

The Only Path to Victory

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THE ONLY PATH TO VICTORY

I ask Allah subhaanahu wa ta'aala to reward every single one of you, those who organised the effort, the Mashaa'ikh in charge and everyone who participated. And in particular my Akh (brother) Muhammad Abdil-Hakeem for his patience in co-ordinating this effort, my Akh Ahmad, Shaykh Khaalid and every last one of you who are attending (young and older). And just as Allah gathered us here for His sake, I ask Allah subhaanahu wa ta'aala to reunite us in Firdaws. I love you for the sake of Allah and my brother Muhammad will tell you that even though the notice was short, the schedule was very tight and this is the first time I have used Skype, I could not turn down a request from our beloved and cherished brothers in Kenya. Subhan Allah, several hours ago a sister originally from Kenya (she is now in Europe) conveyed a dream that she was trying to contact me in the past few days. She is one of my virtuous students in other classes and she conveyed how she had a dream that I was lecturing in Kenya, and Subhan Allah her dream was the reality of this lecture. I had asked her in a correspondence if she knew or heard about the announcement of this lecture and she said Wallahil-'Adheem she had no idea about it. So Alhamdulillah I thought it was unique that she had such a dream, Alhamdulillah that Allah made her dream a reality and that Allah honoured me with such a setting with you.

Getting to the topic, if you look at the status of the Ummah today, you will see that you wake up on a typical morning and the norm today is to see Muslims killed, imprisoned and tortured. In Iraq by the Raafidhah, in Sooriyya (Syria) those who escaped the bombs and the bullets are freezing to death in the camps. And any time you see a poor person in this Ummah, you know that we stole his right or someone in the Ummah stole his right. Sisters being chased, imprisoned and humiliated throughout the Muslim world (more so in Egypt), so bad that Zionists say that they should have learned from Sisi. Muslims burned and hung alive in Burma, the forgotten Burma. 'Ulamaa hanged in Bangladesh. Legendary 'Ulamaa, guardians of Tawheed and memorisers of Hadith are being imprisoned in the Arabian Peninsula, in the lands of the Haramayn. Gaza besieged with no electricity for over two months, then flooded by rain and then just when they are about to recover, they are bombed by the enemy. Imprisonment and genocide for Ahlus-Sunnah in Iran. Filipinos and the massacres of Mandanao, and worse than the massacres there are those who are turning to the Raafidhah faith because they are the ones who are spilling their wealth over there. Muslims in some Filipino islands have Husayniyaat, which are Raafidhah places of worship. Your lands in Kenya, the extrajudicial assassinations for those who speak the truth.

The list goes on and it reminds you of what one poet said.

إِنِّي تَذَكَّرْتُ وَالذِّكْرَى مُؤَرِّقَةٌ مَجْدًا تَلِيدًا بِأَيْدِينَا أضعناه

That coincides with what is happening to this Ummah. A poet said I have been haunted with the memory of the glory and honour that we once used to have.

أَنِّي اتَّجَهْتُ إِلَى الْإِسْلَامِ فِي بَلَدٍ ، تَجَدُّهُ كَالطَّيْرِ مَقْصُوصًا جَنَاحَاهُ

Wherever you look to Islam today, you find it like a bird with its wings cut off.

Who do you think clipped the wings but us?

كَمْ صَرَّفْنَا يَدًا كُنَّا نُصَرِّفُهَا ، وَبَاتَ يَمْلِكُنَا شَعْبٌ مَلِكُنَاهُ

How many people control us today, who we once controlled. How many of those who rule us today, who we once used to rule.

إِنَّا مَشِينَا وَرَاءَ الْغَرْبِ نَقْتَبِسُ ، ضِيَاءَهُ فَأَصَابَتْنَا شَطَايَاهُ

What is the problem? The poet says we chase behind the west seeking their brightness, only to be burned by the fire that we thought was brightness and the splinter of its flames.

وَرَحِبَ النَّاسُ بِالْإِسْلَامِ حِينَ رَأَوْا ، أَنَّ الْإِخَاءَ وَأَنَّ الْعَدْلَ مَغْزَاهُ

There was a time when people used to look up to Islam and welcome Islam when it was implemented, when they saw its goal was brotherhood and justice for all.

يَا مَنْ رَأَى عَمْرًا تَكْسُوهُ بَرْدَتُهُ ، وَالزَّيْتُ أَدَمٌ لَهُ وَالْكُوخُ مَأْوَاهُ

O you who saw Umar with a stitched up cloak on his shoulders, and his food was bread in oil and his house was a hut.

When Umar went to take the keys of the Aqsa, he had fourteen stitches on his cloak. His shoes were on his shoulder and his servant was on the camel while Umar radhiallahu 'anhu leads the camel, because it was time for his servant to rest and ride on the camel. But even though that was the case:

يَهْتَزُّ كَسْرَى عَلَى كَرْسِيهِ فَرَقًا ، مِنْ بَأْسِهِ وَمَلُوكِ الرُّومِ تَخْشَاهُ

He may have had a stitched up cloak and oil for dinner, but Kisra the emperor shook from him in his palace and the kings of the Romans were terrified from him.

أين الرشيد وقد طاف الغمام به ، فحين جاوز بغدادا تحداه

When Haroon ar-Rasheed used to see a cloud hover over his head, he dared it saying go rain wherever you want to rain because your provision shall come back to me. He told the cloud no matter where you go, the food grain that your rains give birth to will come back to me. That is because he ruled the world of his time. How did they achieve that victory?

هي الشريعة عين الله ترعاها ، فكلما حاولوا تشويهها شاهوا

It is the Sharee'ah of Allah that He will protect. The more they try to distort it, the more they get distorted.

الله يشهد ما قلبت سيرتهم ، يوماً وأخطأ دمع العين مجراه

The poet says Allah is my witness, I never flip the pages of their history and remember them, except a tear finds its course on my cheek.

Better than that poem, Allah said in the Qur'an:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

﴿الأنبياء: ١٠٥﴾

We have written in the Zaboor after We have written in the Lawh al-Mahfoodh (the Book that is with Allah), that My righteous slaves shall inherit the land. (Surat al-Anbiyaa': 105)

A clear promise from Allah. My righteous slaves shall inherit the land, Allah promises that.

In another more clearer promise than that with conditions:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ...

Allah has promised those among you who believe, and do righteous good deeds.

The promises that Allah gave are:

...لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ...

That He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them.

Number two:

...وَلَيُمْكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ...

And that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam).

Number three:

...وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا... ﴿النور: ٥٥﴾

And He will surely give them in exchange, a safe security after their fear.

He will change the terror of our brothers and sisters in Iraq, Egypt, Gaza, Bangladesh and Burma into security. Three promises (succession on the Earth, the religion of Allah shall be supreme and the status will be changed from fear and terror to safety and security), but what do we have to do to get that?

...يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا... ﴿النور: ٥٥﴾

(Provided) they (believers) worship Me and do not associate anything (in worship) with Me. (Surat an-Noor: 55)

Do you know that means to establish Tawheed? Once that simple, tiny condition is fulfilled, the promise of Allah subhaanahu wa ta'aala will avalanche on this Ummah. The pure Tawheed of Allah, the Millata Ibraheema Haneefa (مِلَّةَ إِبْرَاهِيمَ حَنِيفًا), we have to establish that. The question is have we established that? Have we established Walaa' and Baraa'?

An Ummah that has leaders and Imaams going in full force, trying to convince them that their enemy is their friend and their friend is their enemy (in contrast to the principles of Walaa' and Baraa') has not established Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا)

(يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا). Malignant tumours within this Ummah crying for the causes of others and not a peep when it is for the causes of this Ummah, whom they are supposed to stand up for, represent and support, are all deficiencies in Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا).

Masses who cannot accept that the identity of Muslims must be preserved and distinct. We are a distinct and independent Ummah, Allah told us:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ...

﴿التوبة: ٣٣﴾

It is He Who has sent His Messenger (Muhammad sallallahu 'alayhi wa sallam) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikoon hate (it). (Surat at-Tawbah: 33)

Our religion was sent to be supreme, not equal. We must be different than other faiths in matters that Allah and His Messenger told us to be different in. A principle of Islam, over forty five authentic Hadith telling us to be different so we can preserve our identity. Just hours ago, masses of the Ummah (our Ummah) were joining with the Kuffaar in their New Year's celebration and our 'Ulamaa going to the extreme to encourage people to do that (some 'Ulamaa did that). Our Prophet sallallahu 'alayhi wa sallam told us whoever imitates a group will be amongst them. Matters we agree with non Muslims in their origin, like 'Ashuraa, the Prophet sallallahu 'alayhi wa sallam made sure to make it different by adding for example a day. Today, matters like New Year's or Christmas that have absolutely no origin, have those in this Ummah that say let us celebrate them.

The symptoms of deficiency in Tawheed surfaced when non believers (Kuffaar) died as we have seen in the past few weeks, and the emotions override the principles, making the prohibited Du'aa that the Prophet sallallahu 'alayhi wa sallam could not make for his mother, father and uncle, permissible. They try to include in the mercy of Allah that which He decreed excluded. The worst Muslim dying anywhere in the world is more worthy of mourning and attention than the best Kaafir, no matter how big and good they think he is.

Then the catastrophe is when you see those who are speaking in the name of the Ummah, teaching the Ummah to downplay the Sharee'ah of Allah subhaanahu wa ta'aala. Like them or possibly worse than that, are those who are supposed to be guardians of the Ummah saying that the rule of the majority is what should rule. Allah said in the Qur'an:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ... ﴿المائدة: ٥٠﴾

Do they want to go and return to the judgment of the days of ignorance? (Surat al-Maa'idah: 50)

That dangerous belief entails that what Quraysh did to our Prophet Muhammad sallallahu 'alayhi wa sallam was just and that our Messenger was wrong in facing them. After all,

Qurayshians were the majority. The rule of the majority means that every Messenger of Allah was sent in vain because if there were elections on the teachings of the Messengers, not a single one of them would have won. Allah said in numerous verses in the Qur'an, the majority are astray. And in another group of verses, He commanded and praised the very few. That kind of talk is a deficiency in both Tawheed ar-Rububiyyah and Tawheed al-Uloohiyyah. Deficiency in Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي) (شَيْئًا) is dangerous. That deficiency to Tawheed is like an Ebola to a human body.

Ibn Katheer in Al-Bidaayah Wan-Nihaayah (البداية والنهاية) stated it is Kufr to leave the Sharee'ah of the Prophet Muhammad sallallahu 'alayhi wa sallam (the seal of the Messengers), and to go to other Sharaa'i (شرائع) that have been abrogated. Meaning it is Kufr to leave the Sharee'ah of the Prophet Muhammad sallallahu 'alayhi wa sallam, and leaving it to go the Sharee'ah of Musa and 'Isa or any one of those who were abrogated. Then he went on to say if that is the case for those who go to legislations that were abrogated, then imagine how it is for legislations that have no foundations like Yaasiq (ياسق) and have no precedent. He says whoever does that is Kaafir by Ijmaa' of the 'Ulamaa. And by the way, Yaasiq is laws that were made in 1206 by Genghis Khan (the Mongolians), that very much resemble the laws of Muslim countries today that are contrary to the Qur'an and the Sunnah. Ibn Katheer is basically saying if it is Kufr to go to the laws of Musa and 'Isa 'alayhimus-salaam that have been abrogated, whoever goes to the laws of the Yaasiq is even more Kufr.

Ibn Abdil-Barr in Tamheed (تمهيد) narrated that Ishaq Ibn Raahawayh said it is Ijmaa' (consensus) that it is Kufr. And there is even stronger and similar statements by the righteous 'Ulamaa of the past and present, like al-Jassaas, Ibn Taymiyyah, Ibn al-Qayyim in I'laam al-Muwaqqi'een (إعلام الموقعين) and Muhammad Ibn Ibraheem. Ash-Shanqeeti in Adhwaa' Al-Bayaan (أضواء البيان) in the fourth volume, when he talks about:

... وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا... ﴿الكهف: ٢٦﴾

And He shares not His legislation with anyone. (Surat al-Kahf: 26)

He says none are to share in the rule of Allah. He said those who follow other than what Allah legislated are Mushrikoon.

Let us ask again, have we fulfilled the very simple condition that Allah set forth for victory?

يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا

Are we worthy of the upper hand and superiority when we did not achieve that little, tiny condition requested from us? Allah fulfils His promise, the word Kun (كُنْ) for our victory is hovering over us, awaiting the conditions needing to be fulfilled. The problem is us, we have not met those conditions.

Look at the flipside of it, when Tawheed was established, when Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا) was implemented, we saw it in practice like the texts of Allah subhaanahu wa ta'aala promised. We saw the texts promising that and that should be enough, but Allah showed it to us in reality, we saw it in practice. How? Where? Within twenty three years, Allah subhaanahu wa ta'aala aided the Muslims to rule over Makkah, Bahrain and other parts of the Arabian Peninsula, al-Jazeera al-'Arabiyyah (الجزيرة العربية). Then further down to Yemen, control was imposed on parts of Bilaad ash-Shaam (بلاد الشام), on Hiraqal (the empire of the Romans), on Muqawqas (مقوقس) in Egypt, on the kings of Oman, on portions of Africa and you know the story of Negus (an-Najaashi) and what happened in Abyssinia. That is in twenty three years.

Twenty three years before Tawheed, they were living an animalistic, uncivilised life, a life so bad that neither superpower of their time wanted to take control over their region. Tawheed reforms, Tawheed civilises, Tawheed humanises the human beings. What did the Creator Allah say about those who distant and neglect Tawheed? He said they are cattle, no even cattle are better than them.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۖ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ ۗ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿الفرقان: ٤٤﴾

Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worse than cattle). (Surat al-Furqaan: 44)

Differently worded but the same meaning in another verse:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ ۗ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا
وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا...

And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth).

That is not physical impairment. What they do not comprehend, see and hear is the Tawheed of Allah. So what are they? What kind of people are they? Allah said:

...أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۗ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾ الأعراف:

﴿١٧٩﴾

They are like cattle, nay even more astray; those! They are the heedless ones. (Surat al-A'raaf: 179)

When One who created them classifies them as cattle, rather worse, accept it because the Creator knows best His creation. Within twenty three years, they went from an animalistic lifestyle to leaders of the world. Hiraqal the emperor of the Romans, Kisra, Muqawqas, what is going on? Tawheed simmered in their hearts, it moved in their veins and it became part of their flesh. Tawheed is the maker of men, it is the maker of legends.

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ... ﴿٢٣﴾ الأحزاب:

Among the believers are men who have been true to their covenant with Allah. (Surat al-Ahzaab: 23)

In another verse:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۗ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ النور:

Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat.

They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection). (Surat an-Noor: 37)

Allah said:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾ الجمعة:



He sent among the illiterate a Messenger from amongst them (sallallahu 'alayhi wa sallam), reciting to them the verses and purifying them and teaching them the Book, because verily before that they had been in manifest error. (Surat al-Jumu'ah: 2)

The reality of the promise in this verse was fulfilled during the leadership of the four

Khulafaa' who lived by Tawheed, by Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونَنِي لَا

يُشْرِكُونَ بِي شَيْئًا). There were no better leaders than them, they established the pure Millata Ibraheema Haneefa. If that promise was not fulfilled to them, then there would be no one worthy of that promise. Did Allah fulfil His promise to them? Let us contemplate history and look and see.

During the very short Khilaafah of Abu Bakr radhiallahu 'anhu, the apostates all united against him. Everyone turned against Abu Bakr as-Siddeeq radhiallahu 'anhu, I say every one. Did he give in? Did Abu Bakr as-Siddeeq say ok let the majority rule? Did he say let Musaylamah al-Kathaab go about in his way? Did he say let the majority who wanted idol worshipping rule? Did he say let the majority who wanted to abolish Zakah rule? Did he say let Musaylamah who claimed Messagehood rule? All the groups who united against Islam and formed a unified majority against Islam (a fact that no one can deny), did Abu Bakr radhiallahu 'anhu say let us bring out the ballots? After the death of the Prophet Muhammad sallallahu 'alayhi wa sallam, in the Khilaafah of Abu Bakr everyone turned on Abu Bakr as-Siddeeq except Makkah, Madinah, at-Ta'if and a little town in the western part of the Arabian Peninsula. Did he let them rule? Why did he not let the majority rule? There were three groups who turned against Abu Bakr as-Siddeeq, who were considered apostates. A group who went back to worshipping statues, another group who denied the Zakah and a third group who claimed that Musaylamah al-Kathaab was a messenger from Allah. They all united against Abu Bakr. Did Abu Bakr show any weakness? Did he say let me become a deluded sell out? Did he say let us compromise people? That is not Abu Bakr as-Siddeeq radhiallahu 'anhu.

Did he waver? Do you know his golden quote that he mentioned in a time and setting like that, when the world of his time flipped on him? At-Tabari and others narrated he said:

أَيُنْقُصُ الدِّينُ وَأَنَا حَيٌّ ؟

Is this Deen going to be any less than it was when the Prophet sallallahu 'alayhi wa sallam was alive, while I am alive? Either it is going that it is just like it was during the time of the Prophet sallallahu 'alayhi wa sallam or I am going to be a dead mean. He knew his means to victory was not dependant on the quality or quantity of the enemies, he was taught by his best friend sallallahu 'alayhi wa sallam that remaining steadfast on the firm Tawheed is what achieves victory in the face of the enemies and he did exactly that.

Listen to this man at that precise moment when the world turned on him. The soft hearted, soft spoken man whose voice did not come out in Salah because he used to cry so much, listen to how daring he became.

وَاللَّهِ لِأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ

Wallahi I will fight anyone who distinguishes between Salah and Zakah.

Abu Ya'la related that there was an Ijmaa' of the Sahaabah on considering those who denied the Zakah as apostates. It was also the opinion of al-Bukhari Rahimahullah, Ibn Taymiyyah Rahimahullah, Muhammad Ibn Ibraheem of the contemporary scholars and many others.

Bargain with them Abu Bakr, why did you not bargain with them Abu Bakr? Let them slaughter the Muslims Abu Bakr. Let Musaylamah rule a portion of Yamaamah, he is far away. Why did you not let him rule it? Sit with them in interfaith Abu Bakr. Let them claim idol worshipping, let the others claim Musaylamah is a messenger and let the believers in Muhammad sallallahu 'alayhi wa sallam believe. And then at the end of the day, just pray for peace all together. That is the deluded Munaafiqeen of today but that is not Abu Bakr. Abu Bakr was the number one leaf of the tree of the Prophet sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam raised lions of Tawheed, not emotional, unstable wrecks.

أَيُنْقُصُ الدِّينُ وَأَنَا حَيٌّ ؟ وَاللَّهِ لِأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ

Wallahi I will fight whoever distinguishes between Salah and Zakah.

وَاللَّهِ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَيَّ

Wallahi if they deprive me of an 'Iqaal (عِقَالًا) (a little rope, a little tether) they used to give to the Prophet sallallahu 'alayhi wa sallam, Wallahi I will fight them to get that little rope.

But Abu Bakr radhiallahu 'anhu, you are weak and they are strong. Years and years after the death of Abu Bakr radhiallahu 'anhu, Umar in an authentic Hadith as at-Tabari and others related, he used to say I wish my entire life of deeds was equivalent to the deeds of Abu Bakr on that one day, when he saved Islam against the apostates. He means I wish everything I ever did of deeds could be equivalent to the day when Abu Bakr stood firm against the apostates, saving this Ummah. There is no weakness with pure Tawheed. The measures are different because with the true, pure Tawheed, the measures turn to Heavenly ones and those no one can explain.

If you were to ask Abu Bakr as-Siddeeq at that moment, how are you going to fight all those people Abu Bakr? Only three or four towns, with the superpowers who are like vultures looking for an opportunity to attack you, how are you going to do that Abu Bakr? That is a deadly, suicide way of thinking. His answer would be what his best friend established firm in him twelve years before that, when they were in the dark cave together. When they were alone in the cave, two men with a bounty on their heads and everyone in hot pursuit of them. Abu Bakr radhiallahu 'anhu is worried about his best friend sallallahu 'alayhi wa sallam, his friend teaches him in that dark cave:

... لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا... ﴿التوبة: ٤٠﴾

“Be not sad (or afraid), surely Allah is with us.” (Surat at-Tawbah: 40)

That is Tawheed, Allah is with us. What do you think about two, Allah is their third. He is establishing Tawheed in him. If Allah is with you, who can be against you? Who dare be against you? If Allah is against you, who can dare and be with you?

What happened? What happened when Abu Bakr remained firm on the Tawheed and Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا) in the most difficult times this Ummah ever saw? When he remained firm on that Tawheed, he knew there is going to be a trial, he knew there is going to be a test. Some Sahaabah are going to be chosen to be martyrs, but that is part of the path, that is part of our way. He passed the test of being firm irregardless of the difficulties he faced, but what is the result? Not only did he

regain full control with no compromise over the apostates, over the deniers of the Zakah, over the statues worshippers and everyone one who renegaded against him, but he also expanded. His Khaalid Ibn al-Waleed was in Persia and in Iran. From the other side, his Abu Ubaydah radhiallahu 'anhu was in Bilaad ash-Shaam. His 'Amr Ibn al-'Aas was in Egypt. All that in less than two years, three months and some odd days, that was the length of the Khilaafah of Abu Bakr as-Siddeeq.

With deficiency in Tawheed today, they spend decades disoriented and perplexed, looking for an enemy to embrace or an enemy to accept them, or even an enemy to pat them on their back. I ask you by Allah, would Falasteen have remained in the status that it is in today for seventy years, if Abu Bakr was alive and living?

Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا) remained as it was under the giant Umar Ibn al-Khattab. Now during the time of Umar, all of ash-Shaam and all of Egypt was under Laa Ilaaha Illallah. They were near the stronghold of the Romans (near Constantinople), then Uthman and Ali carried on the legacy of Laa Ilaaha Illallah Muhammadar-Rasoolullah. Within less than a century after the state of Madinah was established, Islam was near China, and then Morocco, Spain and Cyprus. And from the other side, Iraq, Khurasaan and the Ahwaaz. With Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا), Islam was spreading at a lightning speed. Islam was knocking at the doorsteps of the lands that you are in today (Kenya), within less than decades after the sun of Islam shined in Makkah.

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

Is simple. It is easy but it needs to be fulfilled. When they fulfilled it, Allah fulfilled:

يَسْتَخْلِفْنَهُمْ فِي الْأَرْضِ

Leadership on the earth.

Allah fulfilled:

يُمْكِنَنَّ لَهُمْ دِينَهُمْ

Made Islam supreme.

Allah fulfilled changing their fear into security.

Listen to this authentic Hadith on why the verse:

يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا

Was revealed. Why was that verse revealed (the promises from Allah)? Al-Haakim, ath-Thahabi and others narrated that when the Ansaar took the Prophet sallallahu 'alayhi wa sallam in, when they welcomed him and gave him refuge in Madinah, the world of the time turned on the Ansaar. Everyone hated the Ansaar and wanted to fight them. Let me add some background information so you understand this Hadith. The Ansaar (the Sahaabah) knew beforehand if they took the Prophet sallallahu 'alayhi wa sallam in Madinah and gave him refuge, the whole world is going to turn on them. How do we know that? Several years before, when they agreed to take him in and when they gave their commitment of al-'Aqabah, al-Abbaas Ibn 'Ubaadah shouted do you know what you are getting into? The world is going to fight us, the world is going to unite against us. We are going to be annihilated, your wealth is going to be devastated, your leaders are going to be killed. Al-Abbaas did not say that out of hesitancy, he said it to inspire them, to let them know what is happening. They knew what was going to happen. They said O Prophet of Allah sallallahu 'alayhi wa sallam, if we take you in, our leaders are going to be killed, our wealth is going to suffer, we are going to be killed ourselves, what is in it for us? The Prophet sallallahu 'alayhi wa sallam said one word with three letters and that is it, Jannah (جنة). Each of them said give me your hand O Prophet of Allah. Not a single one of them backed away, not a single one of them was hesitant.

Let us go back, years later the reality of what al-Abbaas warned them of began to happen because Islam always clashes but it only clashes with the oppressors. Islam comes to eradicate oppression and people who are not oppressors have no problem with Islam, it only clashes with the oppressors. In this Hadith that I mentioned and al-Haakim and ath-Thahabi narrated it, they began to see the affect of the reality of what Abbaas warned them. The entire Arab tribes united against them to the point the Hadith said that they would not sleep except with their weapons at their side (by their heads) and every time they woke up, their weapons would be in their hands. They were terrified because at any moment they are going to be attacked, because the Prophet sallallahu 'alayhi wa sallam was amongst them. They began to say to each other, do you ever think that we will ever live to see victory and succession on this earth? Will we ever see authority? Are we going to stay like this, terrified and weak?

أَتْرُونَ أَنَا نَعِيشُ حَتَّى نَبِيتَ آمِنِينَ مُطْمَئِنِّينَ لَا نَخَافُ إِلَّا اللَّهَ ؟

That is when Allah revealed this verse in the Qur'an:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ... ﴿النور: ٥٥﴾

You are going to live to see victory and authority, and your fear is going to be replaced with security.

One little condition, one little thing you have to do:

يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا

They fulfilled their part, so Allah fulfilled His promise.

... وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿النساء: ١٢٢﴾

Who is more truthful than Allah? (Surat an-Nisaa': 122)

The terror was replaced with security. The blood of the Sahaabah and the Muslims became blood not to be messed with. The integrity of the Muslims became the most honoured.

The Tawheed of Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا) is massive. It is vast and it is enormous. Do you see why there is a global war today on Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا)? Do you see why there is a war on it today? Tawheed must be part of you and me. Your thoughts must be Tawheed, your hopes Tawheed, your desires Tawheed, your dreams and your Fitrah are Tawheed. Your bodily movements, your limbs must react with Tawheed. Your attitude must all be shadowed and restrained by Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا). It is an entire life curriculum, from the cradle to the grave. It is what the angels will awake you with when you are in the grave. Man Rabbuk (مَنْ رَبُّكَ), that is Tawheed.

Let us not get it wrong, the goal is not to be established on this earth just to be established (for the sake of establishment), just so we can bolster and claim that we are established. The goal of our establishment is to be established for Tawheed.

Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا) is deficient by those who call for freedom, freedom, or bringing out the rule of the majority. Wallahi, the life of a Muslim is more precious than to die for that. We are not willing to die to replace a tyrant with a tyrant. To believe in Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا), everyone who replaces the laws of Allah with other laws is a tyrant. Some tyrants may be less in oppression than others, but the common denominator is they are still tyrants. We are not Muslims in the business of losing sacred lives, lives more precious than the Ka'bah or the universe, just to replace one tyrant with another. That is not our business. People of Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا), we want to go from tyrants to living under the shade of Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا).

Our freedom (if a Muslim utters that word) is the freedom of Islam. As Muslims, our freedom is the freedom of Islam. We have all the freedom we need but the freedom comes to a complete halt with the commands of Allah and the Messenger sallallahu 'alayhi wa sallam.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
 أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

But no, by your Lord, they can have no Faith, until they make you (O Muhammad sallallahu 'alayhi wa sallam) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (Surat an-Nisaa': 65)

Allah gives an oath by Himself, which means this is a big deal, this is a big matter. They can have no faith until what? Count with me. Number one, until the Messenger of Allah sallallahu 'alayhi wa sallam becomes the judge. He becomes the judge and whatever he says, you accept it. That is number one, but that is not enough for your Imaan. You do not only accept the Sharee'ah of the Prophet sallallahu 'alayhi wa sallam, but you find in yourself no resistance. You cannot have any resistance in your heart, that is number two. The third one is full submission.

Like that verse is:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ
مِنْ أَمْرِهِمْ... ﴿الأحزاب: ٣٦﴾

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. (Surat al-Ahzaab: 36)

We do not care what anyone has to say. The more Tawheed we have, the more victory we have. Listen to these verses closely.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ
الْوَارِثِينَ ﴿٥﴾ وَنُمْكِنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا
مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾ ﴿القصص﴾

And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors, and to establish them in the land, and We let Fir'awn and Haamaan and their hosts receive from them that which they feared. (Surat al-Qasas: 5-6)

Listen to Allah speak to us. Allah wants to do a favour to us and the oppressed people and make us rulers and inheritors of this world. Allah says He wants to do that. Qataadah said leaders here means lead as in how kings lead. The verse says Allah wants to make us rulers on this earth, the question is do we want it? The key is in our hand (Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا)). The pure Millata Ibraheema Haneefa.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ
﴿الأنعام: ٨٢﴾

It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Dhulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided. (Surat al-An'aam: 82)

Those who believe in Tawheed and do not mix their Tawheed with Dhulm (Dhulm in this verse is Shirk). Untainted, pure Tawheed. Our birth, our entire life and our death roams around Tawheed.

There was a man called Gustave Le Bon, a non Muslim and a French social psychologist and sociologist who died in 1931. Look what he said about the power of Tawheed, this is a Kaafir talking about the power of Tawheed. He said you can see the strength and power of belief (which means Tawheed) when you look at how the Roman Empire crumbled on the hands of Bedouins whose hearts were shining with that which Muhammad sallallahu ‘alayhi wa sallam taught them of Imaan. That is a renowned non Muslim psychologist, while some of our ‘Aalims today are trying to distort and downplay it or give a western version of Tawheed, which is called the Western Islam or Western Tawheed.

Going back to the verse, what do they get if they do the Tawheed with no Shirk in it?

أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ

For them is security (in both worlds) and they are guided.

Now let us go to the next part of this. We know Allah promised victory and we know Tawheed is expensive and it is valuable. With everything there is a test, and Tawheed is no exception. This is the second part, after establishing Tawheed and before we become leaders, there is a phase of testing.

أَحْسِبَ النَّاسُ أَنْ يُشْرِكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿العنكبوت: ٢﴾

Do people think that they will be left alone because they say: “We believe,” and will not be tested. (Surat al-Ankaboot: 2)

There will be trials before the leadership phase.

وَجَعَلْنَا مِنْهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا... ﴿السجدة: ٢٤﴾

And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient. (Surat as-Sajdah: 24)

The verse said We made them leaders after they were patient. What does that mean? Patience means there were trials. Before they became leaders, there had to have been trials. It is the wisdom of the only One who cannot be questioned (Allah) that at times He lets the oppressors transgress in their oppression. It could be to scrutinise and purify the believers, maybe Tamhees (تمحيص). It could be a punishment for sins, so Allah can forgive our sins and make us leaders. It could be so the transgressors can transgress more and the wrath of Allah befalls them harder. Sometimes He lets the oppressors climb real real high in

their oppression, so they can drop down harder. The wisdom of the One and only One who cannot be questioned.

إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُمْسِكْهُ

Allah respites for the oppressor but when He takes him, He will not let him go. He is then doomed.

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿الأعراف: ١٨٣﴾

And I respite them; certainly My Plan is strong. (Surat al-A'raaf: 183)

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿القلم: ٤٥﴾

Twice in the Qur'an, one in Surat al-A'raaf and one in Surat al-Qalam. Do not misunderstand it, it does not necessarily have to be that one is wrong when he is tested. It could be preparation for leadership of the world. After Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا) is implemented, there has to be a test. No high ranking employer will accept any employee for any good job or any essential job without testing him. The job of being in charge of mankind (leadership of mankind) is the job of all jobs.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ... ﴿آل عمران: ١١٠﴾

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad sallallahu 'alayhi wa sallam and his Sunnah (legal ways, etc)] are the best of peoples ever raised up for mankind. (Surat Aali Imraan: 110)

So that is why there is:

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا...

And that Allah may test (or purify) the believers (from sins).

Then following that:

...وَيَمْحَقَ الْكَافِرِينَ ﴿آل عمران: ١٤١﴾

And destroy the disbelievers. (Surat Aali Imraan: 141)

Sometimes the test is because Allah wants some people near Him, the test is because He wants some suspended from His throne, flying back and forth to Jannah in green birds.

...وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ

شُهَدَاءَ... ﴿آل عمران: ١٤٠﴾

And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. (Surat Aali Imraan: 140)

Look how beautifully worded Allah said He may choose from amongst you. He chooses, He takes, He wants some in that honorary level and high status. Being tested does not necessarily mean one is on the wrong path. When the Prophet sallallahu 'alayhi wa sallam and the Sahaabah were oppressed by the Quraysh, was he on the wrong path? When the Sahaabah like Khabbaab and others who died before Islam ruled, were they on the wrong path? When Sumayyah the Mother of Martyrs was killed, was she on the wrong path? When she was killed before she saw Islam flourish in Madinah, was she on the wrong path? The Prophet sallallahu 'alayhi wa sallam made sure to tell Sumayyah the news of the exception of letting Quraysh hear whatever they want to hear of Kufr, as long as her heart is full of Imaan.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ

شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿النحل:

١٠٦﴾

Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. (Surat an-Nahl: 106)

The exception her own son 'Ammar radhiallahu 'anhu took to escape torture. Sumayyah refused, even though it was an exception she did not want to taint her tongue that became a believer with Tawheed, with uttering the mere words of Shirk even though she did not believe it. A woman that teaches the men of today the definition of firmness, Thabaat (ثبات) on Tawheed. Today, we no longer say that we want our men to be like the men of the Sahaabah, this is a day and age where we are satisfied if the men of today are like the

women of the Sahaabah. Abu Jahl transgressed and hit her with a spear. With a death like that, Sumayyah radhiallahu ‘anha became victorious. Her killer went to the wastebasket of history and to the lowest of low life in this life and in the life after. On the other hand, Sumayyah left this life a hero for every man and woman to look up to and Firdaws in the Aakhirah. That is victory. Some may not understand it but what happened to Sumayyah is victory in itself.

Yahya, a Messenger, the son of a Messenger, was he wrong when he himself was killed? Take it as a rule, the evil being in a leadership status is not a sign that it is on the guided path. The righteous being weak, tortured, imprisoned and killed is not a sign that they are on the wrong path. The biggest meanings and forms of victory is being firm on the true path of Tawheed until death. That is the ultimate form of victory.

So far now, we understand that the route to get victory is to fulfill Ya’budoonanee Laa

Yushrikoona Bi Shay’a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا). The second one is we have to

understand that there is going to be a test before leadership and it is not a very easy test.

Now in between stage one and stage two (the firm believer on Tawheed and being leadership), there has to be patience and Yaqeen. Never waver in your belief like Sumayyah.

In times like that, Allah reminds His own Messenger:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ... ﴿الرُّومُ: ٦٠﴾

So be patient (O Muhammad sallallahu ‘alayhi wa sallam), verily, the Promise of Allah is true. (Surat ar-Room: 60)

If the Prophet sallallahu ‘alayhi wa sallam needed to be reminded by Allah to be patient, then what should we say? Fasbir (فاصبر). Some who are interested in what they call

numerical miracles, they say hardship is a hundred and two times in the Qur’an, while patience is a hundred and two times in the Qur’an. Basically, they are saying just as much hardship as there is, Allah will provide patience. But in reality, once when I was younger I calculated it, this was many many years ago and I found patience was a hundred and three times and hardship was a hundred and two times. If that indicates anything (if it does), it indicates that Allah gives more patience than He gives hardship. The Generous gives a stronger dosage of patience, than the hardship that He inflicts.

More amazing than that is:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ ﴿الرُّومُ: ٦٠﴾

So be patient (O Muhammad sallallahu ‘alayhi wa sallam). Verily, the Promise of Allah is true, and let not those who have no certainty of faith, discourage you from conveying Allah’s Message (which you are obliged to convey). (Surat ar-Room: 60)

Look at the end of that verse, let not those who have no certainty of faith discourage you. Allah is warning us that in times like ours today (the test period that we are in), to stay away from those who discourage us. Do not listen to them. Who are the ones who discourage us? The ones who lack Yaqeen, the ones who say for example, look at their technology, look at their power and look who is behind them, and the ones who discourage the righteous believers.

Early in this century, a group of true Muwahhideen (descendants of a reviver and an ‘Aalim of our time), they did not know what airplanes were. These Muwahhideen did not really know anything about them. Their people began to discourage them and tell them that the British have airplanes that fly over, drop bombs and kill everyone. An innocent Bedouin with a simple rifle in his hand, he said those things you say they fly over, are they flying over Allah or under Allah? The answer from the one who was discouraging him was well of course they are under Allah. He said then how can we fear that which is below Allah, when we are relying on One who is above them? That is Ya’budoonanee Laa Yushrikoona Bi Shay’a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا). The enemy may be above us in their technology, we are under them in their technology and their power but we rely on the One who is above them and nothing escapes Him.

Allah tells his Prophet sallallahu ‘alayhi wa sallam to stay patient, and at the same time stay away from the people who discourage. Those are the surrenderous people of our time, the defeatists, the deluded sell outs, the hopeless, the dispirited, the Murji’ah, the modernists and the carriers of the Western Islam.

وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ

It is as if Allah is saying during those times of trial, there is going to be lots of people who discourage you. How true is it, we are living through that today.

Part of Ya’budoonanee Laa Yushrikoona Bi Shay’a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا) is pure, unequivocal, unambiguous belief that when Allah is with us, who can dare be against us?

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ... ﴿الزمر: ٣٦﴾

Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! (Surat az-Zumar: 36)

Is not Allah sufficient for us? Those who discourage try to frighten you by other than Allah. If Allah wants something to happen, can anyone stop it? Take for example the Angel of Death. If the Angel of Death goes to someone, does he ask for permission? Does he knock on the door? Does he ask for permission? If he goes to the head of the head of the Kufir, does he knock on his door? Are there any weapons that can stop the Angel of Death from going in? Can billions bribe the Angel of Death away? In that phase of trials as we are in today, have patience and Yaqeen and do not listen to the deluded and surrenderous.

One of the biggest benefits of trials before leadership is that evil surfaces. The fake beards begin to stand out and the Munaafiqeen crawl out of their shells.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ... ﴿الأنفال: ٣٧﴾

In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds).
(Surat al-Anfaal: 37)

Without trials, all that is hidden and it is covered. Look at the story of Fir'awn, look at the role of the wicked advisors and the donkeys of Fir'awn. As powerful as Fir'awn was, he could not do the things he wanted to do without the evil Shuyookh of his time. Fir'awn was mentioned in the Qur'an seventy four times, in sixty seven different verses. There is a reason why he is mentioned so often in the Qur'an. The Fir'awns are always reappearing and the Fir'awnic tactics are always reoccurring.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۗ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ
أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿غافر: ٢٦﴾

Fir'awn said: "Leave me to kill Musa, and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"
(Surat Ghaafir: 26)

Fir'awn gathers his advisors (his Shuyookh) and he tells them let me kill Musa 'alayhis-salaam. Like today, the baby Fir'awns and the big ones along with them want the righteous dead or in prisons. Fir'awn said let him call his Lord, Fir'awn is daring Allah. He says I fear that he may change your religion or that he may cause mischief to appear in the land.
Fir'awn, the man who said:

...أَنَا رَبُّكُمْ الْأَعْلَىٰ ﴿النازعات: ٢٤﴾

“I am your lord, most high.” (Surat an-Naazi’aat: 24)

... مَا عَلِمْتُ لَكُمْ مِّنْ إِلَهِ غَيْرِي... ﴿الْقَصص: ٣٨﴾

“I know not that you have an Ilaah (a god) other than me.” (Surat al-Qasas: 38)

He tells people I am your supreme lord and I do not know of a lord but me. What is holding you back Fir’awn? Why do you not kill Musa? Can anyone stop him? Even the tyranny in this verse shows you what kind of man he is. He says let me kill Musa and he gets arrogant with Allah. He says:

وَلْيَدْعُ رَبَّهُ

Let Musa go call his Lord. I am not afraid of his Lord but you my advisors, you my Shuyookh, I want to consult with you. Why? Because as big of a tyrant as Fir’awn was, he could not kill Musa on his own. He needed his advisors, his sell out Shuyookh, the wicked ‘Ulamaa and the donkeys of the rulers. The man who said I am your supreme lord is telling his Shuyookh, let me kill Musa, I fear Musa (who is a Messenger of Allah) is going to spread mischief. Fir’awn feared a public outcry. He was arrogant with Allah but he feared the masses so he went to the devilish scholars for support.

ذَرُونِي أَقْتُلْ مُوسَىٰ

In reality, he was trying to tell the Fir’awnic media, his chiefs, his advisors and Shuyookh to convince the people that Musa needs to be killed or imprisoned. The Murji’ah Fir’awn, the Fir’awnic tactic is used today by the baby Fir’awns and the big Fir’awns as well, both in the east and in the west. All the Fir’awns need donkeys to ride on, to get their message across. No one listens to leaders, that is why they surround themselves with these ‘Ulamaa.

Fir’awn smears the image of Musa with two charges.

إِنِّي أَخَافُ أَنْ يُبَدَّلَ دِينَكُمْ

He wants to change your religion, meaning he wants to make a coup. In reality, he is saying Musa wants me replaced because if he says he wants the religion replaced and the head of that religion is Fir’awn, that means he wants Fir’awn replaced.

The second charge he gives:

أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

That he will spread mischief. In the terms of today, that charge would be he is a terrorist, he is an extremist, he is helping the poor so he is doing money laundering. Fir'awns always have ten charges ready to be handed out at a moment's notice. The Fir'awnic tactics back then are the same today. Different players, same game. Defending women and children from being raped is terrorism. Going back to the Qur'an and Sunnah is fundamentalism. Belief in Khilaafah is part of Islam, that is extremism. Following the understanding of the Sahaabah, that is backwardness. Defending and speaking about the weak and the oppressed of this Ummah, that is being radical. When you are on the path of Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا), never ever ever get perturbed or agitated at names or labels thrown at you. That is the path of Musa 'alayhis-salaam, that is the path of Muhammad sallallahu 'alayhi wa sallam and that is the path of all the righteous. In fact, in this day and age if the label is not given to you, then that is when you really need to check your path.

When the Fir'awns of all times run out of charges to defame people, they begin to charge people with the truth. They charge the people of the Haqq with the Haqq. They will charge the truth with being truth. Amazing! And I did not get that from me, it is in the Qur'an. You see it in practice today, but it is in the Qur'an as well. All the problems and solutions are in the Qur'an. When the people of Lut charged him and they ousted him, what was the crime of Lut 'alayhis-salaam?

...أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿النمل: ٥٦﴾

“Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!” (Surat an-Naml: 56)

Drive Lut and his family out of your town. Why? Because they are clean and pure. He is ousted and driven out of his town, that means he is punished. When you are ousted, that means you are punished. Why is he being punished? What is the crime of Lut? What did Lut commit as a crime? He is being charged with being a pure and clean man. Notice when they said Lut was a clean man, they did not say Athaar (أطهار). That would mean just a clean and pure man, they said Yatatahharoon (يَتَطَهَّرُونَ) which is Fi'lun Mustamir (فعل مستمر),

meaning an ongoing, continuous, exaggerated form of purity. He is too clean, his purity and cleanliness is too much, he is ongoing with it. Noble qualities become crimes when the mischief and filth are the leaders. That is why I tell you today, when one is not labelled, that is when he needs to check his path.

Just today in the news, I read seven of our brothers were arrested for being extremists and captured by Special Forces in Tunisia. You know what their case was? They were caught passing out flyers deterring people and shops from celebrating the New Year. That was their crime. So when you flip the picture of Lut over and you look deep into it, you will see a good meaning and come out with a good feeling. What is it?

إِنَّهُمْ أَنَاسٌ يَتَطَهَّرُونَ

If they say you are pure, we do not want to sit with you because you are pure, we do not want to be around you because you are clean, what does that mean? What does that make the one who is saying it? That means they are in reality testifying about themselves, that they are impure filth. They are confessing to it in this life before the next life. When aspects of Walaa' and Baraa' become a crime or make someone an outcast for merely believing in them, what does that say? They are in reality confessing to being enemies of Islam.

Let us go back and look at Fir'awn. He said to his Shuyookh, to his advisors and to his people, let me kill Musa. The sell outs, the Murji'ah and the donkeys they ride on, the Munaafiqeen of Fir'awn said say no more leader, we got you. That is basically what they are saying. Musa is a Messenger, people are starting to know him and love him. When the righteous are loved, even though they may be fewer, they love with heart and soul and it is not that easy for Fir'awn to kill him without the support of his Shuyookh who inject the masses with false talk as you are going to see.

Why do you think the Fir'awns of the east and the west surround themselves with certain evil scholars? Fir'awn who was bold enough to say I am your supreme lord and the one who said my path is the only path, even in this verse here he says let Musa call his Lord, I am not afraid of the Lord of Musa, but he was not bold enough to act without the help of his media and his Shuyookh because of fear of the masses. If the father Fir'awn to these Faraa'inah (فراعنة) today could not do it, do you think the Fir'awns of today could do their evil on their own? All that scene that I mentioned to you is in Surat Ghaafir. The scene ends there, that is. He tells his scholars what he wants and the meeting ends over there, now let us go to Surat al-A'raaf and see the continuation of scene number two.

In Surat al-A'raaf, Allah said:

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ
وَأَلِهَتَكَ ۗ قَالَ سَنُقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

﴿الأعراف: ١٢٧﴾

The chiefs of Fir'awn's people said: "Will you leave Musa and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them." (Surat al-A'raaf: 127)

Now these Shuyookh of Fir'awn took on campaigning for Fir'awn. They wanted to justify the killing of Musa.

أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَأَلِهَتَكَ

A rhetorical question. Fir'awn, why are you leaving Musa to spread evil? It was the suggestion of Fir'awn but the wicked scholars were campaigning for his idea, to promote the killing of Musa 'alayhis-salaam. They were evil, making it as if they were the ones who were suggesting it. Notice what they said, they said O Fir'awn, Musa is spreading Fasaad (mischief) in the earth. Number two, Fir'awn, Musa is abandoning your religion and he is choosing another religion. Now comes Fir'awn, they make him look like the innocent, pure man and make Musa look like he is the evil one. Fir'awn suggested and wanted to kill Musa, but the wicked 'Ulamaa of Fir'awn changed it around because they are evil. What is the difference between them and the 'Ulamaa of for example Bashaar or other tyrants like that who pave the way for their Fir'awns to massacre and kill or even worse than that, replace the laws of Allah on this earth with other laws, justify it and make it seem like it is permissible?

Look at the delicate detail in both verses that I just mentioned. In Surat Ghaafir, Fir'awn told his advisors as justification that Musa wants to change your religion or cause mischief. His worry was to stay on the throne. When he said change your religion, that means my power. When he says Musa is trying to change your religion, that means he is trying to change me. That is number one. Number two is Musa is spreading mischief. When the media and the Shuyookh took that word, they did dirty campaigning for Fir'awn but they were a little bit smarter so they change it around in the next verse. They said:

لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَأَلِهَتَكَ

They mentioned mischief first, then changing religion (which is changing Fir'awn). Why did they do that? Because when Fir'awn spoke, his number one worry was his power. The wicked Shuyookh (his advisors) are now speaking to the masses and know that the masses care more about mischief. They want their neighbourhood and town to be safe, and they care more about that than about Fir'awn being a leader or not a leader. That whole Indian scene over there was for the next part of the verse:

قَالَ سَنُقْتَلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

Fir'awn says we will kill their sons and enslave their women and we will have irresistible power over them. They made Fir'awn seem like a poor, innocent little man who said okay if you insist, I have no choice. They made him seem like poor, innocent Fir'awn, as if he was merely reacting to the people, the advisors and the Shuyookh. This shows you the wicked yet dangerous role advisors and some 'Ulamaa play to rulers when they are corrupt. What you see today is no different. Evil comes from the palaces, carried on the tongues of evil scholars and through their evil media.

Listen to the tail of this verse:

وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

We have indeed irresistible power over them.

Fir'awn could have said:

وَإِنَّا لَهُمْ قَاهِرُونَ

We have irresistible power to them. Lahum (لَهُمْ) could have been used instead of

Fawqahum (فَوْقَهُمْ). In Arabic, both of them work perfectly and they can be used

interchangeably. When he said over them (Fawqahum) instead of to them (Lahum), it shows the peak of tyranny. Many get cowardly in times like this. They do not want to speak the truth, they do not want to hear the truth, they do not even want to practice the truth, some are so terrified today that they are even afraid to think the truth!

وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

That is the peak of arrogance, to terrorise people so they cannot say a word (so they can suppress the thoughts).

That is the status we are in today. When the Fir'awns of today tell us:

وَأَنَا فَوْقَهُمْ فَاهِرُونَ

We say back to them what Allah said twice in the Qur'an:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿الأنعام: ١٨﴾

And He is the Irresistible, above His slaves, and He is the All Wise, Well Acquainted with all things. (Surat al-An'aam: 18)

We have Allah. Allah is the Irresistible, Allah is the Supreme over all His slaves. Twice in the Qur'an:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً... ﴿الأنعام: ٦١﴾

He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you. (Surat al-An'aam: 61)

It is amazing that this verse is stating that Allah is Irresistible, and it comes right after Allah says:

وَأِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿الأنعام: ١٧﴾

And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. (Surat al-An'aam: 17)

Like we said, you say you are a believer, you are going to be tested so be firm because Allah is the Irresistible, Allah is the Supreme.

When the scholars of Fir'awn were able to succeed in fooling the masses, Musa gave the solution to his people in four sentences. Each one of them is worthy of a lecture on its own and we need every one of these.

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ
مَنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿الأعراف: ١٢٨﴾

Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqoon." (Surat al-A'raaf: 128)

The first thing he said is:

اسْتَعِينُوا بِاللَّهِ

Seek help in Allah.

Number two:

وَاصْبِرُوا

Be patient.

Number three:

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ

The earth is for Allah, He grants heritage to whomever He wills of His slaves.

Number four:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

The end destiny is for the Muttaqoon.

Stay firm. Do not back down on your belief. Do not change. Do not compromise. Do not mellow. Do not delude. Do not waver. The victory of the flag of Laa Ilaaha Illallah Muhammadar-Rasoolullah flying high above is a victory no doubt, but the ultimate victory is to die steadfast on the truth of Tawheed.

Look at the People of the Trench, the People of the Ukhdood (أخدود). The blind man who was the helper and the friend of the king believed and Allah gave him his eyesight back. He believed in Tawheed, he was killed. The young boy who believed, he was killed. The priest who taught him, he was killed. The boy speaking the truth after they failed to kill him by the will of Allah, he said you will be able to kill me if you take an arrow out of my backpack and say in the name of the Lord of this young boy. He was killed and he was on the Tawheed, and the masses who believed in them were also killed. That was a victory. When the blind

man was killed on Tawheed, that is considered a victory. When the priest was killed on Tawheed, that was a victory. When the boy was killed on Tawheed, that was a victory. When the trenches were dug, the fire was blazing and they threw the people in it, that was a victory to them. When the mother with her baby stood before the fire and they took one after another and then they got to her last nursing infant and she became hesitant, the nursing infant spoke by the will of Allah the golden words that we need today:

يَا أُمَّهُ ! اصْبِرِي فَإِنَّكَ عَلَى الْحَقِّ

He said mother be patient, you are on the truth.

Everyone believed. They were minutes into Islam and they were minutes into Tawheed, not a single one returned as a disbeliever. They knew that this boy was not killed except by the will of Allah, the One and only One Allah. The Yaqeen manifested into their hearts, that even the blazing fire before their eyes did not waver their faith. We are not minutes into Islam, we are born generation after generation, we have had Tawheed and a lot of time for Tawheed to sink deep in our hearts, but did we let these meanings sink into our hearts?

When Allah mentioned the story of the People of the Ukhlood, He said:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ
عَذَابُ الْحَرِيقِ ﴿البروج: ١٠﴾

Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allah), will have the torment of Hell, and they will have the punishment of the burning Fire. (Surat al-Burooj: 10)

Those killed were believers and the killers were the disbelievers, but we do not know that they were doomed on this earth. The killers lived on, we do not know that they were ever doomed on this earth. Of course in the Aakhirah Allah said if they did not repent:

فَلَهُمْ عَذَابُ جَهَنَّمَ

But in this earth, it seemed and it appeared that they are victorious. My point of that is what Ibn al-Qayyim Rahimahullah said, remaining steadfast on the true Tawheed and dying on it is the ultimate form of victory. The flag of Islam is hovering high above on our lands, that is another form of victory, but the ultimate form is when a person dies on Laa Ilaaha Illallah Muhammadar-Rasoolullah.

The verse I mentioned early on which I will conclude with:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ
الْوَارِثِينَ ﴿الْقَصص: ٥﴾

And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. (Surat al-Qasas: 5)

Look at the conclusion of that verse:

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا
يَحْذَرُونَ ﴿الْقَصص: ٦﴾

And to establish them in the land and We let Fir'awn and Haamaan and their hosts receive from them that which they feared. (Surat al-Qasas: 6)

Allah said and We will show Fir'awn and Haamaan and their soldiers what they feared. Allah will bring to reality what they feared. What did Fir'awn fear? What do all the Fir'awns fear? The victory of Islam and the demise of tyranny and their thrones. Fir'awn feared the Tawheed that a young boy in Bani Isra'eel is going to bring, therefore we ask Allah subhaanahu wa ta'ala to show the junior and senior Fir'awns of today that which He showed the Fir'awn of Musa.

إذا بلغ الظلم مداه

When the oppression reaches its peak, and it has.

وكان الحرب علي دين الله

When the war is on the Deen of Allah, and it is.

ولم يكن للمظلوم سوى الله

When the oppressed have no one to turn to but Allah, and we do not have anyone to turn to but Allah (and Allah is more than sufficient, we do not say it as minimising it, Allah is more than sufficient).

ساعتها يتدخل الإله

Then that is when Allah intervenes.

That is the meaning of the last verse in Surat Yusuf:

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ ۗ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿يوسف: ١١٠﴾

(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimoon (criminals, disobedients to Allah, sinners, disbelievers, polytheists). (Surat Yusuf: 110)

When the Messengers give up hope, they think that they were denied, that is the end of it and that they lost, that is when the victory of Allah comes upon them. This is an Ummah that gets sick, but does not die. This is an Ummah that dozes off at times but does not sleep, not since it awoke fourteen centuries ago. If it was destined to die, it would have died with much worse calamities, but it is guided by Allah subhaanahu wa ta'aala and He is alive and He never dies. The more they fight Islam, the more Islam intensifies. The more they try to turn off the brightness of Islam, the more it flares. When they leave Islam alone, it spreads and it extends. For them, it is a lose lose situation. Allah is watchful over those who deter. Allah is independent of those who desert. The wrath of Allah will never be turned away from those oppressors. Victory of Allah hovers above the believers waiting for the word of Be (Kun (كُنْ)) from Allah, and it is done. So do not occupy yourself with the timing of the victory, but rather occupy yourself with implementing Ya'budoonanee Laa Yushrikoona Bi Shay'a (يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا).

It is near the one third end of the night here, I ask Allah subhaanahu wa ta'aala to reward everyone who sat in this lecture, those who organised it and those who participated. In this one third end of the night, I say Yaa Hayyu Yaa Qayyoom (يا حي يا قيوم), we are in different continents actually who met for Your sake and only for Your sake, and Allah is my witness that I love you all for His sake. Yaa Allah just as we gathered here, reunite this gathering under Your throne on the Judgment Day, and then on pulpits of brightness, and then reunite us entering Jannah in this group, then again reunite us reclining on thrones in Firdaws, eating and drinking and talking about days like these while You tell us:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿الْحَاقَّة: ٢٤﴾

Eat and drink at ease for that which you have sent on before you in days past! (Surat al-Haaqqah: 24)