

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Changing the Plight of Muslims

Khutbah from al-Masjid al-Haraam
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All praise is due to Allaah, the Bestower and Owner of all Mercy. He taught us the Qur'aan. He created humans and taught them to express themselves. He controls all things in the heavens and the earth, and He regulates all things at all times. I testify that none has the right to be worshipped except Allaah alone, without any partner, and I testify that Muhammad is Allaah's worshipping servant, Messenger. He was the best of mankind, most devoted of all who prayed and bowed to Allaah, and most eloquent of all who called to Allaah. O Allaah, send salaah, salaam, and blessings upon him, his pure family, his wives – the mothers of the mu'mineen – as well as all of his Companions and those who follow their path until the Day of Reckoning.

I counsel you all as well as myself to observe taqwa of Allaah. That leads to the greatest reward and provides the strongest support. "Indeed, the awliyaa' of Allaah will not have reason to feel any fear or sorrow. They are people who had eemaan and continually observed taqwa. They shall receive glad tidings in this world and in the hereafter. The words of Allaah will not be altered. That is the supreme success."

Dear Muslims, giving authority to desires, greed, love for this world, and hatred of death has produced in many Muslim societies a very large share of despair, hopelessness, and the feeling that their societies cannot possibly have prominence or leadership in the world. Such makes being content with this state a matter of resigning oneself to reality (status quo) and surrendering to whatever new challenges and crises arise, even if they entail oppressing people, subjugating them, violating their dignity, and erasing their identity. This takes place despite the fact that the foundations of Islaam emphasize that working for this world and working for the hereafter are inseparable, and that the body is not to be given precedence at the expense of the soul, or the soul be given precedence at the expense of the body. There is a very precise system that causes a Muslim individual and a society of eemaan to aspire to take the lead. In Islaam, there is no monasticism which slays the call of innate human disposition, and there is also no hollow materialism and empty hearts which ignore elevating the soul to the lofty heights it aims for.

Servants of Allaah, this is a reality which all Muslim societies must clearly recognize, and those who seek to attain the greatest overall good for their Ummah and societies have to remain vocal about this reality. Allaah has indeed placed the horizons of the sky and the paths of the earth at the service of humans in order for them to inhabit His earth in successive generations who aim to do what is right and devote their worship and servitude to Him alone. In this way, people would be dignified and obeyed, not lowly and subservient; they would be leaders for the nations of the world, not followers. Allaah stated, "Haven't you seen that Allaah placed everything in the heavens and everything in the earth at your service, and that he bestowed immense apparent and inconspicuous blessings upon you? Yet, despite that, there are people who dispute about Allaah without knowledge, guidance, or any scripture that provides light."

Servants of Allaah, that explains that all these things being placed at our service was not done haphazardly without wisdom. These are blessings which require us to be grateful for them in real life by establishing the laws of Allaah upon His earth and making His word the highest throughout all creation. "If you reject Allaah, He most certainly is not in any need of you, and He is not pleased when His servants commit kufr. However, He is pleased when you are grateful to Him.

Servants of Allaah, based on this, it is very necessary for the Ummah of Islaam to grasp two tremendously important matters which may be dictated by necessity at times, but the religion calls for them time and time again. Each of the two matters necessitates and necessarily accompanies the other. Servants of Allaah, those two matters are: [1] unity and brotherhood, without splitting and division, and [2] aiming high in order to achieve lofty objectives and leadership, without surrendering or submitting to anyone other than Allaah.

Servants of Allaah, by these two matters, nations grow, gain prominence, and lead for as long as Allaah wills these two qualities to remain among them.

If the Ummah shows a genuine endeavour to achieve unity and consolidation, there is no doubt that the end result will be in its favor. Such is what Allaah has decreed in His creation and His religion.

When someone reads through and contemplates the history of past nations and people as mentioned in the Book of Allaah, the Sunnah of His Messenger ﷺ, and historical records, he would find that the existence of nations and people is directly proportional to their unity. The more they endeavoured to establish themselves upon the earth, the greater their status and influence became. One would also find that any time a people were diverted from what preceded and their current state overwhelmed them making them stand at their doorsteps waiting for something bad to happen, it all came as a result of their differing, disunity, lack of motivation, pessimism, and being satisfied with the life of this world rather than the hereafter. However, the luxuries of this life are nothing in comparison to the hereafter.

Dear Muslims, unity and cohesion represent a togetherness which is produced by each individual of the Muslim Ummah considering what factors would benefit the Ummah or harm it. This should make each one of us think about the circumstances of the Ummah and give that a share of one's time and concern. Thinking about that should be no less than one's concern for his own livelihood, let alone being mere thoughts that do not go beyond one's own imagination. Rather, it is thinking that is to be followed by action, and resolution followed by persistence. This is why the Prophet ﷺ clearly encouraged solidarity and brotherhood among the people of eemaan by saying, "A mu'min is to be to another mu'min like a single structure whose parts support each other," and he interlocked his fingers. Collected by al-Bukhaaree and Muslim. The Prophet ﷺ also said, "The example of the people of eemaan in their mutual love, mercy, and sympathy is that of a single body. If one part suffers, the rest of the body also experiences sleeplessness and fever." Collected by Muslim.

In the first hadeeth, he described the role a Muslim plays among his brothers as being like a single structure whose parts are interdependent since its bricks are interlocked and built one on top of the other.

In the second hadeeth, he described the relationship of a mu'min with his brothers as being like limbs of a single body. If one part experiences pain, the rest of the body is affected and takes action.

What examples could be given for brotherhood greater than the ones give by the Prophet ﷺ who was granted the most comprehensively concise words. May my own parents be sacrificed for him ﷺ.

The emphasis Islaam places on having such solidarity and brotherhood is also accompanied by a prohibition and a warning from committing the opposite. Allaah warns against discord, mutual animosity, and separating oneself from the collective of the people of eemaan. Allaah said, "If anyone opposes the Messenger, after guidance has become clear to him, and follows a path other than the path of the people of eemaan, We shall leave him to what he chose for himself and cause him to enter the hellfire, the worst possible destination."

This is the stance of Islaam regarding the first matter – unity and brotherhood – in accordance to Allaah's guidance. "People of eemaan, if you encounter a faction, remain firm and make much thikr of Allaah in order to be successful. Furthermore, obey Allaah and His Messenger, and do not dispute among yourselves lest you fail and be deprived of your strength. Also, patiently persevere. Indeed, Allaah is with those who patiently persevere."

May Allaah bless us all by the Noble Qur'aan, and allow us to glean benefit from its aayaat and wisdom. I say this much. If what I have said is correct, that is from Allaah. If anything is incorrect, it is from myself and shaytaan. I ask Allaah to forgive me, you, and all Muslim men and

women for every sin and misdeed. Thus, seek forgiveness from Allaah and repent to Him, as He is certainly the Most Forgiving, Most Merciful.

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All praise is due to Allaah alone, and may He send salaah and salaam upon the final Prophet.

Servants of Allaah, next comes the second matter: aiming high, aspiring to achieve dignity and authority upon the earth through genuine efforts to spread Islaam, strengthen it, and raise the word of Allaah and establish justice upon His earth. The aayaat of the Qur'aan and ahaadeeth of the Prophet ﷺ are replete with encouragement telling us to do these things without giving in or falling short of what we are responsible for.

The problems that have afflicted Muslims and brought humiliation to them are only results of their differing and mutual animosity which were prohibited by Allaah and His Messenger ﷺ. If they only fulfilled the rights that come with their belief of tawheed which brings comfort to their hearts, there would be no opportunity for any outsider to tear them apart or hostilely, oppressively unleash his weapon in their faces when they had been in authority over him at one time. Do Muslims wish to spend hundreds of years in a state of weakness and confusion when they know that not indulging in this world and not being deceived by it are signs of eemaan? After Muslims had the upper hand, are they now pleased to have starvation and extreme fear imposed upon them, and to presume various things about Allaah and that perhaps He would not grant victory to His religion? Are they pleased for their homes, properties, and lands to be exclusively controlled by a stranger who opposes their religion, ethics, and policies? Are they pleased to be controlled by someone who doesn't honour ties or treaties, and his main objective is to interfere, displace people, disunite them, kill them, and oppress them until they are forced to leave their lands – the very lands upon whose soil they were born and raised – and then leave their land and property to be divided up by such an outsider?

Unity, aspiring to have authority, and genuinely desiring to serve the interests of Islaam are all intrinsic characteristics within every Muslim individual and society, except for those whom Allaah wills. However, they have been afflicted with things which caused them to overlook all that. They have not heeded the calls to justice and truth. They have forgotten, but not completely deviated; they slipped, but are not completely misguided. They are oblivious and lost in the raging cyclones of this world, its glamour, and its fading dreams; so much so that they ask for assistance while they already have it but they cannot find their way to it. They become like camels out in the desert who die of thirst while they carry water on their backs.

We must all realize the magnitude of enmity that comes from those who do not love us or care about us. We must also remain aware of the means enemies utilize to attack, and we must endeavour to positively counteract them by devising means of our own. We must return to Allaah, remain together, have strong willpower, and overcome personal inclinations and selfish interests so as to give precedence to the interests of Islaam and Muslims. "Their only saying was, 'Our Lord, forgive our sins and our transgressing the bounds You set for us. Make our feet firm and grant us victory over those who reject You.' Thus, Allaah granted them reward in this world and the best reward in the hereafter, and Allaah loves the muhsineen."

It is absolutely imperative to realize the magnitude and variety of means used against us by enemies of our countries, religion, and ideals. We should not limit our perception of their strength and influence by attributing that solely to military power. That would be a very narrow perspective and deficient understanding of this painful reality. The extent of those means covers a wide

spectrum, and we see their effects in culture, media, thought, and sentiments. Words, images, news, journalism, and satellite broadcasts are the most precise methods in achieving their premeditated goals. They devastate the Ummah, shooting it without arrows or bows, stabbing it without knives, killing it without weapons, imprisoning it without war, and ruling it without principles.

If those are their negative means, where are our positive means? If those are their relentless aspirations and efforts, how come our aspirations, goals, and determination seem lethargic and empty? How come things go right when they do them, but things end up wrong if we do them? The future of Muslims needs to be planted in their own countries and upon their own lands by their own ethics, ideas, and strength. They need to stop depending on others for their resources, media, and culture. They need to stop being intellectually bankrupt such that they can only beg rather than initiate. Those are factors which force them away from leadership and leave them helpless. Allaah spoke the truth when He said, Do not become weak and disheartened, as you shall have the upper hand if you truly have eemaan and obey Allaah and His Messenger. Even if you experience some adversity [in the battle of ‘Uhud], realize that your enemies have also experienced adversity [in the battle of Badr]. Allaah grants victory to people on some days and allows their defeat on others in order to distinguish those who truly have eemaan, and honour some of you with martyrdom. And Allaah does not like those who wrong themselves by abandoning the struggle in His cause.”

In conclusion – may Allaah have mercy upon you all – invoke salaah and salaam upon the best of all creation, Muhammad ibn ‘Abdillaah, the one who will be granted the hawd and intercession on the Day of Judgement. Allaah has commanded this, starting by mentioning Himself, then His angels who proclaim His perfection, and then He addressed you – people of eemaan – where He said, “People of eemaan, invoke salaah and abundant salaam upon him.”

O Allaah send salaah and salaam upon Your worshipping servant and Messenger, Muhammad, and upon his four successors – Aboo Bakr, ‘Umar, ‘Uthmaan, and ‘Alee – as well as all of his family, Companions, and all who follow their path until the Day of Reckoning. O Allaah, Most Merciful, be pleased with us along with them, by Your pardon, generosity, and kindness.

[followed by du‘aa’...]