GUIDANCE OF QUR'AN SERIES

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<<The 6 CALLS OF AL-ANFĀL>>

There are six calls throughout Şūrah al-Anfāl. After the battle of Badr, which was the first major confrontation between the Messenger of Allāh ﷺ and the disbelievers of Quraysh, this Şūrah was revealed. For that reason, this Şūrah is also called the Şūrah of Badr. In this Şūrah, Allāh ﻟﻠﻪ ﻋﻠﻴﻪ وﺳﻠﻢ directs six calls to the believers using the phrase: “O you who have believed.”

In the first call Allāh ﻟﻠﻪ ﻋﻠﻴﻪ وﺳﻠﻢ says: (O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn to them your backs [in fight]) [al-Anfāl: 15].

The Muslim should be firm in battle and not retreat. This verse was later explained by another
verse that commands the Muslims, if in a state of strength, to not retreat if one Muslim is facing ten of the enemy and in the state of weakness one Muslim should not retreat in the face of two from the enemy.

The second call: *(O you who have believed, obey Allāh and His Messenger and do not turn from Him while you hear [His order]. And do not be like those who say, “We have heard,” while they do not hear. Indeed, the worst of living creatures in the sight of Allāh are the deaf and dumb who do not use reason)* [al-Anfāl: 20-22].

Obedience to Allāh جل جلاله and His Messenger صلى الله عليه وسلم is the key to all success. This is a general command for all Muslims but since this Şūrah is one that covers the topic of fighting in Allāh’s cause, the command of Allāh to fight takes special significance in this context. Allāh جل جلاله describes those who do not listen and obey His commands as being deaf and dumb. He describes them as being the worst of creation.

The third call: *(O you who have believed, respond to Allāh and to the Messenger when He calls you to that which gives you life. And know that Allāh intervenes between a man and his heart and that to Him you will be gathered)*[al-Anfāl: 24].

This is a command from Allāh صلى الله عليه وسلم to respond to His call and the call of His Messenger صلى الله عليه وسلم. Allāh says that this call is to give us life. He would not invite us to do what would harm us. All the commands of Allāh are for our good. The classical commentators on this verse say that the meaning of this āyah is that by following Allāh’s commands and the sunnah of His Messenger صلى الله عليه وسلم grants us a good and proper life. Some of the commentators however such as the scholar from the Tabi‘īn, `Urwah bin al-Zubair, and one of the interpretations mentioned by Ibn Kathīr, al-Qurtubī and al Shawkānī is that this āyah is specifically calling us to respond to the call of jihād because through jihād we attain life. This may seem ironic. How can life be attained through fighting, which puts the Muslim at risk of losing his life? How can war that brings death be a path towards granting life?

The explanation may lie in the words of these early commentators of the verse:

In Tafsīr al-Qur‘ān al-Adhīm, `Urwah says, “it means war through which Allāh gave you honor
after you were dishonorable, gave you strength after which you were weak, and gave you victory over your enemies after you were defeated by them.”

Imām al-Qurtubi says in al-Jāmi` fī aĥkām al Qur‘ān: [regarding the verse] (respond to Allāh and to the Messenger when he calls you to that which gives you life) “Jihād is life since it is the cause of life. This is because if you do not attack the enemy, the enemy would attack you, and that would lead to your demise and death. Additionally, death in jihād leads to the eternal life.”

The fourth call: (O you who have believed, do not betray Allāh and the Messenger or betray your trusts while you know [the consequence]) [al-Anfāl:27]

This is a warning from Allāh جﻞ ﺟﻼﻟﻪ not to betray the Muslims by conveying information to the disbelievers. It is a warning for Muslims not to spy against Muslims. Giving intelligence to the disbelievers is a betrayal of Allāh and His Messenger صلى الله عليه وسلم.

The fifth call: (O you who have believed, if you fear Allāh, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allāh is the possessor of great bounty) [al-Anfāl:29]

The outcome of fearing Allāh is forgiveness from Him. He also grants those who fear him a criterion with which they can separate between good and evil. This is a light from Allāh in the heart of the believer that helps him see right from wrong, good from evil.

The sixth call: (O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much that you may be successful. And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient) [al-Anfāl: 45-46]

This final call lists five qualities:
1. Standing firm, جل جلاله
2. Remembering Allāh جل جلاله
3. Obedience of Allāh and His Messenger صلى الله عليه وسلم
4. Avoiding dispute،
5. Patience.

These are the five ingredients of victory that we should all keep in mind.

These are the six calls of Allāh جل جلاله towards the believers in Şûrah al-Anfāl. We ask Allāh جل جلاله to make us of those who follow His commands.

By SHAYKH 'UMAR HUSSAIN

Taken From The INSPIRE Magazine Issue #1 Page 54

<<Do you think...>>

In the Qur’an, Allah directs the question: {Do you think?} Or the statement: {Never think...}

This sometimes was directed to the Messenger of Allah صلى الله عليه وسلم sometimes directed to the disbelievers and sometimes to the hypocrites or disbelievers. In this article we will commentate on these verses. We begin with the verses directed at the Messenger of Allah صلى الله عليه وسلم and the believers.

Allah جل جلاله says: {And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision. Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost} [āl-`Imrān: 169 - 171].
Allah says they were "killed" so He approved their apparent death. But Allah says that the actual aspects of death do not apply to them. Thus, even though their bodies are dead their souls are alive. The life of their souls is beyond the mere consciousness that all souls, Muslim or non-Muslim, poses after death. Allah says they are with their Lord and they are being provided by Him. These two qualities are the forms of pleasure that are granted by Allah to the martyrs. They loved Allah during their life on this earth so their souls were granted the great honor of being in the presence of Allah.

Allah says they rejoice because of what He has granted them. They also rejoice in the news they receive about their brothers who are still living but would eventually join them as martyrs. This proves that Allah reveals to the souls of these martyrs part of the knowledge of the unseen by giving them the glad news regarding the people whom they knew who would be granted martyrdom. They rejoice in this news for two reasons:

**The first:** Their brothers would be granted martyrdom.

**The second:** That they will continue fighting the enemies of Allah.

They would also rejoice when they come to see what Allah has rewarded them with and see that their efforts were not wasted: *{Allah does not allow the reward of believers to be lost}.*

There is evidence in this verse that the martyrs are given the knowledge of the future outcome of the life of their loved ones and the ones who are of concern to them.

Allah (جل جلاله) says: *{And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment} [āl-`Imrān:188].*

The People of the Book changed the book of Allah and called their people to it. They deceived the masses in the name of Allah and then they wanted to be praised for their falsehood and they were proud in taking credit for their false actions.

The other interpretation is that this verse is talking about the hypocrites who stay behind the Messenger of Allah (صلي الله عليه وسلم) when he goes out to jihad. When the Messenger of Allah
returns, they rush to him and give excuses for their staying behind and they want to be counted as having the intention of jihad.

Allah (جل جلاله) says: \textit{And never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void} [Ibrāhīm: 43].

In this verse Allah reminds us that the deeds of the oppressors and wrongdoers will not go unanswered. The one who does not believe in a day of reckoning may wonder: how come there is so much evil in the world? He may ask: why do the tyrants and oppressors get away with their wrongdoing? The believer may also forget that these wrongdoers are going to face Allah. Thus in this verse, Allah reminds us that the evil doers will be humiliated on the last day. Allah says that He is delaying them to a day when the eyes of all creation, including the transgressors, will stare in horror. Allah says they will race ahead with their heads raised up, staring up at the horrors of the Day of Judgement. Allah then gives a telling and unique description to the hearts of these people. He says their hearts are void. The terror is so great for them on that day that their hearts fail them and become empty.

Allah (جل جلاله) says: \textit{So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution} [Ibrāhīm: 47].

This verse is directed to Muhammad (صلى الله عليه وسلم). Even though the plural "messengers" was used, it is Muhammad (صلى الله عليه وسلم) who is intended. That is because the promise of Allah to the messengers has already passed and was fulfilled. Allah is comforting His Messenger by reminding him that Allah's promises of victory for His Messenger in this world and the ultimate and infinite pleasure in the afterlife will be fulfilled.

Allah (جل جلاله) says: \textit{Never think that the disbelievers are causing failure [to Allah] upon the earth. Their refuge will be the Fire - and how wretched the destination} [an-Nūr: 57].

In the verse before this, Allah promised the believers that their fear will be replaced by security and that Allah will give them victory in this world. This verse was revealed at a time when the believers were weak and their enemies were strong and had the upper hand. At such times, when
the believers felt surrounded by their enemy, when the enemy was stronger than them in numbers and weaponry and when the enemy seemed to be in control of the land, at times like these, Allah tells the believers that no matter how strong the enemy is, no matter how much they appear to be in control of the earth, there is no place for them on the entire planet to escape from Allah. Allah is the one who controls the affairs of the heavens and earth and these disbelievers have nowhere to run away from Allah and in the Hereafter their abode is Hell.

Allah (جل جلله) says: {Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near} [al-Baqarah: 214]

In this verse, Allah is teaching this Muslim nation an important law of life: If you are a follower of the truth, you will be tested. This is an essential lesson of history that the new Muslim ummah had to learn.

The followers of Muhammad (صلى الله عليه وسلم) were new to the truth and the Qur'an was teaching them rules and laws that apply to them just as they applied to the followers of every prophet before Muhammad (صلى الله عليه وسلم). One of these laws of Allah is that you will not enter Paradise until you are tested with poverty or hardship. Allah states that the trials the followers of the prophets went through reached to the extent that they were "shaken". The Arabic word translated here as shaken means: moving something from its place violently. It can also mean earthquake, horror or adversity. What is meant in the verse is that the way of life of the followers of the prophets were changed and shaken by the trials. The trials reached to the point that the prophets asked: When is the victory of Allah? The question by the prophets should not be understood to mean that the prophets were doubting the promise of Allah to give them victory. What it means is that the prophets of Allah were wondering when will the promise of Allah of victory be fulfilled. Allah responded to them, and to the Muslim ummah by saying that the victory of Allah is near.

Today the Muslims are going through trials similar to an earthquake and some Muslims have doubts in victory. But the true believers believe in the promise of Allah. However, they understand that victory does not come until the ummah goes through trials that separate the believers from the hypocrites.

Allah (جل جلله) says: {Or do you think that you will enter Paradise while Allah has not yet
made evident those of you who fight in His cause and made evident those who are steadfast?} [āl `Imrān: 142]

After the battle of Uhud, Allah revealed these verses from Şūrah āl-`Imrān. The Muslims lost the battle and seventy of them were killed including the uncle of the Messenger of Allah (صلى الله عليه وسلم). This came a year after the resounding victory of Badr. In this verse, Allah teaches the Muslims that they must go through two tests: Jihad and patience. To enter Paradise you must go through Jihad and be patient on the trials which would face you on your journey towards Allah. The two trials of Jihad and patience are related because Jihad in itself depends on patience and this shows us the importance of the great virtue of patience.

Allah (جل جلاله) says: {Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates? And Allah is Acquainted with what you do} [atTaubah:16].

This verse illustrates the importance of walā' and barā'. Al-Walā' is loyalty towards the believers and barā' is disavowal of the disbelievers. Allah says that every Muslim will be tested for his loyalty. A believer will not be left to claim belief without that belief being verified and part of that verification is by testing where does the loyalty of the believer lie. In every time and age there will be believers and disbelievers. In the time of the Messenger of Allah (صلى الله عليه وسلم), loyalty to Allah and His Messenger and the believers was by being a soldier of Muhammad’s (صلى الله عليه وسلم) and failing that test was in having loyalty towards the Quraish or the Jews. Today loyalty of Allah and His Messenger and the believers is manifested in defending Islam and the Muslims and failure in that test is having ones loyalty towards America and its allies and the agents of America - the rulers of the Muslim world. Those who do not disavow the rulers have not practiced the ‘aqidah of walā’ and barā’. Allah closes the verse by saying: {and Allah is acquainted with what you do}.

Allah (جل جلاله) says: {Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars} [al-`Ankabūt: 2-3]

Belief is not a claim to be made without it being verified. There are consequences for proclaiming
Lā ilāha illa Allāh. A Muslim is tested through trials of life that show his steadfastness. Allah says that the nations before you went through the test and you must go through it too. Allah says that he will make evident those who are truthful and those who are not. For those who turned out to be liars in their claims of faith, this does not necessarily mean that they were claiming faith outwardly and inwardly they were disbelievers. Rather, it means that even though they did believe, their belief was so weak it was not able to withstand the trials and tests of life. It means that they did believe in Allah but they valued other things in life more than Allah and they put these things ahead of Allah. On the other hand, the ones who turned out to be truthful were the ones who were steadfast in their faith until the end. They were the ones who loved Allah more than everything else and they never put anything ahead of Him. They were the ones who understood that their life on this earth is a test and that they were created to worship Allah alone.

Allah (جل جلاله) says: {Or do those who do evil deeds think they can outrun [i.e., escape] Us? Evil is what they judge} [al-‘Ankabūt: 4].

The disbelievers may succeed in winning against the believers in a battle, they may succeed in causing them hardship, or they may have authority and control to the extent that they believe they may defeat the truth. But they are mistaken. No matter how strong the disbelievers are, no matter how much control over the land they have, no matter how many battles they win against the followers of the truth, there is nowhere for them to go. They have no escape. And if they believe that they have a safe haven that would protect them from divine justice, they are wrong.

Allah (جل جلاله) says: {Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge [i.e., assume]} [al-Jāthiyah: 21].

The believers are not equal to the disbelievers in this world and the Afterlife. In this life the believers are living their life in the worship of Allah. They are seeking His pleasure. They strive for good and avoid evil. They fight for good and battle the whispers of the Devil. On the other hand, the disbelievers are living for the fulfillment of their carnal desires. They are slaves to the Devil. So how can the believers be equated to the disbelievers? They are not equal in this life and their situation in the Afterlife must also be different.

In the Afterlife the believers will enjoy the pleasure of Paradise in the care of their Lord. The disbelievers will be in Hellfire suffering the consequences of their disbelief and evil deeds.
Allah says: *Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred? And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds. And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs* [Muhammad: 29 - 31]

Allah threatens the hypocrites who used to plot against the Messenger of Allah that He would expose their evil plans. The definition of hypocrisy is professing Islam and hiding disbelief. The hypocrites in the time of the Messenger of Allah used to strive to keep their disbelief secret. Allah is telling them that the secret plots they used to work hard on concealing could be exposed to His Messenger if Allah willed.

Allah says to His Messenger that if He willed he could have exposed the hypocrites to the him one by one, and Allah did reveal to His Messenger the names of some of the hypocrites. And then Allah says that even if He doesn’t mention them by name, the Messenger of Allah would be able to distinguish their hypocrisy from their words. The speech of the hypocrites exposes them because it reveals some of the thoughts which they hide.

Today hypocrisy reveals itself in the words of support of America and its stooges in the Muslim world. It reveals itself in servitude to the corrupt rulers of today. Hypocrisy shows itself in the betrayal of the mujahidin who are defending the ummah today and shows of loyalty to the enemies of the ummah.

By Shaykh `Umar Hussain

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**THE CALL OF THE QUR'AN**
When one goes through the pages of the Qur’an - the final word of God to all of mankind – they will find a library of subjects. A lot of these subjects are told through stories and events that have occurred in the past, passing down lessons in righteousness. Additionally, there are general lessons in mankind’s behavior in their relationship towards their Creator. But with a more careful eye, one will spot that every subject is under an umbrella theme. This theme is the call of the Qur’an. In plain and simple language, it is what Allah is calling mankind to.

The theme of the Qur’an is not jihad, laws of inheritance, science or any law based issue. Although these subjects are certainly detailed in the Qur’an, they are only pieces that make up the larger puzzle. The fundamental theme of Qur’an is tawĥīd or worshiping Allah without any partners.

Allah says: \{And I did not create the jinn and mankind except to worship Me\} [51: 56].

Every verse in the Qur’an either directly or indirectly points in that direction. \{And on the earth are signs for the certain [in faith], and in yourselves. Then will you not see?\} [56: 20-21].

The message is that Allah is One without partners. He doesn’t have a son, daughter or any family members. He is dependent on none, but everyone and everything in the Universe would collapse if He didn’t support them. He is above everyone and everything, and has the most beautiful and perfect qualities that help us understand who He is. There is no example unto Him; He is unique in that respect as He is above every likeness. He is above all human qualities and thus He can never tire, be frustrated or die. He is the One that is called upon when man is on his unstable boat, rocking from side-to-side in the violent tides of the ocean, hoping with a full heart to be delivered to land safely. But when Allah delivers such people to safety, some of them continue in their disobedience to Him. This is the state of man who worships his desires more than he worships his Creator. Allah is so merciful to such people that He repeatedly gives them chances to repent, mend their ways and worship Him the way He has ordained; indeed, everyone is given this chance until they meet death. It then only becomes natural for Allah to speak in the Qur’an on the issue of death, saying that no one knows when he or she is going to die.

\{Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do\} [62:2].

The Qur’an repeats the theme of tawĥīd in the most creative of ways. Allah doesn’t do it just to amaze the reader and listener with His incredible succinct words, but to also warn them with it, reminding them of the Day of Judgment. The Qur’an speaks of that day as a day of immense terror. Righteous people will receive their record in their right hands, which will lead to their eternal
bliss in Paradise. These are the people who believed and then worked hard in this life to tip the scales of righteousness in the next. The wrongdoers – those who disobeyed Allah and His commandments – will receive their book of deeds in their left hands.

They will cry out, 
"Oh, I wish I had not been given my record! And had not known what is my account. I wish it [i.e., my death] had been the decisive one [i.e., the end of life and not a gateway to eternal life]. My wealth has not availed me. Gone from me is my authority!" [69: 25-29].

They will then be flung into the fire.

As has been shown, the ultimate theme of the Qur’an is worshiping Allah without partners. It implies becoming a Muslim, and leading a righteous life of obedience to Allah. Nothing more, nothing less. Worshiping other than Allah is the greatest weakness that man can possibly fall into. The reality is that Allah, the All Powerful and All Wise, created everything. Man has no good reason to worship Jesus, the Buddha, or to add and subtract partners to Allah; all of these are obstacles between themselves and Allah. The heart of the true believer feels as connected to His Lord as the one who is sailing on his ship, facing the brink of death and destruction, calling upon the One God and not the millions of gods and goddesses. In times of extreme difficulty, man knows his Creator because death surrounds him. It is then up to him to either be a traitor or a steadfast believer.

By HAZIM NOOR

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<<The Oppressors End>>

The signs of Allah concerning the end of those who oppress are continuing to be in succession and
His punishment upon the unjust ones follow without interruption, and the case of Ben Ali and Mubarak wasn’t secluded from the world’s eyes and ears. Thus, each beginning has an end, and for every term is a decree:

\{And your Lord is not unaware of what they do\} \[6: 132\].

Allah has made causes for the end of those who oppress and has ordained for them a torment as a consequence of their oppression; He destined this with His divine decree or by His just command, and it is no longer than a few days before Allah’s decree descends, so let the oppressors bide their time and let them await \{Say, “Do you await for us except one of the two best things [i.e., martyrdom or victory] while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting”\} \[9: 52\].

And what do the enemies anticipate of the believers? It is the best thing in any situation; it is either victory which makes Allah’s word the highest or martyrdom for the sake of Allah which is the great attainment.

And what do the believers expect of those who deviate from the shari’ah? It is either the punishment of Allah – to take them as it took the ones before them who were deniers – or that the believers destroy and afflict them with a punishment from their hands \{So wait; indeed we, along with you, are waiting\} and the best outcome is known... it is for the believers.

Indeed, Allah had already destroyed many of the oppressors, irrespective of whether they were individuals or groups, and He, The Exalted, showed us their ruins and their remains on earth to see with one’s own eyes and He informed us about their end in His holy book and we have confidence in what our Lord informed us more than what we see with our eyes.

The Creator, Exalted is He, says: \{And [We destroyed] A’ad and Thamud, and it has become clear to you from their [ruined] dwellings. And Shaytan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception. And [We destroyed] Qaroon and Pharaoh and Haman. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners [of Our punishment]. So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but\}
Those oppressors whom Allah had destroyed collectively among them were the people of A’ad and Thamud and individually such as Qaroon, Pharaoh and Haman. Verily, Allah had already informed us of their fate as well as the causes of their destruction: \textit{As for A’ad, they were arrogant upon the earth without right and said, “Who is greater than us in strength?” Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs}\[41: 15].

So in spite of their disbelief in Allah, their denial of His signs and their disbelief in His messengers, they were arrogant upon the earth, subjugating who surrounded them of the people, tyrannizing them, and were deluded by their strength: \textit{And they said “Who is greater than us in strength?”}. The Almighty said responding to them with an astounding answer: \textit{Did they not consider that Allah who created them was greater than them in strength?}.

They had been enticed by arrogance, self-conceit and by being delighted with the goods of the present life which Allah entrusted them with. Such is the way of the oppressors and the unjust.

Indeed, their prophet Hud, peace be upon him, had admonished them and warned them of the result of their engagement in sinful acts, wickedness and haughtiness so he said: \textit{Do you construct on every elevation a sign, amusing yourselves? And take for yourselves constructions [i.e., palaces and fortresses] that you might abide eternally? And when you strike, you strike as tyrants. So fear Allah and obey me. And fear He who provided you with that which you know; provided you with grazing livestock and children, and gardens and spring. Indeed, I fear for you the punishment of a terrible day”} \[26: 128 - 135]\.

But the oppressors refrained from the command of Allah and accused His messengers of lying: \textit{They said, “It is all the same to us whether you advise or are not of the advisors. This is not but the custom of the former peoples. And we are not to be punished. And they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers} \[26: 136 - 139].
This is the Sunnah of Allah: \textit{Indeed, those upon whom the word [i.e., decree] of your Lord has come into effect will not believe. Even if every sign should come to them, until they see the painful punishment} [10: 96 - 97].

Here is another page from the pages of mankind’s story which is continuing within the ocean of history, and this one is a scene from the scenes of confrontation between the truth and falsehood as well as destruction for the oppressors and the unjust: \textit{And to [the people of] Madyan [We sent] their brother Shua’ayb. He said, “O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfil the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers. And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how the end of the corrupters was} [7: 85 - 86].

Madyan was a city of which its people had exceeded the limits in their economy; they transgressed in its financial transactions, and they had seized the people’s wealth unlawfully. They had also turned away from the path of Allah, threatening whoever wanted to follow the right path. They sought deviation and declination from the straight path while Allah’s Prophet (Shua’ayb) was calling and warning them that if they didn’t believe then they should at least be patient as the two parties were awaiting a divine decree which Allah judges by it \textit{And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges} [7: 87]. Meaning, to linger and wait without harm from both sides, until Allah judges between us. And He is the best of judges.

But it is not pleasing for the ţawâghît that îmân is established on earth and represented by a group of people who are not devoted to the ţawâghît. The existence of a Muslim group on earth who aren’t devoted except to Allah, and don’t recognize any sovereignty but His sovereignty, and don’t rule by any law in their life affairs except His law, and don’t follow any way except His way, this will consequently threaten the ţawâghît’s authority even if this group secluded itself,
abstained and left these tawaghit until Allah’s judgement comes to them at its appointed time.

Truly, the ţâghût is forcefully making this battle incumbent upon the Muslim group even if they choose not to engage in that battle against them, to the extent that the existence of truth itself exasperates falsehood and based on this self-existence, this battle against falsehood is binding, and that is the Sunnah of Allah which comes to pass by all means:  *Said the eminent ones who were arrogant among his people,” We will surely evict you, O Shua’ayb, and those who have believed with you from our city, or you must return to our religion.” He said, “Even if we were unwilling? We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision”* [7: 88 - 89].

Those who return to disbelief after they have been granted righteousness by Allah, after having been showed the way, guided by Allah to the truth and rescued by Him from being slaves to other slaves, indeed, by doing that they are making a false testimony against Allah and His religion; a testimony which suggests that they have not found goodness in the religion of Allah. So they renounce it and return to embrace the religion of ţâghût! Or it at least implies that the religion of ţâghût has a right to exist, that its legislations has legitimacy in ruling, and that its existence isn’t contradictory to having faith in Allah. It is concluded as that because they go back to the ţawâghît and recognize them after they had believed in Allah. Therefore this is a very dangerous testimony, it is even more dangerous than the testimony of the ones who have not known guidance nor lifted the banner of Islam; thus it is a testimony in recognition of the banner of ţâghût.

Whatever the costs may be in order to leave the enslavement to the ţawâghît and to be a slave to Allah alone, it is much less and easier than the costs of being a slave to the ţawâghît – which costs outrageously, regardless of the apparent safety, security and assurance about life, residence and possessions. These costs are burdensome, extended and long-termed, and what kind of slavery is more evil than the submission of man to the legislation of another man? And which slavery is worse than the clinging of man to the will of another man? And which slavery is more evil than that of which the fate of man is depending on the desire, fantasy and whim of a fellow man?! And which slavery is more evil than that of which man is in control of another man directing him anyhow he wishes?
It costs people their wealth – under the rule of ţâghût – which isn’t secured or protected by law, it costs them their children as the ţawâghît bring them up in whatever manner they have in mind [in their institutions], including conceptions, thoughts, imaginations, characteristics, traditions and customs. It even goes beyond that to go as far as having a dominant influence over their souls and their life itself. The ţâghût forsakes them according to his own objective, and out of their skulls and remains he sets up flags of glory for himself and the high ranked.

In the long run, it costs them their honor, due to the fact that fathers don’t possess the right to withhold their daughters from prostitution which the ţawâghît are content with in any case, whether it is in the form of direct rape that takes place on large-scale throughout the time or by way of bringing them up on ideas and concepts which makes them a source of permissible satisfaction of lust in the name of freedom, femininity, equal rights and other slogans! Facilitating and paving to them the way for prostitution and immorality.

Whosoever thinks that his wealth, honor, life and the life of his sons and daughters will escape the danger within the ruler ship of ţâghût without Allah’s rule, indeed he lives in an illusion or perhaps lost contact with reality!

The price of worshiping the ţâghût is very huge in terms of soul, honor and wealth, and whatever the servitude to Allah alone may cost, it is more profitable and more appropriate even in the scale of this present life, aside from its weight in the scale of Allah: \textit{\{Said the eminent ones who disbelieved among his people, “If you should follow Shua’ayb, indeed, you would then be losers\}} \textit{ [7: 90]}

That is complete forgetfulness, absolute heedlessness and the greatest relapse when the truth is viewed as a loss and guidance as deviation.

So look at how their end was, verily, this is the real loss \textit{\{So the earthquake seized them, and they became within their home [corpses] fallen prone. Those who denied Shua’ayb – it was as though they had never resided there. Those who denied Shua’ayb – it was they who were the losers. And he [i.e., Shua’ayb] turned away from them and said, “O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how\}}
could I grieve for a disbelieving people?"} [7: 91 - 93].

Just as the Almighty Allah destroyed the groups of oppressors, the Omnipotent destroyed oppressive individual tyrants. The Almighty said about this tyrant who exalted himself in the land, the perished Pharaoh: {Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [new born] sons and keeping their females alive. Indeed, he was of the corrupters. And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors. And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared} [28: 4 - 6].

That is the oppression of rule, dominance and violence; this is the oppression of ego and arrogance. It is the spirit of oppression and its method is corruption, killing, deeming people weak and even massacring them. The tyrant seeks superiority and desires to deem the believers weak but Allah wants unlike what Pharaoh wants, and the Almighty decrees other than what the tyrant wishes.

Those oppressive transgressors are deceived by their forces, dominance and by their ability to devise stratagems. They choose for themselves what they love, and choose for their enemies what they have in mind, thinking that they are able to do this and that. But Allah wants unlike what they want so He challenged Pharaoh, Haman and their army stating that their precaution and vigilance against Him will be of no use. They continued afflicting the oppressed ones with the worst torment, slaughtering their [new born] sons and keeping their females alive and yet they were alerted and feared for their selves and their possessions from those oppressed. So they would spread the spies and look out for them. In spite of this, Allah wanted to bestow His blessings upon those oppressed ones without specification, and wanted to make them chiefs and leaders, not slaves nor followers. He also wanted to destroy the oppressive transgressors who deviated away from guidance and went astray from righteousness: {So We took him and his soldiers and threw them into the sea. So see how the end of the wrongdoers was. And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped. And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised} [28: 40 - 42].

To Allah is their return, with Allah is their Reckoning and the pleasures they had will be unavailing to them: {How much they left behind of gardens and springs, and crops and noble sites, and comfort wherein they were amused! Thus We caused to inherit it another people. And the heaven and earth wept not for them, nor were they reprieved} [44: 25 - 29].
The tyrant’s page was folded and he (i.e., Pharaoh) preceded as an old memory, but his sins, wrongdoings and crimes remained surrounding him as an evil result and as a curse upon him: {{It will be said to them], “And you have certainly come to Us alone [i.e., individually] as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your ‘intercessors’ which you claimed that they were among you associates [of Allah]. It has [all] been severed between you and lost from you is what you used to claim} [6: 94].

And there was another tyrant, an arrogant dictator ungrateful to the blessings of the Almighty Allah. He was Qaroon, the one who had great fortune and big treasures, nevertheless, his wealth didn’t benefit him since he disbelieved in Allah, became content with his power alone and was enticed by what Allah entrusted him with of temporal wealth: {So he came out before his people in his adornment. Those who desired the worldly life said, “Oh, would that we had like what was given to Qaroon. Indeed, he is one of great fortune.” But those who had been given knowledge said, “Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient.” And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves} [28: 79 - 81].

That is the end of the oppressors and the transgressors, and your Lord is competent of destroying them, but for every term is a decree.

The Sunnah of Allah is proceeding and for today’s ţawâghît, there is a fixed term as well as a period of time they have to reach.

{While we await for you that Allah will afflict you with punishment from Himself or at our hands...} [9: 52].
The Sunnah of Allah is coming to pass concerning the ṭawâghîṭ of today through destroying the oppressors and increasing them in punishment at our hands. That is the punishment of Allah which befalls upon whoever desists from Allah’s commandments and diverts from His way: *(Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people, and remove the fury in their hearts...)* [9: 14 - 15].

This is the command of Allah and His promise, and Allah is predominant over His affairs. My Lord says: *(And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing. That [is so], and [also] that Allah will weaken the plot of the disbelievers)* [8: 17 - 18].

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