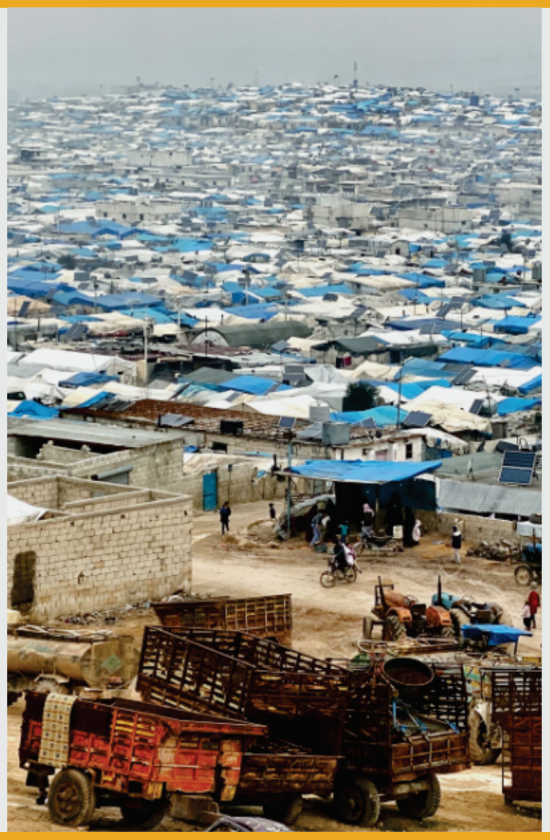
FEELING THE PAIN OF THE UMMAH







Rasulullah ﷺ said, "The believers in their mutual mercy and compassion are like a single body, when one limb is in pain, the rest of the body reacts with insomnia, fever and restlessness."

[Sahih Bukhari]

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Rasulullah ﷺ said, **'The believers are like a building, they support and strengthen each other.'**

(Sahih Bukhari)

The current sad state of the Ummah both physically as well as spiritually should trouble every reciter of the kalimah *'Laa ilaha illallah, Muhammadur Rasulullah.'*

Shaykh Muhammad Awwamah (hafizahullah) often discusses this and laments on our appalling negligence of such an important aspect of what he labels as *'part of the Islamic culture'* and *'the character of Islam'*. In other words, what he means to say is that every Muslim ought to feel the pain of the Ummah.

Shaykh Awwamah quoted three Inspiring anecdotes in this regard, to illustrate the noble character of our predecessors.

1

Bishr Al-Hafi (rahimahullah)

Once someone visited Bishr Al-Hafi (rahimahullah) on a cold night and saw him shivering, whilst wearing only his lower garment, despite having additional clothing hanging on a rack inside his room. When he was asked about this he replied:

'There are many poor people (in the Ummah), and I am unable to provide them all with clothes. Therefore I am doing this so that I can sympathise with them by bearing the cold like they are.'

(Fathul Qadir, vol.2 pg.301)

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2

Sa'id ibn Uthman Al-Kalbi (rahimahullah)

Once on one cold night, Sa'id ibn Uthman Al-Kalbi (rahimahullah) – a Maliki Hadith Scholar- cried the entire night. When he was asked about this he replied: *'I thought of the (plight of the) poor people in the Ummah of Muhammad (sallallahu alayhi wasallam) on a night like this, so I cried out of pity for them.'* **(Tartibul Madarik, vol.2 pg.418, no. 392)**

Note: When noting this incident in his copy of the mentioned reference, Shaykh Awwamah labelled it as: *'among the rare incidents on the brotherhood of Islam.'*

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3

Sariy As-Saqaty (rahimahullah)

On one occasion, all the shops in the market burned down, besides the one with whom Sariy As-Saqaty (rahimahullah) had an investment. When the news reached him, he said: *'Alhamdulillah'. (Which is what any Muslim would say, out of gratitude for his investment being protected by Allah. However, Sariy (rahimahullah) later realised that he was more concerned about his own interest, instead of the rest of the Muslims who lost their livelihood due to the fire.)*

For the next thirty years he rebuked himself over this!

He would say: 'I am making istighfar for the past thirty years for saying Alhamdulillah on that occasion.'

(Siyar A'lamin Nubala, vol.12 pg.186)

The above are indeed unique forms of '*feeling the pain*' of others, and sympathising with them.

Shaykh Muhammad Awwamah (hafizahullah) himself, is an example of this; as whenever he receives sad news of the suffering of the Ummah, one can easily notice the extreme effect it has on him. At times, he falls ill due to the effect of such news.

Moulana Haroon Abasoomar (rahimahullah) would often mention that if we were truly concerned about the current sad state of the Ummah, we would not even be able to eat our meals. In the latter years of his life, as the suffering of the Ummah increased throughout the globe, he would say: 'How can we feast, or enjoy our meals when our own brothers and sisters are suffering so much?!'

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Shaykh Awwamah (hafizahullah), after citing the above incidents, quoted the following couplet to illustrate that the quality of feeling the pain of the Ummah is an essential trait for every Muslim. It is *'part of the character (Akhlaq) of Islam'* and that its absence is a warning sign of our decline:

وإنما الأُمَمُ الأخلاقُ ما بقِيَتْ فإنْ هُمُ ذهبتْ أخلاقهم ذهبوا

The existence of every nation is by virtue of their morals

When they lose their morals, they themselves will be destroyed

May Allah Ta'ala inspire us all to sympathise with the less fortunate of the Ummah, in whichever form possible; be it through du'a, moral and financial support, or in the manner mentioned in the incidents above.

Adapted from Al-Miftah