



WIFĀQUL 'ULAMĀ (SA)

ASSOCIATION OF SOUTH AFRICAN 'ULAMA

ASPIRING TO PRESERVE THE ESSENCE OF SUNNAH



admin@wifaq.org.za



wifaq.org.za



084 559 4327



011 852 0466

THE SOLUTION TO THE CRISIS OF THE UMMAH – MALFOOZAAT OF SHEIKHUL HADITH HADHRAT MOULANA MUHAMMAD ZAKARIYYA KANDHELWI RAHIMAHULLAH

A few leading personalities once came to Hazrat Shaikh Moulana Muhammad Zakariyya Rahimahullah to seek advice regarding the various efforts that could be implemented to improve the situation in Baytul Muqaddas and Palestine.

The advice that Hazrat Shaikh Rahimahullah gave them was such that it contained guidance for all Muslims at large. A highly pertinent portion of Hazrat Shaikh Rahimahullah's advice has been reproduced below: Wherever calamities and tragedies of this nature occur in the world, there is no Muslim who does not feel distressed and grieved over what is transpiring. However, at the same time, there is no denying that everything happening is a result of nothing but our own actions.

You are all well acquainted and up-to-date with the news. Who can deny the hostility that the disbelievers have for Islam? Their ridiculing of Islam and spreading corruption and immorality in the world, their adopting all means to eliminate and exterminate Islam from the face of this earth, and every other effort that is taking place against Islam has now been going on for some time in the Arab lands.

In these trying circumstances, where the world is against Islam, if one has to ponder and reflect, one will realize that it is only the infinite grace and mercy of Allah Ta'aala that allows us to continue. Otherwise, the amount of transgression and sins that the Muslims are involved in warrants His Divine punishment.

Allah Ta'aala says in the Quraan Majeed:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ [الشورى: ٣٠]

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

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

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

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا عَسَىٰ رَبُّكُمْ أَنْ

[الإسراء: ١٧-٢١]... يَرْحَمَكُمُ وَإِنْ عُدْتُمْ عُدْنَا

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

Are all these incidents recounted in the Quraan Majeed mere fables and fairytales? My heart desires that those who are orators and also well-versed in history should take lessons from how the disbelievers of that era dealt with the Muslims when the Muslims moved off the straight path, and they should after that warn the Muslim Ummah so that they may pay heed as well. This is what I am requesting from you.

The essence of this advice is to first remove the corrupt substance and rot before attending to the wound. If the corrupt substance and rot are left in the body, you can well imagine the result of merely applying a bandage to the surface.

Allah Ta'aala says:

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا [النساء: ١٣٧]

Neither your desires nor those of the People of the Book (can prevail). (The system of Allah Ta'aala is that) whoever commits evil will be compensated accordingly. And nor will he find, besides Allah Ta'aala, any protector or helper.

The evil effects and consequences of a sin perpetrated by an individual are such that they will be confined to that individual. However, when oppression and sins are carried out by people collectively, especially when the oppression involves openly opposing Islam and Deen, then the consequences that follow also affect the people collectively.

This worthless servant has written in detail regarding the causes for the degeneration of the Ummah in his book, Al-I'tidaal, in answer to the question, "Why are the Muslims facing oppression and tyranny at the hands of the disbelievers?" This book was published in Sha'baan 1357 A.H., approximately thirty years ago.

I have already presented this book to you twice before. I first presented it to you a few years back, and the second time I presented it to you was during Shawwaal of last year. When you arrived here, hearing of the problems that had erupted in Saharanpur, I referred to this article during one of our conversations. On that occasion, I also presented this book to you. Even if you now tell me that you want this book, it can be sent to you as many times as you wish.

لن يصلح آخر هذه الأمة الا ما اصلح اولها

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

According to the above statement, the need of the time is for us to remain firm on Deen and hold fast to the example set by Rasulallah Sallallaahu Alayhi wa Sallam and the Sahaabah Radhiyallaahu Anhum, together with valuing and showing respect to it. Only in this will the Ummah find success, victory, and honour.

The story of Hazrat Umar Radhiyallaahu Anhu traveling to Shaam is well known, and you are perhaps aware of it. While Hazrat Umar Radhiyallaahu Anhu was proceeding to Shaam, he arrived where he needed to cross through water and mud. He thus dismounted from his camel, removed his leather socks, placed them on his shoulder, and crossed.

Seeing this, Hazrat Abu Ubaidah Radhiyallaahu Anhu said, "What will the people of Shaam say if they see you in this condition?" Hazrat Umar Radhiyallaahu Anhu acceded to the request of Hazrat Abu Ubaidah Radhiyallaahu Anhu and accepted riding a fine horse and wearing new clothing. However, after a little while, perceiving the change in his heart, Hazrat Umar Radhiyallaahu Anhu dismounted the horse and removed the new clothing he was given to wear.

He then addressed Hazrat Abu Ubaidah Radhiyallaahu Anhu and the Muslims in the following words:

فقال عمر أوه لو يقول ذا غيرك أبا عبيدة جعلته نكالا لأمة محمد - صلى الله عليه وآله وسلم - إنا كنا أذل قوم فأعزنا الله بالإسلام فمهما نطلب العزة بغير ما أعزنا الله به أذلنا الله

Hazrat Umar Radhiyallaahu Anhu exclaimed, "Aah! If someone besides you had said that, O Abu Ubaidah Radhiyallaahu Anhu, I would have made him an example for the Ummah of Muhammad Sallallaahu Alayhi wa Sallam! We were undoubtedly the most disgraced of nations, then Allah Ta'aala granted us honour through Islam. If we ever seek honour in something besides that through which Allah Ta'aala honoured us, Allah Ta'aala will disgrace us."

I have also mentioned the incident of Hazrat Umar Radhiyallaahu Anhu and numerous other incidents of this nature in my book, Al-I'tidaal. All these incidents clearly show that the success and salvation of the Muslims lies in holding fast to Islam, not casting Islam aside and abandoning it, or even worse, destroying Islam and idealizing the ways of the disbelievers.

During the mubaarak life of Rasulallah Sallallahu Alayhi wa Sallam, when there was a need to adopt some means to call people for salaah, and some Sahaabah Radhiyallaahu Anhum suggested lighting a fire or blowing into a trumpet. Rasulallah Sallallaahu Alayhi wa Sallam strongly rejected these suggestions on the basis that they resembled the ways of the disbelievers (the fire-worshippers and the Christians).

How strange it is to find that it is the Ummah of this very same Nabi Sallallaahu alayhi wa sallam who are now striving to emulate the disbelievers in every facet of their lives! They are so overawed by the disbelievers that in every department of their lives, they examine their conduct and behaviour and then emulate them.

When Hazrat Umar Radhiyallaahu Anhu began to recite from the Tawrah in the blessed presence of Rasulallah Sallallaahu alayhi wa sallam, the noble countenance of Rasulallah Sallallaahu alayhi wa sallam

started to change out of anger, and Rasulallah Sallallaahu alayhi wa sallam was greatly disturbed. On realizing his error, Hazrat Umar Radhiyallaahu Anhu immediately sought forgiveness.

Imagine, when this was the extent of dissatisfaction brought to the heart of Rasulallah Sallallaahu alayhi wa sallam when he had seen Hazrat Umar Radhiyallaahu Anhu recite the book of the Jews, then how more disturbed and hurt would he not be to see that his Ummah now regard his guidance and the guidance left by his Sahaabah Radhiyallaahu Anhum to be worthless, and thus adore the ways of the West and other disbelievers, after which they are prepared to pay any price to try and adopt and promote their practices in their lives.

Consider the extent of pain that we are causing to the mubaarak heart of Rasulallah Sallallaahu alayhi wa sallam through our actions. When our actions cause such pain to Rasulallah Sallallaahu alayhi wa sallam (May my life be sacrificed for him!), then as great as the resulting anger and reprimand of Allah Ta'aala may be (for us to come back onto the straight path), it is actually His pure mercy upon us that He is not sending His Divine punishment upon us and destroying us entirely. Otherwise, had it not been for His grace and forgiveness upon us, we are not worthy of living in this world.

You know more about these circumstances and conditions than I do since you are more acquainted with the news and world conditions. You have substantial influence over people as you interact with them. Therefore, in diverse ways, you should effectively convey your message to people and conscientize them so that they may take stock of their lives and reform their actions.

In this way, as much as the enmity for Islam may be, they will be able to work towards decreasing it. Instead, they will even be able to look for ways to try and remedy the situation. According to this worthless servant, this is the one and only solution to the situation in Baytul Muqaddas and Palestine – that we return to Allah Ta'aala and come back onto the mubaarak sunnah of Rasulallah Sallallaahu alayhi wa sallam and abandon the ways of the disbelievers.

I wish to write more on this issue. However, because people will not listen to an uninfluential personality and modernists do not subscribe to the ideas of simple people, you should merely mention the solution that I have spoken of briefly and concisely. You may also mention it to those who have always been affiliated with me. If you wish, you may also discuss it with those of your guests who are linked to me. (Tarbiyatus Saalikeen pg. 624)