

Ihyaad-Deen

An Effort to Revive Deen in Totality



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Our Success and Salvation Lies Only in Following Islam

In the time of Rasulallah ﷺ, during the beginning days of Islam, there were just a few people who embraced Islam. At that time, Rasulallah ﷺ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had to undergo a lot of hardships and difficulties for deen. However, Rasulallah ﷺ was a mountain of steadfastness, and being divinely guided by Allah تَبَارَكَ وَتَعَالَى, he remained firm and continued inviting people towards Islam.

Whenever Rasulallah ﷺ found an opportunity to invite people to Islam, he would seize the opportunity. During the months of haj, people would travel from far and wide, from different parts of the globe, to come to Makkah Mukarramah for haj. Thus, Rasulallah ﷺ considered the occasion of haj to be a golden opportunity to go to the different tribes who were in Mina, Muzdalifah and Arafah and invite them to Islam.

Abdullah bin Waabisah Al-Absi mentions an incident which he heard from his grandfather who was an eyewitness to the incident. His grandfather, at that time, was not a Muslim, but later on, Allah تَبَارَكَ وَتَعَالَى granted him hidayat and he embraced Islam. His grandfather explains how Rasulallah ﷺ invited the people to deen in Mina during the days of haj. He says:

Rasulallah ﷺ rode on a camel, and behind him, seated on the camel, was Hazrat Zaid bin Haarithah رَضِيَ اللَّهُ عَنْهُ, the freed slave of Rasulallah ﷺ. Rasulallah ﷺ went to the different tribes in Mina and invited them to deen, but the people did not pay any attention to him. Whichever tribe he went to, and whichever people he invited – they did not show any interest towards his message. Rasulallah ﷺ was alone with Hazrat Zaid رَضِيَ اللَّهُ عَنْهُ, moving from tent-to-tent and tribe-to-tribe.

This continued until Rasulallah ﷺ came to a certain tribe and began to invite them to Islam. The people of this tribe also did not show any interest to what Rasulallah ﷺ was saying. However, among them was a man by the name of Maysarah bin Masrooq. He began to pay attention and showed some interest in the message of Rasulallah ﷺ. While everyone else was turning away, disinclined and not showing any interest, he paid attention and came close to Rasulallah ﷺ to hear what he had to say. Rasulallah ﷺ thus felt hope that he might perhaps embrace Islam.

The deep love in the heart of Rasulallah ﷺ for every ummati is more than the love of any mother for her child. Rasulallah ﷺ wished to see how every person could be saved from the blazing fire of Jahannum.

Rasulullah ﷺ therefore continued inviting Maysarah to Islam, until Maysarah said to him, “How beautiful are the words that you are imparting and this message that you are giving me!” He turned to his people as well and told them that they should all embrace Islam. However, his people were not interested, and also discouraged him from embracing Islam.

Maysarah said to Rasulallah ﷺ, “Really, I have the desire to accept the message that you are giving, but my people are not interested, and a man is indeed dependent on his clan and tribesmen. If I follow you, then my people will ostracize me and cut off ties with me.” Hearing this, Rasulallah ﷺ left him and moved on.

Deep down in his heart, Maysarah knew that this religion of Islam, which Rasulallah ﷺ was inviting towards, was the true religion. It was just due to these obstacles on his path, of his tribe opposing him, that he did not accept. As the days of haj passed, and the day came for them to return to their hometown, they passed by the land of Fadak. Maysarah said to his people, “There are Jews who reside here, in this land of Fadak. Let us stop, on our way, meet these Jews, and since they have the past scriptures, we will ask them regarding this man who is claiming nubuwwah to find out whether there is any mention of him in their past scriptures.”

His people agreed and they stopped in Fadak. They came to the Jewish rabbi and told him how they had met a man in Mina who invited them to Islam, claiming to be the final prophet of Allah تَبَارَكَ وَتَعَالَى. They asked him whether any mention is made of this person claiming prophethood in their scriptures.

The Jewish rabbi took out their scriptures and began to recite from the Towraah, and in the Towraah, mention was made of the coming of Rasulallah ﷺ – the final Nabi of Allah تَبَارَكَ وَتَعَالَى. The physical description of Rasulallah ﷺ and his message – all was clearly recorded in the Towraah.

It was mentioned in the Towraah that Rasulallah ﷺ will be the unlettered Nabi – unable to read and write. He will be sent to the land of Arabia (i.e. Makkah Mukarramah). He will ride the camel, and will suffice on a few pieces of bread as his food. He will neither be very tall nor very short, but rather of average height. His hair will neither be straight nor curly. He will have a tinge of redness in the white of his eyes.

In other words, the entire description of Rasulallah ﷺ was given which indicated that he will be the one divinely appointed by Allah تَبَارَكَ وَتَعَالَى and sent to the world as the final Nabi.

After giving all the descriptions of Rasulallah ﷺ mentioned in the Towraah, the Jewish rabbi said, “If the person who invited you to Islam fits this description, then you must know that he is the final Nabi.”

Maysarah said, “Yes! All that you mentioned to us exactly fits the description of Rasulallah ﷺ!” The Jewish rabbi said, “If this is the man that you met, then embrace his deen, as it is the true religion. My people, the Jews, will not accept him, as they are too jealous of him on account of the fact that nubuwwah moved from the Banu Ishaq to the Banu Ismaeel. We, the Jews, will not accept him. From the Arabs, every person will either follow him or fight against him, so ensure that you are among those who follow him.”

Maysarah immediately said to his people, “Let us return and go to Rasulullah ﷺ to embrace Islam.” However, his people said, “No, rather, we will meet him next year when we go for haj, and at that time, we will embrace Islam.”

In this way, they delayed embracing Islam. The following year, they did not go for haj, and something or another kept coming up each year due to which they procrastinated. In this way, many years passed, until the time came when Rasulullah ﷺ migrated from Makkah Mukarramah to Madinah Munawwarah. Thereafter, various battles were fought against the Quraish and other tribes. Then, the time came when Rasulullah ﷺ was about to leave the world.

At that time, Rasulullah ﷺ made an announcement to the Sahaabah رَضِيَ اللهُ عَنْهُمْ, informing them that he is going to perform haj, as Allah تَبَارَكَ وَتَعَالَى has made haj fardh on this ummat, for those who have the means. All the Sahaabah رَضِيَ اللهُ عَنْهُمْ gathered and joined Rasulullah ﷺ on this journey. Some Ulama mention that the Sahaabah رَضِيَ اللهُ عَنْهُمْ were 124 000 in number, while others say that they were 130 000 in number.

During this haj, when Rasulullah ﷺ was in Mina, this very same person - Maysarah - came to Rasulullah ﷺ in order to embrace Islam. Rasulullah ﷺ recognized that he was the same person who Rasulullah ﷺ had met in the beginning of Islam in Mina.

Maysarah said, “O Rasul of Allah! From the day you stopped your conveyance by us and spoke to us, I continued to wish that I could come to you, accept Islam and follow you. However, something always came up, and in this manner, time continued to pass. Hence, as you can see, my embracing Islam has been delayed until now. As for my other clansmen whom you had addressed in Mina, they have all passed away. Tell me, O Nabi of Allah ﷺ, where is their abode, in Jannah or Jahannum?”

Rasulullah ﷺ replied, “Any person who does not embrace Islam and accept Muhammed ﷺ as the final messenger of Allah, and he passes away in this condition, he will pass away as a disbeliever, upon kufr and shirk. His abode will be the blazing fire of Jahannum, to dwell there forever and ever.” Maysarah exclaimed, “All praise is due to Allah who blessed me with Islam and saved me from the fire of Jahannum.” (*Bidaayah wan Nihaayah* 4/360-362)

Islam is the Only Path to Jannah

The criteria by Allah تَبَارَكَ وَتَعَالَى, for acceptance and success, is only imaan and Islam. If a person has this imaan and Islam and comes before Allah تَبَارَكَ وَتَعَالَى, he will come with the ticket for Jannah, and his abode will be Jannah.

If a person comes on the Day of Qiyaamah, and he does not have imaan and Islam, then even if he has done everything good in the sight of people in this dunya, and was at the forefront of humanitarian works, and distributing hampers and aid, but he did not accept Allah تَبَارَكَ وَتَعَالَى as his Creator and Rasulullah ﷺ as his Nabi, and did not bring imaan, then he will dwell in hell forever and ever.

In the blessed Hadith, Rasulullah ﷺ said, “I take an oath by that Being in whose hand lies the life of Muhammed ﷺ! There is no person from this ummah who hears of me, whether a Jew or a Christian, and

thereafter he dies without bringing imaan in that Deen which I have been sent with, except that he will be from the people of the fire of Jahannum.” (Saheeh Muslim #153)

We should understand how important this deen of Islam is. In the Qur’aan Majeed, Allah تَبَارَكَ وَتَعَالَى says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾

Whoever seeks (a religion) besides Islam as his deen, then it will never be accepted from him, and in the Hereafter, he will be from the losers. (Surah Aal-e-Imraan v. 85)

The Sad Outcome of Abu Taalib

When Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began the mission of Islam, and people began to accept Islam, then at that time, Abu Taalib, the beloved uncle of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, supported Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ all the way. Throughout the life of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he stood as a pillar of support, and on account of Abu Taalib, the kuffaar could not lay their hands on Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They could not oppress Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ like how they were oppressing the other Sahaabah رَضِيَ اللهُ عَنْهُمْ, Abu Taalib was that medium Allah تَبَارَكَ وَتَعَالَى used to make the kuffaar refrain from harming Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as out of respect for Abu Taalib, they would not harm Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

At every juncture, Abu Taalib was there for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The father of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away before he was born. Then his mother passed away when he was six years old. He then entered into the care of his grandfather, Abdul Muttalib. When Abdul Muttalib left the world, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was eight years old. He then came into the custody of his uncle, Abu Taalib.

Abu Taalib cared for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ like his own child and loved him dearly. Yet, when Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came with the deen of Islam, other people accepted it, but Abu Taalib did not accept it. He supported and assisted the Nabi of Allah تَبَارَكَ وَتَعَالَى and the deen of Islam, but he did not accept Islam.

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ always desired for his uncle to embrace Islam, as Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ knew that the one who embraces Islam, he will be safeguarded and protected eternally from the fire of Jahannum. However, if one does not embrace Islam, then he will dwell in hell forever and will never enter Jannah.

In the 10th year after nubuwwah, about 3 years prior to the hijrah to Madinah Munawwarah, the respected wife of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Hazrat Khadijah رَضِيَ اللهُ عَنْهَا, passed away. She was a pillar of support for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Then, the uncle of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abu Taalib, also passed away. They passed away about just three days apart. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was greatly grieved and saddened over this. That year was called “عام الحزن” the Year of Grief. It was a time of great difficulty, as the boycott had just taken place as well.

When Abu Taalib was in the throes of death, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was worried and concerned that his uncle must leave this world with imaan. It is mentioned in the narration of Hazrat Sa’eed bin Musayyib رَضِيَ اللهُ عَنْهُ:

لما حضرت أبا طالب الوفاة جاءه رسول الله صلى الله عليه وسلم، فوجد عنده أبا جهل بن هشام وعبد الله بن أمية بن المغيرة

When Abu Taalib was on his deathbed, Rasulallah ﷺ came to him (to invite him to Islam). When Rasulallah ﷺ reached there, he found that Abu Jahl and Abdullah bin Abi Umayyah bin Mugheera (who was another leader of the kaafirs) present there at his side.

Nabi ﷺ could not go close to his uncle as these two kaafirs were there. Rasulallah ﷺ said to him:

يا عم قل لا إله إلا الله، كلمة أحاج لك بها عند الله

O my uncle! Say the kalimah “Laa ilaaha illallah”! Then if you pass away, I will discuss your matter with Allah تَبَارَكَ وَتَعَالَى (and I will intercede on your behalf)!

At that time, Abu Jahl and Abdullah bin Abi Umayyah both said:

يا أبا طالب أترغب عن ملة عبد المطلب

O Abu Taalib! Are you turning away from the religion of your father, Abdul Muttalib (i.e. do not accept the religion of Muhammed)!

Abu Taalib really loved Rasulallah ﷺ, but this was now the critical moment. In some narrations, it is mentioned that he told Rasulallah ﷺ:

لولا أن تعيرني بما قريش يقولون ما حملته عليه إلا جزع الموت لأقررت بما عينك

O Muhammed! If it wasn't for the embarrassment I would have to undergo, that the Quraish will say that out of fear of death, he embraced Islam, I would have pleased you (by embracing Islam).

Rasulallah ﷺ continued to tell him to recite the kalimah, and Abu Jahl and Abdullah bin Abi Umayyah continued to tell him to stay on the religion of Abdul Muttalib, until he said:

على ملة عبد المطلب

I die on the religion of Abdul Muttalib

In this way, he departed from this world. Rasulallah ﷺ was very grieved and heartbroken at that time. He mentioned:

والله لأستغفرن لك ما لم أنه عنك

By Allah! I will continue to beg Allah for forgiveness on your behalf (O Abu Taalib,) so long as I am not prevented (i.e. as long as Allah تَبَارَكَ وَتَعَالَى does not prohibit me).

Allah تَبَارَكَ وَتَعَالَى then sent down the verses of the Qur'aan Majeed:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلِيَا قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

It is not (permissible) for the Nabi and the believers to seek forgiveness for the mushrikeen (polytheists), even if they are family relatives, after it became clear to them that they are the people of hell. (Surah Taubah v. 113)

In other words, it is not permissible for the Nabi and the believers to ask forgiveness on behalf of those who have left this world on kufr and shirk. If they did not embrace Islam, you cannot beg forgiveness for them. They will dwell in hell forever.

On that occasion as well, this verse came down:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

(O Muhammed ﷺ!) You cannot give guidance to whomsoever you wish, but Allah gives guidance to whomsoever He wills, and He knows best those who are on the right path. (Surah Qasas v. 56)

Here, we are speaking about the beloved uncle of Rasulallah ﷺ, Abu Taalib, who stood as a pillar of support for Rasulallah ﷺ, and assisted the Muslims and Islam, but he did not embrace Islam. Allah تَبَارَكَ وَتَعَالَى sent Qur'aan Majeed down regarding him and all those who die on kufr that they will dwell in hell forever. (Ibnu Katheer 3/394)

Hazrat Abbaas رَضِيَ اللَّهُ عَنْهُ was the uncle of Rasulallah ﷺ and the brother of Abu Taalib. Allah تَبَارَكَ وَتَعَالَى blessed him with imaan and Islam. One day, he said to Rasulallah ﷺ, “Your uncle, Abu Taalib, did a lot for you. He stood for you and supported you (though he did not embrace Islam). Will he benefit from you in any way in the Hereafter?”

Rasulallah ﷺ replied, “Yes, Allah تَبَارَكَ وَتَعَالَى will give him the lightest form of punishment in Jahannum because of me. His azaab will be that he will be made to wear shoes of fire. The fire will go through his body until his brains and his entire head will boil.” (Saheeh Muslim #209, 212)

Supporting the Shiahs of Iran

Today, people discuss world events and what's happening. On one side is Israel, and on the other side is Iran. People say that Iran did good for the Muslims and assisted the Muslims. Understand well that by Allah تَبَارَكَ وَتَعَالَى, the criteria of judgement is imaan and Islam.

Just as we see the Jews and people of Israel causing so much of harm to Islam and the Muslims, then these people – the Shiahs – are no different. If one has to open the books of history, then one will find that throughout the annals of history, it was the Shiahs, in every era, who caused colossal harm to Islam and the Muslims.

The war in Syria just came to an end – the Shias were responsible for massacring 580 000 Muslims. In the 6th century of Islam, they caused a genocide in the land of Baghdad, causing great amount of bloodshed and killing many Muslims and Ulama. It is reported that they killed more than one and half million people in Baghdad (Tareekh Dawat-wa-Azeemat). Rasulallah ﷺ had prophesized this in his Mubaarak Hadith, as reported in the Hadith of Abu Dawood Shareef.

If both (Iran and Israel) are the enemies of the Muslims, you will not say, “I am on this side or that side.” If there are two dogs which bite you all the time, and now the two dogs fight, and one kills the other, you will say, “At least now there's only one dog left.” You will be happy, and you will not say, “I am on this side.”

A Glimpse at Some of the Kufr Beliefs of the Shiah

The Qaadiyanis believe that Ghulaam Ahmed Qaadiyani came as a Rasul after Rasulullah ﷺ, and through this belief, they are kaafirs, as they reject the clear verse of the Qur'aan Majeed. Allah تَبَارَكَ وَتَعَالَى says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ^ط

Muhammed is not a father of any of your men, but he is a messenger of Allah and the last of the prophets. (Surah Ahzaab v. 40)

In this verse, Allah تَبَارَكَ وَتَعَالَى clearly mentions that Muhammed ﷺ is the seal of prophethood. Therefore, through the Qaadiyanis believing that Ghulaam Ahmed Qaadiyani came as a Nabi after Rasulullah ﷺ, they have rejected this verse of the Qur'aan Majeed, and hence they are ruled as kaafirs.

All our Ulama say that these Qaadiyanis are kaafirs as they go against the Qur'aan Majeed. Your belief structure must conform to the belief structure of Muhammed ﷺ, the Qur'aan and the Sunnah in order for you to be a believer. Hence, the Qaadiyanis are out of the fold of Islam.

Now, if you look at the Shiahs, then they believe that after Rasulullah ﷺ, there is something called the twelve Imaams. They say that these twelve Imaams hold such a high position in the sight of Allah تَبَارَكَ وَتَعَالَى that no angel and no prophet and Nabi can come close to their rank. (*Al-Hukoomatul Islaamiyah* by Khomeini) In other words, these Imaams are even greater than the Ambiyaa عَلَيْهِمُ السَّلَام. Through this belief, they are opposing the Qur'aan Majeed and the Mubaarak Ahaadith, and thus, they are out of the fold of Islam.

Then they have a practise called mut'ah. Mut'ah is zina and prostitution, but it is something holy according to them. You can marry a woman for a few hours or a few days. They say that if you do it once, you reach the rank of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ. If you do it the second time, you reach the rank of Hazrat Hasan رَضِيَ اللَّهُ عَنْهُ. If you do it the third time, you reach the rank of Hazrat Ali رَضِيَ اللَّهُ عَنْهُ. The Qur'aan Majeed clearly states that zina is haraam and says "Do not go close to it", but the Shiahs say that it is holy and part of their religion. (*Burhaanul Mut'ah*)

Then they have a practise called holy hypocrisy also known as taqiyyah. They believe that to deceive, cheat and harm a Sunni is rewarding and part of their faith. (*Usoolul Kaafi*)

Then they say that all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ became kaafir after Rasulullah ﷺ passed away, besides a few. But, in the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى declares His divine pleasure for the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Allah تَبَارَكَ وَتَعَالَى says:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is pleased with them (the Sahaabah), and they are pleased with Him. (Surah Taubah v. 100)

In this ayat, Allah is declaring His eternal happiness for the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

We should remember that if two dogs are fighting, we will say, "Let them fight! I'm not on the side of any dog, as these dogs are harming us. We will be happy if one dog dies, as at least our problems will become less." We turn to

Allah تَبَارَكَ وَتَعَالَى at the time of any hardship and difficulty as Allah تَبَارَكَ وَتَعَالَى is in control, and if the Muslims become obedient to Allah تَبَارَكَ وَتَعَالَى, Allah تَبَارَكَ وَتَعَالَى will rain down His divine assistance upon Islam and the Muslims.

Allah تَبَارَكَ وَتَعَالَى is there for us at all times. We do not need these people and these superpowers. Imagine if Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was here and we say, "We are with Iran! We are with the Shiah! The Shiahs are our brothers and they are Muslims!" How would the Nabi of Allah تَبَارَكَ وَتَعَالَى take it? We must understand the limits.

Also, there is always a hidden agenda of the kuffaar which we do not know. Time will unravel the secrets and then we will come to know the reality of the true situation. We did not come to this world for political gains and purposes – we came to please Allah تَبَارَكَ وَتَعَالَى and prepare our Akhirah. We should ask ourselves - are we doing what Allah تَبَارَكَ وَتَعَالَى wants us to do, or are we not doing that?

Allah's help is with deen. If we leave deen, Allah تَبَارَكَ وَتَعَالَى will withhold His help. If we want the divine help of Allah تَبَارَكَ وَتَعَالَى to come down to the Muslims, like how it came down in the time of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then we must become like the Sahaabah رَضِيَ اللهُ عَنْهُمْ of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, leading our lives in obedience.

But how much of deen do we really have in our lives and our homes? If Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had to come and enter our homes, and Dajjaal had to come and enter, then we should ask ourselves - who would feel more comfortable, with the TV, music, movies and haraam in our homes?

Remember - Imaan and Islam are the criteria for success and salvation. We follow Islam and Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and we have nothing to do with kufr and the people of kufr.