

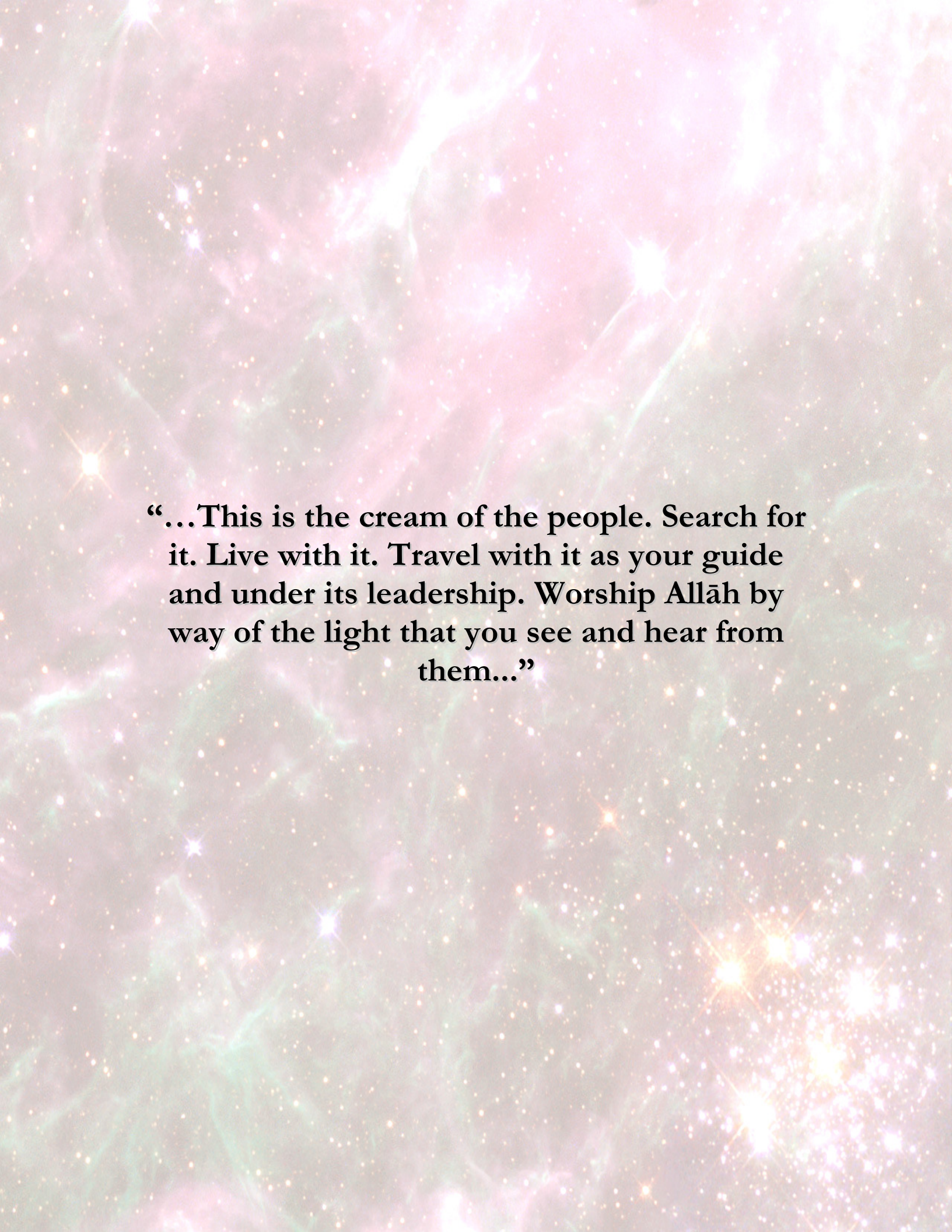
الموازين الربانية

The Scales of

Allāh

By the martyred *Imām*  
'Abdullāh 'Azzām

(may Allāh have Mercy on him)



**“...This is the cream of the people. Search for it. Live with it. Travel with it as your guide and under its leadership. Worship Allāh by way of the light that you see and hear from them...”**

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Verily,<sup>1</sup> all praise is due to Allāh. We praise Him, seek refuge with Him, and seek His Forgiveness. We seek refuge with Allāh from the evils of our souls and the mistakes in our actions. Whoever Allāh Guides, there is none who can misguide him, and whoever Allāh misguides, there is none who can guide him. And I testify that there is none worthy of being worshipped except Allāh, and I testify that Muhammad (peace be upon him) is his servant and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

{*“O you who believe! Have taqwā of Allāh as He deserves, and do not die except as Muslims.”*}<sup>2</sup>

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

{*“O people! Have taqwā of your Lord, Who Created you from a single soul, and Created from it its mate, and sprouted from it many men and women. And have taqwā of Allāh, from Whom you demand your mutual rights, and do not cut off the relations of the womb. Verily, Allāh is Ever-Watching over you.”*}<sup>3</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِغِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

{*“O you who believe! Have taqwā of Allāh, and say that which is truthful. He will rectify your actions for you and Forgive you your sins, and whoever obeys Allāh and His Messenger has indeed achieved a great success.”*}<sup>4</sup>

Verily, the most truthful of speech is the Speech of Allāh, and the best guidance is the guidance of Muhammad (peace be upon him). The worst of affairs are those that are newly introduced, and every newly introduced affair is an innovation, and every innovation is a misguidance, and every misguidance leads to the Fire.

As for what follows:<sup>5</sup>

<sup>1</sup> This book was translated from the collection of *Shaykh* ‘Abdullāh ‘Azzām’s transcribed lectures called *‘at-Tarbiyah al-Jihādiyyah wal-Binā’* (4/141-154). All footnotes were added by the translator.

<sup>2</sup> *Al ‘Imrān*; 102

<sup>3</sup> *an-Nisā’*; 1

<sup>4</sup> *al-Ahzāb*; 70-71

O you who are pleased with Allāh as a Lord, and Islām as a religion, and Muhammad (peace be upon him) as a Prophet and Messenger!

Know that Allāh has revealed in the clear cut Revelation:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعُدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ  
الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

{*“And keep yourself patiently with those who call on their Lord in the morning and afternoon seeking His Face, and let not your eyes overlook them desiring the pomp and glitter of the life of the world. And obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts, and whose affair has been lost.”*}<sup>6</sup>

And He Said:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعُدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ  
حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ \* وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا  
أَهْؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ \* وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ  
سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ  
وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

{*“And turn not away those who invoke their Lord morning and afternoon, seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust. Thus, We have tried some of them with others that they might say: ‘Is it these that Allāh has favored from amongst us?’ Does not Allāh Know best those who are grateful? When those who believe in Our signs come to you, say: ‘peace be on you.’ Your Lord has written Mercy for Himself so that if any of you does evil in ignorance and thereafter repents and does righteous good deeds, then surely, He is Forgiving, Merciful.”*}<sup>7</sup>

It has come in the books of *Tafsīr*<sup>8</sup> that the reason this verse was revealed was that the elites of Quraysh from the heads of the tribes – al-Akhnas bin Sharīq (head of Banī Zahrah), ‘Amr

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<sup>5</sup> This introduction of *Khutbat al-Hajab* was included by the translator, and is not part of the original text.

<sup>6</sup> *al-Kahf*, 28

<sup>7</sup> *al-An’am*, 52-54

<sup>8</sup> Refer to ‘*Adva’ al-Bayān*’ (4/87), and in ‘*as-Sahāb al-Musnad min Asbāb an-Nuzūl*’ (p. 106-107), *Shaykh* Muqbil al-Wādī mentioned that this was narrated by Muslim (15/187), Ibn Mājah (4128), Ibn Jarīr at-Tabarī (7/202), al-Hākim (3/319) - who said that it is authentic upon the conditions of al-Bukhārī and Muslim, and adh-Dhahabī stayed silent on this - Abū Nu’aym in ‘*al-Hiyab*’ (1/345), Ibn Abī Hātim (3/72), and al-Wāhidī in ‘*Asbāb an-Nuzūl*.’ And a similar narration was related by Ahmad, Ibn Abī Hātim (3/72), Ibn Jarīr (7/200), and Abū

bin Hishām, and Abū Sufyān bin Harb – came to the Messenger of Allāh (peace be upon him) and said: “O Muhammad! Set aside a gathering for us so that we may sit with you alone, as we are embarrassed that the Arabs would see us sitting with these slaves<sup>9</sup> that surround you and make fun of us for this.” So, the Messenger of Allāh (peace be upon him) considered making an appointment for them to meet with him privately, and Jibrīl suddenly came down with these verses.

Indeed, Allāh has scales with which He attaches value to things, and people have different scales with which they attach value to things. Allāh has scales that He wants to manifest on Earth as a way of life, as a system of life – scales that were considered something imaginary that would pass through the minds of the people, and have now become a reality in the form of manners, words, life, and movement.

The divine scales say:

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا  
 { “*And it is not your wealth nor your children that bring you nearer to Us, but only he who believes and does righteous deeds...*”<sup>10</sup> }

The divine scales say:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ  
 { “...*Verily, the most honorable of you with Allāh is he who has the most taqwā...*”<sup>11</sup> }

And the scales of the people only weigh money and status, and the scales of the people are:

أَتَىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ  
 { “*How can he be a king over us when we are better fitted than him for the kingdom...*”<sup>12</sup> }

The value of a person varies in degrees within the systems of *jāhiliyyah* in accordance with his weight in the eyes of his people due to his livelihood, his wealth, or his job, and the society is more or less sorted out and organized on this basis. So, the scales of *jāhiliyyah* might elevate a man such as Abū Jahl, such that the people of *jāhiliyyah* name him Abā al-Hakam while the Messenger of Allāh (peace be upon him) named him Abū Jahl.

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Nu’aym (4/180) from the *hadīth* of Ibn Mas’ūd. al-Haythamī said in *‘Majma’ az-Zawā’id’* (7/21): “The narrators of Ahmad are the narrators of the *‘Sahīh,’* except for Kirdaws, and he is trustworthy.”

<sup>9</sup> The narrations referenced above state that they were six Companions, including Ibn Mas’ūd, Bilāl, Sa’d, and three others.

<sup>10</sup> *Saba’*; 37

<sup>11</sup> *al-Hujurat*; 13

<sup>12</sup> *al-Baqarah*; 247

The scales of *jāhiliyyah* place a man such as Bilāl (may Allāh be Pleased with him) at the same level as an animal such that the likes of Abū Sufyān bin Harb were embarrassed to simply sit in his presence, while the divine scales place him as is mentioned in ‘*Sabih Muslim*,<sup>13</sup> that Bilāl, ‘Ammār, and Suhayb came across Abū Sufyān on the day Makkah was conquered, and they said some insulting words to him. They said: “By Allāh, the swords of Allāh did not reach the enemies of Allāh as they should have.” So, Abū Sufyān – the commander of *jāhiliyyah* who took over after the killing of Abū Jahl, the one who took over the leadership of Makkah until it was conquered, the one who took it upon himself to try to negotiate with the Messenger of Allāh (peace be upon him) on the day Makkah was conquered, the one who took over the leadership on the day of Uhud, when he stood atop Mt. Uhud yelling: “May Hubal be exalted! This day is for Badr!” – they said to him: “By Allāh, the swords of Allāh did not reach the enemies of Allāh as they should have.”

Abū Sufyān became angry and went to complain to Abū Bakr. So, Abū Bakr came to reprimand them harshly, saying: “Do you say this to the leader of Quraysh?” Abū Bakr then went off to inform the Messenger of Allāh (peace be upon him) of what Bilāl, ‘Ammār, and Suhayb had done. Abū Bakr strained to hear just one word from the mouth of the Messenger of Allāh (peace be upon him) – one word of rebuke for them out of the desire to win the heart of Abū Sufyān, or to at least catch a glimpse of anger on the Prophet’s face for the anger of the leader of Quraysh, whose house was a place of safety for those who entered it on that day. Instead, the Messenger of Allāh (peace be upon him) applied the scales and said: **“It might be that you made them angry, and made your Lord angry as a result.”** O Allāh! What exaltation?! What sky?! What greatness?! What a blessing that has raised this slave from the level of being like an animal in the scales of *jāhiliyyah* to the level of having the Lord of Glory become angry for his sake?! **“Indeed, Allāh has men whose wishes He carries out, and it might be that a dirty, disheveled man would have his oath fulfilled by Allāh.”**<sup>14</sup>

I say that when Abū Bakr heard these words from the Messenger of Allāh (peace be upon him), he was shaken: he might have angered Allāh by angering Bilāl! So, he went back to Bilāl and ‘Ammār to reconcile with them, saying: “My brothers! It might be that I angered you.” They said: “May Allāh excuse you,” causing his emotional stress to be relieved and his heart to be relaxed.

On the same day, as Ibn Hishām reported in his ‘*Sīrah*<sup>15</sup> – on the day that Makkah was conquered – the Messenger of Allāh (peace be upon him) commanded Bilāl to climb on top of the *Ka’bah* to make the call of ‘*Allāhu Akbar*’ throughout all the corners of Makkah. So, Bilāl made this call, and its corners shook before this mighty call that shakes all creatures.

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<sup>13</sup> Muslim (2504)

<sup>14</sup> Muslim (2622 & 2854), and a similar wording was related by at-Tirmidhī (3854) and al-Mundhirī in ‘*at-Tarḥīb wat-Tarḥīb*’ (4/147 and 148). In ‘*Sharḥ Sabih Muslim*’ (8/346), an-Nawawī explained this *hadith*, saying: “This means that if he swore that something would occur, Allāh would make it occur out of honor for him, by fulfilling his request and protecting him from having violated an oath. This is due to his great status with Allāh, even if he is worthless in the eyes of the people. It has also been said that his oath is his supplication, and the fulfillment is this supplication being answered, and Allāh Knows best.”

<sup>15</sup> Ibn Hishām’s ‘*as-Sīrah an-Nabawīyyah*’ (3/286)

Everywhere, the call of *'Allāhu Akbar'* shook all that stood before it. Three of the leaders of Quraysh were sitting with each other: 'Itāb bin Usayd, Abū Sufyān bin al-Hārith, and al-Hārith bin Hishām. al-Hārith – one of those who were pardoned by the Messenger of Allāh (peace be upon him) that day – said: "Praise be to Allāh who took the life of Hishām before he could witness a day like this." A second man said: "He did not find except this black one to climb the roof of the *Ka'bah*?" And Abū Sufyān said: "As for me, I will say nothing."

This is the scale of the people. He praised Allāh that his father died before seeing a black man on top of the *Ka'bah*, and on the same day, another scale says: **"If you have angered Bilāl, you have angered your Lord."** The heavens and the Earth shake if this slave is angered, and the corners of the Earth shudder if his face were to frown in sadness.

These people of *jābiliyyah* go about blindly in their deception and transgression. They think that there is room on Earth for their scales, and therefore use them, and Allāh rejects except that His Light is completed. Indeed, the establishment of the scales of Allāh on this Earth is a difficult task, and none can deal with it except those who have strong souls, and except the cream of humanity. To use divine scales - to prefer what Allāh prefers, to set aside what Allāh sets aside, to take as an ally those who Allāh takes as allies, to take as enemies those who Allāh takes as enemies, to give for Allāh, to hold back for Allāh, to love for Allāh, to hate for Allāh, you even smile when it would Please Allāh – this is an affair that cannot be fulfilled except by the mightiest of souls which the purest of hands have tired and exhausted themselves in nurturing, upon a long road and throughout difficult tests that condition the souls. When you condition your soul to withstand the sting of tests and the heat of tribulations, it will then be ready for the path and be obedient to directives.

My brothers, the more you utilize the scales of Allāh – and it will not be used except upon the hands of those who lived for a long time through tests and trials, through conditioning and guidance – the more you will see justice on Earth, and the more your soul will become relaxed. And if these scales are cluttered, the society will become cluttered, and if these scales are upturned, the society will become upturned: **"How will it be for you when you find the bad to be good and the good to be bad..."**<sup>16</sup> And these things become blurry for the people who distance themselves from using the divine scales, the scale of:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

{ "... Verily, the most honorable of you with Allāh is he who has the most *taqwā*..." }<sup>17</sup>

And the scale of **"Listen and obey, even if an Abyssinian slave with a head like a raisin is placed in authority over you,"**<sup>18</sup> and the scale of:

<sup>16</sup> Declared weak by Abū Hātim ar-Rāzī in *'al-Tlal'* (4/100), al-Haythamī in *'Majma' az-Zawā'id'* (7/283 and 284), and al-Albānī in *'as-Silsilah ad-Da'ifab'* (5204) and *'Da'if al-Jāmi'* (2573)

<sup>17</sup> *al-Hujurat*, 13

<sup>18</sup> al-Bukhārī (7142), Abū Nu'aym in *'al-Hilyah'* (7/284), and al-Albānī included it in *'Sabih Ibn Mājab'* (2327 & 2328), *'Sabih al-Jāmi'* (985, 2459, and 7861), *'Sabih at-Tirmidhi'* (1706), and *'Sabih an-Nasa'i'* (4203)



وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ  
الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ

{*“And it is not your wealth nor your children that bring you nearer to Us, but only he who believes and does righteous deeds. As for such, there will be twofold reward for what they did, and they will reside in the high dwellings in peace and security.”*}<sup>19</sup>

No life can be sustained except as much as it sustains the use of the divine scales. Sometimes, the scales can be toyed with and corrupted in the hands of the people, causing the society to become corrupted, and the scales can be upturned, causing the society to be upturned, and the scales can be reversed, causing the society to be reversed in its entirety. So, you would see the people saying about someone: ‘How nice he is,’ ‘How generous he is,’ while he does not even have an atom’s weight of faith in his heart, as is mentioned in the *hadith*. This is what happens when the scales are reversed and values are upturned.

Indeed, Allāh has scales that He has descended in order to establish justice on Earth, and the divine legislations were not descended except to firmly establish justice on the Earth:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

{*“Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Scale so that mankind may keep up justice.”*}<sup>20</sup>

And justice cannot be established on Earth, and this Scale cannot be utilized, except if there is sufficient protection against every hand that seeks to corrupt and every person who seeks to rearrange. So, it is a must to protect this Scale from corruption, blemish, and toying, and due to this:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ  
بَأْسٌ شَدِيدٌ

{*“Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Scale so that mankind may keep up justice. And We brought forth iron, wherein is mighty power...”*}<sup>21</sup>

And iron is to protect the Scale, and the Scale cannot be established or utilized on Earth so long as there is no iron to protect it.

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ

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<sup>19</sup> *Saba*; 37

<sup>20</sup> *al-Hadid*; 25

<sup>21</sup> *al-Hadid*; 25

{ “...And We brought forth iron wherein is mighty power, as well as many benefits for mankind...”<sup>22</sup> }

So, iron is used for struggle, and Allāh descended it in order to protect this religion, to preserve our values from being corrupted, and to prevent the foolish ones from toying with the concepts and the scales we hold dear - corrupting the societies, causing our values to be lost, drowning the people in an abyss of despair, in the depths of desires that do not thrive except in the depths of such an abyss, just as insects and flies thrive in their own gathering places.

Illegal sexual intercourse, oppression, and chaos do not spread, and corruption and the taking of bribes does not occur, except if the scales of Allāh are thrown to the side, except if the hands of corruption get hold of the scales, corrupting the Earth. Due to this:

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ

{ “...And We brought forth iron wherein is mighty power, as well as many benefits for mankind...”<sup>23</sup> }

Is it possible for whoever uses these scales to carry these scales for his entire life? Is this possible for the one who learned Islām academically, simply learned from the pages of books, or just memorized commentaries and texts?

Such people are unable to adjust the scales, as the scales would become clouded in their hands, and the entire society would follow suit. If those who memorized texts and commentaries were able to utilize the scales, we would have found that the religious institutes and colleges of *Shari’ah* – al-Azhar, az-Zaytūnah, etc. – we would have found them presenting examples for the world who stood in the face of oppression, even if a saw was brought to split his head in half or to peel its flesh from its bones. Books and commentaries do not raise and nurture the exemplary people who are able to adjust the scales, even if it were to be hanging around their necks.

Those who are able to adjust the scales are not those who memorize long texts, memorize the ‘*Alfiyyah*’ and its explanation, the books of prose, memorizing books of ‘*Aqidah*, ‘*Hāshiyat ad-Dasūqi*’ or ‘*Hāshiyat Ibn ‘Abidīn*,’ the explanation of ‘*al-Mughnī*,’ etc. – such people cannot properly adjust the scales.<sup>24</sup> Those who are able to adjust the scales are those who were nurtured and taught at the hands of the Messenger of Allāh (peace be upon him) and lived under the fire of tests and the heat of tribulation. Those who adjusted the scales are the likes of Hudhayfah (may Allāh be Pleased with him), to whom the Messenger of Allāh (peace be upon him) said on the day of the battle of the Confederates: **“Get up, Hudhayfah, and**

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<sup>22</sup> *al-Hadid*, 25

<sup>23</sup> *al-Hadid*, 25

<sup>24</sup> It should be clarified here that the *Shaykh* is in no way belittling the lofty and valiant status of knowledge in Islām. Otherwise, he would not have dedicated so many years of his life in acquiring it. Rather, he is illustrating the point that the mere acquisition of knowledge does not give one the same taste of the essence of Islām as those who live the struggle between *Tawhid* and *shirk*, such as the *Mujahidin*, etc.

**find out what the enemy is doing.”** Hudhayfah commented: “I then put on a cloth that belonged to my wife that was not even long enough to cover my knees, and I held myself tightly together due to the extreme cold, and the people were not even able to fulfill any of their needs outside of their homes.”<sup>25</sup>

This is Hudhayfah, who later became the governor of the East. When he was made governor, he sent a letter to ‘Umar to request that he be removed from this position, saying: “I look to this abundance of wealth between my hands as if they are a beautiful woman, distracting me from myself. So, fear Allāh, ‘Umar, and remove me from this position of leadership.”

They sacrificed. They paid the price. They were properly raised and nurtured. So, when the worldly desires came for them, they refused them and hid behind the curtains. At the same time, they faced the entire world with their cautiousness, their connection with their Lord, their praying at night, and their active behavior that brought millions into the Religion of Allāh in waves.

Those who are able to adjust the scales are those who actively seek out the truth. Salmān, who did not leave a single land except that he entered it in search of the Prophet who the remnants of the People of the Book had heard of, and he did not stop until he was guided to Madīnah in anticipation of the Prophet (peace be upon him)...Salmān, who was sold as a slave while he was the son of Persian nobles...He was sold like a slave in Madīnah, and he remained as a slave serving the Jews in Madīnah until the Muslims freed him...

The days passed, and eventually, Salmān sat on the throne of Kisrā bin Hurmuz, regarding whom history says that when he was defeated, he would weep night and day. His servants would ask him: “O great king, what is wrong?” He would reply: “How can I live now? I have nothing except a thousand chefs and a thousand hawk trainers.” Kisrā weeps because he did not have anything except a thousand chefs while Salmān is sitting atop his throne:

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ \* وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ \* وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ \* كَذَلِكَ وَأَوْرَثْنَاهَا  
قَوْمًا آخِرِينَ

{*“How many of gardens and springs did they leave? And green crops and goodly places, and comforts of life wherein they used to take delight! Thus, We made other people inherit them.”*}<sup>26</sup>

It was narrated that Salmān lived off of a *dirham* a day and would use another *dirham* to purchase reeds with which he would make baskets that he would sell the next day for a *dirham*. This is Salmān, and this is Kisrā. The land is the same land, and the kingdom is the same kingdom. However, the scales have changed. The scales of the Lord of the worlds are held by Salmān, who lives off of a single *dirham* each day, and the other is weeping because he has nothing but a thousand chefs and a thousand hawk trainers.

<sup>25</sup> Muslim (1788)

<sup>26</sup> *ad-Dukhān*, 25-28

My brothers, the raising and nurturing of individuals does not take place through institutes. Even though there are people who graduate from these institutes who end up being splendid examples, this is not because of the academic education that they receive, even though this education does have an effect. Rather, it is because of his being affected by one of his professors at this institute. He absorbs his religious practice from him before he absorbs any education. He absorbs his cautiousness before he absorbs his knowledge. He is nurtured by his hands before he looks to the books that are held in his hands. This is why ‘Abdullāh bin al-Mubārak (may Allāh have Mercy upon him) said: “We spent thirty years learning manners, and we spent twenty years learning knowledge,”<sup>27</sup> – the divine manners that are acquired by physically living with these people while the soul is connected to Allāh. When these people use the divine scales, Allāh uses them to protect society, repel trials from the Earth, make our lives firm and upright, and descend victory and provision to the people.

So long as these examples exist, and so long as those who are like them remain who have become few in our times, so we will see the likes of the righteous *Salaf* in our times. Because of this, you see upon their faces and in their words the traces of the *sālihīn*. You see such wisdom and religiousness that it is as if it came straight from the lamp of Prophethood, as if it were a ray of light that was brought by the Messenger of Allāh (peace be upon him). This wisdom was cared for and preserved by the *Salaf* just as a country might care for its gold in relation to paper money. What is the value of paper money if there is no value for gold, or if there is no economic strength that would give this piece of paper some value in the daily dealings between individuals in societies? So, they would count in their battles: ‘How many of the participants of Badr remain with us? How many of the participants in Uhud are with us? How many from the Trench are with us?’ Then, after the entire generation of the Companions went to their Lord, they would say: ‘Who is with us who saw the Companions of the Messenger of Allāh (peace be upon him)?’<sup>28</sup> They would ask who of the *Tabi’im* had seen with his own eyes a single individual from this unique generation that was raised by the two noble hands of the Prophethood.

Armies do not win, societies do not thrive, and lives are not perfected except with an abundance of such people. If they are plenty within the society, this is a sign of the help of the Lord of the worlds, and an indication of His Pleasure with this society. As much as a ruler keeps such people around him - consulting them, accepting their decisions, abiding by their teachings – the more that good, tranquility, and security will spread firmly in the society. This is why ‘Umar would advise all leaders to surround themselves with the Qur’ān recitors and the worshippers. We see that the ruler would have satellites revolving around him: satellites of scholars who would never stopped remembering Allāh, never ceased

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<sup>27</sup> Ibn al-Jawzī’s ‘*Ghāyat an-Nihāyah fī Tabaqāt al-Qurra*’ (1/446)

<sup>28</sup> As in the *hadith* reported by al-Bukhārī (3649): “A time will come upon the people when a group of people will *Jihād*, and it will be said: ‘Is there amongst you anyone who has accompanied Allāh’s Messenger?’ They will say: ‘Yes,’ and so victory will be bestowed on them. Then, a time will come upon the people when a group of people will *Jihād*, and it will be said: “Is there amongst you none who has accompanied the Companions of Allāh’s Messenger?’ They will say: ‘Yes,’ and so victory will be bestowed on them. Then, a time will come upon the people when a group of people will wage *Jihād*, and it will be said: ‘Is there amongst you anyone who has been in the company of the companions of the Companions of Allāh’s Messenger?’ They will say: ‘Yes,’ and victory will be bestowed on them.”

seeking His Forgiveness, and whose sides would never touch a bed since they were remembering their Lord at night while sitting and standing, and they would bring about victory with their supplication. This is how the righteous leaders were. They would surround themselves with their consultants, their scholars, their chosen companions, the best of them who they would live with just as the student would live with his teacher. They would forget that they were rulers or leaders. They held in their hands the most significant of matters.

So, it was as Ibn al-Qayyim said: “If the kings were rulers over the people, the scholars were rulers over the kings.”<sup>29</sup> They were the kings of the kings, their teachers, their commanders. Even if this man or leader would lead thousands, he himself had a leader: the scholar who would keep him in check, prevent his evil from reaching the people and his oppression from reaching the oppressed. He would hold their hands back from them, and he would direct them as desired by the Lord of the Earth and heavens.

My brothers, I will mention here the blessings and ease that Allāh has surrounded us with in the midst of this constant storm of problems that afflict this small group that seeks nothing but to serve the Afghan *Jihād*. I mention these examples, and I feel the blessings descending due to their presence among us, their supplication for us, their truthfulness and sincerity, and their use of the scales of the Lord of the worlds. I think of Abā ‘Āsim,<sup>30</sup> and I think of Sa’ūd al-Bahrī, and I think of ‘Abd al-Wahhāb al-Ghāmīdī,<sup>31</sup> and I think of Yahyā Sinyūr,<sup>32</sup> and I feel mercy descending upon us, and blessings filling our actions, and ease and success towards our destination – all due to the presence of these *sālibīm* who were chosen and taken by Allāh, and we hope from Allāh that they are martyrs with Him just as we testify for them in this world that they are martyrs.

I remember Sa’ūd the day I was sitting with him – he was much, much younger than me – and I felt like nothing in front of this lofty mountain of sincerity, dedication, firmness, and forgetfulness of the entire *dunyā*. He would seek death wherever he could find it: **“...taking hold of the reins of his horse whenever he hears the sound of alarm and commotion, seeking death wherever he can find it.”**<sup>33</sup>

Because of this, it is not strange that you see the light that had filled his heart begin to emanate from his grave towards the sky and returning, as witnessed by someone who is with you, and to which an Afghan testified to as well...

It is not strange that we see the corpse of Sa’d ar-Rashūd eighteen hours after his martyrdom trembling at the sound of the Qur’ān...

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<sup>29</sup> Also mentioned by al-Ghazzālī in *‘Ihyā’ ‘Ulūm ad-Dīn’* (1/47)

<sup>30</sup> His biography is in ‘Abdullāh ‘Azzām’s *‘Ushāq al-Hūr’* (p. 31-34), and see Appendix I of this document

<sup>31</sup> *‘Ushāq al-Hūr’* (p. 14-17)

<sup>32</sup> *‘Ushāq al-Hūr’* (p. 6-9)

<sup>33</sup> Part of a longer narration declared authentic by al-Albānī in *‘Ṣaḥīḥ Ibn Mājab’* (3227)

It is not strange that we smell the scent of Yahyā from a distance of over five hundred meters, and that the hospital that handled his pure corpse smelled of musk for an entire week afterwards...

It is not strange that we still hear the sound of *takbīr* coming from the grave of ‘Abdullāh al-Ghāmīdī, as witnessed by Nadhar Muhammad – the commander of his region – and others who were fighting in the same region as he. I asked for further details, and they said to me: “If you wish to hear this *takbīr*, come stay with us in our region...”

It is not strange that you smell the clothes of ‘Abd ar-Rahmān al-Bannā – Hamdī al-Bannā – and they are still with us in this library four months after his martyrdom, and his hat and personal items emanate a sweet scent that the Afghans smell, saying: “This is the scent of a martyr...”<sup>34</sup>

These miracles are not just empty claims or chatter. Rather, they were seen by the eye and smelled by the nose of many of those present. There is a youth who is sitting and listening amongst us right now who had Kalashnikov bullets shot at him. The bullets pierced his shoes, but he was uninjured. These shoes are here somewhere in the pile of your shoes, and their owner sits among you.

It is not strange that five mortar rounds are shot over a single trench containing three brothers: the Arab survives, the Afghan falls as a martyr into the arms of the Arab, and Allāh is a witness that after his martyrdom, his corpse would emanate a smoke that smelled like the musk of *‘ūd*. It spread musk into the air, and this brother who held him is sitting with us now! He hears my words that I am speaking right now! Smoke!!

It is not strange that you know exactly when the soul leaves one’s body due to the emergence of a sweet smell of musk filling the car in which the wounded are transported, as occurred with ‘Abd as-Samad (may Allāh have Mercy upon him).<sup>35</sup> They said: “We did not know that his soul had left his body except after a sweet smell began emanating from his body...his pure body, which we ask Allāh to make the Angels greet it by saying: ‘Come out, O sweet soul in a sweet body which you used to beautify it in the worldly life. Come out to sweet gardens and a Lord Who is not angry with you...’”

The examples that are raised in such conditions are what Allāh uses to protect societies from destruction. Societies feel safe because of them, victory comes down like rain because of them, people are provided for because of them, and punishments that descend from the sky are repelled because of them.

My brothers, do not think that an abundance of weapons is what brings about swift victory, and do not think that an abundance of wealth is what brings about swift victory. Rather, what brings about victory is the supplication of the righteous. During the conquest of the lands of the Turks and beyond – part of the land which is now considered part of the Soviet

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<sup>34</sup> ‘*Ushāq al-Hūr*’ (p. 20-24), and see Appendix II of this document

<sup>35</sup> ‘*Ushāq al-Hūr*’ (p. 18-19), and see Appendix III of this document

Union – Qutaybah bin Muslim al-Bāhili saw a hand and a finger pointed towards the sky, and he said: “What is this hand that whispers to the sky?” They said to him: “It is the hand of Muhammad bin Wāsi’.” They said: “Indeed, I love this more than 300,000 swords descending upon the disbelieving Turks. This hand that whispers to the sky in the course of battle is more beloved to me than 300,000 swords in the Path of Allāh.”<sup>36</sup>

Examples! But, they were examples that were nurtured upon truthfulness, by pure hands. They were turned away from this world by way of the souls who were free of the filth and blemishes of the Earth. So, they began walking on the Earth with their bodies, yet their souls were living in the heavens, participating with the Angels in making *istighfār* for those on Earth:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا  
 وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ  
 {“Those who bear the Throne and those around it glorify the praises of their Lord and believe in Him, and ask Forgiveness for those who believe: “Our Lord! You comprehend all things in mercy and knowledge. So, Forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!”} <sup>37</sup>

And in the authentic divine *hadīth*, Allāh Said: **“I never hesitate in anything like I hesitate in grabbing the soul of My believing servant. He hates death, and I hate to make him displeased or to harm him.”**<sup>38</sup> So, the Lord of Glory hesitates in taking his soul since He hates to harm His Muslim servant.

This is the cream of the people. Search for it. Live with it. Travel with it as your guide and under its leadership. Worship Allāh by way of the light that you see and hear from them. This divine injunction says:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ  
 الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا  
 {“And keep yourself patiently with those who call on their Lord in the morning and afternoon, seeking His Face, and let not your eyes overlook them desiring the pomp and glitter of the life of the world. And obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts and whose affair has been lost.”} <sup>39</sup>

<sup>36</sup> See Ibn al-Jawzī’s ‘*Sifat as-Safwah*’ (2/136)

<sup>37</sup> *Ghāfir*, 7

<sup>38</sup> al-Bukhārī (6502), and Ibn Taymiyyah said in ‘*Majmū’ al-Fatāwā*’ (25/316): “It is the most authentic *hadīth* related regarding the *awliya*’.”

<sup>39</sup> *al-Kahf*; 28

**“Indeed, Allāh has men whose wishes He carries out...and it might be that a dirty, disheveled man would have his oath fulfilled by Allāh.”<sup>40</sup>**

The small group of believers, the small gang of the dedicated and righteous...and nobody is safe from mistakes. Nobody is free of a mistake, and Allāh is Mighty and Noble, Generous and Forgiving. He looks to his believing slave making a mistake, then extending his hands by night to repent from the mistakes of the day, and extending his hands by day to repent from the mistakes of the night. He is Generous and Noble, accepting of repentance, and the door of repentance is open. And individuals from amongst these people – this believing group – might make some mistakes, and a mistake should not land one in the hell of this world or the next, causing the knives to come down cutting, tongues grabbing, and teeth tearing apart: **“Overlook the mistakes of those of high standing,”** – the people of good have their mistakes minimized, and they are forgiven for what others are not forgiven for - **“Overlook the mistakes of those of high standing, for by the One in Whose Hand my soul is, one of them will stumble in making a mistake while the Hand of the Merciful is with his hand.”<sup>41</sup>**

...Fear Allāh, and nurture and raise yourselves just as the truthful were raised. Live just like this righteous handful lived. Use the divine scales in looking at this religion, preserving the honor of the Muslims, and submitting to the methodology of the Lord of the worlds with sincerity and certainty, with clear patience, until you become the leaders. You will never obtain leadership in this religion except with patience and certainty:

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

{ *“And We made from among them leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our signs.”* }<sup>42</sup>

So, with patience and certainty, one is given leadership in this religion. The struggle is long, and it requires patience, and it requires worship that drives you to take this path that consists of nothing but bitterness and strain. It is all obstacles and thorns, and it is carpeted with limbs, blood, and it is surrounded on all sides by the souls of the pure and innocent.

My brothers, be with this handful of people:

وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

{ *“...and be more patient, and guard your territory, and fear Allāh so that you may be successful.”* }<sup>43</sup>

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<sup>40</sup> See footnote # 14

<sup>41</sup> Reported by Abū Dāwūd (4375), and al-Albānī declared it authentic in ‘*as-Silsilah as-Sahihah*’ (638), ‘*Sahih al-Jami*’ (1185), and in his checking of ‘*Mishkāt al-Masābih*’ (3502) with the wording: **“Overlook the mistakes of those of high standing, except when it comes to the prescribed punishments (*hudūd*),”** and the last part: **“...for by the One in Whose Hand my soul is...”** is weak.

<sup>42</sup> *as-Sajdah*; 24

<sup>43</sup> *Al Imrān*; 200



Nourish your patience with worship, and nourish your certainty with your connection to Allāh, and nourish your sincerity with pure dedication and reliance upon Allāh.

## Appendix I:<sup>44</sup>

### Abū ‘Āsim (Muhammad ‘Uthmān - Iraq)

“...Abū ‘Āsim Muhammad ‘Uthmān was an educated youth who was born into a family that was middle-class in its social status, its wealth, and its education. He was a youth like any other youth, except that he was living in conditions in which Islām and Muslims were being hunted. So, his upbringing was typical, and he was not given the blessing of a concerned teacher to nurture him or provide him with spiritual, educational, or behavioral guidance.

After the whips came down upon the backs of the Muslims, Abū ‘Āsim fled along with others with what humanity he had left in order to preserve the soul that was between his two sides. During this time, he began turning to Allāh. First, he turned to the Qur’ān and began to drink from its clear, pure spring, learning the *Qirā’at* and the rulings of recitation, and he began to adopt the manners and behavior of the Qur’ān. A brother who had lived with him said: “We would sometimes speak about matters of the *dunyā*, and he would remain silent. He would then sneak away from the gathering without any of us noticing. We would wonder where he was, only to find him hidden in his room reciting the Qur’ān.”

He loved fasting on Mondays and Thursdays, and he would always pray at night. He took it upon himself to seek knowledge in Multan, and he memorized the entire Qur’ān except for two parts as of my first meeting with him in Peshawar. However, he memorized the rest of it in Panshjjir.

My meeting with him was over a year and a half ago. I saw light shining from his face. He had blonde hair and a constant smile. He was calm when he spoke, and would only speak the small words that were necessary...

Ramādān began, and the youth began to gather to pray *Tarāwīh* behind him, and it was as if you were listening to the Qur’ān fresh, as if it were just revealed. When Ramādān was half over, Abū ‘Āsim bid Peshawar farewell for the caravan that was traveling towards Panshjjir...

Thus, Abū ‘Āsim began his blessed struggle, and Ahmad Shah began to set him up to for educational, spiritual, nurturing seminars teaching the Qur’ān to the commanders who were in the area, and from the best of the *Mujāhidīn*. Over the course of a year, he had taught and encouraged over 200 commanders and soldiers the recitation of the Qur’ān, fasting on Mondays and Thursdays, and praying at night. ‘Abd al-Wāhid – one of the Arab brothers in Badkshān – said to me: “I heard an Afghan youth reciting the Qur’ān correctly, accurately pronouncing each letter, and I asked him which Arabic university he had graduated from. So, he replied: “I graduated from the university of Abū ‘Āsim al-‘Irāqī!””

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<sup>44</sup> These appendices were included as the result of ‘Abdullāh ‘Azzām mentioning these specific individuals in praise and respect, as referenced towards the end of *The Scales of Allāh.*

## Appendix II:

### 'Abd ar-Rahmān 'Abdullāh (Hamdī al-Bannā - Egypt)

“...With his facial features indicative of his Southern origins, and his dark Egyptian appearance, I met him for the first time while we were in a car traveling towards Kunar. Indeed, he is brother Hamdī al-Bannā, the first Egyptian martyr in the land of Afghanistan.

He was always quiet, and he would speak just enough that his silence would make him like a lion whose chest was boiling like a kettle out of sadness for the pains and problems of the Muslims.

I asked: “Where are you from?” He said: “From Egypt, and my name is Hamdī.” And in a calm conversation, I came to know that he is an engineer who graduated from Egypt, then continued his education in London, and he did not complete his post-graduate studies there. Instead, he returned to Egypt and was unable to stand a life of luxury between all these types of pleasures, food, and drink. So, he decided to remove the shackles of the *dunyā* from his neck and to step on it. He turned his face towards Afghanistan, beginning his quest for death wherever he could find it in order to bring the noble *hadīth* to life through taking steps, his behavior, and manners. In the noble *hadīth*:

**“From the best livelihoods of the people is that of a man who grabs the reins of his horse, flying whenever he hears the sound of alarm and commotion, seeking death wherever he can find it.”<sup>45</sup>**

He went from battlefield to battlefield, seeking the most intense and heated frontlines. He went to Qandahar and participated in Sha'bān in Operation Great Victory under the leadership of Mawlawī Ghulām Muhammad Gharīb, and Allāh granted them a speedy victory. He returned to participate in the battle of Jadji in Ramadān, when the battle was becoming its most intense, and the T-22 and T-28 planes were destroying everything by the command of their Lord.

I had the honor of accompanying him on Friday, Saturday, and Sunday (the first, second, and third days of Ramadān), and he helped flatten some land for the camp's mosque in Jadji. So, he would work in silence, and you would not see from him except hard work without him even biting his lips. You would not hear from him any complaints, nor would you see any signs of boredom or weariness. He was enthusiastic and happy to serve his brothers.

At one point in time, he took it upon himself to serve his brothers in the Services Office (*Maktab al-Khidamā*). He would eat only after his brothers had eaten their fill. He would wait for his brothers to finish eating, gather their leftover tea, and would sit to drink tea along with the leftover bits of bread that remained.

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<sup>45</sup> See footnote # 33

He would constantly try to implement the *Sunnah* by eating the leftover bits in the plate, as the *hadīth* says – since you do not know what part of the meal contains blessings – and he would have us lick our fingers. He would fast on Mondays and Thursdays for the majority of his life, and he would fast all of Sha’bān.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

{“*That home of the Hereafter. We shall assign it to those who rebel not against the truth with pride and oppression in the land, nor do mischief by committing crimes, and the good end is for the righteous.*”<sup>46</sup>}

And at 10 a.m. on the fifth of Ramadān, the massive bombs of an air assault caused some rocks to strike his head, and he submitted his soul to his Creator, joining the caravan that included Yahyā, Sa’ūd, ‘Abd al-Wahhāb, and ‘Abd as-Samad. And such was this hero registered in the group of martyrs in Islāmic history with his blood, watering his tree with it.

So, we ask Allāh to gather us with him along with the *salihīn*: the Prophets, the truthful, the martyrs, and the righteous - and what excellent companions there are...!”

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<sup>46</sup> *al-Qasas*, 83

## Appendix III:

### 'Abd as-Samad Miftāh

“...So, he is from the examples to be followed: manners, silence, and action. He was not known to speak. He was obedient and far from argumentation. He was firm never showed hesitation, and it was as if he would say:

*I open my eyes upon many people \* And when I open them, I see nobody...*

In Shalman and Warsak, he was injured, and was placed calmly next to the martyrs next to him, where he will remain until he is resurrected with them on the Day of Judgment, if Allāh Wills.

As for this martyr, we will not speak about him even though there is much to say and a burning desire to say it, and this is because he is a shining example, and my eyes never opened up upon a youth who followed this path who was like him.

We will not speak about him, as he requested in his will that he not be mentioned by name in a praiseworthy sense. So, out of respect for his wishes, we will hold our tongues.

Finally, it is appropriate for us to say:

*This is Salmān, a mountain that we love, and loves us...*

And we desire much, and you possess much intelligence. We hope from Allāh that He gathers us with him in Paradise...”

## **Appendix IV:**

### **Their Characteristics<sup>47</sup>**

“...and I saw that most of the martyrs that I lived with possessed the following characteristics:

- Holding the tongue from the Muslims
- Keeping a clean heart towards the Muslims
- Going about in silence, and avoiding too much talk
- Obedience to the leaders – if he is commanded to be at the rear, he goes to the rear
- Not arguing in regards to what they are ordered to do
- Shyness, lofty character, and extreme respect for the scholars, elders, and those in authority
- Firmness and keenness in remaining where they were, and running away from the environment of relaxation, free time, and ease
- Their tongues would not move except in mentioning the good qualities of the Muslims...May Allāh have Mercy upon a man who knows his own limits.”

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<sup>47</sup> *‘Ushāq al-Hūr’* (p. 13)