



From The Words Of
'Abdullah 'Azzam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Allahi Alrrahmani Alrraheemi

*In the name of Allah, the most
Beneficent, the most Merciful*

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In the Name of Allāh, the Most Gracious, the Most Merciful

This book will consist of various quotations of *al-Imam* 'Abdullah 'Azzam - a man who truly deserves the title of *'Imam*, 'if anyone does. In addition to being a scholar and *Mujahid*, he also fulfilled the seldom-fulfilled role of being a brilliant *murabbi* - his immensely deep insight, coupled with his decades of experience in the fields of both *Da'wah* and *Jihad*, made him a priceless asset to the youth of his time and beyond.

So, we will present here various words of advice and stories of remembrance taken from his works - both written and recorded - so that we may benefit from his legacy, if Allah Wills.

The Qur'an:

"So, it is upon you to tend to the Qur'an - the pillar of the heart, the light of the chest, the remover of sadness. And this time period is the period of memorization of the Qur'an. I started in and benefited greatly from the days of training in 1969 (when fighting in Palestine). I benefited greatly from the memorization of the Qur'an, and it was the period of golden purity of the heart and spirit. So, it is easy for you to memorize here; very easy...yes. I had a large-print *Mushaf*, and during the time in which I would stand guard at night, I would repeat what I had memorized during the day. So, if I mispronounced a word, I opened it, and I would read it using the light of the Moon. As for now, I cannot even see using the light of the Sun, so, we ask Allah to strengthen our eyesight...

So, try to memorize five verses of the Qur'an everyday, and start with '*al-Anfal*.' Everyday, after the morning prayer, make for yourself a sitting with the Noble Qur'an. Memorize five verses of '*al-Anfal*,' and review the five verses from the previous day. You can memorize it in fifteen days: seventy-five verses, five verses each day...this should be very easy on you...

Our brother, Khalid Qablan - who was martyred two days ago in Khost, Abu al-Walid, from Riyadh - was martyred on Friday, at 2:30 p.m. I visited his brothers after his martyrdom, not knowing that he had been martyred, and everyone who was around him said that everything about him indicated that he was preparing for the Hereafter. They said that he would choose to stand guard from midnight to 1:00 a.m., then he would stay up in prayer until the *Fajr*. He would make the *adhan* for *Fajr*, then pray. After that, he

would begin his *adhkar*. He would fast every Monday and Thursday - continuously - and the White Days (13th, 14th, 15th day of each month), and the six days of Shawwal. They also said that on the night before Friday - and it was the final night of his life - he stood guard from midnight to 1:00 a.m., stayed up in prayer until the *Fajr*, made the *adhan* for *Fajr*, prayed, made his morning *adhkar*, then we moved to the location of the battle for that day. On the way there, he recited '*al-Kahf*,' and increased in his invoking of peace and blessings upon the Prophet. When we arrived - his companion from Yemen narrates - "I asked him if he had finished his recitation of '*al-Kahf*,' and he said: "Yes." Then, we started firing the mortar rounds, and the nineteenth shell exploded inside the mortar, and many pieces of shrapnel entered his body. He gasped only twice, then he submitted his soul to the Lord of the Worlds."¹¹¹

[*'Fi at-Tarbiyah al-Jihadiyyah wal-Bina'*; 2/40-42]

Give People the Credit They Are Due:

"And the labels fill your pockets. Every pocket is labelled with a characteristic or title; this pocket is filled with labels that say '*Disbeliever,*' and everytime you see someone that you don't like, you hand him a label. Another pocket is filled with labels that say '*Innovator,*' and a third pocket is filled the labels that say '*Poor,*' and another says '*Ignorant,*' etc. This way, you have given everyone a label from one of your labels...

There are families in Peshawar who cannot find enough Clorox bleach in the marketplaces, so, they send off to Islamabad to purchase this bleach, so that they can use it to clean their clothing and the clothing of their families. So, you are also in need of searching for bleach; you are in need of success in finding that which will clean your heart and purify your insides. If you are part of a particular Islamic group, then beware of assuming that all of the truth rests with that group, and that all falsehood rests with everyone else, as some of the earlier zealous people said: "All of our statements are correct, with a possibility of a mistake, while all the statements of others are mistaken, with a possibility of being correct." This is the destructive type of allegiance! How many groups have been torn apart, and how many people who were close to each other became divided because of such a mindset?!

Pay attention to your heart, beware of raising yourself above others, and beware of belittling others. How many of these people have given for the sake of this Religion - but have kept it secret between them and the Lord of the Worlds - from he whose statement is belittled and his appearance mocked, and he might

even have given more for this Religion than an Earthful of people like you ever would? So, pay attention to yourself, and may Allah have Mercy on a man who knows his limits and stays inside those limits. The virtuous people are those who acknowledge the virtue of the people of virtue, especially the scholars, and especially those who are old in age, and especially the parents...

So, my brother, it is enough for your good deeds to be annulled that you look to your actions as if they are great, as Allah Said:

{ *"Woe to al-Mutaffifin! Those who, when they have to receive by measure from men, demand full measure, and when they have to give by measure or weight to men, give less than their due."* } [*al-Mutaffifin*; 1-3]

So, if he mentions himself, he only mentions his good deeds, and if he mentions the others, he only mentions their mistakes, as the Prophet said: **"One of you sees a small speck of dirt in the eye of his brother, but fails to see the large piece of dirt in his own eye."** [*'at-Tarhib wat-Tarhib*; 3/236]...

Just because you are part of a particular group doesn't mean that you are better than the people. Just because you read a particular book doesn't mean that you are better than the people. There is some good with the *Ikhwan*, and there is some good with the *Tabligh*, and there is some good with the *Salafiyyah*; every one of them has a portion of the good, so, try - if you are able - to collect all of the good from these groups. They used to study from a large group of the scholars, so, his *Hadith* instructor is different from his *Tafsir* instructor , and his instructor in spiritual nurturing is different

from his Arabic language instructor. Take from the *Tabligh* their manners...and imagine if we were to follow their path in respecting the people, and their manners with the scholars... The *Tabligh* have very good speech, as they convey what they say and work magic on the hearts with their manners, and cause any envy one might have against them to vanish. Take from the *Ikhwan* their historical movements and revolutionary ideas, and take from the *Salafiyyah* their beliefs. Collect within yourself all that is good, become a student, and do not restrict the truth to your own *shaykh*... Take from this person, and take from that person; respect the people, and give them the credit they are due, and put them in their proper categories..."

[From a *khutbah* entitled '*an-Nas Asnaf*' (People Are of Various Types), given on September 26, 1986]

Let Them Find Harshness In You:

"...And because of this, they said to Ibn Hajar al-Haythami: "Is it allowed for the Muslim to extend his hand when greeting a Christian, so that he could shake it?" He answered: "No, because the Christian will feel at peace when he is shaking your hand. So, it is not allowed for you to extend your hand for him to shake."

...It was narrated to me by the leader of the Islamic Movement in Jordan - our teacher, Muhammad 'Abd ar-Rahman Khalifah:

"I learned the meaning of honor from a story. When I was young, the judge of as-Salt (a town in Jordan) became ill. I was in my sixth year of elementary school, and I decided to go visit him. So, I went and rang the doorbell. He came to the door, and I said to him: "I am the son of 'Abd ar-Rahman Khalifah, and my father has sent me to come visit you." The judge said to me: "Please come in, my son."

So, I entered to find that the heads of the Christian community had all come to visit him because of his illness. There was the priest of the Orthodox Church, and the Latin Church. Anyway, these were two churches in as-Salt. When I entered the room - and I was only a young boy at the time - he said to the head pastor: "Get up and sit over there," and he said to me: "Come, my son, and sit next to me." He then looked to the pastor and said to him: "This is how my religion commands me to behave with you, so, if I come to visit you, then behave with me as your religion commands you."

Muhammad Khalifah then told me: "At that moment, I realized that the Muslim is noble, and that he is the most honorable of

people."''

[From a lecture given in a camp on the Afghan-Pakistani border,
October 29, 1987]

Give Advice Without Causing Offense:

"...and because of this, the Prophet exposed for us those who please us with their tongues, when he said: **"Throw dirt in their faces,"** meaning, the faces of those who praise people to their faces. Likewise, he said to the one who praised his brother to his face: **"You have broken your brother's back."** So, praising your brother to his face is disliked - if not forbidden - except in the case that you are trying to point out some of his faults. In such a situation, there is no problem in you mentioning some of his praiseworthy traits, such as saying to him: 'Brother, you are very intelligent, and you are a man who is loved by the people, and you are a person who is considered a leader. However, I see in you such-and-such a fault, so, is it possible for you to correct these faults?' And if the person that you wish to advise has a position of authority over you, is older than you, or is your parent, then there is no problem in sending him a message, for example.

Hasan al-Banna - may Allah have Mercy upon him - said: "We used to follow this way of commanding the good and forbidding the evil. We had a *shaykh* who used to teach us and guide us, so, one day, I saw him praying between the pillars of the mosque. So, I wanted to advise him that praying between the pillars of the mosque is disliked (*makruh*). So, I wrote him a letter, and addressed it on behalf of 'A Doer of Good,' saying: "O Shaykh, I saw you praying between the pillars of the mosque, and this is disliked, as the Prophet said." I then signed it 'A Doer of Good,' and sent it to him by mail. He got the letter and read it, then he said: "O youth! I have received a letter from a man who advised me not to pray between the pillars of the mosque, and I did not

previously know that this is disliked, so, don't do it."'''

Hasan al-Banna added: "I was amongst the youth that he was addressing. So, we were able to fulfill a good action without causing any insult or offense to our teacher...."

Therefore, commanding the good and forbidding the evil requires a person who loves the people; a person who looks at the bigger picture; a person with a gentle tongue. Do not come to one and say: 'I hate you for the Sake of Allah because you do this or that.' Are you not able to say, instead: 'I love you for the Sake of Allah, my brother! However, I saw a simple and small mistake from you.'

By Allah, a brother described to me the following: "Someone came up to me and said: "I hate you for the Sake of Allah."

So, I said to him: "Why? Why do you hate me for the Sake of Allah?"

He replied: "Because your father is from the *Ikhwan al-Muslimin*."'''

There is no might nor power except with Allah. What Islam is this? I hate him for the Sake of Allah - for what? Because his father is from the *Ikhwan al-Muslimin*. Sufficient is Allah as the Disposer of our affairs, and this person considers this to be commanding the good and forbidding the evil and a proclamation of the truth, and he thinks that he will have some reward as a result of this, as a result of his putting off the Muslims..."

[*'Fi Dhilal Surat at-Tawbah*'; p. 75]

Zeal Alone Is Not Enough:

"By Allah, one of the youth came to me, and he would always visit me. He loved me, and he was Jordanian. He took Shukri Mustafa as a leader, and became fascinated by his ideas. I never saw a youth holding onto his faith as tightly as this one. He was a pharmacy student, and he would sometimes come to break his fast with me in Cairo.

One day, after he met Shukri Mustafa, he came to visit me. He started to speak, and I began to enter into a discussion with him. Suddenly, it was time to pray. I noticed that he was reluctant to pray behind me, so, I said to him: "Please, lead us in the prayer." So, he stepped forward and led us. Afterwards, everytime I would step forward to lead the prayer, he would say that he was travelling (so that he would lead, instead). So, I asked him, in a straightforward manner, "What do you think of me?"

He asked: "Do you want me to be frank with you?"

I said: "Yes, be frank."

He said: "I consider you to be a disbeliever."

I asked: "Why, son? What is the issue?"

He replied: "You are from the *Ikhwan al-Muslimin*."

I said: "OK."

He went on: "Everyone in the *Ikhwan al-Muslimin* is a disbeliever."

I asked: "Why?"

He said: "Because they do not make *takfir* of al-Hudaybi, the disbeliever [*]."

Imagine! With such ease! I said to him: "Come, let me tell you: ash-Shafi'i and Ahmad bin Hambal differed over the disbelief of the one who abandons the prayer out of laziness. ash-Shafi'i said that he is not a disbeliever, and Ahmad said he is a disbeliever, and then they debated over it, with none of them declaring the other to be a disbeliever."

Subhan Allah! Because of his extreme zeal and emotion, he said to me, in his exact words: "If I was present, and had debated ash-Shafi'i, and he had refused to make *takfir*, I would have declared ash-Shafi'i to be a disbeliever."

I said: "There is no might nor power except with Allah. We are finished. Get out of here. If it has gotten to this point, then we are finished."

And yes, he eventually became entangled with Shukri Mustafa, and received a fifteen-year sentence, and he is still in jail until now. They, because of their lack of knowledge, are simply youth with much zeal, and the hearts of these youth were made to follow their desires."

[*'Fi Dhilal Surat at-Tawbah*]; p. 104]

[*] al-Hudaybi (may Allah have Mercy on him) was a scholar from the *Ikhwan* who was arrested by 'Abd an-Nasir. Although he himself considered 'Abd an-Nasir to be a disbeliever, when he was being tortured in prison, and was asked if 'Abd an-Nasir was a disbeliever, he would reply: "What would we gain if we did or didn't declare him to be a disbeliever?" - saying this out wisdom, in order to avoid having anything damning recorded against him by his own tongue. So, Shukri's group made *takfir* of al-Hudaybi because of the answer he gave, which didn't contain explicit *takfir* of 'Abd an-Nasir. They then went even farther, declaring the *Ikhwan* to be *kuffar* for not making *takfir* of al-Hudaybi.

How to Respect Your Elders:

"O Allah, teach us manners! O Allah, teach us manners! One person is sitting next to his father, one leg on the other, sitting with his feet facing his father! Why?"

By Allah, one of our teachers in the Islamic Movement in Jordan entered a gathering and saw one of the youth sitting back, one leg over the other. He said to him: "Why are you sitting like this? Is this the *Sunnah*?"

Does it make sense that Islam tells you to do this? Is it possible? It is reported in the *'Sahihayn'* that when Fatimah would enter the dwelling of the Messenger of Allah, he would get up for her, hug her, and spread a mat on the ground for her to sit on. Fatimah was a fourteen year-old girl!

Because of this, I wish that we and our youth would read the *fatawa*. Whatever Ibn Taymiyyah says, we accept. Ibn Taymiyyah is the *shaykh* of the *Salafiyyin*; we accept whatever he says. Ibn Taymiyyah says: "It is allowed to stand up out of respect for those who are people of position and righteousness." Likewise, an-Nawawi wrote a book on this topic, titled *'at-Tarkhis bil-Qiyam,'* (The Allowance of Standing) which is a full book in which he brought many authentic *ahadith*, and said that this is what such-and-such scholars agreed on - including Ahmad bin Hambal and Malik - that they would stand up in such situations.

So, gatherings require an attitude of respect. One of our brothers said to me: "I never in my life relaxed in the presence of my father,

because I consider this to be bad manners in respecting the parents. If he would order me to do something, or speak to me about anything, I would stand between his hands until he would finish what he wanted to say. Then, I would wait either for he or my mother to allow me to leave."

Manners! O Allah, teach us manners!"

[*'Fi Dhilal Surat at-Tawbah'*; p. 79]

The Scale of Good and Bad Deeds:

"And Ibn al-Qayyim confirmed a principle, saying that the human being, if his righteous deeds and benefit in the society are a lot, then he is forgiven for things that others might not be forgiven for, and mistakes of his may be overlooked that would not be overlooked for others, because the Messenger of Allah said: **"If water reaches two *qullahs* (measuring unit), then it will not become impure by impurity."** So, a large volume of water, if some small impurity falls into it, does not have its impurity affected, and it can still be used for ablution and bathing. Likewise, the human being, if his good deeds are many, then one turns a blind eye to some of his bad deeds that are drowning in his ocean of good deeds.

Because of this, when 'Umar was bursting with fury at Hatib bin Abi Balta'ah, the one who carried out the great crime of treason - the crime of spying on the Islamic state and sending secret messages to Quraysh - and said: "O Messenger of Allah! Let me strike his neck, as he has become a hypocrite," the Messenger of Allah took the opportunity to teach them this basic principle by way of real-life experience, saying: **"And how do you know, 'Umar? He took part in the Battle of Badr, and it might be that Allah Looked to the participants of Badr and Said: *'Do what you wish, as I have Forgiven you.'*"**

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 2/79]

Living in the West:

"The Western society is one that is quite dull, in every sense of the word. The church...imagine that in some places, a woman will marry another woman, and a man will marry another man! Such evil! Because of this, Sayyid Qutb mentioned in his book *'The America I Saw'* - which has never been printed, as it is said that the American embassy stole it from the printing press and burned it - that the unmarried youth who would wish to meet his girlfriend would meet her in church! An evil, wasted society! Because of this, separation from the disbelievers, and not living with them, is something clearly intended in the *Shari'ah*, and is supported by logic and emotion, as the Prophet said: **"I am free of anyone who lives with the disbelievers,"** and: **"Whoever lives with a disbeliever and dies with him, then he is like him."**

There are many, many *ahadith* to this effect...four or five about living with the disbelievers. Because of this, the Western life, living between the disbelievers, is a very, very, very difficult life. One of the youth - of course, the stories are many, and I am unable to tell them all here - came to me at a conference - and he was one of my students in Jordan - and said to me: "That's it. If I do not get married, I will commit fornication. I am unable to survive," and he repeated it again: "I am unable to survive. I am being serious with you, and whoever says other than this, then he is a liar."

Tell me, by Allah, an unmarried youth in the extreme heat, and at the college, a girl is sitting right next to him, with her skirt ten centimeters above her knees! And our Lord Said, about Prophet Yusuf: { ***"And indeed she did desire him and he would have***

inclined to her desire, had he not seen the evidence of his Lord."

[*Yusuf*; 24] Were it not for him seeing a sign from his Lord, he would have inclined to her - Yusuf, the pure, purifying, noble son of the noble son of the noble son of the noble. So, how can this be?

One of the sons of the Islamic movement came and asked me: "I am living with a family - and he was single, no wife with him - in order to study medicine in Britain. Is this permissible for me?"

I said to him: "No, this is not allowed for you. What are your living conditions?"

He replied: "I live in a room in the same apartment as the family."

I asked: "And the kitchen?"

"We share the kitchen, as well as the bathroom and toilet."

I asked him: "Does her husband stay out for long?"

He replied: "He sometimes leaves and spends the night outside the house."

"And you and her stay alone in the house?"

He replied: "Yes."

I said to him: "This is not permissible, not permissible, not permissible for you!"

He said: "How? We wish to study medicine, and produce Muslim engineers and Muslim doctors!"

I said: "After seven years, what is left of your Islam? What is left?"

He asked: "Should I abandon the rest of my studies? If so, what am I supposed to do?"

I said to him: "Sell beans and tomatoes, but, do not live this life."

I declare it forbidden for the youth to study in the West, except if they are married. Hear it from me: it is forbidden for a youth to study in the West, unless he is married. Relay on my behalf, even if it is one *fatwa*: it is not allowed, not allowed, not allowed. How can one protect himself? It is impossible to protect oneself, except through marriage. It is impossible, impossible, impossible for the unmarried person to live there, unless he is abnormal. If he is abnormal, then he might be able to live there. As for the normal human being, then how, my brother? Sex is available like water, and it is allowed, according to the law, in the street, everywhere! The stories are many, and those who came to us from Italy and Sweden know very well the disasters lurking in the Western societies. So, what would we say about a youth who was in the land of *Jihad*, then he decided to travel to Sweden? Why do you wish to go? He said: "To get a passport from there."

May Allah not bless you, and may He not bless your passport..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 12]

Let Nobody Have Any Favor Over You:

"*al-Imam* Ahmad - may Allah have Mercy upon him - would not accept any gifts from the people, so that they would not have any favor over him. He would reject the gifts of the rulers. One time - and the people loved to present him with gifts - he sent one of his sons to buy a loaf of bread. So, when the baker asked the boy who he was, he replied: "I am the son of Ahmad bin Hambal." So, instead of filling the bag with bread, the baker filled it with gold and silver, and gave it to him. When Ahmad bin Hambal opened the bag and found gold and silver, he told his son: "Go back to him." When he gave the bag back, the baker called out to him: "Come, at least take the bread that you paid a *dirham* for!" *Imam* Ahmad's son said: "My father commanded me to return everything."

They would wish that they could give him some gift, but, he was honorable in the face of such a reality, as the Prophet said: "Abstain from the *dunya*, and Allah will Love you. Abstain from what is with the people, and the people will love you."

Then came the tribulation of the creation of the Qur'an. al-Ma'mun adopted this belief, and came to torture Ahmad bin Hambal, so that he would do the same. al-Ma'mun died, al-Mu'tasim continued in torturing him, and he took a stand for Allah - the Mighty and Exalted - in which he honored this religion. Eighteen years, and three rulers who tortured him so that he would accept and endorse the belief of the Qur'an being created, but, he refused. Then came al-Wathiq, who reversed all that had happened in terms of the affair of the creation of the Qur'an. He

wanted to honor Ahmad bin Hambal publicly, but, *Imam* Ahmad refused. So, he sent for his sons and showered them with gifts, which they accepted. When Ahmad bin Hambal learned that his sons had accepted the gifts of al-Wathiq, he built a wall between his home and theirs, boycotting them.

One day, Ahmad bin Hambal became sick. So, his doctor instructed him to roast a ear of corn in the oven and eat it. So, he bought the corn, and asked that it be roasted. So, it was taken to the oven of his uncle, Salih. When it was brought back to Ahmad, he asked: "Where did you roast it?" They said: "In the oven of your uncle, Salih." He said: "I will not even taste it, as his wealth has been mixed with the gifts of the ruler."

As a result, it got to the point that even the *jinn* would fear him!

A crazed girl was brought to al-Wathiq, so, he said: "Send her to Ahmad bin Hambal." When she was brought to Ahmad, they asked him: "Please cure this crazed girl for us!" So, he began to speak to the *jinni* that had possessed this girl, saying: "Get out of this girl! Get out of this girl!" But, it didn't come out. He continued, saying: "Get out, or I'll - and Ahmad began to threaten the *jinni* - " and the *jinni* came out, saying: "O Ahmad! You feared Allah, so, everything is afraid of you! You feared Allah, so, everything is afraid of you!"

The *jinni* waited until Ahmad bin Hambal eventually died, and it returned to possess the girl once again. So, they brought the girl to a *shaykh* - who, as it was said, is more like us than Ahmad bin Hambal - and he began to speak to the *jinni*, saying: "Get out, or I'll..." Suddenly, the *jinni* began to laugh, saying: "Ahmad bin

Hambal has died; Ahmad bin Hambal has died...""

"Abstain from the *dunya*, and Allah will Love you. Abstain from what is with the people, and the people will love you."

[*'Fi Dhilal Surat at-Tawbah'*; p. 195-196]

Whoever Obeys Allah, Everything Obeys Him:

"Ibn al-Qayyim said: "Using one's bodily organs in the obedience of Allah strengthens them, while using them to disobey Allah weakens them."

He dedicated an entire chapter to this, in his amazing book, '*al-Fawa'id*,' and I had touched upon this in previous recorded lectures of mine. Even the *jinn* and humans assist the believer if he obeys Allah. To make a long story short, whoever obeys Allah, everything will obey him. And we informed you that, on the day that 'Uqbah bin Nafi' wanted to establish the city of Qayrawan in the middle of a thick jungle, he prayed two *rak'ahs*, and said: "O you vicious beasts! O you wild animals! O you poisonous snakes! We are the army of Muhammad! We want to establish ourselves here, so, leave!" Minutes later, all of the animals in the area carried their offspring, and left them the jungle.

Whoever obeys Allah, everything obeys him! Everything!

On the day that they were in Persia (Iraq), one of the Companions - and the Companions had never learned the Persian, Roman, or Assyrian languages - said something in Persian, so, the Persian troops evacuated. He does not know Persian, nor does he know Pashtu! So, when they ran away, the Companions caught up with them, imprisoned them, and asked them: "Why did you run away?"

They replied: "We heard, from the tongue of your companion, that you had come to eat us up, so, we ran away!"

The Companions asked the Companion who'd said this: "What did you say?"

He replied: "I have no idea."

The Angels had spoken on his tongue! We had mentioned before that the Angels would speak through the tongue of 'Umar. An Angel, speaking in his name. Because of this, sometimes, a devil will speak on the tongue of the human! If he is angry, for example, Satan will speak on his tongue. Therefore, it is advised that he perform ablution, in order to expell the Devil, because **"nothing puts out the Devil other than the water of ablution."**

So, the obedience of Allah...*ya Salam!* I am amazed at how humanity lives, my brothers!"

There Is No Escape from Allah, Except to Him:

"Today, the average American, if he experiences some problem, what does he do? He goes to the church! He has been avoiding church for such a long time, and now, he turns to Allah! The Jews said: 'We will remove the concept of God from the minds of the Christians, and put in its place financial figures.' Does the average American get up at night to pray to Allah - the Mighty and Exalted? Does he show his need to Allah during the morning hours? What does he do? That is why, if he is faced with a huge problem, he has no option in front of him, except to commit suicide. This is what he does in this life. However, in the Hereafter, { *"...neither will it have a complete killing effect on them, so that they die, nor shall its torment be lightened for them..."* } [Fatir, 36]

...By Allah, the crisis of the disbeliever and the rebellious sinner in this life and the next truly is a crisis! For us, when we are stricken with some problem, one of us gets up during the night, humiliating himself before Allah - the Mighty and Exalted - saying: 'O Lord! Relieve me of this! O Lord! Make this easy! O Allah! Make for us a way out of every grief and sadness, and make for us a way out of every tight situation!' You supplicate! As for the American, and the Brit - where does he go? That is why their problems pile on top of each other, until this results in psychological complications: { *"Verily, those who oppose Allah and His Messenger will be disgraced, just as those before them were disgraced."* } [al-Mujadilah; 5]

Complications and disgrace. That is why you see that they cannot arrive at anything. They walk around, eating, enjoying themselves,

not knowing how to rid themselves of these pains that they are living in. So, they do not find anything but the path of alcohol, the path of drugs. These drugs, such as marijuana, that these Americans use, and heroin, etc. - this heroin costs \$1,000 for a gram! A kilogram costs a million dollars! You constantly see them with a needle - a syringe, for their drug use...They cannot sleep! Constant anxiety, sadness! 54 million Americans - one quarter of the American population - suffers from mental and psychological problems. You see one of them, a millionaire, in the newspapers: 'Such-and-such killed himself...threw himself in front of a train...put himself underneath a train...threw himself off of a rooftop...' - all in order to rid himself of this anxiety and sadness. He can find no escape! Where will he go? **There is no escape from Allah, except to Him!**

...One time, one of the brothers from the *Mujahidin* in Palestine said to me: "A Communist from the PDFLP (People's Democratic Front for the Liberation of Palestine) and I were surrounded for three days by the Jews. Finally, when we felt impending doom upon us, as a result of our scarce food and water supply, he said: "Supplicate to your Lord." I said: "No. You supplicate to Stalin, so that he could save us"" - the Muslim is sarcastically telling this Communist to pray to Stalin or Marx. The Communist replied: "Where is Marx? Where is Stalin?" So, the brother called out: "O Allah," and Allah saved them.

And I have said to you that even these Russian Communists who descended upon the town of Jatrul (a Pakistani border town, near Afghanistan) in their aircraft, it was said to them, by the locals: "What is it that frightens you most?" The Russians replied: "The

Stinger missiles. However, we have memorized some texts from your holy book (the Qur'an) that were taught to us by the Afghans. We recite these texts, and we are saved from these Stingers."

They recite the Qur'an in order to save themselves! Do Marx or Gorbachev save them?

{ "...*They invoke Allah, making their faith pure for Him, saying: 'If You deliver us from this, we shall truly be of the grateful.'*" } [Yunus; 22]"

[*'Fi Dhilal Surat at-Tawbah'*; p. 502-505]

The Issue Isn't As Simple As You Think:

"Pay attention to this issue. I never paid it much attention until after I'd studied it this year in the books of *Fiqh*, while I was studying the issues of *Jihad*, pacts, and promises of security. If you are given a visa to any country in the world, it is not allowed for you to partake in any action that breaks its laws. This is not allowed, unless this would contradict something from Islam, such as the prayer, fasting, etc. It is not allowed for you to cheat them or take from their wealth. It is not allowed, for example, for you to take one of their daughters, and marry her without the permission of her father. It is not allowed for you to rip up a telephone bill. It is not allowed for you to harm the state, and it is not allowed for you to place a magnet on the electric meter of your home. It is not allowed for you to tear up your phone bill, because there, in America, and in the Western nations, despite their disbelief and enmity towards Islam and the Muslims, they place trust in the individual. They generally treat the human being with a strange level of respect (compared to the treatment in the Muslim lands)...

One of the brothers - a Muslim youth - told me about his trip to attain a doctorate in America. He said: "They sent me both my electric and phone bills. So, I said to them: "I wish to pay what I have due." They replied: "No problem. Return to your home country, and we will give you an address to which you can send your payment from your country."" Can you imagine? He said to them: "I wish to leave this land," and they reply: "No problem. Go back to Jordan, and send your payment from there."

Trust! Security!...The Arab, in America, if his business is about to

fail, he would burn down his factory, go to the insurance company, tell them that his factory was burned down, and he would rake in the million dollars that he had insured his factory with."

(A brother in the audience debates): "But, *Shaykh*, this was even there before, when Islam had strength and reputation, and Abu Hanifah said that if a Muslim breaks something of a Christian's, the Muslim must insure him."

Shaykh: "Even now, he must insure him."

Brother: "However, now, they come to our lands mostly to spread their ideology."

Shaykh: "My brother, who has brought them into our lands?"

Brother: "A disbeliever, like them."

Shaykh: "OK, excellent. You say to them that the one who has brought you into this land is a disbeliever. Therefore, you cannot be here...You must warn them, is this not so? Either Islam, or the *jizyah*, or the sword. Is this not so? So, you must warn them, my brother. Send them a message: 'You are spreading this evil, so, leave this land. Otherwise, you will die.' That's it. After this, kill him. As for coming to kill him while he is secure and under a pact of security, this is not allowed.

As for those People of the Book who live with us in our lands, it is not allowed to kill them in our times, unless they initiate fighting

with us. It is not allowed, as this will cause great *fitnah* that will never end, and the rulers will stand on their side, and they will attack the Muslims, and put pressure on the Islamic movement - all for what? Because of you poking out the eye of a Christian in your land, or you killed a Christian, resulting in tens of Muslims being killed in prison as the result of torture..."

(The brother continues debating)

Shaykh: "It is not allowed for you to take the wealth of a Christian, at all. It is not allowed to kill the Western Christian in the lands of the Muslims, unless you first issue him a warning, and unless it first becomes clear to you that he is engaging in an act that deems his blood lawful. Understood?"

Another questioner asks: "Who is the one that determines what the actions are that deem his blood lawful? Do I determine this? Or do the scholars?"

Shaykh: "The scholars. The scholars are the ones who determine this. Where do *fatawa* come from? From the scholars - do you kill, or do you not kill? Is it permissible to kill and fight them? Or, do you go on your way? As for - by Allah - a youth who studied one or two words in '*Kifayat al-Akhyar*,' or '*Hashiyat Ibn 'Abidin*,' or the book of Ibn al-Qayyim (he's referring to '*Ahkam Ahl adh-Dhimmah*'), and he suddenly becomes the Great *Mufti* of Islam, issuing *fatawa* to { "***Kill them wherever you find them, and expel them from whence they expelled you...***"} or { "***When the Sacred Months have passed, slay the polytheists wherever you find them...***"} , this is not allowed. The issue isn't as simple as you think,

and this is what *Jama'at at-Takfir wal-Hijrah* was afflicted with. This *shaykh* - their leader, Shukri Mustafa, *rahimahullah* - began issuing *fatawa*, and every single one began reading and issuing *fatawa* declaring the blood of the Muslims lawful..."

(The brother continues debating, mentioning that the Christians of our times are all *muharibin*)

Shaykh: "Who are the Christians that are *muharibin*?"

Brother: "All of the Christians are *muharibin*."

Shaykh: "How are they all *muharibin*?"

Brother: "Those who put the covering on their head, and wear the cross."

Shaykh: "The one who wears the cross is a *muharib*? The one who wears the cross, this is his belief."

(The brother continues arguing)

Shaykh: "My brother, do you still consider them *muharibin*? The *muharib* is the one who brandishes weapons against the Muslims!"

(after some more argument): "I will not give a *fatwa* for this. Look for some other *mufti* besides myself."

[*'Fi Dhilal Surat at-Tawbah*; p. 132-134]

The *Fiqh* of *Da'wah*:

"...and from here, we see that the method of the various callers in seeing to the upbringing of the youth is very successful. This method consists of giving a given youth a small bit of knowledge every week, then asking him: 'Did you act according to what you have learned this week?' and repeating this the week after, and the week after that, etc. You build him up in a gradual manner. Every time he rises a level, you give him a greater task, and greater responsibility. You do this to the point that his soul becomes ripe enough that you can finally say to him: 'Now is the time for *Jihad*. Would you like to perform *Jihad*?'

This method is the divine method to see to the upbringing of the human soul.

So, a youth can live in a state of *jahiliyyah*, and then return to Allah - the Exalted and Majestic - as the result of some traumatic event in his life: he survives a terrible car accident, his mother dies, Allah - the Mighty and Majestic - shows him a dream...in any case, he returns to Allah, the Mighty and Majestic. He reads about Abu Bakr, and how he used to do this and that, and suddenly, he looks to the people around him, thinking: 'this person is a liar; this person tried stealing from me,' - he wishes to put down all the people around him! All of the Muslims around him! Why? Because they are not like Abu Bakr. He finds nobody besides Abu Bakr - from all of the Companions of the Prophet - to compare the people to. Do you expect everybody to be like Abu Bakr? They will never be like Abu Bakr. The best person after the Messenger of Allah is Abu Bakr. The Companions, themselves, said: "We did not

hold anyone to be like Abu Bakr, then 'Umar, then 'Uthman, then 'Ali. After them, we would look at the rest of the Companions without preferring one over another."

As for you, you expect all of humanity to be at the same level of *zuhd* as 'Umar. There is no *zuhd* like the *zuhd* of 'Umar. Maybe one, five, ten people in this *Ummah* can achieve this level of *zuhd*. But, to expect everyone to be at this level? This is not realistic. Do you expect all of them to be at the level of generosity of 'Uthman? There is only a very small number of people...but, everyone having the bravery of 'Ali? The firmness of Abu Bakr? No. Only a very small group can have this.

{ "Likewise, were you yourselves, before Allah conferred on you His favors (i.e. guided you). Therefore, be cautious in discrimination." } [an-Nisa'; 94]

Yesterday, you were driving around the streets in your car, chasing after girls. Is this not so? This is how you were. So, you, as Allah has conferred on you, and allowed you to return to Him, He can also confer on this person, and allow this disobedient one to repent.

This youth who wishes to hit this person, discipline that person, reveal the faults of another person, insult another person...why? He does this out of the burning he feels in his heart for Islam. He has returned to Allah - the Mighty and Majestic - while his blood is boiling. However, if he had the least bit of knowledge, he wouldn't have done any of this. If he had some *Shar'i* knowledge, he wouldn't have come in front of the people, revealing his faults. Instead, he would have come to him privately, saying: 'By Allah,

my brother, I used to be a disobedient, *fasiq* sinner. But, Allah bestowed His favors upon me, and I saw some deviance from you, a small mistake, a big mistake, in such-and-such a matter, and I just wanted to draw your attention to it, because I love you, and I don't want you to be punished for it on the Day of Resurrection.' This is better than that you come in front of the people, saying: '*Fulan* is a *fasiq*! This person is such-and-such! That person is this, and this person is that!' This is the method of the ignorant, and if the Messenger of Allah had done this, 'Umar would never have entered into Islam, nor would many others. He would've just said: 'Kill 'Umar, and relieve us,' back when 'Umar was fighting against him. However, despite the fact that they were enemies to him, and were harming and torturing him, whenever the hardship became more unbearable, he would simple say: **"O Allah! Forgive my people, for they do not know."**

Therefore, it is a must for the *da'i* to learn this Religion, and how to work for this Religion. Just as he acts, he must know, and if he doesn't know, he must ask those who know. However, nobody is good enough for him in this world, at all. You say to him: 'Ask *Shaykh* such-and-such!' He replies: 'This *Shaykh* is a sinner!' 'This *Shaykh* is a *fasiq*!' 'This *Shaykh* is from the slaves of the *tawaghit*!' 'And this one...!'

OK, so, who is left in the world, then?"

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 3/186-187]

Your Heart is the Pillar of Your Worship

"...the heart is the machine that drives all acts of worship. It is what moves the entire body! As long as the heart is alive, then the limbs will be alive, and the soul will open itself up to worship. However, if the heart becomes diseased, then worship will become too heavy on the soul, leading to it eventually disliking and hating - and we seek refuge with Allah from this - worship. Because of this, Allah - the Glorified and Exalted - said, regarding the prayer:

{ *"...and truly, it is extremely heavy and hard except on those who are submissive..."* } [al-Baqarah; 45]

The prayer is heavy, because one's legs and hands are not what get up for the prayer. What gets up for the prayer are the **heart** and the **soul**.

{ *"Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be seen of men, and they do not remember Allah but little."* } [an-Nisa'; 142]

Because of this, it is the heart that stands up for worship. The limbs are simply slaves of this heart, carrying out what it commands them. If the heart is alive, then the soul will be alive, and worship will become beloved and sweetened to the hearts and the souls, and they will open up for it.

However, if the heart becomes diseased, then worship becomes too heavy on it. The heart is like the digestive system: right now, the most beloved thing to you is meat. However, if you develop an

ulcer somewhere in your digestive system, then the meat - along with its fat and oil - becomes the most hated thing to it, since it is diseased. Sweets are also something that are beloved to the soul. For example, if you were fasting right now and were to break your fast on some desserts, then your soul would become satisfied with that, right? However, if one were to be stricken with diabetes, then he would not be able to handle these sugary foods, even if they were beloved to him.

The heart is like this: it must be strong so that it can handle worship that is strong. The stronger your heart becomes, then throw as much worship upon it as you wish. You would get up to pray at night, and you would cherish this prayer and consider sleep to be your enemy:

{ "*Their sides forsake their beds, to invoke their Lord in fear and hope...*" } [*as-Sajdah*; 16]

He begins to forsake it because an enmity develops between him and his bed. He prays behind the *imam*, and he says to himself: "If only he would make the prayer longer," so that he would increase in his opening up to this worship, and his tasting of its sweetness.

At times, I would pray a normal prayer with the people behind me, so I would elongate the prayer. The youth would then come to me and say (the *hadith*): "**Whoever leads the people in prayer should go easy on them,**" - the youth! And there was an old man behind me who was between 90 and 100 years of age - his face filled with light - and he would say to me: "Keep making the prayer long and do not answer them." A man of 90 years getting pleasure out of a

long prayer, and a youth of 20, who probably practices karate and judo, cannot handle the same prayer.

Why?

If he went to the soccer field and spent two hours playing there without becoming bored, then why would he become bored from hearing the Qur'an for five minutes? The difference between a short prayer and a long prayer is simply five minutes, so why does he become bored from these five minutes of Qur'an, yet he does not become bored from two hours of soccer? Why does he not get bored from standing for two hours staring at an inflated piece of leather, his heart attached to it?

Because, what stands up to pray is the heart, and what stands up for sports are simply the body and muscles."

['at-Tarbiyah al-Jihadiyyah wal-Bina"; 1/220]

How to Deal With Allah:

"...many times, I would ask my students: "Who is more powerful: Allah, or America?" Confused, they would answer: "Allah, of course." I would then say to them: "You believe that Allah is more powerful than America?" They'd reply: "Yes," to which I would say: "By Allah, had the Arab governments believed that Allah is more powerful than Israel - which is weaker than America - they would not have abandoned their religion in such a manner, and they would not have had such fear of Israel."

The reason for people's exhaustion and loss is the fact that they do not deal with Allah as if He is a deity. They deal with Allah simply as if He Created this existence, but has no involvement in it. Therefore, they are not affected by any encouragements and admonishments. Had it been the case that we dealt with Allah, feared Allah in our gatherings just as we would fear an intelligence agent, we would pay close attention to every word that came out of our mouths. So, we fear some soldier - this intelligence agent - more than we fear Allah, as the Angels record every single word that we speak. We do not consider this, and we are not afraid when we speak. However, if it were said to us that in this gathering, there is an intelligence agent present, we would pay close attention to every single word that comes out of our mouths. So, fear of a single intelligence agent has become more than it is of Allah.

If we were to deal with Allah as having the same power that the dean of the college has - with his ability to pass, fail, accept, reject as he pleased - our behavior with Him would be quite different,

indeed. If we were to deal with Allah as if He were like the ruler of a country who gives visas, money, jobs, provision, etc. - if we were to deal with Allah in such a manner, human beings would look so insignificant in our eyes. If we were to deal with Allah - the Mighty and Majestic - as being the One besides Whom none is worthy of worship, we would be very relieved, as the *Salaf* would deal with Allah - the Mighty and Majestic - as being the Mighty, the Self-Sufficient, the Concealer, the Able, the Avenger, the Compeller, the Subduer, etc.

A single verse or *hadith* in their lives would work wonders...

{*"And if Allah touches you with harm, none can remove it but He, and if He touches you with good, He is Able to do all things."*} [*al-An'am*; 17]

So, Allah - the Mighty and Majestic - is the One who removes harm, and He is the one who bestows good. Allah - the Mighty and Majestic - is the Provider, as the Prophet said: **"No soul dies except that it has obtained all of the provision it was meant to obtain. So, fear Allah, and increase in your requests."** When we are sick, for example, the Messenger of Allah said: **"No sickness befalls a servant, and he places his hand on the area of pain, saying: 'I ask Allah, the Mighty, the Lord of the Throne, to cure me,' except that Allah removes his pain, unless it is that of death."** If he supplicates seven times: 'I ask Allah, the Mighty, the Lord of the Throne, to cure me,' he must be cured! So, when we get sick, we traverse the entire land looking for hospitals, doctors, pharmacists, etc., and it never crosses our minds to place our hand on the affected area, and say: 'I ask Allah, the Mighty, the Lord of the Throne, to cure

me.'

Upon leaving our home, it does not cross our minds for a single minute to say: 'In the Name of Allah, I depend on Allah, and there is no might nor power except with Allah,' to which an Angel would answer us, saying: "You are guided, protected, and sufficed." So, the devils would stand, saying to each other: "What will you do with a man who has been guided, protected, and sufficed?" And you remain in this protection until you return home!

Once, they came to Abu ad-Darda' while he was in the mosque, saying to him: "O Abu ad-Darda! Your house has been burned down!" He replied: "By Allah, it has not been burned down." They said: "It has been burned down!" He replied: "By Allah, it has not been burned down." They went to see that the fire had consumed everything in the area, and had stopped right at Abu ad-Darda's house, and he did not even get up to go see for himself. They came back and asked him: "What drove you to insist that it had not been burned down?" He replied: "The Messenger of Allah had taught me some words that, if I say them, I will not be stricken with any harm," - he is secure! - "O Allah, I seek refuge with You from sadness and grief, and I seek refuge with You from inability and laziness, and I seek refuge with You from cowardliness and stinginess, and I seek refuge with You from being overpowered by debts and men,' so, I made this supplication."

In regards to this same supplication, Abu Umamah narrated: "I was sitting in the mosque, when the Messenger of Allah asked me: **"What is wrong, Abu Umamah?"** I replied: "I am in distress because of a debt that I owe." The Prophet then told me: **"Supplicate with**

these words ('O Allah, I seek refuge with You from sadness and grief...')." So, I supplicated with these words, and Allah removed my distress, and paid off my debt." That's it! He taught him a few words!

...So, they would deal with Allah from the standpoint of His actually being a deity, and that He is the Self-Sufficient, and that He is the Powerful, and that He is the Generous, and that He is the Mighty, and that He is the Wise, and that He is the Knowing. So, if they wanted knowledge, they would request it from Allah, and if they wanted success, they would request it from Allah, and if they wanted victory, they would request it from Allah. This is how they were always with Allah, and this does not come about except by constantly being connected with Allah - the Mighty and Majestic - the upward connection to Allah, the connection of those who are travelling towards Allah, the Lord of the Worlds.

Because of this, if you desire happiness, there is no choice but for you to search for Allah, the Mighty and Majestic: "If you ask, ask of Allah. If you seek help, seek help from Allah, and know that if the whole world were to gather together to benefit you with anything, it would not benefit you except with something that Allah had already prescribed for you, and that if it had gathered together to harm you with anything, it would not harm you except with something Allah had already prescribed against you. The pens have been lifted, and the pages have dried."

Case closed, and the *hadith* is authentic. As long as the *hadith* is authentic, that's it..."

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 5/28-31]

The Battle Between Islam and *Jahiliyyah*:

"...And all of Islam in Makkah was manifested in this issue: the issue of the battle between Islam and *jahiliyyah*. There was no fasting, charity, pilgrimage, inheritance, or anything else of the *Shar'i* mannerisms, such as drinking with the right hand, the details of how to pray, or anything else. All of this was delayed by the Lord of Honor until this believing group was nurtured upon the belief that was settling in the depths of their hearts and running through their veins that there could be no meeting point between Islam and *jahiliyyah*, and that the fires of this conflict would never be put out so long as there was a truth to uphold, and so long as there was a falsehood that existed, and these two situations can never cease to exist.

This is a battle.

Whoever wishes to understand it clearly as it is, as if he is receiving the Qur'an as it was revealed, and to take part in the battle that it is fighting - the battle that it fought the first time around - he must read '*Fi Dhilal al-Qur'an*.' Whoever does not read Sayyid Qutb's *tafsir* in '*Fi Dhilal al-Qur'an*' will not be able to grasp the depths of this battle, for many reasons. From them is the fact that the man who wrote this book was relaying to the people these events from the midst of the conflict, and from the depths of the battlefield. He wrote these words while he was watching the hangman's noose being tightened in front of his very eyes. So, he wrote them while he was free of all fears, and free of all the burdens of the *dunya* - no job, no wife, no children, no connection to the burdens that pull one to this Earth. He wrote them while he was bidding the

dunya farewell, and everyone who reads the *tafsir* of '*al-Baqarah*,' '*Al 'Imran*,' '*an-Nisa*,' '*al-Ma'idah*,' '*al-A'raf*,' and walks with them - in the second printing onwards - will realize that the one who wrote these words is not from the people of this world. Rather, he is bidding this world farewell with these words, and is giving it a departing wave with these words.

Because of this, many people read books, read explanations of the Qur'an, read the words of Ibn Kathir, at-Tabari, and other than them, and they are never able - and I am saying this to you as a professor of *Shari'ah*, and I know more than you, and I understand this issue more than you do - they are unable to understand the Qur'an as it was revealed, nor are they able to partake in the battle for which Allah revealed it - not just in the era of the Messenger of Allah, but in every era, and in every place.

This Qur'an is the Book of Allah that was revealed to fight a battle against the enemies of Allah: { "*...and strive against them with it a great struggle...*" } [*al-Furqan*; 52]

And it is a must for the people to understand the Book of Allah, why it was revealed, and with whom these texts are dealing with. And some people think that these texts fought a battle, played their role, and that it is no longer possible to utilize this way of looking at things, or to move forward with these rules to fight the battle of today, which is as if it were the same battle that was fought by the Messenger of Allah.

So, I advise you and myself to read '*Fi Dhilal al-Qur'an*.' [*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 3/6-7]

A Great Responsibility:

"...the Lord of the Worlds has chosen you for this religion, and has chosen you to be the leaders of the world. Likewise, He honored you and chose this religion for you:

{ *"This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion."* }
[*al-Ma'idah*; 3]

Allah the Mighty and Majestic - chose you for this religion, and chose this religion for you to carry to humanity. And Allah Said that the reason you were chosen and honored is so that you would be witnesses upon the people on the Day of Resurrection. This *Ummah* is going to be a witness over all of humanity! Allah will ask it as He asked the Prophets: 'Did you relay My message? Did you spread My religion? Did you try to save humanity with this mercy that I granted you?'

{ *"Which the trustworthy Ruh (Jibril) has brought down..."* } [*ash-Shu'ara'*; 193]

...upon the trustworthy heart of Muhammad. And in more than one place in the Qur'an, this verse is repeated:

{ *"Thus, We have made you a just nation, that you be witnesses over mankind, and the Messenger be a witness over you."* } [*al-Baqarah*; 143]

...a virtuous nation, a just nation.

So, the question on the Day of Resurrection will not simply be: 'Did you implement Islam?' Rather, it will be: 'Did you spread Islam on Earth? Did you save the Americans, Russians, British, and French?' Prepare an answer for this question that you will be asked in front of the Lord of the Worlds!

{*"He has chosen you, and has not laid upon you in religion any hardship..."*} [al-Hajj; 78]

There is nothing there that is heavy, and there is nothing there that is impossible, and there is nothing there that is difficult...

{*"...is the religion of your father, Ibrahim. It is He Who has named you Muslims..."*} [al-Hajj; 78]

You have been made to carry the name of Islam, and He made you carry this name in order that you be witnesses over the people, and so that the Messenger would be a witness over you...

...and it is a must that we understand our responsibility, our responsibility as Muslims. Our ascription to this religion is a great responsibility in front of the Lord of the Worlds - a responsibility in this world, and a responsibility in the next world. These human beings around us who rise above us, and might possess much more than we do - Allah has made us responsible for them. We are supposed to look after them. We are supposed to be their instructors. We are the ones who are obliged to relay the Message to them. These people will grab our throats on the Day of Resurrection, saying: 'O Lord! Take our right from these people!'

So, the Muslim will say: 'O Lord! I do not even know these people, and they have no right over me!' So, one of them will say: 'Nay! You saw me in misguidance, and did not forbid me from it.'

So, before you are grabbed by your throat, take yourself to account before you are taken to account, and weigh your actions before they are weighed for you, and prepare for your Accounting with your Lord, and know that tomorrow, you will be between the Hands of Allah, standing, and being recompensed for your actions..."

[*at-Tarbiyah al-Jihadiyyah wal-Bina'*; 2/251-252]

The Blindness of the Heart:

"...you deal with Allah as if you are playing with small children...as Ayyub as-Sakhtiyani said: "They try to trick Allah as if they are tricking a young boy."

I often stop at this verse: { *"Verily, proofs have come to you from your Lord, so whosoever sees will do so for his ownself, and whosoever blinds himself will do so to his own harm, and I am not a watcher over you."* } [al-An'am; 104] and ask myself: 'How can these hypocrites - I seek refuge with Allah from them - have their hearts so blind from seeing, with the Messenger between them, and the light of the Qur'an between them? How can their eyes be so deluded from seeing while the Prophet - this Prophet who receives Revelation - is not given his proper due from them?' And this is for no reason except that the heart is blind, and I seek refuge with Allah.

How can the heart be blind? How is it that the heart can be afflicted with blindness? Because of the abundance of sins. The sins start off small! He emboldens himself in front of Allah with a small sin, which leads him to become even more emboldened, and more emboldened, and Allah lets him be, as the Prophet said: "Verily, Allah leaves the wrongdoer, until He takes him and does not let him go."

Regarding the Children of Israel, He Said:

{ *"That was because they used to disbelieve in the signs of Allah, and killed the Prophets wrongfully. That was because they*

disobeyed and used to transgress the bounds."} [al-Baqarah; 61]

It all began with sins and transgression, and ended with the killing of Prophets and disbelief in the signs of Allah.

Because of this, the Messenger of Allah said: "**Allah has cursed the thief whose hand is cut off for stealing an egg.**" And does one have his hand cut off for stealing an egg? The scholars are agreed that one is not to have his hand cut off for stealing less than three *dirhams'* worth, is this not so? Yes! So, how can one have his hand cut off for stealing an egg? Because when he stole the egg, he then stole the chicken. And when he stole the chicken, he then stole a cow. This is how he ends up getting his hand cut off, and such are the sins.

The heart is like glass - do you not see the lamp? The glass lamp, or the windshield of the car...the windshield of the car has wipers and wiper fluid installed for it. So, whenever it becomes dirty, you press the button, and the fluid comes out, and the wipers clean it: "**Follow a bad deed with a good deed, and it will wipe it out.**"

However, if you splash into a pit of mud, how can you clean your windshield? If a major sin is drowned out by another major sin, which is itself drowned out by another major sin, the heart will become murky. If the servant commits a sin, it will leave a black spot on his heart, followed by another spot, followed by another spot – until it becomes engulfed in blackness. When the heart becomes black, no light can emanate from it, and none is seen from it, and this is what is meant here:

{ "*Nay! On their hearts is the covering of sins and evil deeds which*

they used to earn."} [al-Mutaffifin; 14]

He ends up not being able to visualize things, and one can see nothing from him. He becomes like the lens of a camera: if it is not wiped clean, one can see no pictures from it. Sometimes, he will see things for other than what they are if the dirt and murkiness pile on. So, if they pile on, he will see the good as being bad, and the bad as being good. He has darkened his heart, and has now become unable to distinguish between anything. He has obscured his heart, making it now necessary for his windshield wipers to work continuously, and these wipers will leave the heart clean. However, if the windshield becomes muddy, these wipers will simply spread the mud around. Such a situation requires long term effort, as you would not be able to use the wipers while you are driving. Such a case would require a true and sincere repentance, and a strong return to Allah, and nothing is impossible for you to do.

Many of the people were highway robbers. al-Fudayl bin 'Iyad was a highway robber, and one night, he came up to a house that he wanted to rob, only to find its owner standing up at night in prayer, reciting:

{ "Has not the time come for the hearts of those who to be affected by Allah's Reminder and that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them, and their hearts were hardened? And many of them were sinners."} [al-Hadid; 16]

He then said: "Yes, the time has come!" And he repented on the

wall of the very house he was about to rob, and became al-Fudayl bin 'Iyad, the greatest of worshippers and ascetics, and from the greatest of scholars and *Muhaddithin*!

...It is within the person's capabilities to repent. However, he must make his repentance true and sincere! As for one disobeying Allah one day, followed by Allah making him taste the pain of his sin, followed by his repentance at the end of the day, and by morning, he returns to the way he was before repenting? No, no, no...it must be a true, sincere repentance, and the true and sincere repentance means that you a) completely detach yourself from the sin, and b) you make the most intense effort to never return to it again, and c) you truly regret what was done, and d) that you sooner or later patch up the rights of others that you violated. Only then will Allah take your repentance into consideration..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 322-324]

Who Will Step Up to Solve the Problems Of Our Reality?:

"...Who will derive rulings from the texts? There are no brains that can understand the problems of our times, and can then present solutions to these problems...we took the best youth of our society, and we told them that they were not made for this religion. As for the *Shari'ah* of Allah, we left it for those who do not have the ability to face society, and do not have the ability to lead and guide the *Ummah*, and this is another deficiency in *tarbiyah*. Even when it comes to the calls of the various Islamic groups, the manner of *tarbiyah* is wrong. They ended up sending their youth...one to medical school, another to study engineering, another to study pharmacy...we want a Muslim doctor! We want a Muslim engineer! We want a Muslim pharmacist! However, we do not want a Muslim *Faqih*!

Look at the youth in the University of Jordan, with their unmatched brains in the schools of engineering and medicine. All day, you have a scalpel with which you open up a stomach and stitch it back up. I said to one of them: "What is your specialty?" He answered: "Childbirth." I said to him: "There is no might nor power except with Allah. You will blind yourself looking at the private parts of women all day while giving birth to them." I said to another one: "What is your specialty?" He said: "The urinary tract." I said to him: "There is no might nor power except with Allah, the High and Mighty."

Yes, it is a must for you to spend your entire life engaged in the necessary and obligatory issues of life. However, who will look in the Book of Allah? Who will derive rulings from it with which to

solve the problems of our reality? So, you find that the leadership of the various Islamic groups are not from the scholars. Why not? Because, their brains are not made for leadership! You find that the leader of an Islamic group is either a doctor, or an engineer, or a pharmacist, etc. Such people do not have much knowledge of the *Shari'ah*. As a result, you find them constantly making mistakes. They have sincerity. However, they did not come across the knowledge of those who came before us. With those who came before us, the best of the society's youth would sit in the mosque and learn the Religion of Allah. For ten years, from sunrise to sunset, he would be sitting in front of his teacher, learning and accepting, while he sees his *shaykh* sitting in front of him..."

[*at-Tarbiyah al-Jihadiyyah wal-Bina'*; 4/334-335]

Fighting Your Desires:

"...So, fight your desires at a time when you can eat. The soul is never satisfied. Satisfying your desires is like satisfying the thirsty person who went to drink water from the sea - the more he drinks, the thirstier he gets, since the water is salty.

These Romans used to eat all types of food and sweets to the point that they no longer felt the pleasure in eating food. So, they would fast in order to once again feel the taste of their food. Likewise, they drowned in sex to the point that they hated women. So, they would move far away from the cities until they once again longed for women.

The Europeans opened the door of sexuality as far as it could be opened, and sex became as widespread as food, drink, and oxygen. As a result, they now see endless cases of rape, sexually transmitted disease, etc. This is because desires are never satisfied. Whenever you nourish them, they increase in hunger:

*And the soul increases in desire when you awaken its desire * And if it is restricted to little, it becomes content.*

Jabir was once walking to the marketplace. So, 'Umar asked him: "Where are you going, Jabir?" He said: "My soul longed for some meat, and I want to go buy some meat with a *dirham*." 'Umar replied: "O Jabir! Whenever you have the desire for something, you go out and buy it?"

One time, 'Umar had some food placed in front of him, and he began to weep. It was asked of him: "Why are you weeping, O

Commander of the Believers?" He said: "I am afraid that it would be said to me on the Day of Judgement: { *"On the Day when those who disbelieve will be exposed to the Fire, it will be said: 'You received your good things in the life of the world, and you took your pleasure therein. Now, this Day, you shall be recompensed with a torment of humiliation because you were arrogant in the land without a right, and because you used to rebel and disobey.'"* } [al-Ahqaf, 20]"

Therefore, it should be everyone's goal to be abstinent from worldly pleasures and to fight their desires, since it is impossible for the soul to rise and ascend except if it dominates over its desires and whims. The soul that becomes a prisoner to its desires will never be able to face the enemy on the battlefield. So, if you wish to remain travelling upon the path to Allah, hold yourself back.

Unfortunately, this type of knowledge is not taught in the universities or schools - the knowledge of behavior and conduct (*suluk*). This knowledge is missing because there are no *murabbin*, and it is not taught in al-Azhar or other colleges of *Shari'ah* - the science of behavior and manners, the science of nurturing the soul, the science of *tarbiyah*.

So, you sometimes find the youth who has memorized much - *ma Sha'* Allah - from many books and *ahadith*: he read '*Riyad as-Salihin*' from a while back, he studied '*Rawdat an-Nadhir*,' he read '*Nayl al-Awtar*,' '*Subul as-Salam*,' '*Fath al-Bari*,' etc. Despite this, you never find him fasting any optional fasts or praying at night. His soul is dead. He prays no optional prayers, and he follows every license of ease (*rukhsah*) that he comes across. Why? Because his soul is sick. He did not nurture himself. And his desires...I seek



refuge with Allah!"

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 1/367-368]

The Best Way to Deal With the Ignorant:

"...And from the best ways of dealing with the ignorant is to ignore and avoid them. This is because if you debate with them, they beat you, and if you beat them, they will end up hating you and will not admit your being correct. Therefore, ignore them:

{ "*So, avoid those who turn away from Our Reminder...*" } [*an-Najm*; 29]

{ "*...So, overlook their faults in a beautiful manner.*" } [*al-Hijr*; 85]

Avoid them and do not debate them, because debating them puffs up their chests and increases their confidence, and ash-Shafi'i said: "I never debated an ignorant person except that he won, and I never debated a knowledgeable person except that I won." This is because the ignorant one will deny even the presence of the Sun at noon, and will deny the presence of the Moon on a night when it is full!

So, watch the ignorant die if you avoid them, and be given life if you debate them. It might be that they come to their senses if you ignore them, and will realize their status if you are shown to be above debating and discussing with them - this is if you are sure that he is an ignorant follower of desires, not seeking to admit the truth, and not seeking to follow that which is certain..."

[*at-Tarbiyah al-Jihadiyyah wal-Bina'*; 1/301]

Tawriyah Is Not Allowed When it Comes to Issues of 'Aqidah:

"Some of Sayyid Qutb's students asked him: "Why were you so bold and straightforward in front of the court despite the fact that your neck was between the noose?" He replied: "For two reasons. The first is that we are speaking about issues of belief, and it is not allowed to use deceptive double-talk (*tawriyah*) when it comes to issues of belief. Deceptive double-talk is not allowed! Deceptive double-talk is not allowed!"

This is when someone says to you: 'What do you think about this ruling?' and you reply: 'By Allah, praise be to Allah, it is good,' while you deceptively intend with your words to say 'You are good,' or 'Some of the people are good' - this type of deceptive double-talk is not allowed when it comes to issues of 'Aqidah.

Because of this, there is a huge difference between the stand of Ahmad bin Hambal regarding the creation of the Qur'an and the stand of others. When they asked one of the scholars - and it is said to have been ash-Shafi'i - "What do you think of this Qur'an? Is it created?" He replied, counting on his fingers: "The Torah, the Psalms, the Gospel, the Qur'an - these four are created," and he meant that his fingers were created. This is deceptive double-talk (*tawriyah*). What a difference between this stand and the stand of *al-Imam* Ahmad.

al-Maruzi said that he entered upon Ahmad when they had prepared him to be whipped, and said to him: "O Ahmad! Allah Said: { "...and do not kill yourselves..."}, and these people have prepared you to be killed!" He replied: "O Maruzi! Step outside

this prison and tell me what you see." So, he stepped outside to see thousands of people holding papers and pens. He asked them: "What do you want?" They replied: "We await the reply of Ahmad bin Hambal." So, al-Maruzi returned and told Ahmad what he saw, and Ahmad said: "O Maruzi! That I die is more beloved to me than that I betray those people you saw."

So, Sayyid Qutb would say that there is no *tawriyah* allowed when it came to issues of *'Aqidah*, and his second reason was that those whom the people look up to and follow are not allowed to speak a word of *kufr*. To legitimize *jahiliyyah*, Socialism, nationalism, etc. is only allowed for the follower { "*...except if he is coerced while his heart is secure with faith...*" }

As for the one who is followed, this is not allowed for him. The likes of 'Ammar bin Yasir: 'Ammar was a follower, not one who was followed. Would it have been allowed for the Messenger to do what 'Ammar did?"

[*'Fi Dhilal Surat at-Tawbah*]; p. 19]

His Love for the People of Knowledge:

"...I admit that the gratitude is for Allah firstly and lastly. However, *Shaykh* Nasir ad-Din al-Albani had a great effect on my thinking, in my beliefs, in clarifying my beliefs, in my extracting the authentic texts, in researching. I cannot write a weak *hadith* in a single one of my books. So, I am Salafi in my belief and thought..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 51]

"...So, I presented the *fatwa* to *Shaykh* Ibn Baz, and he agreed with it. May Allah bless his life. *Shaykh* Ibn Baz, Allah has truly given him insight, if He Wills, and Allah Knows best. Allah has benefited Islam and the Muslims through him more than most people, and Allah Knows best. I do not think that anyone on Earth has benefited - other than the rulers, those who possess millions - has benefited the Afghan *Jihad* like *Shaykh* Ibn Baz has, yes."

[*'Fi Dhilal Surat at-Tawbah'*; p. 171]

"...The fourth *hadith* that was reported by the noble *Shaykh* al-Albani - I ask Allah to bless his life, and may Allah allow us to benefit from his knowledge - in truth, and in confirming that which is true and admitting that which is good, I am of those who studied at the hands of the *Shaykh*, and I benefited greatly from him in the areas of *'Aqidah* and researching texts - the authentic texts. Because of this, I shudder whenever I come across a weak *hadith*, as there is no way that I can place a weak *hadith* in any of my books. I cannot stand to do this! *Subhan* Allah, I took from him - may Allah reward him - even if I differ from him in many of the

Fiqh opinions that he held. I do not agree with most of his *Fiqh* opinions, as he held many strange positions. However, in terms of *Hadith*, then I do not think that there is a single man on this Earth who is more knowledgeable in *Hadith* than him - our *shaykh*, *Shaykh* al-Albani. Likewise, *ma Sha'* Allah on his *'aqidah*...

And we add to this that he never befriended or compromised with the *tawaghit*, nor did he sell out on his religion, nor did he sell the verses of Allah for a small price. Yes, we differ with him in some of his opinions, and I do not accept many of his *Fiqh* opinions. As for *Hadith*, then if he tells me that this *hadith* is authentic, then I do not question it, yes. In truth, he is a *Muhaddith*; the most well-known living *Muhaddith* that we know of today, and Allah Knows best. However, this is not the reason that we love him or take from his knowledge of *Hadith*.

This book of his - '*Sahih al-Jami*' - does not leave my side most of the time; whether I am travelling or at home. I have a copy in my house, and I have a copy here (in the training camp). '*Sahih al-Jami' as-Saghir*' is basically a mini-manual of *Hadith*. I am saying that it is of the best of books after the Book of Allah, the Mighty and Majestic. Any *hadith* that might come to mind, you can open up this book and see if it is authentic or not."

[*'Fi Dhilal Surat at-Tawbah*'; p. 177]

"As for the noble *Shaykh* Ibn Baz and Ibn 'Uthaymin, by Allah, I love them from the depths of my heart. I know their virtue in many of the affairs, especially *Shaykh* 'Abd al-'Aziz bin Baz. I mean, he had a long hand in many of the affairs of Islam...By Allah, the truth

is that I love *Shaykh* 'Abd al-'Aziz bin Baz more than I love my own mother and father, and this is what I said to him..."

[*'al-As'ilah wal-Ajwibah al-Jihadiyyah*; p. 95]

His Immense *Zuhd*:

"...Believe me when I tell you that I hate buying new things, new clothes, etc.

One day, I came home to find new sponge cushions with matching sheets. When I saw them, I lost my mind. I said: "By Allah, women have no religion. This must go...where did this come from?" They said: "It is a gift." I said: "It must leave the house. It cannot remain in the house," and I spoke such words to my wife that she was going to pass out. By Allah, she was going to pass out and lose consciousness, and she began to shake. I began to fear for her sanity, by Allah.

But, believe me, brothers, I did not enter the house. Really, I said: "Where did this gift come from?"

She said: "Why does it matter to you? Your guests are here day and night, coming in and out, and I wash the sheets of these mattresses and change them. I change them everyday because the cotton in these Pakistani sheets gets stuck in the creases of the cushions. I am tired, and I found some gold that I had, which I then spent on this to relieve myself a bit."

I said to her: "While the *Mujahidin* are dying of hunger?"

She said: "I donated a third of the value to the *Mujahidin*."

I said to her: "Even then, it cannot remain."

From then until now, believe me when I tell you that I never enter the home and see these except that my chest becomes tight.

Believe me, we tried removing them from the home in a way that would not result in her passing out again, and may Allah Forgive us all..."

A footnote to this story says that the *Shaykh* remained insistent upon this until he finally sold the cushions and sheets to a brother for less than their original price.

[*'Fi Dhilal Surat at-Tawbah'*; p. 222]

A Glimpse at an-Nawawi:

"...It is known that he is from the most knowledgeable of scholars in the history of Islam. I mean, if you were to take the ten most notable scholars of the Muslims throughout history, an-Nawawi would be one of them. He wrote a commentary on '*Sahih Muslim*,' and he wrote his book '*al-Majmu*' in *Fiqh*, regarding which Ibn Kathir said: "Nothing was ever written to match its brilliance." And yes, nothing was ever written like this book.

When you read anything by an-Nawawi, you feel as if you are a plant that is being watered, as he delves deeply into meanings and concepts. Add to this that he abstained from the worldly pleasures, he was a devout worshipper, he would enjoin what was good, and he would forbid what was wrong. He would stand up to the rulers in the peak of their power. One time, the lamp he was using went out, and he lit it with his hand - he continued writing using light that was emanating from his hand!

He came into conflict with Dhahir Baybras, the ruler of Sham and Egypt. Dhahir Baybras requested a *fatwa* from the scholars that money should be collected in order to prepare an army to fight the Tatars in 658 H. When the Tatars occupied Baghdad and advanced upon Palestine and turned towards Sham, he requested a *fatwa* while the Tatars were in Palestine that money should be collected to purchase weapons.

Every single scholar issued the *fatwa* except for an-Nawawi. He said: "I will not provide you with such a *fatwa*."

Dhahir asked: "Why not? I want to purchase arms for this struggle, and you refuse to issue a *fatwa* for it? The entire *Ummah* and Religion will be exposed to loss."

He replied: "Because you came to us as a slave who owned nothing, and I see that you now own gardens, servants, slave girls, silver, and gold. So, if you sell all of these things and still need money after that, I will issue the *fatwa* you seek."

He said: "Leave Sham."

And he left and went to a small village in Nawa (his hometown). The scholars came to Dhahir Baybras and said to him: "The scholars of Sham are nothing without Muhi ad-Din an-Nawawi." He replied: "Bring him back." They then went to an-Nawawi and said: "Come back, O Muhi ad-Din." an-Nawawi said: "By Allah, I will not go back while Dhahir is in it," and Allah fulfilled his oath: Dhahir died a month later, and an-Nawawi returned to Sham.

This is an-Nawawi, the devout worshipper, the scholar, the *zahid*, the scholar of *Usul*, *Fiqh*, and *Hadith*. Look at the blessing that is in his books...*ya Salam!* Look at the *barakah*: his book '*al-Majmu*' has provided much benefit, his book '*Riyad as-Salihin*,' his book of forty *Hadith*, his book '*al-Adhkar*' - you can feel the *barakah* in his books. No books have been so widely distributed as the books of an-Nawawi..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 67-68]

Test Your Heart:

"...How heavy is the Qur'an upon the immoral *fasiq*, and how heavy is worship and prayer upon the immoral *fasiq* hypocrite! The prayer is so heavy upon these hypocrites! You see him sitting and writing in a diary for one, two, or three hours, or standing and talking for one, two, or three hours, and if he stands behind the *imam* for five minutes, it is as if a mountain has been placed on his chest and heart. The diseases of the hearts, we seek refuge with Allah from them...

Because of this, if you want to test your heart, inspect it and test it out when the Qur'an is being recited - is it heavy upon your heart or not? Test your heart out during worship. Test your heart out when you see the *salihin*. Test your heart out when you are making your *adhkar* during the morning hours. Test your heart out when you stand up to pray - do you love to pray? Or is it heavy upon you? If it is heavy upon you, and if worship is heavy upon you, then ask Allah to remove the hardness from your heart and replace it with softness, because this is proof that the *jahiliyyah* is still entrenched in your heart and soul.

The hardness of the heart...we seek refuge with Allah from the hardness of the hearts. The hardness of the hearts is increased by satisfying the desires - sexual desires, even if by permissible means, and the desire for food, even if by permissible means.

This is why they say that the softness of the heart is achieved in six occasions:

- Praying at night
- Reciting the Qur'an
- Keeping the stomach empty from food
- Befriending the *salihin*
- *Dhikr*
- *Istighfar* during the morning hours

This is why if they felt that their hearts were becoming hard, they would say: "Lead us to those who will lead us to Allah," and the best people are those who, when you see them, remind you of Allah...he whose condition and mannerisms remind you of Allah and whose words cause you to increase in your obedience to Allah, and when you see him you remember Allah.

I used to sometimes lead the people in prayer. So, some youth were behind me, as well as an old man who was over 90 and from the Caucasus, a Chechen. After the prayer was over - I love to recite the Qur'an, firstly because I am in prayer, and by Allah, it is too hard on me to only recite two or three verses - and I know that the people behind me of course do not like too much recitation of the Qur'an. Anyway, after I would finish, the youth would sometimes complain to each other, and I would overhear their complaints. However, this man who was over 90 years old would say: "Increase as much as you can from the Qur'an," and he was over 90!

So, the issue is one of the soul. Once, one of al-Banna's students prayed behind me in Ramadan. So, I used to recite one *juz'* every night. After the prayer, he would ask: "How much did you recite?" I would reply: "A *juz'*." He said: "*Ya Salam!* It went by as if it were a minute," and in the prayer, you are not allowed to sit down.

Regardless, this man was deriving enjoyment from the Qur'an! If he had spent the entire night like this, he would not become bored or exhausted. On the other hand you have a man who - *subhan* Allah - his heart is hard, so the Qur'an affects his heart by making him more exhausted, and it therefore is not softened by the Qur'an, and no matter how much Qur'an you recite to such a person, he will find it very heavy and hard upon him.

Because of this, from the blessings of Allah upon a person is that He makes faith beloved to him and beautifies it in his heart:

{ "And know that, among you there is the Messenger of Allah. If he were to obey you in much of the matter, you would surely be in trouble. But, Allah has endeared faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hateful to you. These! They are the rightly guided ones." } [al-Hujurat, 7]

This is a blessing from Allah...with this, the person derives pleasure from this hardship and this roughness. Why? For Allah. He tastes its sweetness...the torture is sweetness when it is for Allah...exhaustion is beloved to his heart if it is for the Knower of the Unseen...

Someone once told me - a journalist, Jabir Rizq, he wrote a book - there is a book he gave to Muhammad Yusuf Hawwash, who was executed with Sayyid Qutb. This man had an amazing understand of Islam. He stayed in prison for ten years before they executed him. He was imprisoned from 1954 to 1964, and he was executed in 1966. They had released him for health reasons, and then they

brought him back.

Jabir Rizq told me that whenever the torture became too much for him, this man would look to the sky and say: "All of this is nothing when it comes to Your love...all of this is nothing when it comes to Your love," meaning that all of this torture is nothing when it is for the love of Allah."

[*'Fi Dhilal Surat at-Tawbah'*; p. 485-487]

Study Subjects That Will Change the World:

"...Look at these Ba'this. Here is Michel 'Aflaq (Christian co-founder of the Ba'th Party), who ruled two significant portions of the Arab world. He positioned himself upon the throne of 'Umar bin 'Abd al-'Aziz (i.e. Syria), and he now positions himself upon the throne of Harun ar-Rashid (i.e. Iraq).

Michel 'Aflaq obtained the post of Minister of Education in Syria for a few months - he was just a minister - and he took the Ba'this and sent them to study in La Sorbonne (a university in Paris). What did he send them to study? Philosophy, psychology, history, social sciences, economics, politics - not medicine or engineering - because these are the subjects that change societies, and these are the subjects that change mentalities. As for the professor in the college of engineering, what will he change? He will keep teaching the same theories of engineering. As for history, you can paint it as you wish, and you can distort the events that you want and paint what you wish in a good light (i.e. you can affect what you are teaching).

And they actually did this, and they came back and took over the University of Damascus. They occupied the position of guiding a generation. So, you do not find them directing their little pigs except to study the social sciences, and they never enter the colleges of science. Why not? Because when it comes to the colleges of science, if a Christian studies chemistry, will it change anything? $N_2 + HCl$ will always equal $N_2Cl + H_2$. Will this formula ever change? It will never change. Hydrogen sulfate with the Ba'this is H_2SO_4 , and with the Muslims it is also H_2SO_4 . Will

they bring about a new law of chemistry? They will not bring about a new law of chemistry.

As for history, building your mind, building your character, look at the Jews. The Jews in America and outside of America occupy positions in Eastern studies, Islamic studies, Arabic language studies, history, economics, etc. You find Henry Kissinger and Safroni - two Jews, and the Jews respect them - if anyone in the world wants to be respected, they say that they studied with Kissinger or Safroni. Many ministers in the Arab world studied under him, yes! In our lands, one by one. Over twenty ministers graduated from the same university, and the Jews sent them back after having wiped out all the Islam that was in their conscience with bleach...they send him back to his country with letters of recommendation from the university and its professors, along with any articles he had written - articles in the *Times* about economics and the Arab mind - he writes a few articles and becomes a minister in his country!

As for us, we want the Muslim doctor, the Muslim lawyer, the Muslim engineer - what will he do all day behind the bricks, the cement, and the laborers? A laborer who works with cement from dusk till dawn - do you think he will have time to listen to anything you have to say? He is simply looking to put food on the table. He is not in the mood to listen to what you have to say. He is simply looking to put food on the table. You have ruined it for yourself, except if you wish to build houses with Islamic designs. This is another story! If you want to design windows with Islamic designs and to put on them Andalusian embroidery, this is another story. Maybe we can benefit from your embroidery, if Allah Wills! The

door is on the right and the exit is on the left...maybe, if Allah Wills, we can benefit from your knowledge!

We would advise our brothers to study *Shari'ah*, to study literature, to study Arabic literature, to study history..."

[*'Fi Dhilal Surat at-Tawbah*'; p. 317-318]

Knowledge and Hydrocephalus:

"...Allah's way of building the human soul is to develop it gradually, just like a building. You build a building floor by floor, placing one brick over the other, etc. until the human soul is fully built.

The human soul cannot be built overnight, it cannot be built overnight. It needs a long time to be built...build it gradually, just like the body grows gradually. When a person is born, he is half a meter tall, for example. One day, he will be seven years old, and one day he will be seventy-five years old. He will grow from being a meter tall to being a meter and a quarter tall, etc. When he gets to be twenty years old, he will be between 170 to 175 centimeters tall.

The human soul is exactly like this when it comes to gradually growing in the religion. This is why the Lord of Honor would reveal the Qur'an one, two, or three verses at a time and would require them to act upon those verses. The Companions of the Messenger of Allah would take one, two, or three verses - never more than ten at a time - and then go act on them. They would then come back, learn some more, and go act on what they learned. As Ibn Mas'ud said: "We learned knowledge and action with the Qur'an."

Therefore, it is very dangerous for you to have a lot of knowledge while having only a modest level of action. The one who hears you thinks to himself '*Ma Sha'*Allah!' He hears you talking about this verse from the Qur'an, this *hadith*, the *hadith* being authentic, the *hadith* being weak, '*Aqidah*, Islamic history, the *Khulafa'*, 'Umar said this, Abu Bakr said that - may Allah be Pleased with them all.

However, you are ten centimeters when it comes to action, and when it comes to knowledge, you are over three meters. There is no balance! This is a disease. Having a lot of knowledge without action is a disease just like having a lot of action without knowledge.

There is a disease in the medical field known as [hydrocephalus](#). It is when someone's head becomes so enlarged that his body is unable to carry it. I saw someone with his head like this, his body was thin, and his knees were unable to support his head. It could not! This is what many people look like: they learn a lot of knowledge - they memorize, they do not learn - they memorize. However, his head is poised like this while his body and limbs cannot support it. The size of a person's head must be consistent with the size of his body. Otherwise, he will be considered diseased if any part of his body grows larger while the rest of his body doesn't grow. If the medicine he takes all goes to one part of his body - for example, it all goes to his nose - his nose will become bigger than the rest of his head, and he will be deformed!

So, the Religion of Allah is a gradual divine method of developing the human soul just like this. Just like a medicine dropper administers the medicine gradually, they would take two verses or two *ahadith*, and they would go act upon them just like this..."

[*at-Tarbiyah al-Jihadiyyah wal-Bina'*; 3/182-183]

What Goes Around Comes Around:

"...Whenever I look to the effects of Ibn Taymiyyah and the effects of Sayyid Qutb on Earth, I come to realize the meaning of { *"A good word is as like good tree whose root is firmly fixed, and its branches reach to the sky, giving its fruit at all times by the Leave of its Lord..."* } [Ibrahim; 24]

Ibn Taymiyyah died in prison in the year 726 H. His books were burned up, and he and Ibn al-Qayyim were paraded around the streets of Damascus with the neighborhood children mocking and clapping behind them. Ibn Taymiyyah would sometimes write in prison, so they took away his pen and paper. So, he began writing on the walls of his cell using a rock. This treatise of *'al-Hamawiyyah'* or *'at-Tadmuriyyah'* was copied down from the walls of his prison cell. Ibn Taymiyyah died in 726 H, and the the scholars who competed with him thought that they were finally rid of him. He died in 726 H, and after exactly four centuries, someone emerged in the belly of the Arabian Peninsula who loved the boks of Ibn Taymiyyah and learned from them, and he was *Shaykh* Muhammad bin 'Abd al-Wahhab. Muhammad bin 'Abd al-Wahhab was expelled from ad-Dar'iyyah to here and there, to Iraq, etc. Afterwards, he returned, and Allah softened the heart of Muhammad bin Sa'ud towards him and he agreed to aid his mission, and he did so.

The whole world went crazy, and they moved Ibrahim Basha the son of Muhammad 'Ali Basha, and a Syrio-Egyptian army moved to tear apart this *da'wah* and wipe it out from Najd, and they took its leader 'Ubaydullah bin Sa'ud and imprisoned him. Afterwards, the

people thought that this *da'wah* was finished. About fifty years ago, one of Muhammad bin Sa'ud's sons, 'Abd al-'Aziz, took over as leader. During the days of 'Abd al-'Aziz, the people would wander from place to place until they could find just a tiny date to eat. One of the inhabitants of Najd told me: "One day during the famine, we would dig up ant hills and collect and eat the wheat that the ants would gather. We were unable to eat dates on a daily basis, and we'd have to eat the date one day, and suck on the seed of that date the next."

They would also take the vines on which the dates grew and wash them. So, the people of Najd would all come with their containers and vessels to collect some of the wash of these date vines. Allah then Willed that petroleum would be discovered inside the Arabian Peninsula, and this country began printing the books of Ibn Taymiyyah - printing and distributing, printing and distributing - and not a single library in the world was left except that it contained Ibn Taymiyyah's books. Today, if you wish to silence someone, you simply say 'Ibn Taymiyyah said such and such,' and the person is silenced: { *"A good word is as like good tree whose root is firmly fixed, and its branches reach to the sky, giving its fruit at all times by the Leave of its Lord..."* }

Sayyid Qutb was the same way. He was executed in prison, not in the street. They executed him inside the prison in a dark room, and nobody knows where his grave is until now. His own family doesn't know where he is buried. One of his old friends said to me: "If only we knew where his grave is so that we can visit him..." So, I said to him: "His Lord does, you don't need to know." The day that Sayyid was executed, six to eight thousand copies of *'Fi*

Dhilal al-Qur'an' were burned in the main streets, in other words 64,000 volumes of the book were burned. Anyone in Egypt who was found possessing any of Sayyid Qutb's books - especially *'Ma'alim fit-Tariq'* - was sentenced to ten years in prison. Sayyid's books were treated like opium! They were actually like opium! They were warned against in the same way that marijuana was warned against.

When Sayyid Qutb was executed, the *'Voice of the Arabs'* broadcast that he had been executed because he wanted to kill Umm Kulthum and destroy charitable organizations and the radio stations that broadcast the Qur'an, and because he had contacts with Western intelligence, that he was an American agent, a Western agent, etc. So, the announcer on the *'Voice of the Arabs'* show, Ahmad Sa'id - I heard him myself, and may he go to Hell, and what an evil destination - would say regarding Sayyid Qutb: "To Hell, and what an evil destination."

That generation began asking itself: 'Who is this man who was executed? What is this book *'Ma'alim fit-Tariq'* and this book *'Fi Dhilal al-Qur'an'* that he was sentenced for?' So, everyone began looking for these books to read them. This happened to the point that a failing Christian publishing company in Beirut was advised by other Christians: "If you want to save your company, print *'Fi Dhilal al-Qur'an'*." Yes, and he did so, and in the same year that Sayyid Qutb was executed, the book was printed seven times. Seven times! And during his life, it was only printed one and a half times - they did not even complete the second printing. Everyone who read Sayyid Qutb's books returned to Allah and was affected by him, and the curse of Allah came down on those who had

prevented people from reading them before. While they used to pound and whistle and jump up and down in the streets while his books were being burned, you now do not find a group of Muslims on Earth except that his books are with them, as they have been translated into almost every language..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 242-243]

Why the People of the Book Are Mentioned So Much in the Qur'an:

"...Really, the one who follows the Noble Qur'an finds that the pages dedicated to the People of the Book are greater than their size and influence in the Arabian Peninsula. So, what is the secret behind this disproportional focus on them?

Allah Knew that after the idolaters were pushed out of the way of the spread of this call, the People of the Book would in the future take their place as the lump in the throat standing in the face of this religion. And Allah Knew that the Jews would head all efforts in fighting and opposing this religion since their days in Madinah all the way to the Day of Resurrection. Because of this, we have these long pages focusing on the People of the Book.

In truth, after polytheism was eradicated from the Arabian Peninsula, issues began with the People of the Book, and wars ensued with the People of the Book, and battles continued with the People of the Book, and the majority of battles that the Muslims fought were against the Romans. The Persians were finished after the defeat of Kisra, after the battle of Nahawand that was commanded by an-Nu'man bin Muqrin. The Persian state was finished, and this was prophecized by the Messenger of Allah (ﷺ) when he sent a letter to Kisra and a letter to Heraclius, and Kisra tore up his letter, and the Prophet said: **"May Allah tear up his kingdom,"** and he said: **"If Kisra is destroyed, there will be no Kisra after him."** The Persian empire was unable to stand up in front of the Muslims for more than ten years or so.

As for the Romans who have been fighting the Muslims since the days of Yarmuk until today, they escaped to Constantinople and took it as a base from which to fight this religion, and they stood as a preventative barrier to the spread of this religion. In Rome, the Western Church was the Pope's base, and Charles Martel stood in the face of this religion in [the Battle of Tours](#) in Europe after he had killed 'Abd ar-Rahman al-Ghafiqi in the Martyrs' Court in France. So, the advance in Europe was halted until the Turks came once again and conquered Constantinople, and the battles started all over again. Muhammad al-Fatih came and conquered Constantinople and began to initiate another conquest within Europe. With this, he faced immense challenges from the People of the Book, while the idolaters - the Persians and Magians - are for the most part finished..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 140-141]

How Islam Came To Afghanistan:

"...So, this area that we are in, Afghanistan, was subject to Persian Magian rule...Badakhshan, the northern provinces, Juzjan, etc. all the way to Takhar and Herat. Khurasan was part of the Persian empire, and Bukhara and Samarqand were all part of the Persian empire. How did 'Uthman conquer it?

*Do you not see me guided after I was misguided * And I became a soldier in the army of Ibn 'Affan?*

So, all of these areas were conquered in the era of 'Uthman, and 'Abd ar-Rahman bin Samurah conquered Kabul during the era of either 'Umar or 'Uthman. In the *'Sunan'* of Abu Dawud, it says: "Abd ar-Rahman bin Samurah narrated to us in Kabul." So, 'Abd ar-Rahman bin Samurah conquered Kabul during the era of 'Umar or 'Uthman, may Allah be Pleased with them both.

None of the populations that were conquered by the Muslims ever rebelled or resisted them except the people of Afghanistan. The people of Afghanistan are very stubborn, and it is not an easy task to make them submit. So, the Muslims conquered it during the era of 'Umar, and this was followed by a rebellion from some of the tribes and the expulsion of the Muslims, and the Muslims had to return later on and conquer Afghanistan a second time.

If the Afghans become convinced of an idea or belief, they are known to cling to it very tightly and spread it. This is why they carried the religion of Buddhism and the people of Afghanistan adopted it. There was no way to change them - Buddhism, that was it, and this is why there is a huge statue of Buddha still

standing in Bamyan today.* They are the ones who spread Buddhism in the region - to Pakistan and India. The Afghans are the ones who spread it...some tribes became convinced of this belief and began spreading Buddhism.

Islam then came, they became convinced of Islam, and they spread it throughout the region. So, most of these areas adopted Islam through them, and Mahmud al-Ghaznawi invaded India seven times. He entered it and demolished their statue, Shamnama, and after this, the Afghan people adopted the Hanafi *madhhab*..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 141-142]

[*] Obviously, that changed in March of 2001.

How the Believer Relaxes:

"...The stronger a person's connection with his Lord becomes, the more he will feel relaxed. This is why they said to Ibn al-Mubarak: "Who are the kings?" So, he replied: "Those who abstain from the worldly pleasures." They asked him: "Who are the lowest of people?" He replied: "Those who eat with their religion," meaning they are hypocritical with the people. So, they do this for a bite of food or a badge of honor, or any other worldly gain. They asked him: "Who are the lowest of the low?" He replied: "Those who ruin their religion in order to gain worldly benefit for others."

One of them would describe himself, saying: "We are in such a state of happiness that if the kings and their sons knew of it, they would fight us with swords over it." So, our happiness is greater than the happiness of the kings! And if they knew of this happiness that we had, they would fight us with weapons for it!

When Ibn Taymiyyah came into conflict with the ruler, the ruler said to him: "I know that you see the people gathering around you, and this made you greedy for my kingdom." So, Ibn Taymiyyah replied: "Listen! By Allah, I would not pay a single *dirham* for your kingdom!" Not a single one! But, the ruler is fearful for his throne, and Ibn Taymiyyah is relieving him by telling him that he would never buy his kingdom...

This is all the result of the happiness and honor that they were immersed in. Of course, the people of the *dunya* do not understand any of this. They only understand things in the context of the world they are living in, the cars they drive, the money they

have, etc...

Then, in addition to the happiness that immerses such a person...why does a person become relaxed? A person becomes relaxed as the result of worship, because this fills the empty space inside. That empty space that is reserved specifically for worship becomes filled with it. So, a person becomes relaxed when he fills himself with worship, just like when a motor is filled with oil..."

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 5/26-27]

Living Together:

"You cannot live alone. Do not live alone, as the wolf eats up the lone sheep, and Satan is close to the one who is alone and is farther from two who are together. So, if you live somewhere, live with at least one other person, and this one person should be righteous.

Friends are like a row of connected test tubes: if liquid overflows in one tube, the excess flows into the other tubes until there is an equal amount of liquid in all the tubes. Likewise, if you live with corrupt people, they will take away many of your good deeds, and you will decrease and decrease and decrease until you are all equal in status. You will definitely end up like these interconnected test tubes. A group of friends are all like each other, and the longer the friendship lasts, the closer the character and manners of each person in the group will be to the others. Do not believe that a good person can live for long with a corrupt person, unless the corrupt person improves and follows the example of the good person.

This is why you should look for the good people, and a friend is like a chain: he will either drag you into Paradise or drag you into Hell. He will either cause you problems or he will help you solve your problems...

After this, work on guarding your tongue, because most of the torture in Hell is because of the tongue: **"And will people be dragged on their faces into Hell because of anything other than what their tongues have brought forth?"**

After this, work on making good use of your time. Do not waste your time. Always try to bring about some benefit from your social gatherings. So, if you see people talking about food, drink, telling jokes, etc., tell them: 'Guys, I read a story today to tell you about something that happened in Syria, or something that the Afghans did,' or say: 'What do you think about this *hadith*? I read the *tafsir* of this verse to tell you about,' etc. Benefit them in this gathering, and occupy them with something that will benefit them. Sit down together and read the Qur'an, read the biographies of the Prophet (ﷺ) and the Companions, a simple explanation of the Qur'an such as '*Tafsir al-Jalalayn*' - a simple, general explanation - and read a simple book of *Fiqh*, especially regarding how to pray. Read the entire section on how to pray, such as '*Fiqh as-Sunnah*.' Read in detail how to make *wudu*, because it doesn't make sense to sit for thirty years not knowing the proper way of making *wudu*, performing prayer, etc. - you pray while not knowing the fundamentals of the prayer and *wudu*, and you do not know the details of optional fasting, etc. So, do all of this combined with good friends and a pure, truthful intention.

And stay away from women (and likewise, women should apply the same for men), as this is the source of all tribulation for those at your age, and in fact for those at any age. Stay from women who are forbidden for you. It is an obligation for you to stay away from them. Of course, all of the women in this land are forbidden for you. It is forbidden for you to look at them, it is forbidden for you to sit with them, it is forbidden for you to chat with them, and it is forbidden for you to be alone with them. The heart cannot bear these things because the glance is one of Iblis's poisonous arrows.

Whoever lowers his gaze from what Allah has forbidden will be given a sweetness by Allah that he will feel in his heart. But to look, to continue looking, and to allow this arrow to strike you in the heart - not just an arrow, but a poisonous arrow that poisons your heart - to let an arrow strike you day after day after day, this will make your heart weak and unable to face the problems of life. This is why you find a person who is drowning in desires to be weak-hearted...As for the heart of the believer, his heart is strong and he isn't affected by anything. His heart is strengthened by worship, and therefore does not become scared or shaky. As for the heart of the sinner, you see it shaking. Why? Because the arrows have killed him just like someone who has an ulcer in his stomach and cannot eat because of it.

Work for Allah and stick together, and the more you work for Allah, the more your souls will become strong and rise, and you will ascend rapidly upon the path of those who are ascending towards Allah. I advise you to recite the Qur'an everyday, because the Qur'an is like water for a plant. It is the life of the heart, and the water and life for the heart is the Qur'an..."

[*'at-Tarbiyah al-Jihadiyyah wal-Bina'*; 5/35-36]

If You See Him Accepted By Them:

"When will they accept you? Either you abandon your faith or they abandon their sin, and this won't happen. If they abandon their sin, this means they become Muslims, and the conflict cools down. And if you abandon your Islam, you have committed *shirk*. So, the conflict continues: {*"...Do you criticize us for no other reason than that we believe in Allah and in what has been sent down to us and to those before us, and that most of you are rebellious sinners?"*} [al-Ma'idah; 59] So, their sin and our faith is the reason.

So, if you see America or Russia or Britain or the criminals and tyrants in the Islamic world - if you see them pleased with someone, you should doubt this person's Islam and his faith. Understood? This is because Allah has set down a rule that does not change, and this rule says: {*"And the Jews and Christians will never be pleased with you until you follow their way..."*} [al-Baqarah; 120]

[*'Fi Dhilal Surat at-Tawbah'*; p. 22]

Ghayrah for Islam Has Become a Deficiency:

“...It is a disaster that your heart dies without you noticing. It is as if you say: ‘O Lord! How often I rebel against You without you punishing me for it!’ And He replies: *‘How often I punish you without you even noticing! Haven’t I removed the life from your heart?’*”

The death of the heart, the lack of reaction to the *Shar’i* texts, that your face doesn’t become red for the sake of Allah...that’s it. Your heart is dead. It no longer pumps blood. In fact, this has now become something shameful. It has now become blameworthy for one to have zeal and to react strongly when he sees some corruption or evil in front of him. This is now considered a deficiency of the many deficiencies that can exist in one’s character. People will say that you are a poor guy who is quick to get charged up, or that you are passionate, or that you are zealous, or that you are rash, or that you are a fundamentalist, etc. Yes! It is now something blameworthy!

...Yes, and this is why we now use these terms without realizing what we’re saying. This person is too simple-minded, this person is too passionate, that person is a fanatic, easily charged up, zealous, etc. And is this religion given victory by mere reason, or is it given victory by zeal and passion? Reason tells you: how can you stand against Russia? Malik bin Nabi said that the index finger of Bilal that was raised to the sky saying ‘*Ahad, Ahad* (He is One, He is One)’ was not the voice of reason. Rather, this was the voice of emotion, because reason would tell him to deceive Umayyah bin Khalaf and then come at night and renew his Islam at night with Muhammad.

Someone once said to me: “Brother, we shouldn’t be so open with everything we say. I sat for two years in an office without my coworker knowing my mindset.” So, I said to him: “May Allah ease your affairs. This means that for two years, you didn’t speak a single word commanding good or forbidding evil because if you had spoken, he would have known your mindset?” And he considers this to have been cleverness on his part!

*The cowards think that cowardliness is intelligence * This is the deception of the wicked soul...”*

[‘*Fi Dhilal at-Tawbah*’; p. 223]

The Muslim Knows the Way:

"...We are living a blessing.

One of us is raised from childhood to know that, for example, the unrestrained glance is forbidden. So, for the rest of his life, the unrestrained glance is forbidden, seclusion with the opposite gender is forbidden, adultery and fornication are forbidden, interest and usury are forbidden, speaking badly about others behind their backs is forbidden, etc. That's all it takes! So, a personality is developed that is mature and balanced, thanks to its Lord.

However, in America, one day, it's OK to drink alcohol, the next day it isn't. Sometimes, the government allows alcohol, and at other times **prohibits it**. Sometimes, it penalizes those who sell it, and it doesn't at other times. No. Alcohol is forbidden in Islam, and we learn this from when we are two years old, and we learn that it is objectionable from that point onwards. Everything that is forbidden in Islam is inherently objectionable, and everything that is permitted is acceptable and there is no problem in doing it. Because of this, we have the *hadith*: **"If you have no shame, do what you wish,"** and this has two possible interpretations. The first is that if something you want to do doesn't contradict the *Shari'ah*, do it. The second interpretation is that the person with no shame will do whatever he wants.

So, we're truly relaxed. It's enough that we know the way. The European, what is his path? Where is he going? For us, everything is solved mentally and spiritually. We know our path, its start, its

purpose, and its end:

Where did we come from? Allah Created us.

Where are we going? He will cause us to die, and then gather us on the Day of Resurrection, in which there is no doubt.

Why did He Create us? Only to worship Him.

Who controls the Universe? The kingdom of the Heavens and the Earth belong to Allah.

The God we worship is Dominating, Colossal, Wise, Merciful, Generous to His slaves. In Europe, what do they have? Who do they deal with? Who do they turn to? Who do they rely on? What do they fortify themselves with? What do they seek refuge with? The concepts of Satan, the *Jinn*, God, the Hereafter, etc. - all of these things have been wiped from the dictionary of the West. The traveller's check, the value of the mark, the value of the *dinar*, the value of the dollar - this is their life.

Because of this, a person who lives without a set of rules will oppress others when given the chance. He will cheat people out of their wealth when given the chance. He will fornicate when given the chance. He will steal when given the chance..."

[*'Fi Dhilal Surat at-Tawbah'*; p. 505-506]

Our Inner vs. Outer Condition:

"...And the believer - *subhan* Allah, glory be to You, O Lord - is liked by everyone no matter what.

Why?

The believer isn't fake. There is nothing you can hold against him. What he does in secret is what he does openly. There aren't secret acts and public acts. He doesn't have a personality in secret and a different one in public. They are both the same. So, if you were to peek into his life when he's alone, you'd find him even better than he is in public. If you were to see him at home at night, you'd find him either praying, sleeping, eating *suhur*, or reciting the Qur'an. There is nothing you can hold against him. There is no girl he has snuck in to commit indecent acts with, nor does he have stolen money that he is counting.

His outer condition is like his inner condition. In fact, his inner condition is even better than his outer, and the early Muslims would say 'O Allah, make our inner condition better than our outer condition, and make our outer condition good.' There is nothing you can hold against him. He has inner confidence, is sure of himself, and is relaxed.

As for the hypocrite, he fears that everyone will discover his faults and that they are privy to his sins. This is why it's as if the suspicious person wants to tell people 'Take me away, take me away.' Why? He is filled with faults, and he suspects that this person knows of them, that person found out, etc. So, his whole

life is full of anxiety and constriction.

As for the believer, 'Umar bin al-Khattab nullified his ablution while on the pulpit. He said: "O people, I've passed gas, and I am going to make ablution and return." He is sure of himself. So, why would he care what people think? On a day other than Friday, he ascended the pulpit and gathered the people and said: "O people, a few years ago, I used to herd sheep for people in Makkah for a few copper coins." So, 'Abd ar-Rahman bin 'Awf took him aside and said to him privately: "Commander of the Believers, you did nothing but belittle yourself in front of everyone." So, 'Umar said: "That was exactly my intention. I felt impressed with myself, and therefore wanted to humble myself in front of everyone.'"

[*'Fi Dhilal Surat at-Tawbah*; p. 489]

True Men Are Known in Times of Hardship:

"...Those who gave *Bay'at ar-Ridwan* beneath the tree at Hdaybiyah were 1,400 men. When was this? It was in Dhu al-Qi'dah 6 AH. When the treaty was solidified and Quraysh stood aside and held back from fighting the Messenger of Allah (ﷺ), only then did people begin entering Islam, as they had previously been afraid of Quraysh. So, Quraysh had a treaty with the Messenger of Allah and held back from fighting him, and waves of people saw this as their chance to become Muslims even if Quraysh didn't like this. So, they became Muslims. Those who came did so 21 months after the Treaty of Hdaybiyah. What happened after this? The conquest of Makkah. Those who came to conquer Makkah with the Messenger were 10,000. This means that how many people had become Muslim in the time leading up to this? At least 8,500 or 8,600 in the two years of peace had decided to enter Islam.

Why? There are people in society who like you. However, they will not dare to help you if the government is angry with you. Isn't this so?

Believe me, during the time that Egypt was unleashing its wrath on Sayyid Qutb and his family, nobody was able to lend them even a single *dirham* at a time when the women in the family could not even afford the cost of their weekly visits to Sayyid and Muhammad Qutb. They wouldn't dare. I heard them saying: "The people have cut themselves off from us. We went to some people to borrow money from, our friends. They said "We don't know you. Don't come to us, and we won't come to you.""

...So, as a *dai*, if you stand up to the government, the only ones who will stand by you are those who are ready for death or some sort of sacrifice. True men are known in times of hardship. No *dai* will stand by you unless he is willing to give up his family, children, wealth, and job...So, nobody will stand by you in harsh circumstances except true men, and they are few - men who live by their beliefs and have principles they stick to.

When the Messenger made the pact with Quraysh, over 8,500 became Muslim in the less than two years that followed. And when Quraysh was defeated in Ramadan of 8 AH and Hawazin was defeated after them in Shawwal of 8 AH, only then did the delegations begin coming to Hunayn from all corners of the Arabian Peninsula to enter Islam in waves: { "*When the victory of Allah and the conquest comes, and you see the people enter Allah's Religion in waves.*" } [*an-Nasr*, 1-2]

So, during difficult circumstances in which you are confronting the massive *jahiliyyah* around you, don't expect people to accept your call. None will accept it except those who are prepared to sacrifice everything they own, even their lives.

Quraysh and Hawazin were finished in the 8th year AH. Two years later, in the 10th year AH, the Prophet made *Hajj* along with 124,000 people. How many were there during the conquest of Makkah? There were 10,000. This means that in the two years between the two, there were 114,000 who became Muslim. However, the core of this society and its essence and foundation

and nucleus was the mere thousand who participated at Uhud or the 1,400 who witnessed *Bay'at ar-Ridwan*. These, if they were to have been removed from the picture, the entire society would've collapsed.

Because of this, the governments are smart when they fight Islam. They are very smart. They don't come and kill everyone and have this held against them. Rather, they come and remove the five, six, or seven leaders who are the nucleus and essence and solid foundation and kill them off. While they only took out six, they really took out an entire *ummah* by taking out these six! { "***Indeed, Ibrahim was a nation unto himself...***" } [*an-Nahl*; 120]

*And how often is one man equal to a thousand * And how often are a thousand men equal to none..."*

[*'Fi Dhilal Surat at-Tawbah*; p. 50-54]

Mothers: Producers of Heroes

“...Mothers play a great role in building a generation. The better a mother is at raising her children, the more successfully the *Ummah* is built and the more successful it is at producing heroes. You hardly ever see a great man except that a great woman is behind him who left some of her traits in his personality by way of the milk from which he was fed and the warm embrace in which he sought refuge.

Most men find it hard to remove these shining images from their minds that they retain of their mothers. These outstanding images that ran through his veins from a young age remain engraved in his mind, and he cannot help but to remember them with veneration and pride. He recalls the simple, clear words that his mother left his spirit with, and these words grow to become milestones on his path and guiding lights on his quest.

He cannot help but to place himself under the vast shade that his mother provided for him throughout the long course of his life, nurtured by the pleasant emotions and mixed with the eternal days of his life. These realities grow in his spirit and become an inseparable part of his personality that he cannot let go of without letting go of his humanity.

This is why preserving this affection and repaying this kindness with kindness is an obligation in Islam that is directly partnered with *Tawhid*: { “...and your Lord ordained that you worship only Him, and that you treat your parents with excellence...” } [al-Isra’; 23] And disobedience to them is directly partnered with *kufr*.

Respect for mothers occupies a very high position on the ladder of Islam, and is very heavy in its scales. It is reported in the ‘*Sahih*’

that a man came to the Messenger of Allah (ﷺ) and said: “O Messenger of Allah, who is most deserving of my kind treatment?” He replied: “Your mother.” The man asked: “Then who?” He replied: “Your mother.” The man asked again: “Then who?” He replied: “Your mother.” The man asked again: “Then who?” He replied: “Your father.”

I once said to Ibrahim al-Akhdar – the *imam* of the *Haram* in Makkah – “Why do you prevent your sweet voice from being heard by the Muslims who come from everywhere to hear it? How can you request to return to Madinah when some people say that hearing you recite the Qur’an is like hearing it descending fresh from the heavens?”

So, he replied: “My treasures in this world are my grandmother and mother, and I must fulfill my responsibilities to them and treat them well. Nobody can do this but me.”

I said: “Why don’t you bring your grandmother here?”

He said: “She refuses to leave Madinah out of fear that she might die outside of it, and her greatest wish is to be buried in the graveyard of al-Baqi’.”

And indeed, Ibrahim actually left the *Haram* in Makkah and went back to leading a small mosque in Madinah, sticking to the Paradise that is at the foot of his mother and grandmother...”

[‘*Majallat al-Jihad*’; #36, Rabi’ al-Awwal 1408]

