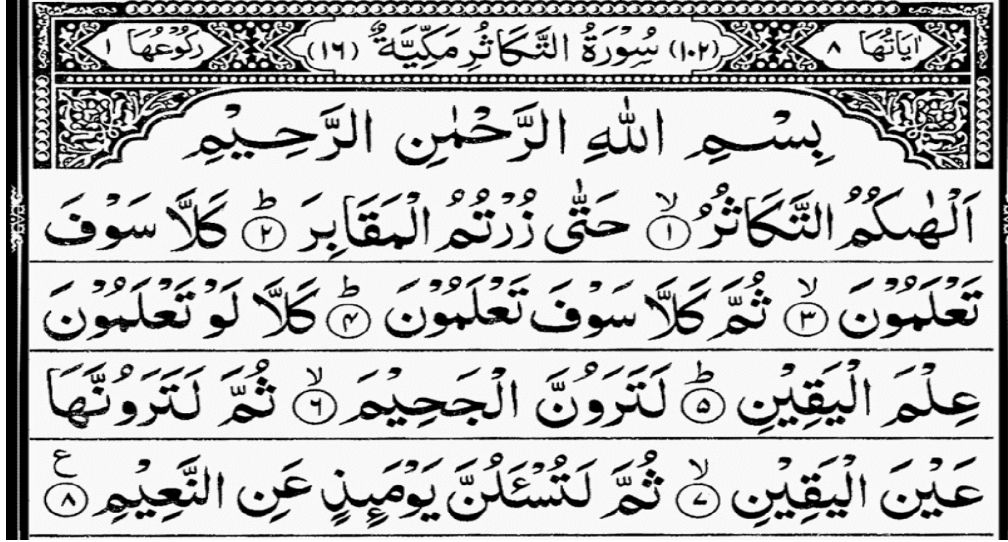


Battle Against Temptation

By Rabia Anwar GA/SC



I seek refuge with Allah from Satan the accursed.

In the name of Allah, the Gracious, the Merciful.

Mutual rivalry in *seeking worldly* increase diverts you from God

Till you reach the graves.

Nay! you will soon come to know.

Nay again! you will soon come to know.

Nay! if you only knew with certain knowledge,

You will surely see Hell *in this very life*.

Aye, you will surely see it with the eye of certainty.

Then, on that day you shall be called to account about
the *worldly* favours.

(Surah Altakasur- Chapter 102)

Respected Sadr Sahiba and my dear sisters,

Assalamualaikum Warahmatullahi Wabarakatuh

**Today, I am honored to speak about the topic "Battle
Against Temptation"**

My dear sisters, I would like to take you back to the streets of Mecca. 1400 years ago, Hazrat Bilal r.a was dragged across a scorching desert with a heavy stone on his chest, he was being tortured and tormented to renounce his faith. But the only thing he kept repeating was "Ahad, Ahad" -"Allah is One". No amount of pain or distress weakened his faith. (Al-Tabaqat al-Kubra, vol. 3)

Today, more than fourteen hundred years later, the test from Allah is still the same—but its form has changed. Our struggles may not be chains or stones; they are far more subtle. We live in a modern battlefield where Shaitan uses the temptations and attractions of this world to weaken our faith. We face small worldly idols in our daily life that pull our hearts away from Allah without us even realizing it.

Today, we shun and abhor physical idols but still indulge in shir-e-khafi. Hazrat Khalifa-tul-Masih II r.a. defines Shirk-e-

Khafi as shirk that is concealed. it shows up in our everyday life as:

- One more Episode of our favorite show before salah-
- Buying a designer bag while delaying zakat and chanda payments
- Treating money, fame, status, or power as the ultimate purpose of life

In our current world, shirk-e-khafi, is our biggest and strongest enemy in our battle against temptation.

This is exactly why the Holy Prophet Muhammad ﷺ, with divine foresight, warned us about the greatest trial of our time-

He said, "By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them". [Riyad as-Salihin 456](#)

This ruin that the Holy Prophet ﷺ warned us about happens when we place the world above our Creator. When we value wealth and luxury more than our faith, we are compromising the very core of our belief.

Promised Messiah a.s., beautifully captured the key to concept of this battle in his Couplet from Dur-e-Sameen: He states:

Is be-sabaat ghar ki mohabbat ko chor do

Us Yaar ke liye raah-e-ishrat ko chor do

Which translates to: "Abandon love for this temporary, unstable home.

For the sake of the Beloved, give up the path of luxury and worldly pleasure.

If someone offered us a palace in exchange for living simply for one short year, many of us would accept the sacrifice without hesitation. Yet Allah Almighty offers us something far greater, an eternal paradise "beneath which rivers flow", in exchange for a temporary struggle against our desires.

Allah Tala tells us in Surah Al-Naziat versus 40 and 41 that Paradise shall surely be the abode for the one who restrained his desires.

By choosing one master, our beloved Allah alone, we are liberated from slavery to the tempting world.

When we look closely at divine guidance, it becomes clear that everything is traced back to a single foundation. The first article of faith is the Unity of God. The first pillar of Islam is the Kalima Tayyaba, which declares the Oneness of Allah. It is

no surprise that the very first condition of Bai'at given by the Promised Messiah a.s. begins with protecting this foundation. He states that one who enters Bai'at shall solemnly promise "that till the last day of his life, he shall abstain from shirk."

Building upon this, the second condition requires that one "shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they might be."

These first two conditions of Bai'at capture the very battle we are discussing today. The first condition safeguards the purity of our faith, while the second condition calls us to overcome the temptations of our nafs. They remind us that our battle against temptation begins by putting Allah above every worldly desire. Otherwise, we become slaves to our passions and begin walking on a path that leads us away from Him.

My dear sisters, if shirk is the root of temptation, then what happens when a person truly frees themselves from shirk?

Hazrat Musleh Maud (ra) offers a compelling answer to this question in his speech *The Fountain of God's Unity*. He explains:

And I quote:

"It is through shirk that all other sins emerge. When a person is completely free from shirk, how can it be possible for him to commit any sin? Because when he believes in all the attributes of God Almighty, he can do no wrong. If a thief intends to steal, but has faith that there is an All-Seeing God—Who punishes them for their sins—then they will never be capable of stealing anything. Similarly, if those immersed in other sins feared, not the creation of God but rather the Creator Himself, then they would forgo all forms of deceptions and indecencies, which would otherwise become firmly embedded in their hearts. Thus, it is impossible that those who turn away from shirk will ever commit any sin knowingly.

That's why when a person forsakes shirk and truly considers God to be the One and genuinely believes in all His attributes, he will never commit another sin, and this will necessarily result in him receiving divine rewards. "

End Quote

But understanding the enemy is only half the battle. The question remains: how do we win?

We cannot overcome our desires, temptations, and attachment to this world overnight. Rather, we must gradually

build our spiritual strength through our daily worship and obedience to Allah. In doing so, our souls progress from *Nafs-e-Ammarah*—the self that incites to evil—to *Nafs-e-Mutma'innah*—the soul at rest.

Islam equips us with powerful weapons to help us win this battle.

The first weapon against this challenging battle is to observe the five daily prayers diligently. When we stand before Allah five times a day, we are constantly reminded who our true Master is. Every sincere prayer weakens the hold of worldly temptations and strengthens the heart's attachment to Allah.

Allah Tala teaches us in Surah Al-Ankabut verse 46

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Translation:

"Indeed, prayer restrains from indecency and evil."

Second weapon is to guard our hearts from becoming attached to anything more than Allah. Wealth is not evil. Success is not evil. Recognition is not evil. But when any of these become more important to us than pleasing Allah, they begin to occupy a place in the heart that belongs only to Him. Protecting our hearts from these temptations requires constant vigilance, it requires true Taqwa. The Promised

Messiah (as) highlights the absolute power of this spiritual root in *Durr-e-Samin*, where he states:

Har ek neki ki jar yeh itteqa hai
Agar Yeh jar rahi to sab kuch raha hai

Translation:

"The root of every single virtue is taqwa
If this root remains intact, then everything else is
preserved."

My dear sisters, when we keep this root of Taqwa alive, our hearts naturally push away the love of wealth, status, and recognition, leaving room only for Allah.

The best way to protect our hearts and be steadfast is to pray to Allah Tala, and Holy Quran teaches us this supplication:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ⑨

"Our Lord, let not our hearts deviate after You have guided us, and grant us mercy from Yourself." (surah alimran verse 9)

Third weapon is to begin our battle against temptation with small choices like:

Choosing salah over scrolling.

Choosing haya over attention.

Choosing honesty over convenience.

Choosing Allah over dunya.

And that is our "Ahad, Ahad."

Every time we prioritize our Salaat- we say Ahad.

Every time we cover our head for the sake of Allah— we say
Ahad.

Every time we resist gossip — we say Ahad.

Every time we leave something sinful though our nafs desires
it — we say Ahad.

My dear sisters, the battle against temptation is not a one-
time victory. It is a daily struggle — one that continues as
long as we live.

But the beauty of faith is that Allah does not expect us to be
free from mistakes; rather, He expects us to strive, repent,
and return to Him. Hazrat Bilal (ra) did not say "Ahad" once
and became free from trial. He continued to affirm it even at
the most painful moment of his life. And in that "Ahad, Ahad,"
we find the spirit of true belief, a heart that chooses Allah
again and again no matter how hard the trial is.

So today, the question we must ask ourselves is simple:
When shaitan knocks on our door to lure us in giving into
temptation do we say,

La haula wala quwata illa billa, il ali ul azeem,

"There is no power and no strength except through Allah, the
Most High, the Most Great."

Or do we give in and blend in with the rest of the world.

May we be among those whose hearts are firm in faith, whose
actions reflect their Bai'at, and whose lives are a true
reflection of "La ilaha illallah."

May Allah enable us to win our inner battles and remain
steadfast upon His path. Ameen.

I would like to conclude my speech with the words of Promised
Messiah a.s. from *durr-e-sameen*, In hopes that all of our
souls become so close to Allah that we find our self saying:

"Us noor par main fida hon..

Uska hi main hoa hon..

Wo haii main cheez kya hon,

Bas faisla yahi hai."

Translation

I am devoted to that Divine Light.

I have become entirely His.

He alone truly is — what importance am I?

That alone is the final conclusion

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ