



ما أشبه اليوم بالبارحة!

HOW SIMILAR IS TODAY TO YESTERDAY!

Full Translation of the Audio Khutbah
“*Baghdād Between Two Falls*”

Dr. Rāghib As-Sirjānī



وَأَمَّا الْبُيُوتُ فَكَافٍ

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May Allāh preserve him

At-Tibyān Publications

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How Similar Is Today To Yesterday!

In the previous lectures, we spoke about the story of the Tattār from the beginning until [the battle of] 'Ayn Jālūt. We mentioned details from it, and we omitted others. And what we omitted was only due to the lack of time and out of fear of being lengthy. Otherwise, my brothers and sisters, the story truly requires multiples of [the time it was given] so that it may be analyzed with care and studied with precision. But, after this story, we must pause. We did not narrate this story solely for the purpose of chronicling the events of the Earth that have passed. Nor for the sake of speculation and analysis, without concern or pause. We narrated the story, as we mentioned in the beginning of the lectures, as a lesson, to ponder over it, to benefit. We narrated the story to read into the future. *Subhān* Allāh, how similar is today to yesterday!

How similar is the fall of Baghdād under the feet of the Americans to the fall of Baghdād under the feet of the Tattār. How similar are the Muslims in the time of the Tattār to the Muslims of today. How similar are the rulers of the Muslims in the time of the Tattār to the rulers of the Muslims today. How similar are the Tattār to the Americans. How similar are the allies of the Tattār to the allies of the Americans. A picture of history that has repeated itself in a strange way. And the examples of such a picture are many throughout history, but we will tie this story to our present reality. And if we wanted to speak about other pictures in areas of Islāmic history specifically or areas of human history generally, we will find that many of the pictures can be compared with our present reality now.

And look at the closeness of the first fall of Baghdād to the second fall of Baghdād.

The Tattār appeared suddenly on the stage of [world] events, exactly just as the Americans appeared. A nation without a history. It was established through looting and plundering. The Tattār killed millions of innocent people so that they may establish their nation upon the skulls of mankind, and so that their civilization - if it can be called civilization - may drink from the blood of millions, from the blood of the oppressed. The Americans did likewise. The Americans killed hundreds of thousands, rather millions, from the Native Americans, so they could establish a nation for themselves. They plundered the resources of others and established what they also call their civilization, also upon the torn-off limbs and skulls of the original inhabitants. And the days passed, and the Americans became [the dominant force] on the earth, exactly as the Tattār did. And they could never accept another, and implanted oppression and subjugation and violence on the Earth, with their continued claim that they did not come except to spread justice and freedom and security amongst the people. This is what the Tattār did, and this is what the Americans do.

How similar is the Tattār's table of negotiations to the Americans' table of negotiations. Covenants with no conscience. Agreements and no trust. Empty words spoken into the air, to pacify the people for a time, and to fool people for a time. The determination to break the covenant is concealed before the entering into the covenant, and the intention is made before the meeting to defame the other side.

The Americans entered the Muslim lands with flimsy evidences, exactly and precisely as the Tattār entered the Muslim lands with weak evidences. They were not in need of crushing or astounding evidence. Rather it is all illusion on top of illusion, and claims upon claims. One time, they are fighting terrorism; another time, they are establishing democracy; another time, they are freeing the people; another time, they are looking for weapons of mass destruction; another time, they are looking for a leader here or there, and so on. It is not important which reason they will enter as a result of, or under what name they will enter, but unquestionably, they will enter.

And the Americans fought wars in the Muslim lands like the wars of the Tattār. They fought wars without any heart, that did not differentiate between a combatant and a non-combatant. Never. They did not differentiate between a man and a woman. They did not differentiate between a child or a man or an elder.

And the Americans seized possession of the resources of the Muslims exactly as the Tattār did. What is the difference between oil and gold or silver? And what is the difference between changing the curriculum [of study] and replacing and distorting them, and the drowning of the Baghdād library? [The goal of both is] obliterating everything Islāmic [by] a barbaric spirit that does not accept civilization.

And *Subhān* Allāh. It is as though Allāh '*Azza Wa Jall* desired to make the actions of the Americans coincide with the actions of the Tattār, so He made their steps in bringing the fall of Baghdād extremely similar to the steps of the Tattār.

So just as the Tattār concentrated first on Afghānistān, likewise the Americans concentrated on Afghānistān first.

And just as Badr Ad-Dīn Lu'Lu' ¹, the leader of the Kurds in the north of Irāq, allied with the Tattār, likewise the Kurds of northern Irāq allied with the Americans.

And just as Kaykaus II and Kilij Arslan IV ² opened the Turkish ground way to the Tattār forces, the Turks of today opened their airspace to the Americans. What is the difference between land and airspace?

1 **Translator's Note:** Badr Ad-Dīn Lu'Lu' was the Amir of Mosul who opened the territory under his command to the Tattār and sent a party of Kurds from northern Irāq to assist and fight with the Tattār in their fight against the Muslims

2 **Translator's Note:** Kaykaus II and Kilij Arslan IV were the two kings of the Seljuks (modern-day Turkey, Azerbaijan, and Turkmenistan).

And just as the armies of the Tattār penetrated the lands of the Muslims without any resistance to reach Irāq, likewise the American armies penetrated the lands of the Muslims today, and not only without any resistance, but rather with the facilitation of the world, and a big reception.

Truly, how similar is today to yesterday.

And just as the Tattār, my brothers, thought about working with the *Shī'ah* in their invasion of Irāq, the Americans thought about this.

And just as the Tattār took advantage of some of the hypocrites from among the Muslims to propagate the media war, which crushes the spirit of the Muslims, and casts fear into their hearts, the Americans undertook the same thing. We saw the national newspapers in the Muslim countries speaking about the military exercises and weapons and capabilities of the Americans, widening the gap between America and the Muslims, and defeating any capacity to resist by the Muslims.

And as Hulagu ³ resorted to recommending to Mu'ayyid Ad-Dīn Al-'Alqamī ⁴, the *Shī'ī*, that he try to lesson the numbers within the Muslim army, likewise did the Americans with many of the Muslim countries. So they placed upon them restrictions in their armament, and in the numbers of the soldiers and in the exercises, and other military things.

And just as Baghdād underwent sanctions from the Tattār, it underwent sanctions from the Americans.

And as Baghdād was cannonaded by the Tattār, it was bombed by the Americans.

And as the walls of Baghdād collapsed under the cannons of the Tattār, the walls of Baghdād also collapsed under the missiles of the Americans.

And just as the Tattār requested that the *Mujāhidīn* be handed over, the Americans did likewise.

And just as the Tattār requested the destruction of [the Muslims'] weapons, the Americans did likewise.

3 Translator's Note: Hulagu Khan was the grandson of Gengis Khan. Under his command Baghdād and the 'Abbāsīd *Khilāfah* fell, followed by Damascus and Ash-Shām, which was the second stronghold of Islām at the time. His conquest of Khwarism (modern-day Iran) also laid the foundation for the Safavid dynasty. Millions of Muslims were massacred under his command.

4 Translator's Note: Mu'ayyid Ad-Dīn Al-'Alqamī was one of the top advisors of the *Khalīfah*, Al-Musta'sim Billāh, despite his hatred for the *Sunnīs* and the *Sunnī Khilāfah*. He was contacted by Hulagu before the invasion of Baghdād, and agreed to facilitate the Tattār's invasion of 'Irāq. He succeeded in convincing Al-Musta'sim to limit spending on the army, decrease the number of soldiers from 100,000 soldiers on horses to 10,000, and to hold off on arming and training the soldiers for war.

And just as Al-Musta'sim Billāh ⁵ (the last of 'Abbāsīd *Khalīfah*) fled from the situation and was satisfied with disgrace, Saddam Hussein did likewise.

And just as the two sons of Al-Musta'sim were killed before he was captured, the two sons of Saddam were killed before he was captured.

And just as the Tattār went back on their promises to give security before their entering Baghdād, likewise did the Americans break their promises.

And just as the Tattār said they would leave the land after freeing it from Al-Musta'sim Billāh, likewise did the Americans say this.

And the Tattār did not leave, and the Americans did not leave.

And just as the Tattār created a government body to rule from amongst the Muslims who were allied with them, the Americans created the same body, and in the same manner.

And just as this body did not mean anything to the Tattār, likewise this body does not mean anything to the Americans.

Subhān Allāh. A carbon copy of history.

But, my brothers and sisters, all of these similarities between the Tattār and the Americans do not scare me or frighten me. For the religion of *Kufr* is one, and the situation of the *Kuffār* will be similar in all eras.

But, what scares me truly and frightens me is the similarity between the reality of the Muslims today, with the reality of the Muslims in the time of the Tattār.

For we, as we mentioned in the previous lesson, never ever get defeated due to the strength of the *Kuffār*, whether they are the Tattār or the Persians or the Europeans or the Russians or the Americans or any one else. Rather, we are defeated due to our weakness in the first place. The Muslims in the time of the Tattār lost all the components of victory. Before 'Ayn Jālūt exactly, before the days of [Sayf Ad-Dīn] Qutuz, may Allāh have Mercy on him, they lost all the components of victory, so defeat and humiliation

⁵ **Translator's Note:** When Al-Musta'sim Billāh was finally captured by Hulagu, he was forced to order the people of Baghdād to lay down their weapons. He was then chained and was forced to lead the Tattār to all of Baghdād's hidden treasures. He was made to watch Baghdād's leading scholars and callers be killed and their families taken captive, after which Hulagu's army went on a days-long spree killing, raping, and capturing the Muslims, plundering their wealth and destroying their landmarks and their properties. After the death of almost two million Muslims in a matter of days, Hulagu order his army to trample upon Al-Musta'sim with their feet and their horses until he died. His death year 656H/1258AD, marked the end of the 'Abbāsīd *Khilāfah*, which had ruled the Muslims for over five centuries.

and disgrace were necessary. And likewise, the Muslims in our era have lost the same components of victory. And the result was the American and Russian and Hindu and Jewish and Serb carousal in the Muslim lands.

My brothers and sisters, the moral diseases that have spread in the Muslim lands and were a reason for this frightening collapse in front of the Tattār are the same moral diseases that have spread in the *Ummah* today. The Muslims must take a truthful pause with themselves and search for the dangerous diseases within themselves. Why do the people of the earth do what they want with us though we are over one billion? Why? It is a question that must be answered with honesty.

How come the people of the east and the people of the west do not pay any heed to us?

Why has Allāh removed the fear of us from the hearts of our enemies? And why has He cast upon our hearts *Al-Wahn*⁶, and weakness, and debility? Why?

Let us review history, my brothers, and review the present...

⁶ **Translator's Note:** On the authority of Thawbān, the Prophet صلى الله عليه و سلم said: "The people will soon summon one another to attack you as people when eating invite others to share their food." Someone asked, "Will that be because of our small numbers at that time?" He replied, "No, you will be numerous at that time: but you will be froth and scum like that carried down by a torrent (of water), and Allāh will take the fear of you from the hearts of your enemy and cast *Al-Wahn* into your hearts." Someone asked, "O Messenger of Allāh, what is *Al-Wahn*?" He replied, "Love of the *Dunyā* and hatred of death. [*Sahīh Al-Jāmi'* #8035]

The Causes of the *Ummah's* Defeat

We have heard in the last lesson, and in the previous lessons generally, we heard the causes for victory in the days of [Sayf Ad-Dīn] Qutuz, may Allāh have Mercy upon him. And they are the same causes for victory in all the battles of the Muslims, beginning from the days of the Messenger, صلى الله عليه و سلم, and continuing with all of the Muslims' victories, and until our time today; indeed, until the Day of Resurrection. And this is because the causes for victory are from the Divine *Sunan*, and the Divine *Sunan* do not change and are not exchanged. He, *Ta'ālā*, Said,

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

And you will not find any change in the *Sunnah* of Allāh ⁷

And the one who examines the causes of victory will see clearly that the Islāmic *Ummah* in the time of its defeat and weakness had greatly abandoned these causes. And it was tried with many dangerous illnesses, which are, simply, the opposite of the causes for victory that we mentioned in the previous lesson. Let's flip the causes for victory and present the diseases the *Ummah* is suffering from now, and then [see] how we can free ourselves from these diseases.

The first disease, the absence of clarity about the Islāmic identity

And the fundamental, sublime Islāmic rule that became clear to us after 'Ayn Jālūt is,

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

If you help (in the cause of) Allāh, He will help you ⁸

And the Help of Allāh comes by implementing His *Sharī'ah* and rallying around one single Islāmic banner. And the banner must be Islāmic, with complete clarity. Islāmic. Not racial or tribal or nationalistic.

As for distance from the *Manhaj* of Allāh 'Azza Wa Jall, and accepting the Eastern and Western substitutions, and turning away from the Book of Allāh 'Azza Wa Jall and the *Sunnah* of His noble Messenger, صلى الله عليه و سلم, then these are the roots of the

⁷ *Al-Fat'h*; 23

⁸ *Muhammad*; 7

calamities and the location of the disease. And the Muslims did not change the situation of the Tattār until there appeared the one who called out with the beautiful, deep call, “*Wā Islāmāh*,” as we clarified before [when talking about] the causes of victory at ‘Ayn Jālūt. No matter how much any commander tries to incite his people with something other than Islām, he will never be successful, and his nation will never be successful.

Allāh, ‘*Azza Wa Jall*, refused to give us victory except if we bind ourselves to Him on the outside and the inside. Our outside is Muslim and our inside is Muslim. Our politics is Muslim. Or economics is Muslim. Our media is Muslim. Our judiciary is Muslim. Our army is Muslim. Like this, with clarity. Without concealment or dread or fear or apprehension.

My brothers and sisters, there is nothing for us to be ashamed of. Rather, the one who frees himself from the religion is the one who should be ashamed. *Subhān* Allāh, look at our present reality. Those who speak about the religion must be very careful, and every word is counted against them, and they must say the words with precision so the words do not have other [unintended] meanings. And as for those who speak about corruption and pornography, then as they wish. No restriction or condition. The music videos, and the shameless programs, and the dirty advertisements, without a watcher or a reckoner. How can a nation that lost its identity to this degree be victorious? How can a nation be victorious where the scholar feels ashamed to say the word of Truth, and the evil one does not feel ashamed to openly proclaim his evil and shamelessness? There must be a pause, O muslims. The loss of the Islāmīc identity is the first and primary disease that enabled the enemies of the *Ummah* to overtake our lands.

OK, what is the second disease?

The second disease is division between the Muslims, the opposite of unity amongst the Muslims

As the disputes, my brother, were present between all different Muslim provinces in the days of the Tattār, and as Jalāl Ad-Dīn [Ibn Khwarism Shah] ⁹ was causing mischief in the lands of the Muslims, while the armies of the Tattār were a few steps away from them, likewise we see differences and disputes creeping between all almost all the Muslim countries. Think, and you will not find two Islāmīc lands neighboring one another except that you will find they are disputing over borders, or are differing about [another] issue. The Muslims have become completely busy with themselves. They left the occupying armies to carouse in the territories of the Islāmīc world, and they made

⁹ **Translator's Note:** Jalāl Ad-Dīn Ibn Khwarism Shah was the king of the Khwarismian empire (modern day Iran). When Gengis Khan's army invaded East Iran, Jalāl Ad-Dīn abandoned the battle and fled to India, leaving his people to be massacred by the Tattār. After five years of exile, he returned to Southern Iran, gathered an army and fought his brother who had become the king during his exile, for control of Iran from the north to the south. When he reached western Iran, he decided to wage war against the 'Abbasid *Khilāfah* in Irāq instead of fighting the Tattār who were still concentrated in the East.

their preoccupation throwing words and sermons, and sometimes rocks and weapons, back and forth between them and their Muslim brothers. *Subhān Allāh*.

And there is no doubt that disputes between the Muslims is a companion of failure. As our Lord clearly Said in His Book,

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allāh is with the patient ones ¹⁰

So this is a one of the dangerous diseases that we definitely see with our eyes, and it explains for us the ability of the Americans and others to [overpower] the Muslim lands.

The third disease, luxury and attachment to the *Dunyā*

The *Dunyā* became very large in the eyes of the Muslims in the days of the Tattār, and likewise in our time. There are whole generations of the Muslims who do not live except for their *Dunyā*, though this *Dunyā* is despised and lowly. Every individual lives for himself. Every individual lives to gather wealth, and to beautify and make his living nicer and to enjoy the different types of luxuries and food, drink, transportation, and housing, and to enjoy the different types of singing and the different, new forms of music. And so on. The Muslims drowned in their *Dunyā*. Many of the youth, my brothers, memorize from the shameless songs more than what they memorize of the *Qur'ān*. Many of the youth know in detail the lives of the male and female “artists,” the living and the dead of them, and know, with certainty, the life story of every athlete in our country or other countries, and do not know anything about the life stories of the heroes and scholars and commanders of the Muslims. Rather, they do not know anything on the life stories of the companions of the Messenger of Allāh, صلى الله عليه و سلم. Rather they might not know anything about the life story of the Messenger of Allāh himself! *Subhān Allāh*. Is this not a disease that requires treatment?

Luxury, my brothers, is from the clear causes of destruction. Allāh, ‘*Azza Wa Jall*, says in His Book:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا

And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified

10 *Al-Anfāl*; 46

against it (them). Then We destroy it with complete destruction ¹¹

The extravagance in the Muslim countries today has reached to the level of the regular Muslims, it even reached to the poor. Can you imagine? To the poor. A man might not find his day's sustenance, but will not be able to give up cigarettes. *Subhān* Allāh. It may be that he cannot find what will support himself and his children, but he will sit for hours at the cafes and cafeterias and coffee shops, and so on. He might not be able to educate his children, but he is avid and keen on acquiring a video [player] or a satellite dish.

And the ideological extravagance – *Subhān* Allāh – and what will make you know what is the ideological extravagance? Very, very dangerous. It preoccupies the minds of many of those who consider themselves to be cultured with things that do not nourish or avail from hunger at all. Philosophical ideas, secular schools, materialistic notions, statements and insights from people who amount to nothing on the scale of Truth.

Should this be the case for an *Ummah* that is suffering from a crisis? Should this be the case for an *Ummah* that is occupied in more than one of its lands? Should this be the case for an *Ummah* that is backwards in most of the fields of life? The military, political, economic and educational fields, as well as the moral field? This can never be right. *Subhān* Allāh but this is the reality that we see with our eyes. Yes, it is a painful reality, but we do not wish to be like ostriches, burying our heads in the sand, and hide these realities from our eyes so that we can live in happiness. This cannot be, this is stupidity and foolishness. We cannot do this. Rather, we should confront these diseases and take a serious pause with our diseases so that we can cure them. And the state of the Muslims will not get better, and their lands will never be freed except through implementing the *Sharī'ah* of our Lord, and except with our conformity to our Lord's *Sunan* of Victory. And this is witnessed in history, and is witnessed in the present.

The fourth disease from the disease of the Islāmic *Ummah* - and it is a very, very dangerous disease - is the abandonment of *Jihād*, my brothers

As a natural result of the immersion in the *Dunyā* and the luxury that exceeds the limit, the Muslims have abandoned *Jihād*, and they satisfied themselves with marching at the tails of other nations. And the Muslims have accepted what their enemies have called *As-Salām* (peace), when it is clearly *Istislām* (submission). The Muslims during the time of the Tattār did not understand, just as many of the Muslims in our time now do not understand, that the fundamental way to return the plundered rights of the *Ummah* is *Jihād*, and though peace may be the correct solution in certain circumstances, it cannot be the option put forth if the rights of the Muslims have been looted, and if their blood is spilled, and if they are expelled from their lands, and if their Religion, their opinion,

11 *Al-Isrā'*;16

and their standing are mocked. The Muslims do not understand that peace comes only with the return of all their rights, and it is not made except when we are high and honored, and it cannot be unless we possess the sufficient deterrent power so that we may respond to the enemy if he violates the peace agreement. In any other case, the peace is not really peace, rather it is submission, and this is what is not accepted in our *Sharī'ah*.

The Muslims have to understand very well that the word “*Jihād*” is not a shameful matter for us to be shy of or to hide from. It is not a vile word that must be erased from the school curriculums, or from the media, and from the pages of the newspapers and books, and from the Friday sermons, and from the lessons, and other than this. Not at all, my brothers! *Al-Jihād* is a very great word. *Al-Jihād* is the camel hump (the peak) of Islām. ¹² *Al-Jihād* is the highest thing in Islām, whether the enemies of the *Ummah* - any enemies of the *Ummah*, whether from outside of it or from its sons - like it or not. The word “*Al-Jihād*” in its various forms came in the *Qur'ān* over 30 times. The word “*Al-Qitāl*,” meaning the *Ummah's* fighting against its enemies, this word appears over 90 times in the Book of Allāh ‘*Azza Wa Jall*. The word “*An-Nasr*” (victory) appears over 140 times. To where will we run from these words? And to where will we run from these *Āyāt*?

To where will we run from the Statement of Allāh, ‘*Azza Wa Jall*,

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ
O Prophet! Incite the believers to fight ¹³

To where will we run from His Statement,

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَعَلِّمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ
O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you ¹⁴

12 **Translator's Note:** This is based upon a number of *Ahādīth* of varying levels of authenticity and various phrases. The most authentic of them was narrated by At-Tirmithī from Mu'āth Ibn Jabal, may Allāh be pleased with him, and in it, the Prophet, صلى الله عليه وسلم, said, “Should I not inform you of the head of all of the matter, its pillar and tip of its camel's hump?” I said, “Of course, O Messenger of Allāh.” He said, “The head of the matter is *Al-Islām*. And its pillar is *As-Salāt*. And the tip of its camel's hump is *Al-Jihād*.” The *Hadīth*. This narration was declared “*Hasan Sahīh*” by At-Tirmithī, in his “*Jāmi'*”, #2616. It was declared “*Sahīh*” by Al-Albānī in “*Sahīh At-Tirmithī*”, #2616. A narration without the words “...all of...” was declared “*Sahīh*” by Ibn Al-Qayyim in “*I'lām Al-Muwaqqi'in*”, 4/259, and by Al-Albānī in “*Sahīh Ibn Mājah*”, #3224. The first narration is in the plural form for “Should I not inform you...” and the second is singular.

13 *Al-Anfāl*; 65

14 *At-Tawbah*; 123

When will the harshness appear if all the Muslim countries are occupied, and we are still searching for peace?

To where will we run from from the Statement of Allāh, *Ta'ālā*,

قَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً

Fight against the polytheists collectively, as they fight against you collectively¹⁵

My brothers and sisters, how can an *Ummah* who desires to protect itself and to defend its honor and its sanctities leave *Jihād* and fighting? In what customs, or in what laws, or in what religion, is a nation who is occupied in the East and the West encouraged to not talk about *Jihād* and fighting and war and preparation? In what law is this present? My brothers, I believe that this disease, the disease of abandoning *Jihād*, and abandoning talking about it, and abandoning preparation for it, is from the greatest of the *Ummah's* diseases. And there has never ever been in our history any upliftment except with it, with *Jihād* in the Path of Allāh. And there is a lesson for us in history.

The fifth disease, also a dangerous disease, the neglect of monetary preparation for wars

We saw how the Tattār worked hard in preparing everything they could for victory, whether it be soldiers or weapons or the preparation of roads or the placement of lines of action or giving attention to alliances and the psychological war, or the preparation of alternative plans. It was truly a unique preparation, and review the lesson, "*The Preparation for the Invasion of Iraq.*" And on the other side, the Muslims were living in another valley. The Islāmic armies were neglected, and their level declined. No ruler cared to modernize his weapons or train his armies. The proper planning was not put in place. There was no meticulous intelligence-gathering. The Muslims were very, very lax in their preparation. Their priorities were set in a humiliating way. While millions were being spent on palaces and marble and gardens and parties, nothing was spent on the countries' military and educational and economic preparations. While the examples of those who excelled in the educational, military, and management fields lessened in number, there increased the appearance of the male and female singers, and the male and female dancers, and the male and female athletes, and the heedless males and the heedless females. *Subhān* Allāh. Is this an *Ummah* that is preparing itself for the emancipation of its lands? *Subhān* Allāh. An *Ummah* with such a preparation must be defeated.

My brothers, without preparation, the Muslim *Ummah* will not rise up. Placing our trust

15 *At-Tawbah*; 36

in Allāh *'Azza Wa Jall* does not mean that we become lax in taking the necessary steps. And our seeking to prepare does not mean that we become lax in our reliance on our Lord, *Subhānahu Wa Ta'ālā*. The two must go together. We should expend our utmost effort in the financial preparation of our *Ummah*, and we should truthfully turn to Allāh *'Azza Wa Jall* and ask Him to grant us victory over our enemies and that He makes it easy for these means to produce their results. So that is a very dangerous disease and it continues to be present, and review the statistics on the educational and economic and military and political state of the *Ummah* so that you can see the extent of the calamity in which the *Ummah* is living.

The sixth disease, the Muslims' need for an example to follow

The upbringing of an exemplary person, as we mentioned many times before, is thousands of times more effective than the upbringing of books and sermons. Soldiers feel a huge sense of estrangement and they completely lose enthusiasm if they lose an example to look up to. A thousand sermons inciting to *Jihād* will avail nothing if the soldiers find that their leader is the first one to hide during calamities. A thousand sermons on bearing difficult circumstances and being satisfied with little and having *Zuhd* in the *Dunyā*, and enduring the economic hardships will avail nothing if the people find their leader living luxuriously in palaces, spending millions on his relaxation and his happiness and his luxury and his noisy parties. A thousand sermons on praiseworthy manners will not produce anything within the *Ummah* if the one who is supposed to be followed doesn't pray to begin with, and doesn't fast, and doesn't adhere to the cleanliness of hand and tongue and heart and conscience. How can a people be attached to their religion and to the Legislation of their Lord, when they rarely here the name "Allāh" spoken by their leader or their professor or their upbringer?

How can the people fix their state while the examples that appear for them are immoral examples, completely far from the path of righteousness?

The commander who is not a living example to his people in *Jihād* and morals and patience and *Zuhd* and justice should not expect that his people protect him during hard times or that they would stand with him in the times of calamity.

The seventh disease, a very, very dangerous disease, alliance with the enemies of the *Ummah*

And be aware, everything that we are mentioning right now is the opposite of the causes of victory. If you review the ten causes of victory that we mentioned before, you will find that the diseases we are mentioning now are also ten, and they are the opposite of the causes of victory. There is no deception or ambiguity in our religion. He, may the

prayers and peace of Allāh be upon him, left us upon clear proofs, its night is like its day, no one will deviate from it except one who is destroyed.

Alliance with the enemies of Allāh [is] a dangerous disease. It is a calamity that has always been a direct cause of the fall of the Islāmic *Ummah*. Alliance with the enemies of the *Ummah* has brought the *Ummah* nothing but catastrophes and calamities. And *Wallāhi, Wallāhi*, it is a disgrace in the *Dunyā*, and a torment in the afterlife. He, *Ta'ālā*, says in His Noble Book,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ
كُنْتُمْ مُؤْمِنِينَ

O you who believe! Take not for *Awliyyā'* (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allāh if you indeed are true believers ¹⁶

A direct and dangerous warning.

We saw in our story how many of the leaders of the Muslims committed the crime of allying with the Tattār. And their logic in this was that they were, firstly, saving themselves, and, secondly, saving their people from the catastrophes of war. So they committed a heinous crime against the *Sharī'ah* and a crime against logic, and committed one mistake after another. Their abandonment of *Jihād* when there was a need for it was a mistake, and their raising their people to be subservient to the enemies was another mistake, and allying with the enemy and considering him to be a friend whose words and covenants are trustworthy is a third mistake.

And we clearly saw the punishments. And we saw how these alliances did not even benefit those who entered into them, because usually, the Christians' and Jews' first sacrifice is their Muslim ally. *Subhān* Allāh. And this is because [the Muslims] have no weight or value to them. If only the one who sold himself and his religion and his *Ummah* to the *Shaytān* and his helpers knew he was selling all of this for free, and that he is losing his *Dunyā* and his afterlife. And that no matter what he thinks he benefits, in the end he is at a loss.

He *Ta'ālā* Says in His Noble Book:

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي
النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ

(Their allies deceived them) like Satan, when he says to man: "Disbelieve in Allāh."

16 *Al-Mā'idah*; 57

But when (man) disbelieves in Allāh, Satan says: "I am free of you, I fear Allāh, the Lord of the Worlds!" So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the oppressors ¹⁷

So this was the seventh disease from the diseases of the *Ummah*.

The eighth disease is despair

It is impossible for the desperate *Ummah* to become victorious. Despair can never be a trait of the Muslims. Allāh *Ta'ālā* Said in His Noble Book,

وَمَنْ يَفْئُتْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

"And who despairs of the Mercy of his Lord except those who are astray?" ¹⁸

The Tattār endeavored, just as the Americans and their followers endeavored, to minimize the morale of the Muslims to the lowest possible level. They glorified everything that is *Tattarī*, or American, and they derided everything that is Muslim. They widened the gap between the capabilities of the enemy, and the capabilities of the *Ummah*. They made it seem to them that there is no path to safety except through subjugation and subservience and surrender.

Our mentioning these diseases does not mean that we should despair, not at all. My brothers, if we treat these diseases, we will be able to rise up. And we mentioned in the previous lesson that the return to Allāh *'Azza Wa Jall* does not necessarily have to take a long time. Rather it is an instance, if a Muslim wants to return, he will return to His Lord. And he will find that Allāh *'Azza Wa Jall* will accept him with goodness, and rejoices in his repentance and rejoices in his return, and grants him establishment and authority on the earth, envelops him in His care. *Subhān* Allāh. Who should endear themselves to who? Should be us who endear ourselves to our Lord, or is it our Lord, *Subhānahu Wa Ta'ālā* who should endear Himself to us? My brothers, we are the ones who are in need of our Lord, *Subhānahu Wa Ta'ālā*, whether in the *Dunyā* or in the *Ākhirah*.

And my brothers, we saw in history, how the catastrophe of the Tattār, despite its greatness, and despite the fact that it was thousands of times worse than the calamities we are experiencing now, it was followed by a glorious victory, at the hand of Qutuz, may Allāh have Mercy upon him. And from the most important causes of victory was that he, may Allāh have Mercy upon him, lifted the morale of his army and his people.

17 *Al-Hashr*; 16-17

18 *Al-Hijr*; 56

And he taught them that the Tattār are a creation from Allāh's creations, they can never escape Him. And he taught them that the Muslims, if they hold fast to Allāh 'Azza Wa Jall, then no one can dominate them, no matter who they are, whether they are Tattār or Jews or Americans. Qutuz, may Allāh have Mercy upon him, taught them that the last-standing state must be for the Muslims.

And the Muslims in every era should know that victory does not come except after the most severe times of struggle. This is a reality, my brothers and sisters. And the Muslims in every era should know that if all the doors are locked, and the *Dunyā* becomes dark, and the Muslims feel that the disaster has reached a peak and cannot reach another peak after it, then these are all clear and manifest signs that victory, *Subhān Allāh*, will arrive very soon.

Listen to the Statement of Allāh 'Azza Wa Jall in *Sūrat Al-Baqarah*:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ

Or think you that you will enter Paradise without such [trials] as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said,¹⁹

The matter reached the peak! They said,

مَتَى نَصْرُ اللَّهِ

"When (will come) the Help of Allāh?"²⁰

Look at the remark!

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Yes! Certainly, the Help of Allāh is near!²¹

So after the peak of disaster, the Help of Allāh 'Azza Wa Jall comes, and this is from the *Sunan* of the Lord of the Worlds, *Subhānahu Wa Ta'ālā* in the universe and in the creation.

19 *Al-Baqarah*; 214

20 *Al-Baqarah*; 214

21 *Al-Baqarah*; 214

The ninth disease, giving authority to those not qualified for it

We saw in the story of the first fall of Baghdād how often authority was given to those not qualified for it. The trust was lost. The high positions in the government were given to people who lacked qualifications just as they lacked piety. So there was neither power nor trust, and this *Wallāhi* is a great disaster.

If the only ones that reach the positions of leadership are those with connections or family ties or those who bribe their way to power, then this is a dangerous thing; indeed it is extremely dangerous.

If you see the relative employing only his relative, and that the positions of authority are being bought and sold and given as gifts, and that those with qualifications are not valued or esteemed, then know that victory is truly impossible in these circumstances.

If we find that we are now at the tail of the nations, as was the situation in the days of the Tattār, then we must look at the positions of leadership, in all areas of society, and look at those who sit upon these chairs and those who occupy these gatherings, and we must look at how they reached those positions. If you find that they reached them by means that do not please Allāh ‘Azza Wa Jall, then know that victory will be delayed, and that things will get better unless the situation is corrected, and until the positions of power are given to those who deserve them.

There is no path to victory, my brothers and sisters, except through giving authority to those who deserve it, and placing it in the hands of those who join between deep knowledge, righteous actions, clarity of conscience, and good leadership.

The tenth and last disease that we will mention in this lecture, is the disappearance of *Shūrā*

Shūrā is one of the foundations of rule in Islām, and whoever does not utilize it sacrifices millions of his peoples' capabilities, and he assumes perfection for himself, and he opposes the path of the Prophets, and he causes rancor in the hearts of his followers, and he falls into mistake after mistake. And above all of this my brothers, he goes against the Command of Allāh ‘Azza Wa Jall, which came in a direct statement in His All-Mighty Book. He Said,

وَشَاوِرْهُمْ فِي الْأَمْرِ

...And consult them in the affairs...²²

And what we are talking about here is the real *Shūrā*, not the imagined *Shūrā*, which has no goal except gathering the opinions that help the opinion of the leader. And *Shūrā* does not mean wrapping the opinions of the dictator in a beautiful cellophane wrapping called "democracy," a wrapping that will eventually be thrown in the garbage so that nothing except the opinion of the dictator!

So this was the tenth disease that led to the collapse of the Muslims under the feet of the Tattār, and likewise the collapse of the Muslims today under the feet of their enemies from amongst the Americans, or the Jews or the Hindus or the Serbs or others. So all of these ten, are the same causes of defeat and disgrace in any era. And remember that we are not defeated due to the power of our enemies, rather we are defeated due to our weakness and our lack of preparation.

How Can Victory Be Achieved?

So, how will victory come?

It is a simple matter, with deception or obscurity, *Subhān Allāh*.

Victory will come by treating the 10 diseases that we mentioned, that you treat them quickly, truthfully, and genuinely. We must admit to the presence of these diseases, first, and sincerely strive and struggle to treat them, and [strive] to uplift this *Ummah*, and to utilize all its strengths so that the Islāmic *Ummah* is established on the earth.

Thus, victory, my brothers, will come through the following ten things, with much, much condensation:

- 1) A complete, unconditional return to Allāh 'Azza Wa Jall, and to His Judicious *Sharī'ah*
- 2) Unity between all the Muslims, the foundation of which is their Religion
- 3) Belief in Paradise, and asceticism in the *Dunyā*, and the abandonment of luxury
- 4) Glorifying *Jihād*, and encouraging it and raising the youth upon the love of death in the Path of Allāh
- 5) Concern with the material preparations, like weapons and knowledge and plans and economy and mechanics and politics, and others
- 6) The appearance of the noble examples, and highlighting the authentic Islāmic symbols, and glorifying them amongst the Muslims
- 7) Abandoning alliances with the enemies of the *Ummah* and a true understanding of the difference between the friend and the enemy
- 8) Spreading the spirit of hope in the Islāmic *Ummah*, and lifting the spirits and the morale of the people
- 9) Giving power to those who deserve it, and those who deserve it are those with qualifications and trustworthiness
- 10) True *Shūrā*, which strives towards the emergence of the best opinions

A Major Difference Between the First Fall of Baghdād and the Second Fall of Baghdād

And with all the previously mentioned similarities between the old fall [of Baghdād] and the new fall, there is one very important difference between the two stories, and this difference creates great hope in the souls, and does away with the abominable pessimism. And this difference is, very simply, the resistance.

We have seen in this new occupation a ferocious resistance from the [Muslim] people after the collapse of the [Irāqī] army, especially in the *Sunnī* triangle, and we saw many of the American rapists sacrificed, and we witnessed an American failure to penetrate the ranks of the resistance, and we saw compassion from the Islāmīc world towards the *Mujāhidīn* in Irāq, and we saw the clear American anxiety amongst the leadership and the opposition and the people and the soldiers, to the point that it has caused suicide amongst the American fighters in Irāq.

And all of these events were not seen in the first story, and if you look at the situation in Palestine, you will see that it is similar to what we are mentioning now. We did not see any resistance in the Crusader principalities during the fall of Ash-Shām under the feet of the Tattār and the Crusaders. And today we see a ferocious resistance in Palestine, and we do not see any recognition of the Jews' presence within Palestine except by a group of the beneficiaries [of the Israeli occupation]. There is a huge difference between a nation that resists, and a nation that bows down and does not resist. All of these events were not seen in the first story, and they gives us a feeling that we are in a better situation now, and that our situation will not reach the retrogressive situation that the *Ummah* was upon in the days of the Tattār. And all of this creates hope within our souls, without doubt, and strengthens the determination to rise again. *Wallāhi* my brothers, *Wallāhi*, Allāh's victory to this *Ummah* is coming without a doubt, no matter how long it takes, and no matter how difficult circumstances become. And if the *Ummah* was able to emerge from its ruinous crisis the days of the Tattār, then we - *In Shā'* Allāh - will be more able to emerge from our crisis. Allāh, 'Azza Wa Jall, who was able to cause Qutuz to emerge from the ranks of the believers is able to cause his likes to emerge from amongst our ranks, and you shall certainly know the truth of it after a while!

**Lessons to Remember From the Story of the *Mujāhid* Reviver,
Sayf Ad-Dīn Qutuz, may Allāh have Mercy upon him**

So, that was the story of the Tattār, and that was the story of 'Ayn Jalūt – a typical cycle from the cycles of history. It is in the nature of history for a nation to rise until the highest peaks, then for it to tumble to the lowest depths.

وَتَلْكَ الْأَيَّامُ نُدَاوِلَهَا بَيْنَ النَّاسِ

And so are the days (good and not so good), We give to men by turns ²³

The Tattār ascended, then they fell. And the Muslims fell, then they ascended. And after the ascension there will be a fall. And after the fall there will be an ascension. And so on, until Allāh inherits the earth and what is on it.

And we do not present history just for the sake of seeing the rise and falls, but rather to study the things that led to the rise of one nation, and the humiliation of another. And history, as we mentioned, repeats itself in a strange fashion.

And whoever reads about history adds to his own knowledge a knowledge of other eras and nations and places.

In this story, we saw how the course of history changed with the emergence of one particular man, Qutuz, may Allāh have Mercy upon him. Similarly, in the same story, the course of history changed with the emergence of another man, Gengis Khan, may Allāh curse him. And what a difference between the two men, though both of them were men who brought about change. Both of them had an awe-inspiring impact; both of them influenced millions; both of them influenced the geography of the earth; both of them affected the course of history. But what a difference between the two effects.

With the first one (Qutuz), his power was derived from the power of faith and the *Sharī'ah* of Islām. As for the second one (Khan), his power emerged from physical power and weaponry and a deviant legislation.

It is very easy to destroy, but it is very difficult to build. It is very easy to oppress, but it is very difficult to be just. It is very easy to get angry, but it is very difficult to forgive. And this is the excellence of Islām.

Qutuz was a human being, just like Gengis Khan was a human being. But the first one

²³ *Āl-'Imrān*; 40

adorned his humanity with Islām, and the second was deprived of Islām; and the course of history changed in accordance with this.

Qutuz built the Islāmic civilization, and deserved to be the *Khalīfah* on the earth; and Gengis Khan destroyed the Islāmic civilization, and deserved because of that to be a cursed abolishment.

Allāh *Ta'ālā* said,

اُخْرِجْ مِنْهَا مَذْذُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لِأَمْلَانِ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

"Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all." ²⁴

And the likes of Gengis Khan on the earth are many, but, in opposition to this, the likes of Qutuz on the earth are few, because, as we said, there is nothing easier than destruction, and nothing harder than rebuilding.

وَإِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

And if you obey most of those on earth, they will mislead you far away from Allāh's Path ²⁵

And *Subhān* Allāh, my brothers. Some historians doubt that history can be made by one man, and they believe that the individual human being is not strong enough to change society, and is not strong enough to change the course of history. But history itself, *Subhān* Allāh, proves the opposite, my brothers.

The course of history changed in many times and in many places with the emergence of single individuals. I will not say that it changed with the life of a Messenger or a Prophet, because this is clear and understood. The presence of revelation and Divine instruction makes the comparison to other eras impossible. But I will say that the course of history can change with the appearance of certain individuals who are neither Prophets or Messengers.

For example, the course of history changed with the presence of a man like Abū Bakr As-Siddīq, may Allāh be pleased with him, and review the wars against the apostates. The course of history changed with the presence of a man like 'Umar Ibn Al-Khattāb, may Allāh be pleased with him, and review the Islāmic conquests. The course of history changed with the emergence of 'Umar Ibn 'Abdil-'Azīz, may Allāh have Mercy upon him; with the emergence of Mūsā Ibn Nusayr; with the emergence of 'Abdur-Rahmān

24 *Al-A'rāf*; 18

25 *Al-An'ām*; 116

Ad-Dākhil; with the emergence of 'Abdur-Rahmān An-Nāsir, 'Imād Ad-Dīn Zinkī, Nūr Ad-Dīn Mahmūd, Salāh Ad-Dīn Al-Ayyūbī, Muhammad Al-Fātih, 'Abdullāh Ibn Yāsīn, Yūsuf Ibn Tashfīn, and many, many others, my brothers. May Allāh have Mercy upon them all. Yes, they emerge infrequently, but *Subhān* Allāh, their influence extends to far away eras.

Al-Bukhārī narrated from 'Abdullāh Ibn 'Umar, may Allāh be pleased with them both, who said, "I heard the Messenger of Allāh, صلى الله عليه وسلم, say, 'People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride.'" ²⁶

Subhān Allāh. But that one that is useful for riding, if it is found, then it is the happiness of the people.

Abū Dāwūd narrated from Abū Hurayrah, may Allāh be pleased with him, who said, "The Messenger of Allāh, صلى الله عليه وسلم, said, 'Indeed Allāh will send for this *Ummah*, at the head of every 100 years, a reviver to revive the religion for the people.'" ²⁷

Subhān Allāh. Qutuz, without doubt, was one of these revivers. If you want, then speak about his faith and his *Khushū'*, and if you wish then you can speak about his purity, his virtue and his chastity. Speak about his qualifications and his proficiency; about his honesty, his sincerity, his *Jihād* and his sacrifices; about his power and his strength; his patience, his kindness and his modesty; his knowledge and his expertise. *Subhān* Allāh, he was truly a reviver in every sense of the word.

He was as *Al-Imām* Ath-Thahābī described him in his book *Siyar A'lām An-Nubalā'*, where he said, "He was a courageous knight, a leader, beloved to the people under his care. He defeated the Tattār and purified Ash-Shām from them on the day of 'Ayn Jālūt. He had a beneficent hand in the *Jihād* against the Tattār, so may Allāh compensate his youth with good and be pleased with him. And he was a blond youth, with a large beard, perfect in his look."

Look at the beauty of the words written about Qutuz, may Allāh have Mercy upon him.

And he was as Ibn Kathīr described him in *Al-Bidāyah Wan-Nihāyah*, "He was courageous and heroic, plentiful in good, an exhorter to Islām and its people, and the people loved him and supplicated for him much."

Subhān Allāh, notice that the Muslim historians always comment on the issue of the people's love for an individual. They speak about the people's love for their leader. This is a very precise measure of true greatness. The righteous ones from this *Ummah* will only love those who are righteous, and they will only hate those who are corrupt. And whoever the righteous are agreed upon in their love, then he is loved by Allāh *Ta'ālā*,

26 **Translator's Note:** Narrated by Al-Bukhārī, #3843

27 **Translator's Note:** Narrated by Abū Dāwūd, #3750; and it is *Sahīh*

and whoever they are agreed upon in their hate, then he is hated by Allāh *Ta'ālā*. These are not my words, but rather the words of the beloved and chosen one, may the peace and blessings of Allāh be upon him, in what was narrated by Muslim from Abū Hurayrah, may Allāh be pleased with him, who said, “The Messenger of Allāh, صلى الله عليه وسلم, said, 'When Allāh loves a slave, He calls Jibrīl and says: `Indeed I love so-and-so; so love him.' So Jibrīl loves him. Then he (Jibrīl) announces in the heavens saying: 'Indeed Allāh loves so-and-so, so love him!' Then the inhabitants of the heavens also love him, and then acceptance is given to him on the earth. And when Allāh hates a slave, He calls Jibrīl and says: `I hate so-and-so, so hate him.' So Jibrīl also hates him. He (Jibrīl) then announces amongst the inhabitants of heavens: `Verily, Allāh hates so-and-so, so hate him!' Thus they also start to hate him. Then hatred is placed for him on the earth.”²⁸

Like this, my brothers. We see in the course of history, that there are some individual men who truly, truly changed the course of history. But, despite the clarity of this, and the obviousness of this matter in front of our eyes in all the pages of history, what is strange is that people always look for this person outside of their homes, outside of their streets and their cities. They always think that this man will come from far, far, away; that he is far away in place and in time. They might even think he will come from outside of the earth! *Subhān* Allāh.

Why doesn't each one of us prepare himself and his family and his sons and his brothers to be the reviver? Why shouldn't you be Qutuz? Why shouldn't your son be Qutuz? Why shouldn't he be your brother? Why do we study history? Why? We spent 12 lessons speaking on history. Do we not study it so we can follow the path of the righteous and avoid the paths of the criminals? Why do we not follow Qutuz's clear, established steps so we can reach 'Ayn Jālūt in a time where the Tattār or those like them have become plenty?

Wallāhi my brothers, we no longer have an excuse. The *Hujjah* has been established upon us.

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ

So that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence²⁹

This, my brothers and sisters, was the story of Qutuz, may Allāh have Mercy upon him, but there remains a harsh surprise in the story. The strange, final chapter remains. And the surprise is that Qutuz did not remain in the seat of power except 11 months and 17

²⁸ **Translator's Note:** Agreed upon.

²⁹ *Al-Anfāl*; 42

days only. He did not even complete a year, *Subhān Allāh*.

All of this majestic history and precise preparation, and lofty upbringing, and tremendous victory, and the massive results and the amazing effects, all of it occurred in less than a year.

Qutuz died after the victory at 'Ayn Jālūt after only 50 days. ³⁰ *Subhān Allāh*.

And though he ruled for this short period of time, he was truly one of the greatest of the earth's men. The reality remains clear, my brothers and sisters. The value of men, and the greatness of heroes, should never be measured by the length of their lifetime, or the amount of their wealth, or by the torrent of rule. The true, real measure is through the actions that remain and change the face of history and the geography of the world, and at the same time, this is when it is heavy on the Scale of Allāh '*Azza Wa Jall*.

Ask yourselves, my brothers and sisters, who would Qutuz be if he hadn't held fast to the *Sharī'ah* of Allāh '*Azza Wa Jall*, and hadn't been victorious at 'Ayn Jālūt by the virtue of his adherence to this *Sharī'ah*, and by his dedication to following the Path of Allāh '*Azza Wa Jall*? Who would Qutuz be without this Path? There is no doubt that history would have forgotten his name as it forgot the name of many others, who were like the foam of the sea, and were plague on their people and their lands, though they ruled for many years and had lengthy lifetimes. There is no doubt that to be placed in the archives of history, requires great men, but it does not necessarily require a lengthy period of time. People think that change must take very long periods of time, and because of this they fall into despair. And the truth that we saw in this story is other than this. Change does not depend on the length of time, it depends on the nature of the revivers. If these great men are found, then victory is near, and change is possible; rather it is certain! And if the likes of these great men are not found, then the *Ummah* will pass through decades without advancing a single step; rather it will fall back many steps.

Ash-Shaykh Al-'Izz Ibn 'Abdis-Salām, may Allāh have Mercy upon him, feared that the *Ummah* would collapse after it lost Qutuz so quickly. He feared it would lose its great victory. After Qutuz's death, he said while weeping severely, "May Allāh have Mercy upon his youth, if he had lived long, he would have revived the youth of Islām."

Allāhu Akbar.

But *Subhān Allāh*, Qutuz truly did revive the youth of Islām, though he did not live for a long time. The state of the Mamlukes remained for almost three centuries, defending the spirit of the Muslims, raising the banner of Islām. Qutuz, may Allāh have Mercy upon him, laid the firm foundation upon which others built a lofty construction.

³⁰ **Translator's Note:** Qutuz was assassinated on his way back to Cairo after his defeat of the Tattār. Though who dealt the fatal blow is disputed amongst historians, most agree that his right-hand man, Rukn Ad-Dīn Baybars, was involved. See Al-Maqrīzī's *As-Sulūk Li Ma'rifat Dawlat Al-Mulūk*, 1/519.

Without the foundation, it is impossible for the construction to be raised.

Ash-Shaykh Al-'Izz Ibn 'Abdis-Salām, may Allāh have Mercy upon him, says, “No one inherited the command of the Muslims after 'Umar Ibn 'Abdil-'Azīz, may Allāh have Mercy upon him, who was equal to Qutuz, may Allāh have Mercy upon him, in righteousness and equity.”

Subhān Allāh, look at his place in the Islāmic scale.

Then we ask, how did Qutuz build this glory? And we ask, how was Qutuz created, may Allāh have Mercy upon him?

Qutuz, my brothers and sisters, was created with the Book of Allāh, the *Qur'ān*, and with the *Ahādīth* of the Messenger of Allāh, صلى الله عليه و سلم. It remains clear to all the people that this Religion's greatest miracle is the construction of men. Otherwise, tell me, who is 'Umar without Islām? Who is Khālid without Islām? Who is Tāriq Ibn Ziyād without Islām and who is Qutuz without Islām? The Book of Allāh – and all praise is due to Allāh – is between our hands, and likewise are the *Ahādīth* of the Messenger of Allāh, صلى الله عليه و سلم. Allāh preserved them for us, and it will remain so until the Day of Resurrection. The *Ummah* will never be misguided as long as it holds fast to them. *Al-Imām* Mālik narrated in *Al-Muwatta'* that the Messenger of Allāh, صلى الله عليه و سلم, said, “I Have left you with two things, as long as you cling to them, you will never go astray; [they are] the Book of Allāh and my *Sunnah*.”³¹

The *Ummah*'s fountainhead will never dry up, O Muslims.

And Allāh 'Azza Wa Jall, who created Khālid, and Al-Qa'qā', and Salāh and Tāriq and Qutuz, will always create men for this *Ummah* who will change its situation, and revive its religion and youthfulness, and place hope in the spirits of its sons, and lead it, by the Permission of Allāh, to the forefront of the nations and the leadership of mankind, and will lead it, *In Shā'* Allāh, to Paradise. In Islām, my brothers and sisters, is the honor of the *Dunyā* and the honor of the *Ākhirah*.

And after this, my brothers and sisters...

The story of the Tattār and the story of 'Ayn Jālūt have ended. The righteous died, and the wicked died. The oppressive soldiers died, and the believing soldiers died. And the years and the centuries passed. The lands and the men and the fortresses and the forts eroded. The times of joy and the times of grief passed. And the laughs and the tears have gone.

Everything has gone, and nothing remains except the lesson.

31 **Translator's Note:** Narrated by *Al-Imām* Mālik in *Al-Muwatta'* 46/434; and it is *Sahīh*

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ
Indeed in their stories, there is a lesson for men of understanding³²

What remains, my brothers, are the words of the Messenger of Allāh, صلى الله عليه و سلم, that were narrated by Al-Bukhārī and Muslim, from Abū Hurayrah, may Allāh be pleased with him, who said, "Allāh guarantees to the person who carries out *Jihād* for His Cause and nothing compelled him to go out but the *Jihād* in His Cause and belief in His Words, that He will either admit him into Paradise or return him to his residence from where he went out with his reward or the booty he has earned."³³

Like this; honor in the *Dunyā*, and honor in the *Ākhirah*.

What remains, my brothers, is the Divine Law and the Divine *Sunnah* that does not change and is not replaced -

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ
If Allāh helps you, none can overcome you³⁴

And we ask Allāh to make our entire life for His Sake, and that He makes our words and our present reality like the words and the situation of the Companions of the Messenger of Allāh, may Allāh be pleased with them, when they responded to the call of the Messenger of Allāh, صلى الله عليه و سلم, and said, "We are those who have sworn allegiance to Muhammad for *Jihād*, for ever, as long as we live."³⁵

And I ask Allāh to grant for us a lesson in history

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ
"And you will remember what I am telling you, and my affair I leave it to Allāh.
Verily, Allāh is the All-Seer of (His) slaves"³⁶

Was-Salāmu 'Alaykum Wa Rahmatullāhi Wa Barakātuh

32 *Yūsuf*; 111

33 **Translator's Note:** Agreed upon.

34 *Āl-'Imrān*; 160

35 **Translator's Note:** Al-Bukhārī (4/208) narrated that Anas, may Allāh have Mercy upon him, said, "On the day [of the battle] of the Trench, the *Ansār* were saying, 'We are those who have sworn allegiance to Muhammad for *Jihād*, for ever, as long as we live.' The Prophet replied to them, 'O Allāh! There is no life except the life of the Hereafter. So honor the *Ansār* and *Muhājirīn* with Your Generosity.'"

36 *Ghāfir*; 41

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