

CLASS ELEVEN

This is our eleventh class on Al-Usool Al-Thalaathah. This Halaqah is more like a conclusion for the Halaqah last week on patience. This is the fourth and final principle of the four introductory principles. With this we will conclude with the four introductory principles. Next week Inshaa Allah, it will be proof on these four principles.

Before I begin talking about the Sabr, it actually pertains to Sabr, I wanted to share a story. This morning I got questions about a Fiqh issue, on how to deal with someone who committed suicide. Can he be buried by Muslims? Can one make Du'aa for him? Can one make Salat-ul-Janaazah upon him? And that is not really the point, but since I know I am going to get asked about that issue, I will get it out of the way. Simply put, the answer is yes. Muslims should do Salah on one who committed suicide, he is still a Muslim. That is not an act of Kufr in the correct opinion of the scholars. They should make Salah on him, they should bury him, they should shroud him, they should bury him among the believers, and they should make Du'aa and Istighfaar for him. It is a super major sin, no doubt about that. But in itself, by itself, it does not make one a non believer or negate his Shahaadah.

Now if he does not make Salah, that is a whole different story. I adopt the view that one who does not make Salah is a Kaafir. Even if he claims he is lazy, he is a Kaafir, Salah is a different story. But if he makes Salah and he committed suicide, that is a sin, committing suicide is a sin. The 'Ulamaa said that the Prophet sallallahu 'alayhi wa sallam refused to make Salah on an individual who committed suicide during his time. But the reason they say he did not make Salah was to deter others from doing that act. So the Shuyookh, the prominent people, the leaders, they should avoid making Salah on one who committed suicide so they can deter others. So others will have two thoughts, is this guy going to make Salah on me when I die if I commit suicide? It will make him think twice.

The details were astonishing about this young man. He was twenty three years old from Bangladesh, memorises the entire Qur'an, never was known to abandon Salah, he was always consistent on his Salah. They do not know any time he ever missed a single Salat. The day he killed himself, he performed Salat-ul-Dhuhr and Salat-ul-'Asr. He was known to be pious and no one ever imagined this to happen. He actually, from what I was told, had a long beard, his discussions were all about Islam. A few hours after 'Asr, the maid walks in his room, finds him hanging from a rope. This is one story.

Another story from a sister. She text and called and called and called approximately four o'clock, several weeks ago. And she said she is in the bathroom trying to slice her wrists, she actually started. I said why? She said over some argument, it is a big argument, but an argument with her husband. I said, is this man worth you getting a millisecond of the blazing Hell of Jahannam? Alhamdulillah she stopped it and she is doing good, but imagine if she

went along with it. May Allah grant her, her kids and all of our sisters, content and happiness in this life.

When one is at ease, he neglects this topic about Sabr. Many take the teachings of Sabr in such a superficial way and that is why we have these problems. Those are the ones who do not have the immune system of Sabr to fend off trials, depression, anxieties and calamities. That is how one ends up losing his Imaan or life. One firmly rooted in this topic may get mad. You are a human being, you are going to get mad. One may get suicidal thoughts. Your Nafs, your Shaytaan, you get suicidal thoughts. But a Hadith, an Ayah we mention, a story about Sabr, one of the matters that we talked about Sabr, should come into one's mind and suddenly he snaps out of it. That is basically the lesson we get from those, that you take these topics to heart.

ONE ON THE GUIDED PATH SHOULD EXPECT HARDSHIPS

Let us continue with our class. We spoke about many issues on Sabr and we basically said, whenever one is on the guided path, he should expect hardships. Many many many years ago, I read a statement by Ibn Hazm, where he said, whoever thinks he will not be harmed and he is on the right path, he is crazy. If you are on the right path and you expect not to be harmed, you have lost it, that is what Ibn Hazm Rahimahullah said. There is no Imaam that becomes an Imaam without being tested.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا... ﴿السجدة: ٢٤﴾

We made amongst them Imaams, when?

...لَمَّا صَبَرُوا...

When they were patient. This is a giant religion. This is a giant religion that needs giants to carry it. Giants become giants after they pass tests, that is how they become giants. Every trial goes away, clouds stream away, trials always go away. If they do not go away, you are the one who is going to leave them and walk away and go to the Ghafoor Ar-Raheem. You are going to go then to the Ghafoor Ar-Raheem and leave them. Everything starts, like some of the 'Ulamaa said, small and grows bigger, except trials. They become big and Subhan Allah as time goes by, they shrink and become smaller. Trials screen and honour believers.

Imam Ahmad in his Zuhd, Musnad Abu Sa'eed. Abu Sa'eed al-Khudri radhiallahu 'anhu walks to the Prophet sallallahu 'alayhi wa sallam on his death bed. And he puts his hand on the Prophet sallallahu 'alayhi wa sallam and says, oh Prophet of Allah, I cannot even place my

hand on you through the clothes because of the fever you have. The Prophet sallallahu 'alayhi wa sallam said:

أَنَا مَعَشَرَ الْأَنْبِيَاءِ يُضَاعَفُ لَنَا الْبَلَاءُ كَمَا يُضَاعَفُ لَنَا الْأَجْرُ...

We, the assembly of the Messengers, get our tests multiplied just as our reward is multiplied.

...إِنْ كَانَ النَّبِيُّ مِنَ الْأَنْبِيَاءِ لَيَبْتَلَى بِالْقُمَّلِ حَتَّى يَقْتُلَهُ...

A Messenger used to get tested with lice. Lice infect him and eat him up and chew him, until he dies.

...وَإِنْ كَانَ النَّبِيُّ مِنَ الْأَنْبِيَاءِ لَيَبْتَلَى بِالْفَقْرِ حَتَّى يَأْخُذَ الْعِبَاءَةَ
فَيَجُوبَهَا...

وَ فِي رَوَايَةٍ : حَتَّى يَأْخُذَ الْعِبَاءَةَ فَيَخُونَهَا

There were Messengers who were tested with poverty that they groveled in a cloak or a mantle. Or in another narration, they could not lift a cloak or a mantle. Meaning, cloak or a mantle that is worn on the upper half of a body. A shirt, as light as it is, it was so heavy on them that they could barely walk in it. It was so heavy that they could barely carry it. They were so weak and fragile and malnourished from poverty, that they could not even bear that on their back or bear the weight of carrying it. Does the Hadith stop there?

...وَإِنْ كَانُوا لَيَفْرَحُونَ بِالْبَلَاءِ كَمَا تَفْرَحُونَ بِالرِّخَاءِ

Subhan Allah, they used to be happy with trials as one of you is happy in his prosperity.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ...

You think you are going to enter Heaven? You think you are going to enter Heaven when Ammaar went to Heaven? I am going to enter the same heaven Ammaar went to and he endured all that he endured? I am going to enter the same Heaven Bilal entered and he endured all that he endured?

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۗ
مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ
مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿البقرة: ٢١٤﴾

You think that you will enter Paradise without such trials that came to those before you?
They were afflicted with:

...مَسَّتْهُمُ الْبَأْسَاءُ...

Severe poverty, Ba'saa is severe poverty.

...وَالضَّرَّاءُ...

Is ailments.

...وَزُلْزِلُوا...

And they were shaken.

...حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ...

To the point that the Messenger, the Messenger and those close knit with him, the believers
say, when is the help of Allah going to come? Certainly, the help of Allah is near:

...أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Jannah is not a claim, Jannah is not disarray and chaos, nor is it cheap talk. Jannah comes
through trials and tribulations. Victory comes in dark points and Jannah comes through trials
and tribulations.

TRIALS ARE A PURIFICATION FROM OUR SINS

Imaam Ahmed, an-Nasaa'ee, Ibn Hibbaan, al-Haakim, al-Bazaar, mention the Hadith:

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : جَاءَ أَعْرَابِيٌّ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
" هَلْ أَخَذْتِكَ أُمُّ مِلْدَمٍ قَطُّ " ؟ قَالَ : وَمَا أُمُّ مِلْدَمٍ ؟

A Bedouin walks in on the Prophet sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam said, were you ever afflicted, were you ever taken by Umm Mildam? The man said, what is Umm Mildam? The prophet sallallahu 'alayhi wa sallam said:

حَرٌّ يَكُونُ بَيْنَ الْجِدِّ وَاللَّحْمِ

It is a fever that comes and penetrates between the bone and the skin. It is fever, Umm Mildam was a common term used for fever. This man was never afflicted by it to the point he never even knew what it was. Listen to the next question, the Prophet sallallahu 'alayhi wa sallam said:

قَالَ : " فَهَلْ صُدِعْتَ قَطُّ ؟ " قَالَ : وَمَا الصُّدَاعُ ؟ قَالَ : " عِرْقٌ يَضْرِبُ
فِي الرَّأْسِ "

He said, did you ever get inflicted with a headache? He said, what is a headache? The Prophet sallallahu 'alayhi wa sallam said, it is a nerve that causes pain inside the head. He said no I never got that, he did not even know what it was.

فَلَمَّا وَلَّى قَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا

When he walked away, the Prophet sallallahu 'alayhi wa sallam said, whoever wants to see a man of the people of Hellfire, let him look at this man. That is not all the time but that is most of the time.

A believer is like the Prophet sallallahu 'alayhi wa sallam said in an authentic Hadith, like a fresh branch. You know how a fresh green branch, the wind plays with it left and right. That is how trials play with a believer in this life. Someone who is not tested generally means Allah wants to leave them on that status. Maybe in Hellfire, Na'oothu Billah Min Thaalik. Or maybe in a low point of Heaven, not close to Allah in Jannah. Unlike those afflicted with trials. Knowing this gives you the Imaan to endure with patience if something, Laa Samah Allah, happens to you.

In Musnad Ahmad, and it is in Sahih at-Taghreeb wat-Tarheeb:

عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحُمَّى مِنْ كِيرِ
جَهَنَّمَ فَمَا أَصَابَ الْمُؤْمِنَ مِنْهَا كَانَ حَظَّهُ مِنَ النَّارِ

The Prophet in this Hadith compares fever to how a blacksmith bellows and refines metal. How a blacksmith, you know how they use bellows to refine metal. Fever is purification from one's portion of Hellfire, like metal is refined and purified by a blacksmith. Whereas he burns the metal and the impurities from the metal go to a retour, the believer is tested with trials, tested with fever for example, in this Hadith it mentions fever, and his sins go to that retour so he will not be questioned or taken by them on the Judgment Day.

Al-Fudhayl Ibn 'Iyyaadh Rahimahullah said:

إِذَا أَحَبَّ اللَّهُ عَبْدًا أَكْثَرَ غَمَّهُ ، وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا ، وَسَّعَ عَلَيْهِ دُنْيَاهُ

Al-Fudhayl said if Allah loves someone, He makes their problems, their grief, their sorrow more. And if He hates them, He gives them a prosperous life.

Abu Hurayrah, Hadith that the Prophet sallallahu 'alayhi wa sallam said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

In Sahih al-Bukhari. Whoever Allah wants good for, he will be touched. Look at the word, touched. Touched, because no matter what Allah afflicts you with, even if it is from the first day of your life to the last day you die, it is only a touch because whatever Allah holds you for, He holds you for a little bit of your sins, to forgive all of them.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿الشورى﴾

﴿ ٣٠ ﴾

Ibn Hibbaan and Abu Ya'laa and others narrated the Hadith that the Prophet sallallahu 'alayhi wa sallam said, Allah wants to take someone to a level of Jannah that his deeds stop him short of, so He afflicts him until He gets him to that level. Your deeds stop your elevator in Jannah at level two, but Allah wants you at level seven. Allah wants the throne of His, the 'Arsh, to be the ceiling of your palace. So now trials come into play, so Allah can boost you up to level number seven.

As long as you are with Allah, your heart is attached to Allah, you have a thankful heart to Allah, your tongue praises Allah, that does Dhikr, that has patience, do not ever be sad. May Allah allow us always to be thankful, praising and patient. Trials are a reality of life, trials are a definite reality of a Daa'iyah, of the life of a Muslim, that is why you got to make patience part of your life. Part of patience for a Muslim, for a Daa'iyah, for a Muslimah, is to stand your ground. If you are alone and if you have supporters, it does not really matter. But most of the time, as a Daa'iyah, you are going to find yourself alone or with a few. That is how it usually is, that is how the trend is.

Al-Fudhayl Ibn 'Iyyaadh said:

الزم طريق الهدى و لا تحزن بقلّة السالكين، و احذر طريق الضلالة، و لا تغتر بكثرة الهالكين

Follow the guided path and do not be saddened with a few followers. If there is only a few followers, do not be sad, follow that guided path. Beware of the misguided path and do not be deceived by the doomed majority.

THE IMPORTANCE OF INTENTION

Renew your oath, renew your oath every day. Renew your Niyah every day. Not every day but many times a day, not many times a day but every step of your way, every act of your way. Every time you say a word, every time you type something, every time you go for a Da'wah event, any time, renew your Niyah. That is how you get your strength for Sabr, when calamity hits you later on. If hard times pass you in this life and people turn away, do you think anyone is going to help you before Allah?

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ
﴿٣٦﴾ ﴿عَبَسَ﴾

If they do not help you in this life, you think they are going to help you in the life after? If trials overwhelm you, you are not going to find no one there but Allah and truly Allah is sufficient. That is all you really need. The question is how to get Allah on your side? You are going to get hurdles and bumps in your Da'wah, the trials and tribulations are like hurdles and bumps, one after another in your Da'wah path. You are not going to find no one but Allah when you get on these hurdles. So if you want Him to be there for you, make sure that every step of the way before you got to those hurdles, you were doing that which pleases

Allah and not what pleases the masses. And not what pleases your friends or what pleases people. Does this please Allah, does this make Allah happy, is this in accordance with the teachings of Islam?

We all have situations where we had friends who betrayed us. If I was to let you talk, we would be here all day and everyone has a story of his own. I do not like to make my personal life a centre stage or talk about it in lectures or even in social media, but sometimes there is essential lessons that come out these stories and also sometimes there is awareness that comes out of them to other Muslims. So I can say today from what I know, there is no one who follows my classes who was among my students before I went to prison. Not one that I know of, unless they are hiding behind and listening, but someone who interacts and ask questions or that I know of that studies with me, not a single one. When I was taken to prison, it was approximately two nights before the end of Ramadhaan, it was two nights before 'Eid al-Fitr. The first night I spent in prison, I woke up to 'Eid al-Fitr in prison. May Allah give my mother the highest Firdaws Inshaa Allah for what she endured of hardship.

The night before I went to prison, my father and I were invited to one of our students' house for Iftaar and it was packed. Ahmad Jibril is going to be there, Shaykh Musa is going to be there, everyone was there, it was packed. We stayed late at the brothers' house because it was a large gathering, it was a very large gathering and I led the Taraweeh there. I was supposed to do a Khitma al-Qur'an somewhere else because it was Juzz 'Amma that I was going to do and because there was a large gathering I did it there in the house. We led the Salah there and we finished Juzz 'Amma, we finished the Khitma. My father said to the people, if tomorrow is not 'Eid, because tomorrow there is a possibility of being 'Eid, if tomorrow is not 'Eid everyone is invited to our house. Because we go by sighting, we do not know, they still did not pinpoint whether it was going to be 'Eid or the final day of Ramadhaan.

Everyone was invited to our house, may Allah reward my father, grant him a long life full of deeds and may Allah grant my mother Firdaws. We were expecting at least a hundred and fifty to two fifty, and they come into our house. This was the trend, if you know anyone of those days they will tell you, they would come in in shifts and eat. May Allah raise my mother's rank to Firdaws. After Taraweeh, there were those who were eager to sit to my right and left, in my surrounding, I remember it as though it was today. Note, this is my final night in freedom. Even before that, when I used to go deliver lectures, it was common to go in a caravan. We would go in several cars and I remember they would argue who sits in the car with me. And even at times, brothers would come tell me they are arguing who is going to drive the car that you are going in. Wallahi, Wallahi, that happened many times.

Let me say, when I walked in court for my sentencing, the courtroom was packed. Shoulder to shoulder, but not a single believer in Laa ilaaha illallah Muhammadar-Rasoolullah, except me and my father. All FBI prosecutors, all government agents, counter terrorism officers, agents from every agency. The lawyer said, these people truly hate you, I have never seen

them do this to any one before. Because when there is an audience in there, that puts an impact on the judge, because you know, they do not know how they judge, so that usually puts an impact on the judge to give you a higher sentence. The lawyer said, I have never seen them attend a sentencing like this before ever, they really hate you. But where is the followers they claim you have, where is all the followers they claim that you have.

Our house back in the days and I say it Wallahi just out of a lesson, nothing else, was open for students 24/7, the upper level of our house. In fact, I was looking at our old coffee machine back in the days, it was the old commercial ones because those little ones did not befit our house because there was always guests. We had the big ones, I was looking at it the other day, Wallahi it has AJ's 'Ilm Café on it, that is what they used to call our house. People in and out constantly, learning, teaching, Da'wah. And may Allah raise my mother's rank, she stood alone in this matter. Providing and giving and looking out and cooking and bringing the food and the coffee and all that. After lectures or Halaqaat, I remember there were days where they would follow me back to the house to the point that, as if I am seeing it today, brothers would be sitting by the doorway of the bathroom. Be packed to the point people are sitting at the doorway of the bathroom.

The judge handling my case is about five foot, he is known to be very short. The lesson learned is, if not a single person stood in support before a five foot judge, do you think anyone will stand by your side when you are in the court of all courts? Before 'Allaamul-Ghuyoob, the one whose Kursi is bigger than the Heavens and the Earth, if they could not stand before a judge who is five foot tall? Every step of the way, renew your oath, that is the lesson of it. Every step of the way, ask yourself, is this pleasing Allah? And if at times there is masses, when hardship strikes they will disperse, and then you will only have Allah. So ask yourself before that, are you pleasing Allah? If you protected Allah back in the days, He is going to protect you. That is one of the best means of preserving patience in hardship. Yaa Allah, I am doing this for Your Sake, always. That is the importance of intention.

STAND YOUR GROUND EVEN IF YOU ARE ALONE

Sulaymaan ad-Daraani said:

لَوْ شَكَّ النَّاسُ كُلَّهُمْ فِي الْحَقِّ مَا شَكَّتُ فِيهِ وَحْدِي

If everyone doubts the truth, I would not doubt it even if I am standing alone.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً... ﴿النحل: ١٢٠﴾

Ibraheem is a nation. Ibraheem, one man, nation. In Sahih al-Bukhari, Ibraheem told his wife Sarah, there is no believer on the face of this Earth but me and you. We are the only two believers on the face of this Earth. Al-Laalaka'ee in Sharh Usool I'tiqaad Ahlus-Sunnah Wal-Jamaa'ah, he narrated a statement by Ibn Masood radhiallahu 'anhu, where it has a chain and it is authentic:

الجماعة ما وافق الحق وإن كنت وحدك

The nation and congregation is what the truth is on even if you are standing alone. The nation is what the truth is on. Do not ever be deceived by numbers. If evil is more, it does not make it right. And if the truth is minority, it does not make it wrong. If evil is more in numbers, it does not make it right. And if the truth is a minority, it does not make it wrong.

THE MAJORITY ARE USUALLY VILLIFIED IN THE QUR'AN

The majority usually comes in the Qur'an as vilified.

وَإِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ... ﴿الأنعام:

﴿١١٦﴾

If you listen to the majority of the people, they will lead you astray.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ... ﴿يوسف: ١٠٣﴾

The majority of the people, even if you are eager to want them to believe, they are not going to be believers.

...فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿الإسراء: ٨٩﴾

The majority of the people refuse, except but, for Kufr.

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿الزخرف: ٧٨﴾

We brought you the truth but the majority of you hate the truth.

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿الشعراء: ٨﴾

That is indeed an Ayah, a miracle, a sign, but the majority are not believers.

﴿يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ ﴿يوسف: ١٠٦﴾

Many verses like that in the Qur'an, but then look, the verses that praise the minority.

THE QUR'AN PRAISES THE MINORITY

The verses in the Qur'an, on the other side, praise the minority.

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ...﴾ ﴿ص: ٢٤﴾

They are very few.

He said about Nooh 'alayhis salaam:

﴿وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾ ﴿هود: ٤٠﴾

Only a few were believers with Nooh 'alayhis salaam. Allah talked about Nooh in Surat Hud.

﴿فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ...﴾ ﴿البقرة: ٢٤٦﴾

The story about Taloot and Jaloot. Most turned away expect a few.

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾ ﴿النساء: ٨٣﴾

﴿٨٣﴾

So the minority are praised by Allah when they are on the right path, and that is usually the trend that the people of truth are a minority.

WHY DOES ALLAH TEST US WHEN HE HAS KNOWLEDGE OF EVERYTHING?

Last week we mentioned:

﴿فَلْيَعْلَمَنَّ﴾

We said that Allah tests so He knows. And really I got maybe at least forty five if not more questions, on this matter. Even though every time I mentioned it, I said I am going to explain it. If you noticed, I said I am going to explain it because I know issues that stir questions. So I said I am going to mention it. But that is good, I am very, very happy for the questions. That shows the brothers and the sisters are very engaged in the class, Alhamdulillah Rabbil-'Aalameen. The thing about it is, does Allah need to test to know? I thought Allah knows everything. Well why does He test? Allah knows the past, present, future, so why does He test?

Not a mountain, not an ocean or river except that the Mighty One, Allah, knows what is in the midst, deepest, darkest point of it, no doubt about it, no questions about it.

يَسْمَعُ وَيَرَى دَبِيبَ النَّمْلَةِ السَّوْدَاءِ، فِي اللَّيْلَةِ الظُّلْمَاءِ، تَحْتَ الصَّخْرَةِ
الصَّمَاءِ

He hears and sees the footsteps of a black ant, in a dark night, on a solid stone. An ant can crawl on one of you right now, you would not even hear it and you will not even feel it. Allah from on top of seven Heavens, hears its footsteps.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿الأنعام: ٥٩﴾

With Him are the keys of the Ghayb. No one knows the Ghayb but Him. He knows whatever is in the land and He knows whatever is in the seas.

Not a leaf that falls but He knows it. A leaf that falls but He knows it. Not a tiny grain in the darkness of this Earth nor anything fresh or dry except it is in a clear record. It is all documented, Allah knows it all. I was talking several days ago, to my beloved, young student from UK, seven year old Muhammad. And I told him, me and you, if we have a small, baby tree in our backyard, could not keep up with the leaves that fall off of it in the fall. We cannot keep up with how many leaves and where they went. How many leaves fell, where they fell, and where they will go. We do not know and it is a small little tree. Imagine a forest full of trees. Just go look at a forest full of trees or take it up a level and look at the globe and how much trees it has, full of trees. And know that Allah knows how many leaves are on each tree. When each leaf falls, when it is going to fall before it falls, when it falls, how it falls, where it lands and where it goes.

...وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا...

Deeper than that is that not even a tiny grain, a little, tiny grain me and you barely see, in the deep darkness of the Earth or in the deep darkness of the oceans except Allah knows it.

The answer to the question presented is simple. Allah said in the Qur'an, many times, it is not one verse.

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

So that Allah will know those who are truthful and those who are liars.

وَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلْيَعْلَمَنَّ الْمُنَافِقِينَ ﴿العنكبوت: ١١﴾

So that Allah will know the truthful from the hypocrites.

لَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ... ﴿محمد: ٣١﴾

We are going to test you so we know, so Allah knows who the Mujaahideen are.

...وَلْيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ

الظَّالِمِينَ ﴿آل عمران: ١٤٠﴾

So Allah will know who the believers are.

وَلْيَعْلَمَ الَّذِينَ نَافَقُوا... ﴿آل عمران: ١٦٧﴾

So Allah will know who the Munaafiqeen are.

...وَلْيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ... ﴿الحديد: ٢٥﴾

Allah will test you so that He will know who will give victory to Him.

The simple answer to that is, Allah does not hold people accountable by punishing or rewarding based on His encompassing knowledge, but rather on what we do of our actions. That is the simple answer. That is all you need to know and that clears everything. From Allah's mercy, from Allah's justice, from Allah's compassion, Allah knows everything like we

mentioned, but He does not judge you by His knowledge of you, but rather He judges you by your actions. That is why. Allah knows who is right and who is wrong, who is wicked and who is righteous, but trials come so your actions and my actions can prove. The righteous can prove through their actions that they are righteous and the actions of the evil can prove that they are evil.

EVERYTHING IS GOOD FOR THE BELIEVER

We mentioned verses, Hadith, stories, quotes on patience because over time patience gets sour. Calamities, patience, patience, patience. It gets sour and sour and sour, so you use these and what you learn in these types of Halaqaat as if you are pouring honey on that sour matter to attain more inspiration. To sustain your patience, know that whatever happens to you is good.

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

It is amazing the case of the believer, the matter of the believer is amazing, the Prophet sallallahu 'alayhi wa sallam says. Everything is good for him and this is a characteristic exclusively for a believer:

...وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

The biggest trial that I believe the Prophet sallallahu 'alayhi wa sallam endured, was the trial of Ifk (إفك). If not the biggest, one of the biggest. The Prophet was accused in his honour, Aishah. He was accused in the love of his life, Aishah. He was accused in the Mother of all believers, Aishah. The woman who when he was asked, who is the one you love the most, Aishah. Proud, in front of everyone. The definition of honour. Safwaan was accused in his honour as well. Abu Bakr is slandered. Aishah melts in agony and pain, severest moments of her life. Our mother, our honour, our pride, our dignity. If you say honour, then that means Aishah. She melted in hardship because of what happened. But after all that and what happened, Allah says:

إِنَّ الَّذِينَ جَاءُوا بِإِفْكِ عُصْبَةِ مَنكُم ۖ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُم... ﴿النور: ١١﴾

Those who brought forth the slander against Aishah radhiallahu 'anha, do not think that it is bad for you. That group that brought that slander, consider that not a bad thing. It is good

for you, Allah said that was good for you. That trial that they may have thought was bad, Allah said was good for them. The blessings of that trial extend till today, fourteen centuries later. We know the reality of the Shi'ah and their hatred to our Mother, the Mother of the believers. She is course not their mother, because she is only the Mother of the believers. We know in reality also, those who claim to be from Ahlus-Sunnah who have no jealousy over their mother. You talk about someone's mum and he would probably not talk to you for the rest of your life. They talk about Aishah, oh that is my brother. Aishah is ok but his mum is not ok. Aishah is free game but his mum is not. This is a just a tiny example of a situation that show you that it was not a bad situation. The good and blessings that came out of it continue until today, fourteen centuries later.

... لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ...

The same with all your trials. Sometimes you know it, sometimes you may not know it.

BE PATIENT ON HARSH WORDS

Be patient. Be patient on harsh words you hear, on accusations, stuff that may annoy you. Mocking Islamic ordains that you act upon, this happened to the Salaf before you. If you are mocked about your Niqaab, if you are mocked about your beard, about your Salaah in public, your Da'wah, your ideology in accordance to the proper Qur'an and Sunnah according to the Sahaabah and Salaf, know that it happened to those before you. It happened to those better than us.

A man cursed Ibraheem Ibn Adham. He said you are a dog. Ibraheem Ibn Adham, calm, collectively said, well if I enter Heaven, I guess I will be better than a dog. If I enter Hell, then I am worse than a dog, and he walks away. A man once told a wise scholar, after cursing him and ranting at him, I will degrade you so much and curse you that it will follow you to your grave. He said, it will follow you to your grave, not to me, and he walked away. Al-Ahnaf Ibn Qays, a man walked after him cursing him and yelling at him and he was known to be wise. When al-Ahnaf got to his porch, he looked back at the man, after all the curses and ranting that went on. He said oh you, if you got more in you, bring it or leave. I do not want the bums of the neighbourhood bums by my house to hear what you are saying and then come and show you that which you would dislike. Meaning the bums of my neighbourhood would not agree to that which you are saying.

Uways al-Qarnee, the kids used to pelt him with stones. He would stand by them and say if you so insist on pelting me, then at least do not use big stones, use small stones so it will not make my feet bleed and deprive me of doing Qiyaam al-Layl. A woman told Maalik Ibn Dinaar, you are a dissembler, Muraa'ee (مرائي). He said you called me a name the people of

all Basra never knew. They went through this, they went through accusations. Saalim Ibn Abdullah Ibn Umar, someone walked to him and said you are an evil Shaykh. Saalim said you did not go far my brother, you are possibly right, and he walked away. A man walked in on Abdullah Ibn Abbaas radhiallahu 'anhu and he cursed Ibn Abbaas. The cousin of the Prophet sallallahu 'alayhi wa sallam, the knowledgeable, Imaam, Shaykh, 'Aalim. He walked in on Ibn Abbaas radhiallahu 'anhu and he cursed him. When he was done, Ibn Abbaas said to 'Ikrimah, his student, he said ask this man if he needs anything so we can fulfil his need. The man lowered his head and walked away in shame. Even the Prophet sallallahu 'alayhi wa sallam, those are Imaams, they went through that and I showed you how they reacted to it. It did not enrage them and stop them and make them doubt their way and their path.

Even the Prophet Muhammad sallallahu 'alayhi wa sallam was not exempt from this behaviour. In Sahih al-Bukhari, Abdullah Ibn Masood said the Prophet sallallahu 'alayhi wa sallam divided some wealth. A man from the Ansaar said, by Allah it is not a division by which the Face of Allah was desired. Accusing our beloved Prophet Muhammad sallallahu 'alayhi wa sallam in dividing wealth. That is a pretty big thing. Abdullah Ibn Masooud said, I will tell the Prophet Muhammad sallallahu 'alayhi wa sallam what you said about him. Ibn Masood said, I walked to the Prophet Muhammad sallallahu 'alayhi wa sallam while he was with his companions and I spoke to him in confidence, he told him. Ibn Masood said, look at this, it clearly affected him greatly as his face changed colours. It affected him, he is being accused of not dividing wealth. The man who went three days without anything being cooked in his house now is accused of not dividing the wealth properly. Then after his face changed colours, Ibn Masood regretted that he had told him.

Then the Prophet sallallahu 'alayhi wa sallam said, Musa was injured greater than I was injured and he endured it. If the Prophet Muhammad sallallahu 'alayhi wa sallam got mad, you at times may get mad at what is said about you but look at how he suppressed it and said Musa was injured more than me. Musa got injured and accused more than me and he endured it more. And that is how you look at it, look at it the same way. Ibn Hajr commenting on this story, said this is a lesson that it is a justified act for people of merit to get upset. You cannot say why are you getting upset when you heard this and that. No, you are justified. When they are spoken wrongly about, then they are justified if they get mad but act in accordance to how the Prophet sallallahu 'alayhi wa sallam acted.

The point is the Prophet sallallahu 'alayhi wa sallam got mad, his face changed colours, but do not let it take it out of your Islamic character. Resort to patience. Whenever something is said about you, the point if it, like the Prophet sallallahu 'alayhi wa sallam said it was said about Musa, remember it was said about the Prophet Muhammad sallallahu 'alayhi wa sallam worse.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ... ﴿فصلت: ٤٣﴾

Muhammad sallallahu 'alayhi wa sallam, whatever is said to you has been said to Messengers before you. What was said to you Muhammad, was said to Messengers before you, so do not get mad.

Next step, take it to apply it to you. What was said to you, what was said to me, believers, what was said to us has been said to our beloved Muhammad sallallahu 'alayhi wa sallam so relax. If Allah, the Creator, the Provider, the Sustainer, He provides them, He sustains them, He maintains them, He takes their souls at night and returns it to them in the morning and they still speak ill about Allah.

Narrated by Abu Musa al-Ash'ari that the Prophet Muhammad sallallahu 'alayhi wa sallam said:

لَا أَحَدٌ أَصْبِرُ عَلَىٰ أَدَىٰ يَسْمَعُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ إِنَّهُ يُشْرِكُ بِهِ وَيُجْعَلُ لَهُ
الْوَلَدُ ثُمَّ هُوَ يُعَافِيهِمْ وَيَرْزُقُهُمْ

None is more patient than Allah against the harmful and annoying words He hears. No one is more patient than Allah from the harmful, from the annoying words that Allah hears. From who? From people. They ascribe children to Him, that is like a curse to Allah, yet what? He bestows upon them health and provision. Knowing your Messenger was slandered more than you. Knowing Musa was slandered more than him. So were the Salaf, our people who we look up to from 'Ulamaa and Sahaabah, were slandered. Even the Creator was not exempt from the slander. Knowing that and refreshing that in your memory is like vitamins to sustain your patience. Toughen up as a Muslim because as they used to say, when the going gets tough, the tough get going.

ALWAYS HEAD TO REPENTANCE WHEN TESTED AND HAVE MERCY

Keep in mind when you are tested with people harming you, you need to turn to Allah in repentance always. Always head to repentance. Even if you are a Daa'iyah, even if it is for an Islamic significance that you are mocked or you are hurt or you are talked about. Even if it is because you are steadfast on the right path that they call you a name or two, head to repentance. Go to your house, go in your room, close your door and repent. Ibn Taymiyyah Rahimahullah had quotes throughout his Fataawa, basically the meaning of them is when you are harmed, you are slandered by another, then turn to Allah in repentance.

They may be the most evil Kaafir and you may be a righteous Muslim, but their upper hand over you, in possibly prison and slander and media campaigns is because of a sin you committed and Allah forgave a lot. No matter what you face, continue. In addition to that, continue to have mercy in your heart, even when you hear words from those who harmed

you, have mercy in your heart towards them. Even those who betrayed you or those who slandered you while you were in your weak points, or those who you helped a lot and suddenly they turned on you. That happens to everyone, really many cases. I helped and did this and suddenly they turned on me, have mercy in your heart to those people. Your life is more than just about you. My life is not just about Ahmad. You are here for a supreme cause. So even if you are hurt in the path of Da'wah, if you are hurt in the path of Da'wah, if you are betrayed, keep that mercy in your heart.

The magnanimous, sallallahu 'alayhi wa sallam, accepted the Shahaadah of the killers who killed his most beloved uncle. He let go on the doors of the Ka'bah, the torturers and killers of his companions.

لَا تُثْرِبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ اذْهَبُوا فَأَنْتُمْ
الطُّقَاءُ

Let there be no reproach cast upon you. Go, you are free to go:

... اذْهَبُوا فَأَنْتُمْ الطُّقَاءُ

By the mercy of Allah, he dealt with them gently:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ... ﴿آل عمران: ١٥٩﴾

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَى، اَرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ
مَنْ فِي السَّمَاءِ

In Sunan Abu Dawood, Tirmidhi and Ahmad. The Prophet, sallallahu 'alayhi wa sallam said, the merciful people will have the mercy of Allah bestowed upon them. Be merciful with those on Earth, so He in the Heavens, will have mercy on you. That is what the Prophet sallallahu 'alayhi wa sallam taught us.

In another Hadith, in Sahih al-Bukhari and Muslim:

إِنَّهُ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

Whoever does not give mercy, will not get mercy.

When Yusuf was released from prison, look at this story. Amongst some of the beautiful details that I heard from some of my Shuyookh about the story of Yusuf. When Yusuf was released from prison, he was strong. He was reunited and had the power at that point to take revenge from his siblings. What did he say?

... يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ
بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ... ﴿يُوسُفُ: ١٠٠﴾

Allah has been good to me that He took me out of prison.

... وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ...

He should have really said, Allah has been good to me that He took me out of the well. Why did he say prison and not well? He did not want to hurt the feelings of his siblings, the ones who did all that which they did to him. Now he is at a strong point, he did not want to mention well, as to avoid hurting his siblings' feelings so they will remember what they did to him. Now he is free, now he has the upper hand, but he is the magnanimous, the son of the magnanimous, the son of the magnanimous, the son of the magnanimous. Like the Prophet sallallahu 'alayhi wa sallam said in Sahih al-Bukhari:

الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ

When the Kareem, when the magnanimous has power, that is when he forgives. When he is power, that is when he has mercy. Many testify against you, many may have spoken ill behind your back, it happens a lot. You helped them so much and suddenly they are speaking behind your back. They post derogatory comments on the internet about you. The non believers against you, and then you have from the group of this Ummah, people who are against you. Now you are at a strong point where you can return what they did with documents and expose them. Sabr tells you to restrain yourself, have mercy, that is the way of a Daa'iyah.

How did Yusuf become so strong to endure that and not even want to hurt their feelings? Not even have any bitter or ill feelings towards them and what they did to him and the hardship and agony and suffering they put him and his father through. The key is, attach your heart to Allah. Know that this life, this Da'wah, is not about you. It is about Islam, Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam. Yusuf was attached to Allah, that he started his speech in this talk when he was finally united and he had the upper hand, when he was finally united, he started the talk with Allah and ended it with Allah. He said:

...وَقَدْ أَحْسَنَ بِي...

Allah, Allah was good to me that he let me out of prison. He started, and he ended it with:

...إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿يوسف: ١٠٠﴾

He started with Allah and ended with Allah. That is why he could not have any bitter or ill feelings towards siblings. As a Daa'iyah, be like Ibraheem. He sacrificed himself to fire, he sacrificed his food for his guests, and he submitted his son to sacrifice. You give, you give, you give, never ever expect or ask anything. Be exemplary and refuse any reward. If anything, expect harm in return. Give, give, give, be patient over trials and you will get the ultimate reward from Allah subhaanahu wa ta'aala. What is it?

...وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

Glory to those who are patient.

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

﴿١٥٧﴾ ﴿البقرة﴾

You be patient, Salawaat of Allah on you. Allah makes Salah on you, raise your ranks. Rahmah, mercy of Allah upon you. Muhtadoon, that means you are guided. All for what? Patience. Allah classifies you are guided. Have patience.

PATIENCE IN DA'WAH IS SPECIAL

Final point is most trials you cannot avoid, patience. Sometimes patience is almost forced on you, you have no choice. Death, Muslim, righteous, evil, non believer, atheist, Jewish, Christian, everyone goes through that, they are tested with that. Loss of wealth, everyone gets tested with it. Marital problems, everyone goes through that. All happens, there is nothing special about that. Patience in Da'wah, that is special. Being steadfast on your Deen and being patient on that, that is special. Why? Because the other ones you cannot avoid, this one you usually can avoid it. If you are tested, you have the chance and opportunity to leave or even avoid it before it even starts. You can say I am done. My Salah is causing me problems at work, I am done with my Salah at work, I will go combine all five Salah after

Ishaa' when I get home. My Da'wah is causing me to be under scrutiny or possibly even worse, I am going to sit back with my wife and kids. That is why this is the most noble type of patience, because it is suffering in the path of Allah. This is the most noble type of suffering because it is suffering in the path of Allah and you are patient with it. You are patient by choice, not by force. It is the special ones that Allah has a place for in Firdaws, that their deeds may not get them there as we mentioned, so these kind of trials are what Allah is using to raise your rank to be close to Him, to be near al-'Arsh.

When matters get to where you think they are no longer bearable, remember that first dip into Jannah. Always remember that, keep it in your mind. The most miserable man on the face of this Earth, just imagine the most miserable man on the face of the Earth. Allah will take him on the Judgment Day in a dip, a little dip, not even a second, not even a millisecond, a little dip. And then he will ask him, have you seen anything before, he forgets it. Just imagine that scene, that is vitamin for your patience.

WISE WORDS FROM SHAYKH MUSA HAFIDHAHULLAH

In conclusion, I will leave you with wise words from my father. Words really worthy of being inscribed with golden ink because of their eloquent meanings, not only because of their eloquent meanings, but the timing and place he said them in. At one point in prison, let me give you a background so you understand where they took place. At one point in prison, we were held in solitary. They put separates on me and my own father, meaning he is one wing of the prison and I am in one wing, we cannot communicate or see each other and speak to one another. The cells that we were in, if you were to bring a twin, not a queen or a king size bed, a twin size mattress and try to put it in the cell, it will not fit. That mattress, that twin size mattress, not the queen or king size, that twin size mattress is too big to fit in the cell, that is how small it is. It is a solitary that was built in the twenties and it was not made for long term confinement. The warden passes by every week and stands before your cell. So one time he was in front of my cell, I said why are we in solitary? He said, because you are terrorists recruiting and radicalising inmates. He accuses me of being a terrorist and recruiting and radicalising inmates. I said, well what is your proof? He said the Muslim chaplain wrote a long report about you. The Muslim chaplain, wrote a long report on you.

There is no point in arguing and I never used to talk to them, but this time was one of the very few times I ever talked to them. The Muslim chaplain is the one who wrote the report, that is why our problem in this Ummah is from the Munaafiqeen. And this chaplain is well known in the communities, I personally never knew him prior to going to prison but it turned out months after going into prison and before the solitary, he himself told me his ex-wife and his daughter who was a medical student were among the people who were regular attendees to my classes before going to prison. This was his words to me and then I remembered who he was talking about, they were those who never left my classes. The

conditions of that solitary confinement were so extreme that during the nine months stay we stayed in that particular solitary, they took many in body bags out of there. I told the warden, if you allege I am what you say, what about my father? He said the same, even though my father barely spoke to anyone in prison. I said well, we are on separates, why can I not see him? He said, because you guys radicalise everyone, you are on separates with everyone. I said well if you allege what you allege with me and my father, that is like a disease, if you put us together it is not going to be contagious to anyone else, according to what you say. The idiot thought a moment and then he issues an order after he went, that you can put the father and son together.

And actually that was the best days of my prison stay, in the company of my father. It was approximately maybe three to four, the last three to four months of the nine months that we stayed in that particular solitary prison. And the point is, I seen my father, and even before this situation and until today, he takes matters with a smile. Patient, content, I never see him disgruntled. Allahumma Baarik Lahu, may Allah subhaanahu wa ta'aala grant him a longer life full of deeds. I have the upper bunk in the cell, that cell that is smaller than your twin size mattress, it has an upper and lower bunk. I got the upper bunk and my father lower bunk, and my father would pray, make his Salah. By the way, the size of it, the walking area, is smaller than your prayer carpet. Walking space is smaller than your prayer carpet size and then there is a toilet behind you. Laying in the upper bunk, I would watch my father in Salah, in reciting Qur'an, in smiling. He used to love to read out loud and all the inmates would love to listen to him read Surat al-Kahf every single night. Smiling and advising other inmates who shout to seek advice from him. And at times he would stand at the bars and almost like give a Khutbah and all the inmates, Muslims and non Muslim, because there is bars and they can hear you if your voice is loud, he would give a Khutbah and advise them, to both the Muslims and non Muslims. And in that solitary, many embraced Islam, Alhamdulillah Rabbil-'Alameen.

When my Imaan would get weak, like Ibn al-Qayyim said, he said it about his teacher Ibn Taymiyyah. He said when we feel down, we would go to our Shaykh Ibn Taymiyyah. They feel down, they go to Shaykh Ibn Taymiyyah. He said within moments, his words would reignite our Imaan and that is what I seen of my father. A smile that never leaves his blessed face, may Allah grant him a long life full of deeds. Except in the dark nights, when he would cry and weep for the mercy and forgiveness of Allah in Sujood, in Salah. Freezing in that prison, was below zero, because the freezing weather that was in Michigan, it gets below zero. And they would take the blankets from us, imagine, in a weather that is below zero, in a building that has no functioning heat. It is an asbestos manifest building with no functioning heat. Sometimes days would pass by where they would purposely not give us food, days I say, water would be all that we consume. Ruthless, relentless animals who return from Iraq, they want to exert their revenge on helpless prisoners. Actually, I should not say animals because that is disrespecting animals. To be just, there was some, a few, who disapproved of this. I remember one Mexican guard who just returned from Iraq and

he got his citizenship as a Mexican national in the US, he got it for fighting. There is a stature or a law where those who fight for a number of years with the American army, can get their citizenship. He used to stand in front of the bars in front of our cells and look at my father and literally cry and say, I do not know how they could do this to you. Those are exceptions, the rules are not based on exceptions.

Several days before they separated me and my father to different prisons, I was laying in the upper bunk looking at the glowing smile of my father and radiant face as he walked in place, that is the exercise, he walked in place and he was reading Qur'an. I said, Yaa Abati, did you ever get doubts in your Imaan or your Imaan become weak, ever, in this trial that we are going through? The torture in prison, the family abandoned by the world, the illness that he is going through, the illness of my mother, may Allah raise her rank to Firdaws. Loss of property, loss of nearly everything, every last person you know is nowhere to be found and more and more and more that you can go on, there comes a point where even the Messengers say:

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوْا... ﴿يُوسُفُ: ١١٠﴾

Give up hope.

...حَتَّىٰ يَقُوْلَ الرُّسُوْلُ وَالَّذِيْنَ آمَنُوْا مَعَهُ مَتَىٰ نَصْرُ اللّٰهِ...

The verse we just mentioned. The Messengers and the tight knit which are the close believers with the Messenger, get afflicted with severe poverty and ailments and are shaken to the point the Messenger and those next to him say, when is the victory of Allah going to come? When the Messengers gave up hope.

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوْا... ﴿يُوسُفُ: ١١٠﴾

So Messengers go through this. Ibn al-Qayyim Rahimahullah said when our Imaan used to weaken, we go to our Shaykh Ibn Taymiyyah.

I have you that introduction so you know what circumstances these words were said in and you understand them, because one laying on a thousand dollar mattress or five hundred dollar mattress or a waterbed with his wife next to his side, is not like one sleeping on a bunk bed in a below zero weather, near below zero weather at times, with no heat and no blanket under him or on top of him. Or sometimes it would be the opposite, in summer it would be extremely hot and no fan or nor air conditioning and it is an extremely closed building where you barely can get any air. The face of my father lit up to my question with a serious look and he looked me in the eyes and he said, among the most inspirational things I heard in my lifetime from someone living. He said Habeebi, if this did not happen to us, that

is when I would have doubts. If this did not happen to us, that is when I would doubt the path.

CONCLUSION ON SABR

As a Muslim, as a Daa'iyah, as a Muslim steadfast on the path, the binoculars you look at life through is not like others look at it. They look at life as if they are going to graduate elementary, junior high, high school, finish their grade school. Then they look at life as going to undergrad, getting a masters, maybe a PHD, in the future getting married or during that, possibly having kids, raising kids, and working. And then after all that, retiring, sitting on a rocking chair in some beach front, secluded resort with the old wife by his side, looking at their grandkids, awaiting death. As a Muslim, you live for a cause and materialistic things are not your cause.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ... ﴿الأنعام: ١٦٢﴾

My life is for the sake of Allah. You strive for that cause and you endure the hardships that come along with it. You do not ask for them but you expect them and you handle them. A man of principles and Deen, let alone one who conveys it, is always going to face struggles. The sad thing is you read books and you read biographies of mobsters, killers and maybe Communists and people who follow the weirdest kind of ideologies. For example, John Gardy, a mobster. When you read about their life, they have more patience for the filth that they believe in, more than the people of Laa ilaaha illallah do and the patience that they endure for Laa ilaaha illallah. You are amazed at that.

My father was telling me he heard an interview by the famous reciter Abu Bakr ash-Shaatri. And they asked Abu Bakr ash-Shaatri, the famous reciter, you all know him, why does your tone when you recite Qur'an have some sadness to it? He said when I began to memorise the Qur'an, I was hit with a calamity, and then the calamities used to fall one after the other, from then till today they fall one after another upon me. So that is the life of the believer, you have to endure it with patience and stay steadfast and firm.

Have these kind of matters in your head and on your belief and in your heart, that way when a trial comes, you are strong enough to carry it on. Actually one of the points I wanted to give is, many people who fail the test, many people who we hear of and I could possibly name some names. I was going to name some, because they are open about it. They are open about that they left the path that they were on before, due to a small trial, not even a trial. They seen the world is changing, how the world perceives things changed, so they changed in accordance. How does one like that expect to be patient during trials, if trials hit him, when he himself is doing it for the cause of others? Do you expect Allah to be by your side?

With this we will conclude because there is no more time. Inshaa Allah next week, we are going to start with the Tafseer of Surat al-'Asr because that Tafseer is the proof for these principles. After we are done with Tafseer of Surat al-'Asr, then we are done with the four introductory principles, Alhamdulillah Rabbil-'Aalameen.