

## **Terrorism: The Vanguard of Khurasan Magazine Publishes Article on 'Patience,' 17 Feb**

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[Please note: Images may have been removed from this document. Page numbers have been added.]

Terrorism: The Vanguard of Khurasan Magazine Publishes Article on 'Patience,' 17 Feb On 17 February, a jihadist website posted links to the 13th issue of the online magazine "The Vanguard of Khurasan." The online magazine, which is published by Al-Qa'ida's Al-Fajr Media Center, provides news of jihad in Afghanistan to an Arabic-speaking audience. The magazine contains reports of attacks and articles of relevance to jihad. "Khurasan" is the historical name for the land currently known as Afghanistan. The name is symbolic and has historical and religious significance. It emphasizes the utmost importance of Afghanistan in the current global jihad and seeks to present the mujahidin in Afghanistan as the potential fulfillment of the prophecy made by Prophet Muhammad according to which a man named Mahdi would appear in the land of Khurasan, or modern-day Afghanistan, just before the coming of Christ to guide Muslims to victory as the rightly guided caliph. The chapter entitled "The Divine Guidance" was written by Shaykh Mustafa Abu Al-Yazid, who describes the importance of patience and its requirements for the believer, especially when it pertains to jihad and being one of the conditions to entering paradise. To support and substantiate his claim, he relied on various Koranic verses, pronouncements of the Prophet, and sayings of several Muslim scholars. He concludes that without patience and sacrifice jihad is doomed to fail.

A translation of the article follows:

"In the name of God, praise be to God and peace and blessings be upon his Prophet. "We are still talking about the noble 'Divine Orientation' by which He guided his faithful servant to the path of triumph, achievement, and success in this life. He saved him from hardship and severe punishment and thus granting him paradise. We are still with what the noble God said: 'Behold, he that is righteous and patient, never will God suffer the reward to be lost, of those who do right' (Koranic verse, Yusuf 12:90).

"We stopped for a little while at the first half and at the first condition in the equation, which is the fear of the Almighty God, in the two previous articles stressing the reality of practical mujahidin and what is required of them vis-a-vis the obedience of God during their path toward jihad in order to empower them through the religion of God and to force out the enemies of God. So now we are with the second part, and the necessary supply for those who followed the path of piety, righteousness, and jihad. This path is called patience. And suffice it to say that because of the importance of patience and its requirement for the believer, God made it a condition along with jihad in order to enter paradise. God the Almighty said: 'Did ye think that ye would enter Heaven without God testing those of you who fought hard (In His Cause) and remained steadfast?' (Koranic verse, Al-Imran 3:142). "The Reward of Patience and the Patient:

"God the Almighty granted paradise for those who are patient. He said: 'Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation). Peace unto you for that ye persevered in patience! Now how excellent is the final home!' (Koranic verses, Al-Ra`d 13:23-24). Thus, patience is equal to half of one's faith as Ibn Mas'ud, may God be pleased with him, said: 'Faith is divided into two parts, half is patience and the other half is gratitude. And God has promised those who are patient with three things and every item is better than the

entire world and anything in this world. Those three things are: the Almighty's prayers for his servants, his mercy on them, and guidance.' God said in the Koran: 'they are those on whom (Descend) blessings from God, and Mercy, and they are the ones that receive guidance'(Koranic verse, Al-Baqara 2:157). And the noble messenger, peace and blessings be upon him, concurred that it is the greatest and best gift that one can give. In the two Sahihs, (authentic Hadiths or pronouncements from al-Bukhari and Muslim,) narrated by Abi Sa'id al-Khudari, may God be pleased with him, and in which he said, according to the Prophet, peace be upon him, 'The best thing that one can give is patience.'

"And those who are patient are in the company of God. The Almighty said: 'Allah is with those who patiently persevere.' (Koranic verse, Al-Baqara 2:153).

"And Ali al-Daqqaq said: 'Those who are patient are successful in both lives because they earned the company of God.' God the Almighty linked triumph to patience and piety. The Almighty said: 'Yea, -- if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with 5,000angels making a terrific onslaught.' (Koranic verse, Al-Imran 3:125). This is why the Prophet, peace be upon him, said: 'Remember that patience is with those who are patient.' Therefore leadership, according to religion, can only be earned through patience and piety. The Almighty said: 'And we appointed, from among them, leaders, giving guidance under our command, so long as they persevered with patience and continued to have faith in Our Signs.' (Koranic verse, Al-Sajdah 32:24). Consequently, you can achieve leadership through patience.

"God the Almighty promised that He will double His reward for those who are patient, but not to the ones who are not, and said: 'Those who patiently persevere will truly receive a reward without measure!' (Koranic verse, Al-Zumar 39:10). Sulayman Bin al-Qasim said: 'The reward for all actions is known except that of patience.' God said: 'Those who patiently persevere will truly receive a reward without measure!' (Koranic verse, Al-Zumar 39:10). He said: 'Like heavy rain. 'The Greatest Almighty praised his servant Ayyub with the best of praises for his patience and said: 'Truly, We found him full of patience and constancy. How excellent in Our service! Ever did he turn (to Us).' (Koranic verse, Saud38:44). So he praised with his words 'Excellent in Our Service' because he was patiently serving the Lord. Umar Ibn al-Kahttab, may God be pleased with him, said: 'The best thing that we had to deal with in our life was patience.' He also said: 'The best life we achieved was through patience, and if patience originates from men then it is a generous thing.' "The Stature of Patience and its Truthfulness:

"Ali Ibn Abi Talib, may God be pleased with him, said: 'Patience is from faith like the head being a part of the body, if the head is severed the body perishes'; then Ali raised his head and said: 'There is no faith for he who does not have patience.' Al-Hasan said: 'Patience is a treasure from the treasure of good deeds that God grants only to his generous servant.' And what we have mentioned regarding the benefits of patience is that it is an abundance of little good things. Please refer to the book of Ibn al-Qayyim, may God have mercy on him; the book is entitled Tools of Patience and the Ammunition of the Grateful, from which we took all these texts.

"Regarding its truthfulness, as Ibn al-Qayyim said, the mercy of God be upon him, 'It is one of the best characteristics of the soul, it shields a person against the good and bad deeds and it is strength from the strengths of the good soul.' Then when he was asked about al-Junayd Ibn Ahmad, he responded: 'It is like gulping bitterness without frowning.' Also, Dhu al-Nun said: 'It is staying away from arguments and being peaceful when overwhelmed by tribulation, and exhibiting wealth when poverty hits your livelihood.' It was also said: 'Patience is to face tribulation with politeness.' Furthermore, the good health is bigger than the moment of patience

for the servant, as the Prophet, peace be upon him, said in his famous supplication: 'I do care if you are not furious with me, but I mostly care about your health.' Thus, this does not contradict his pronouncement that states: 'The best and the greatest thing that one could give is patience.' As a result, when tribulation hits a servant, the best thing for him is patience; subsequently a good health will be the greatest thing that he could experience. "Patience Develops Good Character:

"It was also said: 'Patience is the courage of the soul.' Thus, from here emanated another saying: 'Courage is nothing but a moment of patience.' And it was said: 'Patience is the steadiness of the heart during disturbance.' The Almighty God said: 'O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah. That ye may prosper.' (Koranic verse, al-'Imran 3:200). So he ordered them to be patient, because the believer's state of patience is demonstrated through dealing with his soul and his enemy, and through his steadfastness; he might be patient but not composed. He could also experience patience and steadfastness without being pious. In that context, the Almighty informed us that piety is a requisite for success in this field, saying: '...and fear Allah, that ye may prosper.' (Koranic verse, Al-'Imran 3:200). In addition, patience is an earned character, therefore; nobody should say that 'I get furious easily and I cannot be patient.' Imam Ibnal-Qayyam, may God have mercy on him, said: 'If the servant exerts an effort in acquiring patience, it then becomes his good character,' as it is in the Hadith of the Prophet, peace and blessings be upon him, in which he said: 'He who exerts efforts to remain patient, the Almighty will grant him patience.' Also, this is applied to all behaviors, so the servant continues to exert efforts vis-a-vis patience until patience develops into a good character for him. He also continues to exert effort in achieving his dream, gaining respect, peace, and steadiness that will allow him to develop a natural character. God the Almighty granted mankind the strength of accepting and learning anything he wants. So, we note that norms based on their requirements are not impossible. "The Connection between Patience and Worshipping:

"Professor Sayyad Qutb, the mercy of God be upon him, in his book *Fi Dhilal al-Qur'an* when he was explaining what God said in the following verse, 'O ye who believe! Seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.' (Koranic verse, Al-Baqara: 2:153). Patience is mentioned many times repeatedly in the Koran because the Almighty knows the enormous effort that is required in order to continue on the right path and in dealing with many obstacles and desires, and the one that requires of the soul to be calm armed with strength, aware of what goes inside and outside. Thus, all of this requires patience; patience when dealing with obedience, patience when dealing with sins, and when declaring jihad against those who disobey God, patience during the slow pace of triumph, patience when walking a long distance, patience when confronting the falsehood, and patience when triumph is lacking, patience when the spiky road is long, patience when dealing with crooked souls, stray hearts, very stubborn and reluctant people. "Patience Provisions and Support:

"When the journey is long and making efforts becomes more difficult, patience decreases or vanishes if there are no provisions and support. This is why the prayer affirms patience, because it is the helper that recharges the battery and provisions that do not deplete, thereby extending the string of patience. This adds pleasure to patience, as well as joy, contentment, confidence, and certitude. It is mandatory for the weak, the vanishing, and confined human being to get connected with the highest authority, from whom he gets his support when his effort reaches its limit, and when he is confronted with the known and unknown evil forces. And when it becomes difficult for him to overcome desires, temptations, fighting corruption, and transgression, the entire aforementioned are considered violent to him. And when the distance becomes long and far in his short life, here the value of prayer comes. It is the direct link between the vanishing

man and the eternal force. Then I should comment after this guidance: 'Allah is with those who patiently persevere.' (Koranic verse, Al-Baqara 2:153). God is with them, supporting them, strengthening them, making them steadfast, being their companion, and He does not let them cross the road on their own. Furthermore, God does not abandon them for their strength is limited, and power is weak, but He supplies them with provisions when they run out of them and renews their determination when the road becomes long.' His explanation ended here, may God have mercy on him. "The Mujahidin Need Patience More than Anyone Else:

"He also promised us to focus on practical areas in our blessed jihadist march. So we say: 'If patience is an important and necessary matter for the believers in general in their righteous path toward pleasing God in this life, it is even more important and more necessary for the mujahidin because they crossed the way of hatred, difficulties, and tribulations. They followed the road of blood, limbs, and wounds and the path that led to the loss of their brothers. They experienced a life far away from their families, country, and relatives. They chose an exhausting road, in which they spend the night watching for the enemy, leaving behind their customs and their favored things. The enemy has more numbers and materiel, and they have more means and advanced weapons; they also have organized and well trained armies along with security equipment. But the mujahidin are small in numbers, weak, and strangers, yet they believe that they have the power of the Almighty with them, the King of the heavens and earth, the Supreme and Irresistible. "The Importance of Jihad in the Life of a Muslim:

"One might ask, why did the mujahidin follow this difficult road that you mentioned? Why didn't they choose another simple and easier road far from all the problems and tribulations? We answer: "The mujahidin in this time and era have no other choice but to take this road, but it is also a duty upon every Muslim to undertake based on their ability and strength. How is it possible for the Muslim territories to be occupied by the Crusader nonbelievers and the apostate nonbelievers? How is it possible that the law of God the Almighty is desecrated, the honors of Muslims are violated, and their fortunes are stolen, yet they ally themselves with them? How is it possible and their Lord had asked them to fight and perform jihad? God the Almighty said: 'Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.' (Koranic verse, Al-Baqara 2:216). He also said: 'And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.' (Koranic verse, Al-'Anfal 8:39). God also said: 'And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from the one who will protect; and raise for us from thee one who will help!"' (Koranic verse, Al-Nisa 4:75). How is it so, and their Prophet, peace be upon him said: 'He who dies before conquering during his life he dies on a branch of hypocrisy,' narrated by Muslim (authentic Hadith of Muslim). He also said: "If you pledge allegiance to one another randomly and hold the cattle tails and you are pleased with food, and abandon jihad, the Almighty will send a transgressor to take away from you until you return to your religion.' (Sahih Muslim).

"Al-Albani said in an authentic Hadith in 'Al-Sahiha': 'I wonder why the mujahidin are not choosing this road, which is the road of a profitable business that shields people from the punishment of God and gives them access to paradise.' God the Almighty said: 'O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty? That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!' (Koranic verses, Assaf:61:10-11). "Hurdles in the Way of Mujahidin:

"The mujahid is required to be patient during all phases of his jihad. Therefore, since the Generous Lord made him successful in establishing the requirement of jihad and provided him with determination and the right view about that, his servant begins the first phase of patience, which is patience on being steadfast in making this decision to perform jihad. Thus, he should not fulfill the desire of the evil people and Satan who seek with all their power to prevent him from taking this road and making that decision. They will deviate him from that road to the point that even his son, his father, his wife, and his mother -except a few--will impede him by trying to convince him to change his mind, telling him that they fear for his life and that they love him. They claimed that fear and compassion toward him results in fear for his suffering from the punishment of God and hellfire. This is why the knowledgeable scholars warned us from staying away from jihad as a result of the love of relatives, wives, and other pleasures of life. God Almighty said in a verse that some of them named a 'rescinding verse of the eight excuses': 'Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.' (Koranic verse, Al-Tawba 9:24). He explained to us that the children and wives might become enemies to the servants if they are deviated from the obedience of God, as we have previously warned. The Almighty says: 'Oye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful.' (Koranic verse, Al-Taghabun 64:14).  
"Patience and Steadfastness Despite the Strength of Relationships:

"The mujahid must be patient and steadfast and pursue his endeavor by trying to explain to the people, convince them, and please his parents. But he should not look back because no one must obey the servants of God and disobey the Creator. The servant of God must follow the footsteps of that man that the Prophet--peace be upon him--talked about; he earned paradise through his patience, steadfastness, and disobedience of Satan. The Messenger of God, peace be upon him, said: 'Satan got in the way of the son of Adam, so he hindered him from pursuing Islam, saying: "Do you want to embrace Islam and abandon your religion and that of your ancestors?" He then disobeyed him and became a Muslim. Then he got in his way when he was travelling, saying: "Are you travelling and abandoning your land and heaven?" He again disobeyed him and pursued his travels. Then, he tried to get in his way of jihad, saying: "Do you want to pursue jihad? It is a waste of money and soul; thus you will fight and you will be killed, as a result your wives will remarry and your fortune will be split." He again disobeyed him and went on to perform jihad. The Messenger of God, peace be upon him, said: "He who does that and die, God will definitely grant him paradise," narrated by al-Nisa'i; it is an authentic Hadith.

"The following phase, which is one of the mujahidin's patience phases, begins after the Almighty makes it easy for him and makes him successful during his endeavor in order to join the convoy of jihad and the mujahidin group. Therefore, he must be patient during preparation and training even if this takes a long time, because preparation is mandatory, as God the Almighty said: 'Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.' (Koranic verse, Al-Anfal: 8:60). The enemies are apprehensive and fearful of the training of the Muslim youth and their preparation with their strength of faith. This is why they are exerting all their efforts to eliminate any location or training center. Therefore; the mujahidin leaders are compelled to change their tactics and training locations, as well as the mujahidin training spots. As a result, this might lead to discontinuing training for longer periods, which lengthens training periods, therefore; one

must be patient during this time. "Patience Based on Steadfastness and the Best State of Readiness:

"It is true that the new mujahidin are yearning to confront the enemies and to get retribution for their religion, sanctities, and their honors. However, a very good preparation that will enable them to defeat the enemies of God and get even with them is required. And many mujahidin brothers who were in a hurry to meet the enemies and fight them were not perfectly prepared, as a result, after they fought some battles, they realized that they have not dealt the required blow to the enemies, so they went back to training anew. The Mujahidin must remember that the soldier or the leader in the ranks of the enemy remains one year or years in the field of training exhibiting patience--whether he likes it or not. We know more about patience than they do, and all our times, and efforts awaiting training and preparations are rewards for us, God willing! But in many training locations, the mujahidin are resolute; and how rewarding being resolute! Suffice it the saying of the Prophet Muhammad, peace be upon him, who said: 'Being resolute one day and one night is better than fasting the entire month of Ramadan and it is better than praying at night during the month of Ramadan, and if a person dies while in that state he will be rewarded accordingly,' narrated by Muslim. Also the Prophet, peace be upon him, said: 'Being resolute in the sake of God is better than a thousand nights as compared to other good deeds,' narrated by al-Tharmidhi, who said it is an authentic Hadith. He also added, saying: 'Being resolute in the sake of God is better than this life or whatever exists in it, and if a servant heads toward achieving that objective in the sake of God then it is better than this life or whatever exists in it,' this is a good authentic Hadith. "Make it Easy for Your Partner in Jihad:

"The mujahidin must exert patience toward their brothers and partners in jihad, they must also put up with their bad behavior, because they deserve to have priority of your love, care, modesty, forgiveness of their misdeed, providing advice to them and being patient with them. The author of a book titled Al-'Umdah Fi I'dad al-'Iddah, (The Mayor Preparing the Tools) states: 'Among the most important things that patience includes is being patient toward the inflicted harm of the brothers and companions on you, because the field of jihad brings various Muslims with different levels of upbringing; some of them are transgressors upon their souls, others are frugal, and others are good-deed doers, by the command of God. They must coexist for the supreme religious legitimate interest, which is performing jihad against the enemy of religion. So, we advise the transgressor against his soul to fear God and not to harm his brothers, and we advise everyone to be patient toward his brothers' harm vis-a-vis his person. The Prophet of God said: "The believer, who mix with people and is patient for the harm they do to him, is better than the one who does not mix around with them and does not show patience for the harm they do to him." And this patience is one of the characteristics of the believer, as God the Almighty said: "Those who restrain anger, and pardon (all) men; - for Allah loves those who do good.'" (Koranic verse, Al-Imran 3:134). And along with this reward that the Muslim gains by being patient toward his brothers for their hurt, there is another benefit the Muslim gains by getting together with people in the sense that he learns more about mishaps of his soul. Thus, a person that becomes furious quickly will not know about that until he gets together with people and gets exposed to their hurt. But if he gets together with them he will learn about the mishaps of his soul and will seek to evaluate them. This is why many mishaps related to the soul are only realized when the servant gets together with others.

"I had wanted to point out this issue, especially, because many Muslims are patient when the enemies hurt them, but they are impatient when they are hurt by their brothers. As the poet said: 'The transgression of relatives is sharper than the impact of the sword on the soul.' Thus, I wanted to teach them that patience on those who hurt them is a duty, and we shield ourselves

with it as we shield ourselves with patience from other things. And we seek reward and forgiveness from God, the Almighty. "Lack of Patience May Lead to Deviating from Jihad:

"And here I give you another warning related to the aforementioned. The bad discipline of some brothers might push other brothers to abandon the field of jihad under the pretext that jihad is not permissible with brothers like those, or that there is no benefit from jihad with brothers like those or victory cannot be achieved with brothers like those, or we joined jihad to fight corruption so how come there are corrupt brothers among us or we should postpone jihad until we bring them up to a higher level of discipline. As a result, all of these are false pretexts as justice is not one of the conditions of jihad, and immorality is not an area for jihad speech by consensus.

"Also, scholars had agreed that preserving religion precedes preserving one's soul regarding the five fundamental jurisprudence necessities. Therefore, jihad that pertains to preserving religion is a duty even if it leads to death. So how come a Muslim can withstand killing and wounding, but he cannot withstand the hurt that his brothers inflict on him in order to perform jihad and to continue to preserve the religion of God the Almighty?

"His speech ended here, may God release him and guide him.

"There will be more to our discussion, God willing.

"Praise be to God the Lord of the universe."