

SPECIAL EDITION

# UQAB

Magazine



## Heroic Stands

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Editorial

We wish to remind our readers that we are in the month of Safar. It is a month filled with momentous events in the Islamic history. One of such events is the event that happened in Safar in the 14th year of Prophethood. The event of Quraysh leaders congregating at Dar al-Nadwa. A unique conference that Iblis participated. The goal was to plot the killing of the carrier of truth who is none other than our beloved, our teacher, our prophet and our first President of our first Islamic government; Muhammad ibn Abdullah (saw).

Indeed, in that event Iblis the cursed by Allah (swt) attended disguised as an old man from Najd. After the leaders aired their numerous opinions and were refuted by Iblis. Later, he acknowledged the proposal of Abu Jahl may Allah (swt) curse him, which was to kill the Prophet (saw). Allah (swt) said:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۖ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

**“And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.”** [8. Anfal: 30]

It is imperative to recognize that leaders among the Quraish were political-aware. Therefore, they realized that if Muhammad was successful in migrating to Madinah and establish an Islamic Government with him as its first President on the basis of political Aqeedah of Islam. Then, they will not have an opportunity to enjoy their sovereignty that was based on kufr.

Their plots never materialized because before plotting against the killing of Rasulullah (saw), they were not able to prevent the Companions (ra) from migrating to Madinah. They used different tactics including separating their families (Abu Salamah, his wife and son), abducting and imprisoning them (Hisham ibn al-Aas and Ayyash) and robbing them of their property (Suhaib ar-Rum). Those afflictions were directed to the Companions (ra) and the Prophet (saw) in the duration of the months of Muharram and Safar in the 14th year of Prophethood.

The root cause of hatching plots against them was because they took firm positions on their religion. The Islamic religion does not want believers who are indecisive and who consider benefits and losses or easiness and hardship when they are expected to respond to the call of Allah (swt) and His Prophet (saw). Allah (swt) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَعَلِمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

**“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.”** [8. Al-Anfal: 24]

It is reported on the authority of Sufyan bin Abdullah (ra) that the Prophet (saw) said:

قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ

**“Say. ‘I believe in Allah – and then be steadfast.’”** [Muslim].

In addition, Allah (swt) said:

وَالْعَصْرُ. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ.

**“By time. Indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”** [103. Al-Asr: 1 -3]

Rasulullah (saw), Companions (ra) and the pious predecessors were steadfast on their religion and due to that Allah (swt) was pleased with their religion and ensured they prevailed on kufr and kufar. Today our situation as different from our predecessors. Every direction is filled

with corruption from the sea to the land. Decadence is spread from the West who claim they are the beacon of civilization up to our countries which are nothing but Western colonial farms.

Our countries exist for their resources to be pilfered, its people given enslavement work with meager pay to ensure they continue breathing in order to facilitate perpetual purloin of our minerals, raw materials, arable land, oil, gas etc. We are in this situation since we distanced ourselves from the Qur'an and Sunnah. Furthermore, we allowed traitors led by Mustafa Kamal to destroy our Islamic Government in Istanbul on 28 Rajab 1342 AH same as 3 March 1924 CE. To-date it is more than one hundred and three (103) years, we are still languishing and burning in the fire of capitalist ideology whose basis is secularism (ilmaniyah) – separating religion and life or government.

Among us we are contented with Moderate Islam; is a type of Islam that does not concern with Islamic Politics. In other words we have become Muslims who have surrendered before kufr and kufar and left them to rule us based on their whims by using their systems of democracy or kingship etc. Therefore, a Muslim does not feel or hurt in participating or giving contributions in democratic political parties and even if required to sacrifice their life in the so-called fighting for the democratic system of governance! In reality it is via democracy that human beings have the freedom to worship (worship money, people, animals etc.), freedom of ownership (giving and taking bribes, interest loans, robbing people their property via taxation, prostitution, gambling etc.), personal freedom (to be a gay, a lesbian, dressing the way you want etc.) and freedom of expression (insulting, disgracing people and their sanctity including the Prophet (saw) etc.).

Lacking steadfastness has led us to drown in humiliation and oppression. We are witnessing people condescending lower than animals, families disintegrating, education that churns out majority who are stupid, politics and political positions are created and occupied by the most stupid and corrupt; an economy anchored on the basis of interests and taxation and among other evils. Sadness and cries have engulfed the whole world. Everyone who raises their hand to seek aid, it is bitten by the secular sharks who are clothed in sheep's wool while they are wolves who continue to fatten as a result of drinking the blood from the sheep in the pen!

O readers, do you not see we deserve a genuine shield and guardian? Do we anticipate protection and security from United Nations (UN), America, Britain, France, Germany, European Union (EU), China or Russia? In reality they are the root cause of our problems, they are the first in instigating global insecurity via their policies and laws that they have legislated and emanate from their limited minds that do not know what will happen in the next second!

Now is an opportune time to take a firm stand, like what were taken by Rasulullah (saw), Companions (ra) and pious predecessors before us. Stands that confirm that we are slaves of Allah (swt) and sovereignty is to His Shari'ah. Indeed, for us to arrive at that is until we Muslims work to resume the Islamic way of life via reestablishment of the Islamic Government of Khilafah (Caliphate) on the method of Prophethood. This work is already being done by the Islamic Political Party of Hizb ut Tahrir, and it continues to be on the forefront in the call for resumption of the Islamic way of life. However, it is a responsibility for every Muslim irrespective of their geographical location to participate fully and to their utmost ability. Therefore, it is all our responsibility as Muslims to collectively work together irrespective of our different ethnic, economic, sectarian (madh-hab) background; in order to unite under the political Aqeedah of Islam to be liberated from this misery.

Ultimately, we triumph via having the glory and global leadership by being under a One United State of Khilafah, One Ruler who is the Khalifah (Caliph) and One Ummah which is an Islamic Ummah. Allah (swt) said:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

**“And never will Allah grant to the unbelievers a way [to triumphs/authority/leadership] over the believers.”** [4. An-Nisa’: 141]

O readers, are you not tired in the daily guesswork by investing efforts and resources in democratic political parties? The event of Americans invading their parliament (Congress) on Wednesday, 6 January 2021, has not confirmed that the god called Democracy has failed miserably to solve problems facing the world in general? That is a manifestation of people having lost hope in the ruling democratic system and its secular capitalist ideology. The only way left is to return to the Creator of the universe, man and life, who is none other than Allah (swt). Only Him is supposed to regulate on how we should live and solve our problems as human beings.

Capitalist, Communist and Socialist ideologies have failed and everyone of us is witnessing patchwork solutions. Solutions that are the root cause of new challenges daily. Indeed, the only way is to return to the Islamic ideology whose basis is the political Aqeedah of Islam. It is through the political Aqeedah of Islam which is the basis of the Islamic Government of Khilafah. Khilafah that ruled for more than thirteen (13) centuries and spread peace, security, tranquility and prosperity to humanity in general. History is filled with immeasurable evidences on the success of the Islamic Government of Khilafah before its destruction by hands of the enemies of Islam and Muslims by collaborating with traitors in the Muslims’ ranks.

The call for the resumption of the Islamic way of life via the reestablishment of the Islamic Government on the method of Prophethood involves intellectual and political struggle inside the Ummah. A person will never succeed in this work if they are not steadfast on their Islamic religion by submitting fully to the political Aqeedah of Islam. Because political Islam is management of people's affairs by returning to the political Aqeedah of Islam on the viewpoint of Halal and Haram as a criterion on man's actions. Men, women and youths must unite and take stands by emulating the pious predecessors in their undertaking of this esteemed task. An undertaking that raised their status and earned their names into the history for being steadfast. The following pages will enumerate some events and stands of the pious predecessors; so that you the reader rise up from slumber and take steps and stands that will change the direction of our despicable status quo today.

Wake up! The future of changing the current situation lies in your hands. Believe you can and move forward, your silence is the root cause of the tyrant to continue oppressing and perpetuating evil in all spheres of life. Your grandfather, your father, yourself and your children and us collectively we shall continue to live in sadness for how long? Every dawn, it is better yesterday or better yesterday's tyrant who left power. Everyday the noose gets tightened, will it not kill us at the end? Rise up, if you say the truth you will not die earlier and if you remain silent you will not live eternal! This is the moment, take the opportunity to join and work for the calling of the reestablishment of Khilafah wherever you are and especially in the Muslim world.

*\*The example of heroic stands that we are presenting here are quoted from a series of a topic entitled ‘Heroic Stands’ presented by Sheikh Abu Nizar Ash-Shami and aired on Ummah Voice Podcast.*

\*Topic introduction:

*Our lives are a collection of stands taken. These stands are what will decide our status and value before Allah (swt) on the Day of Judgement. Heroic stands, which changed the course of history, produced events, and greatly influenced all who witnessed them or heard of them. Heroic stands, which we mention while living at a time when most stands we see are those of humiliation and shame. Heroic stands, we mention them whose heroes are mentioned in the Quran, and the pages of the Seerah and our Ummah's past and recent history are overflowing with them. Heroic stands, which we mention in order to take lessons from. We mention them in order to receive flames of glory, optimism, and expecting good from Allah (swt), and to prove that our Ummah, by the permission of Allah (swt), is capable of bringing back the dignified stands which will fill the world with justice and light after it was filled with injustice and tyranny.*

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Iyas Bin Muadh (ra) Taking Da'wah Opportunities to the Youth

Of the heroic stands are those where the heroism is in taking opportunities - taking the right opportunity, within which is the victory of Islam and achievement of truth and justice. This is what the hero of our story today did: Sayyiduna Iyas bin Mu'adh (ra).

During the early days of Islam, in the Makkan period, Iyas bin Mu'adh (ra) was in Madinah from Bani Abd Al-Ashhal from the Aws tribe. Their leader, Anas bin Rafi', came in a delegation from the Aws to Makkah to meet the Kuffar of Quraysh in order for the Kuffar of Quraysh to ally themselves with the Aws against the Khazraj in Madinah. Here, the young man, Iyas bin Mu'adh (ra) also came, and when they arrived in Makkah, the Prophet (saw) entered before them. He (saw) learned what they came for: a political alliance against the Khazraj. So, he (saw) said to them: "Shall I not direct you to what is better for you than this?" They said: "And what is that?" He (saw) said that He was the Messenger of Allah (saw), called them to Islam and recited the Quran to them. Then the leader of the delegation, Anas bin Rafi', stood up and said: "We have no need for you nor do we want this message." That young man, Iyas bin Mu'adh (ra), heard this and he was the youngest of his people. This situation required a stand to be taken. So, he stood up amongst his people - his tribe - and said: "O people, by Allah (swt), what Muhammad (saw) is calling us to is better than what we came for, so why not follow him?"

Their leader, Anas bin Rafi' heard this and grabbed some sand in his hand then struck his face with it then they all began fighting amongst each other. Then, their alliance didn't materialize and they returned to Madinah without achieving anything.

They reached Madinah and the Bu'ath war broke out. It was only some days after that they found Iyas bin Mu'adh (ra) taking his final breath in his bed. However, the strange thing was that they heard him saying: "Subhanallah wa Alhamduillah wa la ilaha illah Allah wa Allahu Akbar" He was making Tahleel and Tasbeeh, and died a Muslim. He (ra) was one of the very first Ansar who supported the Messenger of Allah (saw) in one stand he took during one meeting only with Him. My dear brother, we see the differences in reactions and stands taken in response to hearing the Dawah. Allah (swt) says: "Indeed, your efforts are diverse." "As for he who

gives and fears Allah. And believes." and there is also one who "withholds and considers himself free of need. And denies" Iyas bin Mu'adh (ra) found an opportunity to support Islam.

If this alliance had been concluded between the Aws and Quraysh, the Hijra of the Prophet (saw) to Madinah would have been jeopardized and His Dawah would not have flowed so easily as it did among the Aws and Khazraj. Who was the hero behind this? It was that young man! Therefore, my brothers, our lives are but a collection of opportunities. So, do you firmly make stands of truth? Unfortunately, my brothers, sometimes the first to stand in your way and prevents you from the Dawah and from letting you make the heroic stands that support the truth, are you family or the closest people to you. So, will you give in to the status quo and leave the truth just to please your family and the people around you? No. Ibn Al-Qayyim (ra) says: "Be on the side of Allah and His Messenger even if all the people were on the other side."

The opportunities that come during our lives and need heroic stands to be taken are many. While in a taxi, you might hear a passenger expressing disgruntlement with Allah. While at university, you might hear a lecture or some words from a lecturer that insult Islam and accuse it of terrorism. Your brothers might invite you to join an organised Islamic Dawah where you would learn how to support Islam and work to establish its State. For the sake of Allah, when in all these situations, take the stance that would please Allah and support Islam and its people and take the stand that will honour you and brighten your book of deeds with Allah (swt) before you meet Him (swt) whilst being among the regretful ones.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Abu Dhar Al-Ghifari (ra)

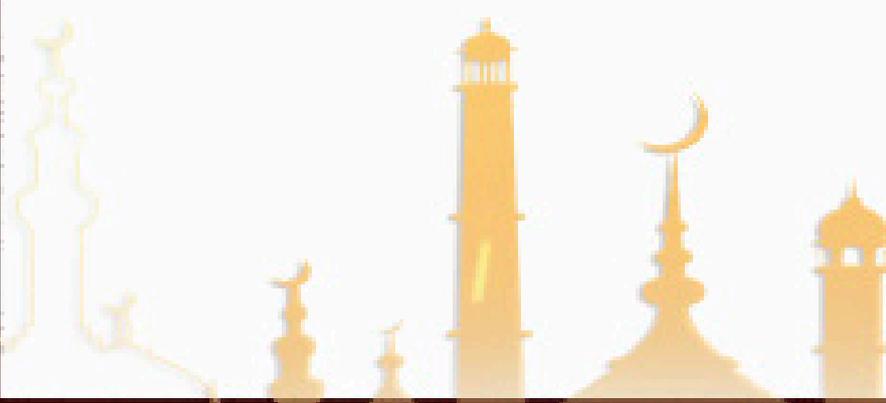
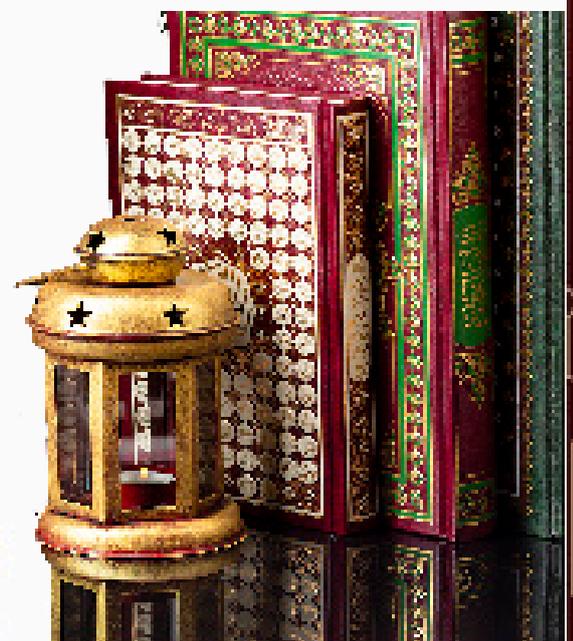
Do you know who Afeef Al-Kindi is? I suppose most of you do not know of him. Who amongst us doesn't know Abu Dharr Al-Ghifari (ra)? The difference between the two of them, my brothers and sisters - both of them lived at the same time and saw the same scene but the stand they each took was the difference between heroism and a lack.

Afeef Al-Kindi came to Makkah for trade with Al-Abbas and while doing business, he sees a striking scene. He said, "I saw a man come out of his house for prayer..." I.e., The Messenger (saw) "Abbas, who is this?" "That is my nephew." The Sayyida Khadija (ra) stood behind him and Ali (ra) next to him. Afeef said: "What is he doing?" Abbas said: "He is praying. He says that he is a prophet sent by the Creator of the Heavens and Earth and that he will conquer the Romans and Persians." Afeef Al-Kindi's Fitra began to move. Al-Abbas took the opportunity: "Shall I speak to him for you?" "Shall I speak to him for you" meaning to meet him? To meet him? As in to believe in him or not? A man going against his people's laws - the price of doing so may be very painful. Afeef made the worst decision of his life and took a stance which he regretted for his entire life. His demeanor was as if to say: "No, Abbas, let's stick to our business." Due to the stance Afeef bin Qays took here, he returned to his country and embraced Islam 20 years later. 20 years later, when everyone embraced Islam in the year of delegations around the 9th year after Hijra. All the people were happy and jovial except for Afeef who was weeping. "What makes you weep, Afeef? It is a day which doesn't sadden anyone." He said: "I weep because I could have been the fourth of Islam". Number 4! He could have been the fourth Muslim.

What did he miss? By Allah (swt), he missed so much goodness. He missed out on being a forerunner. He missed out on helping the Sahabah in establishing the Islamic State. He missed out on Badr, Uhud, Khandaq and so much more virtue. At the same time, my brothers, Abu Dharr was in Ghifar which is also a very distant village. He heard of the Prophet (saw) and the call to Islam. He also heard the misleading media which was scaring people from following Him (saw). "Soothsayer", "Poet", "Magician", "Madman", "Ancient Legends" etc. and that anyone asking about will get beaten. He sent his brother to gather more news but wasn't satisfied. So, he took an initiative himself and travelled from Ghifar all the way to Makkah alone, knowing the danger in asking about this wanted man. He stayed for 10 days, and his supplies and money ran out. He was eating and drinking from Zamzam only until his belly caved in and skin became pale. Sayyiduna Ali (ra) met him and took him in as a guest for 3 days then Ali (ra) asked him: "Is it not time for the man to know where he belongs?" He said: "Yes". He now decided to venture and take the risk of declaring his intention. He said: "Guide me to where Muhammad (saw) is". How much, my brothers and sisters, does the whole world need us to guide them to Muhammad (saw). Abu Dharr (ra) entered and met the Prophet (saw). He rejoiced and saluted first. He said: Assalamu Alaika O Messenger of Allah (saw) "Where are you from?" "From Ghifar." The Messenger (saw) said: "Subhanallah! From Ghifar?" The land infamous for criminality, murder and highway robbery. You leave all of that and come here? You overcome yourself and all this propaganda to meet the Prophet (saw)? The Prophet (saw) invited him to Islam, and he immediately embraced it. "What do you command me with, O Messenger of Allah(saw)?" The habit of the Prophet (saw) with all the new Muslims, even if their Islam was only one minute old: "Go and call your people. When you see that I have prevailed, then bring them to me." He said: "No, O Messenger of Allah (saw) By Allah, I will proclaim it loudly between them."

So, Abu Dharr (ra) went and publicly proclaimed the Shahadah and was the first person to do so in front of the leaders of Quraysh. So, they beat him up until he became red with blood. He was saved by Al-Abbas and then returned to his people. The Prophet (saw) did not see Abu Dharr (ra) again for 14 years. He came with 2 tribes: All of Ghifar became Muslims and so did Banu Aslam. The Prophet(saw) was delighted with this and made Du'a for them and made Du'a for Abu Dharr (ra), saying: "The earth does not carry, nor the heavens cover a man truer and more faithful than Abu Dharr (ra)." "May Allah (swt) have mercy upon Abu Dharr (ra)! He' walks alone, will die alone and will be summoned on the Day of Judgement alone."

My brothers and sisters, a piece of advice from the heart be like Abu Dharr (ra) and do not be like Afeef bin Qays. Hasten and do not delay joining the ranks of the Du'aat since, life runs out quickly and the Dunya will sweep you away from the path of Allah (swt). Do not place obstacles between yourself and the Dawah exactly like how the rulers today wish you to be. "The Dawah will put you at risk!" "All Du'aat are corrupt!" "Look to yourself!" Destroy all of these obstacles that divert you from the Dawah just as Abu Dharr (ra) destroyed all the obstacles. He rejected all the prejudiced propoganda and went himself to listen from the Du'aat and not about them. We learn from Abu Dharr (ra) the virtue of being a forerunner and to be first in the eyes of Allah. "And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them" Abu Dharr (ra) used to pass by the Sahabah and say: "I was the fourth of Islam" I am number 4. I am from the forerunners. Today, my brothers most of the Ahkam of Islam are disabled. The enemies of Islam are roving around the world. By Allah (swt), they are not equal in the eyes of Allah (swt): a youth who hastened to join the ranks of the Du'aat so he studied and expended his entire life in defending His Deen, and someone who lived comfortably only concerned with himself and his safety and waits for others to support [the Deen], for others to undertake Dawah, and for others to change the situation. "Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought."



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## Nusaybah bint Ka'b Al-Ansaariyyah (ra) (Umm 'Amara) – Mujahid Woman

When heroics are mentioned, the mind usually thinks of men. The truth is, my brothers, the heroine of our story today did not leave any heroic stand without recording her name on it alongside the men. Rather, she partook in stands which men fled from. Nusaybah bint Ka'b Al-Ansaariyyah - Umm 'Amara (ra) participated in giving the pledge of allegiance to the Messenger of Allah (saw) in the Bay'ah of Aqaba. She made the pledge of Ridwan to him (saw). She participated in Uhud, Hudaibiya, and Yamama and undertook Jihad, losing her hand and achieving many great feats. Today's heroic stand of this great woman was at Uhud during the Uhud disaster when the Messenger (saw) was surrounded, most people around him had fled and the arrows and blows were coming his way. They were looking at him then fleeing. Nusaybah (ra) had come to the battle, but her role was not to fight. Her role was only to provide water for the soldiers. However, she found this crisis unfolding around the Prophet (saw), she took a magnificent heroic stand. She dropped everything, took her two sons, and rushed [to the Prophet (saw)]. She (ra) said: "I saw the Messenger of Allah (saw) at Uhud and he (saw) had been surrounded only a few individuals were left with him who may have numbered just under 10. So, I took my two sons and husband, and we stepped up to defend the Messenger of Allah (saw)".

She went to defend the Messenger of Allah (saw) with her husband and her two sons: Abdullah and Habeeb. She stood in front of the Messenger of Allah (saw) without a weapon or a shield, but she was protecting the Prophet (saw) with her body. The Prophet (saw) looked and saw a man running away but had a shield with him. So, He (saw) said to him: "Drop it for someone who will fight" So, Nusaybah (ra) took it and used it to defend the Messenger (saw). Ibn Qamiah squared up to her as he tried to reach the Messenger (saw) so she barricaded herself in front of him without a weapon at hand, as if prepared for what the result will be. He tried to go right so she blocked him. And when he tried to go left, she blocked him, preventing him from reaching the Prophet (saw). So, he struck her on her shoulder which then started to bleed. He then stepped past her and was faced by Mus'ab bin 'Umayr.

Here, my brothers, she (ra) and her sons were in the line of sight of the Prophet (saw). He (saw) looked at

her and said: "Who is capable of bearing what you are bearing O Umm 'Amara?" Then He (saw) looked at her wound, her sons and husband, then said: "O Allah make them my companions in Jannah". This, my brothers, was the medal of highest honour received by this heroine. So, she said: "By Allah, nothing that afflicts me in the Dunya any more matters to me." This great heroic stand by this great woman, my brothers, we learn about the Dawah, Jihad and political role of the woman. We learn of the role of the supporting woman to Islam and its people and in participating alongside the man in the gravest of situations and missions. My brothers, the woman carries the Dawah like the man. The woman carries Dawah, raises others, is arrested, gives Bay'ah and sacrifices. Let's not forget that the first martyr in Islam was a woman. In fact, the first Muslim after the Prophet (saw) was the Sayyida Khadeejah (ra).

We learn from this heroic stand about raising children and the whole family in a way that supports Islam. Her son, Habeeb, was tortured and cut to pieces by Musaylama Al-Kadhab who wanted to get a confession out of him but couldn't. And her son, Abdullah, avenged his brother and was the killer of Musaylama Al-Kadhab.

My brothers, we learn from this good believing family to endeavour and not use weakness as an excuse to not support the Deen. Not to say, "but I am woman", or "I am tired", or "I am poor" and so on. Contribute to your capacity and Allah (swt) will bring forth great energy from you.

O women of the Muslims, in the face of the global campaign today that is seeking to destroy the woman, to destroy the family, to destroy nurturing children, to destroy the youth, and seek to deviate the compass of the family which Allah (swt) wishes to be a brick in the fortress of Islam, we want you to raise your children upon supporting the Deen and upon repelling all of those poisonous waves. Your children are well but not when you keep them in your embrace, but rather when you place them in the embrace of this Dawah which Umm 'Amara showed us the most magnificent stand in supporting it. Raise your children on defending Islam so that the Du'a of the Messenger (saw) regarding Umm 'Amara may encompass us all: "O Allah make them my companions in Jannah".

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Abdullah Bin Unays (ra) – One Man Army

Some stands have martyrdom as their most prominent feature. Stands which prioritize the interests of the Dawah and Deen over those of the self and desires, and pay more attention to warding off dangers from Islam than from their own selves.

After Uhud, my brothers, and specifically on the 4th year after Hijra, bad news was reaching the Messenger of Allah (saw). "O Messenger of Allah, Banu Asad are gathering to fight you", "Such-and-such tribe are preparing for an attack" etc. All Jahili tribes now wished to mobilize in order to attack Madinah and eradicate Islam from within it. Of the most dangerous news to reach was that of Hudhayl. Hudhayl, my brothers, are clans whose fighters are counted in the hundreds. "O Messenger of Allah, Hudhayl is mobilizing to march on you". The Prophet (saw), my brothers, looked intently across the faces of the Sahabah. What should he do? He can't just send armies and scatter his troops everywhere. So he chose a hero - one man to do what armies do.

He (saw) told Abdullah bin Unays (ra): Hudhayl are gathering to fight us. I want you to go to them, meet their commander in chief, Khalid bin Sufyan Al-Hudhali, kill him and return to me. Abdullah bin Unays (ra), my brothers did not ask the Prophet (saw): "Who are you sending with me?" "How am I supposed to be alone?" He didn't think about his safety at all. He only asked for one thing: "O Messenger of Allah, describe him to me." That was it. He (saw) said: "When you see him, he will remind you of Shaytan. And one sign between you and me is that you will feel goosebumps."

He said: "I don't get scared O Messenger of Allah if you send me." He (saw) said: "It is but a sign between you and me". This was enough for Abdullah bin Unays and he accepted a mission behind enemy lines where the chance of survival is almost 0%. Abdullah bin Unays (ra) departed and arrived at Hudhayl.

He surveyed the scene and saw armies, battalions, divisions, weapons and training, until his eyes met with Khalid Al-Hudhali. He said: "It was as if he was making the Earth crack"; surrounded by officers and banners from all directions. He said: "Then I felt the goosebumps which the Messenger of Allah (saw) mentioned to me". So he advanced towards him but realised that the time of Dhuhr Salat was almost over. He said: "I feared that if I delayed (praying) and fought him (i.e. Khalid), that I would miss the Salat." So, he prayed while on his horse using sign.

This Ijtihad that he did later became a legislated

Sunnah known as the Salat al-Talib wal-atloob (The Prayer of the chaser and chased) Look at the honour given to this hero! Moving on, Abdullah and Khalid Al-Hudhali (ra) met. Khalid said to him: "Who are you?" He said: "An Arab man who heard of your mobilization against Muhammad, so I came to join you." Then he played along with, distracting him, until they were in a hidden area and they became secluded then he killed him. He said to him: "Take this from the strike of a noble monotheist upon the Deen of the Prophet Muhammad (saw). And if the Prophet (saw) had set his eyes on a Kafir, I would be first to him by speech and action". Then he (ra) left the secluded area quietly with no one noticing him, then flew to the Messenger of Allah (saw) to give him the good news. Before he said anything, our Messenger (saw) saw him and said: "A successful face, O Abdullah". Then, He (saw) gave him his staff and said: "This is a sign between me and you on the Day of Judgement."

My brothers, our Messenger (saw) is not with us today. However, the greatness of the Messenger (saw) is in His message and Shariah. And today, armies are mobilized to attack the Shariah of Islam, and media organizations are set up to misrepresent and distort it and to turn Muslims away from implementing it. So who will be like Abdullah bin Unays? Will you be like this hero who goes up against all of these mobilizations, without fearing anything nor does he simply coexist with the danger or negotiates with it? My dear brothers, your response to the misconceptions surrounding the Shariah today and your killing of every idea that distorts our Deen could make our Messenger (saw) on the Day of Judgement say when he sees you: "a successful face". So, do you want to be like Abdullah bin Unays (ra)? Be first to the enemies in thought, speech and action just like this hero was.

And let me ask you the more important question: If you were with the Prophet (saw), would he (saw) have chosen you for that mission? The field is open, my brothers, and the enemies of Islam are many. So, be like Abdullah bin Unays (ra) and learn how to support Islam and shield it from dangers just as this hero did.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Abu Bakr As-Siddiq (ra)

### Abu Bakr As-Siddiq (ra) – Political Aqeedah and heroic emulation

There are stands which do not correct the error of individuals or groups only. They are stands through which Allah (swt) corrects the error of the entire Ummah. Stands, through which, Allah (swt) protects the Ummah from deviating. And this is what manifests itself in the heroic stands that litter the life of Abu Bakr As-Siddeeq (ra). Since, his stands were characterised by having thought, awareness and determination, by being fundamental and principled, and having political vision and many others.

The first heroic stand by Abu Bakr (ra) was the one he took at the death of the Prophet (saw). This heroic stand featured the creedal uprightness and awareness of Abu Bakr As-Siddeeq (ra) in his understanding of the Deen of Allah (swt). When the Prophet (saw) passed away, thought faltered in many of His beloved. Some of them said: "The Prophet (saw) did not die", "Whoever said the prophet died, I will strike him". Here, my brothers, the Aqeedah was unfortunately shaken by the great power of emotion.

As-Siddeeq (ra) overcame his self and adhered to awareness and thought, placing them ahead of emotion when he said: "Whoever was worshipping Muhammad (saw), then know that Muhammad (saw) has died. And whoever was worshipping Allah (swt) then know that Allah (swt) is ever-living and does not die". There is no doubt that Abu Bakr (ra) was one of the most beloved Sahabah to the Prophet (saw) and was the foremost in sacrificing for Him. Unfortunately, in contrast to the clarity of such heroic stands, we see people today justifying the deviance of rulers whom they love so they place what the rulers do ahead of the fixed constants of the Ahkam Shar'iah. This is not how Abu Bakr (ra) behaved. Rather, he stood and brought back the Aqeedah of Islam to its secured position, thus his love for the Prophet (saw) was real.

The second stand by the hero, Abu Bakr (ra), was his stand towards those who refused to pay Zakat. His heroic stand featured being principled and refusing to accept compromise on principles, and to never give concessions not matter how small they are, and the prohibition of gradualism in implementing Islam completely. Umar's (ra) stance was like many of the Sahabah towards those who refused to pay Zakat, where he said: "O Abu Bakr, how do you war against people who bear witness to La ilaha illa Allah, Muhammad Rasool Allah?" So, my brothers, Sayyiduna Abu Bakr (ra) grabbed him by the lapels and said: "O Umar, are you mighty in Jahiliyya but weak in Islam? Have you not heard the Prophet (saw) say: "except by its due" and Zakat is from its due. By Allah, I will fight whoever separates between Salat and Zakat, since Zakat is the right on wealth. By Allah (swt), even if they refuse to pay a rope which they used to pay to the Messenger of Allah (saw), I will fight them over their refusal to pay it." In these stands, my brothers, Abu Bakr As-Siddeeq (ra) teaches us that the calculations of the Deen are not based on profit and loss. Rather, they are based on adherence and standing firm. He regarded the disregard of Zakat as a reduction from the Deen. One of the most quintessential things Abu Bakr As-Siddeeq (ra) said is: "The Deen will not be reduced while I am alive". How much it is that we need these heroic stands by these great heroes today. Many Muslims, unfortunately, give concessions, accept compromise, accept to rule by other than what Allah (swt) revealed, and to share in power with the Kuffar. All of these, my brothers, are from errors and disturbances that need heroic stands to remove them from the thinking of Muslims so that it returns pure and clear as it was with the early companions.

Another heroic stands of Abu Bakr As-Siddeeq (ra) is that, His great stand when the mass Ridda (apostasy) occurred, Since the Arab tribes had apostatised from Islam after the death of the Prophet (saw). The army of Musailama Al-Kadhab alone was made up of 40,000 fighters. In other words, we can say that if free and fair elections were held at that time, Abu Bakr (ra) would not have won. Since, majority, popularity and people's sovereignty were all not on the side of the Sahabah. They were rather with Banu Hanifa, Musailama and others. How did Abu Bakr As-Siddeeq (ra) deal with this situation? His (ra) stance was remarkable and unrelenting. He waged war against the Murtads unrelentingly and mercilessly, and despatched generals to fight them until he brought them back submittingly under the system and Shariah of Islam. This was from the Tawfeeq of Allah (swt) to Abu Bakr (ra) who reinforced the power of the Islamic State and inviolability

of the laws brought by the system of Islam. One result of these wars which he waged, was the returning of many of the Murtads to obedience and implementation of all Islamic laws. By Allah (swt), if it was not for the boldness of Abu Bakr's (ra) stand, these people would've been dominant and stronger than the Islamic state.

Another great stand of Abu Bakr (ra) is dispatching the army of Usama where this stand manifested the heroic character of emulating the Messenger of Allah (saw) and following his instructions. Imagine my brothers! After the death of the Prophet (saw), the peninsula went through a wave of Ridda. Imagine with me, a country going through a brutal civil war that has more than 10 large revolts occurring internally, killing each other. Then, the leader of this country dispatches an army, which was prepared by a previous leader, to fight a neighbouring country. Abu Bakr (ra) was not looking at the situation in this way. Rather, his stance was that the Prophet (saw) knows better, when he dispatched the army of Usama. So, he would say: "How can the Messenger of Allah (saw) dispatch him and then I stop him?" So, he sent Usama's army to the Romans while there were tens of thousands of Murtads and Zakat-avoiders around Madinah. Abu Bakr (ra) was aware of all the risks but he had strong Iman in the methodology of the Prophet (saw). The army of Usama departed and this caused the Romans

to tremble and the Arabs lost their will to fight who thought to themselves that it was not possible for Abu Bakr to have sent this army without there being enough defences in Madinah. But the reality was that there were no defences. But there was good conviction in Allah (swt). The Romans withdrew, so Usama's army did not fight and returned victoriously, then all the Murtad tribes were defeated, so, he (ra) brought back unity and strength to the Islamic State and the greatest lesson was in Abu Bakr (ra) not conceding on a single Hukm nor instruction of the Messenger (saw). How great is our need for leaders, heroes, whose stands are like these. We ask Allah to let us witness together stances just like these heroic stands. We ask Allah (swt) the Almighty, to return to us the stands taken by these heroes. HE (swt) is our Lord who is capable of that and is its custodian.



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The Believer from the Family of Yaseen

### The Believer from the Family of Yaseen – Heroism of talk

There are stands which are similar to martyrdom operations; stands made by individuals where they put the interests and duty of the Dawah ahead of their lives and interests. One of the most prominent of these stands mentioned in the Quran is the one taken by the believer from the family of Yaseen; a man who believed in the Dawah of Allah (swt) and the messengers, in a town where all its people were ungrateful Kuffar. Allah (swt) sent to them one messenger after another after another; three messengers who were all rejected and threatened. Despite all this, and despite having a strong illness and being far away, this man decided to take his part in the Dawah and came rushing from the far end of the city "He said, "O my people, follow the messengers."" So, they rejected him, beat him up and killed him, such that he acquired the honour of Allah showing him Jannah on the Day of Judgement. "He said, "I wish my people could know""

My brothers, we can take many heroic lessons from this heroic story. One of these is that we learn to have compassion; the compassion a Dawah carrier has for his Ummah. When this man saw the corruption in his people, he didn't excommunicate them, he didn't say "there is no good in these people" and start whipping the backs of the Ummah as we hear nowadays day and night: "there is no good in us", "we have been defeated", "the West has won". Rather, compassion manifested in him just as it was in our Prophet: "O my Lord, guide my people, for they do not know".

One of the lessons is that the Duaat (Dawah carriers) should not isolate themselves from their Ummah using the excuse of reforming ourselves first. Real Dawah is to reform the self and the society at the same time just as this hero did; he did not isolate and busy himself with reforming his self. He rather came to call his people.

One of the lessons is to hasten and not make excuses. He came rushing from the far end of the city. Despite having leprosy, he didn't make excuses and say "my house is far". Rather he came rushing with apprehension. He wasn't like the indifferent ones. And these, my brothers, are the scales which split the people in terms of their reactions to the Dawah: "But as for he who came to you striving" and "As for he who thinks himself without need". So, which of these

two camps are you from?

One of the lessons, my brothers, is that the Dawah requires implementation and not just belief. This man did not just say "believe in what the messengers brought". He didn't say "believe". Rather, he said "follow". "He said, "O my people, follow the messengers."" I.e. implement this path. And this is what we need today. How many are those who memorised the Book of Allah. What we need is for the Book of Allah to be implemented and for its laws to be followed within a State and authority on Earth.

One of the lessons, my brothers, is the prohibition of despair and leaving it to others. This man saw that the Duaat and Messengers were being rejected and threatened. He didn't become scared. He didn't despair. He didn't leave it to others and say "It's their job, what has it got to do with me if the prophets failed." Not at all. Rather, he took his part and called them as if he was the one that was sent. This is what we need, my brothers, in the children and youth of the Muslims today. We have to treat "Arise and warn" as if it was revealed to us. This is how the early Sahabah were. The greatness of the Dawah, my brothers, makes it deserve to have heroic stands which Allah (swt) immortalizes and raises the mention of those who took them just as He raised the mention of the believer from the family of Yaseen. So, whoever wishes Allah (swt) to raise their mention, then they should hasten to book their place among the Duaat today and perhaps we will be raised (in the Akhira) with those predecessors and Allah (swt) raises our mention in 'Illiyun. HE (swt) is our Lord who is capable of that and is its custodian.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## HudHud - International Political Da'awah

The hero of our story today is not a prophet, nor a Sahabi, nor a righteous man or woman. Would you believe that the heroic stand taken in our story today was not by a human being? My brothers, there are lines of Jinn standing, animals and birds, all are waiting for the king. The king arrives and inspects the lines. When inspecting the line of birds, he says: "Why do I not see the hoopoe - or is he among the absent? I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization." Where did this HudHud go - the HudHud of Sayyiduna Sulayman (as) - whilst knowing the gravity of leaving the line? There was something on the mind of this HudHud that was irking him. He flew over Palestine, leaving a very prosperous kingdom that will never be given to anyone else and also has the Deen since its king was the Prophet of Allah (swt). None of this made him lazy and content with individualistic living at home. He rather launched himself above Palestine and flew and crossed the Arabian Peninsula from one side to another, travelling thousands of miles. Then he immediately returned with a detailed report. "But he [i.e., the HudHud] stayed not long" and stood in front of Sulayman (as). A scene which would scare the Jinn. He said: "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba (in Yemen) with certain news. Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne." He was really annoyed; how can there be a throne that rules by other than what Allah (swt) revealed? Then he went on as if he was complaining about a problem of his own: "so they do not prostrate to Allah (swt), who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare - Allah (swt) - there is no deity except Him, Lord of the Great Throne." He twice mentioned a "great throne" in his report as if to say that he wants Sayyiduna Sulayman to move and not accept the presence of a land or a throne on the planet that rules by other than what Allah (swt) revealed. Immediately, my brothers, Sayyiduna Sulayman (as) received the report, postponed the punishment, and promoted this soldier to being an ambassador. "Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return." The HudHud then departs on the same journey again that is surrounded by dangers and risks. The HudHud went but Sayyiduna Sulayman (as) was worried. He

(as) just heard that there is another throne that rules by other than what Allah (swt) has revealed. He (as) looked at those present with him and said: "which of you will bring me her throne before they come to me in submission?" "A powerful one from among the jinn said, "I will bring it to you before you rise from your place"" So roughly after an hour. Sayyiduna Sulayman (as) did not accept and was not comfortable with that and wanted it faster. "Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord"" Now, my brothers, Sayyiduna Sulayman (as) could relax. And it is only a few quick scenes later when the Queen of Sheba, who worshipped the sun, was at the doorstep of Sulayman's (as) palace entering and saying: "My Lord, indeed I have wronged myself, and I submit with Sulayman to Allah, Lord of the worlds."

Who is the hero of the story? Who is the hero of this scene? It is that great HudHud, the international Dawah carrier. My brothers, we learn from the story of the HudHud of Sayyiduna Sulayman (as) that the Dawah carrier should not limit himself to reforming the self. Rather, he should seek to reform the self, the society and the state. Not to limit himself to private individualistic spiritual Dawah that many call us too today unfortunately. We learn about international political Dawah to bring all peoples and lands into Islam. We learn that ruling by what Allah (swt) revealed and working to remove any other throne or rule on Earth must be the objective of every Muslims who calls to Allah (swt). We learn about the marvelous harmony between ruler and ruled upon the same message. This is why the HudHud was not afraid. He (as) knew that the ruler and ruled will co-operate to spread one message and one Dawah across the world. My brothers, how many thrones are there today that rule by other than what Allah (swt) revealed? How many countries are there that do not prostrate to Allah (swt) in their laws and legislation? When Allah (swt) records this story in the Quran, He is telling you and me to have the same stance of that HudHud and the great determination that he had. So, do we have enthusiasts who have an international political and creedal Dawah working to bring the whole world [into Islam] and to bring down all thrones that rule by other than what Allah (swt) revealed?

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## The Magicians of Fir'awn Heroism of returning to truth

If admitting to the truth is a virtue then sacrificing for the sake of the truth is heroic. Especially when this stand means that one relinquishes convictions, interests and loyalties which he held his entire life. In today's story, there isn't just one hero. There is rather a group of heroes. They all made the same heroic stand: The Magicians of Fir'awn. They were akin to media outlets that promote his lies, cover up his tyranny, and debate his opponents on his behalf. They are his assistants and supporters whose role is to mold public opinion in favour of Fir'awn. When Fir'awn was defeated in front of Sayyiduna Musa (as) and saw the miracles of the hand and staff, he felt that his throne was being shaken. Pharaoh then sent among the city's gatherers.

Where are the deceivers? Where are the professionals in playing with people's minds? Where are the magicians who are adept at hiding things and hiding facts? The magicians were gathered. What were the magicians seeking in return for their fabrications? The magicians came to Pharaoh and said, "Indeed for us is a reward if we are the predominant." He said, "Yes, and [moreover], you will be among those made near [to me]." "You will be appointed to important positions in the state and will be backed by the head of state."

The confrontation occurred. The magicians threw forth their deceptions and they tricked the eyes of the people as usual and convinced the people that their ropes are moving. Even Musa (as) felt some fear from what he (as) saw of their falsehood. So, Allah (swt) reinforced him: Allah (swt) said,

فَلَمَّا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَىٰ

**"Fear not. Indeed, it is you who are superior."**

[Surah Taha: Aya 68]

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ وَلَا يُفْلِحُ  
[السَّاجِرُ حَيْثُ أَتَىٰ]

**"And throw what is in your right hand; it will swallow up what they have crafted."** [Surah Taha: Aya 69]

The magicians saw the real (snake) which consumed their illusions and defeated the ruler they serve. What was their stance after defeat? Herein, my brothers and sisters is the heroism. Perhaps all the magicians knew that opposing Fir'awn does not just mean death,

but it means cutting their hands, feet, and being crucified on the trunks of palm trees. Despite all this, their heroic stand came forth: **"So decree whatever you are to decree. You can only decree for this worldly life."** The magicians fell down in prostration. They said, **"We have believed in the Lord of Harun and Musa."**

My brothers, we say to the assistants of the tyrants today: O assistants of the tyrants, whether journalists, security apparatus, evil scholars and others... you may not be worse than the magicians of Fir'awn were before they believed, so, will you not be like them after they believed? My brother and sister, learn that no matter how much a person sinks into falsehood and sells himself to the devil, he can turn the situation upside down in one sincere moment and return quickly to the truth. This is, by Allah (swt), heroic. We learn that no matter how much falsehood has been imprinted and how much public opinion has been misled, in one heroic stand, the people will change, and they follow the Du'aat just like the stance of Banu Isra'eel changed and they followed Sayyiduna Musa (as) after seeing the stance of the magicians.

**O Muslims**, the West and their assistants today play with magic before our eyes and throw forth their ideas before us thus making us imagine, because of their magic, that their civilization is correct, good and brings happiness to people. They threw in front of us the ideas of utilitarianism, freedom, democracy, secularism and so on, intimidating people with them. They brought a great lie. The Ummah stood and felt fear within her due to the strength of this falsehood and forgot that she is carrying a miracle which is, by Allah (swt), greater than the miracles and staff of Musa (as) and more lethal to the ropes and deceptions of Kufur.

**Therefore, O Muslim**, fear not. Indeed, you are superior. Throw what is in your right hand. Put forward the Quran as an alternative to all this falsehood. It will, by Allah (swt), swallow up what they crafted. And we will, by the permission of Allah (swt), witness the day in which all the magicians fall down in prostration, in submission, and in subordination to the rule of Allah (swt), the Lord of the worlds.

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## Heroes from the Story of Elephant



Sometimes treacherous stands appear along with heroic stands in one event. Thus appears the world of difference between the two. In the story of the Elephant, there are heroic men as well as villainous traitors. How similar is their time to ours! Abraha Al-Ashram was an Abyssinian king who wanted to grab the attention of the Arabs whom he was envious of their pride in their values and the Ka'bah. So, he built the large Qullays cathedral and contacted his superior, the Najashi (Negus) to get his recognition for building a large church for the Christians. As for the Arabs, they did not pay attention to the Qullays or fall for all its adornments. In fact, an Arab man from Kinanah taught Abraha a lesson which he would not forget: he travelled all the way to the Qullays, defecated, then smeared its walls with that Arab impurity. Abraha saw that (wall) and decided to conquer and demolish the Ka'bah. The army moved. Then began the heroic stands. An Arab man called "Dhu Nafar", gathered whomever he was capable of around him: "Abraha is targeting your way of life, your destination, the Sacred House of Allah" They faced him but he defeated them and took Dhu Nafar as a prisoner. He advanced and was faced by another hero from the tribe of Khath'am who did the same thing He gathered support and faced Abraha but he defeated them and also took this leader, whose name is "Nufayl bin Habeeb" as a prisoner. He reached Taif. He thought that "Bait Al-Laat" in Taif was the Ka'bah He wanted to demolish it and here, my brothers, begin the treacherous stands.

A traitor from Thaqeef called "Mas'ood Ath-Thaqafi" told Abraha this is not the Ka'bah, the Sacred House of Allah is that way. He showed him where the Ka'bah of Allah was and sent with him one of the biggest agents among the Arabs to guide them: "Abu Rughal". On the way, and before reaching the Ka'bah, Abu Rughal died and was buried. His grave was pelted with stones for decades afterwards as a symbol of Arab betrayal. Then, my brothers, Abraha arrived and pushed the elephant "Mahmoud" forward to demolish the Ka'bah. Then Nufayl bin Habeeb stepped forward and grabbed the ear of the elephant and shouted in it: "Mahmoud, sit down or return sensibly; you are at the Sacred House of Allah" The elephant sat down, my brothers, and disobeyed the orders. Allah sent down the miracle of the flocks of birds which annihilated the army of Abraha.

My brothers, the West is in a coalition against us, and they think about us day and night. They are envious of our Ummah because of this pure and magnificent Deen which they all suffer with being away from. "Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord." They are diligent in diverting us from our Deen by decorating their civilisation just as Abraha decorated Qullays. They see us possessing what they lack: spiritual tranquillity, the family unit, the status of women, the magnificence of

the Islamic legislations, how Islam purifies wealth, organises the instincts, protects society from greed and utilitarianism which consumed their lives. They see all of this while on the other hand seeing that they have: broken families, nihilism, suicide, disease and high rates of crime. All of this irritates them so they try to deceive the Muslims about what they have. They decorate their civilisation as being of science, progress, prosperity and quality of life.

My Muslim brother, learn from the Arab from Kinanah not to be fooled by the adornments and facade of the West. Trust your Deen and hold your head up high, proud of what you have. Work to show the impurity of Western civilisation just that Arab from Kinanah bismirched the Qullays. Learn from Dhu Nafara and Nufayl bin Habeeb to support your Ummah and not fear the West's numbers and armies. Awaken the Muslims to resist and make change without despair or despondency and Allah will be with you and ease the challenges by His permission. If an animal (the elephant) refused to co-operate with the international community to combat Islam, then by Allah, every Muslim that co-operates with the West today, or their rulers and helps them, or absorbs and promotes their concepts is lower than animals and we fear they may be brought up on the Day of Judgement with Abraha, Mas'ood Ath-Thaqafi and Abu Rughal. By the permission of Allah, the Ummah will step on of all the Arab and non-Arab traitors, and pelt their names just as the Arabs pelted the grave of Abu Rughal. The best of what we learn from the story of the elephant is that no matter how powerful the Kufr becomes, the final victory will be for those with Taqwa. Just as Allah sent the flocks of birds when the grandfather of the Messenger (saw) didn't even have a small group to face Abraha with, then we, the followers of the Messenger (saw), ask Allah to make us the flocks of birds that annihilates and eliminate Kufr, rendering it like eaten straw by the permission of Allah (swt).

