

In the name of Allāh, Most Merciful, the Bestower of Mercy

Corruption Has Appeared Throughout The Land And Sea Because Of What The Hands Of Men Have Earned

By Abu Khadeejah ‘Abdul-Wāhid Alam

All praise is due to Allah, Lord of the worlds, and may Allah extoll the mention of His Messenger Muhammad in the highest company of angels, may the peace and blessings of our Lord be upon him, his family, his Companions and all who truly follow him until the Day of Resurrection. To proceed: Allah (عَزَّوَجَلَّ) has said in his Noble Book:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

“Corruption has appeared throughout the land and sea because of what the hands of men have earned so He [i.e., Allāh] may let them taste part of what they have done that perhaps they will return [with repentance to righteousness].” (Ar-Room 30:41)

Imām ‘Abdur-Razzāq as-San‘ānī (رَحِمَهُ اللهُ) d. 211 AH) in his Tafseer al-Qu’rān (2/104) narrated from Ma‘mar from Qatādah that he said regarding the saying of Allah:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ

‘It refers to *shirk* (idolatry), and [when] the earth is filled with misguidance and oppression. The *barr* (land) refers to desert and semi-arid regions; and *bahr* (sea) refers to the people of the townships.’” Some of the *tafseer* scholars said that *bahr* refers to the townships that are established next to rivers and where fresh water is available to them.

Imām Abdur-Rahmān Nāsir as-Sa‘di (رَحْمَةُ اللَّهِ) said: “Corruption will overtake land and sea, meaning that their lives will be corrupted, and fall into decline, and afflicted with calamities—their bodies will be afflicted with sickness, pestilence and so on. And the reason for this is due to what their hands have put forth of evil actions that themselves lead to destruction.

And this is mentioned in His (تَبَارَكَ وَتَعَالَى) saying:

لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا

“So that He [i.e., Allāh] may let them taste part of what they have done...”

That they know the recompense of deeds—so Allah hastens for them a portion of the recompense of their deeds in this world so, ‘perhaps they will return’ from their deeds that produced the effects of corruption—and that they will rectify their affairs and make steadfast their condition. And Glorified be He who granted His trial and hastened His punishment otherwise if He had let them taste all the punishment they had earned, He would not have left upon the earth a single beast.”

Imām As-Sa‘dī is referring here to the saying of Allah:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿١٥﴾

“And if Allāh were to punish the people for that which they earned, He would not leave a moving living creature on the surface of the earth—but He gives them respite for an appointed term. And when their time comes, then indeed Allāh has ever been, of His servants, All-Seeing.”
(Fātir 35:45)

Imām Al-Qurtubi said in his Tafseer: Ibn Mas‘ood said: “Allah intended by this all the animals whether those that move about on all fours (*dabba*) or those that walk on two feet.” Qatādah said: “Allah carried this out in the time of Nooh (عَلَيْهِ السَّلَامُ).” Al-Kalbi said: “Allah intends by the creatures: jinn and mankind to the exclusion of the other animals because these two are accountable for their deeds due to their intelligence.” Qurtubi concluded that the saying of Ibn Mas‘ood is correct since he is a Companion (and more knowledgeable of the intent).

So, when mankind cause corruption upon the earth, when they commit sins, disobey Allah and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), oppose the Sunnah, call to misguidance and innovation—misguide themselves and other, and refuse to be reminded, then Allah shows them a portion of His punishment. Allāh (تَبَارَكَ وَتَعَالَى) stated concerning the previous nations:

فَلَمَّا أَخَذْنَا بِذَنبِهِمْ^ط فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا^ق وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

“So, We punished each of them for their sins. Of them were some on whom We sent a *hāṣib* (a violent wind with a shower of stones, as on the people of Lūt), and of them were some who were overtaken by the *ṣayḥah* (a torment and awful cry, as on Sālih’s people, the people of Thamūd, and Shu‘aib’s people at Madyan), and of them were some whom We caused the earth to swallow (such as Qārūn, the arrogant, self-conceited relative of Mūsā عَلَيْهِ السَّلَامُ), and of them were some whom We drowned (like the people of Nūh, and like Pharaoh and his people). It was not Allāh Who wronged them, but they wronged themselves.” (Al-Ankabūt: 40)

Opposing The Sunnah And Following Opinions Instead Of The Book And Sunnah

The believer should avoid sins and beware of contradicting the Sunnah—these are from the causes of destruction and humiliation. Those who oppose the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) knowingly, after the guidance of the Sunnah and Hadeeth has come to then earn the displeasure of Allah and His punishment. Imām Ahmad Ibn Hanbal (رَحِمَهُ اللهُ) said:

عجبت لقومٍ عرفوا الإسنادَ وصحَّته يذهبون إلى رأيِ سُفْيَانَ

“I am astonished at a people who know the chain of narration [of a Hadeeth] and its authenticity—yet they still take the opinion of Sufyān (ath-Thawri). Allah (the Most High) said:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

‘And let those who oppose his (the Messenger’s) commandment beware, lest some fitnah should befall them, or a painful torment be inflicted on them.’ (Surah an-Noor 24:63) And do you know what *fitnah* is? It is *shirk*. Perhaps if he rejects something of the words of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then some deviation may enter his heart so he becomes deviated and he is destroyed.”

Imām Ahmad (رَحِمَهُ اللهُ) also said: “I looked in the *Mushaf*, and I found in there the obedience to Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) being mentioned in 33 different places.” And he recited the above ayah from an-Noor, and its explanation. Then he recited:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

“But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them.” (Surah an-Nisā 4:65) Then he said: “Whoever rejects a Hadeeth of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is on the very edge of destruction.”¹

Ibn Abī Mulaykah narrated that ‘Urwah Ibn Az-Zubayr (رَضِيَ اللَّهُ عَنْهُ) said to Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ): **“Have you led the people astray?”** He responded: **“And how is that O ‘Urwah?”** He said: **“You command the people with ‘Umrah in these ten days [of Dhul-Hijjah] while there is no ‘Umrah to be performed in them!”** So, Ibn ‘Abbās said: **“Should you not ask your mother regarding it?”** ‘Urwah said: **“But Abu Bakr and ‘Umar didn’t do it?”** So, Ibn ‘Abbās responded: **“This is what has ruined you, by Allāh! I do not see except that He will punish you.** (In narration: ‘I do not see you stopping until Allah punishes you.’). **Verily! I narrate to you from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and you come to me with Abu Bakr and ‘Umar!?”** In another narration: **“We come to you with Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and you come to me with Abu Bakr and ‘Umar?”**²

In Kitāb at-Tawheed (ch. 37), *Shaikh Al-Islām* Muhammad Ibn ‘Abdul-Wahhāb (رَضِيَ اللَّهُ عَنْهُ) cites from Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) that he said: **“Stones are**

¹ Reported by Imām Ibn Battah (رَضِيَ اللَّهُ عَنْهُ) in *Al-Ibānatul-Kubrā* 1/260.

² Reported by Imām Ahmad (1/337), Ishāq Ibn Rāhawaih as cited in *Al-Matālib Al-‘Āliyah* (1/360). Also, Al-Khatīb in *Al-Faqīh wal-Mutafiqīh* (1/145), and the context is from him; and Ibn Hazm in *Hajjatul-Wadā‘* (p. 268-269) from routes of transmission to Ibn ‘Abbās; and Ibn ‘Abdul-Barr in *Jāmi‘ Bayān Al-‘Ilm wa Fadlihi* (2/239-240). *Sahīh*, cited from al-Imām Muqbil Ibn Hādī Al-Wādi‘ī in *Shar‘iyyatus-Salāh fin-Ni‘āl* p.34.

about to fall upon you from the sky! I say: ‘Allah’s Messenger (ﷺ) said’—and you say: ‘Abu Bakr and ‘Umar said.’”

Ibn Mājah reported in his *Sunan* (no. 18) with his chain of narration to Qabīṣah who narrated from his father that ‘Ubādah Ibn Sāmit Al-Ansāri (رضي الله عنه), the Companion of Allāh’s Messenger (ﷺ) was the head of a military unit, and he went on a campaign alongside Mu‘āwiyah (رضي الله عنه) in the land of the Byzantines.

‘Ubādah saw that the people were selling pieces of gold for *dīnārs* (gold coins) and pieces of silver for *dirhams* (silver coins). So, he said: “O people! You are engaged in *ribā* (interest). I heard Allāh’s Messenger (ﷺ) saying: **‘Do not sell gold for gold unless it is equal measure for equal measure. There must not be any increase or delay in exchange.’”**

Mu‘āwiyah (رضي الله عنه) said to him: **“O Abul-Walīd, I do not hold there is any *ribā* (interest) in this except if there is a delay in exchanging.”**

‘Ubādah (may Allah be pleased with him) said: **“I narrate to you from Allah’s Messenger (ﷺ) and you narrate to me from your opinion? If Allah gets me out of here, I will not live in a land where you have authority over me.”**

So, when ‘Ubādah returned from the campaign, he stayed in Madīnah. ‘Umar Ibn Al-Khattāb (رضي الله عنه) asked him: **“What has brought you here, O Abul-Walīd?”** So ‘Ubādah narrated to him the story.

‘Umar (رضي الله عنه) said: **“Return, O Abul-Walīd, to your land for how terrible is a land from where you and those like you are absent.”** Then ‘Umar

wrote to Mu‘āwiyah saying: **“You have no authority over him. And make the people follow what he said for indeed that is the religion.”**³

The ‘Allāmah, Shaikh Sālih Al-Fawzān stated: “It is not permissible to take the saying of a scholar, no matter what level he has reached in understanding and knowledge, except if it is a clarification of the authentic evidence. However, if his view opposes the evidence, then his statement is not accepted because the saying of no person can be put alongside the saying of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”⁴

‘Adiyy Ibn Hātim (رَضِيَ اللهُ عَنْهُ) said that he heard the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recite this āyah:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

“They took their rabbis and their priests as Lords besides Allah.” (Surah at-Tawbah 9:31) ‘Adiyy said: “I said to the Messenger: ‘We did not used to worship them.’ He said: **“Did they not make *harām* that which Allah had made *halāl* so you took it to be *harām*? And would they not make *halāl* that which Allah had made *harām* so you took it to be *halāl*?”** I answered: ‘Yes, we did.’ So, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“That is worship of them.”**⁵

Allah commanded the Ummah, all of them and in every time and condition to obey the Messenger’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commands:

³ Graded *sahīh* by Imām Al-Albāni.

⁴ See *Sharh Al-Mandhūmah Al-Hā‘iyyah*, p. 63.

⁵ Reported by at-Tirmidhi who graded it as *hasan*, as did Al-Albāni as-*Silsilah As-Saheehah*, no. 3293.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

“And whatever the Messenger has given you, take it—and whatever he has forbidden you, refrain from it. And fear Allāh, indeed, Allāh is severe in penalty.” (Al-Hashr: 7)

Al-Bukhāri (no. 4886) reported from Ibn Mas‘ood (رَضِيَ اللَّهُ عَنْهُ) that he said:

لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُوتَشِمَاتِ وَالْمُتَنَبِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ

“Allah has cursed the women who practice tattooing and those who get themselves tattooed, and those who pluck their eyebrows, and those who make artificial spaces between their teeth in order to look beautiful—they change by that Allah’s creation.”

Ibn Mas‘ood’s saying reached a woman from the tribe of Asad, called Umm Ya‘qoob. She came Ibn Mas‘ood and said, **“I have come to know that you have cursed such-and-such types of women?”** He answered, **“Why should I not curse these whom Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has cursed and who are mentioned in Allah’s Book.”**

Umm Ya‘qoob said, **“I have read the Qur’an from cover to cover, but I did not find in it what you say.”** He said, **“Verily, if you have read it, you would’ve have found it. Did you not read:**

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا

‘And whatever the Messenger has given you, take it—and whatever he has forbidden you, refrain from it.’? She replied, ‘Yes, I have seen it’ So, he (رَضِيَ اللَّهُ عَنْهُ) said, ‘Verily, Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade such things.’

Then she said, **‘But I see that your wife does these things?’** He said, **‘Go and watch her.’** She went and watched her but could not see anything in support of her statement. On that, he said, **‘If my wife was as you thought, I would not keep her in my company.’**” (End)

Glorified be Allah! May Allah be pleased with the Companions, even if it had been the case that a person acted in opposition to the Sunnah, that would not be an excuse to follow them in that opposition. Here, Ibn Mas‘ood (رَضِيَ اللهُ عَنْهُ) knew his wife well, and knew that the statement about her was untrue—and he made clear that he would not keep company with a person who committed major sins.

Muslims are commanded to obey Allah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ

“I have left among you two things—you will never go astray so long as you cling to both of them: the Book of Allah and the Sunnah of His Messenger.”⁶ In a narration, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Indeed Shaytān has lost hope that he’ll be worshipped in your land—but he is pleased to be obeyed in that which is other than that from lesser sins, so keep away from them. I have left among you two things—you will never go astray so long as you cling to the two of them: the Book of Allah and the Sunnah of His Prophet.”⁷

Al-Hāfidh Ibn Abdul-Barr al-Qurtubi (رَضِيَ اللهُ عَنْهُ d. 463 AH) cited his chain of narration to the Companion ‘Imrān Ibn Huṣayn (رَضِيَ اللهُ عَنْهُ) that a man came

⁶ *Al-Muwatta* of Mālik, 2/899 no. 1628, *Mishkat al-Masabih* no. 186, graded *hasan* by Shaikh Al-Albāni.

⁷ Graded *saheeh* by Shaikh Al-Albāni, see *Saheeh at-Targheeb* no 40.

and asked him about an issue. So, ‘Imrān (رَضِيَ اللهُ عَنْهُ) narrated to him a Hadeeth. The man said: **“Narrate from the Book of Allah and don’t narrate from anywhere else.”** ‘Imrān responded: **“You are a foolish man (an *ahmaq*)! Do you find in the Book of Allah that *Dhuhr* is four *rak’ahs* without an audible recitation?”** Then he enumerated for him the Prayers, the Zakāh and so on, and said: **“Do you find these detailed in the Book of Allah? The Book of Allah only mentions these matters in general—and the Sunnah explains them in detail.”**⁸

To achieve the aid of Allah, and to be successful in this life and the Hereafter requires that the believers cling to the Truth and put the revelation above their desires and over the opinions of men. One is not allowed to put the saying of anyone before the saying of Allah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or place their understanding before the understanding of the Sahābah.

Imām Ash-Shātībī (رَحِمَهُ اللهُ) cited from Ibn Al-Mubārak (d. 181H) that he said: “We were in Kufah and they debated with me concerning it—meaning the issue of consuming [alcoholic] *nabīdh* and the different views surrounding it... So there remained nothing in the hand of a single one of them except [one saying of] Abdullāh Ibn Mas‘ood and there was no proof for them showing the permissibility of *nabīdh* with anything that is authentic from him... Then a person from among them said: ‘O Abu Abdur-Rahmān! Did An-Nakha‘ī and Ash-Sha‘bī—and he named others along with them—drink what is *harām*?!’

So, Ibn Mubārak (رَحِمَهُ اللهُ) said to them: **“Leave off the naming of men as evidence. A man may have a noble station in Islam, and perhaps he makes a mistake, so is it allowed for anyone to use that as proof? And**

⁸ *Jāmi‘ Bayān al-‘Ilm wa Fadlihi*, 2/331, no. 2348.

if you refuse to accept that, then what do you say about ‘Atā, Tāwūs, Jābir ibn Zayd, Sa‘īd ibn Jubayr and ‘Ikrimah?” They replied: “They were fine men.” Then Ibn Mubārak asked: “And what do you say concerning the hand-to-hand exchange of one dirham for two dirhams?” They responded: “It is *harām (ribā)*.” So, he said to them: “They took the view that it was permissible—so did they die while consuming *harām*?!”⁹

⁹ Summarised. See *Al-Muwaḥḩāqāt* of Ash-Shātībī, (d. 790H), 5/137-138. Al-Bayhaqī mentioned this debate of Ibn Al-Mubārak with the people of Kufah in summarised form with his chain of narration in *As-Sunan Al-Kubrā*, 8/298-299.

Sins And Oppression Committed By Muslims That Brings Upon Them The Punishment Of Allah And Corruption In The Land

Ibn Mājah reported that Abu Mūsā (رَضِيَ اللهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Allāh gives respite to the wrongdoer (*dhālim*), but when He seizes him, He does not let him go!” Then he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْفُرْقَيْنِ وَهِيَ ظَلِيمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

‘Such is the seizure of your Lord that He seizes the people of the towns while they are doing wrong. Verily, His seizure is painful, and severe.’ (Hūd: 102)¹⁰

So, when mankind transgresses, Allah punishes them. Ibn Mājah reported that Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

‘O Muhājirīn, there are five things with which you will be tried, and I seek refuge with Allāh lest you should live to see them:

Wickedness and immoral lewd behaviour¹¹ never appear in a people to the point that they commit it openly except that plagues and diseases spread among them that were unheard of among their predecessors.

People do not cheat in weights and measures except that they will be struck with famine, severe calamity, and the tyranny of the ruler over them.

¹⁰ Ibn Mājah (4018), graded *sahih* by Al-Albānī.

¹¹ Such as fornication, adultery, homosexuality, pornography, etc.

They do not withhold paying *Zakāh* upon their wealth except that rain will be held back from the sky, and were it not for the animals, no rain would fall upon them.

They do not break their covenant of obedience with Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) except that Allāh will enable their enemies to overpower them and take away some of what is in their hands.

The rulers do not withhold from judging by the Book of Allāh and seeking all goodness from that which Allāh has revealed, except that Allāh will cause enmity and in-fighting between them.”¹²

Many sinners imagine that they will not be seized for their evil deeds and their disregarding the commands of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)—but Allāh (سُبْحَانَهُ وَتَعَالَى) can strike them with a calamity when they least expect it while they are committing their sins and disobeying Allah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Abu Mūsā (رَضِيَ اللهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke about the events close to the Hour and said: **“People from my Ummah will drink wine calling it by another name—and musical instruments will be played over their heads and singing girls will sing for them. So Allāh will cause the earth to swallow them up, and they will be transformed into monkeys and pigs.”**¹³

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prohibited fornication:

¹² Ibn Mājah (4019), graded *hasan* by Al-Albānī.

¹³ Ibn Mājah (4020), graded *sahīh* by Al-Albānī.

يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَبُ مِنَ اللَّهِ أَنْ يَزِنَ عَبْدُهُ أَوْ تَزِنَ أُمَّتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا
أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا

“O *ummah* of Muhammad, by Allah! There is none who has more honour than Allah—so He has forbidden that His male servants and female servants should fornicate. O *Ummah* of Muhammad, by Allah, if you knew what I know you would laugh less and weep much.”¹⁴

Allah (تَبَارَكَ وَتَعَالَى) prohibited following the path and handiwork of Shaytān:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَسْجِدُ لِلشَّيْطَانِ فَاجْتَنِبُوهُ
لَعَلَّكُمْ تَفْلِحُونَ ﴿٩٠﴾

“O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [at graves and in front of idols], and divining arrows (seeking luck or decision) are but defilement from the work of Satan, so avoid it that you may be successful.” (Al-Mā'idah: 90)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

“O you who have believed, enter into Islām completely and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.” (Al-Baqarah: 208)

It is the consequences of our evil deeds and disobedience to Allāh that opens the door to the enemies to devour the Muslim lands and destroy the lives of our people. When the Muslims become like the scum that is carried on the flood water, they become occupied with gathering the wealth and treasures of the world and following their lusts—and when they deal in *ribā*,

¹⁴ Al-Bukhāri, no. 104.

abandon striving in Allah’s cause, and fornication becomes widespread among them, they drink wine, smoke drugs, listen to music, watch movies and emulate the *kuffār*, loving what they love, hating what they hate, and aspiring for what they aspire for—then, for sure, corruption will strike the land and sea—and humiliation will befall them—and Allah will not aid them until they desist, and they return to obedience. Therefore, all that is happening of calamities upon the Muslims is what their own hands have wrought just as Allāh, the Mighty and Majestic, has said:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.” (Ash-Shūrā: 30)

Allah will not remove the calamities and afflictions that the Muslims are constantly encountering such as earthquakes, floods, hunger and poverty—or humiliation and occupation of their lands by unbelievers—until they change their behaviour, follow the Sunnah and perform righteous deeds:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ^{١٥}

“Indeed, Allah will not change the condition of a people until they change what is in themselves.” (Ar-Ra’d: 11) This requires striving against one’s *nafs* (soul) in obedience to Allah just as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ

“The mujāhid is the one who strives against his soul in obedience to Allah.”¹⁵ And he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

¹⁵ At-Tirmidhi, no. 1621, *saheeh*.

“The muhājir (migrant for Allah) is the one who abandons his mistakes and sins.”¹⁶ So, where are the Muslims with respect to this striving in obedience and forsaking sins such that Allah should aid them? Where are the Muslims in this time who aid the Religion of Allah? Where are Muslims when it comes to the worship Allah? Where are those who call to clinging to the Book and Sunnah upon the Methodology of the Sahābah and Salaf? Or enjoining the good deeds and forbidding the evil deeds? Where are those in the Muslims lands who warn against grave worship, gathering at shrines, and calling upon the dead? Where are those who warn against fortune-telling, charms, amulets, and superstitions? Most of Ummah today is not only steeped in sins but also in superstitious customs and *shirk*. Allah knows that it is none except the Salafis, who are the People of Hadeeth and Sunnah who stand up until this day preaching, calling, writing, and teaching the truth in these matters, seeking by that guidance for the Ummah and Allah’s Pleasure. Allah (تَبَارَكَ وَتَعَالَى) said:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

“O you who believe! If you help the cause of Allah, He will help you and plant your feet firmly.” (Muhammad: 7)

And He (تَبَارَكَ وَتَعَالَى) said:

وَلَوْ أَنَّ أَهْلَ الْقُرَى ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٣٦﴾

¹⁶ Ibn Majah, no. 3934, *saheeh*.

“And if the people of the towns had believed and shown piety, certainly We would have opened for them blessings from the heaven and the earth, but instead, they belied the Messengers, so We seized them with punishment for what they used to earn.” (Al-A‘rāf: 96)

Reflect, dear brother, dear sister! Despite engaging in sins, disobedience, and adopting the customs of unbelievers in their festivities, fashions, trends, and celebrations—along with Muslims avidly consuming their films and ‘idolizing’ their musicians and celebrities—these very Muslims, when faced with adversity, take to the streets in protest, holding signs, chanting, and pleading with oppressors to cease their tyranny. Many raise their hands in supplication and then wonder why nothing changes. One of the Pious Predecessors said, “Do not expect your supplication to be answered when you have its blocked path with sins.” Another said: “We call upon the Sole Deity who is worthy [of invocation] every time we are in distress—then we forget Him when the distress is lifted! How can we expect an answer to the supplication when we have closed the path to it with sins?” Yet another said: “You seek salvation, but do not tread its path—verily ships do not sail on dry land.”

We are living in times wherein most people do not care—they turn away from the worship of Allah, from the Sunnah, and from obedience. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“There will surely come a time upon the people wherein a man will not care where his wealth comes from, he will not care whether it is *halāl* or *harām*.”**¹⁷

On an occasion, the Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited:

¹⁷ Al-Bukhārī (no. 2083).

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

‘O you who believe, eat of the lawful things that We have provided for you.’ (Al-Baqarah: 172) Then, he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) narrated the story of a man who was on a long journey—dusty and dishevelled. He raises his hands to the sky in supplication, saying, ‘O my Lord! O my Lord!’ He does so whilst his food is harām, his drink is harām, his clothes are harām, and his sustenance is from harām earnings.’ How does he expect his supplication to be answered?!¹⁸

So, upon us is to rectify, to return to obedience and seek forgiveness from our Lord, and then Allah (سُبْحَانَهُ وَتَعَالَى) will aid us in every place. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

“And turn unto Allah all of you, O believers, in order that ye may be successful.” (An-Nūr: 31) Allāh stated regarding the Prophet Nūh (عَلَيْهِ السَّلَامُ):

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

وَيُمِدُّكُمْ بِأَمْوَالٍ وَيَبِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾

“I said to my people, ‘Ask forgiveness from your Lord, verily, He is Oft-Forgiving. He will send rain to you in abundance, and give you increase in wealth and children, and bestow on you gardens and bestow on you, rivers.’” (Nūh: 10-12)

So, we need to repent and stop sinning, and following the customs of the unbelievers and refrain from falling into disobedience—we need to learn to

¹⁸ Muslim in his *Sahīh* (no. 1015).

restrain the soul and cling to obedience—make that Jihād of the *nafs* in obedience to Allah.

Imām Ibn Al-Qayyim (رَحْمَةُ اللَّهِ) said in *Al-Jawāb al-Kāfi*:

“And from the punishments of sins is that sins weaken the journey of the heart to Allah and the abode of the Hereafter, or they impede it, or stop it, or cut off its path—and the heart is unable to move and take a step towards Allah. This happen only if it does not return from its [sinful] course to what preceded it [of goodness]. So, sins veil a person from his destination, cuts the path of traveler and causes the seeker [of help] to be repelled. The heart can only traverse on its path to Allah when it is strong—so, when it is sick due to sins, its strength dissipates and weakens it on its path [to Allah and the Hereafter]. And if its strength dissipates altogether, it is cut-off from Allah with a disconnection that becomes distance from ever being mended, and Allah’s aid is sought [from such a state].

So, sins either kill the heart altogether, or they sicken the heart with a frightening sickness, or they weaken its strength—and these are the necessary consequences [of sins] until the weakness of the heart leads it to eight affairs from which the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would seek refuge, and they are: anxiety (*al-hamm*), sadness (*al-hazan*), inability (*al-‘qjz*), laziness and lethargy (*al-kasal*), cowardice (*al-jubn*), miserliness (*al-bukhl*), the burden of indebtedness (*ḍala‘ud-dayn*) and the tyranny of men (*ghalabatur-rijāl*). And each pair of these eight are companions.

Anxiety and sadness (*al-hamm wal-hazan*) are companions: so, when [one expects] the affliction is to strike in the future, it causes him anxiety in the heart—and if the affliction has already passed, it causes him sadness.

Inability (*al-‘ajz*) and laziness (*al-kasal*) and laziness are companions: when a person does not take the means that lead to goodness and success because he is unable, then that is referred to as inability (*al-‘ajz*)—and if does not take the means due to his lack of desire of wanting to take them, then that is laziness (*al-kasal*).

Cowardice (*al-jubn*) and miserliness (*al-bukhl*) are companions: this is when there is no benefit to be gained [for that person]—and if it is related to his exertion of body he displays cowardice (*al-jubn*), and if it is related to his wealth, he displays miserliness (*al-bukhl*).

The burden of indebtedness (*ḍala‘ud-dayn*) and the tyranny of men (*ghalabatur-rijāl*) are companions: this is the overpowering of another person over him. If it is correct and in truth, then that is the burden of indebtedness [that must be paid]—and if it is in falsehood, then that is the tyranny of men who overpower him.

The intent [of stating these matters] is to highlight the fact that sins are the greatest of means that lead to acquiring these eight states just as sins are also the greatest means of that bring about severe afflictions and tribulations, the lowest depths of distress and unhappiness, an evil ending, and the gloating of the enemies over your misfortune. Furthermore, sins are from the strongest means that lead to the removal of Allah’s favours, the changing of His safety for a servant to [the suddenness of] His punishment—and the being the recipient of all His displeasure.”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would supplicate:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَصَلِّعِ الدِّينِ وَعَلْبَةِ الرَّجَالِ

“O Allāh, I seek refuge in You from inability, laziness and lethargy, cowardice, senility (of old age), and miserliness—I seek Your protection against the torment of the grave, the trials of life and death, from the burden of indebtedness and the tyranny of men.” (Reported by Muslim)

And he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would supplicate:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ

“O Allāh, I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You.” (Reported by Muslim)

Ibn Al-Qayyim (رَحِمَهُ اللَّهُ) also said¹⁹:

“These acts of disobedience [to Allah] have harmful effects upon the heart just like the harm caused by poisons to the body in varying levels of harm. Is there in this world or in the Hereafter any evil and affliction except that it is due to disobedience and sins? What is it that caused our parents (Adam and Hawwā) to be expelled from Jannah, the abode of pleasure, bliss, delight and happiness and sent to the abode of agonies, sadness and tribulations? What is it that caused Iblees to be expelled from the kingdom of heaven, and to be cast out and accursed such that mercy was changed to curse, and *īmān* altered to *kufr*? What is that brought about the drowning of all the people of earth such that the water rose above the heads of mountains? What is that brought about the fierce and violent winds upon the people of ‘Aad such that their dead were scattered overthrown across the ground as if they were hollow trunks of palm trees (صَرَعى كَانَهُمْ أَعْجَارُ نَخْلِ)

¹⁹ *Al-Jawāb al-Kāfi Liman Sa’la ‘Anid-Dawā’ish-Shāfi* pp. 37-38.

(خَاوِيَةً)? What is it that brought about the sending of the awful scream upon the people of Thamood such that their hearts were ripped apart in their bodies and they were killed till the last of them? What is it that caused the drowning of Pharaoh and his people, then their souls were carried to Jahannam, their bodies drowned while their souls burned?! What is that caused Qāroon to be swallowed by the earth alongside his home and his wealth? All of it was due to disobedience and sins!”

Allāh (سُبْحَانَهُ وَتَعَالَى) stated concerning the previous nations:

فَكَلَّا أَخَذْنَا بِذَنبِهِمْ ۖ فَمِنْهُمْ مَنۢ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنۢ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنۢ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنۢ أَعْرَفْنَا ۚ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٥﴾

“So, We punished each of them for their sins. Of them were some on whom We sent a *hāsib* (a violent wind with a shower of stones, as on the people of Lūt), and of them were some who were overtaken by the *sayhah* (a torment and awful cry, as on Sālih’s people, the people of Thamūd, and Shu‘aib’s people at Madyan), and of them were some whom We caused the earth to swallow (such as Qārūn, the arrogant, self-conceited relative of Prophet Mūsā), and of them were some whom We drowned (like the people of Nūh, and like Pharaoh and his people). It was not Allāh Who wronged them, but they wronged themselves.” (*Al-Ankabūt*: 40)

Ibn al-Qayyim further mentions (p. 53) that from the evils resulting from sins and disobedience is that “Allah brings humiliation upon the sinner because honour, respect and glory is achieved by obedience to Allah, just as He (سُبْحَانَهُ وَتَعَالَى) said:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

‘Whoever desires honour—then to Allāh belongs all honour.’ (Fātir: 10)

And He (سُبْحَانَهُ وَتَعَالَى) said:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

‘And to Allāh belongs all honour, and to His Messenger, and to the believers...’ (Al-Munāfiqoon: 8) And Allah (تَبَارَكَ وَتَعَالَى) said:

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

‘Indeed, those who took the calf [for worship] will receive anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].’ (Al-A‘rāf: 152)”

Imām Ahmad reported in his Musnad (2/92) from Ibn ‘Umar that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: ‘Allah has placed humiliation and lowliness on the one who opposes my commands.’ And Imām Ahmad Ibn Hanbal (رَحِمَهُ اللهُ) said:

اللهم أعزنا بالطاعة ولا تذلنا بالمعصية

‘O Allah honour us with obedience—and do not dishonour us through disobedience.’”

We must know that a Muslim has honour due to his Islam and his imān, and if he seeks honour in other than Islam, Allah will make him lowly. Tāriq Ibn Shihāb said: ‘Umar (رَضِيَ اللهُ عَنْهُ) left out for Shām and with us was Abu ‘Ubaidah Ibn al-Jarrāh (رَضِيَ اللهُ عَنْهُ). We came to a lake and ‘Umar was on his camel, so he dismounted, removed his leather socks, and placed them on his shoulder, and then led his camel to the lake. Abu ‘Ubaidah said: “O leader of the believers, you do this?! You take off your leather socks and place them over your shoulder and lead your camel to the lake to drink? I do not think it

will be easy for me to get the people of this land to honour you.” ‘Umar (رَضِيَ اللَّهُ عَنْهُ) said: “If only someone other than you had said this O Abu ‘Ubaidah! I have made this an example for the Ummah of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Indeed we were a lowly people, then Allah honoured us with Islam—so, when seek honour from other than Islam, Allah will make us lowly.”²⁰

Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) supplicated: **“O Allah, honour Islam with the Islam of one of these two: ‘Umar or Abu Jahl.”** So, Allah guided ‘Umar (رَضِيَ اللَّهُ عَنْهُ), and Ibn Mas‘ood (رَضِيَ اللَّهُ عَنْهُ) said: **“We have never ceased to be honoured since the day ‘Umar became a Muslim.”**²¹

Corruption on land and sea comes about when Muslims oppose the Sunnah, are disobedient to the Lord and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and when they seek honour in other than Islam. And is honour for those who follow the example of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in their lives:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“There is certainly for you in the Messenger of Allāh an excellent example for anyone whose hope is in Allāh and the Last Day and remembers Allāh often.” (Al-Ahzāb 33:21)

²⁰ Al-Mustadrak of Al-Hākim 1/130, no 207, see As-Saheehah 1/117.

²¹ Al-Bukhāri, no. 3684.

The Future Is For Islam

Shaikh Al-Albāni (رَحِمَهُ اللهُ) stated at the beginning of volume one of *Silsilatul-Ahādeeth As-Saheehah* under the chapter, ‘The future is for Islam’:

Allah (عَزَّوَجَلَّ) said:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

‘It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religions, even if the polytheists hate it.’

(At-Tawbah: 33)

This noble verse gives us glad-tidings that the future is for Islam due to it overcoming, becoming manifest and dominant over all the other religions. Some people imagine that this happened during the era of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the Rightly Guided Caliph and the pious kings—but that is not the case. That which occurred in that time was only a portion of this true promise as is indicated by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in his saying:

لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّىٰ تُعْبَدَ اللَّاتُ وَالْعُزَّىٰ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ كُنْتُ لِأُظُنُّ حِينَ أَنْزَلَ اللَّهُ {هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ} أَنَّ ذَلِكَ تَامًا قَالَ إِنَّهُ سَيَكُونُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ بَيَّعْتُ اللَّهَ رِيحًا طَيِّبَةً فَتَوَقَّى كُلُّ مَنْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ خَرَدَلٍ مِنْ إِيْمَانٍ فَيَبْقَىٰ مَنْ لَا خَيْرَ فِيهِ فَيَرْجِعُونَ إِلَىٰ دِينِ آبَائِهِمْ

“The night and day will not come to an end until the people have taken to the worship of [the idols] al-Lāt and al-‘Uzzā²².” ‘A’ishah (رَضِيَ اللهُ عَنْهَا) said:

“I said: ‘O Allah's Messenger, I thought that when Allah had revealed: **‘It is**

²² Al-Lāt was the idol worshipped in the times of Jāhiliyyah by Banu Thaqeef and it was in Tā’if. Al-‘Uzzā was an idol of Quraysh and Banu Kinānah.

He who has sent His Messenger with guidance and the religion of truth to manifest it over all religions, even if the polytheists hate it’ that the affair was thereby accomplished?’” So, Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “There will occur of that affair that which Allah wills. Then Allah will send a sweet fragrant breeze by which everyone who has even a mustard grain of *imān* will die—and those who would have no goodness in them will remain—and they will revert to the religion of their forefathers (i.e., idolatry).”²³

There are other narrations that explain the extent of the manifestation and spread of Islam, and the extent of its reach such that there is no room for doubt that the future is for Islam by Allah’s will and success.

I will mention that which is easy from the narrations so that perhaps they become a reason for strengthening the enthusiasm and resolve of those who work for Islam [and in the da‘wah]—and they are a proof against those who fall into despair and lose trust and rely on other means:

إِنَّ اللَّهَ تَعَالَى رَوَى لِي الْأَرْضَ حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَأَعْظَانِي الْكُنُزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ

“Indeed, Allah gathered the earth for me, and I saw its east and west—indeed the sovereignty of my Ummah will reach the extent of what was gathered up for me.”²⁴

What is even clearer is the following Hadeeth of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

لِيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبِرٍ إِلَّا أَدْخَلَهُ اللَّهُ هَذَا الدِّينَ بَعِيرٍ عَزِيزٍ أَوْ بَدَلٍ ذَلِيلٍ عَرَبًا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ وَذُلًّا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ

²³ Saheeh Muslim, no. 2907.

²⁴ Muslim, no. 2889, Abu Dawood no. 4252, also At-Tirmidhi, Ibn Mājah and others.

“Indeed, this religion will reach that which is reached by the night and day. Allah will not leave a dwelling of mud or fur except that Allah will enter into it this religion bestowing honour to the honourable or humiliation to the wretched—honour that Allah bestows with Islam, and humiliation that comes with unbelief.” (Ibn Hibbān, no. 1631-2)

Concerning that which there is no doubt is that to actualise this spread of Islam necessitates that the Muslims return back to being strong in their religion, their material strength and military strength—so that they have the ability to overcome the strength of unbelief and transgression. This is the tidings that is stated in the following narration:

عن أبي قبيبل قال: كنا عند عبد الله بن عمرو بن العاص وسئل أى المدينتين تفتح أولاً القسطنطينية أو رومية فدعا عبد الله بصندوق له حلق قال: فأخرج منه كتاباً قال: فقال عبد الله بينما نحن حول رسول الله صلى الله عليه وسلم نكتب إذ سئل رسول الله صلى الله عليه وسلم: أى المدينتين تفتح أولاً: فقسطنطينية أو رومية فقال رسول الله صلى الله عليه وسلم: مدينه هرقل تفتح أولاً يعنى قسطنطينية

Abu Qabeel said, “We were sitting with ‘Abdullah Ibn ‘Amr Ibn al-‘Aas (رضي الله عنه) when he was asked: **‘Which of the two cities will be conquered first, Constantinople or Rome?’** So, he called for his chest and took out of it a book, and said: ‘We were in the company of Allah’s Messenger (صلى الله عليه وسلم) writing when he was asked: ‘Which of the two cities will be conquered first, Constantinople or Rome?’ So he replied: **‘The city of Heraclius will be conquered first, meaning Constantinople.’**”²⁵

²⁵ Ahmad, Ad-Dārimi, Ibn Abī Shaibah in *al-Musannaf* with a good chain of narration.

So, this conquest took place at the hands of Muhammad Ibn Al-Fātih al-‘Uthmāni (i.e., the Ottomans) as is well-known, and that was over 800 years after the statement of the Prophet (ﷺ). The second conquest will also take place, definitely with Allah’s permission—and it will come to pass.²⁶

There no doubt that to actualise the second conquest would necessitate a return to a rightly guided caliphate in the Muslim Ummah—and that is from the affairs that the Prophet (ﷺ) gave glad tidings of in the Hadeeth:

تَكُونُ النَّبِيُّ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبِيِّ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاصًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ نُبُوَّةٍ

²⁶ Constantinople was conquered in 1453 CE (857 AH) by Sultan Mehmet II (Muhammad Ibn Al-Fātih). It had been Christian since 330 CE named after the Roman Emperor, ‘Constantine the Great’. As for Jerusalem (Al-Quds) and Constantinople, the Prophet (ﷺ) said: **“Jerusalem will flourish when Yathrib (Madinah) is in ruins. Yathrib will be in ruins when the great battle takes place. The great battle will take place when Constantinople is conquered—and when Constantinople is conquered, the Dajjāl will appear.”** (Abu Dawood, no. 4294, *saheeh*) These events are yet to occur—so this conquest of Constantinople has not yet taken place, neither have the events in the hadeeth of Abu Dawood. The narration of Imām Muslim (no. 2920) states that Allah Messenger (ﷺ) said that 70,000 Muslims will conquer Constantinople without using weapons or firing arrows. Its walls will tumble when the believers call out with ‘Lā ilāha illallāhu wallāhu akbar’.

“Prophethood will remain among you for as long as Allah wills—then He will raise it whenever He wills. Then there will be a Khilāfah upon the methodology of Prophethood and it remain for as long as Allah wills—then He will raise it whenever He wills. Then there will be a biting kingship, and it will remain for as long as Allah wills—then He will raise it when He wills. Then there will be a tyrannical kingship, and it will remain for as long as Allah wills—then He will raise it when He wills. Then there will come a Caliphate [once more] upon the methodology of Prophethood.” Then he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained quiet.²⁷

So, this Hadeeth is from the glad tidings that the glory, and power will return back to the Muslims.” (End)

Zubayr Ibn ‘Adiyy said:

أَتَيْنَا أَنَسَ بْنَ مَالِكٍ فَشَكَرْنَا إِلَيْهِ مَا نَلَقَى مِنَ الْحَجَّاجِ فَقَالَ: اصْبِرُوا فَلَيْتَهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا
الَّذِي بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقُوا رَبَّكُمْ. سَمِعْتُهُ مِنْ نَبِيِّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

“We came to Anas Ibn Mālik (رَضِيَ اللهُ عَنْهُ) and we complained to him regarding what we were experiencing from al-Hajjāj. So, he said: ‘Be patient, for verily there will come a time except that the time that comes after it is worse than the time that came before it until you meet your Lord. I heard these words from your Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).’” (Bukhāri, no. 7086, At-Tirmidhi and others)

Ibn Hajr (Al-Fath 21/13) said: “Al-Hasan Al-Basri (رَحِمَهُ اللهُ) understood this to be generally the case—and when he was asked about the reign of ‘Umar Ibn

²⁷ Saheeh, Ahmad in Al-Musnad 4/273 from the Companion Hudhayfah Ibn Al-Yamān (رَضِيَ اللهُ عَنْهُ).

‘Abdul-Azeez after Al-Hajjāj, he said: **‘He is for the people a sigh of relief, no doubt.’**”

Conclusion

We began this topic with the saying of Allah (تَبَارَكَ وَتَعَالَى):

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

“Corruption has appeared throughout the land and sea because of what the hands of men have earned so He [i.e., Allāh] may let them taste part of what they have done that perhaps they will return [with repentance to righteousness].” (Ar-Room 30:41)

There are many facets to the discussion around this verse and those similar to it—and they all revolve around the importance of submitting to the Will of Allah with worship of Him alone, obedience to Him, abandoning polytheism and superstition, clinging to the Sunnah, and avoiding sins and disobedience just as Allah (سُبْحَانَهُ وَتَعَالَى) has said:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ^٦ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed His favour from the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And how excellent are they as companions!” (An-Nisā: 69)

And His (تَبَارَكَ وَتَعَالَى) saying:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].” (An-Nisā: 31)

Allāh (تَبَارَكَ وَتَعَالَى) said:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

“And turn unto Allah all of you, O believers, in order that ye may be successful.” (An-Nūr: 31)

In finishing: All praise is due to Allah, Lord of the worlds, and may Allah extoll the mention of His Messenger Muhammad in the highest company of angels, may the peace and blessings of our Lord be upon him, his family, his Companions and all who truly follow him until the Day of Resurrection.