

The Meelad e Mustafa Series - Book 4

A Discourse By Huzoor Sayyidi Muhad'dith e Kabeer

A NOORI PUBLICATION

THE MANIFESTATIONS OF THE BELOVED'S NOOR

PART TWO

Transcribed & Translated From a Discourse by

Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi

Through the Blessings of

Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind Ash Shah Imam Mustafa Raza Khan Qaadiri

By a humble servant of Allah

Muhammad Afthab Cassim Qaadiri Razvi Noori

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A Discourse by: Huzoor Sayyidi Muhad'dith e Kabeer

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Compiler's Note

All Praise is due to Allah, Durood and Salaams upon our Beloved Rasool & and upon his Noble family, and Illustrious Companions, and upon the Ulama e Haq Ahle Sunnat Wal Jama'at, and all those who will follow the path of righteousness until the last day.

By the Grace of Allah, The Mercy of Sayyiduna Rasoolullah and blessings of the Awliyah and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah and my mentor Huzoor Sayyidi Muhad'dith e Kabeer and the Duas of Qa'id e Millat Huzoor Asjad Raza Khan and the blessings of my Beloved Parents, you have before you the booklet 'The Manifestations of The Beloved's Noor [Part Two]'. This is the translation of a discourse delivered in Urdu by Mumtaz ul Fuqaha Huzoor Sayyidi Muhad'dith e Kabeer Allama Mufti Zia ul Mustafa Qaadiri Amjadi ...

This is the **Fourth Book** in **'The Meelad e Mustafa & Series'**. Our aim during this blessed month of Rabi un Noor, i.e. Rabi ul Awwal Shareef, which is the month of the birth of the greatest of Allah's Creation, The Soul of our Imaan Hazrat Muhammad Mustafa & is to, In'sha Allah, present a book a day for the twelve days of Rabi un Noor Shareef. Each book will deal with a discussion related to the Beloved Nabi Hazrat Muhammad e Arabi &.

The objective behind this series is to share important Sacred Knowledge, which will aid us in attaining closeness in the Court of The Beloved Rasool by which we may reach closeness in the

Exalted Court of Almighty Allah, and so that our love for Almighty Allah and His Nabi All

I would like to thank Brother Rukhsar Hussain Qaadiri Amjadi (Birmingham, UK), Brother Faheem Moosa Qaadiri Razvi (Lilongwe), and the student of Sacred Knowledge Janaab Ahmed Sabir Suliman Qaadiri Razvi for their input in reading through the document. Special thanks to Brother Shahbaz Raza Qaadiri Razvi (India) for designing the beautiful cover for this book and to my brother Haji Mohammed Ali Guman Qaadiri Razvi for his continuous moral support. I must thank all others who have assisted in any way possible during this noble project.

Last but not least, I must thank my wife and children for their support and patience, during the lengthy hours I spend working. It is my sincere Dua that Almighty Allah; through the Wasila of Nabi Kareem blesses us all with firmness in Imaan and sincerity in A'maal. Aameen.

Sag e Mufti e Azam

-Muhammad Afthab Cassim Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre

This Book is Dedicated To

THE BELOVED POET OF THE SACRED COURT

HAZRAT HAS-SAN BIN THAVABIT

[Allah Shower Rains of Mercy upon His Holy Mazaar]

In The Love of Our Murshid e Kaamil

The Qutb ul Aqtaab of The Era
Sayyidi Taajush Shariah Hazrat Allama Mufti
MOHAMMED AKHTAR RAZA KHAN
QAADIRI AZHARI

For The Esaal e Sawaab of My Beloved Mother

SAYYIDAH KHADIJA GOOLAM RASOOL

& All The Marhooms of The Ahle Sunnat

Allah Exalt Them and all Marhooms of The Ahle Sunnat with an Exalted Place in Holy Paradise. Aameen.



In the first part of this discourse the Imam ul Muhad'ditheen of this era Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Mufti Zia ul Mustafa Qaadiri Amjadi sexplained the Noor e Zaahiri i.e. the apparent Noor of the Beloved Rasool se and its manisfestations. In this, the second his discourse, still discussing this verse of the Holy Qur'an,



Verily, came to you, from Allah, 'A Light' and a Bright Book [Surah Al-Ma'idah (5), Verse 15]

Huzoor Sayyidi Muhad'dith e Kabeer says, Now, listen to one Hadith from Bukhari Shareef:

Hazrat Qusair ibn Ubaid states, One day after Esha Namaaz, Bushair ibn Ka'ab and I, were in the Holy Presence of Rasool e Paak until very late. When we got up to leave, we noticed it was very dark (like people say you are not able to even see your hand in such darkness).

We were unable to see the road due to the darkness (in other words, how would we be safe from snakes and scorpions, or from rocks etc. on the way).

Then the both of us (i.e. Qusair ibn Ubaid and Bushair ibn Ka'ab became worried), suddenly saw a Lamp of Noor appeared in front of us, glowing brightly, and we were able to see our path.

Subhaan' Allah! The Noor e ilm of my Aaqa & informed Him & that they were both in a difficult situation, hence, from His & Brilliance of Noor, He & sent a light for their assistance.

Read in Bukhari Shareef! He says, That Noor floated in the air, right in front of us, and we walked behind it. We then reached a junction, where the road to my house went to the right and the road to Bushair Ibn Ka'ab's house went to the left. We now became troubled and tried to contemplate what to do next, as the Lamp of Noor was only one.

They were concerned that the lamp was one, so it could only go with one person. He says, We put our trust in Almighty Allah and we each took the path to our house after making Salaam to each other.

It is reported that they immediately noticed that, just as we parted, the Lamp of Noor parted into two lights. One was in front of me and the other was in front of Bushair.

The moment we reached our homes, and entered the door, the Lamps of light immediately disappeared.

This Hadith can be read in Bukhari Shareef. When we read the Bukhari, we receive the Love of the Beloved & and when they, i.e. the deviants read the Bukhari, they see Him & being like themselves, and they see that Nabi & (Allah Forbid) is like them. This is why I say,

Be Ishq e Nabi Jo Parhte He Bukhari Aata He Bukhaar Unko, Bukhari Nahi Aati

Without The True Love of The Nabi &, Those Who Read The Bukhari,

They are Afflicted By Bukhaar (Fever), They Comprehend Not The Bukhari

My dear friends and respected members of the Muslim Society! This is just one Hadith. If I had to discuss the other points and perspectives of this Hadith, then time will not permit, as it will become a very lengthy discussion.

Hence, let me now explain another Hadith to you, which is in Bukhari Shareef. To attain the Nooraniyat, i.e. the brilliance from it, you will have to open your eyes a bit, i.e. pay attention.

Huzoor Sayyidi Muhad'dith e Kabeer ﷺ then says,

Whenever I teach Bukhari Shareef to any of my students, be it those here or others, then this is the manner in which I teach it to them.

Now, I will also present this manner of explanation in a little way to you as well.

Before going further Huzoor Muhad'dith e Kabeer says lightheartedly, This is something else that Maulana (one of Hazrat's students who was on stage) has now a completely white beard and Allah has still kept black strands in my beard. Either way, it is the Mercy of Allah.

Then, in a state of spiritual ecstacy Huzoor Muhad'dith e Kabeer says, Alhamdu-Lillah, for as long as even one strand of hair is black in my beard, I will continue to announce my slave-ship and loyalty to Rasool e Paak , and I will continue to fly the flag of Maslak e Aala Hazrat. Subhaan'Allah!

Now listen! In Bukhari Shareef, this Hadith is reported through numerous chains. I am presenting the narration from just one chain. Someone probably asked Hazrat Anas bin Maalik عناف about which day Rasool e Paak இ passed from this world.

Now, I am presenting the Hadith, and it is probably in response to that question, that he narrated this Hadith.

He, i.e. Hazrat Anas bin Maalik نن says, It was a Monday.

It was the Morning Prayer, i.e Fajr Namaaz. (Hazrat) Abu Bakr was leading the Fajr Namaaz and we (the other Sahaba) were performing Namaaz behind him in Masjid e Nabawi Shareef.

Now we all know that Rasool e Paak ﷺ used to perform Imaamat, i.e. lead the Namaaz in Masjidun Nabawi Shareef, so how is it that Hazrat Abu Bakr ناهدت was now leading the Namaaz?

In fact, when Sarwar e Kaa'inat 激 due to the intensity of His 激 illness (in the eyes of the world), was unable to attend the Masjid, He 激 commanded that,

Command Abu Bakr so that he may lead the people in Prayer

Hazrat Ummul Mo'mineen A'isha نواله says, I tried to insist many times by saying, Ya Rasool'Allah ﷺ! If (my father) Abu Bakr stands on your Musalla, he will not be able to control his eyes, and he will weep uncontrollably. Hence, it is better that you appoint (Hazrat) Umar نواله for this, else (Hazrat) Abu Bakr نواله will not manage to do Imaamat. (Hazrat) Umar نواله has a strong heart, hence he will control himself and manage to perform the Namaaz.

However, Rasool e Paak ﷺ did not agree to this and commanded that Hazrat Abu Bakr خوالت should be given the command to lead the Namaaz.

This Hadith is also in Bukhari Shareef. This narration is not just in one place, but it is in five to seven places.

She, i.e. Sayyida A'isha نواه عن says, I went to Ummul Mo'mineen Hazrat Hafsa نواه عن and asked her to mention this as well to Rasool e Paak 徽. She says, the moment I mentioned this, she went to Nabi 徽 and said in His 徽 Blessed Ear.

Ya Rasool'Allah ﷺ! Give this command to my father (Hazrat) Umar منافع as he is a strong-hearted man, and he will manage to lead the prayer. (Hazrat) Abu Bakr نافع نافع will lose control, i.e. he will be overwhelmed by emotion.

The moment Rasool e Paak 躑 saw her by His 躑 side, and the moment He 躑 heard this, He 躑 said in Jalaal,

Are all you women behaving persistent like the women, who were by Hazrat Yusuf الحياب! Command Abu Bakr, so that he may lead the people in Prayer.

Ya Allah! Today, Rasool e Paak (in the eyes of the world) is very ill, and is this not clear evidence that the one whom He (commanded to stand on His (Missalla, and to lead the people in Namaaz, which is the most important duty in Deen, and the one whom He (composited at that moment as His (composited in Theorem 1997) is the one whom He (composited in Missalla). Now, after this if someone still argues about this matter then, except saying woe to their state of self-beating with chains, what else can we do!

My dear friends and respected members of the Muslim society! This is why Hazrat Abu Bakr من الله was performing the Imaamat.

Hazrat Anas بن هنامت says, It was a Monday. It was the morning, i.e. Fajr Namaaz. (Hazrat) Abu Bakr بن هنامت was leading the Fajr Namaaz and we (the other Sahaba) were performing Namaaz behind him in Masjid e Nabawi Shareef. Nothing out of the ordinary which would cause us to become anxious occurred until then.

When all of a sudden the Beloved Rasool & had the curtain of the door of His & private chambers lifted, which used to open into the Masjid. The moment it was lifted, it caused all to become anxious.

All of us Sahaba became engrossed in making Ziyaarat, i.e. looking at the Sacred Face of Rasool e Paak and we were looking at His Blessed Face, like we were looking at the pages of the Mushaf e Qur'an.

In other words, they were making Ziyaarat of the Sacred Face of Rasool e Paak # like they were reading the pages of the Qur'an.

Now, at this juncture I want you all to deliberate and think a bit. Also, later I will explain to you how, here as well the discussion is related to the Noor, i.e. Light of Nabi 微.

First, let's understand where that door was. The last column, in other words, the last column of Riyaz ul Jannah, in other words, from the Mehraab which was the place of Imaamat, the column which is the last column (at the back) in it. It is there that the Door of the

Beloved Rasool's Private Chamber was situated, and even today it is there, but due to the door being blocked by the brass Jaali Mubaarak which is now there, and because that door was originally of wood, and that wood is so valuable and blessed that, By Allah! We would have kept it in the pupils of our eyes.

Now, the curtain which was over that door, was lifted (or moved) by my Aaqa 夢. Again let me explain where that Door is situated. The Mehraab e Nabi 夢 is near the Mimbar Shareef, i.e. Sacred Pulpit, which is present even today, and nowadays the Mehraab for performing Namaaz has been moved to the front, which was made by Hazrat Uthman e Ghani

However, the Mehraab which was in the era of Rasoolullah (b) is still located where it used to be, and in it the tiling which is done inside, is the same, that when you look at it, you immediately remember the Gumbad, i.e. the dome of Aala Hazrat (which has the same black and white pattern). Subhaan'Allah! It is the same as that, and the same style of the tiles are visible there.

Addressing his son-in-law Hazrat Maulana Mufti Muhammad Shaahid Raza Saaheb who is on stage at this time, Huzoor Muhad'dith e Kabeer asks, Is this not so Maulana? Mufti Muhammad Shaahid Raza acknowledges this.

Hazrat Muhad'dith e Kabeer # then says,

If you now count the Saffs, i.e. the lines of prayer, from there up to the door, then the door perhaps is around where the fifth Saff is. So concerning this, I am thinking that those who were standing in line with the door, would have seen the Beloved Rasool from the corners of their eyes, but what about those in the same Saff on the other end, who were standing closer to Baab us Salaam, how did they make Ziyaarat?

They would have surely had to turn their necks to see, and all the Sahaba are seeing, i.e. making Ziyaarat. Then, what about those who were in front of them, how were they seeing? As they too were seeing, by turning even more, and those who were in front of them were turning even more, and so on and so forth.

Now, the question which arises here is, was the Imam also seeing, i.e. making Ziyaarat?

In other words, Hazrat Abu Bakr Siddique was leading the prayer at that time, and surely he too was seeing; and (now recall) what has been said about how they were seeing Rasool e Paak 微;

We were looking at His & Blessed Face, like we were looking at the pages of the Mushaf e Qur'an.

In other words, when a person makes Tilaawat of the Holy Qur'an, he looks at it very attentively, so likewise, all the Sahaba e Kiraam were looking attentively at the Sacred Face of Rasoolullah .

In other words, all those at the back, and those who are parallel, and even those in the front Saffs are all looking at Him .

It is mentioned in the Hadith Shareef that,

It was near that the Sahaba e Kiraam (due to not having had the blessed opportunity of seeing Nabi & for some days now), would break their Namaaz.

Now, keep in mind here, that they are all looking so attentively, but their Namaaz has not broken as yet.

In other words, the Sahaba e Kiraam were so ecstatic that they were blessed with seeing the Beloved Rasool &, and it seemed as if it was near that they would break their Namaaz.

In the manner of love Huzoor Muhad'dith e Kabeer says, (it is as if they were thinking that) if this chance to make Ziyaarat of Rasoolullah is lost, then who knows when we will get the opportunity to compensate it, i.e. fulfil it again, and if the Namaaz is broken, then it can be compensated i.e. fulfilled at any time!

Now, what was the condition of Hazrat Abu Bakr , because he was the Imam. It must be noted that in many places in Bukhari it has been mentioned that when he would perform his Namaaz, he would become so deeply engrossed in Namaaz, that he would not pay any attention to what is happening in front of him or behind him, or to his right or to his left. He would be completely absorbed in his Namaaz.

It has been stated that even if there was a need to give Luqma, i.e. to rectify something in recitation, he would realise it only after some time, due to being so absorbed.

So, what was his condition at this time, It is mentioned in the Hadith Shareef that, Hazrat Abu Bakr فن الله على began to move backwards on his heels.

In other words, he is not breaking his Namaaz, but he is moving backwards on his heels. He felt that probably Rasool e Paak will come to lead the Namaaz.

None can make Imaamat, i.e. lead the prayer while Namaaz is already in progress, unless the Wudu of the Imam does not break, i.e. until the Imam does not become Ma'zoor, i.e. excused due to some valid reason, but such is the greatness of my Sarkaar e Do Aalam & that if the Imam is performing Imaamat and He & arrives, then that position is His & and He & is the Imam, and the person who was the Imam, becomes the Naa'ib Imam i.e. the deputy Imam.

Why is this so? It is because in the entire universe, Muhammadur Rasoolullah is the Imam of everyone and all the other Imams are deputy Imams. Have you understood this?

Huzoor Sayyidi Muhad'dith e Kabeer # then says,

If I have to relate the Ahadith in this discussion only from Bukhari Shareef, then that too will take more time, and the time for this program is coming to an end, hence I do not wish to take that discussion further. I will save those Ahadith e Mubaaraka for some other occasion.

Now, the question which arises here is, be it Hazrat Abu Bakr or be it any, or all of the Sahaba; how did they know that Rasool e Paak الله moved the curtain, i.e. the veils, because the fact that Hazrat Abu Bakr من was moving back on his heels means that everyone was standing; otherwise, how would he move back on his heels. Hence, this confirms that they were all still standing.

It must be noted that during that time, neither were there any lamps, lights or lanterns etc. in Masjidun Nabawi Shareef, and nor was there any opening by which the sunlight could filter in. It was also not a time when the moonlight would be visible, because it was the 12th of Rabi ul Awwal, and at the time of Fajr on the 12th of Rabi ul Awwal the moon had already waned.

So what really happened there? This was an amazing condition. How did they all know (that Nabi Ahas moved the veils)? Whereas even a single candle was not burning there. (In those days), Fajr Namaaz would take place like this.

Even one lamp was not burning there at that time, and the other point to note here is that in those days, the Masjid was very low, i.e. roof of the Masjid.

It was so low, that it is mentioned in the Hadith of Mishkaat Shareef in Kitaabul Jumu'ah, that it was so low, that Ummul Mo'mineen A'isha من الله says that the roof was so low, that it was very slightly above the full height of a person.

Now, think for a moment, the roof was from date palms and so low, so the more one went into the Masjid, i.e. towards the front, the darker it would become.

In that time, many who worked in the orchards etc. would come to Jumu'ah Namaaz directly from their work.

It is reported that Rasoolullah & once said to the Sahaba, How nice it would be if you would take a bath on this day.

This was because their clothing would have the odour of perspiration and this would cause the odour to spread in the Masjid.

Now (keeping all this in your mind), you can now understand how dark it would have been inside (at that time). This was more so because of the compactness of the Masjid and the darkness, so how then did they realise or come to know that the Beloved Rasool whad moved the curtains? It was not just one person, or two people or just one or two Saffs, but all those present from the first to the last of them, in other words, from the Imam all the way up to the last Muqtadi, all became aware that Rasool e Paak had shown His Blessed Manifestation (i.e. His Blessed Face).

(The answer to this is that) through the Radiance and the Noor of,

Verily, came to you, from Allah, 'A Light' and a Bright Book

The entire Masjid began to glow, and all became aware (that The Nabi & had blessed them with seeing Him &). This is how the Ahadith should be understood. (Again this is why it is said),

Be Ishq e Nabi Jo Parhte He Bukhari Aata He Bukhaar Unko, Bukhari Nahi Aati

Without The True Love of The Nabi &, Those Who Read Bukhari.

They are Afflicted By Bukhaar (Fever),
They Comprehend Not The Bukhari

In the verse,

قَدْ جَاءَكُمْ مِّنَ اللهِ نُوْرُ وَّكِتْبُ مُّبِينُ

Almighty Allah mentioned i.e. announced the Blessed Arrival of His Beloved Nabi & and in doing so Almighty Allah did not say, Muhammad has been born, but he said, A Noor has arrived. Subhaan'Allah. He said, A Noor has arrived.

It must further be noted that wherever in the Holy Qur'an the Arrival, i.e. the Blessed Birth of my Aaqa is mentioned, there are two things to which distinct respect was given.

The first being that the Blessed Name of Rasool e Paak was not (directly) mentioned anywhere, i.e. He was not addressed by His Name, but a unique unparallelled attribute was mentioned there, such as in,



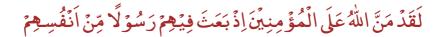
Indeed, came to you, from amongst you that Rasool [Surah Tauba (9), Verse 128]

Here it was said, 'Rasoolun' which is Nakira, and then (the word) 'Noorun', is also Nakira.



Most Certainly came to you, from Your Creator (Allah), A Clear Proof (Sign) [Surah An-Nisa (4), Verse 174]

In this, **Burhaanun** is also Nakira. All the Ulama have understood this.



Indeed, Allah did a Great Favour upon the Muslims, that He sent in them, from within them, A Rasool [Surah Aal e Imran (3), Verse 164]

Here, 'Rasoolan' is also Nakira, i.e. indefinite and unspecified. It must be noted that wherever the Blessed Arrival is mentioned, there it is Nakira, and that too, one which is a Sifat, i.e. an attribute.

This, is so that it may be shown, that our Aaqa Sarwar e Kaa'inat & is a Rasool, and His & Risaalat, i.e. Prophethood is such that no matter how much you may try to understand, it is Nakira.

When it is said He wis a Burhaan, i.e. a clear proof, then His wheing a clear proof is Nakira, meaning that none will be able to understand how radiant a proof and sign He wis.

This is why the Beloved Rasool Assays, O Abu Bakr!

None knows My Reality, except for My Creator

In other words, except for Almighty Allah, I am not Ma'rifa, i.e. definitely and absolutely known to anyone else.

For all others I am Nakira, i.e. indefinite and unspecified, as only My Creator knows my reality, because He Knows how He created Me. **Subhaan'Allah!**

Translator's Note: In the above explanation of Nakira and Ma'rifa, Huzoor Sayyidi Muhad'dith e Kabeer ♣ has beautifully and in an amazing manner, which is better understood to the scholars, used a fundamental rule of Arabic grammar to explain the exquisiteness and condition of Nabi ﴾.

In simple terms, a Nakira is an indefinite noun, i.e. meaning its reality is unspecified and unknown, and a Ma'rifa is a definite noun, i.e. one that is known, specified and unique.

Here, Huzoor Muhad'dith Kabeer & uses this example to explain that by Allah mentioning Nabi & using words which are Nakira, and using them as the attributes of Nabi & when discussing His & Blessed Arrival, proves that how great a Rasool He & is none knows, as it is not completely specified, and how vast a proof He & is it is unspecified.

The vastness and radiance of His We Noor is such that it is unknown to us, and so on and so forth, and then he explains that to Allah Almighty Alone, He We is Ma'rifa, i.e. known and His excellence and uniqueness is specified, as Allah is the One Who Created Him We and Allah Alone Knows His We Reality. Translator's Note Ends...

Huzoor Sayyidi Muhad'dith e Kabeer then concludes this amazing discussion on the Noor and the Meelad Shareef of Sayyiduna Rasoolullah with the following words;

Hence, my beloved friends! When you listen to the Meelad e Mubaarak of Rasool e Paak then listen to it like this, and when you recite it, then recite it like this.

When you do Niyaz, then do the Niyaz in this manner. Our proofs and evidences are heavier than the Himalaya Mountains, and even heavier, and this powerful collection of proofs, is what the Beloved Rasool provided for us in His Ahadith e Mubaaraka. May Almighty Allah Bless us With His Mercy. Aameen.

Hashr Tak Daalenge Hum Payda-ish e Maula Ki Dhoom, Misl e Faras Najd Ke Qil-ay Giraate Jaayenge

With Grand Arrangements, The Birth of our Master **(287)**, Until The Day of Reckoning, We Will Celebrate

Like The Falling of The Forts of Persia, The Forts of Najd, We Will Annihilate