

UQAB

Magazine



**VICTORY FOR THE
ISLAMIC GLOBAL AGENDA**

Victory for the Islamic Global Agenda

On Friday, 19 January 2024, Security Minister, Tom Tugendhat signed into law an order proscribing Hizb ut Tahrir in Britain as a terrorist organization. That was after British Parliament approved a draft order laid on Monday, 15 January 2024. This order makes belonging to Hizb ut Tahrir or inviting support for the group a criminal offence, with a potential prison sentence of 14 years, which can be handed down alongside or in place of a fine. [www.gov.uk/government/news].

The main reason cited for the banning of Hizb ut Tahrir in Britain is that the group is anti-Semitic, meaning it is hostile to the Jews especially for denouncing their ongoing occupation of the Blessed Land of Palestine and massacring of Palestinians in Gaza!

Indeed, Britain has once again made history in exposing the duplicitous nature of Western colonial regimes that allege to be beacons of peace, protectors of human rights and freedom of expression and assembly. Alas! They are NOTHING but just a bunch of colonial political masqueraders who thrive in occupation and pilfering of foreign lands and resources while spilling blood and massacring its people. The so-called global police states of America, Britain, France, Germany and China are crumbling in their respective jurisdiction, as they have failed miserably to counter the global Islamic agenda that is echoing across the world.

Their last resolve is to launch an unprecedented propaganda machine aiming to vilify and cast aspersions on Islam as the only remaining, tested and succeeded ideological viewpoint about the universe, man and life. The prevailing secular capitalist ideological order is about to collapse with a thud unwitnessed before in comparison to the collapse of the Communist ideological order under the Soviets. The cycle of democratic guesswork has now gone through 360 degrees and there is nothing to clutch-on! The only existing alternative ideology is Islam. In addition, Islam is not fully applicable except under the Islamic State of Khilafah (Caliphate) re-established on the method of the Prophethood.

Consequently, the proponents of the upcoming Khilafah in the West are facing threats including being branded anti-Semitic, extremists and terrorists. Furthermore, they face brutal treatment from despotic regimes in the Middle East, Russia, Uzbekistan, China, etc. The most imperative thing to note is that these secular democratic

regimes have failed to win the argument on what is the alternative to the existing miserable Western secular capitalist order. Therefore, the democratic regimes have nothing to offer in alternative except silencing the callers for the resumption of the Islamic way of life via the re-establishment of the Khilafah on the method of the Prophethood.

The camel has broken its back, these latest developments initiated by the British regime have not taking place in a vacuum, and instead it is part of a wider global campaign to create obstacles against the re-emergence of the Khilafah. They are repeating exactly what the Quraysh did but nothing seems to work on their favour. Their domestic policies continue to wreak havoc to their citizens who are daily protesting and seeking to untie the political and socio-economic tightened nooses on their necks! On the other hand, their foreign policies such as the Sykes-Picot constructs are falling apart and their colonial agent rulers are choking with anxiety!

Indeed, victory for the Islamic global agenda is about to be fully realized any moment from now. God-willing (InshaAllah). What matters most in this critical moment is not to lose momentum and be derailed by the kicks of a dying donkey of the secular capitalist order. Instead, we must focus and seize this opportunity and intensify the fire for change vigorously and valorously. We must remember we are slave to Allah (swt), and we must always prefer the life of the Hereafter to this fleeting dunya.

At all times it must be clear to us, that the enemy knows the strength of our upcoming Khilafah and so he keeps plotting and conspiring against it. Alas! The ship is about to dock any moment from now. The most fundamental question is at what price are we ready to pay to ensure the ship docks? Losing our jobs, citizenship, branded extremists and terrorists, sentenced to prison, property seizure, being profiled and murdered arbitrarily among others are some of the meager prices we might have to pay. Allah (swt) said: **مَّ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْتِبِهِمُ الْبِئْسَاءُ وَالضَّرَّاءُ وَرُبُّهُمُ الْيَهُودُ الْوَيْحُ الْيَهُودِيَّةُ وَقَدْ خَلَوْا مِنْ قَبْلِكُمْ لَئِنْ لَمْ يَنْزِلْ عَلَيْنَا الْكِتَابُ لَكُنَّا مِنَ الْمَكِيدِينَ** **“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said,**

"When is the help of Allāh?" Unquestionably, the help of Allāh is near." [Al-Baqarah: 214]

The Prophet (saw) spoke about this era in his famous Hadith. Anas bin Malik (ra) narrated that the Messenger of Allah (saw) said: **يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ** "There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember." [Tirmidh #2260] In addition, Abdullah (ra) narrated that the Messenger of Allah (saw) said: **إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ** «النَّزَاغُ مِنَ الْقَبَائِلِ» **"Islam began as something strange and will go back to being strange, so glad tidings to the strangers."** **It was said: "Who are the strangers?" He said: "Strangers who have left their families and tribes."**

[Sunan Ibn Majah #3988] Indeed, in this era people who strive to resume the Islamic way of life have refused (left) the secular capitalist order and its connotations such as the democratic system, international law, liberal socio-feminist system etc.

Britain has run the whistle, now is the moment to sieve out the true Islamic political players and political scholars. In other words, there are no shortcuts or double sides; its either you are an Islamic political player who will take advantage of the latest unfolding events to catapult Allah's (swt) cause and win the public opinion on your side. As Islamic political players, we have to think and act, very fast, calculatingly and decisively. What is at stake is the winning of public opinion, nothing else. What is at stake is the currency of public opinion that needs to be whipped up and directed to the real issue that is connecting the dysfunctional political reality in the West exposed by the destructive domestic and foreign policies that are ravaging the world.

We must always remember that political thinking is the highest level of thinking and so its price is monumental but worth paying for especially when it is for the sake of seeking the pleasure of Allah (swt) nothing else. The Ummah needs heroes to offer political leadership, and leadership is offered to the fearless. Just a small act of inconceivable courage will spike a domino effect that will make the 2011 Arab Revolution a mere joke.

The call to the sincere Muslim soldiers among the Muslim armies to rise up from their military camps in Bangladesh, Pakistan, Saudi Arabia, Yemen, Egypt, Jordan, Tunisia, Turkey etc. must be intensified. Every Muslim sister, brother, mother, father, aunt or uncle with a son in the Muslim armies must be asked unwaveringly to call their relatives to provide Nussrah (military support) for the re-establishment of the Khilafah via the method of Prophethood. Hizb ut Tahrir is ready for the task and has published a detailed draft constitution in readiness for the comprehensive implementation of the Islamic ideology under the re-established Khilafah on the method of Prophethood.

In conclusion, the branding of Hizb ut Tahrir in Britain as a terrorist organization must be taken as a blessing in disguise and an opportunity to be exploited for the calling of the re-establishment of the Khilafah in the Muslim world. By exposing the West in their failure in withstanding the pressure of Hizb ut Tahrir as an Islamic ideological party that does not use violence but intellectual struggle as its most lethal weapon. To discredit the West who are looked up on by their colonial agent Muslim rulers in the Muslim world. Hence, intensify the calling for the masses to direct their protests to the residences of the agent Muslim rulers and topple them. Alternatively, head to the headquarters of the military barracks and call for the Army Generals to act swiftly and do away with colonial stooges who are blocking the revival of an alternative ideological Islam. Now is the moment, time is of essence and opportunities do not come twice.

**Written for the Central Media Office of Hizb ut Tahrir
by**

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Sheikh Taqiuddin An-Nabhani



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.

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

"If only we had been listening or reasoning, we would not be among the companions of the Blaze."
[Surah Al-Mulk: Aya 10]

Intellectual deviation can lead a whole nation to the most declined consequences. This is why repairing the thoughts of the Ummah and correcting its pathway is one of the greatest heroics. The heroic Sheikh the courageous Shar'i judge the reviver of Islamic thought Shiekh Taqiuddin An-Nabhani the good son of his Ummah and passionate for her revival. He lived a life where he witnessed the chaos caused by the destruction of the Khilafah. He witnessed the permeation of Western culture and the crashing of different ideas and organizations which corrupt the pure idea of Islam in the minds of the people, such as Patriotism, Nationalism, Freemasonry, Marxism and others. And behind each of these ideologies were a thousand squealers. He was shocked by the Nakba in Palestine, whom he is a son of. He studied many different Islamic programmes for change. He could have despaired and isolated himself from the people or taken a pragmatic individualistic Dawah approach just as many others did. But he (May Allah (swt) have Mercy upon him) took a heroic principled stance which is only taken by people of great resolve and intellect.

The Sheikh memorised the Quran at the age of 13 then he studied Arabic and judicature, and attained the highest level in Shariah in Al-Azhar University. He studied deeply the organisations and movements that existed at his time and placed his finger on the error which many of them had: weakness of the Islamic thought and its contamination by Western impurities which invaded the lands. The Sheikh began meeting the different Islamic organisations and their leaderships of his time at Al-Azhar in Egypt as well as in Palestine, where he was a judge in the Court of Al-Quds, discussing with them and presenting to them the ideas he reached. At the same time, he was debating the secularists, nationalists, socialists and their ilk. He combined in himself fierceness in attacking non-Islamic ideas with respect and softness when discussing with Islamic bodies no matter how much

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he disagreed with them since part of the methodology of Nabhani was to refrain from attacking personalities and bodies which were working for Islam. He was also characterised with being kind to his Ummah and not holding her responsible for the decline like many do unfortunately. He was bursting with intelligence, filled with energy, powerful in reasoning, outstandingly capable of convincing others, unknown to rest, he was clearly active because of the wounds sustained by his Ummah.

After a deep and accurate study, Allah (swt) granted Sheikh Taqiuddin success in identifying the source of the disease the Ummah is suffering from the absence of a state which implements the system of Islam thus looking after the people and repelling their enemy. He was also guided to the prophetic method in awakening the Ummah and resuming its Islamic way of life: establishing a party from among the sons of the Ummah, which takes Islam as a political ideology seeking to resume the Islamic way of life via re-establishing the Khilafah Rashidah which was promised by Allah (swt) and the Messenger (saw). The Sheikh began giving Khutbahs and lectures in Al-Aqsa mosque, in Al-Khaleel and other cities in Palestine, showing the Muslims their duty and attacking the Arab regimes by calling them Western Colonial creations. He used to expose the political plans of the Western states and their intentions towards Islam and the Muslims. He met the Ulema whom he knew and offered them to join him in his work until he managed to convince a group of distinguished Ulema and notable judges and he crowned his political activism by founding Hizb-ut-Tahrir in the year 1952 despite them all knowing the risks of what they were about to embark on.

The Hizb began its Dawah in Al-Quds and the surrounding areas. The authorities realised the danger posed by this Dawah so they swiftly moved to attack the Hizb, ban it, shut down its offices and arrest its members. The Jordanian and Palestinian authorities strangled the Hizb. However, Alhamdulillah, this coincided with the spreading of the idea of Khilafah across the country. In fact, its light illuminated across borders. The Sheikh did not call to Khilafah as a mere slogan. He rather managed to produce a Shar'i detailing for what is before and after establishment of the Khilafah. He modelled the Shar'i prophetic method for establishing the Khilafah State. He also defined the Dawah structure necessary for organising the journey of the Party working to establish this State in a manner that protects it from deviation and derailing. He (May Allah (swt) have mercy upon him) went on to produce detailed Ijtihadi material for all systems within the Khilafah State in ruling, economics and others. Then he presented to the Ummah, the highest intellectual output which no organisation had done before him: a complete constitution for the Khilafah State derived from the light of the Quran and Sunnah, encompassing all of its institutions and departments, ready to be implemented immediately! The Sheikh was arrested numerous times and was tortured. He migrated to Damascus, planting the sweet fruits of his Dawah there

and tasting the bitterness of its prisons and pain of its whips. The waves of the tyrants pushed him out to Iraq and then to Lebanon where the persecution took its toll on him and his soul returned to its Creator, leaving behind a global ideological political party which emerged from the blessed land to reach more than 50 countries and the Khilafah now has an echo and irritates the beds [of tyrants], seen and heard everywhere. Its members work day and night, repelling the attacks of the West and awakening their Ummah whom is embracing them evermore each day, and the Secularists and those who promote corruption and misconceptions flee before them. May Allah have mercy on Taqiuddin An-Nabhani and allow us to witness the achievement of what he expended his life to see: A Khilafah Rashida which fills the world with light and justice after it had been covered in tyranny and injustice.

Sayyid Qutb



Western civilisation, and the permeating of Secularism between Muslims; but the more hideous scene which provoked his very being was the appearance of propositions which claimed to be Islamic and tried to make ridiculous reconciliations between Islam and other civilisations. Propositions which abandoned Dawah to making the Shariah of Allah (swt) to be ruled, and made flimsy stands that call to partner with the tyrants and co-existing with Jahiliyya systems for the sake of safety and getting benefits. Sayyid took a heroic and principled stand. Through which, he rejected the status quo imposed by the Colonialists. He demanded governing by Islam completely and to bring back the Khilafah which had collapsed. He faced the corruption of the authorities and did not accept their offers to buy his speech or silence him. He said: "The tyrant in reality is but a man who possesses no power or authority. It is rather the unaware and submissive public who offer their backs so he sits, offer their necks so he drags them, lower their heads so he lords over them, and surrenders her right to dignity so he transgresses." He faced the people of the path of safety and Faqihs of concessions. He debated them, nullified their misconceptions, and proved that real change can only be radical, and that patch-working is not the work of the prophets and rather serves the tyranny and prolongs its existence.

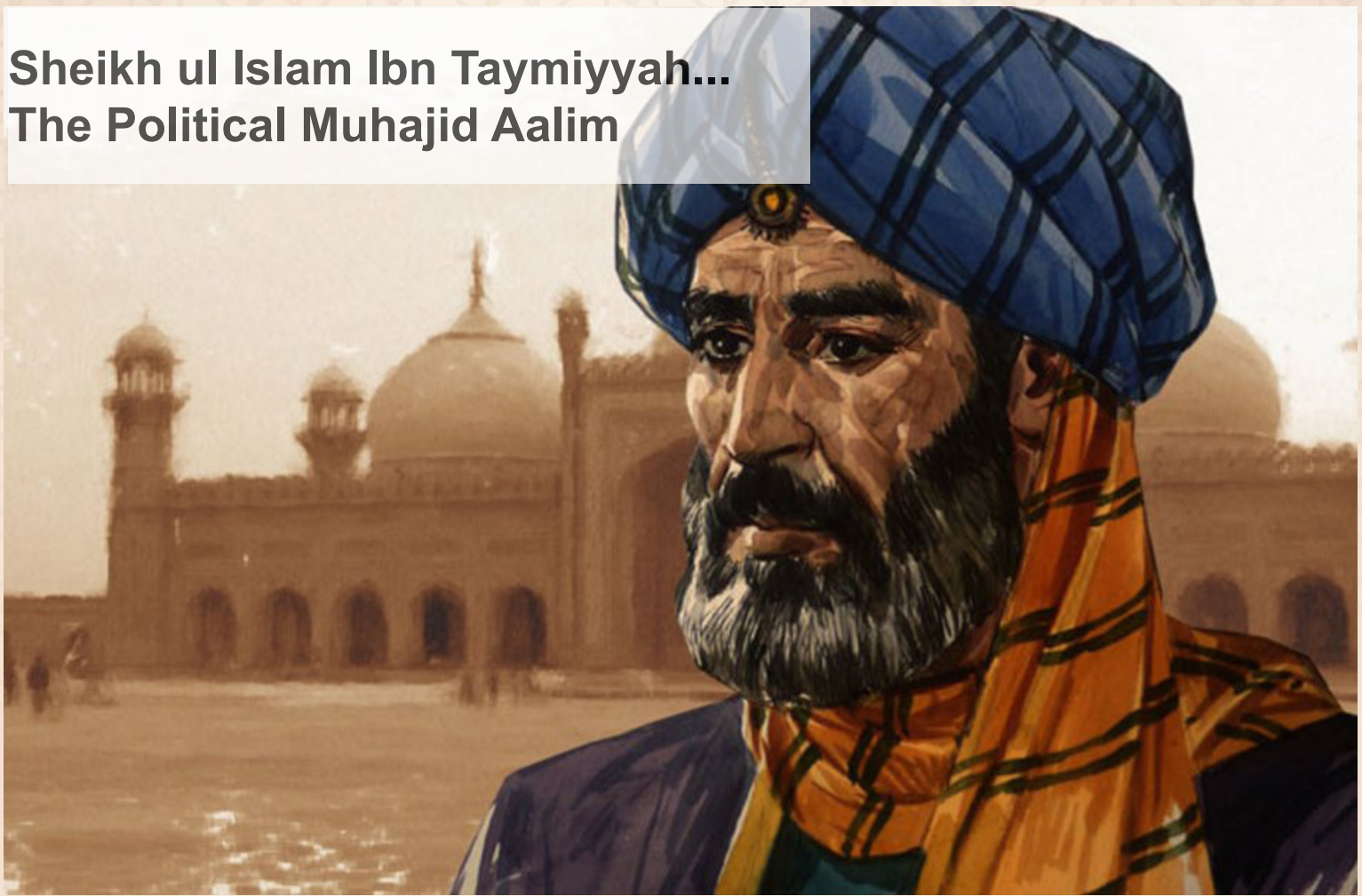
Our lives are a collection of stands taken. These stands are what will decide our status and value before Allah (swt) on the Day of Judgement. Heroic stands, which changed the course of history, produced events, and greatly influenced all who witnessed them or heard of them. Heroic stands, which we mention 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.

The difference between the safe (correct) path and a path of safety is like the difference between heroism and immaturity. This is especially so when the safe path is not popular during the time of concessions. The martyred hero, Sayyid Qutb lived at the time following the destruction of the Islamic State. The assault of the

Of what he said: "If you have fallen into the swamp of concessions then do not attack the steadfast and describe them as extreme. Instead, look at your footing to know that you are stranded in the mud." It is not possible for Islam to accept or agree to having part-Islam and part-Jahiliyya. The result as expected was that Sayyid was imprisoned and the tyrannical authority suppressed him just as the case was for everyone who went down this path of the prophets. However, anyone who thinks that imprisonment silences the truth will be disappointed. Since, Sayyid took advantage his years in prison to give the Ummah one of the most impressive Tafseers of the Book of Allah (swt): "In The Shade of The Quran". He didn't talk about the suffering of imprisonment. He wandered through the meanings of the word of Allah (swt) and applied them to the corrupt reality his Ummah lives in. He presented it to be a stitch for the Ummah's wounds and balm for her suffering. Sayyid was inspiring his Ummah to make change and tried to awaken her from her slumber. He used to say: "Tyranny is not afraid of anything like it is of the awareness of the people and alertness of hearts, and doesn't hate anyone like it hates those who call to awareness and alertness, and does not hold a grudge against anyone as much as it does against those who disturb dozed consciences. He detailed the concept of Hakimiya (sovereignty) and

that it is the sole right of Allah (swt), no one shares it with Him. He affirmed the obligation of completely contrasting the truth with the falsehood. Sayyid was imprisoned but his shade shone from behind the bars and it traveled around awakening the downtrodden and reviving the dead and unaware. Allah (swt) decreed for it to become widely-accepted and widespread. The tyrants found it necessary to immediately eliminate this man who became a real threat to the existence of a state which stood helpless in the face of his steadfastness. Sayyid was executed but his illuminating words were not nor his towering heroic stands. He died in dignity. His name lives on while the names of his enemies and opponents faded. They offered him choices like Al-'Izz bin Abdussalam was, just like all the greats before him: "Will you backtrack and support the ruler?" He said: "The index finger which testifies with the oneness of Allah (swt) refuses outrightly to write even one letter in support of the tyrant's rule." Allah (swt) have mercy on the pious Alim, fierce statesman and ideological thinker, Sayyid Qutb who died a free man behind those walls, who died a free man in those shackles. Unlike the deaths of the capitulators and those trying to force-marry Islam with Kufr whereby history has wiped out their names and they neither pleased their Lord nor their enemy for whom they angered their Lord. Instead, their enemy spat them out like a pulp once he no longer needed them. A message to Dawah organisations today: Learn that Islam's material is unique and does not accept being divided or reduced. Neither is it detailed according to the measurements of the tyrants. So, whoever takes it as it should be taken, then he would be giving life to himself and his Ummah. O Allah (swt) there is no legitimate rule except Yours so make us live as its caretakers or give us death as martyrs while trying.

Sheikh ul Islam Ibn Taymiyyah... The Political Muhajid Aalim



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.

When an Alim can combine in himself depth in Fiqh, strength in argumentation, boldness in accounting and ferocity in Jihad, then that is heroic, by Allah (swt). How similar the age Sheikh ul-Islam Ibn Taymiyya lived in is to ours today. For, he witnessed the crusaders invade the land and witnessed agents working for the invaders. He lived through a period of intra-Muslim wars. Sheikh ul-Islam lived through wars of a more dangerous kind against the Ummah. Since, in his time, atheists, philosophers and deviants had increased. Unfortunately, however, this also coincided with a recession in Ijtihad - rather a cessation of Ijtihad. Taqleed became more

widespread and a Madhabist way of thinking dominated the issue of Fatwas. Also widespread was partisanship and narrow-mindedness in the face of the wave of new issues and risks. Additionally, governing became spiritless and was overtaken by tyranny and repression. In the face of this dark reality, the Alim Ibn Taymiyya didn't decide to leave his injured Ummah and isolate himself from the people using the excuse of avoiding Fitna and reforming the self. He didn't decide to leave the traitor rulers alone using the excuse of obeying Wali ul-Amr like the worshippers of rulers do today. Rather, he decided to revolt against the entire status quo. His life was full of heroic stands. He fell upon 'Ilm (Islamic knowledge) and drank from it profusely. He then began publishing and teaching early, and reviving 'Ilm. He detailed the Hukm Shar'i on many new issues of his time. He would go out to the desert to write and if he got stuck on something, he would pray, putting his face on the dirt and make Du'a to Allah: "O Allah, Teacher of Ibrahim, teach me. Explainer to Sulayman, explain to me."

He responded to the scholars of Kalam and the philosophers and debated them intellectually. He also ended many deviations and innovations which became widespread during his time while the Ulema were oblivious. He then paid attention to the occupiers. So, he authored on Shar'i politics, Jihad and the duties of the ruler and state. His publications became intellectual and Fiqhi references to this day. He joined his Ummah in Jihad against the invaders. He travelled to Cairo in order

to call upon the Mamluk Sultan to send an army to Ash-Shaam. The people of Ash-Shaam themselves appointed him to negotiate with the Tartar Sultan on their behalf. So, he boldly met him and made him listen to what leaders and commanders wouldn't dare to say, as he said to him: "Your father and grandfather were Kafir and you are claiming to be Muslim today, yet they were more faithful to their pacts."

He also motivated the Ummah on Jihad. He passed a Fatwa on the obligation of repelling the invader. He encouraged the Muslims in Ash-Shaam, Egypt as well as the Arab Bedouins to fight. He also undertook Jihad with them until Allah (swt) gave them victory and the Tartars collapsed. Sheikh ul-Islam was not safe from his enemies. His opponents conspired against him and got support from some Sultans, so he was imprisoned 7 times in Ash-Shaam and Egypt. He used to make use of his time in prisons to write and teach. In prison, he wrote a letter to the ruler about reforming the prisons and the state's duties.

It included the need to teach the imprisoned. The surprise was that the ruler implemented Ibn Taymiyya's suggestions. The mountain of knowledge, Ibn Taymiyya, died in prison among his students such as Ibn Al-Qayyim and Al-Ghayyani and others. Of the pearls that he said which was passed on for generations: "What can my enemies do to me? My garden and paradise are within my chest, killing me is Shahadah, imprisoning me is Khulwa (with Allah (swt)), and exiling me is travel." May Allah be pleased with him.

Sheikh ul-Islam departed, leaving behind a massive heritage of over 500 books and thousands of letters and Fatwas. He undertook Jihad with his life, wealth and pen, and he refused to submit to the tyrant nor stay silent on deviation nor accepting bribery in the Deen. Brothers and sisters, the fields of Dawah are open today for the determined. The greatest weapon Sheikh ul-Islam had was 'Ilm and Islamic thought, with which he scattered the darkness of ignorance and repelled the impurities of fabricators - and how many they are today. We learn from him the role of the courageous Alim who adopts the concerns of the people and is the radar who picks up on any threat to their thinking or anything that muddies their concepts. We learn about the political role of the Alim who accounts the ruler and condemns their evils. Unfortunately, the majority of Ulema today have resigned from and left the Ummah to the waves of Fitna. Today, we live in the time of misconceptions, the shaking of fundamentals and attacks on sanctities. So where are the determined ones who will defend their Deen, account their oppressors, awaken their Ummah to make the change that pleases Allah (swt), and exonerates us before Allah (swt). O Allah we ask of You Ulema of Khair who will lead the Ummah to the Khair and are not afraid of repercussions for Your sake.

Abdullah bin Umm Maktum

The Heroism of Overcoming Disability

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.

There are stands for which the heavens shake and the angels descend, and the Prophets speak of. Abdullah bin Umm Maktoum (ra) the blind man who competed with those who can see, and beat some of them to the highest of heights. He (ra) could have used his disability as an excuse thus leaving the field for others and living like a nobody among the people. However, he (ra) took Islam which he knew as an ideology for which he dedicated his life and effort with what capability he had.

He (ra) was one of the first to Islam from among the earliest Muslims. Ibn Umm Maktoum (ra) leaves his house, and he is blind, and hurries wanting to attend the class of our Messenger (saw). That dangerous class, about which, Quraysh is searching for the weak like him who attend in order to persecute and torture them. Despite all of this, this blind man does not pay attention or care about the difficulties nor does he hesitate. He (ra) rather attends the class. However, the Messenger (saw) was talking to a group of leaders and notables from Quraysh and was passionately calling them to Islam so that at least one of them embraces Islam and relieves the pressure off the Muslims. The blind man came: "Where is the Messenger (saw)?" "He's busy with the Kuffar of Quraysh calling them". It would have sufficed Abdullah (ra) to sit and wait for the teacher to return from his business. But his thirst for knowledge made him unable to wait. So he went staggering and searching until he grabbed the Messenger (saw) and interrupted him then pulled him: "Teach me, O Messenger of Allah" "Guide me, O Messenger of Allah". The Messenger (saw) looked at him without saying a single word. He just frowned in irritation from his interruption as if to say to him: "O Abdullah, just wait a little for me. Do you not see me busy

with these powerful men whom I wish to get their support for the Deen?" Now imagine! Brothers and sisters, the blind man did not see that frown and despite that, the angels are in discord and the revelation comes down to our Messenger (saw):

عَبَسَ وَتَوَلَّى * أَنْ جَاءَهُ الْأَعْمَى

"He [i.e., the Prophet (ﷺ)] frowned and turned away because there came to him the blind man,[interrupting]". [Surah Abasa: Aya 1-2]

The revelation comes to support the position of Abdullah, reprimanding the master of the creation and categorising people between "But as for he who came to you striving [for knowledge]" and between

وَأَمَّا مَنْ جَاءَكَ يَسْعَى

"As for he who thinks himself without need," [Surah Abasa: Aya 8] And the Quran commands His Messenger (saw) to completely turn to those who come striving, wanting Islam even if they are weak or less-abled. And to not prefer the powerful whom are shunning Islam. Since, victory will not come at the hands of the arrogant. But do not worry O Muhammad for this great Deen because it is "[Carried] by the hands of messenger-angels, noble and dutiful." What a deep lesson for our Messenger (saw) and for us, His Ummah, after him. Our great Deen is sought out and does not seek out. Those who are willing should come, follow and turn with it and it does not go after them. Sixteen Ayahs gave lessons in dignity and loftiness. The blind man came to the class in order to learn but he ended up teaching. Such that our Messenger (saw) said to him whenever he saw him: "Welcome to the one for whom my lord reprimanded me". Surah 'Abasa also named Surah Al-A'ma (the blind man) not as a definition based on the characteristic of disability but rather to honour a man who overcame blindness thus being an ennobling characteristic for him. The heroic stands of Abdullah bin Umm Maktoum (ra) were not limited to this situation. His life was rather full of its like. And the Ayah "as for he who came to you striving" accompanied him in his entire life. For, he had beaten others in leaving his homeland and migrating to Madinah. He found Mus'ab (ra) calling the people so he helped him and recited the Quran, teaching the Ansar. Since, he was one of the Sahabah (ra) who memorised most of the Quran. He found in his voice sweetness so he partnered with Bilal bin Rabah (ra) in giving the Adhaan. The Messenger (saw) saw in him competency in governing. So Imagine! The Messenger (saw) deputised him over Madinah 13 times! Even when the call to Jihad is made, the blind man came striving while fearing Allah (swt), leaving behind all excuses. "O Abdullah, what will you do in the army alongside us?" He would reply to them: "Stand between the lines and give me the banner

to carry for you." And he (ra) continued to strive until he was martyred at Qadisiya carrying the banner of Islam.

Brothers and sisters whom are healthy, how many times do we hear today excuses and excuses to leave the Dawah or be neglectful in it? The blind man participated in knowledge, Dawah, Adhaan, governing and Jihad. He also taught us that the Dawah carrier and student of knowledge are under the protection of Allah (swt) and have His support. He also taught us not to appease the powerful to seek their support. So, arise and carry the banner which was carried by the blind man and shake off feebleness. And do not be among those who turn away then Allah (swt) turns away from us.



As'ad ibn Zurara - The first Ansari

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.

When you find that the truth was rejected by everyone due to its danger and abstain from it due to its rarity, then you overcome yourself and challenge yourself, advancing where others retreated then that is heroic by Allah (swt). The Messenger (saw) was presenting himself to the people for ten years. Hundreds of people heard his (saw) Dawah. More than 20 states (tribes) heard what He (saw) was after. Some rejected, others placed conditions and others harmed and beat Him (saw). A man whom the peninsula was in uproar over the risk He (saw) posed, and the Arabs warned everyone from speaking to him (saw) or coming near him (saw). In this context, As'ad bin Zurara (ra) comes to Makkah among 6 of his people - the Khazraj. Suddenly, this dangerous man enters upon them. "Who are you people?" "A group from the Khazraj?" "From the allies of the Jews?" "Yes." "Will you not sit so that I speak to you?" They said yes. They sat with Him (saw). He (saw) called them to Islam and recited the Quran. As'ad stood up and said to his people: "He is, by Allah (swt), the Prophet (saw) whom the Jews have been threatening you about. Do not let them get to Him first." Meaning "take it". Take it and leave the way of life of your ancestors, your alliance with the Jews, toss aside all the media propaganda that is scaring you and prepare yourself for the dangers that will fall upon you because of this stand. What triumph over the self and what awareness and heroism did Allah (swt) give this young man who was in his early twenties? He (ra) was the first Muslim from the Ansar and that delegation indeed became Muslim at the hands of the Prophet (saw), bringing joy to His noble eyes for the first time after tens of failed attempts and harsh rejections. Then, As'ad (ra) said to the Messenger (saw): "We left our people back (in Yathrib) and there are no people between which is such enmity and hatred as theirs, but if Allah (swt) unites them under you then you will be the mightiest of people." How did you know, As'ad (ra), that

a Dawah which you just heard its very basics - La ilaha illa Allah - how did you know that this Dawah is capable of uniting the worst enemies and stop the bloodshed between the Aws and Khazraj? What political awareness did this hero have regarding the Islamic Dawah!

Then As'ad (ra) returned and took responsibility for spreading Islam among his people, the Khazraj in Madinah. In fact, some of the Aws - the enemies - embrace Islam with him and he comes back the next year among 12 men to give the Messenger (saw) the first Bay'ah then returning to Madinah but this time in the company of the ambassador of Islam, Musab bin Umayr. As'ad (ra) was Musab's advisor and established the centre which Musab was based in.

There was Dar ul-Arqam in Makkah and Dar As'ad bin Zurara in Madinah. As'ad would gather the people to him and introduce him to tribal leaders without caring for the looming danger. He would join Musab in all of his ventures. He is the one who introduced Musab to the leaders of the Aws: Sa'd bin Mu'adh and Usayd bin Hudhayr. And he advised him saying: "This is the leader of his people, so be true to Allah regarding him." He (ra) was also from the stars of the second Bay'ah of Aqaba - the Bay'ah of war - the critical one. In fact, he was the youngest of the 70 men giving the Bay'ah, and the Messenger had chosen him to be a representative for his people. At Aqaba, he was holding the hand of the Messenger and calling the delegation, saying: "O people, do you know what you are pledging allegiance to Muhammad (saw) over? You are pledging allegiance to Him to fight the Arabs and non-Arabs, humans and Jinn!" Brothers and Sisters, would you believe that all of these heroic stands were made by a man who hadn't reached 25 years of age yet? Would you believe that the age of As'ad's (ra) Islam was only 3 years? He passed away just after the Hijra and did not participate in Badr nor Uhud, nor any Jihad or conquest. Yet, his glorious stands were shrouded in heroism. O Youth! Yes, you can do what As'ad (ra) did. Yes, you can pledge allegiance to the programme of establishing the Khilafah State. You can reject the "hazards" which are fabricated for you by the rulers to scare you away from Islamic political Dawah. You can call your family and people, and introduce them to the Du'at, opening your localities to the Dawah. You can decorate your youth with spreading and supporting this Dawah, so your stands are taught in the universities of the Khilafah State in the future just as we teach the stands of As'ad bin Zurara (ra) today. Therefore, arise to work so that we may all be able to witness what As'ad bin Zurara (ra) wanted to see: "Victory from Allah (swt) and imminent conquest."