The Necessity of Steadfastness Upon the Ideology so That the Compass Does Not Deviate and We Do Not Lose the Way

(Translated)

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Whenever corruption spreads and corruptors multiply in the earth of Allah (swt), Allah (swt) sends Messengers (as) and Prophets (as) to rectify what the people have corrupted and to organize them according to His Shariah. The Dawah to truth is the first to clash with the corruptors, who realize before anyone else that the Dawah to good brought by the Messengers of Allah (as) has come to threaten their interests and their very lives, should it succeed.

The war waged by the corruptors against the Dawah to good took multiple forms, beginning with ridiculing the call and casting doubt upon its carriers, to besieging it by imposing restrictions on its carriers, and preventing it from reaching the people, even attempting to end it through killing and annihilation, if they were able to do so.

In the beginning, the people of the Dawah to good and those who followed them—being a weak and oppressed few—had no option but to endure the tribulation and harm with patience, remain steadfast upon the methodology, and confront the war waged against them by the people of falsehood from among the corrupting criminals and their vile allies.

This confrontation by the people of truth took on multiple forms and methods, which varied according to the degree of Iman and steadfastness that Allah (swt) bestows upon His sincere and devoted servants.

Sometimes you find that the steadfastness of the oppressed, sincere believers shakes the very foundations of the criminal tyrants, so you see open confrontation and defiance proceeding all the way to the end, even if that costs death in the way of Allah. The best testimony to this is what Allah (swt) mentioned in His Noble Book when He described the state of the People of the Ditch (Ashab al-Ukhdud) and their steadfastness upon the Deen of Allah (swt) until they were all executed.

The people had made their Iman in Allah (swt) a matter of existential importance, even if the price was high, for it became trivial to them compared to the pleasure of Allah the Almighty and His Paradise, whose expanse is as wide as the heavens and the earth. Our Messenger (saw) related their story to us and how that tyrannical king devised various methods to kill them: «مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ، فَأَخْمُوهُ فِيهَا، أَوْ قِيلَ لَهُ: اقْتَحِمْ، فَفَعَلُوا؛ حَتَّى جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا، فَقَالَ لَهَا الْغُلَامُ: يَا أُمَهِ، اصْبِرِي، فَإِنَّكِ عَلَى الْحَقّ» **"Whoever does not renounce his Deen, then push him into the ditch of fire, or it was said to him: Leap in, and they did so; until a woman came with her infant son, and she hesitated to fall into it, so the young boy said to her: 'O my mother, be patient, for indeed you are upon the truth'"** [Narrated by Muslim].

The stance of the child and his mother, and their steadfastness, shake the thrones of tyrants and lay the foundation for the establishment and victory of the Dawah. Thus, by my life, is the Deen of Allah (swt) supported. If people succeed in the test of steadfastness, then, at that point, they deserve the descent of Allah's victory upon them.

Among what the Noble Qur'an has narrated to us is the case of the sorcerers of the Fir'awn who were killed and crucified while repeating: ﴿قَالُوا لَن نُّؤْثِرَكَ عَلَى مَا جَاءنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا * إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ

﴿خَيْرٌ وَأَبْقَى * إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى * وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُوْلَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى﴾ **"They said, 'Never will we prefer you over what has come to us of clear evidences and over He who created us. So decree whatever you are to decree. You can only decree for this worldly life. * Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring.' * Indeed, whoever comes to his Lord as a criminal—indeed, for him is Hell; he will neither die therein nor live. * But whoever comes to Him as a believer having done righteous deeds—for them will be the highest degrees"** [TMQ Surah Taha: 72-75].

Then you are truly amazed by this stance of the sorcerers, and by the strength of their Iman even though only moments had passed since they followed Musa (as) in his call. They were not 'ulema of 'Aqeedah (creed), nor 'ulema of Fiqh (Shariah jurisprudence), nor were they holders of advanced degrees. Rather, they were men who believed in Allah (swt) and were truthful to Allah in their Iman, so they adopted an honorable stance that shook the throne of Pharaoh and his kingdom. Before this, he used to say, "I am your Lord, Most High," whereas after this stance and others, he began ingratiating himself with his entourage and the masses around him: ﴿وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ﴾ **"And Fir'awn said, 'Let me kill Musa and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land'"** [TMQ Surah Ghafir: 26].

In the early days of the Dawah of the Prophet (saw), the noble female Companion, Sumayyah bint Khabbat (ra), confronted the arrogant tyrant, the Fir'awn of this Ummah, Abu Jahl, defying his arrogance and tyranny. By her steadfastness upon her Deen and her following of the Messenger of Allah (saw), she inscribed the most magnificent of stances for a carrier of the Dawah, refusing to renounce her Deen and her Messenger (saw) even by a single word. This enraged the Fir'awn of this Ummah and filled his chest with malice, so he did nothing but direct a fatal stab at her, and her soul flowed forth to her Creator. It was as if she were saying: I have believed in your message, remained firm upon the truth, and been patient upon it as you instructed us, and our meeting is the appointment you promised us, O Messenger of Allah (saw).

These examples were in confronting criminals and tyrants, but at times, merely adhering to the ideology was what was required for the continuation of the call towards achieving its goal of victory and empowerment, and establishing the Deen and uprooting corruption and the corrupt.

The Messenger of Allah (saw) permitted some of the Companions (ra) to make hijrah (migration) to Abyssinia when the harm from the disbelievers against them intensified, so that they could preserve their Deen and their lives until Allah (swt) would grant permission for victory and empowerment, at which point they would rejoin their state. And so it was.

The Companions (ra) and their families lived with the Prophet (saw) the bitterness of the siege for three years in the valley of Abu Talib, which was an economic and social boycott imposed upon them by the tyrants and oppressors of Quraysh. During this time, they endured hunger, illness, and deprivation of everything. The cries of children and women could be heard from the severity of their hunger, yet they remained steadfast upon their methodology, confident that this ordeal was a trial and tribulation that would pass, and that relief and victory of Allah (swt) would be achieved.

Likewise, the Noble Qur'an has recounted to us that at a certain stage in the call of our master Musa (as), Allah (swt) commanded Musa (as) and Harun (as) to make their homes face towards the qiblah, to establish prayer therein, and in them to remind their people to adhere to the methodology and to be patient in the face of trials and harm, and

to give them glad tidings of deliverance from the criminals and of victory and empowerment. ﴿وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُواْ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُواْ الصَّلاَةَ وَبَشِّرِ الْمُؤْمِنِينَ﴾ **"And We inspired to Musa and his brother, 'Settle your people in Egypt in houses and make your houses facing toward the qiblah and establish prayer and give good tidings to the believers"** [TMQ Surah Yunus: 87].

This was the condition of the people of the Dawah of the Messengers (as), and such was their patience and steadfastness in confronting the people of falsehood, the people of corruption, the tyrants, and the despots. However, in all cases, it was absolutely never permitted to concede the objective or deviate from the methodology, even slightly. The Noble Qur'an warned our master, the Messenger of Allah (saw), against considering making concessions to the enemy or appeasing him at the expense of the call. This warning was among the very first revelations to be sent down, as Allah (swt) said: ﴿فَسَتُبْصِرُ وَيُبْصِرُونَ * بِأَيِّيكُمُ الْمَفْتُونُ * إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ * فَلَا تُطِعِ الْمُكَذِّبِينَ * وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾ **"So you will see and they will see * Which of you is the afflicted. * Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the rightly guided. * So do not obey the deniers. * They wish that you would soften in your position, so they would soften toward you"** [TMQ Surah Al-Qalam: 5-9].

This Surah is among the earliest revelations, considered the fourth in the order of revelation. The warning against the evil of compromise in the Dawah was almost a theme that descended with the Dawah itself. The truth is that any Dawah afflicted with concession, alteration, and change holds no value. The people of the Dawah who change and alter, regardless of the pretexts and justifications, are merely failing the test of steadfastness and refinement, and they do not deserve to attain the honor of victory and empowerment.

The idhan (softening ادهان) that is prohibited, as explained in the Quranic interpretation (tafsir) of the previous verse, is leniency and flattery; it is also said to mean appeasing the enemy and inclining towards them. Nothing is of benefit against the enemies of Allah (swt) except open confrontation, and nothing is of benefit against falsehood except challenge and declaring the truth openly. These verses were revealed to confront the arrogant tyrants of Quraysh—Abu Jahl and Al-Waleed ibn Al-Mughirah.

Allah (swt) warned our Prophet (saw) against inclining towards those who have wronged, and He (swt) clarified that inclining towards them prevents victory in this world, in addition to the threat of severe punishment on the Day of Judgment. He (swt) said: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً﴾ **"And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped"** [TMQ Surah Hud: 113].

This verse was revealed during the most difficult stages of the mission of the Prophet (saw), in the Year of Sorrow, when he (saw) and his Companions (ra) were in dire need of anyone who would support them, even with a word. Yet Allah (swt) teaches us that might and victory are in His Hand, and that utter loss lies in leaning towards His enemies. Whoever thinks that might or victory comes from leaning towards the enemies of Allah has indeed failed and lost. Do they not know that all might belongs to Allah? And that it will only be attained by those who adhere to His command, follow His path, and remain steadfast upon it until the decree of Allah (swt) comes?

From this point, it became incumbent upon the Ummah of Muhammad (saw) in general, and upon the carriers of the Dawah in particular, to follow the Sunnah of their Prophet (saw), steadfast and unified, confident in the victory of Allah (swt), even if some

waver or deviate under the pressure of intimidation and oppression practiced by the criminal rulers. It is also obligatory upon the carriers of the da'wah to be a beacon for the Ummah, and guides for it on the path of its renaissance and the restoration of its distinguished status among the nations—that status which Allah (swt) has chosen for this Ummah: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً﴾ **"And thus We have made you a just Ummah that you may be witnesses over the people and the Messenger may be a witness over you"** [TMQ Surah Aali Imran: 110].

Therefore, the path of the carriers of the Dawah must be the compass by which the Ummah is guided. They are the beacons of light that illuminate the way for the travelers. They must not deviate from the path even a hair's breadth, for if they deviate from the path, compromise, or change, the Dawah will be lost, and the people will be lost with them. At that point, replacement (استبدال istibdal) becomes the inevitable outcome, for the command of Allah (swt) is certainly effective, and the Deen of Allah (swt) is undoubtedly victorious, and the ultimate outcome is for the righteous.

Likewise, it is upon the Ummah to rally around the carriers of the Dawah who carry the project of its salvation and the project of its revival, supporting them and aiding them until the Deen of Allah (swt) alone is implemented, and until it discards all other man-made systems and laws that have made the Ummah taste afflictions for over a century. Then, the Ummah of the beloved Al-Mustafa (saw) will return to its natural position in life, enjoining what is right and forbidding what is wrong, and applying the Shariah Law of its Lord under a second Khilafah Rashidah (rightly-guided Caliphate) on the Method of the Prophethood, just as our Lord, the Almighty, described it by saying: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وتؤْمنونَ باللهِ﴾ **"You are the best Ummah produced as an example for humanity. You enjoin what is right and forbid what is wrong and believe in Allah"** [TMQ Surah Aali Imran: 110].

It is only fitting for the youth of Islam, and fitting for the youth of the Dawah, to remain steadfast when the waves rage and the winds intensify, and circumstances change, for they are the helmsmen who steer the Ummah to the shore of safety.

Let those who have committed crimes know that the ship of this Ummah has drawn near to reaching the shore of safety, and all it requires is for the helmsman to remain steadfastly navigating toward the goal, with firm steps and a straight path, upon the methodology of the Master of all creation (saw). The Ummah as a whole has a Shariah of backing and nussrah (military support), for our Prophet (saw) did not establish Islam in Makkah despite the presence of the structure of the Companions (ra) around him, due to the opposition and hostility of the people of Makkah who fought against him and his Dawah. However, when the majority of the people of military power and protection from the people of Al-Madinah rallied around him, granted him nussrah, and granted His Dawah nussrah (military support), he was able to establish the greatest state in human history.

We are now on the threshold of a new stage, a stage in which the Ummah sweeps away from its life the oppressive rule and its remnants, and looks forward to establishing the ruling governance of Allah (swt) in a Khilafah Rashidah on the Method of the Prophethood—the promise of Allah (swt) and the glad tidings of His Messenger (saw). Then, time will become orderly, justice and security will be achieved, Allah (swt) will grant honor to His believing servants, and people will live under the shade of Islam, with their rights preserved and their dignity realized.

Allah (swt) says: ﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً﴾ **"And whoever relies upon Allah—then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a decreed extent"** [TMQ Surah At-Talaq: 3].