

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

“HELPING ALLAH”

“O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.” 47: 7

Why would Allah, the owner of the universe, who does not need anything from His creations, ask for help from the believers?

Allah has decreed laws that govern all of His creations. The sun, the moon, stars, galaxies, plants, trees, rivers, oceans, fire, water, air, birds, insects and animals all of them are governed by the laws prescribed by Allah. These laws that needed no Messenger govern every aspect of those creations. Allah has not given those creations the free will to accept or defy the laws that govern them. Indeed, Allah has subjected all of His creations to the divine laws, except for humans.

Allah has not forced the acceptance and obedience of divine laws on humans. He does not even reach out to every single human being with the divine message, instead he sent down Messengers with His divine guidance and has given humans the choice to accept or defy His guidance. This is why the help of humans are needed to establish a system in accordance with the guidance from Allah. Allah has done so not because He is incapable but to reward humans who offer themselves to be His helpers. Those who offer themselves as helpers of Allah to establish the Divine guidance among humans are given the station of *Ansarullah*.

One who serves Allah only in personal life and does not work towards establishing Divine laws sent by Allah through His Prophet Muhammad (peace be upon him) cannot reach the station of *Ansarullah*. Even if a person is known to be ‘pious’ and a ‘scholar’, he or she cannot reach the station of *Ansarullah* without working towards establishing a system based on divine guidance.

Allah has reminded the Prophet (peace be upon him) of this important task in several places of the Quran (At-Tawba 33, Al-Fath 28, As-Saff ﴿9﴾ saying, *"It is He Who has sent His Messenger with guidance and the true way of life, to prevail over all other ways of life."*

The Quran, the life of the Prophet and his companions, show that the responsibility to establish a divine way of life is not solely the responsibility of Prophets. Those who believe in the last Prophet also bear the same responsibility. That is why those who did not aid the Prophet in his attempt to establish the divine way of life were labelled as hypocrites despite their prayers and fasting.

Hence the enjoining what is right and forbidding evil is a means of "helping Allah" so that humanity will reach the ultimate goal, which is a good and lasting life in the Hereafter. Not only that, it is also a means for Allah to label this nation as the "BEST NATION" -

"You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah...." 3: 110

It becomes obligatory to do this and failure to do this would lead to our supplications not being answered by Allah the Al Mighty:

Hudhaifah (May Allah be pleased with him) reported: *The Messenger of Allah ﷺ said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted".* [At-Tirmidhi].

The children of Israel used to be the best nations:


"O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the '*Alamin* (mankind and jinns) (of your time period, in the past)." 2: 47

But they continually disobey Allah and hence they are not "helpers of Allah" and they lost the status of those whom "Allah Preferred".

"...Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty." 22 | : 40

"If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust." 3: 160

"If you help Allah": "If you participate in the work of raising Allah's Word with your life and wealth." But this has a deeper meaning too: "Those people who help establish Islam have been called Allah's helpers. In order to understand its significance, it should be kept in view that Allah has taken upon Himself to persuade human beings to adopt Islam of their free will, for He does not force His will on man in those spheres of his life in which He has granted him freedom of action but likes to convince him by reason and admonition. As it is the work of Allah to bring the people to the right way by admonition and advice, He calls those people who exert their utmost to establish Islam "His helpers and companions:" This is indeed the highest position that a servant of Allah can aspire to achieve. For man's position is merely that of a servant when he is engaged in praying, fasting and other kinds of worship, but he is elevated to the high and unique position of God's companion and assistant when he is exerting for the establishment of the way of Allah. And this is indeed the loftiest position of spiritual attainment, to which a man can aspire in this world."

"And indeed We did send Messengers before you (O Muhammad ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allah, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them)." 30: 47

"O you who believe! Be you helpers (in the Cause) of Allah as said 'Iesa (Jesus), son of Maryam (Mary), to *Al-Hawariun* (the disciples): "Who are my helpers (in the Cause) of Allah?" *Al-Hawarien* (the disciples) said: "We are Allah's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost." 61: 14

"O ye who believe! Be ye helpers of Allah." [Sûrah al-Saff: 14]

This is a clear invitation specifically aimed at the believers of the Muslim community to distinguish themselves by helping Allah – by helping His

religion, His Law, and His people. It calls them to make this effort their overriding concern as opposed to advancing the interests of a specific person, organization, family, country or sect.

The verse then goes on to mention the words imparted by `Îsâ (Jesus, peace be upon him) to his disciples:

“Who will be my helpers for Allah?”

To this the disciples reply:

“We are the helpers of Allah.”

It should be observed that `Îsâ’s statement - “Who will be my helpers for Allah?” - differs in wording from the command at the beginning of the verse - “O ye who believe! Be ye helpers of Allah.” `Îsâ (peace be upon him) refers the help back to himself, not for his own sake, however, but because he is calling them to Allah. The two statements are clearly different. `Îsâ’s choice of words is suitable for the Children of Israel, or the select among them who were his disciples and those who resolved themselves to aid him. In spite of this, some of them showed hesitation and doubt.

It may also be said that this specific choice of words fits in with the nature of the mission of `Îsâ (peace be upon him) with these people at that specific time. The presence of this Prophet among them was one of the best possible guarantees that they would remain on the truth and not relapse into error. When the disciples responded with “We are the helpers of Allah”, it is as if they were showing a devotion and constancy in their assistance far more absolute and unwavering than they were actually capable of. And Allah knows best.

On the other hand, the statement: “Be ye helpers of Allah” is meant for the Muslim nation whose very existence is based on an intimate adherence to the way of Allah alone, whether or not the Messenger (peace be upon him) is present among them. This is because they are the final nation, the final community that has no time limit set for them. This is why Allah says to them:

“And Muhammad is naught but a messenger, and many are the messengers who have gone before. If he were to die or be killed, would you turn back on your heels?” [Sûrah Âl `Imrân: 144]

The mission of Prophet Muhammad (peace be upon him) was not directed towards one specific nation or people, but to everyone. For this reason, faith and jihâd (struggle for the faith) will continue until the Final Hour. The Prophet (peace be upon him) said: “There is no compulsory emigration after

the opening of Mecca, but there is jihad (inner struggle) and sincere intention." [Bukhârî and Muslim]

He said: "Goodness is tied in with the forelocks of horses until the Day of Resurrection: in both recompense and war spoils."

Also: "There will always be a group of my followers who are on the truth, prevailing until the Final Hour." There are many more hadîth of similar meaning.

For this reason, the Muslim nation is summoned to give its help to Allah and no one else, with the understanding of course that helping the Prophet (peace be upon him) is helping Allah, as is helping the believers. This help remains incumbent on the Muslims as long as there remains day and night on Earth, whether they are weak or strong, wealthy or poor, many or few. Allah, though, does not burden any soul more than it can bear. (2: 286)

In this is a message to devout people that the help that they embark upon for their Lord and the work that they do calling people to faith should not be tied in with any specific person. They should maintain a proper perspective about other people, neither overemphasizing their importance nor viewing them with contempt. They should protect the message that they call toward and their community from the deviance of the People of the Scripture who venerated and held sacred their priests and monks in violation of the teachings of Allah. The Muslims should be loyal to the way presented by the Law of Allah as found in the Qur'ân and Sunnah instead of following the ways of this person or that.

ALSO, TO HELP ALLAH, THE MESSAGE AND TEACHINGS MUST NEVER BE ALTERED OR CHANGED ACCORDING TO WHIMS AND POLITICS:

"...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion..." 5: 3

Every people has its imâms and notables, but those imâms only deserve their noble title on account of their adherence to the proper methodology and their honest representation of the teachings of Allah and His Messenger. If they fall short of this, then they must be removed and replaced with others. This cannot happen unless the Muslim nation is attentive, active, and alert. It must not be a nation that establishes its faith on the basis of cultural traditions, blind following, and vain desires. It must instead establish its faith on the basis of knowledge, evidence, and the sacred texts. The Muslim nation is not a flock of sheep unconsciously driven without knowing anything except its blind trust in the one it bleats after. This is a nation that has been called on to help Allah alone. The help and support that is given to others is conditional

upon those others being helpers of Allah. When those people are deficient in being helpers of Allah, then it is not proper for people to follow and emulate them.

Where can you find this clear guidance in the Muslim nation today? The vast majority of people, students of knowledge, and Islamic organisations mobilize themselves blindly and uncritically behind different personalities such as scholars, Islamic workers, and political leaders.

When Allah establishes this idea of help and assistance, He brings this meaning out by saying:

“Allah will certainly help those who help Him, for verily Allah is the Powerful, the Mighty.” [Sûrah al-Hajj: 40]

Every individual, organization, or faction claims to be helping the cause of Allah and asserts that it is not motivated by self-preservation, greed, or political power. This is the reason why Allah defines in this verse who it is that is truly helping him. Is it those who are making the claim?

Far from it; the helpers of Allah are as Allah says in the verse that follows the one mentioned above:

“They are those who, if We establish them in the land, establish regular prayer, give regular charity, enjoin what is right and forbid what is wrong. And with Allah rests the outcome of all affairs.” [Sûrah al-Hajj: 41] You can see that Allah attributes to them certain characteristics that will only be visible in the future when he says: “...if We establish them in the land...” How many are the claimants who go back on their promises and break their covenants and then dedicate themselves to worldly pursuits?

LOOK AT THE MUSLIM COUNTRIES TODAY – Allah did establish Islam in their land. BUT were/are /have the Muslims in these lands been the helpers of Allah? Look at the dire state of the Muslim countries – rich in natural resources from Allah but very poor in their taqwa which eventually lead to their downfall today.

Many people get carried away by rosy dreams and paint a picture of a faultless, idealistic future. Alas, when that future materializes before them and it turns out not to be the utopia that they had hoped for, principles and hearts start to change and greed takes over. Things begin to fall apart and accusations start to fly.

The verse does not associate the help of Allah with those who promise to establish prayer and pay charity but with those who Allah knows will actually do so in the future as well as enjoin what is right and forbid what is

wrong if they are established in the Earth.

Falling captive to the appeal of personalities and forgetting one's principles or disregarding them on account of an individual or group is a perilous and crooked path that has often been taken in the history of calling people to Allah and in the history of nations. There is nothing like the Qur'ân when it comes to restoring people to balance and preserving the principles for which they owe their existence. This summons of "Be ye helpers of Allah" that accompanies the activities of jihad (inner struggle) and Islamic work comes as a reminder that loyalty to Allah, His Messenger, and his faith must come before all other loyalties to people, groups, or organizations. So, will anyone take heed?

HOW TO BE ALLAH'S HELPERS:

1. Seek proper knowledge
2. Establish your own preservation of the Deen first
 - Establish prayer, pay zakat, fasting in Ramadan and perform Hajj
 - Spread salam
 - Feed the poor
 - Maintain ties of kinship
 - Pray when others are sleeping
3. Establish good, practising family at home
4. Continue to seek Allah's Guidance
5. Seek protection from shaytan
6. Enjoin good forbid evil
 - With kindness
 - Without judgment
 - Set good examples
 - Constant reminders through social media – remind about fasting, tahajjud, helping the poor, etc
7. Seek ways to improve our akhlaq
8. Make du'a to Allah to Ease our tasks and Accept our deeds.

Every nation has helpers.

- With Musa (AS) they have the Bani Israel, who afterwards even though they were save by Allah from the pharaoh, and Musa (AS) chose the best people to accompany him up the Mount Thursina to get revelations of the Torah, many of the best companions worship a calf
- Isa (AS) has the Hawarriyyun – but then some lied against him and oppress the truthful ones.

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- We are the nation of the Best prophet. Alhamdulillah we have the best companions in the form of Abu Bakr, Umar, Uthman, Ali, etc (RA), but the helpers of Allah extends until today in order to help Allah establish the Deen.

BIG Question – ARE WE GOING TO ANSWER ALLAH’S CALL?

May Allah Guide us with wisdom, patience and akhlaq to be His helpers.