

## CLASS TEN

This is what is supposed to be, or considered our tenth class on Al-Usool Ath-Thalaathah. We took the four fundamental introductory principles that the book starts off with. The first one was knowledge and its definition. The second one is applying knowledge. The third one is, which we took and finished last week, conveying knowledge. And what we will take today is the fourth one, then Inshaa Allah we will take the proof. We most likely are not going to finish it today so we will probably have today and next week on the fourth one, Inshaa Allah Ta'aala.

### THE FOURTH INTRODUCTORY MATTER: PATIENCE

The fourth one is patience. The author says:

الْمَسْأَلَةُ الرَّابِعَةُ : الصَّبْرُ عَلَى الْأَذَى فِيهِ

Patience in attaining knowledge, of course you need patience for that. Attaining and conveying knowledge, you have to have patience for that. That is why a lot of people fall off the wagon. Abu Ubayd spent forty years writing his collection Ghareeb al-Hadith. Ibn Abdil-Barr spent thirty years writing his book At-Tamheed, the book you know. Fath al-Bari that we quote a lot, by Ibn Hajr, he spent twenty three years writing and revising that book. So you need patience in attaining and conveying knowledge. You need patience in application of knowledge, the second one. You need patience in Da'wah to Allah. Patience goes to all that, however, the statement of the author here is geared a little bit more specifically to patience in Da'wah to Allah.

The third matter, the one we just mentioned, because he says patience in harm that you endure. And usually, the harm that you endure, usually, comes when you start giving Da'wah to Allah because a Daa'iyah he calls people unto changing, liberate themselves from their desires, the desires that are embedded within them. Some evil traditions that have become part of them, they have become part of them like their flesh and blood. Their parents, grandparents and great grandparents were doing it. A Daa'iyah calls people unto leaving the evil matters and follow regulations set forth by Allah, and that is always difficult to do. Sometimes they never even heard of them before, it is difficult for people to change their nature so what they usually do is resist and oppose and take it on the messenger that is trying to convey that to them.

Therefore, a Daa'iyah, a real Muslim for that matter has the option, I will leave Da'wah or I will leave aspects of my Islam. That is an option, which of course is not an option to a

believer. So leaving aspects of your Islam like a Niqaabiyah or Hijaab or beard or Salah, because one is ridiculed or mocked or something happens to him in that matter, that is not an option for a believer. And likewise, leaving Da'wah is also and should not be an option.

The Prophet sallallahu 'alayhi wa sallam said in Sunan at-Tirmidhi:

الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ ، وَيَصْبِرُ عَلَىٰ أَدَاهُمْ ، خَيْرٌ مِنَ الْمُؤْمِنِ  
الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَىٰ أَدَاهُمْ

The Prophet sallallahu 'alayhi wa sallam said, a believer who mixes and mingles with people, for Da'wah, teaching them, and he is patient over their harm, because they are going to harm him, is better than a believer who goes into solitary in his house and is not patient over their harm.

So the other option is, the solution is, the cure to the matter is to get acquainted with something called Sabr.

## **PATIENCE IS ESSENTIAL FOR A DAA'iyah**

Everyone needs it, but a Daa'iyah who calls unto Islam with his actions, whether it is with his sayings, whether it is with his actions, in any of the many different means of Da'wah, he needs Sabr. A Daa'iyah is in dire and desperate need of Sabr. Sabr is his brightness in his heart that never dims. Patience, as-Sabr for a Daa'iyah, Jawaadu Laa Yakboo (جواد لا يکبو),

it is a steed that does not stumble. As-Sabr for a Daa'iyah is Jundun Laa Yuhzam (جند لا )

(يَهزم), it is a military or an army, an undefeated army. As-Sabr for a Daa'iyah is an

undemolishable fortress, is a Husnun Laa Yuhdam (حصن لا يهدم). So that is Sabr for a

Daa'iyah, for a practicing believer, you need it. Of course every believer is supposed to be practicing but today with our circumstances, you have to add practicing believer.

## **WHAT DO YOU GET OUT OF PATIENCE?**

Patience is an impenetrable armour and a shield. A Daa'iyah uses patience like a soldier, a military soldier uses an armour or a helmet or a bullet proof vest. A Daa'iyah uses patience in the same way a military soldier uses that.

Allah said:

...وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا... ﴿آل عمران: ١٢٠﴾

If you remain patient and steadfast and a Muttaqi, their harm, their cunning, their conspiracy will not harm you.

It is an honour for one who is patient that Allah says:

...إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿البقرة: ١٥٣﴾

Allah is with those who preserve patience. There is two types of Ma'iyah (معية), there is two types of accompanying of Allah. The first one is the general accompanying of Allah, Ma'iyah 'Aammah (معية عامة). General accompanying of Allah, which is the knowledge of Allah over this whole Universe. Then you have the special, honorary accompanying of Allah and that is what me and you need and that is what me and you strive for. The first one is for everybody, the second one is only for a selected few individuals. Who are they?

In Surat al-Mujaadilah, Allah said:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يُكُونُ مِنْ  
نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ  
وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ  
الْقِيَامَةِ... ﴿المجادلة: ٧﴾

Allah said, Allah knows whatsoever is in the Heavens and in the Earth. Knowledge, His knowledge accompanies everything.

...مَا يُكُونُ مِنْ نَجْوَى ثَلَاثَةٍ...

Najwa means secret, there is no secret between three except Allah is their fourth, with His knowledge. As we are going to talk about in future, in the future Tawheed classes, Allah is above His throne, we established it many times. Allah is above His throne, Allah is above the seven Heavens, above His throne:

## الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿طه: ٥﴾

This verse means with his knowledge, there is no three that have a secret except Allah is their fourth with His knowledge. Nor five except Allah is their sixth, with His knowledge, nor any more than that or any less than that except Allah is with them. This is the general accompanying of Allah. Likewise, so you know when you read the Qur'an which is the general accompanying of Allah and the special accompanying of Allah:

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ  
الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ  
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ ﴿الحديد: ٤﴾

The summary of the verse, He is with you by His knowledge, wherever you may be. He is with you, with His knowledge, wherever you may be. General, for everyone, believer, non believer, Muttaqi, whatever you may be, Allah is with you, general.

In Surat at-Talaaq:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ  
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا  
﴿الطلاق: ١٢﴾

The summary, Allah surrounds all things with His knowledge. Allah surrounds everything with His knowledge:

...أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا...

This is the general, Ma'iyah 'Aammah. Now, take the Ma'iyah Khaassah (معية خاصة), the special, honorary accompanying of Allah with His knowledge to you.

...اصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿الأنفال: ٤٦﴾

Allah said, be patient, Allah is with those who are patient.

...ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ

مَعَنَا... ﴿التوبة: ٤٠﴾

When the Prophet sallallahu 'alayhi wa sallam was in the cave fleeing from Makkah to Madinah, he told Abu Bakr radhiallahu 'anhu:

...لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا...

Do not be sad, do not be afraid, do not grieve, Allah is with us. Special, honorary accompanying of Allah.

When Allah sent Musa and Haroon:

...إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴿طه: ٤٦﴾

I am with you both, I can hear you and I can see you. Ma'iyyah Khaassah bil-Mu'min Ta'tee

(معية خاصة بالمؤمن تأتي في سياق المدح والثناء) Fee Siyaaq al-Madih wath-Thanaa'

For the Prophet sallallahu 'alayhi wa sallam in the cave, for Musa and Haroon We sent them to Fir'awn, for as-Saabiroon, anyone who is Saabir, special accompanying of Allah with His knowledge. Special, honorary, for special people. It is a compliment, it is a praise, it is a support from Allah, that is what me and you need. If we want that special accompanying of Allah with His knowledge, to look out for us, we gain it by having patience.

...إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿الأنفال: ٤٦﴾

The special, honorary, complimentary accompanying of Allah, for those who are patient.

More reward for those who are patient:

...وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿آل عمران: ١٤٦﴾

Focus on these two Ayaat with me. Allah loves those who are patient. The first one is, Allah is with those who are patient, Allah loves those who are patient, two Ayaat. Take these two

Ayaat and put aside eighty eight other Ayaat in the Qur'an that talk about patience. Imaam Ahmad is quoted as saying, there is ninety Ayaat in the Qur'an that mention or talk about patience. You take these two, if you take these two and contemplate and think. If you know Allah is with you, the special, honorary accompanying of Allah, al-Ma'iyah al-Khaassah.

You know Allah is with you from the first verse, you know Allah loves you from the second verse, if you let it register and believe it in your mind, you know that He accompanies you with His knowledge, the special, honorary way, then how could you ever be afraid or feel lonely? If Allah is with you and you feel it, and you let it sink in and you know Allah is with you, how could you ever be afraid or lonely? And if you know Allah loves you from the second verse, then how could you ever grieve or worry? If Allah loves you, how could you grieve or worry? You want the glad tiding from Allah, then get it through Sabr.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ  
وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا  
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ ﴿البقرة﴾

Certainly, you are going to be tested. You are going to be tested with fear, you are going to be tested with hunger, loss of wealth, you are going to be tested with loss of fruits, but have the glad tiding for those who are patient:

...وَبَشِّرِ الصَّابِرِينَ...

They have a glad tiding. Who are they? As-Saabireen, the ones who say Innaa Lillahi wa Innaa Ilayhi Raaji'oon:

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

You want the angels to enter on you in Jannah from all the gates?

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۗ فَنِعْمَ عُقْبَى الدَّارِ ﴿الرعد: ٢٤﴾

The angels enter unto them, to you Inshaa Allah, to us, the angels will enter upon you saying Salaamun 'Alaykum, peace be upon you. You persevered patient, excellent indeed is the final home. The outcome has been excellent, why? Why did they greet them? They said:

...سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ...

They gave them Salaam based on the quality of their patience.

...إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿الزمر: ١٠﴾

Those who are patient receive their full reward without any reckoning. You get abundance amount of reward for patience. When someone generous says I got you, I got this saved for you, you know that there is a lot. Imagine Al-Kareem, the ultimate in His generosity says you patient:

...يُوفَى الصَّابِرُونَ أَجْرَهُمْ...

Abundance in reward.

We made from among them leaders, guiding by our command when they were patient and they were certain of our signs:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

﴿السجدة: ٢٤﴾

When did they become Imaams? When they were patient and certain. Ibn Taymiyyah, Ibn al-Qayyim al-Jawziyyah and Ibn Katheer say statements similar to that:

بِالصَّبْرِ وَالْيَقِينِ تُنَالُ الْإِمَامَةَ فِي الدِّينِ

With patience and certainty, one obtains leadership in religion. With patience and certainty, one obtains leadership in religion. Patience with certainty, tie them together, if patience and certainty are tied into a knot, you get leadership, that knot is leadership in Islam.

## WHAT IS THE DEFINITION OF SABR?

### THE LINGUISTIC DEFINITION OF SABR

Linguistically speaking, al-Habsu wal-Man'a (الحبس والمنع). Linguistically, it is to ban or prevent. Ban and prevent or ban or prevent. Al-Habsu wal-Man'a, ban and prevent yourself from despondency and anxiety.

... لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ... ﴿الزمر: ٥٣﴾

To prevent yourself from being despondent or having anxiety. To ban and prevent your limbs from committing sins, that is Sabr, to ban and prevent your tongue from complaining. Patience with no exaggeration, is a methodology. It is not mere words said when one is afflicted, Wallah I am patient. That is after he said something to anger Allah and then at the end he says, Wallah I am patient.

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

Patience has its teachings, its rules and regulations. That is patience.

### DOES COMPLAINING NEGATE SABR?

When I complain does it negate Sabr? The answer to that is, complaining is two folds. The first one is bad and the other one is actually a good way of complaining. One should never complain about Allah to His creations. You complain to Allah and that complaining to Allah is a sign of strong Imaan. Ya'qoob 'alayhis salaam, the father of Yusuf, after the trials he went through, he said, in the initial beginning of it he said:

...فَصَبْرٌ جَمِيلٌ... ﴿يوسف: ١٨﴾

Beautiful patience. Beautiful patience is patience with no complaining. So he said, I am determined to have beautiful patience, patience with no complaining, I am not going to complain. You do not preserve patience so that people can say Wallahi so and so is patient nor do you preserve patience so people can say Wallahi he was not despondent. Even though he said:

...فَصَبْرٌ جَمِيلٌ... ﴿يوسف: ١٨﴾

And Allah quoted it in the Qur'an, after the news of what happened to his son, he still complained. Ya'qoob still complained but he said:

...فَصَبْرٌ جَمِيلٌ... ﴿يوسف: ١٨﴾

Which is patience with no complaining but he still complained, he clearly said it. In fact, he said I complain, but he said I complain to Allah:

...إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ...

I only, Innamaa, verily, only, I limit it, I complain my grief, my sorrow, what I feel in my heart to Allah.

...وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿يوسف: ٨٦﴾

And, I know that of Allah which you do not know. Complaining to Allah does not negate your patience. Complain your poverty to Allah. Complain your worries, your anxiety, your weaknesses, complain that all to Allah. That has nothing to do with negating your patience. Complain all that which is in your heart, empty your heart to Allah. Cast what is in your heart in all humbleness and humility to Allah and watch the results you are going to get. Ayyub, a man declared by Allah, the Judge of all judges, declared Ayyub and said about him:

...إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ ﴿ص: ٤٤﴾

Allah says truly, We found him, Ayyub, patient. Declaration by Allah, how excellent of a slave he was. Verily, he was oft returning and repentant. That is the meaning of Awwaab, one who continuously repent. But the point of it is the beginning, truly We found him patient. Who said that? Who found Ayyub patient? Allah, the Almighty found him. He still complained, Allah declared him patient but he still complained. His complaining to Allah was among the factors that gave him the honour of being certified by Allah as having been found to be patient. He complained to Allah:

...أَنِّي مَسَّنِيَ الضُّرُّ... ﴿الأنبياء: ٨٣﴾

Look at the delicate word that Ayyub used, Massanee, I have been touched. Destroyed me, doomed me, Ahlakanee (أهلكني), he did not use any of those words. He said, I have been touched. Touch, a little bit of touch of hardship, I have been touched with problems. What problem was he touched with? Every one of you knows that, we do not need to go through them. He is an example of one who is patient. And even though he lost all his wealth, he lost all his family, children, except his wife, he lost his health, he was in an illness in the bed, he says Massanee. All that is not for a day or two, for years and years. When he complained to Allah, he says:

...مَسَّنِيَ الضُّرُّ... ﴿الأنبياء: ٨٣﴾

Because people are worse off than him. I have been touched with an affliction, so he complained but he complained in a humble way. Allah declared him to be one who was found to be patient. The sinful, the wrong type of complaining, the one that negates your patience is complaining the Creator to one who is created. The provider to one who is been provided, to complain the Most Merciful, Ar-Rahmaan Ar-Raheem to a human who is deficient or lacks mercy in totality. Look at it, when you want to sit and complain to people, does it make sense to you to complain to one who is deficient in mercy or does not even have mercy, and leave the one who is perfect and complete and ultimate in His mercy? Ar-Rahmaan Ar-Raheem, the Most Gracious, the Most Merciful.

Ibn al-Qayyim Rahimahullah said complaining is three levels. The first one is, the most despicable is complaining about Allah to His creation. Why did this happen, why am I going through this, why this, changing your belief, changing your ways. The second one is the best level, which is complaining matters to Allah. The third one is in the middle, which is complaining creation to the Creator. So the second two are good, are ok, the first one is the one that negates patience.

## THE TYPES OF PATIENCE

This is like I said, a brief outline that we need to talk about, about patience. I gave a [lecture](#) and it is available on patience (See [Appendix One](#)), which talks in depth about trials and

tribulations. You got the Sabr 'Alat-Taa'ah wal-Ma'moor (صبر على الطاعة والمأمور),

patience to the obligatory, that which you are ordered to do. Sabr 'Alal-Ma'siyyah (صبر

على المعصية), patience to refrain from the sin. The first two, like waking up for Fajr, long day of working, you probably slept late at night, you probably did Qiyaam then suddenly Fajr comes, you got to wake up again for Fajr. Or someone is next to his wife in the comfort of his bed and his wife is next to him, he leaves that to go and make his Salah, Salat-ul-Fajr or Salatun-Naafilah. To turn away from that dream house or that house that you want to shelter your family in, because you do not want to get into Riba. To stop your tongue from what has become the fruit of the settings today, Gheebah and Nameemah, to stop your tongue from that needs a lot of patience. So those are the first two types of patience. The third one is patience on that which Allah destined for you, of trials and tribulations, as-Sabru 'Alal-Balaa' wal-Maqdoor (الصبر على البلاء والمقدور).

الم ﴿١﴾ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾  
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ  
الكَاذِبِينَ ﴿٣﴾ ﴿العنكبوت﴾

Do you people think that people will be left alone and not be tested, you think you will say we believe and you will not be tested? We indeed tested those before you, you are not any better than those before you. We tested those before you, so Allah will certainly make it known, those who are people of truth and those who not. Imaan is not a word your utter, it is not a word you say on your tongue alone. Imaan is tongue, heart and action.

## WHY DOES ALLAH TEST US?

He said it in the Qur'an:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ  
الطَّيِّبِ...

Allah will not leave the believers in the state which they are in, until He distinguishes the wicked from the good.

...وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ...

Allah has wisdom behind matters. You are tested, sometimes you know the wisdom, sometimes you do not know. That is what Allah means, sometimes you do not know, you do not know the Ghayb.

...وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ  
يَشَاءُ ۗ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تُوْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾  
عمران: ١٧٩ ﴿﴾

Allah will not disclose that but believe in Allah and His Messenger and if you do, you get abundance in reward:

...آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِن تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

Believe in Allah and His Messenger, that is the point of it, stay steadfast no matter what happens of you. The point of it, He is saying at the end of the verse, to remain on the right path of Allah and the Messengers of Allah. Allah tests people of Imaan to distinguish between the truthful and a liar:

...حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ...

Look at that, until He distinguishes the wicked from the good. He distinguishes the wicked from the good through trials and tribulations and tests. Whether it may be financial ones or problems with health or problems with business, and it could be problems, tested with matters for one's Deen and that is the ultimate kind of test.

A second time, a very similar verse:

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿الأنفال: ٣٧﴾

In order that Allah will distinguish the wicked from the good and look at that, and He will stockpile the filth on top of each other. Trials and tribulations, matters that happened, Fitan that happened recently in the past ten or fifteen years, stockpiled the filth on one side and stockpiled the righteous people on the one side. You can see and tell, the Du'aat, you can tell. Filth is filth and you can tell the righteous is righteous.

لِيَمِيزَ اللَّهُ الْخَبِيثَ...

For us and for Allah and we are going talk about that in a little bit more detail. There are those who when they are touched with any harm, suddenly their appearance changes, their methodology changes with their appearance. Clipping and trimming that which used to be an untouchable Fardh, so suddenly now is a Sunnah and even lesser than a Sunnah. Walaa' and Baraa' used to be defined in one thing, and Alhamdulillah things are recorded, you can see it, now suddenly Walaa' and Baraa' is a totally different thing.

أَحْسِبَ النَّاسَ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿العنكبوت: ٢﴾

Some may not say why Allah did You do that, no. Some people failed the test, that is the ignorant laymen people failing the test, why Allah did You do that? Others may change their belief and principles and begin to compromise their principles. Those who went to prison and came out totally different. Those who when trials came up, before, look at them and look at their audio and video and their talks and their articles before the trials and look at it today. Stockpiled filth on top of each other and stockpiled the righteous on top of each other. He may not have said why Allah did You do this to me, he may have not complained, why did this happen to me, but he is a different man in his belief, he changed his belief. Those are filth not being worthy of being carriers of the Da'wah of Allah subhaanahu wa ta'aala.

## DO NOT EXPECT A LIFE WITHOUT TRIALS

Do not ever expect Da'wah on the correct Manhaj, to be paved with red carpet and flowers. Do not ever expect that. Do not ever expect it to be paved with flowers and red carpet and lead you to a life of comfort and luxury. Establish yourself from now, that you need Imaan and Sabr to endure hardships if you are on the right path of Da'wah. We said in the University of Yusuf 'alayhis salaam, the seminar I gave, do not ever ask Allah for trials, ever. Rather, ask Allah to save you from trials but establish within yourself Imaan and Sabr, and that only comes through knowledge. That is why we learn knowledge, so when the trial comes you do not fail. Wallahi, I can number names that when they were inflicted with trials and how they failed, of our time, and popular people and people that you may have heard in the media.

Do not ever be like those who:

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ...

And among mankind is those who worship Allah as they were on the edge. You see if you are walking on the edge of a cliff, like a narrow place, like on the edge of this table. If good befalls him and everything is going his way, ah I am a believer, I am content. If a trial befalls him, he turns back on his face, losing both this world and the Hereafter:

...فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ  
خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿الحج: ١١﴾

He lost this world and by him not being pleased with what Allah chose with him, he lost the life after. Allahumma Thabbitnaa, Allahumma Thabbitnaa. If he gets what he wants of wealth and fame and money and prestige and followers, he is with the general flow of the

believers. If a test comes, suddenly a test comes, he leaves that path. You hear people now saying, Du'aat, I want to live happy, I want to go back to my wife and kids. I do not want problems no more, Fitan happened. And they did not even see Fitan, it did not even come near them, they did not even smell it. You are going to hear someone say this Da'wah is not for me. I just heard it actually a few days ago, if I am going to be scrutinised for going to the Masjid, I am not going to the Masjid no more.

**أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿العنكبوت: ٢﴾**

A Daa'iyah, a Muslim, follows the guided path and he accepts the baggage that comes with it. A Daa'iyah accepts the right path and the baggage that comes with it. Whatever outcome Allah has for him, he takes it with an open heart and a bare chest shouting I am a believer.

**...وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ...**

And We indeed tested those who were before them, you are not any better than them. We indeed tested those before you.

**...فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿العنكبوت: ٣﴾**

And we are going to talk about what that means, Allah wants to know those who are truthful and those who are liars. The Prophets get tested and they get harmed, you are going to get harmed and tested. Comfort, luxury, red carpets in the path of Da'wah, it did not happen to a single Messenger. It did not happen for the most beloved to Allah of His creation, it did not even happen to any of the other Messengers and who do we look up to when we say Da'wah? When we say Da'wah, who is our example in Da'wah? The Messengers of Allah. Do you know any Messenger of Allah that did not live a life of hardship, from beginning to end? Those are the ideal examples that one looks up to in Da'wah. Now you see those who made Da'wah a job, a career, for fame, for luxury, for going with whatever the trend of that time is. Whatever makes you popular at that time, that is what their ideology is, that is what their Deen is, their religion is whatever is that. If you are on the right path and you have no enemies and you have no trials, then close the door in your house and double check what you are doing.

وَكذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِيْنَ الْاِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ اِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوْهُ ۗ فَذَرَهُمْ وَمَا يَفْتَرُوْنَ ﴿الْاِنْعَام: ١١٢﴾

We appointed for every Prophet:

...لِكُلِّ نَبِيٍّ عَدُوًّا...

You have to have enemies. Shayateen, devils, some will say oh it is Shayateen, look what Allah specified. Not only Shayateen of Jinn, Allah specified:

...شَيَاطِيْنَ الْاِنْسِ وَالْجِنِّ...

Mankind and of Jinn, so no one will say it was about the Jinn. Inspiring to each other adorned speech as a delusion, if Allah did not want, they would not have done it:

...شَيَاطِيْنَ الْاِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ اِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوْهُ ۗ فَذَرَهُمْ وَمَا يَفْتَرُوْنَ

A very similar verse like this one:

وَكذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِيْنَ ۗ وَكَفَىٰ بِرَبِّكَ هٰدِيًّا وَنٰصِيْرًا ﴿الْفِرْقَان: ٣١﴾

We made for every Prophet, enemies. He has to have enemies, the Sunnah of Allah, you cannot change the Sunnah of Allah. Disbelievers, polytheists, today you have the modernists and those who you know, Allahu A'lam what they are. Allah said:

...لِكُلِّ...

Every. This is for who, me and you? It is for those who are better than me and you, the examples of Da'wah. If Allah appointed for every Prophet, enemies, you expect a true Muslim on the true path to be free of enemies and problems and hardships and trials and

tribulations? Explain that to me. Those fake ignorant heads we have today, the ones we see, the ones who have this assumption that they can get everyone to be pleased at them and everyone in their imaginary mind, they can get them into some big circle of unity. They think they are the new Messiah with such saviour powers and knowledge to get everyone in this circle, which the Prophet Muhammad sallallahu ‘alayhi wa sallam did not have. Everyone should be happy, together, and we are on the same page.

...لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينِ الْإِنْسِ...

They want to bring the world together on the wrong pretext and on the account of displeasing Allah. Those need to learn the basics of Da’wah, not the basics of Da’wah but rather before that, the basics of their Deen. When you embrace Da’wah and you are affective on the true Manhaj, on the true belief, you must have enemies. And in a time like today, if your speech is true and your Tawheed is pure, you are going to have enemies from those who claim to be Muslims before the non Muslims. Was it mentioned in the Qur’an in vain two times?

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

We all know it, in Juzz ‘Amma. We all read Juzz ‘Amma and we all memorise it but do we contemplate it? Verily those who in this life committed crimes, used to laugh at the believers.

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

Whenever they pass by the believers, they wink at each other in mockery. This was talking about the non believers doing it to the believers. Today, we have those who claim to be believers doing it to the righteous believers of Tawheed.

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

When they return to their people, they return jesting.

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ ﴿المطففين﴾

And when they see them they say verily, these guys have been gone astray. They see the righteous people of Tawheed, the strangers, the true people on the pure Tawheed today are strangers among strangers among strangers. Those who are on the true Tawheed, verily, have gone astray, for example. How is that?

...إِنَّ هَؤُلَاءِ لَضَالُّونَ

You know Dhaalloon? They are deviants. He is a Takfeeri, he is a Khawaarij, they throw their labels at them. Ok, you call them these names, come here buddy, what is the scholarly definition of a Takfeeri? They could not tell you. What is the characteristics that the scholars, the 'Ulamaa of the Salaf mention on a Khawaarij? They do not know. What happens is, they hear the crowing of the roosters and they begin to crow with them. I am going to have a little but more respect, I am not going to say they heard the dogs barking so they began to bark like the dogs, I am going to say they heard the crowing of the roosters so they crow like them. Printed labels ready to be uttered at a moment's notice, without fear of Allah. You as a believer, if you are on the true path and you are steadfast, you are going to be tested and you need patience.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

Verily during the world before, those who committed the crimes used to laugh at those who believed. Keep these Ayaat between your eyes when you struggle, when people complain to me I am facing this, I am facing that. Yes, it is good to consult but keep these Ayaat in complaining to them. When you are on the guided path and they throw labels at you, and you are sure you are on the path of the Qur'an and the Sunnah, following the Sahaabah and those who followed them in guidance, they mock you and they are happy about you, pay attention to:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

They make fun of you, they harm you, Allah says:

...مِنَ الَّذِينَ آمَنُوا...

So what is the result if I am patient? Wait for this day, Allah tells you, wait for this day:

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿المطففين: ٣٤﴾

We are not going to mock no one now, in this life. But in the life after, those who believe will laugh at the disbelievers. Those who mocked you, then you can mock them back and laugh at them. Ibn al-Mubaarak said al-Qalbi narrated from Abi Saalih about the verse of Allah:

## اللَّهُ يَسْتَهْزِئُ بِهِمْ... ﴿البقرة: ١٥﴾

Allah mocks them. Abu Saalih said, this is the statement of Ab Saalih, the torment is in addition to the regular torment they get in Hell. The gates of Hell open and they are told to leave and the people in Hell quickly head to the doors, when they reach the doors, the gates of Hell close; as part of their punishment. When the believers see them, they begin to laugh at them. There is windows in Jannah that they see the people in Hell and Abu Saalih said that is the meaning of:

## فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿المطففين: ٣٤﴾

That is the day when the believers will laugh at them. Wallahi, there is nothing I look more forward to than the day we are Inshaa Allah called to an appointment to see the face of Allah subhaanahu wa ta'aala. That is the first thing I look forward to. The second thing I look forward to in Jannah, is the pleasant view from the windows of Jannah on the thrones of al-Araa'ik (الأرائك), with glasses of yoghurt and honey and water, on looking those in Jahannam who for so long relentlessly tortured and harmed and mocked and killed us. May Allah forgive our sins and keep us steadfast on the Straight Path, so we can get those ranks and levels Inshaa Allah Ta'aala. We do not mock in this life because there is a chance of repentance, there is always a chance to repent and come back to the right path. But there is a time in the life after where even if it is a relative, you are not going to feel any guilt for mocking them.

## عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿المطففين: ٣٥﴾

They get paid fully, for what they used to do, it is pay back time:

## هَلْ تُؤَبُّ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿المطففين: ٣٦﴾

You mock, you get mocked in the life after. We ask Allah subhaanahu wa ta'aala to unite us on al-Araa'ik overlooking those people who did this to us, Inshaa Allah Ta'aala.

In conclusion, not a single Messenger or Muslim or reviver who took on this task, except he was tested. That is the Sunnah of Allah so we need to strengthen our Sabr, work on our Sabr, and that only comes through knowledge. Or some may need to jump off the wagon and I do not suggest that but that is the only two ultimatums, and I suggest Sabr and knowledge. May Allah keep us steadfast and away from misguidance Inshaa Allah.

## SOME VERSES ON TRIALS

Look at some of the verses on trials.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ...

Laam at-Tawkeed (لام التوكيد), certainly it is going to happen, be assured it is going to happen. Laam of oath, this is also considered Laam of oath (لام القسم). Allah gives an oath, Wallahi you are going to be tested. And right after that, it is the heavy Noon. These are matters consistent throughout the Qur'an, look:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ  
وَالثَّمَرَاتِ... ﴿البقرة: ١٥٥﴾

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿محمد:  
٣١﴾

لَنَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ  
وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ  
الْأُمُورِ ﴿آل عمران: ١٨٦﴾

Same Laam, Laam at-Tawkeed or Laam al-Qasm. You shall certainly be tried and tested in your wealth and in your property, and in your personal selves.

...وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى  
كَثِيرًا..

Look at the second part of it, the other one, Laam is certain, it is imminent. And you shall certainly hear much of that which grieves you, from those who received the Scripture

before and those who ascribe partners to Allah. So how Yaa Allah we deal with it? It is in the same verse, how we deal with it:

**...وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ**

How do we deal with it? Allah did not leave us hanging. If you persevere patiently and have Taqwa, just like the previous verses we took, then that is a determining factor in all affairs. It is a determining factor in your success in the life after.

It is not necessary to see the fruit of your Da'wah in this life. Some people want to see the ultimate victory, the ultimate victory is to die patient and firm on the right path and that is why we continuously ask Allah to keep us steadfast and firm on the right and pure Tawheed. The believers endured so much and the Messengers endured so much of trials and tribulations, among the examples is the Prophet Muhammad sallallahu 'alayhi wa sallam. He endured so much that Allah sent condolence to the Prophet Muhammad sallallahu 'alayhi wa sallam and that which he endured.

**...وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا...**

When he was agonised over that which hurt him, Muhammad sallallahu 'alayhi wa sallam, Messengers before you were denied, Messengers before you, they disbelieved in were harmed. What did they do?

**...فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُذُوا...**

They were patient in the denial they faced, patient in the trials they faced, and they were tested, harmed, and they were hurt.

**...حَتَّىٰ آتَاهُمْ نَصْرُنَا...**

Till Our victory reached them.

**...وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ...**

There is no way around it. As a Daa'iyah, know that, read the verse. There is no one who can change it, so if you are expecting a life with no hardships and trials:

**...وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ...**

There is no one who can change the word of Allah. The victory is going to come for sure and also, the tests before it is going to come. You cannot change the Sunan and trends of Allah. A Daa'iyah is going to be touched with harm and it is the Sunnah of Allah, there is no way around it. Do you remember our series on the Graduates of the University of Yusuf, the most honourable 'Ulamaa. And I mentioned in there that they were stricken with grief and hardships, we mentioned how Imaam Abu Haneefah and the four Imaams, how they were stricken with grief and hardship and their life was trial after trial. And if you also go on further to read the books like that of Seerah 'Alaam an-Nubala, the heroes of Islam, or other books, volumes of books that mention the history of the revivers. Perhaps someone can enlighten me of one of the revivers of Islam, the prominent people that we mention tens of times in our Halaqaat, one of those which history documented that did not go through trials throughout his life? Was it a coincidence they all went through trials? No.

... لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِنْ نَبِيٍّ الْمُرْسَلِينَ ﴿الأنعام: ٣٤﴾

Allah says finally, surely it reached you the news of the people before you. This is the news of the Messengers before you, meaning what happened to the Messengers before you, happened to you. They were tested and tried and then they got the victory and the same happens to you. Contemplate the history, beloved Muhammad sallallahu 'alayhi wa sallam, trials after trials, Allah is telling him to contemplate the history of the previous Messengers and how they went through trials and then victory. Trials that the Prophet sallallahu 'alayhi wa sallam went through in Da'wah and his personal life, one after another, one overlapping the other. So desperately, that he had to hear from Allah, Fasbir (فَاصْبِرْ), ordering him to be patient, direct order by Allah to be patient at least eleven times in the Qur'an. Fasbir Muhammad sallallahu 'alayhi wa sallam, Allah says:

... فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿هود: ٤٩﴾

Allah says be patient, the end, the destiny, because a lot of times when one goes through trials and one sees the Ummah in the state that it is in, he forgets that there is a victory coming; the end and destiny is for al-Muttaqeen.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ... ﴿طه: ١٣٠﴾

Be patient over what they say. Be patient, because you are going to hear a lot of stuff that is going to be talked about you. If you sit in your house, you are not going to hear no one talking. Go to the Da'wah front, you are going hear every last thing about your own self, that which makes you doubt your own self at times.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ... ﴿الروم: ٦٠﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ... ﴿غافر: ٥٥﴾

In Surat Ghaafir a second time:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ... ﴿غافر: ٧٧﴾

Three times, why did Allah repeat it? In vain? There is not a single dot in the Qu'ran that is repeated in vain. The catastrophic calamities befall on a believer, so Allah wanted to repeat it again and again so you read it again and again and understand the solution is Fasbir.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿الانسان: ٢٣﴾

Allah says to the Prophet Muhammad sallallahu 'alayhi wa sallam, We revealed to you this Qur'an, we revealed to you this Qur'an in stages. Tanzeela means in stages. Really, what you would imagine the next verse after that is , so thank Allah. He revealed the Qur'an, He honoured you with the Qur'an so thank Him. The next verse after that:

فَاصْبِرْ لِحُكْمِ رَبِّكَ... ﴿الانسان: ٢٤﴾

Be patient. It is not thank Allah, it is:

فَاصْبِرْ لِحُكْمِ رَبِّكَ... ﴿الانسان: ٢٤﴾

And Allah commands you to preserve patience to that which Allah has in destiny for you.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ... ﴿القلم: ٤٨﴾

Be patient to the decision, to that which Allah has for you. Do not be like the companion of the fish. Meaning, do not leave Da'wah. When all the problems happen, do not just walk away, just like Yunus did.

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ... ﴿الأحقاف: ٣٥﴾

Be patient oh Muhammad, like the strong willed Messenger did. Fasbir, He wants to remind him of the Messengers, be patient like them. It is not an easy task, if it was an easy task

everyone would be on this path. It is a task paved with hardship and thorns. It is a task and it is a path paved with extreme hardship, but it is the way that leads you to Firdaws. The other path is a path paved with ease and red carpet, but it leads to an unpleasant destiny and you do not want to go that other way. Even though it looks good, you do not want to go that way. You want to go to the way that may seem difficult but it gets you to the right place.

Today, a tiny bit of thing that happens to people these days, so suddenly he is in doubt of his religion. He is looking in the rear view mirror to make a U turn out of a guided path. Tiny bit, when the dirt is placed on your head, then maybe you can complain. When the guts of a camel are thrown on you and people began to fall in weakness of laughter over each other, then possibly you can nag and speak about it. When one of you is choked to near suffocation and Abu Bakr radhiallahu 'anhu has to come and rescue you, when he has to rescue you from a beating to near death, then one can talk. When they put you in a siege, like they did to the Prophet sallallahu 'alayhi wa sallam, you can call it a siege, you can call it a prison, you can call it a concentration camp, call it all that. When the Prophet sallallahu 'alayhi wa sallam was in Sha'ab Abu Talib, you can call it, it is considered a concentration camp and it is considered a siege and it is considered a prison. It was more like a prison, if you read the details of how it was. They tried to discredit him and call him a fraud, the Prophet sallallahu 'alayhi wa sallam, a fraud. A fraud on a human being, that is a little rank, a fraud on Allah the Almighty. They called him insane, a madman, a Majnoon.

Wallahi, I know lowlife scums and bums, criminals, who killed and murdered, who are willing to spend the rest of their life in prison rather than take a plea deal of insanity and walk out after a few years. They would rather spend their life in prison than to be documented as insane. Their integrity refuses to allow them to consider themselves insane, even if it meant life behind bars.

Your Prophet gets called a madman, insane. Not only him, but the Messengers before him were called the same thing. And for someone to call you crazy, that is really a big thing. And Allah says not only about the Prophet Muhammad sallallahu 'alayhi wa sallam, even the Messengers before.

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ

﴿الذاريات: ٥٢﴾

Messengers who came before, all of them, their people said, there is people who were following who it was said about them, sorcerers or madmen. They called our Prophet sallallahu 'alayhi wa sallam what would be today, an incompetent, insignificant man. Basically, wal-'Iyaathu Billah, a bum, they called our Prophet sallallahu 'alayhi wa sallam that. My life, my soul, my spirit, my family, my wealth be ransomed to our beloved, they called him that.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُؤًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿الفرقان:

﴿٤١﴾

When they see you oh Muhammad sallallahu 'alayhi wa sallam, they treat you in mockery. They mock you, and that is difficult, when you are mocked and made fun of. Is this the one who Allah sent as a Messenger? This guy? Allah could not find better than this guy? They sit and laugh and say:

...أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

They scan him up and down in contempt and they say, Allah could not find a better one than this?

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿الزخرف:

﴿٣١﴾

Why was a great man out of Makkah not chosen? Why was a great man out of Makkah not chosen for the Qur'an to be revealed to you? Allah could not find better than this? Mentioned in the Qur'an many times. His friends, sallallahu 'alayhi wa sallam, are refugees in Abyssinia, in Africa, in the lands of Najaashi, al-Habashah. His friends are refugees in Abyssinia, his other friends are in the hot sun being tortured. He is being pelted with stones, he is wanted as a refugee, in a dark cave full of snakes and scorpions with the highest bounty on him and his best friend. His sons, his children, al-Qaasim, Abdullah, Ibraheem, Zaynab, Ruqayyah, Umm Kalthoom, all die one after the other. The only one who survives till the end of his life is Fatimah and then he gets the news that as soon as he dies, right after him she is going to die. He gets that news before, when he was alive. Calamity after calamity, trial after trial, both in his personal life and in his Da'wah life. It is not just personal, it is also in his Da'wah life, it is not just Da'wah, it is also in his personal life. Today, one loses a parent, one loses a son and he never recovers after that ever. He lost all his children except Fatimah.

Even in his final moments departing, he was not exempted from hardship, sallallahu 'alayhi wa sallam. Ibn Masood sees him shaking, in Bukhari, in Muslim. He walks in, Ibn Masood, when the Prophet sallallahu 'alayhi wa sallam is on his deathbed and he is shivering. Ibn Masood puts his hand on him and says, oh Prophet of Allah, you are very ill. He is emotional, Ibn Masood, he said I get the pain of two men. Ibn Masood said, you get the double reward as well? He said yes, I get the double reward. He gets the Waseelah, two, it is expensive. So

you want to be as close to Allah as you can, to the Waseelah, you want to be as close to the Waseelah as you can, you want to be as close to the throne of Allah as you can, hold firm on the path, convey it and be patient. That is the way for it.

His noble character in Da'wah, the Prophet sallallahu 'alayhi wa sallam, was patience. If it was revenge he wanted in his stage of Da'wah, he would have made an example out of the people of Ta'if. To let the blood of the people of Ta'if flow down from the mountain peak, all the way down to the valleys of Makkah, so that the tribe of Quraysh and all the factions around it and the whole Arabian Peninsula will hear an unforgettable lesson of that which happened to anyone who violates the Prophet Muhammad sallallahu 'alayhi wa sallam. But no, he says no, leave them. He tells the angels of the mountains who is ready to do this, he says leave them, maybe there will come from them those who will worship Allah. Take this, because we raise Du'aat, we raise Du'aat here, we say every time he left a scene of torture and ousting, he was more optimistic and energised to continue in his mission. More sure than ever that he would prevail because he had between his eyes, Wasbir, it could not come out without Wasbir. Fasbir, sallallahu 'alayhi wa sallam.

The Prophet sallallahu 'alayhi wa sallam gave the most promising prophecies, inspiration to his Sahaabah, in the darkest time, when they were in the darkest of the tunnel. Learn from that, a Daa'iyah is most optimistic in what people perceive as the most crucial and darkest moments. A Daa'iyah is calm and he is assured and he knows victory is right around the corner and he knows that it is his duty to rescue that ship.

## **A DAA'IYAH IS MOST OPTIMISTIC IN THE DARKEST OF TIMES**

In al-Ahzaab, look at the promised victories in the hardest and darkest time. In al-Ahzaab, one of the most difficult times of the Ummah. Cold, freezing, and if you know the desert of Madinah, how freezing it is, you know. Rain, hail, terrorised, the Universe is united against him.

﴿وَزُلْزِلُوا زُلْزَالًا شَدِيدًا﴾ الأَحْزَابُ: ١١ ﴿

They were terrorised. Ghatafaan, Najd, Murrah, Ashja, Quraysh, tribes from all over, the Jews on the outskirts of Madinah betray them in the final moments. In the dark moment, the Prophet sallallahu 'alayhi wa sallam is optimistic. The world is against him and he says, we are going to be victorious over the superpowers of the Romans, we are going to be victorious over the superpower of the Persians. He said this in the midst of the world uniting, about to make him extinct. That is the purpose of al-Ahzaab, to make the Prophet sallallahu 'alayhi wa sallam and the Sahaabah extinct. We are going to be victorious over Sana'a, the East, the West and the centre, the world is going to fall under our control. The sick hearted said, you believe a man telling you he sees the palaces of the superpowers

falling under his control yet he is digging a trench and we cannot even defend ourselves? He tells you he is going to rule the world and we are afraid to step yards away to go urinate?

...مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿الْأَحْزَابُ: ١٢﴾

Allah and His Prophet did not give us nothing but false promises. The firm, the believers, in those dark times, every time matter gets worse, their Imaan is energised. Every time matters get worse, it boosts their Imaan. The rain, their Imaan gets stronger, the cold, their Imaan gets stronger. The tribes betraying them in the final moments and seconds, their Imaan gets stronger. The final straw is ten thousand men yards away from them, within yards away from them.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ

اللَّهُ وَرَسُولُهُ ۗ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿الْأَحْزَابُ: ٢٢﴾

This is what we have been waiting for, this is it. It is a dark time, but that is what we have been waiting for. A believer, a Daa'iyah, the more he is inflicted, the more he is optimistic about the message, as long as he is on the right path and guided path. Nights do not last forever, nights are only hours long and then the daylight breaks.

In Tirmidhi, Sa'd radhiallahu 'anhu:

يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً

He asked the Prophet sallallahu 'alayhi wa sallam, who is most tested? If you were to ask me that before learning the concepts and principles of Islam, I am going to tell you the sinners. The adulterers, the rapists, the fornicators, that is who is going to get tested. The Prophet said:

الْأَنْبِيَاءُ ثُمَّ الْأُمَّتُ فَالْأُمَّتُ...

The Messengers and those who follow them.

...يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ , فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ اشْتَدَّ

بَلَاؤُهُ...

A man is tested according to his belief, according to his Deen. If his Deen is firm, that is it, he proved himself? No, if his Deen is firm, give him more. He passed to the second level of Heaven, ok, we got to take him to the third level of Heaven. He passed the third level of Heaven, we want to take him up a level of Heaven. He takes him to a higher level because Allah loves you, He wants you to be as close to the 'Arsh as one can be.

...وَأِنْ كَانَ فِي دِينِهِ رِقَّةٌ...

If his Deen is not that strong.

...ابْتُلِيَ عَلَى حَسَبِ دِينِهِ...

If his Deen is not that strong, then his punishment stops right there. Ok, this guy just gets right inside the door of Heaven, that is his place, that is where he stays.

...فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ مَا عَلَيْهِ  
خَطِيئَةٌ

The tests come one after another until a servant leaves this Earth with not a single sin. Allah wants to purify you, He wants to refine you. He wants you to meet him pure so you can be close to the 'Arsh. Refining and burning gold makes it pure, it takes the pure gold out, it purifies one. But gold does not come out easy, the pure gold, it comes on one thousand degrees Celsius or more, so it needs purification. Allah is refining you, Allah is purifying you.

I was talking to a Daa'iyah in UK, just hours ago, this morning. And I was encouraging him to give Da'wah, to teach people, to teach the youth because the method of Noor ad-Deen Zinki and how he raised a generation is the true method. And he told me every time there is a notice for me to give a lecture, the police in UK cancel the event. I told him that is better than here, over here the Muslims do that. Muslim Masjids we have here, not a single Masjid allow us to teach the Usool Ath-Thalaathah. We search and we got to pursue and find places to run classes, we do not announce it because we are at capacity. We do not have no room, we have to tell the sisters leave, and we have how much? I do not even know how many Masjids we have in our vicinity over here, maybe fifteen or more. Not a single one invited or allows me to give one single talk there. Two weeks ago, there was a sudden change in a Masjid, in the officials there and there was a big event going. So the man, Jazah Allahu Khayr, he said I am going to invite Shaykh Ahmad, he invited me. I said ok but you make sure it is ok with the people. As soon as the posters went up with my name, oh watch out, the American government is after this guy, we do not want him here. How did you guys invite this guy?

I say, if there is errors, if they are after any errors, let us debate. We are open for debate, the debating arena is big. But after we debate, since we are dealing with ignorant heads around us and modernists and deviants and all types of people, after the debate, let us do Mubaahalah (مباهلة) as well and see who is wrong. The curse of Allah fall on who is deviant and who is wrong and who chooses a different ideology. There is not a single mistake by the will of Allah that they can find, Alhamdulillah. We are not infallible but Alhamdulillah, I do not bolster or brag, but if it is time for debate, Bi'ithnillahi Ta'aala, they will see who is a mockery and who is not. Deluded modernists, people who attack their brothers in supporting, and to please the Kuffaar. And other times, you look left and right at times, you do not find a single supporter. And at times, you will hear lots of noise but there is nobody there. What did we mention? We have ten classes here, have you heard us mention anything in Usool Ath-Thalaathah that is out of the ordinary? Basic teachings that their kids and their elders should know.

And the situation of the Masaajid actually reminds me of, Muhammad Iqbaal said:

وجلجلة الأذان بكل حي - ولكن أين صوت من بلال

منائرکم علت في كل حي - ومسجدكم من العباد خال

I am going to revise it and say:

ومسجدكم من صيحة الحق خال

Every day you go to the Masjid, oh we are collecting donations for a new Masjid. The bricks are going up, the Masaajid are going up.

ولكن أين صوت من بلال

Where is the voice of Bilal? When a calamity happens to them, they are quick and eager to condemn it. When a calamity happens to a believer, Wallahi you look left and right, is there any help? No. When a calamity happens to them, everybody is for condemning it. When a believer is oppressed in a prison or there is a situation of the Ummah ongoing, give me one, we need one to speak about it.

ولكن أين صوت من بلال

The Manaarats are going up in every town, in every city, in every township.

## ومسجدكم من صيحة الحق خال

The Masjid from the word of truth, is empty. And that is the sad situation of the Ummah.

I think it is time for Salah so we will have Salah Inshaa Allah Ta'aala and we will take questions and answer them. I am not really done talking about patience, we will finish it Inshaa Allah next class.