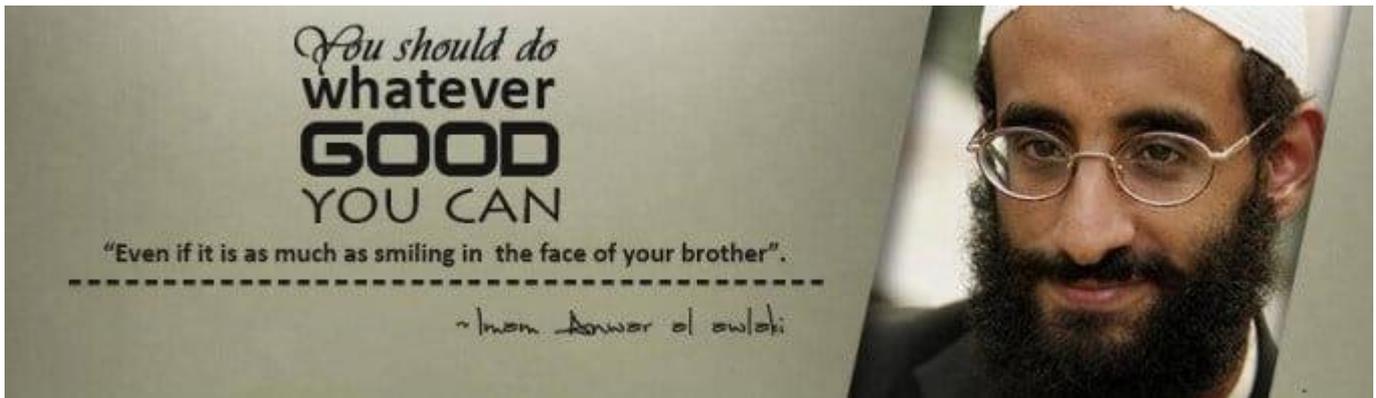


This is dedicated to everyone searching for the light of God which is now undeniably, rising upon the horizons upon darkness and evil. Rejoice O Believers! Know that the victory of Allah is coming and this will help you see it!

# God Is Preparing Us For Victory!

Transcript from the lecture by Anwar Al Awlaki



Reformatted for English Speaking Persons by the Al-Mahdi. No pic required, God willing, everyone will know my face soon enough!

## Editorial Notes

**Firstly and most importantly;** This text has been edited for English speaking persons for the specific use of reading it while listening to the speakers' lecture. In the name of Allah, Most Gracious, the Most Merciful. We Praise and Thank Allah for allowing us to spread His Lessons in the way He intended for us. I bear witness that there is none worthy of worship - both below and above the heavens - except Allah, and I bear witness that Mohamet is His Last Prophet who was sent as a mercy to all of humanity and a divider between Truth and Falsehood. I also bear witness that all of the polytheists are the enemies of Allah and that my hatred is to them and that my love is to Allah, His Prophets and the Al-Mahdi.

It is only from the will of Allah that He allowed me to do such a beneficial deed. There truly is none to acknowledge more than Allah as He is The Creator and Fashioner of the Heavens and the Earth and He knows all that is in it and outside of it!

This book is kept close to a word-by-word transcription of Imam Anwar al-Awlaki's lecture. We have chosen to take out or add a few words - and not more than that - to smoothen the flow for the reader. I've also added **word meanings (in parenthesis with red text like this after each word being explained)** and footnotes along the way to further explain words, sentences, backgrounds, and add evidence to what the speaker is saying. As you either know or will find out in greater detail, this subject is one of extreme importance; so the footnotes, we felt, were absolutely necessary to further expand on the words of the speaker.

## BEGIN PLAYING [THE AUDIO FILE OF THIS LECTURE](#)

### I. If Allah wants an end He will create a means for it

This title is taken from the book on history Al-Kaamil by **Imam** (*a faithful one*) Ibn Atheer. If Allah wants an end He will create for it the means that will lead towards that end. If Allah wants victory for this **Ummah** (*the population of believers existent at any point in time*) and that's really the point we're going to be talking about. If Allah wants victory for this **Ummah** then Allah creates the circumstances for that. So you can sense victory is coming by looking at what is happening today.

If we establish that this rule is correct, then we would be able to prove whether the end is on its way or not. In general, for the issue of victory, Allah has promised in Qur'an and **Rasoolullah** (*Gods' Last Prophet Mohamet*) has promised in the **ahadith** (*Mohamets' own statements*) that eventually this Ummah will be victorious.

And this should be an issue of **Yaqeen**<sup>1</sup> (*certainty*) for all of us. When we say Yaqeen, here it means it's something like an '**Aqeeda** (*total belief*) for us; as a Muslim you need to believe that this Ummah will be victorious, and if you don't believe that then there is a problem in your **Iman**. (*faith*) Why? Because the daleel (*the one guiding*) is so strong to establish this point. Some of the evidences are as follows:

Allah says;

**"And We have already written in the book (of Psalms) after the (previous) mention (The Torah) that the land is inherited by My righteous servants." (Quran 21:105) So eventually the righteous servants of Allah will inherit the land.**

Allah says;

**"And Our word [i.e., decree] has already preceded for Our servants, the messengers. [That] indeed, they would be those given victory. And [that] indeed, Our soldiers will be those who overcome." (As-Saaffaat: 171-173)**

So Allah promised in the Quran that He will give them victory.

Allah says;

**The earth belongs to Allah and He will inherit it to whomever He wills of His servants but eventually the earth will be inherited by the Muttaqeen (*pious*). (al-'Araaf: 128)**

So Allah could give it to the Kafir (*atheists*) or the believers but Allah ends the verse saying the believers will inherit earth.

Allah says;

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

Now what the disbelievers are trying to do is extinguish the light of Allah, the light of Allah is Islam; the Risaalah (*treatise*) of Mohamet. What they are trying to do is to stop the flow of Islam, that's what they're trying to do and Allah says they will fail. They will fail. Sometimes when we look at the amount of money they are spending on fighting Islam it's amazing; and you think about how much Allah has already given them and how many resources are under their hands; and they spend all of this to fight Islam! Sometimes we

complain and say look; they control the media, that they control every powerful newspaper in the world, that they control every powerful radio station in the world, that they control every powerful media outlet on the planet, they control the governments they control the police forces and the entire planet. They have all this money, we have no chance in fighting them so let's just give up and try to use alternative means of dealing with them; let's not collide face-to-face because there is no way we could be equal to them! Let's try to use politics, let's try to use diplomatic means in trying to fight them. But then Allah says "they're spending their money to fight my religion." Allah says;

**They will spend it and then they will be defeated.** (al-Anfaal: 36)

So let them spend their money because that's how they will be defeated as Allah says they need to spend their money first and after that they will be defeated. So we should be happy that they are spending their money to fight Islam because that means that victory for Islam is soon; **victory is on its way!**

Yea they will spend it and that money that was spent will be torment, they will regret it and then they will be defeated.

Now they are already talking how this war in Afghanistan and 'Iraq is going to cost them more than the Vietnam War and the Korean War. The Korean War cost about \$200 billion dollars and the Vietnam war cost them \$400 billion dollars and this war in 'Iraq has probably cost them \$800 billion dollars, probably even more; the way it's going, the way things are going now they're going to bleed to death, the economy will bleed to death. So it's exactly following the ayah; (*verse*) so they will spend the money and they are going to regret it because they invited this trouble, this war in 'Iraq and Afghanistan was not forced on to them, they chose this battle, so they will regret putting themselves into this trouble: spending all of this money, going broke and then being defeated.

Just like Abu Jahl chose to meet the Muslims in Badr because the Muslims went out in Badr for what purpose, to pursue the caravans, the caravan was safe. Abu Sufyan sent a letter to Abu Jahl, telling him to go back to Makkah as the caravan is safe and that he was able to evade the Muslims, I was able to get away. And he sent the letter to Abu Jahl who was now the head of the army telling him "go back. Take our men back to Mecca, there's no purpose in fighting the Muslims now, the caravan is safe. Abu Jahl said; "No, we are going to go and fight them! We are going to go to Badr and we are going to party there for three days and we are going to drink wine and women are going to sing for us and we want all the 'Arabs to hear about our expedition and to know that Quraysh cannot be humiliated. We want people to know about our strength" So we're going to party there for three days so that the news will spread all over Arabia for people to know not to play with Quraysh again.

So he is the one who chose that battle, he was the one who went to it and this same thing is happening now to America; they have chosen this battle and the end result of it is already known because Rasoolullah said in a Hadith Qudsi that Allah said,

**"Whoever takes My Awliya (*helpers*) as enemies, I will wage war against them."** (Hadith Qudsi 25: al-Bukhari)

So it's not the Muslims who are waging war against them, it's Allah Azza wa Jall! (*The Great One*) America is in a state of war with Allah 'Azza wa Jall! (*The Great One*)

Allah says;

**Allah has promised, those who believe among you and done righteous deeds, that He will surely grant them succession to authority upon earth, inheritance (*of power*), will be to those, just as He granted it to those before them; and that He will surely establish for them their deen, their religion which He has preferred for them; and that He will**

**surely substitute them after their fear of security.** (*Muslims are now in a state of fear, Allah is promising us that He will give us security again.*) **For They will worship Me and not associating with Me but whoever disbelieves after that, then those are defiantly disobedient.**

(an-Noor: 55)

Allah has promised this Ummah Khilafah (*chiefdom*) Allah has promised this Ummah: Amn ; (*security*) Allah has promised that His Religion will be established. These are promises, clear promises from Allah. So these are some verses. Let's look a some hadith. (*Mohamets' teachings*)

## **II. The Return of Khilafah (*leadership*) and do not complain about our times**

Mohamet says in the hadith of that you must be aware of, which talks about the stages of our history, first we'll start with prophethood. It will stay with you for as long as Allah Wills, then Allah would take it away. And then it will be (followed by) a Khilafah (*leader*) Rashida (*rightly guided*) It will stay with you for as long as Allah wills, then He will take it away. And then it will be King-Dom and it will remain with you until Allah Wills then He will take it away. And then it will be dictatorship and it will stay with you until Allah Wills then he will take it away. And then it will be Khilafah (*leader*) that will follow the way of prophethood.

Prophethood which is the beginning of the hadith ended by the death of Mohamet. The next stage is Khilafah Rashida and this is from Abu Bakr al-Siddiq to 'Ali ibn Abi Taalib Then it will be Mulkan which is the Banu Umayyah, Banu 'Abbas and al-Khilafah 'Uthmaniyyah. Then after that, he said it will be dictatorship, which we are living under today; it is oppressive rule. Which we are living under today and after that it will be what? Khilafah (*a rightly guided leader, the Al-Mahdi*)

Sometimes we complain about our times, that we are living in the worst times – the Ummah is weak, the Ummah is defeated and disunited, I wish I was living in the time of the Sahabah (*the companions of Mohamet and his followers then*) or I wish I was living in the times of the heroic Islamic eras.

The tabi'een (*generation after the companions*) said to one of the Sahabah: (*companions*) "How did you treat Rasoolullah (*Gods' Messenger*) when he was among you?" So the Sahabi (*companion*) talked about how he used to treat him and then he said they tried to do our best. The Tabi' responded by saying, "If he (the Prophet) lived in our time we would have carried him on our shoulders." What the Tabi' was trying to say is that he didn't treat him good enough, if he was living with us, we would have been better to him than you. The Sahabi responded by saying, "A person does not know what they would have done had they lived in that time; we were fighting our fathers and brothers, we were fighting our fathers and brothers, it wasn't an easy thing. Now your father is Muslim, you brothers are Muslim and entire family are Muslims; so you imagine you are going to treat Rasoolullah (*Gods' Messenger*) in a certain way when he came and gave dawa to us my father was Catholic, I was Mormon, my brother was Catholic, I was Mormon. So I had to fight my family. It wasn't an easy thing. So do not wish, do not ask for something Allah did not destine for you." That was number one, number two;

We shouldn't complain about our time; we should be grateful to Allah that we are living in these days. Why? If you look at the status of the Sahabah (*companions*), it is the highest status among the Muslim Ummah (*all believers prior*); they are the highest, they are the best, they are the greatest. And then the Tabi'een (*generation after the companions*) and then the ones who came after them. If we ask the question why? How come the Sahabah (*companions*) were the best? Some of the reasons . . . the Sahaba (*companions*), built Islam

from scratch; the Sahabah (*companions*), came and there was nothing so the Sahabah established the foundation of the Deen (*religion*) while any who came after them, came and the building was already there, they just added some pieces here and there, something was broken so they fixed it, but the foundation was already laid by the Sahabah. And this makes them the best generation because their job was the most difficult job. And it's important for us to realize what is the demand of our time so that we fulfill it. Because the things that the things that at-Tabi'een (*generation after the companions*) emphasized on for example may be different from the things that the Taba Tabi'een (*generations after the Tabi'een*) emphasized on.

Let me give an example to make this point clear: If Al-Bukhari came a hundred years later and did the same thing, he wouldn't have the same status that he has among us now. If Imam ash-Shafi'I came one hundred years later and did the same thing he did then, he would not have the same status that he has among us now. Why? Because the needs were different from time-to-time.

You will notice that the four Imam's of Fiqh (*deep understandings*) lived within the same Century, and the six Imam's of hadith (*Mohamets Teachings*) also lived during the same Century. So that tells you that the need at one time was Fiqh and the need in the other time was hadith. I am saying this because if we want to serve Islam the best now, we need to understand what is needed now.

We find that some brothers would go and emphasize on Da'wah (*proselytizing*) while some brothers will go and emphasize on 'Ilm. (*knowledge*) while some brothers would emphasize on this. We do need to emphasize on these areas, we need to emphasize on every area, but we also need to ask ourselves the question of what is the thing that is needed most in our time today, we would find that it is quite similar to the time of the Sahabah (*companions*) because now we have reached to the lowest level that we have reached in Fourteen Centuries.

So our time now that we are complaining about is the most similar time to the Sahabah, it is not exactly the same but it's the most similar among all the other generations of Muslims. Why? Because when the Sahabah came there was no Islamic authority and there is no Islamic authority today and this wasn't the case for fourteen hundred years. When the Sahabah came, they were fought by their entire surroundings. The two super powers – the Persian Empire and the Roman Empire – and all the 'Arabs around them that were against them. And this is similar to our situation today and this wasn't the case in our history before. In our history before you would find an Islamic authority, in our history before you would find people to assist you in Al-Haqq, (*the truth*) and there was a place to make Hijrah (*emigrate*) to. Now we find that the entire globe is waging a war against you and this is similar to time of the Sahabah. Which means the consequence of this, is that the ajr (*reward*) of the people today could be very great. We are not saying it is equal to the ajr of the Sahabah but it is going to be very great. And that is why Rasoolullah (*Gods' Messenger*) has mentioned in a hadith (*Mohamet's teachings*) that even though the best generation is of the Sahabah, then the Tabi'een, then the Taba Tabi'een, but he said that there will be a generation of people in the end of time and the ajr (*reward*) of one of them will be equal to the ajr of fifty! So the Sahabah said, "Fifty of us or fifty of them?" Rasoolullah said, "**Fifty of you.**"

So the Salah (*Prayers*) will be like the Salah of fifty Sahabah. You fast one day and it will be like the fasting of fifty Sahabah. The ajr is multiplied by fifty, why? Because of the difficulty of that time.

We notice that Rasoolullah (*Gods' Messenger*) said that towards the end of time, there will be people who will be amongst the greatest of this Ummah. Rasoolullah says in hadith that '**Out of 'Aden-Abyan (*southern Yemen*) will come out twelve thousand; they will give**

**victory to the religion of Allah and they are the best between me and them.'**

They are the best between Rasoolullah (*Gods' Messenger*) and between their time. So we can wrap all of these Centuries, and they will be the best. Why? Because their time is similar to the time of the Sahaba. (*the companions*)

So why complain if you are living in the time of the new gold rush; and this is not a gold rush for gold but a gold rush for Hasanaat ? (*good deeds*) And there are some times for example, when the economy is booming so fast and everybody becomes rich. And there are times when things are stagnating and slow so people wish they were living in the time of the boom I would have been a millionaire. We are living in a time of a boom now; we just need to realize it and realize how much ajr (*rewards*) is out there waiting for us if we just go and do something. The ajr (*rewards*) is so great it's waiting for somebody to do something about it. Because when it comes in a time when everything is easy then the ajr is reduced. But when things are difficult, when it's a time of risk, difficulty, the ajr is increased. The ajr is in accordance to the difficulty.

So why complain about a time when it's really the best time? If we are talking about the time when victory is around the corner, Rasoolullah said they (*i.e., the Victorious Group*) will be the ones to who will give victory to the Al-Mahdi, (*King David*) and give victory to 'Esa ibn Maryam (*Yeshua*); if we are close to that time, I'm just saying that if we are close to that time the ajr is astronomical, and we can't even imagine how much ajr is out there to be handed out. But the thing is we do not want to be waiting on the sideline when all of this is happening; people are making millions and you're sitting at home doing nothing. So we shouldn't complain about our time.

Rasoolullah said, **"Allah showed me all of the earth and this hadith is only for the Muslim, Allah showed me the entire earth and He told me that the kingdom of my nation would reach to all of us.**

So this religion will reach to every continent, to every country, and to every city. The banner of La ilaaha illAllah (*none but God are to be worshipped*) will enter into every city. This religion will reach wherever night and day reaches; is there a place on the planet where night and day doesn't reach? This religion will reach wherever night and day reaches. So you O Kafir, (*fools*) O Munaafiq, (*fake Muslim*) if you want to hide away from this religion you will need to go to mars or the moon, or somewhere else! There will be no place for you on dunya! (*Earth*) So we must all agree that victory is on its way, but the question is when? A month from now? A year from now? A hundred years from now? A thousand years from now? That's the question. Victory is coming, no doubt. But the question is when?

### **III. Victory is very soon**

Now I'm going to state, to make a claim and let's try to prove if it's true or not. The claim is that victory is very soon. Now let's try to prove this hypothesis and see if it's true or not;

I am going to use the principal: **If Allah wants an end He will create for it its means.**

First of all is this rule correct or not? Let's look at history: Does Allah really prepare the ground for events, does Allah bring circumstances to fulfill an end?

There is a hadith in Bukhari from A'isha Rasoolullah he was making Da'wah (*proselytizing*) in Mecca for thirteen years and he reached to a dead end and now Rasoolullah was trying to find an alternative. He went to at-Taif (*distance travelers*) but they turned him down. Every year in the time of hajj, he would present himself to the tribes and ask them for a specific thing – 'Give me support so that I can convey the message from my Lord,' I want you to provide me with support so that I can convey the message of Allah, and they were turning

him down.

Now Allah wanted this ajr (*reward*) to go to someone else: He Wanted it to go to Al-Aws wal Khazraj. (*2 tribes of Medina*) So how did this happen? Al-Aws wal Khazraj were locked to this feudal war that was endless. They would wake up every day and fight each other; that was their life. After a while, this gets to you. You know, you can have the courage and the emotional high to go and fight today but for this to carry on for years, after awhile it wears you down. Yes, you can be a tough fighter, a warrior, yes you could sacrifice your money, you could sacrifice your peity, but this was getting beyond what they were able to withstand. Then we have this battle called Bu'ath. This battle between Muslim tribes. (*enemy tribe*) A'isha (*Mohamets' wife*) said regarding it, "The day of Bu'ath was a day Allah had given as a gift for Mohamet." Rasoolullah had nothing to do with Bu'ath, it was in Madinah and he had nothing to do with Madinah at that time; so what was this day of Bu'ath? It was a day when the two tribes fought and the leadership of both tribes were massacred in that day. So when the Prophet went to them, their Mala (*leadership*) was gone and the heads of the people were killed and they were injured.

If you notice throughout your reading of Qur'an, that the ones who stand against the Ambiya (*prophets*) are who? It's a class of people given a title in Qur'an of mala. Who are al-mala? The mala are the leadership; it could be the political leadership, economical leadership, media leadership, they could be the social leadership. It is these people who stand against the Ambiya. (*prophets*) Why?

Because they are ones who feel that they would lose at any change to the status quo. These leaders are the ones who are benefiting from the status quo and they don't want any change to it. So they resist the da'wah (*proselytizing*) of the Ambiya (*prophets*) because they know that the Ambiya are coming to strip them from their power and give their power to the book of Allah. So now you all become equal and the Khalifah (*Muslim leader*) among you is only appointed to establish the rule of Allah, not to establish his own personal interests. So Abu Bakr is not there for his own benefit, he is there to establish the book of Allah. And that is why he is called "Mas'ool" a person who is asked. Mas'ool" is a person who is asked on the day of judgement. That position of responsibility puts you in the status or place where you will be questioned by Allah on the Day of Judgement. So it is a place where nobody wants to be; that's why the Khulafa' (*Muslim leader*) had to be forced in to that position. Abu Bakr wanted to give baiy'ah (*allegiance*) to 'Umar. 'Umar was handed the Khilafah (*Muslim leadership*) by Abu Bakr by force.

And then the people were telling 'Abdullah ibn 'Umar to take it and 'Umar ibn al-Khattab told his son; "I don't want to have two of my family to be held in this position on the Day of Judgment." Your father is enough. Why have my sons put in this position of trouble on the day of judgement?

So al-Mala (*nobels*) are the ones who stand against Islam; they are the ones who stand like Fir'awn, Qaroon. These are the people who stand, Abu Jahl and Abu Lahab, Abu Seann. These are the people who are benefiting from the money, from the status quo, they're benefitting position, they're benefitting fame, they're benefitting respect. So they are the ones who stand to loose because in reality even if people think they are free, they are not free. If you are living under a man-made system you are not free.

That is why when Rabi'a ibn 'Amir went to the leader of the Persians. The leader told him, "Why are you coming to our land? If you are coming for money we're going to pay every one of you a salary so leave us alone." But he said, "That is not why we are here. We are sent to free the creation from being slaves to one another to being slaves of Allah. We want to free you from being slaves to the creation into being slaves of the Creator of the creation! And from the oppression of religion to the justice of Islam.

So, Rabi'a ibn 'Amir was not a student of religion, he didn't go to colleges to study religions. Nevertheless he is saying that all religions are Dhulm (*unjust*). He didn't need to learn about religion because he knows from Wahi (*scriptures*) that every religion, even if I don't know what it is, is an oppressive religion and the only religion that will offer you justice is Islam. You are taking people from the oppression of religion to the justice of Islam. And we want to deliver people from the narrowness of this world, to the vastness of this world and the afterlife!

So, Yaum al-Bu'ath was a preparation, the leadership was gone. That is why when the men from al-Ansaar went to Hajj and they heard about Mohamet what did they say? They said, 'Let's take this man to our land and may Allah unite us through him.' They were lost; they lost their leadership. SubhanAllah (*God Is Perfect*) humanity without leadership cannot survive; humanity needs leadership in good and in evil. That is why the camp of Ar-Rahman (*God*) has a leadership and the camp of Ash-Shaytaan (*degenerate snaking imposters who are human/nephilim hybrids living then and today*) has a leadership. That is our nature; we have to have somebody to show us the way.

Also another form of preparation was that they were neighbors of the Jews, so they knew that there was a Prophet coming. Unlike the rest of the 'Arabs who did not know anything about Prophethood the Ansaar (*believers*) would hear the Jews tell them, 'A Prophet will be sent among us and then we will kill you like 'Ad was killed.' So the Jews were threatening the Ansaar (*believers*) telling them just wait until a Prophet comes and we're gonna wipe you out. But it was the other way round. Isn't this preparation for an end? Allah wanted Ansaar to become Muslims and he wanted them to give support to Mohamet.

So history was preparing them. The Ansaar were fighting in Bu'ath having no clue that this day would be the day that would bring them close to Islam. It was a war in Jahiliyyah (*ignorance*) but it was bringing them closer to Allah 'Azza wa Jall. (*The Great One*)

**Another Example:** 'Umar ibn al-Khattab sent an army to fight against the Persian Empire. The leader of the Muslim army, Abu 'Ubayda ath-Thaqafee, was very courageous however he has taken more risks than he should and that led to a defeat for the Muslims in the battle of al-Jisr. Half of the entire Muslim army in Persia was killed on that day. Half of the Muslim army in Persia was wiped out. So now it's the golden opportunity for the Persian Empire to take out the rest. 50% of your army is gone; so now they thought that the tide was turning in their favor and now they're going to kick the Muslims out for good. And the Muslims are going to loose all of the ground they have conquered so far. Mahmoud Shaakir, the author of At-Tareekh Al-Islami, said, "But Allah is with the believers." If the believers fulfill the requirements of victory, they are going to get victory one way or another. If they have friends or if they don't, if they have the nuclear bomb or they don't, if they have thousands of soldiers or if they don't, these are not the issues that matter. If you fulfill the requirements of Iman (*faith*) then Allah will give you victory because as Allah said;

**Allah is the Protector of the believers.** (al-Hajj: 38)

Not the ones who have a lot of weapons, not the ones who have a lot of numbers; it is the ones who have Iman. (*faith*) That is the condition that is needed. So even though it looked like the Muslims were going to lose, but SubhanAllah, (*God Is Perfect*) Allah created the means towards the end. So whenever the Muslims get into trouble, Allah is the one who delivers them out of it. What happened is, in the Persian Capital, the two main leaders starting fighting with each other; half of the army broke with Rustum and the other half went with Fausam.

So the general who was appointed to fight the Muslims was recalled back to the capital to resolve this dispute. So the Muslims who were in danger of being wiped out permanently are now alone sitting there and this gave the Khalifah (*Muslim leaders*) enough time to send in

reinforcements and to carry on the fight. And this dispute happened at the exact moment that was needed because Allah wanted this land to be opened. So even though the tide was turning against the Muslims, Allah is going to give them victory.

A third example was from the Crusades. Salahuddin Ayyubi started out by uniting the Muslims around the Holy Land and he decided to do what many of the Ameer's (*other Muslim leaders*) before him were too afraid to do and that was to start war with the Crusaders. Because now the Crusaders had occupied the entire coastal land along with Jerusalem and some important areas and alShaam (*Syria, Jordan, Lebanon, Yemen and Palestine*). So Salahuddin instigated this fight and the Crusaders took him seriously, they knew this was not a simple leader, that Salahuddin is up to something. The Muslim leaders were telling Salahuddin; "You're crazy. Ar-Room. (*Rome*) What are you crazy, what are you trying to do? You're starting out a war with Ar-Room. (*Rome*) They said 'Ar-Room is a sea without any shore.' – as far as you can see it's ar-Room. (*Romes*') In other words they were saying that ar-Room is going to send us a flood because Europe is united, the population was huge and they will be fighting a disunited Ummah. So Salahuddin was fighting with part of the Ummah (*population of believers*) and not the entire Ummah, the Ummah was shattered at that time. So Salahuddin was going to be fighting against a united Europe, and he is leading an army that is very modest. The Muslim leaders were telling him that you're crazy, you've lost your mind. Who are you trying to start war with? You can go and fight your Muslim neighbor, that's fine but Ar-Room? (*Rome*)

But tawakkul (*reliance*) on Allah and he went ahead and started attacking them and he started taking away land from them. So now the Pope started mobilizing Europe for a new Crusade, the fourth Crusade, and this was going to be the largest because it's against who? It's against Salahuddin. And you can see the importance Europe is giving this Crusade by knowing who is going to lead it. If they are going to send a small general to lead it, that means they are not going to take it seriously but who was leading this crusade? It was led by the King of England, the King of France and the King of Germany; they themselves are going to go out and fight in Filistine. They're not going to appoint their generals to go, they would lead the armies' themselves. The King of England, Richard, lionheart. We're not talking about any king, we're talking about Richard lionheart. And the King of France, the King of Germany, Fredrick Barbarossa, Barbarossa means "red beard". These three kings are going to lead the crusade. Because these kings were going to go out, the size of the army was huge compared to the standard of that time. Some sources mention that the army of Frederick Barbarossa (*King of Germany*) alone was 300,000. In those days, this number is a number that people would hear and they would collapse out of fear. 300,000 you just fall down dead. Now the army was so huge the entire European Navy and merchant ships were not sufficient to carry it. So the army of France and the army of England went by sea but the army of Germany had to go by land. It was too huge. Now let's see what our Scholars said about this.

Ibn Atheer says; 'They came to us on land and on sea. Ibn Atheer says; The news spread among the Muslims that the German King was coming with an army 300,000 strong and that he is approaching from the North. So the Muslim Sultan and the Muslims were concerned and fear was getting to them. People were afraid, this was an army of 300,00. Ibn Atheer says, and I want you to think about this . . . Many of the Scholars prepared themselves to go out and fight to al-Shaam (*Damascus*) for love of Jihad (*Striving or struggling in the cause of God*) but then many of them went back when they heard the numbers of the French.'

Why did they go back? Does the fiqh (*understandings of faith*) change when the numbers are more? They went out to fight Jihad but came back and these were 'Ulema. (*Muslim scholars*) I think there's a point to make on this statement, that 'Ulema are not infallible; they are not Ambiya. (*messengers*) So if people are going to blindly follow 'Ulema, (*Muslim scholars*) there is no guarantee that they are going to take them to the right path. And I am not generalizing about all Ulema, because Ibn Atheer says some of them went back. There will

always be in this Ummah (*population of believers*) a part that is carrying the right knowledge, but what is happening is sometimes people try to find a way out of responsibility and they would hang it on the 'Ulema (*Muslim scholars*) saying, 'This 'Alim (*1 Muslim scholar*) did not give this fatwa (*ruling*), 'This 'Alim did not tell us to fight Jihad (*Striving or struggling in the cause of God*). So they would blame it on the 'Ulema (*Muslim scholars*) when there are 'Ulema who are telling you otherwise; there are 'Ulema who are telling you to do the right thing and there are 'Ulema who are carrying the right Manhaj. (*methodology*) They might be in jail, they might be killed, they might be underground or they might not be famous because no television station will broadcast their Khutbah (*sermons*) but they are 'Ulema. (*Muslim scholars*) Another issue is that we are living in an interesting time when the 'Ilm (*knowledge/reputation*) of a person is in accordance to how famous he is and that is not a right standard, that's not the correct standard for 'Ilm. (*knowledge/reputation*) At the time of the early 'Ulema, (*Muslim scholars*) an 'Alim (*1 Muslim scholar*) would be considered an 'Alim by the testimony of the 'Ulema. His teacher would give him Tazkiyya (*spiritual training*) He would say he is an 'Alim.

And then they would have a seat for the fatwa and that would be given to the 'Alim who most of the 'Ulema think is most knowledgeable. But now it is the government who appoints the 'Alim and then he becomes an 'Alim suddenly why? Because the government appointed him, not because the 'Ulema said he's an 'Alim but because he was given this position by the government. He becomes an 'Alim because he is saw on many satellite tv channels and because he's given this special spot on the radio station he suddenly becomes an 'Alim. This is not the correct standard for 'Alim. We need to follow al-Haqq (*truth*) wherever it is.

So Ibn Atheer says these 'Ulema ran away when they heard that the French are many they ran away. They just left and went away! And because he is an 'Alim he is going to find an excuse for, he's going to find daleel (*evidence*) - because he's an 'Alim he will know how to twist the ahadith (*Mohamets' teachings*) or twist the ayaat (*scripture*) and make it sound that this is the Shari'ah (*Islamic legal*) thing to do. It's not that he's afraid, he won't go to the people and say; 'Listen I'm a coward, sorry I can't go ahead with this,' no he's gonna say that fighting is not hikmah (*wise*) and that there is no hikmah (*wisdom*) in it, or that Salahuddin is insane and we told him not to but he went ahead and did it, or that Salahuddin does not have 'Ilm (*knowledge/reputation*) or he does not speak Arabic right or know it so who is he to give a fatwa and take this Ummah to this trouble and lead them into this disaster by fighting the French. 'He needs to go and follow the 'Ulema (*Muslim scholars*) and take the fatwa from us but he didn't, he didn't listen to us, so let him go and die.' So they ran away; so what's happened? It is a test from Allah. It's a test for Salahuddin. It's a test for the the Ummah.

The armies were approaching so, the test was there. Some of the Muslims stayed steadfast and some ran away. Just like it was with Musa and Bani Israel when they reached a dead end when the sea was in front of them; it was a test for the Ummah. Allah did not want to destroy the Mu'mineen; Allah wanted to test them. Musa (*Moses*) reached to a dead end; the sea was in front of him and Fir'awn was behind him. So Bani Israel (*Israelites*) came to Musa and said; 'You lied to us. You told us that Allah is going to save us. You told us that Allah is going to protect us. And here we are facing death. The sea is ahead of us, Fir'awn is behind us; there's no way out.' What did Musa say? No, what you are saying wrong.

**"Allah is with me and will guide me."** (ash-Shu'ara: 62)

'I disbelieve my eyes when I see the sea in front of me and Fir'awn behind me. I disbelieve my ears when I hear these words from Bani Israel that I lied to them. I only believe in my Iman (*faith*) Allah promised me and He will fulfill His promise.' So now the test was over and Allah told him to strike the sea with his stick. It showed who will be steadfast and who will not.

The same was for the time of Salahuddin; it was a test. Three-hundred thousand are marching with Frederick Barbarossa; what happens? They reached a river. There are different narrations on what exactly happened, one of them was that: the water in the stream was extremely cold; probably because it was from snow melting on snow peaks. And we're talking about July, midsummer so the weather was very hot. The difference between temperature of the water and the air, the climate was very hot and the water was very cold. Frederick Barbarossa was a very old man, he was in his seventies and he was leading this army. He was covered in armor from head to toe; they wouldn't fight like the Muslims in light armor just like the statement of Allah 'Azza wa Jall, (*The Great One*)

They do not fight you in person except if they are behind fortresses, so this fortress could be a castle or it could be armor. The moment you take him out of that cockpit or out of that armor or out of that trench, alas he's gone away. Villages or from behind fortresses. (See al-Hashr: 14) And that's why Ibn al-Qayyim says, 'The bodies of the Sahabah (*companions*) their bodies were not larger than their enemies, of the Persians or Romans, their training was not more, their armor was not better, their weapons were not more but the enemy, their hearts would fail them when they need their hearts most.'

So the Sahabah had hearts while the enemy did not have that heart. Their hearts would fail them. He has all of this armor, he has weapons, he has the training, he has the army – he has everything, he has all the means to victory but he doesn't have the heart.

So Frederick Barbarossa on his horse, is crossing the stream, somehow something spooked his horse so Frederick Barbarossa falls into the (cold) water, and has a heart attack and dies. Frederick Barbarossa is now dead for no apparent, logical reason. He just died and that's why you have different narrations. Heart attack etc. Frederick Barbarossa dies.

And Ibn Atheer says; 'The king of the Germans dies in water that doesn't reach your knees!' You know we're not talking about this huge river, he dies in a pool of water! The king of the Germans, Frederick Barbarossa, his name would strike fear; he was the most powerful of the European Kings, he dies in pool of water. Then Ibn Atheer says, 'And then after the king dies, disease spreads among them and they disunited. By the time they reach to al-Shaam, it is as if they came out of the grave. When you look at them it is like they have just come out from their graves. By the time they reached to 'Akkaa, the 300,000 army was brought down to 1,000.' Only 1,000 reached to meet Salahuddin out of 300,000. So who was wise? These 'Ulema (*Muslim scholars*) who ran away or Salahuddin?

There was a letter sent by Barbarossa to Salahuddin, which was so arrogant, and proud. It threatens Salahuddin to move out his army within twelve months or such and such will happen. So Allah wanted to dishonor Barbarossa. Barbarossa made an oath that he will step his foot on the Holy Land, so when he died before reaching the Holy Land, his son wanted to take his dead body to the Holy Land in order to fulfill the oath of his father; so they boiled his body in water, then they stuffed his body in a barrel with vinegar in order to preserve the body to fulfill the oath. Nevertheless, the body rotted and blew up out of this barrel, so they had to dump the body along the way. So Allah did not even allow him to fulfill his oath by reaching the Holy Land! When you want to fight the religion of Allah 'Azza wa Jall, (*The Great One*) this is what happens to you.

Ibn 'Atheer says, 'If it wasn't for the care of Allah for this Ummah (*believers then*) by killing the German King, we would be saying today that Egypt and Syria were once Muslim.' He is saying that we would have lost al-Shaam along with Egypt and we would be saying that one day there used to be Muslims there. That is how serious this threat was. But Allah wanted to give victory to His servants; so if they sent 300,000 or 3 billion it would not have made a difference because Allah wanted to grant the Ummah victory. Therefore, if Allah wants an end, if He wants to give this Ummah victory, He will create for it the circumstances that allow this victory to happen.

## IV. History repeats itself

Now that we have established that this rule is correct, let's now look at our time today.

Number one, history repeats itself. We are living in a time similar to the time before Salahuddin. So does that mean that what comes next will be like that of Salahuddin? Let's look at the situation before Salahuddin became victorious. There was disunity in the Ummah. Ibn Atheer says, 'The Khilafah (*Muslim leadership*) at that time was very, very weak and every Muslim state was becoming independent and the Khalifah was only ruling over Baghdad. The Khalifah was only ruling over Baghdad; that was all he was ruling over. Basra was with Ibn Raa'iq, Khuzistaan was with Abi 'Abdillah, Persia was with 'Imaad ad-Doula, Karmaan was with Abi 'Ali bin Mohamet, al-Mosul, al-Jazeera, al-Deyaabakkar was with Rabi'a bin Habban, Egypt and al-Shaam was with Mohamet bin Bajk, Africa and al-Maghrib was with al-Qaa'im ibn Mahdi, Khurasaan was with as-Sammanee; so you can see the disunity of the Ummah: it is similar to the time we are living today.

The first point is that history repeats itself and that there were times the Ummah was going through circumstances like what we are going through and that was followed by victory for the Ummah. So we should not lose hope that our situation is so bad that there is no way out for us. That is not true. When you reach rock bottom you can't go any lower, there is no way to go except to go up again, khalas. (*the end*) So we are at the lower end of the curve.

Ibn Atheer says that al-Andalus was divided into four states, and each state was headed by a man calling himself the Ameer al-Mu'mineen. (*supreme leader*) He said it had become a joke. So this is a state of disunity that might even be worse than the disunity that we have today. There was great attachment to power, which is similar to the situation of the governments today. For example, Ar-Ridwaan who killed his two brothers to rule and he sought assistance from al-Baatiniyyah. Another example was that a town called ar-Raha was split between two Ameers (*chiefs*) one of them sought assistance from the Roman King to help him out. In Qurtaba, in the time of fitnah (*trials, affliction, distress*) a man by the name of Umayyah bin 'Abdur-Rahmaan bin Hishaam took over the palace and went to the main window and screamed out that he is the Ameer. (*chief*) Someone told him that the days of Bani Umayyah are over, you will be killed. He replied, 'Give me bai'yah today and kill me tomorrow if you want. Let me be Ameer for at least one day! One day would be enough for me.' There was also disparity between very rich and very poor people – we also have that in the Ummah today. Another example was that the daughter of as-Sultan Minikshah, the mahr (*dowry*) that was given to her was 130 camels loaded with gold and silver; this was for the wedding for the daughter of as-Sultan. So people had this extreme wealth, and at the same time, there were people who were in extreme poverty that they would eat dogs. Another example was that in year 448 Hijri, (*year 1056*) a man sold his house for twenty pounds of flour.

There was also passiveness among the people; this is not something new to the Ummah, and there are phases when people would be very passive. In year 361, (*year 971*) and this is mentioned by Ibn Atheer in al-Kaamil, the Roman army attacked ar-Raha. So a delegation went from ar-Raha to Baghdad and they went to the Muslim King Bukhtiyar Ubwaihee. They found him busy hunting. He should be taking care of the affairs of the Ummah and launching Jihad (*Striving or struggling in the cause of Allah*) and he is busy hunting!

This is nothing new; I remember in the US when one of the Kings from the 'Arab Countries went to visit Washington DC. He had set up an appointment to meet with the local Muslim Community on a Tuesday. On the day before the appointment with the Muslim Community, the embassy called and said that the King will be very busy attending a meeting on Tuesday and wouldn't be able to come. So people thought he had a meeting with some big-shot in the US, perhaps a congressman or beg for money. The news came out later that this King, along

with his wife, on Tuesday went to watch four movies in the cinemas. He was too busy going from one cinema to another to watch movies.

And this tells you the type of people who are running our affairs today. These are people that you can't trust to even run a business run a store and they are running Countries. And then you say that we have to give bai'yah (*allegiance*) and we are not allowed to go against them or speak against them.

Anyway, so they went and found the King busy hunting and then they told him what you're doing is wrong and fighting, because he was fighting the Muslim King at the time, and fighting Muslims is wrong when he should be fighting the Romans. The King said 'AllahuAkbar! (*God Is Great!*) Let's do Jihad (*Striving or struggling in the cause of Allah*), so gather money for me.' They collected money, they gave it to him and he used it on his own personal affairs and forgot about the Jihad. And by the way, today when they collect money for filestine, they end up taking it and using it themselves. Never trust these governments with a penny of your money!

Ibn Atheer also says that when the Crusaders reached to al-Shaam, Al-Qaadhi Abu 'Ali ibn 'Ammar from Tripoli in Lebanon went to Baghdad to mobilize the people to come to their assistance because Baghdad was considered, even symbolically, as a center of the Khilafah; (*Muslim leadership*) so that's where they go when they want to seek assistance. The Qaadhi went to Baghdad he gave Khutbah in the central mosque of Baghdad calling the people to Jihad fe Sabeelillah. The people were very enthusiastic about it and they went to prepare themselves to go and join the Muslim armies and the Sultan also promised that he's gonna send armies. Nothing happened, nobody went out. And the Qaadhi (*magistrate*) goes back to Tripoli to find that al'Ubaydiyeen, has taken over Tripoli; so he even lost his own town.

So we shouldn't lose hope if we see the same things happening today. This happened before and Allah will change it. So that's number one, number two . .

Allah is preparing the Ummah for the upcoming stage. When I was young, probably twenty years ago I had a book called, "Al-Fitna - - - - ?" Ibn Katheer has an Encyclopedia on history called "Al-Bidaayah wanNihaayah", the beginning and the end, and it's literally that. He talks about history from the beginning – from the creation of the earth and he goes all the way to the end, Yaum Al-Qiyamah. (*resurrection day*) This chapter which talks about al-Fitan (*war*) the ahadith (*Mohamets' teachings*) about the end of time - was taken out and was printed as a separate book called 'Al-Fitan' and I had this book when I was young and I would read it. When I was reading the book I felt that these would be wonderful times but it's going to be very, very far away.

Because the ahadith talk about certain areas, obviously the revival will be a revival of the Ummah but there are certain areas which Rasoolullah (*Gods' Messenger*) emphasized and talked about more than others; these areas are al-'Iraq – Rasoolullah says that Iraq will give us assistance to al-Mahdi. Khurasaan which is the present day Afghanistan says that the black banners will come out of Afghanistan, al-Shaam; and most of the Ahadith talk about al-Shaam. And Al-Shaam is Lebanon, Syria, Palestine, and Jordan and Yemen. These are the areas that the ahadith talk about and I mentioned to you the ahadith about ???.

Twenty years ago when I was reading this book, what was the situation of these four areas? Al-'Iraq of that day was a Ba'ath government that was officially secular, officially against religion and the 'Iraqi people that I knew of were the furthest away from the religion amongs 'Arab people. And they took secularism seriously and they took Ba'ath seriously; they were purely nationalists. I used to say, "SubhanAllah, Wallahu 'Alam 'Iraq would change, it'll be a long time from now."

Khurasaan, at the time, probably the Afghanee didn't start yet, and it was Communist; so

what good can come out of Communism? Afghanistan is communist. Jihad started around 78, 79, 80. The news started coming out in the early 80s. So, that's the second place, third place. . . al-Shaam (*Syria*)

And the centre of al-Shaam is Filistine and the Palestinians that I knew would curse Allah's religion and curse Islam. The reputation that they had was that of corruption, drinking; it was (*a state of*) fasaad. (*rottenness*) and Syria was also Ba'ath. Lebanon was called 'the Paris of the Middle East'; it was a partying zone, Lebanon. When 'Arabs wanted to party they would go to Beirut. And you probably don't remember those days, we're talking about twenty years ago. If you're old enough to remember that or you were following the situation in those countries then. And Yemen, the part of Yemen which the ahadith talks about is the South, 'Aden-Abyan, and South Yemen was the only Communist 'Arab state in the world. So I would say that victory must be far, far away from now; forget about it coming in my lifetime.

SubhanAllah (*Glory to God*) within twenty years look at where we are standing now! The first Jihad starts in Filistine; in fact Filistine is what gave to Shahaada (*Becoming a monotheist by stating "I bear witness that there is no deity but Allah, and I bear witness that Muhammad is the messenger of Allah."*) its importance in the modern day. The concept of Shahaada started out in Filistine. In Filistine, Shahaada is a culture, and people celebrate Shahaada in Filistine like a wedding; when a Shaheed (*martyr*) goes and gives his life to Allah 'Azza wa Jall (*The Great One*) his family would make a tent and people would come and greet them to give congratulations about the Shaheed (*martyr*) as if he'd got married. That's Filistine, the people would be the furthest away and the people who would curse Allah and the Deen (*submitters to God*) are the ones who sparked this culture of Shahaada today. They are the ones who started this issue we call Al 'Amaliyaah Istashaadiyah. (*the way to become a monotheist by making statement above about becoming a monotheist*) they are not the ones who invented it but they are the ones who made it popular.

Afghanistan, the land of Kurasan, the Communist Country, turns into the place of Jihad (*Striving or struggling in the cause of Allah*) and we can probably credit every Jihad today and trace it back to Afghanistan. Any front of Jihad today, you would find that it has traces or roots back to Afghanistan, one way or another. So the Communist Country of Afghanistan – a place where you probably have the highest rates of illiteracy in the world, people who know very little about Islam; so they are not big-shot 'Ulema (*Muslim scholars*)– they are the ones who start the Jihad of the 21<sup>st</sup> Century; of this century.

The Tajdeed (*revival*) of the Jihad was from there; the 'Ilm (*knowledge/reputation*) of Shaykh Abdullah Yusuf 'Azzam spread from Afghanistan, so that's Kurasan throughout the world. And al-'Iraq– who would imagine that 'Iraq would be a land of Jihad?! (*Striving or struggling in the cause of Allah*) Who would have imagined that a few years ago?! The land of Saddam would turn in to a land of Jihad? Even the Americans miscalculated; they thought that they would march into Baghdad and they would be greeted with roses and SubhanAllah (*Glory to God*) it turns out to be the new Jihad front for the Muslim Ummah today and the most important one. The land of 'Iraq is being prepared by Allah 'Azza wa Jall. (*The Great One*) The 'Iraqi people - without that twelve year sanctions and without the first Gulf war - and without all of this wouldn't have become the new Mujahideen (*strugglers for justice*) front today. It is the Bu'ath (*enemy*) for them; Allah has sent the people of Iraq not one Bu'ath but more than one Bu'ath, because with the existence of Saddam this couldn't have happened but Allah took away their leadership. The Americans are the ones who came to take away the leadership; they didn't know the hornets nest was there; they didn't know what they were getting their hands into. They are the ones who took away Saddam to replace him with Abu Mus'ab az-Zarqawi. They got themselves in big trouble, and Wallahu 'Alam (*God Knows Best*) this is the pool that America will drown in.

And South Yemen, the Communist 'Arab Country, turns into a place where there is an

Islamic revival and this Islamic revival is centered where? In ‘Aden-Abyan (*Southern Yemen*) the particular place that Rasoolullah (*Gods' Messenger*) mentioned in the ahadith. (*Mohamets' teachings*)

So within a short period of time, within twenty years, all of this is happening. Doesn't this tell us that victory is soon, it's approaching? Doesn't this show us that these particular areas that Rasoolullah emphasized and talked about in the ahadith are being prepared by Allah for the next stage? Al-‘Iraq, al-Shaam, Khurasaan and Yemen are being prepared by Allah for what's coming next. And what is coming next is al-Malhama (*The apocalypse*) because Rasoolullah talks about these places in reference to al-Mahdi (*King David*) and al-Malhama. (*The apocalypse*)

Al-Malhama is this epic battle that will occur between the Muslim nation and ar-Room (*Romans*) and that will be followed by the global Khilafah. (*Muslim leadership*) Because now the battle will not be localized, we are living in a global village right? Therefore you either lose it all or you win it all; it's not like you can win a localized small battle, rule over that area and they're gonna leave you alone – no, the long arm of American injustice will get you where ever you are. So you either win it all you or lose it all. It is not like before, before this massive air power that has been invented by humanity today. Before, if you take over a mountain, build a powerful castle, you could survive for years and years, decades, probably even centuries and nobody can come and touch you; but now they're gonna send the B52 and it'll wipe you out along with your castle.

So the upcoming battle will be lose it all or win it all and that is part of al-Malhama. (*the apocalypse*) It will be the final battle between Kufr (*disbelief*) and Iman (*faith*); and it will be a battle that will give victory to this Muslim Ummah. It's not the end of it all obviously because you still have Dajjal, (*anti-christs*) and you have Ya'juj and Ma'juj; (*Gog and Magog which are the 2 nations of jinn/ETs on earth*) but that battle will be the battle that will establish the Islamic Khilafah (*Muslim leadership*) on a global scale.

So this is an indication that we are getting close to those times. Now, if we are getting close to those times, you really, really, really don't want to be sitting on the sidelines and lose out on all of this ajr (*rewards*) in this Golden Era; because it's a Golden Era. You know people would read these ahadith and wish that they would be there. And here you are living in those times, sitting on the sidelines like ‘Abdullah ‘Azzam said, “The Jihad (*Striving or struggling in the cause of Allah*) was a market that opened, people made a lot of money, and the market closed.” It's not going to last forever; **if you sit behind, if you hesitate, if you are reluctant, you're gonna miss out, because the chance only comes once.**

Also something else to mention, yes it's the Golden Era but, this ajr won't be handed out for free; it would demand a lot. Because it is the greatest status it would demand the greatest sacrifice. And that's why only the best of the best - the ones whom Allah has chosen - will be able to carry out until the end because the fitnah (*trial, affliction, distress*) will be serious.

## V. Realizing the severity of this fitnah

To give you an indication of how serious the fitnah (*trial, affliction, distress*) will be:

Rasoolullah says about this army that will meet the Romans in al-Malhama (*the apocalypse*) He says that this army, one-third of them will retreat. Now keep in mind that these are the best, because only the believer, only the Mu'min (*believer*) will go out to this battle. Nevertheless one third of them, right there, are going to retreat. What does Rasoolullah say about them? These are one that Allah will not accept their Taubah (*repentance*) until they die. They are Mu'minoon who went out fe Sabeelillah; they were Mujahideen, they made it to the frontline but because they retreated, their Taubah (*repentance*) will not be accepted from Allah ‘Azza wa Jall. (*The Great One*) until they die. That is how serious the fitnah will

be.

So, to survive in those dangerous times, one needs to have a lot of Iman. *(faith)* Its like crossing the Empty Quarter *(a gigantic desert North of Yemen and virtually has no inhabitants)* it doesn't make a difference if you have half a tank full or a few quarters of it full, if you don't have enough and your car breaks down and you didn't reach to your final destination you are dead. It doesn't make a difference if you have thirty percent or fifty percent or eighty percent; you have to have a hundred percent, otherwise you die. Half empty tank is the same as an empty tank; you have to have a full tank of Iman *(faith)* ready for that time because it's a special status, it's a special time. The ajr *(reward)* is so great, so that ajr won't be given except to the ones who are strong and we ask Allah to make us amongst those if we live into those days.

Number three, another indication that we are getting close, fundamentalists in the West are on the rise and religion getting into state affairs is on the rise. The Newsweek wrote an article about Bush and God, and they were quoting some European scholars that are saying that the American foreign policies has many different variables, or many different objectives in driving it. One of them is religion. One of them is religion. But they were saying that for the first time in American history we feel that the religious objective could be the main motive behind some of the American foreign policies. Bush once told Mahmoud Abbas that "g-d told me to go into Afghanistan. It was g-d and not Congress, not the American people, not the Constitution; g-d told me to go into Afghanistan. I went there because it's an 'order from g-d". *(his jinn/ET g-d lucifer)* So, this is for the first time.

Denmark - which is probably one of the most secular European countries - was a place where the attack of Rasoolullah started. No one could have imaged that *(referring to the incident where the cartoonists from Denmark drew images of our beloved Prophet in an insulting manner.)* a small country like Denmark, would be the cause for such a great issue that hasn't ended yet and an issue that would cause the unification of the West against the Muslim Ummah on this issue. The West didn't leave Denmark alone, they supported Denmark on an official level and also the population of the Western Countries – it's very apparent - is standing behind what happened in Denmark because the Swedish foreign minister had to resign from her post after she closed down a website that was showing these images. *(of the aforementioned cartoon)* She had to resign because of popular pressure. She lost her job as foreign minister, because of this issue.

So the West is edging towards fundamentalism when it comes to dealing with Muslims; not like they're becoming religious people suddenly - they are not religious people, they are the furthest away from the teachings of the present day Bible - but they're becoming very religious when it comes to dealing with the Muslims.

And then you will find statements made by respected religious leaders for example, in the US, Franklin Graham who is the son of Billy Graham - one of the most well known evangelists in the US - making statements that 'Islam is the religion of evil'. You have Pat Robertson saying that the Muslims are Ya'juj and Ma'juj. *(as if jinn/demons like those of Gog and Magog)*

Strange statements like this, and this is on the rise; it's not decreasing, it's rising. So this is an indication that we are getting closer to al-Malhama *(the apocolyps)* because the psychological preparation for al-Malhama is in place. You know, any battle starts first in the hearts before it gets to the battlefield. There needs to be motivation in the heart first and this motivation is starting to formulate in the West.

Number four, before Allah establishes the Ummah *(today's believers)*, the Ummah has to pass through stations before you get to the final destination; it's like a train ride and you have to go through station one, station two, and station three. *(like the 4 horses of the Al-Mahdi in*

*Revelation*) There are some stations that the Ummah has to pass through, one of these stations is al-Ibtala, (*trials and tribulations*) tests.

Allah says,

**Do you think you will enter into Paradise before Allah knows the ones who will fight Jihad among you and the ones who will not take other than Allah, Rasoolullah and the believers as Auliya? (*protectors*)** (at-Taubah: 16)

So these are two stations that you have to pass through before you enter into Jannah (*heaven*) and before you are established on earth: Jihad (*Striving or struggling in the cause of Allah*) and al-Walaa wal Baraa. (*disloyalty and hatred for the sake of God*) So before these two issues become clear there can be no establishment on earth. The Ummah has to fight Jihad and the Ummah has to make it clear that their Walaa (*loyalty and love for the sake of God*) belongs to Allah, His Messenger, and the Believers and that they are disavowing; distancing themselves from shaytan (*degenerate snaking imposters from human/nephilim inbreeding*) and al-Kuffar. (*The disbelievers*)

So some scholars, some Islamic movements, some Muslims are trying to run away from these two stations but there is no way you can run away from these two stations if you want to get Tamkeen (*empowerment*) and the test is now happening to the Ummah. (*believers today*) Allah is testing the Ummah and we are being placed in situations where we have to make the choice between Iman (*faith*) and Kufr (*disbelief*). And this is part of the test and the test starts from high up and then it goes to the lower levels. So it starts with the kings, presidents and scholars and then it goes down to the people before them. Now for the kings the test has been finished with, they have already chosen al-Kuffar; (*disbelief*). Wallahu ‘Alam, I think that all of the results have already been handed out. Now the ‘Ulema are going through the tests, and they are being tested – you are either with us or against us – Bush is putting them to the test. And he is appointing their kings and presidents, who are nothing but police officers for Bush, to do the job for him.

You are either with us or against us; you have to make a choice - you can't play in between, standing on both sides of the fence; you can't anymore, now you have to make a choice. Ten years ago, yea you can, you could give a very nice khutbah (*sermon*) and then go have dinner with the king and there's no problem. But now you can't play both roles anymore; you have to make it clear who are you with. So that grey area is disappearing and that's why Rasoolullah said this test will carry on until the two camps are completely separate; a camp with Iman (*faith*) and no Nifaaq (*hypocrisy*) and a camp with kufr (*atheism*) and no Iman. (*faith*)

Now things are mixed up; there can be no establishment for the Ummah until that mixing up is cleared up. Sayyid Qutb mentioned in his Dhilaal of Qur'an, he says that 'Allah does not give the establishment on earth until it becomes clear who is with Him and who is against Him.'

It doesn't happen when things are mixed up. So now the Ummah needs to be separated into Mu'min (*monotheists*) and Munaafiq. (*atheists and polytheists*) And Allah has destined that Bush will be part of the test; and he is the one who is putting people to the test on one side and the Mujahideen (*strivers for justice*) are putting the Ummah to the test on the other side. So you have now Mujahideen on one side and Bush on the other and everyone is attracting people towards their camp and that is what the Americans call 'the battle of the mind and heart'. It is really the battle between al-Haqq (*the Truth*) and al-Baatil. (*lies*) and the battle between ???? Allah says;

**The one who takes Allah, Rasoolullah and the Believers as Auliya (*friends, protectors*) then the party of Allah will be victorious.** (al-Ma'idah: 56)

So the party of Allah cannot be victorious until this issue of al-Walaa (*unity*) is cleared – the Walaa to the believers.

To again to recap, I mentioned that if Allah wants an end He will create for it its means; we mentioned three proofs to this rule: Bu'ath, mentioned what happened in Persia and then the example from the time of Salahuddin. Now also said that:

History repeats itself, that was #1.

Then #2, Allah is preparing particular areas.

And #3 that fundamentalism is on the rise in the West.

And #4 the Ummah has to pass through stations towards establishment.

## VI. The solution to the Ummahs' problem

Actually I want to close with this ahidith; We all agree that we have a problem now.

Everyone in the Ummah says the Ummah is suffering from a problem, there's something wrong. But we differ on the solution. And we should have no difference of opinion when we have Qur'an and Sunnah (*ways of Mohamet*) with us. We should have no difference when the answer is in Qur'an and Sunnah. So what's the solution for our problem now? The solution is given in a hadith where Rasoolullah says:

**“If you trade with anyone and you follow the tails of cows, and you are satisfied with agriculture, and you leave Jihad , Allah will humiliate you and that humiliation will not be lifted until you go back to your religion.**

This hadith tells us of the problem and the solution. The interesting thing is that the problem that is mentioned in the hadith, some Muslims today say it is the solution. Now that's the problem. Rasoolullah says when you are busy with business and agriculture and livestock and you leave Jihad, you will be humiliated.

Some Muslims say that the only way this Ummah can be victorious is if we follow the way of the other nations. Industry and agriculture and trade, then we will become like them, we will become victorious. So if we are successful in business, if we're successful in agriculture, if we're successful in technology, that is the way for the Ummah. Rasoolullah says this is the problem. When you're busy with business, you follow the tails of cows, you're busy with livestock, with farming and the rest of it. And you're satisfied with agriculture. You have a piece of land and you're cultivating it and that's it, you don't care what's happening in the world around you. And you need Jihad, Allah will humiliate you.

Some Muslims say that the way forward for the Ummah is to distance itself from terrorism and to spend their time in becoming good in Business, good in technology, and agriculture, and the rest; and that is how we can compete with the rest of the world. Rasoolullah said that is false, that this is wrong and Allah will dishonor us if we do that. And Rasoolullah says there is no way out for you except if you go back to your Deen. (*religion*) Now the commentators on this hadith say going back to the Deen here means going back to Jihad specifically. Because Rasoolullah says when you left Jihad then the only way you can go back to your religion is if you go back to Jihad; so Jihad becomes equal to the religion. So this is the solution; the solution for the Ummah of Mohamet to change its situation today is in Jihad.

One of the Salaf (*pious predecessors*) and this has been mentioned by Ibn Rajab al-Hanbal who told him ‘How come you don't get yourself a farm for you and your family?’ He said ‘Allah has sent me to kill the farmer and take his farm.’

When ‘Umar ibn al-Khattab had heard that the Sahabah (*companions of Mohamet*) were

busy with cultivating the very fertile land that they won through Ghaneema (*spoils of war*) from Jihad in Jordan, he waited until the time of harvest and then he ordered that all of the farms be burned down to the ground. So the Sahabah (*companions*) came complaining and he said 'This is the job of the people of the book; your job is to go and fight Jihad and spread the religion of Allah.

Leave the farming to the people of the book (*the bible*) you go and spread the religion of Allah 'Azza wa Jall; (*The Great One*) They'll farm and they will feed you; they will pay Jizya (*taxes taken annually from disbelievers*) they will pay Kharaaj (*taxes on non-muslim landowners*) because Rasoolullah said,

**“My rizq (*sustenance*) comes from under my spear.”** So if the rizq (*provision*) of Rasoolullah was through Ghaneema it must be the best rizq, it must be better than business, better than farming, and better than shepherding and better than anything else because Rasoolullah said: **“My rizq (*sustenance*) comes from under my spear.”**

So it's the solution for the Ummah, there was an interview with the spokesman of al-Jaysh al-Islami fil 'Iraq. The Islamic army in Iraq. He said; 'What is your financial source?' he said; 'Our financial source is Ghaneema (*spoils of war*) but we don't mind if Muslims are going to give us donations.' They're not going to be beggars; we are gonna finance our Jihad through Ghaneema. (*spoils of war*)

So the solution for the Ummah, the solution for the Ummah is Jihad. When the Ummah revives this 'Ibaadah (*service to Islam*) it's ironical; Jihad becomes an irony. People run away from it, why? Because they see that it's a loss of money and it's also a loss of self; you could loose life and you could loose your wealth in Jihad. **The irony is that when the Ummah fights Jihad, the Ummah becomes the wealthiest and when the Ummah is fighting Jihad, the least of this Ummah die.**

If we were to draw a graph of how many Muslims die when they fight Jihad and how many Muslims die when they leave Jihad, you would find that when the Muslims are fighting Jihad very few die. And when they leave Jihad they die in millions. Millions of Muslims die when they leave Jihad. If we draw a curve of the financial situation you will find that the Ummah becomes the wealthiest in the times of Jihad and they become the poorest when they leave Jihad.

The Islamic state is unique in history; it was the only state in history that did not tax its population. Why didn't it tax its population? Because it had income that came from Jizyah, (*taxes taken annually from disbelievers*), Kharaaj, (*Taxes on disbelieving landowners*) Ghaneema, (*spoils of war*) and Fay' (*spoils given up by disbelievers without a fight*). All of these are income that comes from Jihad; so the government does not have to tax the population anymore. But now because the Muslim Ummah is not fighting Jihad anymore, they end up taxing the population and Rasoolullah says that 'Taxes are haram' (*illegal for monotheists*) Taxes in Islam are haram! And the one who deals in any job that relates to taxes is cursed.'

So this is the solution, the solution is right there it just needs people to wake up and read the simple hadith and follow its meanings.

Peace to our followers, to Hell with the rest.

~ The Al-Mahdi~