

(I begin) In the name of Allah, the Beneficent, the Merciful
Surah [As-] Saff

1. “All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.” [61:1]

There would have been nothing unexpected if everything that had been created followed the rules, established by the Creator, and glorified him. As we always see that everything that had been created continuously follows the rules, established by the Creator, although we cannot see how they glorify him. In natural phenomena it is doubtless. For example : the sun, rising into its zenith, gets warmer, and at sunset it gets cooler and the sun goes down. Or, when it gets colder, frosts at winter’s heights can be severe, and then, as peak of frosts passes, it becomes warmer in spring. These events daily or yearly have become habitual to us. And therefore, nobody will believe you if you say that constant sun can burn us and constant coldness can freeze us. They would say that no, it will still become warm nonetheless. Because strong and wise Allah invariably established so and one could not leave the boundaries of that law. Laws created by people within the society also submit to these laws. However, because changes here occur slower, people doubt these laws. For example, while repressions of a despot Padishah rise into zenith, the oppression grows. And when you say that repressions will diminish, nobody believes it anymore, or they think that by the time these repressions diminish, we will vanish. And therefore they think – “Let I go hungry, but calm,”¹ and therefore cease their fight against him. Certainly, when the oppression stops, we and I might perish. But be vigilant – freedom, truth do not die. However, in both case scenarios, we will die regardless. But they are not equal – final retribution for a life spent in a fight for the truth and final retribution for a life spent under the slogan “Let I go hungry, but calm.” The life of those who are in the second of those conditions is disgusting and spent in humiliation. Same will be their death and after-live. The life of first is substantial and victorious, and same will be their death free of fear and fright. On the contrary, their death will be fragrant and such one could only dream of. No, it is not death, but departure to your Lord. And joy of that can be felt with time of departure.

“And call not those who are slain in the way of Allah “dead.” Nay, they are living, only ye perceive not” ([Al-] Baqarah 154) [2:154]

“Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the Paradise which ye are promised.” (Fusilat 30) [41:30]

Thus, the goal is not to wait for the oppression to end, but to fight it.

However, a fight also has its own rules and it is intolerable to act self-willfully. To learn this rule, let us consider these two ayats.

2. “O ye who believe! Why say ye that which ye do not?” [61:2]

3. “It is most hateful in the sight of Allah that ye say that which ye do not.” [61:3]

Before we commence our study of this ayat, it would be useful to recall the logical reasoning, discussed in the Lessons.² One more addition should be that in order to achieve any goal, it is necessary to go through certain stages at certain times. That is **“Allah created the earth and the heavens and everything that is in between them according to the law and at certain time.”** A person going through this stage might have three states of sensations. For example, let us address a state of a fight with the goal of breaking someone’s resistance.

The first state can be called a fight without defense - *himoyasiz kurash*. At that stage of entering a fight, a person can be in his weakest form, while an opposing force – in its strongest. Therefore, in this period that person loses himself in the fight and does not even defend himself. His only dream is not to lose his faith.

The second state is a fight with defense - *himoyali kurash*. This state begins from the moment when a person, after a certain victory on his path, expands his possibilities and acquires

¹ This is an Uzbek proverb that literally says “Hungry stomach, calm ears.”

² Reference to Akram Yuldashev’s previous essay “Iymonga yu’l” (“A Path to the True Faith”).

inspiration. If the first state is based on the strength of ideas alone, the second one is aided by these ideas, leading to material victories that in a fight are means of materials offerings. It is not said in vain: “Alms draw misfortune away.” This second state is a second part of the process [fight] and the person becomes stronger and more inspired in it in comparison to the first state.

The third state can be called a deceptive part - *aldov kismi*. The inspiration appearing at this stage calls for a fight. This is a state when people tell [themselves]: “If sanction was given, I would have entered into the fight.” Having said that, one might enter into the fight unprepared. The ayat describes this very state and cautions against it. In this state, there might be conversations based solely on the desire to fight. However, in reality [these conversations] speak of weakness and of excessive arrogance. And this state is called loathsome. That it is specifically mentioned [in the Quran] testifies to the fact that this is a serious period when one needs to be careful and when an offense begins against the fight in which a loss is possible, and when one needs to consider the realities of the situation. In this state, a person, no matter how hard he tries, cannot achieve good results, and discords will appear in the end. This state is similar to when water and gravel are being mixed without cement in an attempt to get concrete. No matter how hard one might try to do it, gravel will not harden and will crumble. The right fight is when this gravel turns whole and solid as stone. The 4th ayat speaks of this solidness.

4. “Lo! Allah loveth those who do jihad³ for His cause in ranks, as if they were a solid structure.” (It is like some of our brothers standing in ranks at their trial)⁴ [61:4]

So, what makes this thing (cement) that is needed for a fight in whole and solid ranks as it is said in the ayat? Of that cement we might learn from the story of Moses and Jesus (peace be with them), that is stated in the 5th and 6th ayats.

5, 6. “And (remember) when Moses said unto his people: “O my people! Why persecute ye me, when ye well know that I am Allah’s messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guideth not the evil-living folk. And when Jesus son of Mary said: “O Children of Israel Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is Ahmad. Yet when he hath come unto them with clear proofs, they say: This is mere magic.” [61:5-6]

The truth must go through a period of suffering and oppression. At that time, a man, patiently enduring all, proves the falsity of slander and uncovers the open truth. And let that truth be seen with eyes of simple folk. And when a collision occurs from increased oppression, a man finds himself in the third state⁵ that is a state of battle with offense, hujumli kurash.

“Sanction is given unto those who fight because they have been oppressed; and Allah is indeed Able to give them victory.” ([Al-] Hajj 39) [22:39]

This is that clear proof.⁶ As in this state, the enemy will not be able to conceal his dirtiness. He will take such actions that even the most compassionate and forgiving man will come to a conclusion that he [the enemy] should be beaten, as there is nothing to justify him, he is guilty and deserving of a punishment. Therefore, in this state the state of battle with offense naturally emerges.

³ Yuldashev used the Uzbek translation of the Quran, published by Alouddin Mansur, an independent cleric from Kara Su (Kyrgyzstan), in 2001. There were two editions of the translation: the first one, published in 2001, was sharply criticized for overly literal interpretation of jihad and removed from libraries and distributors. The second edition, in which Mansur replaced the word “jihad” (Uzbek *Jihod*) with “battle” (Uzbek *Jang*) in the 4th ayat of the As-Saff Surah (the 11th ayat remained unchanged), was published in 2004.

⁴ The author refers to 23 young men, charged with organizing and participating in an illegal religious organization and standing trial in Andijan in the spring of 2005.

⁵ This possibly is a misspelling in the original, and should be read as “the fourth state.”

⁶ The author believes that this ayat gives permission to a direct armed uprising (“fight with defense”). However, the majority of mufassirs interpret this ayat in its historical aspect only, as giving permission for Muslims to conduct war against polytheists of Mecca, after the Prophet had to flee (al-hijra). See, for example, commentaries by Abu Lais Nasr ad-din b. Mukhammad b. Ibrahim as-Samarkandi. Tafsir as-Samarkandi (Bahr al-ulum), published at <http://www.al-mishkt>.

7. ***“And who doth greater wrong than he who inventeth a lie against Allah when he is summoned into Al-Islam? and Allah guideth not wrongdoing folk.”*** [61:7]

This ayat testifies to the fact that the enemy no longer has an opportunity to follow a direct path, and that his battle consists only of deception. However, in this state he can not use force. As he can not find forces to use against those who are on the side of the truth. Those, who are on the side of the truth, are given sanction for a battle of ideas only (fikriy kurash). This is similar to a situation when in a dispute between two people, one of them does not understand good arguments, and then the other scolds him. Scolding of a good man, slander of a bad man, and their collision happens in a form, stated in the following ayat.

8. ***“Fain would they put out the light of Allah with their mouths, but Allah will perfect His light, however much the disbelievers are averse.”***[61:8]

Therefore, the state when it is necessary to spread the truth in all directions and when the Muslims’ battle is gaining momentum, calls to consider the following: not to pay attention to the fact that the enemy has grown weak; moreover, to consider friends growing more numerous as a result of that weakening. A growing number of friends, enemies transforming into friends or sympathizers, joining of those who used to oppose each other and them finding the ultimate truth, joining of the simple folk, emergence on international arena of well-wishers and through this the possibility of a victory without transitioning from scold to armed actions is high, and this possibility is reflected in the following ayat.

9. ***“He (Allah) it is Who hath sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religions, however much idolaters may be averse.”*** [61:9]

However, a man can not shake off this thought: “What if, as a result of scold, the enemy will get frightened, but it would not lead to his surrender?” Such thoughts are like the proverb: “He who got burred by [hot] milk, blows on kefir.”⁷ To prevent these worries, when scold turns into a scuffle, one should prepare means for that scuffle. In my opinion, even if clashes approach a battle point, with the blessing of Allah, the enemy will not dare to do something [more decisive] because of his fear. We will win without a battle. This conclusion is related to the historical event, when the Prophet – let Allah give him His blessing and greet him – made a hidjrat to Medina, and when he received sanction for battle actions. However, it is not a proof of that the first state⁸ will not appear first in the following battle actions (jung) that had been prescribed to us. On the contrary, Allah provides arguments that a victory might be without a battle. In order to understand this law, one needs to turn to the 44th ayat of the Surah [Al-] Qalam. ***“Leave Me (to deal) with those who give the lie to this Quran.⁹ We shall [lead] them on by steps from whence they know not.”*** [68:44]. But what is war does happen?

10. ***“O ye who believe! Shall I show you a commerce that will save you from a painful doom?”***

11. ***“Ye should believe in Allah and His messenger, and should do jihad¹⁰ for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.”*** 12. ***“He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the Supreme triumph.”*** 13. ***“And another blessing which ye love: help from Allah and present victory. Give good tidings to believers.”***¹¹ [61:10-13]

Today, the most offensive suffering is because our friends who had such beautiful, sincere intentions and actions, are suffering in prisons. The enemy once again “closes”¹² our

⁷ An English equivalent is “Once bitten, twice shy.”

⁸ Meaning the state of scold, which, according to the author, precedes armed actions.

⁹ In the Quran, it is “al-hadis” (story, event).

¹⁰ In the Quran, the word is *strive* or *struggle*. Mansur used the word *jihad* in both translation of 2001 and 2004.

¹¹ The Quran reads: *“And (He will give you) another blessing which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers.”*

¹² The author is using a slang word for “putting in prison.”

young men, gives them lengthy prison terms. If any of such events happened, we are prescribed to make commerce more active and try to free our friends with determination.¹³

In this situation, it would be a big mistake if commerce will not work. Dear friends, until this moment we were calling to suspend our struggle and to be patient for a bit longer. However, now, when [they] were proven and showed the open, clear truth, and they rejected it and moved to oppression, it means that Allah's punishment for them (polytheists) became prescribed. This pain (suffering, punishment) maybe, then, be carried out by Muslims' hands as well. And this means that in this situation every Muslim is prescribed struggle. In order to overcome doubts of this battle being prescribed, one should read the following ayats:

“(O ye who believe!) Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the Prophet (from Mekka) and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers. Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers. And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise.” ([Al-] Taubah 13.14.15) [9:13-15].

“Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a large reward. (O ye who believe!) How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: “Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from Thy presence some protecting friend! Oh, give us from Thy presence some defender!” Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of Satan. So fight the minions of the Satan. Lo! the Satan's strategy is ever weak.” ([Al-] Nisa 74.75.76) [4:74-76].

If events come to such state, then victory will be ours, Allah willing. Because many small groups defeated large groups, with Allah's help.

14. *“O ye who believe! Be Allah's helpers (like Apostles), even as Jesus son of Mary said unto the disciples: “Who are my helpers for Allah (in his faith)?” They said: “We are Allah's helpers”.”* [61:14]

This instruction is The Responsible's¹⁴ address to all brothers who love Allah, his Messenger and love the one who leads on that path. This is how Jesus said to his apostles:

“And a party of the Children of Israel believed, while a party disbelieved.” [61:14 continued]

And if some groups of the children of Israel came to the belief, let our Lord make it so all of us believe.

“Then We strengthened those who believed against their foe, and they became the uppermost.” [61:14 continued]

Of course, each of our brothers submitted with patience to our goals, according to their abilities and knowledge, regardless of their own material and moral profits. Let Allah forgive us for things we did not have enough abilities and knowledge to do. As Allah is All-Forgiving and Merciful. While a man is a creature that can make mistakes.

Those who lived according to these ayats, more correctly, those who correctly followed these realities, the fortune has a victory waiting for them. This, Allah willing, is our victory. There is no way back. Allah is our Owner and our Patron. The one, who is with Allah as a friend, has victory. My personal senses are telling you, my friends: **“Let our victory be blessed, dear brothers.”** Let this Instruction be distributed among those brothers who are not suspected of being a fraud.

Peace and Allah's mercy be with you.

(March, 2005).

¹³ The author is hinting that his followers could be freed by bribing officials.

¹⁴ Meaning, the head of Akramia organization.