

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلْدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful  
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

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## Obedience to Allah Almighty and His Messenger – may Allah send peace and blessings upon him

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Allah Almighty states the following in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ<sup>ع</sup>

وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

'O believers! respond to the calling of Allah and Messenger, when the Messenger calls you for a thing that will give you life; and know that Allah's command comes between man and his heart's desire and that you are to be raised towards Him.

(Al-Anfal 8, Verse 24)

Allah Almighty declared in this verse our duty as a Muslim, that in any given scenario, when Allah and His Rasool call us it becomes Fard upon us to respond to their call without a moments delay. If one fails to respond to the call, then

such a person will be guilty of an act of violation in the court of Allah and His Rasool.

The following event is recorded in Bukhari Shareef when the Holy Prophet – may Allah send peace and blessings upon him – called a Sahabi by the name of Sayyiduna Abu Sa’eed ibn Ma’la who was at the time offering Salah in the Masjid.

He says that while he was offering Salah in the Masjid the Holy Prophet – may Allah send peace and blessings upon him – called him but he did not respond due to my engagement in Salah. I reached in his court after I had completed my Salah and gave my excuse for delay that I was busy in Salah. The Holy Prophet – may Allah send peace and blessings upon him – then said to me, “Has Allah Almighty not issued the following command for the believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ

وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

‘O believers! respond to the calling of Allah and Messenger, when the Messenger calls you for a thing that will give you life; and know that Allah's command comes between man and his heart's desire and this that you are to be raised towards Him.’”

(Al-Anfal 8, Verse 24)

There is another Hadeeth shareef in Tirmidhi that once when Sayyiduna Ubai ibn Ka’b – may Allah be pleased with him – was offering Salah and whilst in Salah he heard the Holy Prophet – may Allah send peace and blessings upon him – calling him. He mused as to how he could respond to his call while in Salah. At last, he presented himself before the Holy Prophet – may Allah send peace and blessings upon him – once he had completed his Salah and presented his excuse for not being able to respond to his call earlier. The Holy Prophet – may Allah send peace and blessings upon him – said to him, “Don’t you know that...

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

'O believers! respond to the calling of Allah and Messenger, when the Messenger calls you for a thing that will give you life; and know that Allah's command comes between man and his heart's desire and this that you are to be raised towards Him.?"

(Al-Anfal 8, Verse 24)

Both these incidents prove that it is Fard to respond to the call of Allah and His Rasool. They were not even allowed to delay as much as to complete their Salah at least but they should have rather left the Salah in the middle and responded to his call. Both Sayyiduna Sa'eed and Ubai were reproached even though they had availed themselves immediately after completing the Salah.

Salah becomes null and void if one responds to anyone during the Salah but fortunately, if our beloved Prophet – may Allah send peace and blessings upon him – calls someone whilst the person is engaged in his Salah then it is Fard upon him to immediately leave the Salah and respond to his call. Once he has fulfilled his command then he must continue his Salah from the point he had left without repeating the Salah, for being in the service of the Holy Prophet – may Allah send peace and blessings upon him – does not render the Salah invalid. Hence, Mulla Ali Qari – may Allah be pleased with him – writes the following in his Mirqaat (commentary of Mishkaat):

دَلَّ الْحَدِيثُ عَلَى أَنَّ إِجَابَةَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُبْطِلُ الصَّلَاةَ كَمَا أَنَّ خِطَابَهُ بِقَوْلِكَ

((السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ)) لَا يُبْطِلُهَا

This Hadeeth proves that responding to the call of RasoolAllah – may Allah send peace and blessings upon him – does not invalidate the Salah just like

addressing him with your words (in Tashahhud) “Al-Salaamu alaika ayyuhan Nabiyyu” does not invalidate the Salah.  
(Marginal footnotes of Mishkaat)

The same is mentioned in the footnotes of Bukhari shareef as well as the books of Tafseers; Khazin etc.

### **Point To be Noted:**

There is something to bear in mind at this point that Allah Almighty Himself did not call Sayyiduna Saeed and Ubai but it was the beloved Prophet of Allah who called them, but Allah Almighty mentioned the response to his call adjacent to His own call. Why? It is because the call of RasoolAllah is in fact the call of Allah. The verses of Quran bear witness that Allah Almighty considered the actions of His beloved as His own.

When the kuffar of Makkah Mukarramah surrounded the house in their conspiracy to assassinate the Holy Prophet – may Allah send peace and blessings upon him, Sayyiduna Jibreel – peace be upon him – descended and made him aware of it. The Holy Prophet – may Allah send peace and blessings upon him – made Sayyiduna ‘Ali – may Allah be pleased with him – sleep on the bed and he himself came out and taking a handful of gravels he threw at the group of kuffar who were in ambush there. They blocked their visions and the Holy Prophet – may Allah send peace and blessings upon him – escape through their hands unharmed and reached Ka’bah Shareef.

Who had thrown those handful of gravels? If one were to ask the kuffar they will say that it was RasoolAllah – may Allah send peace and blessings upon him – himself but if one asks Allah, the following response will come, as mentioned in the Holy Quran:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ

And O beloved Prophet! the dust that you did throw, you did not throw, but Allah threw.

(Al-Anfal 8, Verse 17)

Bay'at al-Ridwan:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ۗ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَنْ

نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۚ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ

فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۚ

Those who swear allegiance to you, swear allegiance to Allah. The hand of Allah is over their hands; so, whosoever breaks his oath, he breaks it to his own loss, and whosoever fulfils the covenant which he had made with Allah, then Allah shall soon give him a great reward.

(Al-Fat'h 48, Verse 10)

It is for this reason that Allah Almighty has set the criterion for His servants if they wish to gain closeness to His court, then the only way to achieve it is what? He has declared in the Holy Quran:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ

ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۚ

'O beloved! Say you, 'O people! If you love Allah, then follow me; Allah will love you and forgive your sins and Allah is Forgiving, Merciful.

(Aale Imran 3, Verse 31)

It is the duty of a faithful Muslim to always follow and obey the command of Allah and His Rasool to one's level best. May Allah grant us the taufeeq and divine help to do so and better our Iman and our hereafter.

Ameen!

In our time, everything has become so superficial, and the state of Muslims is no different. It feels this is the realization of what the Holy Prophet – may Allah send peace and blessings upon him – had prophesized:

سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ

Soon there will come a time upon people that nothing of Islam will remain except for its name.

### The Importance of Obeying Allah's Commands:

Allah Almighty states in the Holy Quran:

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And remain obedient to Allah and Messenger, in the hope that you be shown mercy.

(Aale Imran 3, Verse 132)

It is said that there was once a great sinner among the Bani Israeel. As he continued to increase in his sins and transgression, by Allah's Mercy, there was a hike in his increasing wealth. However, one day, when he heard about the terrible punishment which awaited a sinner, he approached Nabi Moosa alaihis salaam and said, "O Moosa! what is it my Lord ordains? In fact, the more I increase in sins and transgression, the more He seems to give me in blessings."

Nabi Moosa alaihis salaam was very surprised by this and when he approached the mount of Tur, he inquired from the Almighty azza wa jall about this and asked, "O Allah! You are fully aware of what this sinful person has said and that as he commits more and more sins and transgresses further, You, are even more kind to him by increasing his wealth and property."

The Almighty azza wa jall replied, “O Moosa! I am actually punishing him, but he is unaware of it.” Nabi Moosa alaihis then asked” O Allah! what type of punishment are You giving him, while at the same time, by increasing his sustenance and by sparing him?”

The Almighty azza wa jall replied, “I have distanced him from My Divine Court and have taken away My Mercy and Kindness from him. I have made him oblivious of my Remembrance. He has deprived himself of presenting his words of appeal in My Court and has also deprived himself of listening to My Divine Warning. By My Divine Being, he will certainly taste My Divine punishment and he will deprive himself of My Divine Mercy.

O Muslims! Look at the person who continues to commit sin and transgression. Look at the break the Almighty azza wa jall gives to a person and learn a lesson from this!

Look at how the Almighty azza wa jall does not immediately punish a person but gives him time and yet, instead of learning a lesson, a person begins to enjoy turning a blind eye on the Divine Command of Allah azza wa jall. However, this same enjoyment will ultimately result in immense regret and sadness.

The Almighty azza wa jall declares in the following verses a dire warning indeed. He states in Surah Al Mu'minun, verse 55,56:

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾

Do they assume that the wealth and sons which We provide them –

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۗ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

Are quickly giving them goodness? In fact, they do not know.

In these verses, the Almighty azza wa jall has revealed the truth about their abundance of wealth and children.

In Surah Yunus, verse 24, He further declares:

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ  
الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا  
وَأَزْيِنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا لَا أَتَاهَا أَمْرًا لَيْلًا أَوْ نَهَارًا  
فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ

يَتَفَكَّرُونَ ﴿٢٤﴾

The example of the life of the world is like that water which, We have sent down from the sky, on account of which the vegetation of earth came out in abundance of which men and cattle eat, till, when the earth took on its ornament and was fully adorned, and its owners thought that it is under their authority; there came upon it Our command by night or by day, then We made it mown down as if it had not existed yesterday. Thus, We explain fully Our signs for a people who reflect.

Hadrat Sadrul Afaadil, Moulana Naeemudeen Muradabadi May Allah have mercy on him explains the abovementioned verse in Tafseer Khazaa'inul Irfaan: "This is the example of those who love the world and have no concern for the hereafter. In this verse, the hunger for the world and its riches have been explained as gardens and crops and when a person spends his entire life acquiring



it and becomes satisfied, that now he has earned everything, suddenly death approaches him without any warning. All this glory and status is then taken away from him, all these pleasures and enjoyments become non-existent. Hadrat Sayyiduna Qatadah, May Allah have mercy on him, explains that, “when greed for the world makes a person oblivious of everything and he forgets everything, it is at that time that the Divine Punishment descends upon him and all the wealth, riches and comfort which he had so much of hope in, is destroyed. He is no longer able to take comfort in these things.”

In Surah Naba, verse 40, the Quran declares:

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ۗ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ

We warn you of a torment which is near at hand; a day when man will see whatsoever his hands have sent on before.

يَنْظُرُ {إِنَّا أَنْذَرْنَاكُمْ} يَا كُفَّارَ مَكَّةَ {عَذَابًا قَرِيبًا} عَذَابِ يَوْمِ الْقِيَامَةِ الْآتِي وَكُلَّ آتٍ قَرِيبٍ {يَوْمَ  
لَيْتَنِي كُنْتُ تُرَابًا} {يَعْنِي الْمَرْءُ} كُلِّ امْرِئٍ {مَا قَدَّمَتْ يَدَاهُ} مِنْ خَيْرٍ وَشَرٍّ {وَيَقُولُ الْكَافِرُ يَا  
فَلَا أَعْدَبُ يَقُولُ ذَلِكَ عِنْدَ مَا يَقُولُ اللَّهُ تَعَالَى لِلْبَهَائِمِ بَعْدَ الْاِقْتِصَاصِ مِنْ بَعْضِهَا بَعْضٌ كَوْنِي

ترابا

Lo! We have warned you, O disbelievers of Mekkah, of a chastisement that is near, the chastisement of the impending Day of Resurrection — for anything that is impending is [also] near — the day when a person, [when] every person, will behold what his hands have sent ahead, of good and evil, and the disbeliever will say, ‘O with that I were dust!’, in other words, and not be chastised. He says this when Allah, exalted be He, says to the beasts, after each of them has retaliated against the other, ‘Be dust!’.

What disgrace will one suffer on that day when Allah azza wa jall, who is aware of everything hidden and apparent, will hold them accountable for their wrong doings. How can then one forget that the Almighty azza wa jall is fully aware of everything.

O Muslims! we urge you to remember the severe punishment of disobeying the Commands of Allah azza wa jall. Think and ponder over it. How quickly will the enjoyment of this world disappear and there will only remain torment and disgrace. Save yourself from being made oblivious and forgetful of obeying Allah azza wa jall. This is the ultimate disgrace. How lucky are those who strive to keep their record of deeds as clean as possible and have fashioned themselves both internally and externally to obey the Divine Command of Allah azza wa jall. (Ar Roudul Faa'iq).

## **Obedience Must be to Allah**

It is reported that Ahmed bin Tulun, the Ruler of Egypt, was considered as a very cruel and oppressive ruler. However, at the same time, he also had the habit of making sure that there was justice between the oppressed and the oppressor. In other words, he was someone that used to display justice.

It is mentioned that one day his son was walking with a female who was a singer and his slave was also carrying a musical instrument. When a certain scholar saw this, he immediately came forward and started to explain the sinfulness of this behaviour. He also rushed towards the slave and taking the musical instrument from his hand, he smashed it on the ground. The son of Ahmed bin Tulun, Abbas, then registered a case against this scholar in the court of Ahmed bin Tulun.

When this scholar appeared in court, the Ruler asked him whether he had in fact broken the musical instrument which belonged to his son. The scholar admitted that yes, he had indeed done so. He then acted like he was extremely angry and asked this scholar whether he was aware of who this musical instrument belonged to.

The scholar replied, “Yes, I am fully aware that this instrument belonged to your son Abbas.”

Ahmed bin Tulun asked him, “That means, you have no regard whatsoever for me?”

The Islamic scholar declared, “How is it possible that I should have any concern as to whom this instrument belonged to when the Qur’an clearly tells us to forbid evil and propagate what is good. Sayyiduna Rasoolullah – *may Allah’s peace and blessings be upon him* – has also stated that, ‘It is not permissible to obey any creation while disobeying the Allah Almighty.’”

When this Ruler heard these statement, it had a great impact on him. He also mentioned to the scholar, “I also give you complete permission that you may walk around the city and if you see anything which contradicts Islam, you have the complete authority to destroy it. I will also be your helper in this action.”

We also come to comprehend from this incident that when a person is firmly established in delivering the truth, then Allah Almighty certainly creates a great impact in his words and actions. It is also said that when a person speaks the truth and is not afraid, the Angels also appear to help and assist the person and he is certainly assured of great victory.

**Do not Disobey Allah**

It is mentioned that when ‘Umar bin Haybarah was sent as a Governor to Iraq and Khuraasan by Yazeed bin Abdul Malik, the first thing he did was call forward Hadrat Sayyiduna Imam Hasan Basri, Hadrat Sayyiduna Mohammed bin Sereen and Hadrat Sayyiduna Imam Shu’bah – *may Allah be pleased with him*.

He mentioned to them that Allah Almighty had placed Yazeed bin Abdul Malik to rule over the Muslims and it is through him that he had received the position of Governor. Therefore, whatever orders he get from the Khalifah, he would carry out these orders and instructions without favour or fear. After he had delivered his political speech, he asked these eminent scholars about their opinion in this regard.

Hadrat Sayyiduna Hasan Basri – *may Allah be pleased with him* – spoke on their behalf. He mentioned, “O ibn Haybarah! Fear Allah and not Yazeed. Remember that the Divine Wrath of Allah is something which Yazeed will never be able to help and assist you against. Bear in mind that very soon, this Divine Creator will send the Angel of Death for you and he will make you reach a dark hole which is called the grave. It will not be like your palaces and lit up houses. In that place, except for your actions, nothing would be of benefit to you. Therefore, do not disobey Almighty merely for the sake of any king. This is certainly not permitted that you disobey the Almighty for any wordily creature.”

When the Governor heard these brave words of Hadrat Sayyiduna Hasan Basri – *may Allah be pleased with him*, he was not only over awed, but was also silenced. The three of them then left the court of the Governor.

(Ibn Khalakan, 128)

## Obedience to the Noble Messenger of Allah

One day, Hadrat Sayyiduna Sa’ad Aswad *Radi Allahu ‘Anhu* approached the Noble Messenger of Allah *Sallal Laahu ‘Alayhi Wasallam* and said, “O Prophet

of Allah *Sallal Laahu 'Alayhi Wasallam!* I wish to marry, but since I am not very good looking, no one is prepared to allow (their daughter) to marry me.”

However, when the Noble Messenger of Allah *Sallal Laahu 'Alayhi Wasallam* heard these sad words, his Prophetic mercy manifested and he said to him, “O Sa’ad, do not be disturbed. I will arrange a marriage for you myself. At this very moment, go to the house of Amar bin Wahb Saqafi *Radi Allahu 'Anhu* and after presenting the Salaam, inform him that the Noble Messenger of Allah *Sallal Laahu 'Alayhi Wasallam* has proposed his daughter to you.”

When Hadrat Sayyiduna Sa’ad Aswad *Radi Allahu 'Anhu* heard these words, he was extremely joyous. He went to the house of Hadrat Amar bin Wahb *Radi Allahu 'Anhu*.

Bear in mind that Hadrat Sayyiduna Amar *Radi Allahu 'Anhu* was a new Muslim and he still possessed some of the traits of the past. In other words, his heart was still a little hard. When the words of the beloved Nabi *Sallal Laahu 'Alayhi Wasallam* were presented to him Hadrat Sa’ad *Radi Allahu 'Anhu* thought to himself, “How can my pretty and intelligent daughter actually marry someone of this quality.” Without thinking, he refused the proposal of Hadrat Sayyiduna Sa’ad *Radi Allahu 'Anhu*. He severely reprimanded him and told him to return.

The daughter was listening to this conversation all the time. As soon as Hadrat Sayyiduna Sa’ad *Radi Allahu 'Anhu* turned around to leave, she immediately came to the door and called out, “O the servant of Allah *azza waja!* Please come back. If the Noble Messenger of Allah *Sallal Laahu 'Alayhi Wasallam* had really sent you, then I am happy to marry you. That which pleases the Allah *azza waja!* and His beloved Prophet *Sallal Laahu 'Alayhi Wasallam* also pleases me.”

## Lesson

To sacrifice whatever, you have for the Divine Pleasure of the Allah *azza wajal* and His beloved Prophet *Sallal Laahu 'Alayhi Wasallam* is indeed a great blessing. This blessed girl understood and realised that sacrificing and accepting the command of the Noble Messenger of Allah *Sallal Laahu 'Alayhi Wasallam* was a means of blessing in both worlds. In fact, she completely ignored her own thoughts and Nafs and sacrificed all of this so that she could attain eternal salvation.

The Qur'an also declares in Surah Al Ahzab, verse 36, that:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ  
الْخَيْرَةُ مِنْ أَمْرِهِمْ <sup>ط</sup> وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا <sup>ط</sup>

“And no Muslim man or woman has any right in the affair, when Allah and His Noble Messenger have decreed a command regarding it; and whoever does not obey the command of Allah and His Noble Messenger, has indeed clearly gone very astray.”

In the same manner, we should also inspect and ponder upon our own actions and behaviour. Are these actions and behaviour of ours something which attains the Divine Pleasure of Allah *azza wajal* and His beloved Prophet *Sallal Laahu 'Alayhi Wasallam* or not? If the answer is yes, then one should certainly fulfil that command or act. If not, one should refrain from committing this action no matter how much of pain and trouble it may cause.

Remember that if we live and act in this fashion, then there will only be success upon success in our lives. The Noble Messenger of Allah *Sallal Laahu 'Alayhi Wasallam* has also stated that, “Listen! Jannah will be achieved by acting against one's Nafs and people will enter Hell because they followed the desires of their Nafs.”

(Mishkaat Shareef)

We also make Du'a that Allah *azza wajal* gives us that the strength to fight against our Nafs.

Aameen.

## Even the Animals Obeyed him

It is reported that Hadrat Sayyiduna Uqbah bin Naaf'e – *may Allah be pleased with him* – was born in the last years of Prophethood. He was also the nephew of the famous conqueror and warrior of Islam, namely Hadrat Sayyiduna Amar bin Al Aas – *may Allah be pleased with him*.

Hadrat Sayyiduna Uqbah bin Naaf'e – *may Allah be pleased with him* – is also included among those famous Muslims who conquered the northern parts of Africa in the first century of Islam. He was also responsible for destroying the Berber forces that came against the Muslims.

Just before his passing, Hadrat Sayyiduna Amar bin Al Aas – *may Allah be pleased with him* – nominated his nephew as the Commander-in-Chief of the Muslim forces fighting in northern Africa. Later, he was removed by Musallimah bin Mukhallid Ansari and was reinstated after the passing of Hadrat Sayyiduna Ameer Mu'awiyah – *may Allah be pleased with him*. However, in 63 A.H. together with three hundred of his men, he was martyred by certain rebels.

As the Commander-in-Chief of the Muslim army, it is mentioned that once Hadrat Sayyiduna Uqbah bin Naaf'e – *may Allah be pleased with him* – stood on the shore after completing his Salaah and raising his sword towards the sky, he declared, "I swear by Allah Almighty, if I was aware that there is land after this water, then with the intention of raising the Kalimah, I would certainly jump into this water with my horse."

This is that Hadrat Sayyiduna Uqbah bin Naaf'e – *may Allah be pleased with him* – who left the court of Hadrat Sayyiduna Ameer Mu'awiyah – *may Allah be pleased with him* – with ten thousand soldiers to conquer parts of Africa. He also conquered an area called Kayrwaan in which it is mentioned there were many wild and dangerous animals. The place was also full of trees and vegetation. However, when Hadrat Sayyiduna Uqbah bin Naaf'e – *may Allah be pleased with him* – arrived at this place, he shouted out to all the animals in this place, “We (the Mujahideen of Islam) are about to camp here. Therefore, all of you should leave this place.”

The narrator of this incident mentions that no sooner had he mentioned these words when no animals remained at this place. All of them began to appear from their burrows and holes and began to leave. It is said that even those animals who could not walk themselves, were carried by other animals.

This was the greatness of the early Mujahideen, who even had command over the animals wherever they went. It was obvious that these animals would pose a danger to the Muslims who had arrived, hence, instead of harming them, Hadrat Sayyiduna Uqbah bin Naaf'e – *may Allah be pleased with him* – simply commanded them to leave which they did without any delay. There is no doubt that those who become for Allah Almighty, everything else becomes for them.

Today, even if we shout and scream at any animal, the only thing it would do is either attack us or perhaps in its own way laugh at us. However, such was the power of the early Muslims that they could command every object around their environment.

In the present age, besides protecting our houses from animals, we cannot even protect it against other humans who wish to destroy it. We cannot even protect



Muslims in different countries against their enemies how can we even dream that animals would listen to us.

Bear in mind that in those days, Afriqiyah was only the name of an expansive region in the northern part and what is known today as North Africa.