

Yaqeen in Allah

Transcribed from a [talk](#) by Shaykh Ahmad Jibril

Visit OpenSourceIlm.Wordpress.Com for more transcripts of
Islamic talks and classes

Please send details of any errors to
OpenSourceIlm@Outlook.Com

YAQEEN IN ALLAH

I start off by asking Allah subhaanahu wa ta'aala to forgive and raise the ranks of our brothers and sisters who died in Ghootah and in Egypt and all throughout the world. May Allah subhaanahu wa ta'aala raise their ranks to the highest level of Jannah. The massacre by Sisi and by Bashar, may Allah destroy them along with their military, were scenes that melt any heart if that heart has any Islam and Imaan in it. Back in the Bosnian days, I think it was the mid nineties, I used to give Khutub raising awareness to what is happening in Bosnia and when I used to prepare the Khutbah I used to sit and explain some of the scenes. For example, I remember one where the heads of children were being cut off and tossed around like soccer balls. We would mention these scenes because not many had access to the few VHS videos that were circulated, it was not widespread. Today, just go open Youtube and look at the horrific scenes. Let them move your emotion, then exert that feeling in Du'aa in that one third end of the night that will be answered Inshaa Allah.

No believer gloats over the deadly massacre that happened to our brothers and sisters in Raabi'ah or in other parts of Egypt on the hands of Sisi and his traitor army. An army that was bolstered by the ignorants as being a saviour of our borders, in fact some of the ignorants still say so until today. They are right, they do save the borders, no one doubts that part but they are saving the wrong side of the borders. Yet you see one of the most prominent if not the most prominent Daa'iyah in Egypt on TV, bolsters and praises that army on the pure lands of 'Arafaat. Who could defend such an army, a military? I cannot see how some of the Murji'ah rejects, the donkeys and waste paper of the rulers or anyone else for that matter could rejoice or gloat at such a massacre, Wallahi it melts a heart. But having said that, let me say as the ship is anchoring now, we have an important question to talk about, why?

One of you is going to say well you taught us not to object to the Qadhaa' and Qadar of Allah so how are you saying why now? We do not object to the Qadhaa' and Qadar of Allah, we accept the destiny of Allah but why as in Muhaasabatin-Nafs (محاسبة النفس), to hold yourself accountable you have to ask that question. When you go through personal trials, when you go through loss of wealth, when you go through poverty, when you are sitting in prison, when you are in depression, sit alone and diagnose the problem. Why, what did I do? When the Ummah is massacred and at the same time Allah promised us victory, we have to ask why. We have to ask the question that the Sahaabah asked when they were defeated, why did this happen to us? When a corporation that is wise loses profits, if it is a successful corporation, the CEO gets his staff together, he gets the board members together, they sit down and discuss what went wrong, how can we prevent that. We as believers, when any catastrophe happens, whether it may be from the likes of earthquakes or floods or whether it may be military defeats like we saw in the past week or whether it may be personal matters that we go through in our lives, maybe a divorce, depression,

difficult times, we have to hold ourselves accountable so we can diagnose that sin that caused that and ask Allah for forgiveness. Otherwise, it will only be massacre after massacre, it will only be defeat after defeat, humiliation after humiliation.

Plenty of verses throughout the Qur'an, many tell us whatever befalls us, is from what we did. Consistent in the Qur'an.

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنَّ
أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿النساء: ٦٢﴾

How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than goodwill and conciliation!" (Surat an-Nisaa': 62)

بِمَا قَدَّمَتْ أَيْدِيهِمْ

Because of what your hands committed.

Another verse:

وَلَوْلَا أَنْ تُصِيبَهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا
رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿القصص: ٤٧﴾

And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth, they should have said: "Our Lord! Why did You not send us a Messenger? We should then have followed Your Ayat (Verses of the Quran) and should have been among the believers." (Surat al-Qasas: 47)

وَلَوْلَا أَنْ تُصِيبَهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ

Trials because of what your hands committed.

The verse that Asmaa' used to recite, when she had a headache she would grab her head and she would say this headache is from a sin I committed and Allah forgave a lot. That is a verse, she would recite:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ ﴿الشورى:

﴿٣٠﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (Surat ash-Shoora: 30)

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ۗ
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۗ وَكَفَى بِاللَّهِ شَهِيدًا ﴿النساء: ٧٩﴾

Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad sallallahu 'alayhi wa sallam) as a Messenger to mankind, and Allah is Sufficient as a Witness. (Surat an-Nisaa': 79)

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۗ وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
إِذَا هُمْ يَقْنَطُونَ ﴿الروم: ٣٦﴾

And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, lo! They are in despair! (Surat ar-Room: 36)

... وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرِحَ بِهَا ۗ وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿الشورى: ٤٨﴾

And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate! (Surat ash-Shoora: 48)

We ask why as the Sahaabah asked why on their way back from the defeat of Uhud.

أَوْلَمَّا أَصَابَتْكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِّثْلَيْهَا قُلْتُمْ أَنَّى هَذَا ۗ قُلْ هُوَ مِنْ عِنْدِ
أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿آل عمران: ١٦٥﴾

When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things. (Surat Aali 'Imraan: 165)

أَوْلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قَدْ أَصَبْتُمْ مِثْلَيْهَا

When a single disaster smites you, meaning the disaster and defeat of Uhud, seventy of the beloved Sahaabah radhiallahu 'anhum get killed.

قَدْ أَصَبْتُمْ مِثْلَيْهَا

It means you smote your enemies with a disaster twice as great. Yes here you lost seventy but before that in the battle before, you were victorious and you killed seventy of them and you took seventy prisoners.

When that happens, you mention one defeat but you forgot another one, then you say:

أَنَّى هَذَا

From where does this happen to us? From where did this come to us?

Allah says it is from your ownelves, because of your evil deeds:

هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

He is talking to the Sahaabah! We read history and I do not think anyone here does not know this story. We read it, we know what happened in Uhud but do we read history for joy or do we read it for the purpose it is intended, which is to learn lessons from it? Do we think we are better than the Sahaabah who had the Prophet sallallahu 'alayhi wa sallam in their company, that we do not hold ourselves accountable and ask why? In Uhud it was one thousand believers versus three thousand of the Mushrikeen, the hypocrite Abdullah Ibn Ubayy Ibn Abi Salool at the last moments stirs up controversy as they always do, he walks away with one third of the army. They go back to Madinah, that reduces the number of the Muslims from a thousand to seven hundred, so now it is seven hundred Muslims versus three thousand of the Mushrikeen. The battle starts, the Muslims win a stunning victory, the Mushrikeen flee and the Muslims chase after them taking their spoils.

There was fifty archers, the Prophet sallallahu 'alayhi wa sallam told them do not leave your flanks. The Prophet sallallahu 'alayhi wa sallam told them if you see us victorious do not come down, if you see us defeated do not come down, stay up there. Stay up there even if

you see the raptures snatching from our flesh, do not come down until I tell you to come down. Simple, clear, direct orders, the Prophet sallallahu 'alayhi wa sallam gave the orders. It appeared that the Mushrikeen were defeated, forty out of the fifty archers came down from their post. They assumed the battle was over, they did not go against the laws of the Prophet sallallahu 'alayhi wa sallam or the laws of Allah or replace them and change them, no, they did not do that, they just assumed it was over. I want you to know that these were real men who were there to give their jugular veins for the sake of Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam, to defend Islam. Had they had any ill intention, they had the opportunity to walk away with Abdullah Ibn Ubayy Ibn Abi Salool in the three hundred who walked away just moments earlier. All they did was an innocent misinterpretation, a wrong Ta'weel. That did not exempt them because the orders of the Prophet sallallahu 'alayhi wa sallam were clear, no room for Ta'weel, if you see the raptures snatching from our flesh do not come down until I tell you to come down. Simple and clear.

Khaalid went around the mountain, it is said that he tried to go up on Jabal ar-Rumaah where the archers were three times, the presence of the fifty of them fended him off. So they did serve Allah, they were men who served Allah and protected the Muslims. The fourth time Khaalid went around, he saw there was only ten and then he went over and attacked. Our Prophet sallallahu 'alayhi wa sallam was at a side watching, monitoring, where he could see the movement of Khaalid. They did not see him and the believers did not see the movement of Khaalid, but the Prophet sallallahu 'alayhi wa sallam saw it. So he had two scenarios, he could be silent and be at peace sallallahu 'alayhi wa sallam, but then the Ummah would be slaughtered, or he is going to have to shout out to the Ummah and warn them and save them and then the Mushrikeen are going to hear the Prophet sallallahu 'alayhi wa sallam, become aware of his whereabouts and then they are going to go after the Prophet sallallahu 'alayhi wa sallam. You know which choice the Prophet sallallahu 'alayhi wa sallam would take.

As soon as the Prophet sallallahu 'alayhi wa sallam warned the Sahaabah, Quraysh heard him. Khaalid, Ikrimah, Ibn Qumay'ah and others bolted to assassinate the Prophet Muhammad sallallahu 'alayhi wa sallam. At that time Islam was still not complete, at that time the Qur'an was still not done, he was Islam and Islam was him because at that point the verse was not revealed:

...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ... ﴿المائدة: ٣﴾

This day, I have perfected your religion for you. (Surat al-Maa'idah: 3)

His head was wounded sallallahu 'alayhi wa sallam, his helmet was crushed and two rings of it wounded his blessed face sallallahu 'alayhi wa sallam, his teeth were damaged and he fell in a ditch, he was wounded in his shoulder, a wound that he complained about for a month after it, sallallahu 'alayhi wa sallam. Blood all over his face, a defeat in the presence of who?

Who was the general of that army? Who was the leader of the Ummah? The Prophet sallallahu 'alayhi wa sallam, our beloved. That is what astonished the Sahaabah according to some Mufasssireen, to ask why when the Prophet is amongst us, when we are here to defend him, the best man to walk on the face of the earth is our general and our leader. Was it Mursi? Was it Ghannooshi? Was it me, was it you? Rasoolullah sallallahu 'alayhi wa sallam was the general and alive leading it. Why, for one mistake? For one error, for one innocent misinterpretation, they get defeated. The best generation, commended in the Qur'an.

...رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ... ﴿المائدة: ١١٩﴾

Allah is pleased with them and they with Him. (Surat al-Maa'idah: 119)

And the best man to walk on the face of the earth. The lesson is simple, the lesson Allah wants the world and the universe to know until the Judgment Day is that Allah does not compliment, Allah does not exempt, Allah does not flatter in His Sunan and in His ways, no matter who it is. When one stumbles, when one has a calamity, when one is inflicted, whether it is a personal matter or whether it is a matter pertaining to the Ummah as a whole, go back to what you have done because from it you were hit!

We were and we are an Ummah that never, ever gets defeated by our enemies. Never! Wallahi our enemies never defeated us, we are an Ummah that gets defeated from our own faults. When Muslims leave the guidance Allah gave them, when they go on their own, they become the lowest of the low and they end up getting defeated and humiliated by the lowest people of their time. You all know what a speedometer is, you know how fast you are going, you know there is meters that check temperature, there is also a victory meter, a victory meter that we have. Look at the level of the obedience to Allah on this earth, the Tawheed of Allah on this earth, the submission to Allah on this earth, how the Sharee'ah of Allah is implemented on this earth, and in accordance to that the victory comes from the heavens. Simple and clear, we never achieved victory through power and number, never. We were always achieving our victories and success through Allah and we lost it when we lost Allah out of our lives.

Let me make it clear so you understand it. One innocent misinterpretation, seventy of the beloved Sahaabah died, the men who Allah chose to surround His Prophet. They flee, the Prophet sallallahu 'alayhi wa sallam gets wounded. Let us look deeper into it. The archers who left the hilltop, how many did I tell you they were? Forty, they were a total of fifty, forty went down before they were supposed to. The number of the army was how much? Seven hundred. Forty made the innocent mistake, so six hundred and sixty get defeated for the mistake of forty, Rasoolullah sallallahu 'alayhi wa sallam is amongst them. It is not a game, the entire Ummah takes a blow for the mistakes of the few, that is why it is my business and it is your business what happens in every part of the world, we are an entire

Ummah. Now do you understand why the Ummah is going through what it is going through today?

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿الشورى:

﴿٣٠﴾

He forgives a lot, He only holds you accountable for a little bit of them. When you climb to power on the broken ladder of democracy, wise people usually do not go up on broken ladders but if one happens to do the unwise and climb up on a broken ladder, when you get to the top you jump on a solid surface of implementing the laws of Allah because broken ladders take you down to the gutter. The democracy you cry for and you have hope in and you praise, got you to power, but it is going to drop you lower than where you started if you do not jump on the laws of Laa Ilaaha Illallah Muhammadar-Rasoolullah.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَّنْ أَسَّسَ بُنْيَانَهُ

عَلَىٰ شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ... ﴿التوبة: ١٠٩﴾

Is it then he, who laid the foundation of his building on piety to Allah and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. (Surat at-Tawbah: 109)

What the problem of this Ummah is, is that it finds it so difficult to implement the rules and regulations Allah ordered to implement. They find it difficult, some hate it!

And look what Allah says:

ذٰلِكَ بِاَنَّهُمْ كَرِهُوا مَا اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ﴿محمد: ٩﴾

That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc), so He has made their deeds fruitless. (Surat Muhammad: 9)

We cannot accept the laws of the Creator governing us, yet we expect His victory to come down on us? In this country, they make it a point in Elementary sometimes and especially I remember it in Junior High and Law School, they say we have to stick to the laws and interpretation of their founding fathers. John Adams, Franklin, Hamilton, John Jay, Jefferson, Madison and George Washington, they want to stick to the rules and regulations of their founding fathers and they even try to analyse how their founding fathers would have

wanted situations to be interpreted. Yet we have a problem when we say we want the laws of Egypt and Libya to be in strict accordance to the laws of our founding fathers, the founding father of both Egypt and Libya is 'Amr Ibn al-'Aas radhiallahu 'anhu. One of the most popular names in Egypt today is 'Amr, possibly the most popular name in Egypt. Why is it that they have pride to say that they want their laws based on their founding fathers and we are disgraced and humiliated by our own, when we say we want the laws of our founding fathers on our lands? Why is it so difficult to say Tunis should be ruled on the pure laws that Abdullah Ibn Abi Sarh radhiallahu 'anhu founded it on? Go read who Abdullah Ibn Abi Sarh is and what his relationship to Tunis was.

Let us not fool ourselves, let us not lie to ourselves. If you want victory from the heavens, start by showing Allah Islam on this earth, then watch the victory hail on you. This is not mythical and fairy tales, this is the Sunan and rules of Allah subhaanahu wa ta'aala. If the simple, super basic rules of implementing the Tawheed of Allah on His earth were not established, do we really expect victory to descend upon us from the heaven? Who are we trying to fool? We do not have Rasoolullah sallallahu 'alayhi wa sallam amongst us, we do not have the Sahaabah amongst us, and not establishing the full laws of Allah that they chose for us on this earth is a little bigger of a misinterpretation than what the archers did when they got off the hilltop, in the presence of the Prophet sallallahu 'alayhi wa sallam. Why all this? Is it fear of displeasing both internal and external characters, forces, armies, countries, nations or groups? Just look at the result of that, look at the result that we foresaw before anything happened.

مَنْ أَرْضَى النَّاسَ بِسَخَطِ اللَّهِ سَخَطَ اللَّهُ عَلَيْهِ وَأَسَخَطَ عَلَيْهِ النَّاسَ ، وَ مَنْ
أَرْضَى اللَّهُ بِسَخَطِ النَّاسِ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَى عَلَيْهِ النَّاسَ

Sunan at-Tirmidhi. Listen, this is exactly what happened here. Whoever seeks the pleasure of people at the risk of displeasing Allah, Allah will abandon him and be displeased at him and will make the people abandon him and be displeased at him. But whoever seeks the pleasure of Allah at the risk of displeasing people, Allah will be pleased him and will make people pleased with him. There was a risk, they should have took that risk. A promise from Allah, does Allah fulfil His promises?

All the benefit is living under the shade of the legislation of the One who knows best what suits us.

أَلَا يَعْلَمُ مَنْ خَلَقَ... ﴿الملك: ١٤﴾

Should not He Who has created know? (Surat al-Mulk: 14)

All the Fitnah is living under man made laws in countries that were founded on Laa Ilaaha Illallah. You hear the rogues who call themselves Shuyookh encouraging Muslims to accept secular states. Does a Muslim let alone a Shaykh even talk like that? Since when do Muslims talk like this, and a leader? Our Ummah does not need enemies when we have the Ruwaybidhah, the rogues, calling the rule of Allah a fantasy! The rule of Allah and the Qur'an is a fantasy? Application of the laws of Allah in Muslim countries is a fantasy? For one who suckled Islam from the intelligence of the West, yes it is a fantasy. The Qur'an I memorised and every single Tafseer I read and studied by Ijmaa' says something way different from what those rogues, those Ruwaybidhah say.

Let him and his foolish audience go open any of the mothers of the Tafseer and tell me what the Mufasssireen said about these Ayaat.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

﴿الجاثية: ١٨﴾

Then We have put you (O Muhammad sallallahu 'alayhi wa sallam) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not. (Surat al-Jaathiyah: 18)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿الأحزاب: ٣٦﴾

﴿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. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error. (Surat al-Ahzaab: 36)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ

لِّلْخَائِنِينَ خَصِيمًا ﴿النساء: ١٠٥﴾

Surely, We have sent down to you (O Muhammad sallallahu 'alayhi wa sallam) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e.

has taught you through Divine Inspiration), so be not a pleader for the treacherous. (Surat an-Nisaa': 105)

...إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۖ يَقُصُّ الْحَقَّ ۖ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿الأنعام:

﴿٥٧﴾

The decision is only for Allah, He declares the truth, and He is the Best of judges. (Surat al-An'aam: 57)

...مَا لَهُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿الكهف: ٢٦﴾

They have no Wali (Helper, Disposer of affairs, Protector, etc) other than Him, and He makes none to share in His Decision and His Rule. (Surat al-Kahf: 26)

And tens and tens more of Ayaat and Ahaadith, that is a fantasy? The Ruwaybidhah, they are fools, they think the Hudood are all that it is in Islam, like cutting the hand or Zina punishment. That is part of the Sharee'ah of Allah but they make it like that is the only thing, the Ruwaybidhah do not know that is a small portion, a small percentage of the rule of Allah. Islam has an entire economic system to be proud of, that must be established in our lands if they want to succeed. In every aspect, it has laws and rules.

Muhyi ad-Deen al-Qurrah, a contemporary Imaam, wrote a contemporary book on the Islamic laws of debt, stocks, bonds, investments and many other matters and details pertaining to the economic system in Islam. That is part of it, but it is not just about cutting the hand and Hudood and Riddah. Contemporary books that talk in depth and detail about the Islamic economic laws, Abul-'Ala Mawdoodi, al-Ayaadi, Isma'eel Ibn Ibraheem al-Badawi wrote about it and tens of others wrote about the Islamic laws and Sharee'ah in finance. It is not just about cutting the hand and the Riddah that they have an issue with, it is an entire way of life. Do you know what is funny? Sometimes there is Islamic laws, some of them are broad and encompass the discretion of a Khaleefah or whoever he appoints, and sometimes they may be like non Muslim laws. The Ruwaybidhah would be willing to praise and glorify it as laws of Islam but not because it is laws of Islam, because it is the laws of others. No pride!

After I finished Madinah, I returned here and got a Masters degree in Law, it is called an LLM. When you go on a Masters degree in Law you have to choose an area, mine was in labour law and my thesis was on aspects of labour law in Islam. The professor became interested in Islam, he used to sit me for hours and hours asking questions about Islam. This was before the internet era where they could look up stuff and check about Islam, it was not widespread back then. I remember one time he said those references you have been using in this thesis, how old are they? I said well the verses and the Hadith I used, they are about

fourteen centuries old, they were revealed to the Prophet sallallahu 'alayhi wa sallam fourteen centuries ago. The rest of the books were approximately four hundred years ago, seven hundred years ago, I believe the most recent one was maybe four hundred years ago. We went on talking for months and months, he told me one time, I am surprised such in depth details of laws have not dominated the world, and it was just a small thesis on a few issues of labour law. That is a non Muslim but the Ruwaybidhah undermine the Islamic law legislated by Allah. Oh it is just four or five Hudood, secular, defeatist mentality.

There is an economic system, there is a labour system, there is an entire way of life in the laws of Allah. The law of Sharee'ah tells a leader how and in what limits and capacity he deals with his neighbouring countries, he has to know how, that comes from the laws of Allah. The laws of non Muslims under Muslim rule, Ahl ath-Thimmah. I mentioned a brief illustration for those of you who attended, in the lecture when we talked about defending the Prophet sallallahu 'alayhi wa sallam when they made the move about him, and many non Muslims took their Shahaadah after that. We talked about Ahl ath-Thimmah and Jizyah and I can go on and on, it is an entire way of life from the cradle to the grave. Do not listen to those Ruwaybidhah, oh it is a few Hudood and Muslims accept secular law and secular systems.

The soil and dirt in Muslim lands rejected legislation by other than Islam, the soil and dirt! What has the rule of other than Allah brought to our lands except Fitan, bloodshed, oppression and massacres? The earth rejected it, the earth does not want it. The ground, the dirt, the stones do not want it. Lands that were irrigated with the blood and sweat of the Sahaabah resist other than Laa Ilaaha Illallah and the hard hearts of some who claim to be scholars resist the rule of Allah?! Every ideology and system of laws or that which they call values, has proven to be a failure on our lands. Its text is a failure and its practice is a bigger failure. Erm, how about we try the rules of Allah now? What do you guys think? Wallahil-'Adheem our text is infallible, it is the Qur'an, the Wahi, and the practice has proven to be the most successful.

I think it was in 2000 or something, I helped a teenager write a few pages on Umar radhiallahu 'anhu and Falasteen, Bayt al-Maqdis, the justice Muslims had in dealing with non Muslim groups under his rule. The history teacher who is a secular Arab, he asked for a copy of it and every year he would read it to his students and teach it to his students until he retired. I used to know a real estate agent, very active in political protests and he was an Arab Christian from Falasteen. One time when I was in his house, I met his son and I said what is your name? He said Umar, Palestinian Christian. I looked at his father, I said Umar, are you for real? He said yes his name is Umar. He said we Christians, and Jews and Muslims living in that land never lived without bloodshed or in peace and justice, as we did when Umar was our leader there. Wallahil-'Adheem he said I love Umar, this was a Christian Falasteeni, very active and very knowledgeable in the history of that country.

We have a bright, white history. Clear, white, pure laws, but we do not have an Ummah that has pride in it. Someone will say that is mythical talk, the world is against Islamic law, they do not want the Islamic law implemented so let us vote on it, let us take it step by step. Many of the defeatists talk like that, many of the watered down people talk like that. Do you know that was the same reason that Quraysh did not accept the guidance of Allah? Look at the verse.

﴿الْقَصص: ٥٧﴾ وَقَالُوا إِن نَّبَعِ الْهُدَىٰ مَعَكَ نُنْخِطُفَ مِنْ أَرْضِنَا... ﴿٥٧﴾

And they say: "If we follow the guidance with you, we would be snatched away from our land." (Surat al-Qasas: 57)

If we follow the guidance that you are telling us Muhammad, we know it is right but if we follow it, we would be snatched away from our land by our enemies. Al-Haarith Ibn Uthman told the Prophet Muhammad sallallahu 'alayhi wa sallam, what you have is true, I agree with you that is true, but we cannot believe in it because the Arabs will attack us, the other tribes will attack us. That is exactly what they say today about the laws of Allah on the earth!

Let me mention this example that many may hear it right now for the first time, and there is tens more, but let me talk about this one. Maybe it will be something new, and there are some nice lessons out of it. Visualise the scene and circumstances with me. This is ten years after receiving the revelation of Allah, he did not go to Madinah yet, he is still in Makkah, sallallahu 'alayhi wa sallam. He just lost his internal support, his wife Khadeejah. The woman who took him in when everyone else did not, as he himself said, sallallahu 'alayhi wa sallam. The woman who believed in him when everyone disbelieved in him, the woman who trusted him when everyone called him a liar, this is what he said about her. His internal support, she is gone now. He lost his external support right about at the same time, he said about his uncle:

مَا نَأَلَتْ قُرَيْشٌ مِنِّي شَيْئًا أَكْرَهُهُ حَتَّى مَاتَ أَبُو طَالِبٍ

Quraysh never touched me with harm until my uncle Abu Talib died.

These were the darkest days in the Da'wah of the Prophet Muhammad sallallahu 'alayhi wa sallam. The word gets to the Qurayshians that Muhammad sallallahu 'alayhi wa sallam plans to leave Makkah, they begin to say no way, we are not going to let this happen. The harm and torture on the Prophet sallallahu 'alayhi wa sallam reached its peak. This is in the first volume of At-Tabaqaat Al-Kubra (الطبقات الكبرى) by Ibn Sa'd, on page two hundred and eleven. The word gets to Abu Lahab, pay attention and I did not get it wrong, it is Abu Lahab, the most notorious man whose has been harming the Prophet Muhammad sallallahu

'alayhi wa sallam for ten years, the one who started with his spit at the Prophet sallallahu 'alayhi wa sallam.

تَبَّ لَكَ أَلْهَذَا جَمَعْتَنَا

If you were to say who is the most notorious man who harmed the Prophet sallallahu 'alayhi wa sallam, it would be a competition between Abu Jahl and Abu Lahab. Possibly more likely Abu Lahab, because he had his wife and his whole family harming the Prophet sallallahu 'alayhi wa sallam. Abu Lahab was suddenly moved by the zeal of tribalism and Jaahiliyyah to defend the Prophet Muhammad sallallahu 'alayhi wa sallam. He saw all the harm his nephew endured after the death of his brother Abu Talib, he shouted, he said my nephew will go where he wills and whoever goes near to him, I will chop his neck with my sword. This is Abu Lahab talking. The surface, shallow, laymen explanation would be that the zeal of tribalism is what moved him, the real reason for me and you is Allah. Allah used a non believer and enemy of Islam like Abu Lahab, as means to protect the Message of Allah. Do not be surprised, it is the power of Allah. The language of the heavens is different, when you put your faith in Allah, doing what He said, the means come to you in ways you never imagined.

When they thought the size of the elephants was so big and so powerful that it can destroy anything in its sight, and it did destroy anything until it reached the Ka'bah, Allah sent what to those huge elephants they thought can destroy anything? Little, tiny stones. When an-Namrood thought he can claim Lordship to Ibraheem:

... قَالَ أَنَا أَحْيِي وَأُمِيتُ ... ﴿البقرة: ٢٥٨﴾

He said, "I give life and cause death." (Surat al-Baqarah: 258)

Allah sent a fly in his brain to put him to his demise.

When 'Aad thought they were the strongest, telling Hud, who is more powerful than us? Your Lord is more powerful than us? Bring him on.

... وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۗ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ

مِنْهُمْ قُوَّةً ... ﴿فصلت: ١٥﴾

And they said: "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than them. (Surat Fussilat: 15)

Allah sent them wind.

When Thamood thought they were strong and mighty, it was just a shout, a little cry to destroy them. When the coalition thought they can destroy Islam and the whole world united against the Prophet Muhammad sallallahu 'alayhi wa sallam, Allah dispersed them with a little bit of wind, running away. It is Allah! That is Allah, that is the work of Allah.

...صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ... ﴿النمل: ٨٨﴾

The Work of Allah, Who perfected all things. (Surat an-Naml: 88)

Allah ends the stories of evil with the smallest means. Take this rule from me, do not occupy yourself ever with how evil ends, occupy yourself with defending and implementing the truth.

If Abu Lahab is mentioned, animosity and hatred of the Prophet sallallahu 'alayhi wa sallam is imprinted and embedded in your mind, but for a period of time Allah made out of him a protector to the Prophet Muhammad sallallahu 'alayhi wa sallam. Who made out of one of the top, notorious enemies of Islam, a man to defend the Prophet sallallahu 'alayhi wa sallam for a period of time? Allah! You stand your ground, especially in matters of principles, have Yaqeen and watch what Allah is going to do. Allah will make a way out where there seems to be no way out, that is Allah! He works in ways we cannot see, He will make a way out for you. The One who has control over minds more than I control my mind, can bring victory and power. He controls minds more than one controls his own mind, it is Allah! The One who can come between a person and his mind.

...وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ... ﴿الأنفال: ٢٤﴾

And know that Allah comes in between a person and his heart. (Surat al-Anfaal: 24)

Do you understand the Qur'an?

Abu Lahab who said do not believe him, he is a liar.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿المسد: ١﴾

Perish the two hands of Abu Lahab, and perish he! (Surat al-Masad: 1)

The man who led a media campaign against the Prophet Muhammad sallallahu 'alayhi wa sallam, harming the Prophet sallallahu 'alayhi wa sallam, suddenly is defending the Prophet sallallahu 'alayhi wa sallam? I can understand when Abu Talib was defending the Prophet sallallahu 'alayhi wa sallam. Abu Talib was alive, he defended the Prophet sallallahu 'alayhi wa sallam.

wa sallam. Abu Talib never became a believer but at the same time, he never played a role in harming the Prophet sallallahu 'alayhi wa sallam. His image was that of a wise man, a calm man who did not believe but he defended. Here you have the notorious uncle who harmed him for ten years, so suddenly defending him. The One we say Allah Akbar, wanted it and it happened, He is Akbar! Do you really believe He is Akbar?

يَا مُحَمَّدُ ، اِمْضِ لِمَا اَرَدْتَ ، وَمَا كُنْتَ صَانِعًا اِذْ كَانَ اَبُو طَالِبٍ حَيًّا
فَاَصْنَعُهُ

He told Muhammad sallallahu 'alayhi wa sallam, go about your business, do exactly what you were doing while my brother Abu Talib was alive. Go ahead, spread your message.

لَا وَاللَّاتِ وَالْعُزَّى لَا يُوَصَّلُ اِلَيْكَ حَتَّى اَمُوتَ

By the Laat and the 'Uzza, no one will touch you until I die. The Prophet sallallahu 'alayhi wa sallam went out in Da'wah for a time period, protected by the most notorious enemy of his. Allah! Sun'allah (صُنِعَ اللّٰهُ), the work of Allah! It is Allah who extracts protection from the head of the Kufr to the head of Islam, Allah! That is Allah.

Ibn al-Ghaytilah cursed the Prophet sallallahu 'alayhi wa sallam one time, after Abu Lahab said this or right before. Do you know who attacked him and physically beat him? No other than Abu Lahab. Abu Lahab heard he cursed the Prophet sallallahu 'alayhi wa sallam, he ran to him and beat him. Now the trouble makers, the people of Fitan, the instigators, go to Abu Lahab. 'Uqbah Ibn Abi Ma'iyat and Abu Jahl, they heard what Abu Lahab is doing. They said this defending of the Prophet, is it stemming from your belief in him or is it kinship? He said kinship. They breathed a sigh of relief, at least it is not as bad as they thought it was, at least he is still on our religion. Then they took it a step further, they used the Jaahiliyyah kinship zeal of Abu Lahab for defending the Prophet sallallahu 'alayhi wa sallam against him. They said go ask Muhammad where your father is, is he in Heaven or in Hell? Meaning Abu Lahab, you are defending him because he is your nephew, just go ask him where his dad is. Our father, our leader, where is he? The grandfather of Muhammad sallallahu 'alayhi wa sallam, where is he? The one he gave birth to you, he is your father, where is he, in Heaven or Hell? They told Abu Lahab go ask your nephew where your father is. Abu Lahab went to the Prophet Muhammad sallallahu 'alayhi wa sallam, he said come here Muhammad, where is my father?

These are lessons to take heed from. Pay attention to the circumstances, just right there he lost his internal support, it is gone, his external support is gone. He is one man alone, an

Ummah in himself, the Prophet sallallahu 'alayhi wa sallam is weak and lonely, one of the weakest points of Da'wah. Ghurabaa', no one knows that but a true Daa'iyah who faces the circumstances, what you feel and go through. He was so weak and lonely that Allah revealed to him Surat Yusuf, to make him feel better. And then He took him to the heavens in Israa' right at that time, because it was one of the weakest points of the Prophet sallallahu 'alayhi wa sallam, everyone was against him. Today, the deluded, watered down, wishy washy Muslims would have said come on Muhammad sallallahu 'alayhi wa sallam, tell him his father is in Jannah. Just win him over, tell him his father is in Jannah. The namby pamby of today would have told the Prophet Muhammad sallallahu 'alayhi wa sallam we need the super power of Abu Lahab to protect us. Do not be a radical, come on, just clip your Walaa' and Baraa' a little bit and tell him what he wants to hear so he will not harm us.

The spineless, the gutless of today would have cried wisdom, wisdom! They would have said go gradual on Abu Lahab. The topsy turvy who suckled their version of Islam from the intelligence of the West instead of deriving it from the Qur'an and Sunnah would have told the Prophet sallallahu 'alayhi wa sallam, you are weak Muhammad sallallahu 'alayhi wa sallam, this is a small window of Da'wah opportunity, aha interfaith! Make it seem like it is broad, tell him all the Abrahamic religions, they are all going to Heaven. They are all going to be in Jannah, all of them. Tell him what he wants to hear then after he becomes Muslim, we will sit him down. You leave that to us, we will sit him down and teach him that his father is really in Hell. Tell him his father is in Jannah because he is now protecting you, you owe him some favours, he will kill and torture you and us. That is what the deviant people of today would have said but full of confidence, full of Yaqeen in Allah, the Prophet sallallahu 'alayhi wa sallam said your father is with his people:

مَعَ قَوْمِهِ

Abu Lahab walked away. He went and told 'Uqbah and Abu Jahl, Muhammad sallallahu 'alayhi wa sallam just said my father is with his people. 'Uqbah and Abu Jahl knew what the Prophet sallallahu 'alayhi wa sallam meant, that he is in Hell. They knew exactly what the Prophet sallallahu 'alayhi wa sallam meant, and they were right. They told Abu Lahab, go ask him what he meant when he said he is with his people. Let him make it clear to you, what did he mean? They knew, Abu Lahab did not. Abu Lahab returns, imagine the pressure that would be on a man in a predicament that the Prophet sallallahu 'alayhi wa sallam is in, that is why I mentioned to you the circumstances around this story. On one hand you have the biggest leader of his time and an ex-enemy defending him heart and soul, and you owe him favours for defending you, on the other hand it is the laws and rules of Allah, the Sharee'ah of Allah. The Prophet sallallahu 'alayhi wa sallam had the opportunity to sugar coat his answer. When Abu Lahab returned, he said Muhammad sallallahu 'alayhi wa sallam, did you mean my father is in Hell? The Prophet sallallahu 'alayhi wa sallam said:

نَعَمْ وَمَنْ مَاتَ عَلَىٰ مِثْلِ مَا مَاتَ عَلَيْهِ عَبْدُ الْمُطَّلِبِ دَخَلَ النَّارَ

Yes, that is exactly what I meant. Not only that, him and who died on what he died on is in Hell.

It does not matter who is before you, Allah is going to protect you.

...اللَّهُ خَيْرٌ حَافِظًا... ﴿يُوسُفُ: ٦٤﴾

Allah is the Best to guard. (Surat Yusuf: 64)

Abu Lahab on the spot said I am your enemy forever and began to harm the Prophet sallallahu 'alayhi wa sallam and encouraged others to harm him and torture him.

لَا بَرَحْتُ لَكَ عَدُوًّا أَبَدًا ، وَأَنْتَ تَزْعُمُ أَنَّ عَبْدَ الْمُطَّلِبِ فِي النَّارِ فَاشْتَدَّ عَلَيْهِ هُوَ وَسَائِرُ قُرَيْشٍ

He flipped on the Prophet sallallahu 'alayhi wa sallam and he encouraged others to flip on him and harm him more. The Prophet sallallahu 'alayhi wa sallam could have avoided that with one word, he could have sugar coated it. Are you telling me the Prophet sallallahu 'alayhi wa sallam had no wisdom? Are you trying to tell me he threw himself and the few believers into danger?

At one of the darkest moments of the Da'wah life of the Prophet sallallahu 'alayhi wa sallam, why did the Prophet sallallahu 'alayhi wa sallam not give him a word to please him, to overcome that dark era? Why did the Prophet sallallahu 'alayhi wa sallam not say he is with his people and keep it at that, or Allah knows best? We have fundamentals principles there is no compromise on, no matter what the consequences are. Some teachings, we do not accept graduality in them. You have to say them how they are, you have to implement them how they are. Why did the Prophet sallallahu 'alayhi wa sallam not say look Abu Lahab, give me a few days, I will gather a few believers around and vote on it. Let us vote on it, is Abdul-Muttalib in Jannah or Jahannam? You do not play games like that with the laws of Allah, it is not a game to be played with, I do not care what 'Aalim gave a Fatwa on that. That is the laws of Allah, who are you to vote on it and accept that? Do you think the Prophet sallallahu 'alayhi wa sallam did not know he was weak? Do you think the Prophet sallallahu 'alayhi wa sallam did not know what the consequence of telling him his dad is in Hell would be? Do you think he did not know all that? But there is no compromise on principles, I am sorry to tell you that, that is the religion of Allah.

Telling him his father is in Hell is a principle, how? That is one of the reasons I tell you that interfaith is a religion of Kufr. It is not Islam, it is the religion of Kufr. Non believers even under Muslim rule, have a right to remain on their false belief. We have to know it is false, we spoke on that, and Islam will not compel.

... لَا إِكْرَاهَ فِي الدِّينِ ... ﴿البقرة: ٢٥٦﴾

There is no compulsion in religion. (Surat al-Baqarah: 256)

They are Ahl ath-Thimmah. Under Muslim rule, they are protected and they have rights, even as far as we give them welfare to survive. I also spoke about this in the lecture I gave on the life of the Prophet sallallahu 'alayhi wa sallam when they made that movie, and after that you remember many people took their Shahaadah. Part of our belief is anyone who got the message and died a non believer, he is in Hell. It is a principle, no sugar coating it.

When the Prophet sallallahu 'alayhi wa sallam tells him his father is going to Jannah, that means that the Prophet sallallahu 'alayhi wa sallam is going against clear verses and Ahaadith that he spoke about. That is what the wicked people of interfaith do today and that is one of the many reasons that interfaith is a Kufr religion. When the Prophet sallallahu 'alayhi wa sallam tells him that his father who died as a non believer is in Heaven, that means Abdul-Muttalib is right, because he is going to Heaven and only right people go to Heaven. That entails those who follow Abdul-Muttalib are on the right path as well, they are all in Jannah because they followed him and he is in Jannah. Who are the opponents in belief to Abdul-Muttalib? The Prophet sallallahu 'alayhi wa sallam and his followers. Those who oppose the people of Jannah are where? That means the Prophet sallallahu 'alayhi wa sallam and his people are in Hell. That is why it is a principle. If he would have told him your father is in Jannah, he is going against the clear verses and laws of Allah. That means those who oppose the people of Jannah like Abdul-Muttalib and Abu Lahab are evil and that is the Prophet sallallahu 'alayhi wa sallam and his people. That is why he told him your father is in Hell, it is a principle. It is the same type of principle that the laws of Allah must govern our lands.

The problem we have is that hearts are detached from Allah. We talk a lot about Yaqeen and belief in Allah but they are detached from Allah and they are attached to earthly means and everything but Allah. That is the reality of our Ummah, let us not fool ourselves. Hearts attached to humans in times of hardship, distance the victory and help of Allah. Iran and those who hate Aishah in the West are not, could not and would not help you. Even the wishy washy version of Islam they would not like or help and you saw what happened. You compromise on the principles of Deen and attach your heart to vanishing means, but then expect the victory from Rabbil-'Aalameen?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿الصفات: ١٥٤﴾

What is the matter with you? How do you decide? (Surat as-Saaffaat: 154)

What kind of thinking is that? Once we hold ourselves accountable, do what Allah ordered us to do, how He ordered us, we shall have full Yaqeen as we are doing that, then His support, victory and help will come hailing on us. The Prophet sallallahu 'alayhi wa sallam in every dark time was the most optimistic and most helpful. Every difficult situation he endured, he was the most optimistic in it. That is true Yaqeen in Allah. In every dark time the Prophet sallallahu 'alayhi wa sallam went through, his eyesight penetrated through the darkness to see the light at the end of the tunnel that no one else saw. You cannot name me a single hardship the Prophet sallallahu 'alayhi wa sallam went through except that I will tell you how the Prophet sallallahu 'alayhi wa sallam was most optimistic. That is Yaqeen! When he did what Allah told him to do, he had Yaqeen. When the world was against him in al-Ahzaab, the confederation, he is digging a trench, they are terrorised in fear.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا ﴿الأحزاب: ١١﴾

There, the believers were tried and shaken with a mighty shaking. (Surat al-Ahzaab: 11)

And he says rest assured, the two superpowers and the middle of the globe, they are going to be under our rule. The hypocrites said what is this man saying? We cannot go to the side over there and urinate out of fear of the enemy, we are building a trench to defend ourselves, and you tell us we are going to rule the world?

... مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿الأحزاب: ١٢﴾

"Allah and His Messenger (sallallahu 'alayhi wa sallam) promised us nothing but delusions!" (Surat al-Ahzaab: 12)

But the believers, that boosted their Imaan. Every hardship they saw, it boosted their Imaan, that is Yaqeen! Within less than two decades, his prophecy became true, sallallahu 'alayhi wa sallam. He sallallahu 'alayhi wa sallam saw relief, victory and hope in the womb of every obstacle and distress that he and his Sahaabah endured, sallallahu 'alayhi wa sallam. While pelted with stones and his servant Zayd was next to him, he is hurt and your beloved sallallahu 'alayhi wa sallam, every time they pelt him and he falls down, they lift him up and pelt him with more stones. He is bleeding, he is suffering, he is agony, he looks at Zayd, what do you think he tells Zayd?

لَا تَعْجَلْ إِنَّ اللَّهَ جَاعِلٌ لِمَا تَرَى فَرَجًا وَمَخْرَجًا

Do not rush it Zayd, Allah is going to find relief and victory out for us. Who is bringing the victory? Innallaha (إِنَّ اللَّهَ)! He said Allah. Who did he say, Iran? Innallaha! Not Abu Lahab.

Did he say maybe I can go back right now and mend relations with Abu Lahab? Maybe he will accept me once again, I must have made a mistake when I told him off and told him his father is in Hell. Maybe I will go to the Romans, they will support me. Let me throw myself at the hands of the Persians? That is not sallallahu 'alayhi wa sallam. Innallaha!

What an Ummah today, Allah told us how to and who to attach ourselves to for victory and we honour and cling on everything but those. We attach ourselves to His enemies and seek honour in them, but then think the victory of Allah is going to descend upon us? That is why we have to ask why. They attempted to seek power and status with those who curse Aishah and seek honour from other enemies of Allah and His Messenger, since when do the enemies of Islam give victory to Islam? Are you trying to make the impossible possible?

Listen with me to the lantern of the prophecy of the Prophet Muhammad sallallahu 'alayhi wa sallam.

لَا تَعْجَلْ إِنَّ اللَّهَ جَاعِلٌ لِمَا تَرَى فَرَجًا وَمَخْرَجًا

Have hope in Allah in difficult times, Yaqeen in Allah.

إِنَّ اللَّهَ نَاصِرٌ نَبِيِّهِ وَمُظَهِّرٌ دِينَهُ

The Prophet is talking about what is going to happen. When he is being pelted with stones and ousted, he has nowhere to go, no safe haven, he tells his only friend, his servant, Allah will make victory to His Messenger and will make this religion supreme. The stones are falling on his head and he is saying that.

Look at the verse of Allah:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ

الْكَافِرُونَ ﴿التوبة: ٣٢﴾

They want to extinguish Allah's Light with their mouths, but Allah will not allow except that His Light should be perfected even though the Kaafiroon (disbelievers) hate it. (Surat at-Tawbah: 32)

We read the Qur'an, do we really believe it? That is the problem we have.

Listen to the next verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿التوبة: ٣٣﴾

It is He Who has sent His Messenger 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)

He sent His Messenger with the guidance, with the Qur'an, with the laws of Allah, with the truth, with Islam to make it superior over all religions even if they refuse. Even if they refuse, because it is a promise from Allah. This is a promise from Allah for all times.

There is a similar verse in another Surah but this one in Surat at-Tawbah stating that the religion of Allah shall be superior, you know when it was revealed? This verse was revealed nine years after the Hijrah, meaning a few years before the Prophet sallallahu 'alayhi wa sallam died, after he became victorious and he was well established in Madinah. But the words he told Zayd earlier promising him and assuring him victory, he told it on his hardest, most difficult day that he later on told Aishah that was my most difficult day. The promise of victory, he said it on the most difficult day of his Da'wah career when he was rejected from at-Ta'if. He said it ten years after revelation in Makkah, not after Hijrah, approximately three years before going to Madinah, before even establishing his Islamic state. Yaqeen, faith in Allah. From the time he assured Zayd that they will be supreme, superior and victorious to the actual time when they became supreme, superior and victorious, the time when this verse was revealed in Surat at-Tawbah, there was twelve years in between. He was firm on his principles that he had and he had certainty and Yaqeen in Allah. Twelve years before the verse was revealed, he held his solid ground in the most difficult times, he had full Yaqeen and remained steadfast. The lesson is you remain on your principles no matter what and have Yaqeen that victory is there.

Allah promised that Islam will be victorious, Wallahi it is going to be victorious. You do not doubt me, you are doubting Allah if you say otherwise. If Islam becomes victorious with you, you have succeeded, it is your win. If Islam becomes victorious and you gave Da'wah, it is your win. If it becomes victorious without you, it is your loss. With you or without you the result is the same, Islam will be victorious. Take these as rules. If not you and me, Wallahil-

'Adheem it is going to be those kids and like those kids in Syria who are memorising the Qur'an and Al-Usool Ath-Thalaathah. Them or their likes, that is it.

... وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ﴿٣٨﴾ محمد: ٣٨

He will exchange you for some other people, and they will not be your likes. (Surat Muhammad: 38)

He was optimistic in the darkest times that he endured, sallallahu 'alayhi wa sallam. That is what I want you to see when you see the massacres of al-Ghootah, the Masjid where they massacred people in it, the massacre of Raabi'ah. Have Yaqeen, if you hold your ground on the Tawheed of Allah and on the principles. Our call is a call of Sharee'ah (شريعة) not Shar'iyah (شرعية).

Suraaqah found the hideout of Prophet sallallahu 'alayhi wa sallam when he was fleeing from Makkah, in another one of his most darkest times. He is fleeing, he is ousted. Suraaqah finds the Prophet sallallahu 'alayhi wa sallam but the Lord of Suraaqah saves the Prophet Muhammad sallallahu 'alayhi wa sallam. Two hundred camels on the head of the Prophet Muhammad sallallahu 'alayhi wa sallam, get him dead or alive, him and his friend with him. Suraaqah is fully armed, the Prophet sallallahu 'alayhi wa sallam is walking with the shirt on his back, no weapons. Abu Bakr keeps looking back, he is worried. The Prophet sallallahu 'alayhi wa sallam is firm, he did what Allah told him to do and he had full Yaqeen in Allah. He protected Allah, Allah will protect him. What do you think the verses mean when we recite, if you give victory to Allah, Allah will give you victory?

In the Hadith of Ibn Abbaas:

إِحْفَظِ اللَّهَ يَحْفَظَكَ

We all know this stuff but we do not understand it and we do not fully comprehend it and believe it. Does Allah want us to take weapons and go defend him? Ma'aath Allah, Astaghfirullah. Take weapons and defend One who is on top of seven heavens on His throne, is that what is meant?

... إِنَّ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ... ﴿٧﴾ محمد: ٧

If you help (in the cause of) Allah, He will help you. (Surat Muhammad: 7)

The Prophet sallallahu 'alayhi wa sallam points to the camel of Suraaqah and it sinks.

...وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ... ﴿المدثر: ٣١﴾

And none knows the soldiers of your Lord except Him. (Surat al-Muddathir: 31)

He says make Du'aa for me and I will leave you, so the Prophet sallallahu 'alayhi wa sallam makes Du'aa and he is able to get out. But as soon as he surfaces out, the word comes back to Suraaqah and he tries another attempt against the Prophet sallallahu 'alayhi wa sallam, to either kill or imprison him. He sinks again, the third time the Prophet sallallahu 'alayhi wa sallam tells him go back Suraaqah and you will get the bracelets of Kisra. Yaqeen! An ousted fugitive with the shirt on his back, him and Abu Bakr, the world is against him, two hundred camel bounty on his head and the head of his friend, in the deep desert, he does not know if he is going to make it a few feet or not and you tell me you are going to give me the bracelets of the man who leads the superpower of the time? When he said I will give you the bracelets, it was Yaqeen in Allah. Let me rephrase what the Prophet sallallahu 'alayhi wa sallam meant when he told Suraaqah that you will get the bracelets of Kisra. He is telling Suraaqah I am going to Madinah and I am going to establish Khilaafah in Madinah, Islam is going to be honoured and Islam is going to spread. It is going to flourish and nourish and we are going to take over the power of Kisra, the empire of Kisra.

There was two superpowers back then and it was a competition, one time the Romans would win and one time the Persians would win. Kisra was the leader of the Persians and at that time when the Prophet sallallahu 'alayhi wa sallam said that to Suraaqah, the Persian empire was the top. Back then, these bracelets were more famous than the Crown Jewels of our time. These were bracelets that symbolised power, meaning we are going to get his power. For those who do not know, these bracelets were not a bracelet like this watch that you put on your hand or how women put bracelets on their hands. These bracelets were so heavy that they did not wear them, they would simply put their hands on a hand rest and put their hands in them. They are just a show of power.

It is deep when he told him I am going to give you the bracelets of Kisra. When did he say that? In the desert, a fugitive, wanted, the Qurayshians are after him, each wanting to take a part of him. He did not even leave the desert of Makkah yet, he did not even start on his journey yet and he is promising Suraaqah the bracelets? He did all he was ordered to do, then he had full Yaqeen in Allah. The Ummah today has a deficiency in both Yaqeen and accepting and submitting to the laws and principles of Allah.

After ten years sallallahu 'alayhi wa sallam dies, then after a couple of more years Abu Bakr takes Khilaafah and dies, then Umar in less than two decades reaps the seeds that the Prophet sallallahu 'alayhi wa sallam planted for him. Umar gets the bracelets of Kisra, then he shouts where is Suraaqah? If the world forgot, Umar would never forget the promise that his teacher made to Suraaqah, radhiallahu 'anhu. Suraaqah, here is the bracelets the Prophet sallallahu 'alayhi wa sallam promised you in the desert. The point is that we need to

have Yaqeen and faith in Allah during these difficult times, these desperate times that this Ummah goes through. When he made the promise sallallahu 'alayhi wa sallam, everything was going against him but there was full Yaqeen in Allah and it happened as he said.

In Surat al-Ahzaab, it is named after the coalition that attempted to attack the Prophet sallallahu 'alayhi wa sallam.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا ﴿الْأَحْزَابُ: ٢١﴾

Indeed in the Messenger of Allah (Muhammad sallallahu 'alayhi wa sallam) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much. (Surat al-Ahzaab: 21)

What Surah is that in? In Surat al-Ahzaab. Let us draw a connection, why is it in Surat al-Ahzaab? The confederation, the coalition, when every tribe sent supporters to go take the Prophet sallallahu 'alayhi wa sallam to extinction, that was the aim of it. It is as if He is saying when the world against you, when everything is going against you and you see no way out of it, you must follow in the footsteps of the Prophet sallallahu 'alayhi wa sallam. When the world is against you, you have an example to follow.

And in Surat al-Ahzaab again:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ
مِنْ أَمْرِهِمْ... ﴿الْأَحْزَابُ: 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)

It is not for a believer, man or woman, when Allah and His Messenger give a decree, that they should give any input, option or decision in what Allah and His Messenger gave a law and an order in. Why in al-Ahzaab again? The Surah of coalition, confederation. In simple, laymen terms, when the world comes after you and they have, stick to your Tawheed and principles, firm on the belief of the Prophet sallallahu 'alayhi wa sallam. And the outcome of what happened to the Prophet sallallahu 'alayhi wa sallam will happen to you. It is deep!

When you do that which Allah ordered you to do, have full Yaqeen in Allah that everything is going to be okay. How? We read the Qur'an, but do we really understand it? That is our problem and that is our point. Speed reading during Ramadhaan which we mentioned,

some 'Ulamaa said speed reading is good in Ramadhaan because the time is extra credit time and you want to get more reading in it. Now slow down the speed reading and learn, comprehend and contemplate what you see and read in the Qur'an.

Allah told Nooh, build a ship Nooh. Did he vote on it? Did he object to it? All the odds were against him but no, build a ship means build a ship, Allah said it. Did he say there are going to cut my grants, they are not going to let me access the trees down there that I have to chop down? Build a ship means build a ship. It is a command from Allah, it is not me and you talking to each other. He chopped down the logs and took a hammer, began to build a ship. His people saw him, they said what is up with that Nooh? What is going on here Nooh? He said this is the house that floats on water. They began to laugh, they thought it was funny. They mocked him, they said Nooh, oh now after being a Prophet of Allah now so suddenly you are a carpenter? You Nooh alone are going to build that ship three levels? Yeah right. Three levels and take all the believers and animals and put them on that ship, and just go float away on that supposed house of water?

وَيَصْنَعُ الْفُلَّ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأُ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۗ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿هُود: ٣٨﴾

And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. He said: "If you mock at us, so do we mock at you likewise for your mocking." (Surat Hud: 38)

They thought it was just him chopping the log and putting the wood together, they did not there was a power behind him. You mock us, there is going to come a time when we are going to mock you. Notice he did what Allah told him even though it seemed impossible. They mocked him, they hurt him, then he made Du'aa.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرُ ﴿القمر: ١٠﴾

Then he invoked his Lord (saying): "I have been overcome, so help (me)!" (Surat al-Qamar: 10)

When he was chopping the log, hammering it and constructing the ship in obedience to Allah, and then he said:

أَنِّي مَغْلُوبٌ فَانتَصِرُ

Do you think that he thought that Allah was going to drown the universe for him? Allah was behind him. Do you think he thought that though?

The mother of Musa, she had plenty to object about, plenty to complain about and the sisters know that all very well.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا
تَخَافِي وَلَا تَحْزَنِي... ﴿القصص: ٧﴾

And We inspired the mother of Musa (saying): “Suckle him (Musa), but when you fear for him, then cast him into the river and fear not, nor grieve.” (Surat al-Qasas: 7)

She nourishes him, she puts him in a basket, this is the time to object, she puts him in the Nile. Who throws a son in the water, especially the strong currents and the deep water of the Nile? You know that Subhan Allah the Nile river, many say it is over four thousand one hundred and thirty two miles long. It is said to be one of the longest, possibly the longest river in the world. A sign to us. He says put him in the water, she put him in the water, not why and but and I have to go vote on it. Her infant is in the casket, she does not hesitate to carry out the command and laws of Allah. Allah said do it, she did it, that is it. It does not make sense to me and you and probably her, but Allah said it, that is it. Umm Musa said Allah told me, I am going to do it. Allah told us to establish our Tawheed on this earth, we are supposed to say we hear and we shut our mouths after that. Fantasy, it does not work, vote and all that, then we are in the predicament we are in.

When she puts Musa in the Nile, she did not know just like Nooh did not know that Allah is going to drown the whole world, that Musa is going to scream in the palace of Fir'awn, Asiyah the wife of Fir'awn is going to tend to him but he is not going to be quiet. The guards are going to come help her tend to him but he is not going to be quiet, the nurses are in lines trying to calm him down and he is not going to stop, his cry is louder and louder. It was the mercy of Allah the Most Merciful, the gentleness of the Most Gentle that made out of the screams of Musa, means to bring the mother of Musa back to unite with her son. It is Allah! If she did what she was told and she did, she gets what she was promised. And in between those she has full Yaqeen in Allah, that Allah will fulfill His promise. Let me repeat these laws, let me repeat these rules, these are from the Qur'an. If she did what she was told and she did, she gets what she was promised. And in between those she has full Yaqeen in Allah, that He will fulfill His promise to her.

What is the promise?

...إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿القصص: ٧﴾

“Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.”
(Surat al-Qasas: 7)

The same applies to me and you, Ummat Muhammad. When you become inheritors and rulers of the pure lands that ‘Amr Ibn al-‘Aas opened, establish the laws of Amr Ibn al-‘Aas on them. That is what it means, the same applies.

...إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ... ﴿محمد: ٧﴾

Just like Umm Musa was promised, we were promised. She fulfilled, we did not.

In Al-Fath Ar-Rabbaani, ash-Shawkaani, and I always wonder what the circumstances were behind him saying this, in the eighth volume he said we tried limitless ways of our laws and methods of life, all the benefit, righteousness and wisdom in this world and in the Hereafter is in the pure Sharee’ah of Allah. That is what we should between our eyes.

When Ibraheem left Haajar in a land with no water, no crop, no human.

آللهُ أَمَرَكَ بِهَذَا ؟

Allah told you to do this? He said yes. She said go, Allah will not neglect us. If He told you to do this, go. Did he or she even in their wildest imagination while they were complying with the difficult task of leaving a woman deserted, think that a spring would break out of the earth? Zam Zam from that day and it will continue until the Judgment Day. When Musa left with Bani Isra’eel in submission to the command of Allah, Fir’awn behind him, the water is in front of him. Allah said go, he goes.

قَالَ كَلَّا ۗ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿الشعراء: ٦٢﴾

Musa said: “Nay, verily! With me is my Lord, He will guide me.” (Surat ash-Shu’araa’: 62)

Full Yaqeen in Allah, he did what Allah told him. Did he ever imagine that it will part and each part would be like a mountain? What happens?

...فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿الشعراء: ٦٣﴾

And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain. (Surat ash-Shu’araa’: 63)

Ibraheem puts his son that he so long awaited for his birth, he takes him and he takes the knife. The law of Allah, the rule of Allah, Allah told him to do it so he is going to do it. And his son is looking at him, telling him:

...افْعَلْ مَا تُؤْمَرُ... ﴿الصَّافَات: ١٠٢﴾

Do that which you are commanded. (Surat as-Saaffaat: 102)

When dad and son were talking and having that conversation in submission to Allah, do it and I am going to do, did any of them think a ram nurtured in Jannah for five hundred years was being prepared for a moment like that? Yaqeen, confidence in Allah. Use the means you have like Haajar in the desert, depend on Allah like Ibraheem, make Du'aa like Nooh, submit like Umm Musa. In all those situations, they acted in matters any one of the deluded people of today would have said do not do it, you are crazy if you do it. They did it and in all the situations, the ease and victory comes from ways no one, not even they would have perceived it.

When Yusuf was in prison and he had full Yaqeen and Tawakkul on Allah, did an earthquake break him out of prison? Did an earthquake dismantle the doors of the prison or blow the prison walls out so he can walk out? You know how it was? With Yaqeen in Allah in the deep darkness of the night, Allah sent a dream that infiltrated the brain of the king and the dream as a means from Allah is what got him out of prison. He made a dream seep into the brain of the leader, that was the means of release that Allah chose for him. It is Allah! Certainty in Allah over topples despair and takes you out of the misery or the bad situation you are in. Certainty in Allah has unfortunately become words mentioned on our pulpits and our tongues, words that are not fully embedded in our hearts nor established in our lives.

Let me conclude with this story. We mentioned a lot about Holako in Ramadhann, those who were present in the Ramadhann Gems, I mentioned who Holako was. He was one of the leaders of the Mongols, he massacred the Muslims. He had a daughter that was walking around in town one time, she saw a man and he had a crowd around him, she asked who is that guy? They told her that is a Shaykh, that is an 'Aalim, they run the Muslim land. There is a Shaykh there, they were probably asking him questions, she said oh that is a Shaykh? She tried to embarrass him but look, a lot of lessons in this story I do not want get into because we do not have time but you will understand it. The daughter of Holako told the Shaykh or 'Aalim, are you guys not the people that say Allah will make you guys victorious, supreme and inheritors on this land? It is in your Qur'an. That is fake because you are under our rule, I can order any one of my guards to kill you right now.

The Shaykh said, do you know shepherds? When they take their sheep to graze, they take a few dogs. He asked her, what is the purpose of those dogs with the shepherd? Everyone knows the purpose. She said when the sheep run off the herd, the dogs are unleashed and

run wild after the sheep to get them back in the herd. He told her, you guys are the dogs, Allah unleashed you after us to get us back in the guidance of the Qur'an and the Sunnah. Once we get back in the guidance of the Qur'an and the Sunnah, you will be tethered by the One who unleashed you. Deep story, meaning when we come back to Allah, that is when we will become victorious over you.