you the best of compensation for imparting knowledge and serving Islam.

M. K. A, Rabat-Morocco

A.: The mentioned hadith is reported by Imam Al-Bukhâry in his Authentic Compilation, on the authority of Anas bin Mâlik (may Allah be pleased with him). The hadith's chain of transmission is authentic, but the fault here originates

from its misconception in a way that contradicts the Laws of Allah, scientific facts, or constant realties. Religion can never suggest the opposite, because religion is truth, and the stated matters are truthful, and verities can never contradict each other. Either these matters have an interpretation other than what seems to us, or the religious text has an interpretation other than the apparent one that first comes to mind.

The hadiths of the (Turmoil) and those concerned with the (End of Time) or (the Portents of the Last Hour) are often misunderstood, therefore we have to deliberate on their meanings so that people will not adopt them as means to kill every bud of hope and to bury alive every newborn endeavor of reformation and improvement.

The mentioned hadith is an instance of that type of hadiths, and I have tackled the clarification of its meaning and the rejection of the misconceptions that besieged it in my book entitled (How should we handle the Prophetic Sunnah). Among what I have said concerning that issue is the following:

Is Each Time Eviler that the One Preceding It?

Imam Al-Bukhâry reported the hadith based on the same chain of transmission of the narrator, Az-Zubair bin `Ady, who said, *"We came to Anas bin Mâlik (may Allah be pleased with him) and we complained to him of the hardship we suffer at the hands of Al-Hajjâj, whereupon he said, 'Be patient, for no time will come upon you but the one following it is eviler than it, till you meet your Lord. I*

heard it (that hadith) from your Prophet (may Allah bless him and grant him peace).'"

Some people take that hadith as a crutch to lean on and an excuse to fall behind in action and in attempts at reformation and redemption, claiming that the hadith indicates that matters are in an a state of incessant deterioration, continuous declension and successive sinking, from one low depth to a lower. It does not shift except from bad to worse, and from worse to the worst till the Last Hour comes to pass on the evilest people and people finally meet their Lord.

Others have stopped accepting the hadith and some may have even hastened and rejected it, assuming that it calls to the following:

First: despair and despondency.

Second: passivity in confronting the tyrants among the depraved rulers.

Third: its contradiction with the idea of (development) on which the system of the universe and that of life is founded.

Fourth: its inconsistency with the actual history of Muslims.

Fifth: its contradiction with the hadiths stated regarding the appearance of a caliph (known by Al-Mahdy (the rightly-guided one)) who will fill the earth with justice and the descent of ʿÎsâ (Jesus, peace be upon him), son of Maryam (Mary, may Allah be pleased with her) and his

foundation of an Islamic state and the exaltation of the word of Islam on the whole earth.

We must admit that past religious scholars were reluctant to make an absolute generalization of the hadith. An absolute generalization would imply that each time is eviler than the one preceding it, even though some times are less evil than those preceding them. It may have occurred only during the era of `Umar bin `Abdul-`Azîz, the Umayyad Caliph, which started shortly after the era of Al-Hajjâj, during which grievance had prevailed. Prosperity spread so widely under Caliph `Umar, and if it were said that evil truly vanished during his time it would not be an exaggeration, so it is hard to imagine that it was eviler than the age preceding it.

They accounted for that with several answers:

(a) Imam Hassan Al-Basry interpreted the hadith in accordance with the most general and prevalent. When he was asked about `Umar bin Abdul-`Azîz who followed Al-Hajâj, he replied, `People must have a (sort of) catharsis!'

(b) It was quoted that Ibn Mas`ûd (may Allah be pleased with him) said, *"No time will come upon you but will be eviler than the one preceding it. Not that I mean a ruler better than another ruler, or a year better than another year, but your religious scholars and jurisprudences will disappear, and you will not find successors to them and there will come people who will issue Fatwas (legal opinion issued by a mufti (Muslim scholar) in response to a layman's question on a point of Islamic law) based on their*

own opinion." And in another narration, *"Who will blunt Islam and destroy it."* Al-Hâfizh favored in *Al-Fath* the interpretation of Ibn Mas`ûd to the meaning of goodness and evilness intended herein, saying, "It is more deserving to adopt."

But in fact that does not radically solve the problem, for texts indicate that in the unseen future Islam will play roles wherein its banner will tower high and its word will reign topmost, even if that will not happen except during the time of Al-Mahdy (the rightly-guided one) and the Messiah (Jesus, peace be upon him) at the end of time, still it would suffice.
History affirms that periods of stagnation and recession in the world were usually followed by times of action and renaissance. It is enough to mention by way of example the religious scholars and revivers who appeared after the downfall of the Islamic Caliphate in Baghdad and the deterioration of situations during the seventh century; Imams like Sheikh of Islam, Ibn Taimayah, his student, Ibn Al-Qayyim, and the rest of his students in Shâm (The countries of the Levant, they include: Palestine, Lebanon, Syria and Jordan). As well as Ash-Shatby in Andalusia, Ibn Khaldûn in Morocco and others whose works were translated by Ibn Hajar in his book entitled *Ad-Durr Al-Kâminah fy A`yân Al-Mi'ah Al-Thâminah* (Pearls Treasured in the History of Outstanding Figures of the Eighth Century After Hijrah).

Furthermore, during the preceding centuries we find, for instance, Ibn Hajar and As-Sayûty in Egypt, Ibn Al-Wazîr in Yemen, Ad-Dahlawy in India, Ash-Shawkâny and As-San`âny in Yemen, Ibn `Abdul-Wahâb in Najd besides

other lofty and diligent religious scholars and rejuvenating Imams.

That is what prompted Imam Ibn Habân in his Sahîh (Authentic Reference) to maintain that the hadith narrated by Anas (may Allah be pleased with him) is not an absolute generalization, as proof, he quoted the hadiths on Al-Mahdy (the rightly-guided one), who will fill the earth with justice after being filled with inequity.[16]

(c) Therefore, I believe that the most probable interpretation of that hadith is what Al-Hâfizh has mentioned in *Al-Fath* in which he stated, "Perhaps the intended times are those of the Companions, based on the belief that they are the addressees so it appertains to them, but those succeeding them are not intended in the stated tidings. Nevertheless, (Anas) the Companion of the Prophet (may Allah bless him and grant him peace) understood generalization – therefore he answered thus the complainers of Al-Hajjâj and instructed them to be patient. They were – or most of them – from the Successors (the term is attributed to a person who was in the company of a Companion of the Prophet, may Allah bless him and grant him peace)."[17]

Moreover, this interpretation also explains the statement of Ibn Mas`ûd (may Allah be pleased with him), because it belongs to the time of the Companions and Successors he

[16] *Fath Al-Bâry*: vol. 16, p. 228, ed. by El-Halaby.
[17] *Ibid.*

addressed; he also died during the lifetime of `Uthmân (may Allah be pleased with them both).

As for those who claim that the hadith embraces a summon to be silent in the face of injustice, to tolerate dictatorship and tyranny, to accept vices and corruption and to advocate passivity in confronting the despotic tyrants on the earth…

The vouchsafed answer is submitted from different aspects:

First: The one who said *(Be patient)* is Anas (may Allah be pleased with him). These words are not quoted from the Traceable (Marfu`) hadith (whatever word, deed, approval or attribute directly traced back to the Prophet, may Allah bless him and grant him peace, with a connected or a disconnected chain of transmission); rather he inferred them from it. In addition, not everything a man says is to be taken for granted, save the words of the Impeccable, the Prophet Muhammad, may Allah bless him and grant him peace.

Second: Anas (may Allah be pleased with him) did not command them to accept injustice and corruption, but he commanded them to show patience. Certainly, there is a big difference between the two, for acceptance of disbelief is disbelief itself, and acceptance of vices is a commission of vice. Whereas, patience is something hardly anyone can do without. Man can forbear something while abhorring it and striving hard to change it.

Third: those incapable of challenging injustice and tyranny have no other recourse but to hold fast to patience and forbearance, to strive hard to become strong, to resort to the Ways and Means of Allah, to make use of their entire mental capacities and to seize the favorable opportunities to confront the forces of falsehood with those of truth and the abettors of injustice with the champions of justice and the tyrants with the Forces of Allah.

The Prophet (may Allah bless him and grant him peace) suffered in patience the idols and their worshippers in Mecca for thirteen years. He used to offer prayers in the Sacred Mosque and circumambulate the ka`bah while three hundred and sixty idols were within and around it. Moreover, in the seventh year of Hijrah he circumambulated the ka`bah along with his Companions during the Compensatory `Umrah (the lesser pilgrimage made by the Prophet, may Allah bless him and grant him peace, in compensation for a previous `Umrah that was cancelled after negotiations with the pagans of Mecca upon which Al-Hudaibiah Peace Treaty was concluded) while unable to see or touch it until the moment came on the Day of the Conquest of Mecca and he demolished the idols.

Therefore, our religious scholars have decided that if the elimination of vice results in a graver vice, then one is obliged to observe silent endurance regarding it till the state of affairs changes.
Consequently, the piece of advice and the intended forbearance therein should not be understood as

submission to injustice and oppression, but to watch and wait till Allah judges and indeed He is the Best Judge.

Fourth: Patience should not keep anyone from uttering truth, enjoining righteousness and forbidding evil in the face of the tyrants who deified themselves, although such a duty is not incumbent on he who fears for his safety or that of his family and his neighbors. The Prophetic hadith says, *"The best striving (jihad) in the path of Allah is a word of justice (uttered) at an oppressive ruler."* Another Prophetic hadith says, *"The Master of Martyrs is Hamzah bin 'Abdul-Muttalib, and a man who stood up to an unjust ruler and enjoined him (with righteousness) and forbade him (to do evil) so he killed him."*

3.The Hadith: "The best of generations is my generation then those following them"

Some of the contemporary researchers educed from the hadith saying, *"The best of generations is my generation (the Companions), then those following them (the Successors), and then those following them (followers of the Successors)"*, a very strange statement, which signifies that the humanity Islam shelters is moving towards a worse rather than a better state, and this movement towards the worse is inevitable and irrevocable according to this hadith and its analogues.

That is why some believe that these hadiths are fabricated and forged, either to serve as a pretext to what is really taking place, if we assumed that those fabricators are truly Muslims; or to direct the path of Islam to the way of

despair, if we assumed that the fabricators are hypocrites.[18]

The truth is that the hadith is authentic and the scholars of Islam have unanimously agreed upon its authenticity, for no Sunni scholar or even an adherent to Mutazilites *(those who keep themselves apart)* (a deviant sect founded by Wâsil bun `Atâ'; its adherents believe that the Noble Qur'an is a created object and believe in the doctrine of Anti-fatalism) – as far as I know - has impugned the hadith's chain of transmission or its text, rather Ibn Hajar, As-Suyûty and other Imams specialized in transmitting hadiths have stated that it is amongst the Continuously Recurrent (Mutawâtir) hadiths (a hadith reported by a large number of narrators whose agreement upon telling a lie is inconceivable (this condition must be met in the entire chain from the beginning to the end)).[19]
Considering that hadith fabricated is an accusation to the entire nation of ignorance, stupidity, propagation of falsehood and of being led astray one and all throughout those eras, which is an inlet to destroy the religion entirely.

---

[18] See: *Usus At-Taqadum 'inda Mufakiry Al-Islâm fy Al-'Âlam Al-'Araby Al-Hadîth* (Bases of Development as Viewed by the Islamic Thinkers in the Modern Arab World) by Dr. Fahmy Jad`ân p. 21 and the next to it – ed. by the Arab Institution for Studies and Publication, Beirut.

[19] See: *Nazhm Al-Mutanâthir fy Al-Hadîth Al-Mutawâtir* (Marshalling the Bestrewn among the Continuously Recurrent Hadiths) by Al-Kittâny, published by the house of Scientific Books, Beirut, hadith no (241).

However, the respectable inquirer's understanding of the hadith and the conclusions he draws from it cannot be taken for granted.

For the hadith points to the merit of the generation tutored by the Messenger of Allah (may Allah bless him and grant him peace) and nursed in the arms of prophecy; who certainly witnessed what others have not seen from the Âyât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and the guidance of the Messenger of Allah (may Allah bless him and grant him peace). Destiny had assigned to them missions it assigned to none others. It is the generation that conveyed the Noble Qur'an and the Sunnah to the whole nation. Through that generation Allah conquered the lands and people were guided aright. Then came after them a generation that was apprenticed at the hands of those Companions (may Allah be pleased with them all), they borrowed from their light and followed in their footsteps. Then came the third generation who adopted their course and followed them exactly in Faith, so Allah became well-pleased with them as they are well-pleased with Him.

No fair scholar can doubt that the spiritual beam of these generations that lived close to the era of the final prophecy possessed a certain strength, depth and sweep that no other generation can ever attain; and that in a general and not a specific sense, when discussing the matters of religion and piety not the matters of life, science and civilization. For the successive generations may excel in such matters over the first generations that are superior in espoused religious commitment.

The Messenger of Allah (may Allah bless him and grant him peace) gave glad tidings to his nation that they would inherit the kingdoms of khosrau and Caesar and would spend their treasures in the Cause of Allah; that one day they would possess the eastern and western parts of the entire earth; that luxury would reach the extent that the rich would hardly find someone to accept charity during that time; that security would prevail until women would set off alone from Hîrah (a kingdom) in Iraq to circumambulate the Sacred House (the Ka`bah), fearing none but Allah; that one day the land of Arabia would return meadows and rivers. Does all that sound as heading towards the worse?!

Any reader unprejudiced or unbiased against history knows well that after the Messenger of Allah (may Allah bless him and grant him peace) the Rightly-Guided Caliphs enhanced many conditions of life, bringing about lots of improvements and expansions that did not exist during the era of the Prophet (may Allah bless him and grant him peace). We are ordered to follow their course and cling tight to it, for it is a continuation of the sanctified Prophetic Sunnah.

After the era of the Rightly-Guided Caliphs, and during the Umayyad and Abbasid eras, Muslims started to create and introduce things that did not exist during the Prophetic era or the era of the Rightly-Guided Caliphs, which the religious scholars of the nation ratified and consensually agreed upon their legitimacy.

Enough to mention from among the noteworthy achievements during these eras theology and linguistics

that were thoroughly studied, recorded and consolidated. Scientific and intellectual schools emerged in different branches of sciences and arts. The knowledge of other nations was acquired through translation; forthwith studied, perfected and refined. In addition, modifications, improvements and alterations were carried out through deletion, inclusion or change, as well as giving priority to certain things over others. In order to make them concordant with the general temperament of the nation, finely attuned to its religion, morals and culture and settle them in the fabric of its intellectual, emotional and social life. Later, came the discovery of complete new branches of knowledge, quite unknown to the predecessors.

Within that frame the magnificent and sublime Islamic civilization flourished; with its deep-seated roots, high branches, verdant shades and blessed fruits.

Muslims never stopped enriching that civilization in its different domains and branches, under the pretext that there are hadiths that handcuff them or fetter their movement or paralyze their brains, compelling them to head towards the worse!!

It is true that the Islamic generations that built that majestic civilization were not as transparent in faith (spirituality) as the generation of the Companions (may Allah be pleased with them all) and their disciples, a truth we all admit, but that did not hinder them from excelling in knowledge, achieving cultural progress and moral excellence. They set the morals and ethics of that ideal generation before their eyes, as the highest humane paradigm. They hoped, even tried their best, to combine

the two virtues: the virtue of achieving tangible cultural excellence and the virtue of attaining spiritual sublimity as well as exalted beliefs and moralities.

Nevertheless, there are other hadiths that show the merit of the succeeding generations and praise their patience and steadfastness during the eras of turmoil and distress where the people of faith and the conveyors of the message of Islam are to be tried. A time when He who holds fast to his religion becomes like the one tightly grasping live coals, to the extent that the one who acts rightly during that period will receive the reward of fifty men, as the hadith promises! Whereupon it was asked, *'(Fifty men) of us or them, O Messenger of Allah?'* He replied, *'No, (the reward of fifty men) of you."*[20]

There are also many authentic hadiths that give glad tidings of a bright morrow and a beaming future for the Islamic call as well as a vast kingdom to its state.

Moreover, there is also the authentic hadith informing that Allah sends every century someone who rejuvenates the nation's religion, whereby hope is certainly revived and faith is strengthened in reforming the state of affairs if corrupted, strength of belief if weakened, and uprightness of behavior if perverted.

---

[20] Reported by Abu Dâwûd in his *Sunnan*, book of (Battles) no. (4341) and At-Tirmidhy in *At-Tafsîr* (Interpretation) no. (3060) and said that it is hadith Hassan Gharîb (Good Unfamiliar hadith). Ibn Mâjah also reported it in the book of *Al-Fitan* (Turmoil) no. (4014); all of them reported it on the authority of Abu Tha`labah Al-Khushany.

Continuance of Goodness in the Rest of the Generations of the Nation

The Muslims' belief in the merit of the first generation or early generations of Islam does not mean that the Gates of Allah are shut before the rest of generations till the Day of Resurrection. Nor should the coming generations feel excluded from the competition for good deeds, believing them to be already won by those earlier generations and there only remained the little crumbs, if there is any.

The truth, of which there is no doubt, is that the Gates of Allah, The Most Exalted, are wide-open to all till the Last Hour is established. Rivalry in performing good deeds is something enjoined upon all nations in all eras:

يقول الله تعالى في كتابه العزيز:

فَاسْتَبِقُوا الخَيْرَاتِ إِلَى اللهِ مَرْجِعُكُمْ جَمِيعًا (المائدة: 48)

Almighty Allah says in His Noble Book what means:

"So strive as in a race in good deeds. The return of you (all) is to Allah." (Al-Mâ'idah, 5: 48)

Truly, how endless good deeds the first have left to the last, and how still possible for us to surpass the excellence of the past. The noble hadith says, "*The parable of my*

nation is that of rain, knowing not whether its beginning is better or its end."[21]

Here the expounders affirm that just as we cannot judge whether prosperity resides in some rainfalls and not in others, we cannot judge whether goodness resides in some generations or individuals of the nation and not in others. Thus, it intimates that the Gates of Allah, The Most Exalted, are wide-open and appeals can easily be made to His Majesty for endless boons. Hence, every category of the nation enjoys a certain attribute and a certain merit that entail the blessings bestowed on it, just as every torrent of rain undeniably serves in growth and bloom. The foremost generations believed by virtue of the miracles they had witnessed and they received the call of the Messenger of Allah (may Allah bless him and grant him peace) with compliance and faith, whereas the later believed in the Unseen through the Âyât (Proofs, evidences, verses, lessons, signs, revelations, etc.) that

[21] Reported by At-Tirmidhy on the authority of Anas, in the chapter of (Parables), no. 2873, and said that it is hadith Hassan Gharîb (Good Unfamiliar hadith); also reported by Imam Ahmad, Al-Bâzzâr and At-Tabarâny on the authority of `Ammâr bin Yâsir. Al-Haithmay recorded it in *Mujma` Al-Zawâi'd*: (10\68): and the narrators of Al-Bâzzâr are the same mentioned by Imam Al-Bukhâry and Muslim, other than Al-Hasan bin Qaz`ah and `Ubaid bin Sulaimân Al-Aghar, but both are trusted narrators. Al-Bâzzâr and At-Tabarâny recorded it in *Al-Awsat* on the authority of `Umrân bin Hussain; Al-Bâzzâr said: cannot be reported based on a more reliable chain of transmission. Recorded also in *Al-Mujma`*: (10\68) and Ibn Hibbân also reported it in his *Sahîh* (Authenticated Reference Book) on the authority of Sulaimân vol. 16, hadith (7226), and the editor thereof judged it as Good hadith by virtue of other narrations through other chains of transmission.

recurred to them and they followed those who preceded them exactly in Faith. Furthermore, just as the foremost generations earnestly strove in laying the foundation and paving the way, the later generations did their best in consolidation and substantiation, so by the Will of Allah all their sins shall be forgiven, their endeavors shall be accepted and their recompense shall be an ample one.

It is said that the intended meaning of this hadith is the description of the nation all together – the first and the last – by goodness; adhering firmly together, closely packed as an edifice and hollowed as a circle knowing not where its end lie.[22]

Muslims any place, any time repeat the following statement: "*Goodness dwells in me (the Prophet Muhammad, may Allah bless him and grant him peace) and my nation till the Day of Resurrection,*" believing it to be a Prophetic hadith. But though its meaning is authentic no Prophetic hadith has this exact wording.

Also, there is a group of authentic hadiths narrated by several Companions affirming that, "*A group of that nation will continue to maintain the truth till the Command of Allah comes to pass*", which agrees with the noble Qur'anic verse saying:

يقول الله تعالى في كتابه العزيز:

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ {181} (الأعراف: 181)

[22] See p. 128, footnote no.1.

Almighty Allah says in His Noble Book what means:

"And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith." (Al-A'râf, 7: 181)

Many other authentic hadiths give the glad tidings of a glorious future for Islam, during which its word will reign supreme, its call will spread worldwide and its state will extend far.[23]

Constant Laws and Rules

Over the centuries it has become evident to the Muslim generations that there exist fixed principles, constant rules and invariable laws derived from the bases or fundamentals of the Noble Qur'an and the Sunnah, to which all appeal, amongst them are the following:

1. To every deed is born fruits and to every effort is a reward in the life of this world before the Hereafter. The Almighty King says:

يقول الله تعالى في كتابه العزيز:

إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا {30} (الكهف: 30)

The noble Qur'anic verse says what means:

[23] See p. 14, footnote no.1.

"Certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner." (Al-Kahf, 18: 30)

يقول الله تعالى في كتابه العزيز:

وَالَّذِينَ يُمَسَّكُونَ بِالْكِتَابِ وَأَقَامُواْ الصَّلاَةَ إِنَّا لاَ نُضِيعُ أَجْرَ الْمُصْلِحِينَ {170} (الأعراف: 170)

The noble Qur'anic verse says what means:

"And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salât (Iqâmat-as-Salât), certainly, We shall never waste the reward of those who do righteous deeds." (Al-A'râf, 7: 170)

2. Allah will never waste the struggle fought for His Sake, be it a spiritual or a physical one:

يقول الله تعالى في كتابه العزيز:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ {69} (العنكبوت: 69)

Almighty Allah says in His Noble Book what means:

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah is with the Muhsinûn (good doers)." (Al-'Ankabût, 29: 69)

3. Whoever champions the Cause of Allah, Allah will grant him victory and endow him with power on land. Verily, Allah grants victory by virtue of faith and performance of good deeds, and good deeds are whatever leads to a correct life both spiritually and physically, and makes mankind more upright both individually and collectively. Almighty Allah says:

يقول الله تعالى في كتابه العزيز:

وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {40} الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ {41} (الحج: 40-41)

The noble Qur'anic verses say what means:

"Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salât. (i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)), to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) (i.e. they make the Qur'ân as the law of their country in all the spheres of life). And with Allah rests the end of (all) matters (of creatures)." (Al-Hajj, 22: 40-41)

يقول الله تعالى في كتابه العزيز:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا (النور: 55)

The noble Qur'anic verse says what means:

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me." (An-Nûr, 24: 55)

Transliteration System

1. The Arabic Alphabet

No.	Letter	By	Example	
1.	أ	A	Asad	أسد
2.	ب	B	Badr	بدر
3.	ت	T	Tabûk	تبوك
4.	ث	Th	Al-Haytham	الهيثم
5.	ج	J	Jâbir	جابر
6.	ح	H	Al-Hiwâlah	الحوالة
7.	خ	Kh	Khadîjah	خديجة
8.	د	D	Dinâr	دينار
9.	ذ	Dh	Dhul-Qa`dah	ذو القعدة
10.	ر	R	Ar-Ribâ	الربا
11.	ز	Z	Zaynab	زينب
12.	س	S	Sûrah	سورة
13.	ش	Sh	Ash-Shâfi`y	الشافعي
14.	ص	S	Al-Ansâr	الأنصار
15.	ض	D	Diyâ’	ضياء
16.	ط	T	At-Tawâf	الطواف
17.	ظ	Zh	**Azh-Zhihâr**	الظهار
18.	ع	`A, `I, `U	`Aly, Al-`Ilm, `Umar	علي، العلم، عمر
19.	غ	Gh	Al-Mughîrah	المغيرة
20.	ف	F	Al-Fâtihah	الفاتحة
21.	ق	Q	Banû Qaynuqâ`	بنو قينقاع

22.	ك	K	Umm Kulthûm	أم كلثوم
23.	ل	L	Abû Lahab	أبو لهب
24.	م	M	Umaymah	أميمة
25.	ن	N	An-Nasî'ah	النسيئة
26.	هـ	H	Hind	هند
27.	و	W	Al-Wâqi`ah	الواقعة
28.	ي	Y	Yathrib	يثرب

2. Vowels & Diacritical Marks

No.	Letter	By	Example	
1.	الفتحة	A	Fahd	فهد
2.	المد بالألف	Â	Al-Isnâd	الإسناد
3.	الضمة	U	Al-Jumu`ah	الجمعة
4.	المد بالواو	Û	Al-Hudûd	الحدود
5.	الكسرة	I	Ash-Shirk	الشرك
6.	المد بالياء	Î	Ibn Sirîn	ابن سيرين
7.	الألف المفتوحة	A	Al-Ahzâb	الأحزاب
8.	الألف المضمومة	U	Usâmah	أسامة
9.	الألف المكسورة	I	Al-Ihsâr	الإحصار
10.	العين الساكنة	`	Sa`d, As-Sa`y	سعد، السعي