

بسم الله الرحمن الرحيم

~\ A Mujāhid's Pen /~

Presents

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[استيقنوا بوعد الله]

Entitled

[**“Keep Belief in the Promises of Allāh”**]

By: Ustādh Ahmad Farooq (May Allāh Protect him)



مسؤول تنظيم القاعدة للدعوة والإبلاغ في باكستان

As-Sahab Foundation presents the lecture of Ustādh Ahmad Farooq, entitled

“Keep Belief in the Promises of Allāh”

All Praises are due to the Lord of the Worlds, and His peace and blessings be upon the master of the Prophets and the Messengers, Muhammad, and upon all of his family, companions, and wives.

To proceed:

Allāh says in the Glorious Qur’ān:

(I seek refuge in Allāh from Shaytān, the accursed.

In the Name of Allāh, Most Beneficent, Most Merciful)

Say, “O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is [all] good. Verily, You are
Able to do all things.

You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.” [‘Āli `Imrān 3:26-27]

My respected Mujāhideen brothers,

I recited two verses of Surah ‘Āli `Imrān in front of you. These verses have a very deep relevance to our current state of affairs. If a person puts the circumstances of revelation (of these verses) in front of him, then it becomes known that they were revealed in a resembling situation. Allamah Abu Lais Samarqandi mentions a great detail about this in his Tafseer. These verses were revealed on the occasion of the Battle of Ahzāb (also known as Battle of the Trench / Khandaq / Confederates / Moat). Battle of Ahzāb was a battle in which the polytheists brought forth all their might and united all of their tribes with the intention to attack and remove Muslims from the pages of the history. Muslims were forced to defend themselves and upon the suggestion of Salman al-Farsi (may Allāh be pleased with him), they decided to dig a trench as means of a defensive fortification. At that time, Muslims were powerless, their financial and economic conditions were unwell, and poverty and hunger prevailed. There were not enough people to dig a trench so the noble Prophet (peace and blessings of Allāh be upon him) himself and his fellow dignified Sahābah were participating in the digging of the trench. Conditions were such that stones were tied to the stomach of the companions. One companion stated that when the Prophet (peace and blessings of Allāh be upon him) elevated his camise, they saw two stones tied to his blessed stomach.

Moreover, it is stated in the narrations of Bukhari and Muslim that the whiteness of Prophet (peace and blessings of Allāh be upon him)'s body was concealed by the earth, meaning that he had taken off his camise and the whiteness of his body was hidden in the soil as he, himself, was taking out the earth and carrying it. And the weather was bitterly cold: it was very cold, but due to economic hardships, there was no arrangement of good clothes and the Muslims were shivering to maintain themselves. It was also necessary to guard the trench while digging it so arrangements were also made for that. While the enemy was attacking with full force from the front and searching for a way to enter Medinah; from the back, Jews who had covenants with Muslims deserted them after becoming treacherous and breaching their contracts by agreeing to support the polytheists. Though they did not find a chance to take the practical initiative (of fighting the Muslims), but it can be imagined how the morale was affected in the middle of a war when they (Muslims) realized that not only did they have an enemy in the front but their families (in Medinah) were no longer safe after the people of covenants broke their contracts. Thus, intensity accumulated. Qur'ān also sketches its map in Surah al-Ahzāb:

“[Remember] when they came at you from above you and from below you, and when eyes swerved [in fear], and hearts gaped up to the throats, and you assumed about Allāh [various] assumptions (i.e. became disappointed with Allāh).” [al-Ahzāb 33:10]

Such was the severity and to evaluate this intensity, one hadeeth from Muslim is sufficient. And there were, predominantly, perhaps only two occasions in the life of Prophet (peace and blessings of Allāh be upon him) when the Prophet (peace and blessings of Allāh be upon him) gave hukm to the Sahābah and Sahābah do not act upon that hukm.

The first occasion was during The Treaty of Hdaybiyah, and Na'uzubillah, they weren't disobeying the Prophet, but it was due to their grief's intensity and their Eemān's sense of honor. When the Prophet (peace and blessings of Allāh be upon him) gave hukm to slaughter the animals and cut the hair, his companions were in such a state of grief that they do not act upon it. And then the Mother of the Believers (may Allāh be pleased with her) suggested to the Prophet (peace and blessings of Allāh be upon him) to start himself so that the Sahābah would follow him. So when he initiated, the companions followed.

Haltuma (may Allāh be pleased with him) was in such a state of sadness that he came to the Prophet and said, “O Messenger of Allāh [peace and blessings of Allāh be upon him], *alasma `alal haqq wa humma lā bātil* (Are we not upon truth and they upon falsehood)?”

The Prophet (peace and blessings of Allāh be upon him) replied that he had said the truth.

Then he asked, “Alaysa qatlana fil jannah waqatlahum finnār (Are our slain not going to Paradise and theirs to Hell)?”

The Prophet (peace and blessings of Allāh be upon him) replied that he had said the truth.

Then he said, “Then why are we accepting disgrace over our Deen (i.e. why are we accepting this treaty)?”

So, the Sahābah could not endure the disgrace of their Deen. It was from their Deen’s honor that they were in such a grieving situation and when the Prophet (peace and blessings of Allāh be upon him) gave a hukm, they were unable to act upon it.

The second occasion was during this Battle of Ahzāb, where intensity of hunger and fatigue prevailed. Hunger was such that one of the Sahābah, Abu Talha (may Allāh be pleased with him), narrated that he saw the Prophet (peace and blessings of Allāh be upon him) in a condition that signs of feebleness and hunger in his face were conspicuous. In another narration, it is stated that when the Prophet (peace and blessings of Allāh be upon him) laid down, he would sometimes lie on his back and sometimes on his stomach due to intensity of hunger. So in this state of hunger, in this state of cold, and in this state of fear, the propaganda of the hypocrites was at its heights and they brought forth all of their objections and excuses on the front: our houses are unprotected and we should return.

They stated, “O people of Yathrib, we cannot match them (in fight) today! Return to your homes!”

When this propaganda was at its full force in this entire situation, the Prophet (peace and blessings of Allāh be upon him) stated at one occasion, “Who will go and get the news of the enemy for me? May Allāh grant that person my company on al-Qiyāmah.”

Giving such a tremendous glad tiding, the Prophet (peace and blessings of Allāh be upon him) asked someone to go and get the news of the polytheists. Hudhayfah stated that no one from the Sahābah rose. The Prophet (peace and blessings of Allāh be upon him) stated this two times, three times and gave such a great glad tiding but the companions were in such a state of fatigue and hunger and completely enervated that no one rose. Hence, the Prophet (peace and blessings of Allāh be upon him) called Hudhayfah by name and asked him to go and get the news.

Hudhayfah said that because the Prophet (peace and blessings of Allāh be upon him) took his name, he was obliged. Else, he wouldn’t have risen up either. Such was the situation!

He stated that when he walked on his journey, it was as if there was no cold, as though some hot air had enveloped him. During the entire course of his traveling from and to the front, he was under the fortification of that heat. When he returned, the Prophet (peace and blessings of Allāh be upon him) took off his blessed cloak, covered him with it, and put him to sleep. When time came for waking up, he stated with love and affection, "O you who sleep! Wake up!"

With such a state of intensity and an intense trial and Allāh Ta'alā also drawing the map of such severity in the Qur'ān, there came an occasion when some stones could not be removed from the moat even after the Sahābah struggled and struck them with the pickaxe. They called the Prophet (peace and blessings of Allāh be upon him) who struck the rocks only one time and light emerged from the stones.

Salman al-Farsi (may Allāh be pleased with him) stated, "O Messenger of Allāh [peace and blessings of Allāh be upon him]! I saw something in this light."

Then he struck the second stone and it broke, and light emerged again.

Salman al-Farsi (may Allāh be pleased with him) again stated, "O Messenger of Allāh [peace and blessings of Allāh be upon him]! I saw something in this light."

On both occasions [of the statement of Salman al-Farsi] Prophet (peace and blessings of Allāh be upon him) asked, "What did you see?"

He replied, "I saw the streets of Syria and Persia."

So, the Prophet (peace and blessings of Allāh be upon him), in that intense and harsh state, saw his Eemān in Allāh, expectation from Him, and trust in His Promises, and stated, "Allāh will make my Ummah prevail over Syria and Persia."

At that time, the hypocrites started their propaganda and, Na'uzubillah, said that there was nothing to eat and stones were tied to the stomach, they were stuck in the moat and did not possess the resolve to come out and fight the enemy, and from the back, households were unprotected. In all these conditions, these companions were, Na'uzubillah, giving each other the glad tidings that we will be victorious in Syria and Persia. So with the trials given to such an Eemān at this time, these verses were revealed:

Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is [all] good. Verily, You are Able to do all things.

You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account." [Āli `Imrān 3:26-27]

These verses are giving us a fundamental message, which is to keep Eemān on biyadikal khayr [(all) good]. The message is to establish this 'aqeedah in the chests: that every treasure of good is in the Hand of Allāh, He is not in need of motives, and the day He decides upon something, all state of affairs change. When Allāh Ta'alā decides upon something, He demeans the biggest of the powers and gives sovereignty to the weakest.

The lesson that this entire incident gives is the lesson to turn towards Allāh Ta'alā. The lesson is to liven this belief in the hearts; that nothing happens by our force and strength in the beginning, that when we are forced to stand against the wall like we were in that battle, when we were congested in Medinah and the enemy surrounded us from the front and the back; in such an occasion, our Eemān remain established: we couldn't do anything in the first place; whatever we could do could happen by the will of Allāh. Even then, there wasn't any difference in the strength, power, and treasures of Allāh. The difference that came was in our materialistic motives, in our numbers, in our martyrs; if some were seized, then they were seized from us; if there were any deficiencies, then they were in our motives; any hardships that descended on the world came upon us. If today, the drones are roaming and it feels as though the world is shaking under our feet, and a lot of areas where freedom was once prevalent have had their freedoms taken away... even so all of these happenings and events are occurrences that descend upon us humans. But there has been no alteration in the power of Allāh.

So, in fact, the real trial *is* in the matter of those who only envision the might of Allāh. He who does, does not think of anything that is done by his hands. Instead, he knows that any potential in him is due to Allāh's might. He thinks of himself as dignified only due to the dignity given to him by Allāh. So he turns to Allāh every time so that even in the harshest conditions, he is able to maintain reliance (upon Allāh alone). A strange example has been given in the Qur'ān. Mūsa [Moses] (peace be upon him) goes with his nation, and besides them, Fir'awn's army, which is feared by the entire world, follows. So they travel and finally reach the sea. In front of them is the sea and Fir'awn's army is in the back. Apparently, it seems that death is inevitable.

And the nation says, "We will be caught! Everyone will be killed!"

Mūsa (peace be upon him) immediately responds, "By no means! My Lord is with me! Soon will He guide me!" (ash-Shu`arā' 26: 62)

So, they had Eemān that their Rabb was with them!

When there are no provisions (motives/causes), then He should be looked at and when there are replenished provisions then, even then, He should be turned over to. So this tawakkul (trust in Allāh) should be the most beloved concern at every instance.

Likewise, an incident occurred during the lifetime of the Prophet (peace and blessings of Allāh be upon him) which has been stated in a hadeeth. A person took the sword, stood by his head, and asked, "Who will protect you from me?"

An unpremeditated reply came out from the mouth, "Allāh."

So, this is tawakkul; that in all conditions, attention is towards Allāh, whether there are causes or not. If the motives are seized, then one should not despair but only think that it is in the Hand of Allāh. Today, if we please Allāh and He decides upon a decision any time, then can someone stop the hukm of Allāh? If Allāh decides to take someone up and thrash him down violently, if Allāh decides to destroy an establishment or a sovereignty, if Allāh decides to overpower 3 or 4 people by an entire group, is there anything that can stop His Decree?

If Allāh intends for good for someone, then there is no repeller of His bounty. If Allāh decides upon something, then there isn't any other decision that can overcome His Decree. So, Allāh's Order, Allāh's Judgement, Allāh's Will, Allāh's Hukm, and Allāh's Decree is subdued over everything. From the beginning, we looked towards Allāh and even now, we turn to Him. In the harshest conditions, even if we are grinded against the wall, our belief is established that "You give sovereignty to whom You will and You take sovereignty away from whom You will."

This is the first point that should be kept in mind during these state of affairs, and that is: our tawakkul should be towards Allāh and Allāh alone. "And upon Allāh let the believers rely." (al-Mujādila 58:10)

Thus, our might had no reliance upon before and will not have any reliance after. If the motives are not present, are reduced, or have any defects then one should turn towards Allāh and if everything is gained back, then one should still turn towards Allāh. Allāh does not has any favorites; so whoever helps Allāh's Deen, is steadfast upon His pathway, and fulfills the Orders of Allāh, Allāh will aid him. And he who gives a cold shoulder to Allāh after the arrival of provisions, Allāh will take away His Blessings and he would be helpless. So keep walking with the support of Allāh and keep in mind that might and power is only with Allāh; we are weak and feeble. We ask Allāh for firmness for our own trials and that we are steadfast, the rest (of the decision) lies with Allāh. So, this is the current trial of our time.

Thus, the first point is to adopt tawakkul.

The second point, my brothers, is to know that despair comes from Shaytān and it is from his most effective weapons. It is effective in destroying an individual, in making him despairful of his faults and his weaknesses, and breaking off any reasons for him to reform. It also collectively destructs a nation when shadows of despair begin disguising it.

He who is turned towards Allāh has no room for disappointment. This is the entire message of Surah Yūsuf: there is no reason for Yaqūb [Jacob] (peace be upon him) to expect the return of his son, Yūsuf [Joseph] (peace be upon him). There is no reason! He does not know where he went and what happened. His children tell him that some wolf has eaten him. Even after all this, Yaqūb (peace be upon him) possesses that hope until his old age. Not a single day appears when he stops remembering Yūsuf and leaves his hope with Allāh, even after his children say, "By Allāh, indeed you are in your [same] old error." [Yūsuf 12:95] i.e. you still remember your child and not lose hope, even though he is gone and dead. This is until the children meet Yūsuf (peace be upon him), but they do not recognize him. And when they return, Yaqūb (peace be upon him) says, "O my sons, go and find out about Yūsuf and his brother and despair not of relief from Allāh. Indeed, no one despairs of relief from Allāh except the kāfirs." [Yūsuf 12:87] and Allāh says, "And who despairs of the mercy of his Lord except for those astray?" [al-Ĥijr 15:56] and He says, "Despair not of the Mercy of Allāh." [az-Zumar 39:53]

So, what is the justification of him who has trust upon Allāh to be despairful, break his courage, weaken his intentions, and worry about the changing conditions? A Mo'min, while turning to Allāh in every condition, should keep a good opinion about Allāh. In every condition, he should expect good (khayr) from his Rabb.

In a Hadeeth Qudsi, Allāh says, "I am to my servant as he thinks of Me." [Bukhari, (Arabic transliteration is: Ana `inda zanni `abdi biy)]

So, we keep a good conception of Allāh in every condition, even if the conditions are constrained. Like Yaqūb had no reason to expect the return of Yūsuf, we keep our trust in Allāh, look unto Him, and seek khayr from Him even if all of our reasons are taken away.

Let the one who does not have his Rabb, his Master, his Guide, and his Support lose his courage and resolve. If a kāfir despairs, then we can understand the reason. Why should a Mo'min despair?

So this is the second point; that in every condition, a Mo'min should cling to hope and turn towards Allāh throughout his life in every condition: for his personal problems, his

social life, and if he is in the Jihādi lands as then it would be a problem in the scales of the Ummah.

This is the second point.

The third point, my brothers, is that there is only one way to escape all of these hardships. “And whosoever fears Allāh and keeps his duty to Him (attains Taqwa in Allāh), He will make a way for him to get out [of every difficulty].”

“And will provide for him (rizq) from where he does not expect.” [aṭ-Ṭalāq 65:2-3]

Rizq does not only refers to what we eat (or drink), but in Arabic, it refers to everything that is good (khayr). So Allāh will provide for him from where he would not expect!

How many circumstances came in the history of the Ummah, where the companions of belief descended upon the front and Allāh helped them from a course where no one had expected?

That army of Tartars attacks and it seems that this Ummah will be annihilated, and nothing can stop this Ummah from being completely erased from the pages of history. But, Allāh Ta’alā made that very army Muslims and arose protectors of this Deen from them. We do not have one but many examples in the history of the Ummah where everything rose after falling.

The fundamental thing is the attainment of Taqwa. Taqwa is name of safeguarding oneself from sins and from Allāh’s disobedience and adopting actions that please Him. This is the summary of Taqwa. So whoever attains Taqwa, Allāh will give him an outlet; He will make a way for him. “And whoever fears Allāh (attains Taqwa) – He will make his path easy.” [aṭ-Ṭalāq 65:4] i.e. He will bring about ease for him in his affair. This is the second promise.

A third promise: “And whoever fears Allāh (attains Taqwa) - He will remove for him his misdeeds (i.e. forgive him) and will enlarge his reward (ajr) [i.e. magnify reward for him].” [aṭ-Ṭalāq 65:5] So this Taqwa is the passage to escape the hardships of this dunya; a way to ease the fulfillment of duties to Allāh, a way to gain rewards from Him, and a way for forgiveness of sins.

So every Mujāhid brother should examine his life. Every person who is connected with the Mujāhideen on the Jihādi lands or helps them should look into his life and find out if he, Na’uzubillah, thumma Na’uzubillah, is the wretched person whose sins are the cause for the delaying of Allāh’s Victory, and whose disobedience is the reason why Allāh’s Blessings (Mercies) are not descending.

If a single person's du'ā' is the reason for Victories, like in the case of Barā' (may Allāh be pleased with him), which is mentioned in a hadeeth, "Whoever swears to do something, Allāh will fulfill it."

So, whenever the Sahābah asked him to make du'ā', Victory would immediately arrive.

If one person's righteousness (or piety) is the cause of Victory, then can Victory not be stopped by one's disobedience? Can Allāh's Blessings not be renounced by one person's disobedience?

So, every brother should examine his personal life, his personal actions (or deeds), and his house; how is he acting upon the Sharee'ah of Allāh?

Look, this is a very heavy yet blessed fence that we have upheld. When we rose in the name of Sharee'ah, at one side there is a great esteem but at the other side, there is also a great burden and responsibility. May Allāh not make us those who disgrace and scandalize the flag of Sharee'ah. May Allāh not make us the source of any degree of disgrace for this Deen. So, now we also have to show loyalty to and protect the honor of this flag. "For Allāh will see your actions (deeds), and [so, will] His Messenger and the believers." [at-Tawbah 9:105] So they are seeing what we do after that. Thus, this is a very big burden we have carried on our shoulders, i.e. our need for Sharee'ah. Sharee'ah should exist firstly in one's personality, in one's house, in our centers, in our collective actions, in our Da'wah, in our trainings, in our operations, and in our election of objectives.

At every footstep of our lives, that Sharee'ah should be manifested. This is indeed a very heavy burden that we have carried upon our shoulders. The nearness of Allāh Victory depends upon how firmly we hold to the Sharee'ah. If Taqwa increases, Victories from Allāh, arrival of angels, unseen aid, "a decision according to His will" [al-Mā'idah 5:52], and any type of support that eases these hardships is as near to us as much as we work upon the Sharee'ah.

So, every brother should look into his life. He should look into how much khushoo' (happiness) he has in his prayers, how much he relates to the Qur'ān, if whatever he takes in his stomach is halāl or not, and if the thoughts in his mind and heart are pure. Does he fight the temptations of Shaytān or does he drown himself in them? So, he should protect his gaze and examine if he has eyes that are guilty of perfidy or bow in fear of Allāh. (If they bow in fear of Allāh,) He gives them a sweet suavity in matters of worship. He should examine each side of his life and scrutinize everything - his sins, his weaknesses - while identifying them. And then he should distance his weaknesses and believe this to be his service for the Deen. In this is the welfare and prosperity of this Jihād and in this is the progression of this movement. He should correct his sins

and his actions and should find a way to distance himself from his uncleanness and his sayy'iat (evils).

So, one's personal life should be examined this way. One should strive to treat his engagement, actions, indolence, slowness, and weaknesses. He should examine everything, including his house, his personal deeds, and his stations and try to protect his life from sins. His youth and his might should be geared in that direction by which Allāh Ta'alā is pleased. If we attain Taqwa and became Muttaqeen, then "and know that Allāh is with the Muttaqeen [those who keep their duty (unto Him) / fear Him]." [at-Tawbah 9:123] Then Allāh does not abandon the Muttaqeen. It cannot happen that people are Muttaqeen and Allāh disgraces them.

This is third point that we have to remember in these conditions. Every brother should look at his own personal actions (or deeds) and his communal preoccupations, mould them in accordance with the Sharee'ah, and try to shun the affairs that lead to the Allāh's displeasure.

Insha' Allāh, as strongly we are established upon this and our personal and social actions are shaped as the demands of Sharee'ah (require them to be), Insha' Allāh Allāh's Victory will be as near. These are some of the fundamental points that should be kept in mind in this state of affairs. With our strength and force, we should keep tawakkul in Allāh, excellent hopes in Him, mould our life in accordance with the Sharee'ah, and make this verse as our representation, which is probably a summary of our state of affairs:

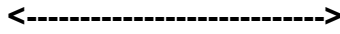
Wattabi mā yooḥa 'ilayka waṣbir ḥatta yaḥkuma Allāhu wahuwa khayru alḥakimeen "And follow what is revealed to you [Sharee'ah], (O Muhammad), and be patient until Allāh will judge. And He is the best of judges." [Yūnus 10:109]

The first task is to follow and be firm on Sharee'ah. 'Waṣbir,' meaning, 'be firm' or 'show firmness in this path.' 'Ḥatta yaḥkuma Allāhu,' meaning, 'and then be constant until a decision (reaches) from Allāh.' We are not going to receive victory from our own might; a decision is to be made by Allāh, not us. So, do these two tasks. Be firm through firmness in Sharee'ah and then wait for Allāh's decision (judgment). 'wahuwa khayru alḥakimeen,' meaning that he is the best of all judges and no one can change his decision.

This is our determining trial: in all these hardships and in this stage of trials, we are required to fulfill these two tasks. Then, Insha' Allāh, Allāh Ta'alā's Victory will be easily seen through our eyes. There are some Promises of Allāh and some of His Sunnahs that are absolutely fulfilled and come in action, on the condition that we take the reasons for Victory with us.

We make du'ā' to Allāh that he gives us tawfeeq to implement reforms in our lives, to treat our weaknesses, concealed and exposed, those we are acquainted with and those that we are not aware of, and dissociate our selves from them, to make truthful tawbah from all those sins about whom no one knows except Him, to turn back to Him, and may He make us firm upon His Sharee'ah till death, and give us tawfeeq to have hopes in Him in the harshest of the conditions. (Aameen)

All Glory and all Praise is to You, O Allāh. I testify that there is no god but You. I seek Your forgiveness, and to You I turn in repentance. And may Allāh bestow His peace and blessings upon our Prophet Muhammad, and on his family and on his companions; all of them.



ادعوا لإخوانكم المجاهدين

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Don't Forget Me in Your Prayers

~\ A Mujāhid's Pen /~