

# From Trials to Triumph: The Prophetic Keys to Victory

by Abu Abdullah al Hanbali

It is no secret that generations after Prophethood have not witnessed but a moral regression as the passage of time has brought much division, corruption, and erosion of principles. In the face of these trials and tribulations, we often seek comfort in reminiscing over the splendour and nostalgia of a glorious past. From Ali ibn Abi Talib (may Allah ﷺ be pleased with him) yearning for the unity of the ummah that preceded under Abu Bakr and Umar (may Allah ﷺ be pleased with both of them), to Imam Ahmed ibn Hanbal (d. 241 AH) enduring lashes for shielding our creed from corruption, to Imam Al-Qurtubi (d. 671 AH) witnessing the downfall of the Spanish Muslim forts before him – trials and tribulations remain an inseparable part of a believer's journey. Allah ﷻ says:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

Surah Al Mulk 67:2 – “who created death and life to test you [as to] which of you is best in actions - and He is the Exalted in Might, the Forgiving”

If life itself is inherently a collection of tests designed to shape the believers' reality that is hidden beneath the outer surface, it becomes essential to extract wisdom from divine guidance as a methodology to tackle them. This post will present five major lessons from Hadith 28 of Imam Al-Nawawi's (d. 676 AH) prolific '40 Hadith' collection to arm the believers with resilience and grit amidst a manifest dystopia of modernity. That enlightened narration is as follows:

عَنْ أَبِي نَجِيحٍ الْعَرَبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَُا مَوْعِظَةٌ مُودِعَ فَأَوْصِنَا، قَالَ: "أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعْشُ مِنْكُمْ فُسَيْرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ، عَصُوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ"

On the authority of Abu Najeeh al-'Irbaad ibn Saariyah (may Allah ﷺ be pleased with him) who said: The Messenger of Allah ﷺ gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, “O Messenger of Allah! It is as though this is a farewell sermon, so counsel us.” He ﷺ said, “**I counsel you to have *taqwa* (fear) of Allah, and to listen and obey [your leader], even if a slave were to become your ‘*ameer*. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the *Khulafa Al-Rashideen* (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [with your molar teeth]. Beware of newly invented matters [in the religion], for verily every *bi'dah* (innovation) is misguidance.**”

[Narrated by Abu Dawud 4607 and Al-Tirmidhi 266 (Grade: *Hasan sahih*)]

## Prophetic Advice 1: Piety through Purification of the Self, Mind, and Heart

The first portion of this hadith highlights the very response of the narrator to the admonition given to him by the one whom Allah has made a guiding and shining light for humanity. This admonition

filled their eyes with tears and their hearts with the fear and consciousness of Allah ﷻ. However, just as the light of a lamp shines clear through a vessel that is cleansed of impurities, the light of Islam shines inside the chest of a human being after it has been cleansed of the impurities that corrupted its once-untainted supposition (فطرة). As such, with the heavy weight of the Qur'an that would be revealed upon the Messenger ﷺ and taught to the companions, the Muslims were ordered very early on to engage in deep contemplative acts of worships (i.e. *tahajjud* or night prayer) to inscribe the admonition of Allah ﷻ for lengthy periods of time. Allah ﷻ says in one of the earliest revelations:

يَا أَيُّهَا الْمَرْمِلُ (١) فَمِ اللَّيْلِ إِلَّا قَلِيلًا (٢) نَصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (٤) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (٥) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا (٦)

**Surah Muzammil 73: 1-6 - Arise [to pray] the night, except for a little - Half of it - or subtract from it a little - Or add to it, and recite the Qur'an with measured recitation. Indeed, We will cast upon you a heavy word. Verily, the rising by night (for prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah).**

Additionally, the Prophet ﷺ established a school in the home of Al-Arqam ibn Abi Al-Arqam (may Allah ﷻ be pleased with him) for years to personally educate and mentor these new Muslims to cleanse their ideological stains and clothe them in the beautiful musk of guidance. It was this process of purification from the earliest of adherents like the companion, Al-Irbaad ibn Saariyah (may Allah ﷻ be pleased with him), who would then sport a heart that expanded from the advent of divine and Prophetic wisdom, just as the Prophet's own heart was enlightened. Allah ﷻ says:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

**Surah Al Sharh - 94:1 - Did We not expand for you [O Muhammad] your chest?**

As one of the defining qualities of tribulations is the commotion and confusion caused by deviation from a grounded path, placing lanterns of knowledge (علم) that guide us back to the main highway of life can make the difference between success and failure. We can witness first-hand how many ideologies, foreign concepts, and strangeness in the structure of our lives has impacted the intellectual and spiritual condition of Muslims around the world. Much of the population of the youth is indoctrinated by the Western public education system that was designed carefully to push liberal and secular agendas to the detriment of piety and faith in an unseen God. The Prophet ﷺ took great care in what his companions were exposed to in order to maintain their focus and attentiveness towards the divine mission. Al-Darimi (d. 255 AH) brought the narration of Jabir ibn Abdullah (may Allah ﷻ be pleased with him) in his Sunan to this effect:

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنُسْخَةٍ مِنَ التَّوْرَةِ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ نُسْخَةٌ مِنَ التَّوْرَةِ، فَسَكَتَ، فَجَعَلَ يَقْرَأُ وَوَجْهَ رَسُولِ اللَّهِ يَتَغَيَّرُ، فَقَالَ أَبُو بَكْرٍ رَحِمَهُ اللَّهُ عَلَيْهِ: تَكَلَّمَكَ التَّوَالِ، مَا تَرَى مَا بَوَّجَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَظَنَرَ عُمَرُ إِلَى وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ، وَمِنْ غَضَبِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ بَدَأَ لَكُمْ مُوسَى فَاتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي، لَضَلَلْتُمْ عَنْ سَوَاءِ السَّبِيلِ، وَلَوْ كَانَ حَيًّا وَأَدْرَكَ نُبُوتِي لَا تَتَّبَعْنِي".

”

**`Umar Ibn al-Khattab brought a copy of the Torah to the Prophet ﷺ and said: "O Apostle of God, this is a copy of the Torah." But [the Prophet] kept silent. Then `Umar started reading**

and the face of the Prophet kept changing. So, Abu Bakr interrupted him violently: "Don't you see the face of the Prophet?" `Umar looked at the Prophet's face and said "May God preserve me from His anger and from the anger of his Apostle, peace be upon him, we accepted God as Lord and Islam as religion and Muhammad as prophet." Then the Prophet ﷺ said: "By the One Who owns Muhammad's soul, if Moses ﷺ appeared to you and you followed him and left me, you would go astray from the right path and if he were alive and reached [the time of] my prophethood he would have followed me. " [Sunan Al-Darimi 449]

A similar attitude was found among the scholars of the *tabi'een*, such as Abdullah ibn Tawuus (d. 132 AH - may Allah ﷻ have mercy on him) who plugged his ears when one of the *Mu'tazilah* came and began preaching. He commanded his son at the gathering: "O my son, put your fingers into your ears tightly so you do not hear any of his speech<sup>i</sup>. Ibn Tawuus's justification was to protect his progeny from even listening to ideas that are foreign to the purity of monotheism upon the Prophetic path, in fear that the seedling will grow into a dark tree.

The lesson we can derive from this is to engage in a thorough process of purification through emphasis of critical and analytical reading of Islamic knowledge attained from teachers who are capable of connecting with such a confused generation. Such teachers must be adequately equipped with tools to dissect and refute the onslaught of 'isms'; secularism, humanism, atheism, feminism, and other subjectivities from the lens of the Qur'an as taught by the Prophet ﷺ to his companions. As such, Allah ﷻ says in emphasis of the obligation of seeking a deep and reflective connection with the Qur'an:

أَفَلَا يَتَذَكَّرُونَ الْفُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

**Surah Muhammad 47:24 - Then do they not ponder upon the Qur'an, or are there locks upon [their] hearts?**

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

**Surah Muhammad 47:19 - So know [i.e. come to the certain knowledge of], that there is no deity except Allah.**

In order to unlock the very chains on the heart that instigates sinful desires (هوى) and catalyzes corruption, Muslims need to seek active mentorship from the pious and knowledgeable as a cure to the generational trauma that has plagued us.

### **Prophetic Advice 2: Whole-Heartedly Accept Monotheism**

A comprehensive purification process must be accompanied with an earnest acceptance and implementation of monotheism from a practical standpoint in society. It is simply not enough for ideas and hearts to be rectified; but rather the limbs need to echo the frequency of what lies within the chest. Allah ﷻ highlighted this beautifully:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

**Surah al Baqarah 2:208 - O you who have believed, enter into Islam completely and don't follow the footsteps of Satan. Indeed, he is to you a clear enemy.**

Allah ﷻ is clearly juxtaposing between *two* clear paths, with no third. Either we adopt a lifestyle that emanates from divine guidance or fall into the clutches of our sworn enemy [*Iblis*] who has taken an oath to divide us, deviate us, and destroy our life of this world and the next. Much of the trial and tribulation that plague a society is because the veil of justice has been removed and replaced with man-made partialities that fuel hedonism and unrestricted self-interest. As the famous objectivist philosopher, Ayn Rand (1905-1982), summarizes: “*My philosophy, in essence, is the concept of man as a heroic being, with his own happiness as the moral purpose of his life, with productive achievement as his noblest activity, and reason as his only absolute.*”<sup>iii</sup> Such philosophies are the clear antithesis of the sheer justice, sacrifice, and generosity that Islam demands for a monotheistic society, so that humans can co-dependently thrive. When combined with a strong sense of awe and fear of Allah ﷻ, and the approaching accountability on the Day of Judgement, mankind is forced to look beyond its own individuality and sacrifice for causes beyond their own circle. Therefore, Muslims are commanded as such:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

**Surah al Nisa 4:59 – “O believers! Obey Allah and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is the best [way] and best in result.”**

The proliferation of secularism has sought to taint this divine obligation because it forces separation of religion and state, to the effect of ritualizing the former. One can adhere to any faith with no regard to its objective accuracy while the actual affairs of humanity within political, economic, and social spheres are relegated to the inner confines of human intellect. Such a preposterous notion has led to countless imperialist wars, blatant disregard for due process of justice by world leaders, destruction of the middle class, and undue exploitation of the resource-rich elites. The contrasting implementation of Islam as a system of laws and governance within society results in rectification of human interaction and a promised success from Allah ﷻ. Is it a surprise that a society where the leader is willing to apply objective justice upon his own self and family, as he would apply that justice towards any other transgressor, is a society that yields safety and peace? The Prophet ﷺ admonished his companions to this effect:

**"The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand." [Bukhari & Muslim]<sup>iii</sup>**

Imam Al-Tabarani (d. 360 AH) and Imam Al-Bayhaqi (d. 458 AH) also brought the following narration on the authority of Abdullah ibn Abbas (may Allah ﷻ be pleased with him) in the context of upholding justice:

**“A day under a just leader is better than sixty years of worship, while the *hadd* (proscribed punishment) established on the earth according to its right is better than forty days of rain.”<sup>iv</sup>**  
**Prophetic Advice 3: Uniting as a Single Nation**

A pivotal component in addressing tribulations and framing a narrative of strength, is to establish a State and a model of leadership that is firmly united upon the Prophetic methodology. Umar (may Allah ﷺ be pleased with him) emphasized in his statement that “there is no Islam without the community (جماعة), and there is no community without a leader, and there is no leader without obedience [to him].”<sup>v</sup> Allah says in a pivotal verse in this context in Surah ale ‘Imran:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

**Surah Ale Imran 3:103 - And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.**

In the above verse, Allah described the state of the pre-Islamic Arabs being saved from the edge of the pit of fire due to them accepting Islam and uniting as one brotherhood because their prior condition was one of discord. The tribes in Arabia such as *Al-Aws* and *Al-Khazraj* were constantly at war with their own tribesmen over frivolous territorial and familial disputes that spanned generations and resulted in murders, theft, corruption in leadership, etc.<sup>vi</sup> Unity is akin to a bunch of feeble threads combed together to form a strong and tight rope that withstands great pressures. The opposite extreme is the lack of a community that is united upon a single governing system or policy, where each and every single sub-set gathers only what corroborates with their selfish interest. The devastating effect of such discord is highlighted by Allah ﷺ in the Surah al An’aam:

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِّنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ ۚ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

**Surah al An’aam 6:65 - Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We explain the signs such that they might understand.**

In an authentic narration on the authority of Jabir (may Allah ﷺ be pleased with him), the Prophet ﷺ commented on this verse and clarified that the first two afflictions (earthquakes, hail, etc.) are lighter forms compared to the divisive and violent outcomes that unfold from intensifying disunity<sup>vii</sup>. Hence, Allah ﷺ emphasizes the concept of mutual and willing obedience to Him, His Messenger, and the people who are appointed in positions of authority to manage public affairs (refer to Surah Al-Nisa 4:59).

The importance of leadership within an Islamic context cannot be understated in maintaining structure, preventing anarchy, and resolving disputes fairly and equitably. Hence, the Prophet ﷺ mentioned on the authority of Abu Hurayra (may Allah ﷺ be pleased with him)<sup>viii</sup>:

إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَتَّقِي بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرُ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ

**A leader (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of God, the Exalted and Glorious, and**

**dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it rebounds on him.” [Sahih Muslim]**

When we observe the current state of affairs, the Muslims are seen as a diaspora and spread across over 57 nations with further migration across non-Muslim countries. Each nation has its own socio-political and economic policies, separate militaries protecting nationalist boundaries, and unique interests with no single unified leader of the ‘believers’. This form of division is unacceptable as per divine revelations of the Qur’an and the Prophetic Sunnah that was understood by his companions. As such, they mobilized to adopt a leader among themselves within a day following the death of the Prophet ﷺ, before his blessed body was even buried under the ground. While the family of the Prophet ﷺ was busy with the funeral rites, the *Muhajireen* and the *Ansaar* were deliberating at Courtyard of Banu Sa’idah (سَقِيفَةُ بَنِي سَاعِدَةَ) to choose the successor to lead them<sup>ix</sup>. Such was the urgency in establishing a unified leadership which will be obeyed, as long as that leader rules by the divine law (*Shari’ah*). On this note, ibn Rajab Al-Hanbali (d. 795 AH - may Allah ﷻ have mercy on him) draws upon an authentic narration of Umm Al-Husain Al-Ahmasiyyah<sup>x</sup>:

يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَإِنْ أَمَرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدِّعٌ فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا أَقَامَ لَكُمْ كِتَابَ اللَّهِ

**I heard the Messenger of Allah (ﷺ) delivering Khutbah during the farewell Hajj, and he was wearing a ‘Burd’ which he had wrapped from under his armpit.” She said: “I was looking at the muscle of his upper arm quivering and I heard him saying: O you people! Have ‘*Taqwa*’ (consciousness) of Allah. If a mutilated Ethiopian slave is put in command over you, then listen to him and obey him, as long as he upholds the Book of Allah among you.” [Al Tirmidhi]<sup>xi</sup>**

In contrast, the present state of the *Ummah* contradicts this obligatory command in two forms. First, we are deprived of a centralized appointed leader ruling upon the Book of Allah ﷻ and the Prophetic *Sunnah*. Second, we are forced to be subservient to the secularized leadership models. Therefore, an integral part of the solution becomes to mobilize the available resources of the Muslims (money, intelligence, scholarship, militaries, etc.) and actively enjoin towards the good of unity and forbid the evil of discord, or else we weaken further.

#### **Prophetic Advice 4: Continued Adherence to the Sunnah of the Prophet ﷺ and the Guided Caliphs**

Allah ﷻ has made the Prophet ﷺ as an ideal example for the rest of humanity to follow<sup>xii</sup>. Adherence to his path and the path of the rightly-guided caliphs in the context of navigating trials is that of unrelenting loyalty to our principles, even in the face of overwhelming odds in favour of the enemy. In this regard, the famous historian, ibn Sa’ad (d. 230 AH), mentions an overlooked example in his book, *Al-Tabaqaat al-Kubra*. When the Prophet ﷺ was facing brutal persecution in Makkah, he was approached for protection by his own sworn-enemy and uncle, Abu Lahab, in an epiphany of tribalism. For a period of time, the head of Islam was being protected via tribal motivations from his own enemy. However, despite the persecution faced, the Prophet ﷺ adhered to the principles of Islam when he answered Abu Lahab’s inquiry regarding the final destination of his late brother and the Prophet’s uncle, Abu Talib, who died as a disbeliever (i.e. whether he is in paradise or hellfire). The response to Abu Lahab’s question was a stern and direct answer: **“Yes, he is with his people [in the fire]. And anyone who died upon what he [Abu Talib] died upon, he will also enter the fire”**

xiii. Thereafter, Abu Lahab continued in his staunch enmity towards the Prophet ﷺ and the Muslims. Notice, that the Prophet ﷺ didn't waver in his principles to please his opposers, despite the relatively weak state of the Muslims in the Meccan era. He engraved the condition for success in the hearts of his companions; *to stand firm upon faith and obedience to Allah ﷻ and let the victory hail from the heavens above.*

Similarly, upon the uprising of the apostates at the time of Abu Bakr's caliphate (may Allah ﷻ be pleased with him), the Muslim armies were mobilized to counter their opposition. When the initial disagreement was raised by the senior companions, Abu Bakr (may Allah ﷻ be pleased with him) said his golden words, as recorded by many historians like Imam Al-Tabari (d. 310 AH) - **"is this *deen* going to be any less while I am alive? By Allah, if they withhold from me a rope that they used to give to Allah's Messenger, I will fight them for withholding it"**. The lesson here is to maintain objectivity in standards despite the world trying to crush our morale, propagandizing the truth, and distancing us from our divinely-ordained purpose. On this note, Allah ﷻ records the advice of his Messenger, Musa ﷺ, when his nation clashed with Fir'awn and his chiefs.

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

**Surah Al-A'raf 7:128 – Moses said to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."**

At times, the intensity of our trials, whether individual or collective, obscure the light at the end of the tunnel that Allah ﷻ promised the believers. Hence, we remind ourselves through the above examples, the common result bestowed in the form of victory and help of Allah ﷻ in exchange for steadfastness.

- 1) The Prophet Muhammad ﷺ was able to gain support of the *Al-Ansaar* in Madinah who gave their unwavering support for Allah's cause leading to conquering Makkah and then, Arabia.
- 2) Within just 2 year and 3 months, Abu Bakr (may Allah ﷻ be pleased with him) was able to regain all the territory from the apostates and the deniers of the *Zakat*, and expand into Persian, Roman, and the Nile Delta territories.
- 3) Musa ﷺ was able to free his nation, *Bani Isra'il*, from the clutches of the Pharaoh, and head towards their promised land (Palestine and its surrounding areas).

### **Prophetic Advice 5: Seek the Help of Allah ﷻ**

The last and the most foundational advice that ties to the first Prophetic advice of piety (through purification of the self, mind, and heart), is to raise our hands and orient our hearts towards seeking the help of Allah ﷻ, knowing that He is the owner of all causes. To emphasize this, Allah ﷻ says:

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

**Surah Ale Imran 3:160 - If Allah helps you none shall prevail over you; if He forsakes you then who can help you? It is in Allah that the believers should put their trust.**

To achieve our desired end, we need to internalize His absolute power and unquestioned will over this universe, along with the fulfillment of His timeless conditions laid out for humanity's success. Never has this advice been more relevant in our history than in the present state of countless trials faced by the Muslims across the world. However, as Imam Malik ibn Anas (d. 179 AH) summarized: **"Nothing will rectify the last part of this *Ummah* except that which rectified its first part (i.e. the Book of Allah and the Sunnah of the Messenger of Allah ﷺ)"** <sup>xiv</sup>.

*May Allah ﷻ allow us and our Ummah to flourish from our trials and rise once again to become the successors of His earth and the inhabitants of His paradise. Ameen!*



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دار طيبة (٤١٨هـ) أبو القاسم هبة الله بن الحسن بن منصور الطبري الرازي اللالكائي (١٥٢/١) شرح أصول اعتقاد أهل السنة والجماعة<sup>i</sup>

<sup>ii</sup> Ayn Rand. *Atlas Shrugged* (p. 1070). Published by New American Library (1957)

<sup>iii</sup> Sunnah.com. *Sahih Al-Bukhari 4304, Sahih Muslim 1688* – Narrated by A'isha (may Allah ﷺ be pleased with her)

<sup>iv</sup> Al-Bayhaqi. *Al-Sunan al-Kubrá 16139* – Grade: Hasan according to Imam Al-Mundhiri in Al-Targhib wa Al-Tarhib 3/184

<sup>v</sup> Al-Darimi. *Sunan Al-Darimi 257*. Publisher: دار المغني للنشر والتوزيع. Note: although this hadith is weak (see below for reason), its meaning is corroborated with established evidence. See excerpt below:

{تعليق المحقق - حسين سليم أسد الداراني} في إسناده علتان: الأولى جهالة صفوان بن رستم والثانية الانقطاع. وعبد الرحمن بن ميسرة لم يدرك  
تميما الداري

<sup>vi</sup> Abul 'Ala Al-Mawdudi. *Tafheem al Qur'an (1/263)*. Publisher: Islamic Publication (PVT) Ltd.

<sup>vii</sup> Sunnah.com. *Sahih al-Bukhari 7313*. Narrated by Jabir bin 'Abdullah (may Allah ﷺ be pleased with him).

<sup>viii</sup> Sunnah.com. *Sahih Muslim 1841*. Narrated on the authority of Abu Hurayra (may Allah ﷺ be pleased with him).

<sup>ix</sup> Sunnah.com. *Sahih Al-Bukhari 3667/3668*. Narrated by A'isha (may Allah ﷺ be pleased with her).

<sup>x</sup> Ibn Rajab al Hanbali (d. 798 AH). *Jaami' al Uloom wal Hikam (p. 452)*. Turath Publishing.

<sup>xi</sup> Sunnah.com. *Jami' Al-Tirmidhi 1706*. Narrated by Umm Al-Husain Al-Ahmasyiyah (may Allah ﷺ be pleased with her). Grade: Hasan Sahih according to Imam Al-Tirmidhi.

<sup>xii</sup> Al-Ahzab 33:21 - There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

<sup>xiii</sup> دار الكتب العلمية – بيروت (٢٣٠هـ) ابن سعد (١٦٥/١) الطبقات الكبرى

<sup>xiv</sup> Ibn Abd'al Hadi Al-Hanbali (d. 744 AH). *Tanqih at-Tahqiq Fi Ahadith at-Ta'liq (2/423)*