

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ

أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ (البقرة: ١٩١)

# JIHAD

The Forgotten obligation

writer: Abu Ubaidha Al Hindi



Idara Al Isabah

**BOOK : JIHAD THE FORGOTTEN OBLIGATION**

**WRITER : ABU UBAIDHA AL HINDI**

**PUBLISHER : IDARA AL ISABA**



**In the name of Allah, the most beneficent, the most merciful**

**What is wrong with the Muslim Ummah today? When the Kuffar lay their hands on their daughters the Muslims do not raise even a finger to help them!! Insha-Allah the following virtues of the obligatory act, which we have forgotten, will awaken those Muslim youth in which the sweetness of Iman flows.**

**No deed equivalent to Jihad**

Narrated Abu Huraira RadhiAllahu anhu, A man came to Allah's Apostle Salallahu-alaihiwasallam and said "Instruct me as to such a deed as equals Jihad (in reward)." He Salallahu-alaihiwasallam replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battlefield, enter your Masjid to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu Huraira RadhiAllahu anhu added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied on a long rope".  
(Sahih Bukhari, p391, v.1).

**Explanation:**

The explanation of an action is based upon its importance and its high status. Taking this into account the aim of Jihad is the elevation of Allah's word and this cannot be achieved without Jihad. For this reason the most virtuous deeds stated in this Hadith is Jihad. To comprehend this virtuous deed by the human mind may prove difficult, but only Allah's grace and mercy can enlighten us in this respect. When we examine the religious laws in providing the reasons for Jihad being the most virtuous deed, we can present the view that Jihad is actually the protector of all other deeds. It is on account of Jihad that Muslims can be at ease and able to lead their way of life, fulfilling all obligations without the fear of the enemy. When Jihad is neglected, it is inevitable that the Kuffar (unbelievers) will empower the Muslims resulting in a breakdown of the Islamic way of life.

Another reason for Jihad being the most virtuous deed is that a person sacrifices his two beloved things which are, his life and his wealth unlike other deeds. It can easily be concluded by this explanation why other deeds cannot compete with Jihad. In reference to some Ahadith in which other deeds have been given priority, the focus has been on a specific aspect and this has-been considered acceptable. Generally, the scholars of Hadith have given priority to Jihad by analysing the details of the above Hadith.

A great scholar of Hadith, Qazi Azad Maliki states, one realises the great status of Jihad by this Hadith and no deed is equivalent to Jihad.

Fathul Bari, (p5, vol.6)

**Mujahid The Most Superior:**

Narrated Abu Said Khudri RadhiAllahu anhu, somebody asked, "O Allah's Messenger Salallahu-alaihiwasallam! Who is the best among the people?" Allah's Messenger Salallahu-alaihiwasallam replied, "A believer who performs Jihad with his life and wealth." They asked,

"Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people safe from his mischief."  
Sahih Bukhari, (p391, vol.1).

### **Explanation:**

It is clear from this Hadith that the person who does Jihad in Allah's path is more superior than other Muslims. This has also been clearly stated in the Quran:

**"Allah has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight above those who sit (at home) by a huge reward."**

**(The Noble Quraan, 4 : 95.**

It is regarding the great virtue and importance of Jihad that the Prophet Salallahu-alaihiwasallam participated in Jihad personally and urged his companions RadhiAllahu anhu upon this deed so much so that there was no deed more beloved and virtuous in the eyes of the Sahaba as much as Jihad.

Some examples of the love for Jihad amongst the Sahabah:-

*Hazrat Umar RadhiAllahu anhu said, "Perform Haj as this is a good deed, Allah has ordained us to perform Haj and Jihad is even better."*

Kanzul Ummal, (p258, vol.2).

*Hazrat Abu Huraira RadhiAllahu anhu said: "Safeguarding the Muslim borders in the path of Allah (Jihad) is more beloved to me, than my worshipping Allah in the night of Qadr (Lailatul Qadr) in front of Hajera Aswad (the black stone in the corner of the Kaabah).*

*When the time of Hazrat Khalid RadhiAllahu anhu came to depart from the world, he said, "I reached every possible place for Shahadah, but it was written in my fate that I should die on my bed. In my opinion there is no deed more dearer than my waiting with my horse and shield in the darkness of night, the sky to be glittering due to the rain, waiting for the onset of dawn, so that I can attack the enemy."*

Al Jihad by Ibne Mubarak, (p88).

*Artat Bin Munzir reports that Umar RadhiAllahu anhu asked the people in his gathering, "Which person would attain the most virtue and reward?". The people suggested Zakat and Salah and agreed the highest rank is for the Ameer ul Mu,mineen (Umar RadhiAllahu anhu himself) and started naming other individuals. Hazrat Umar RadhiAllahu anhu then advised, "Shall I tell you the best person in terms of virtue who is even higher than the Ameer ul Mu,mineen (the leader of the Muslims)? The people replied, "Please do tell us." He said, "That small person who is holding the reins of his horse in Syria safeguarding the Muslim army, he is unaware if a wild animal will rip him apart or an insect will bite him or the enemy will attack. This person is higher in rank than those people whom you have mentioned and he is higher than the Ameer ul Mu,mineen in virtue."*

Kanzul Ummal, (p289, vol.2).

*Hazrat Abu Bakr RadhiAllahu anhu used to walk with the Mujahideen (Islamic army) and accompany them to the outskirts of Madinah.*

Sunani Kubra Baihaqi, (p173, vol.9).

*It is stated in a narration of Kanzul Ummal that a person came to Umar RadhiAllahu anhu and asked for a horse. Hazrat Umar RadhiAllahu anhu set the saddle on the horse and when that person started to ride off, Hazrat Umar RadhiAllahu anhu followed that person requesting he would supplicate for him. When Umar RadhiAllahu anhu departed from him, that person said, "O Allah give Umar RadhiAllahu anhu the best reward."*

Kanzul Ummal, (p289, vol.2).

May Allah give us the ability to follow the footsteps of the Sahabah RadhiAllahu anhu in their love for Jihad. Ameen.

### **The Palace for the Shaheed**

Narrated Samura, the Prophet Sallallahu-alaihi wasallam said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house better of which I have never seen. One of them said, this house is the house of the Shuhadah." Sahih Bukhari, (p185, vol.1).

**Explanation:** The great status of the Shaheed is stated clearly in this Hadith. The Prophet Sallallahu-alaihi wasallam was shown the beautiful palace of the Shuhadah in Paradise on the night of Meraj (when he ascended to the Heavens). The Shaheed has sacrificed his life by fighting in the path of Allah and this sacrifice is his most beloved and worthy possession. Allah therefore, honours and blesses him with these high grades and status and Allah's Forgiveness and Mercy surrounds him. Allah says in the Holy Quraan:

**"And if you are killed or die in the Way of Allah, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealths, etc.)."** Holy Quraan, (Surah Aal Imran : Verse 157).

It is because of this honour from Allah that the Shaheed's deeds are forever lasting as Allah says:

**"But those who are killed in the Way of Allah, He will never let their deeds be lost."** Holy Quraan, (Surah Mohammad : Verse 4).

The respect and honour of the Shaheed is such that the Muslims have been prohibited from calling the Shuhadah dead because they are alive as Allah Subhanahuwa Ta`ala says:

**"And say not of those who are killed in the Way of Allah, "They are dead," Nay, they are living, but you perceive (it) not."** Holy Quraan, (Surah Baqarah : Verse 154).

The Muslims are not only prohibited from calling the Shuhadah dead but further prohibited from even thinking of them as dead, because the Shaheed has sacrificed his life for such a great cause, as Allah says:

**"Think not of those who are killed in the Way of Allah as dead, Nay they are alive, with their Lord, and they have provision." "They rejoice in what Allah has bestowed upon them of His Bounty,...."** Holy Quran, (Surah Aal Imran : Verse 169-170).

Another reason for these great virtues and grades for the Shaheed, is because he has performed the best Jihad. The best Jihad is described in the following Hadith:-

**Hazrat Jabir Radhiallahu-anhu narrates that a person asked, "O Prophet of Allah, which is the best Jihad?" The Prophet Sallallahu-alaihi wasallam said, "The best Jihad is that the legs of your horse be cut off and your blood be spilt (Shahadah)." Ibn Hibban, Ibne Maja, At Targheeb Wat Targheeb, (p438, vol.2)**

Therefore, the Jihad is the best deed and the best grade of Jihad is Shahadah which the Shaheed has achieved. May Allah Subhanahuwa Ta`ala grant all the Muslims the desire for Shahadah. Ameen. The virtues of the Shaheed are numerous and have been recorded in many Hadith books. The following is a list of some of these Ahadith:-

**Hazrat Jabir bin Abdullah Radhiallahu-anhu says that when Abdullah bin Amr Ibn Haram was Shaheed, the Prophet Sallallahu-alaihi wasallam said, "O Jabir! Shall I inform you of how Allah honoured your father?" He answered, "Please do." The Prophet Sallallahu-alaihi wasallam said, "Allah does not talk to anybody but behind the veil but he talked to your father directly (without the veil). Tirmizi At Targheeb Wat Tarheeb, (p437, vol.2).**

Hazrat Obada Bin Samit Radhiallahu-anhu narrates, that the Prophet Sallallahu-alaihi wasallam said,

**"The Shaheed is granted seven gifts from Allah Subhanahuwa Ta`ala :-**

- 1. He is forgiven at the first drop of his blood.**
- 2. He sees his status in Jannah.**
- 3. He is dressed in the clothes of Iman.**
- 4. He is safe from the punishment of the grave.**
- 5. He will be safe from the great fear of the day of Judgement.**
- 6. A crown of honour will be placed on his head.**
- 7. He will intercede on behalf of 70 members of his family.**

**(Musnadi Ahmed Tabrani, At Targheeb Wat Tarheeb, p43, vol.2).**

Anas Bin Malik Radhiallahu-anhu narrates, that the Prophet Sallallahu-alaihi wasallam said, "

## **There are three types of Shuhadah:**

1. The first one is a person who went forth in the path of Allah (Jihad). His intention was not to fight or to be Shaheed, he joined solely to increase the number of the Muslims. If this person dies or is killed (in the path of Allah) all his sins will be forgiven, he will be safe from the punishment of the grave, he will be safe from the fear of the day of Judgement and he will be wed to hoorain (women of Jannah), he will wear the clothes of honour, and a crown symbolising honour and eternal life in Jannah will be placed on his head.

2. The second type of Shaheed is a man who set out for Jihaad, with his wealth and life with the intention of reward. His intention was to kill the unbelievers and not to be killed. If he is killed or dies he will be in the grade of Ibraheem Alaihissalam, which is the honoured grade, in front of the King (Allah) who has power over all.

3. The third type of Shaheed is he who set out for Jihaad, with his life and wealth intending reward and he is determined to kill or to be killed. If he is killed or dies he will come on the Day of Judgement with his sword on his shoulders when the people will be crawling on their knees. He will ask them, "Will you not make way for us as we have sacrificed our blood and wealth for Allah Ta`ala." The Prophet Sallallahu-alaihi wasallam continued, "I swear by the One in whose hands is my life, if this person was to say this to Ibraheem Alayhis-salaam or any other Prophet they would make way for him recognising their duty. These Shuhadah will walk up to the pulpits of noor, beneath the Throne of Allah and they will sit there and observe the judgment of the people taking place. The sorrow of death will not reach them, nor the difficulty of the grave, nor will the blowing of the trumpet make them fear. They will not worry about their judgment, nor the crossing of the bridge (Pul Siraat). They will observe the judgement being carried out and whatever they will ask will be given to them. Their intercession on behalf of anybody will be accepted. Whatever they request from Jannah will be given to them and whatever place they will choose in Jannah will be their abode. Bazzaz, Baihaqi.

Hadhrat Abu Darda Radhiallahu -anhu narrates that I heard the Prophet Sallallahu-alaihi wasallam saying that the Shaheed will intercede on behalf of 70 members of his family. Abu Dawood, At Targheeb Wat Tarheeb

Mujahid said, that Yazid Bin Shajara was amongst those whose deeds would testify his sayings. He stated the following during a Khutba (speech), "When the skies are opened and when the rows of unbelievers and believers are facing each other, the doors of Heaven and Hell are opened and the Hur'ain (woman of Jannah) who have big beautiful eyes and are well dressed, peer from the sky. When a Muslim moves forward they say, "O Allah, help him". And when he turns his back towards the enemy the Hur'ain cover their veil from him and say, "O Allah, forgive him." O people make an effort for this, may my parents be sacrificed for you, do not disgrace the hur of Jannah. When a person is Shaheed, as the first drop of blood falls on the ground his sins fall down like the withering of leaves from trees and the Hur'ain come down towards him and clean the soil from his face. He will then be presented with a gift of a hundred pairs of clothes, which will not be human made, but will be the creation of Jannah". He stated

further that, "I have been informed that the keys to Paradise are swords". Ibne Mubarak, (p72). At Targheeb Wat Tarheeb, (p444, vol.2).

Hayan Bin Abi Habla narrates that the Prophet Sallallahu-alaihi wasallam said, "When a person is Shaheed, Allah Subhanahu-wa-Ta`ala creates a beautiful body for him. Then Allah orders his soul to enter this body. So it enters in the body. Then the person looks at his previous body as to what is being done to it, then he looks at the people around him who are grieving, he thinks that the people are listening and looking at him, he then goes towards his wives. Ibne Mubarak, (p93).

Na`em bin Hamar Radhiallahu-anhu narrates that a person asked the Prophet Sallallahu-alaihi wasallam, "Which Shaheed is superior?" The Prophet Sallallahu-alaihi wasallam answered, "Those who are in the rows of battle and do not turn their face till they are killed. They will roam around the highest rooms in Jannah and their Lord will laugh at them. This is an indication that, when Allah laughs at somebody, there is no accounting of his deeds on the day of Judgement. Musnad Ahmed, At Targheeb Wat Tarheeb, (p442, Vol.2).

Imaam Nawawi Radhiallahu-anhu has narrated seven different views in association with the Shaheed from the commentary of Saheeh Muslim.

1. He is called Shaheed because he is alive and his soul is present in Darus-Salam (a grade of Jannah) and his soul will be present in Jannah on the day of Judgement. So the meaning of Shaheed is present.
2. Allah and His angels bear witness to him for Jannah. So Shaheed is in the meaning of witness.
3. When a Shaheed's soul comes out he sees those grades and gifts that Allah has made ready for him. So Shaheed is in the meaning of observing Allah's gifts.
4. The Angels of blessings come down to place his soul at its rank. So Shaheed is in the meaning of the presence of Angels.
5. His obvious state (at the time of death) has testified his Iman and a good death (Islamic death), so Shaheed is in the meaning of testifying his death on Iman.
6. The evidence to his Shahadah is the presence of blood and this is why he is given the rank of Shaheed.
7. He will be appointed as a testifier for the Prophets that they conveyed their messages to their nations. So Shaheed is in the meaning of testifier. It is on account of these great virtues that the Prophet Sallallahu-alaihi wasallam and the Sahabah Radhiallahu-anhu used to wish for Shahadah and used to love the death in Allah's path, and from whom even death used to run far away and fear them. May Allah Subhanahu-wa-Ta`ala grant all Muslims the desire for Shahadah. Ameen.

### **One Morning Or Evening In Jihaad.**

Narrated Abu Huraira Radhi-allahu anho, the Prophet Sallallahu-alaihi wasallam said, "**A single endeavour (of fighting) in Allah's cause in the afternoon or forenoon is better than all that, on which the sun rises and sets.**" (Saheeh Bukhari, p392, Vol.1)

In the explanation of this Hadeeth, Allama Ibne Dakikul `Eid Rahmattullahu-alaih, says that the meaning of,

**"A single expedition in the afternoon or forenoon is better than all that is on the Earth and which is in it,"**

is: that if a person was to be given the whole world and own all the wealth and needs of the world and then he spends all this in a good cause, the reward of this cannot be compared to one noon or forenoon spent by the Mujahid in the battlefield, in fact, spending one morning or afternoon in the battlefield is more virtuous than spending all the world in Allah's cause.

Allama Ibne Hajar Rahmattullahu-alaih says that this explanation is more understandable as it is supported by a Mursul Hadeeth narrated by Ibne Mubarak Rahmattullahu-alaih in Kitabul Jihaad.

**The Prophet Sallallahu-alaihi wasallam sent an army in which `Abdullah bin Rawaha Radhiallahu-anho participated. When the army set out, `Abdullah bin Rawaha stayed behind so that he could perform Jumu`ah Salaat behind the Prophet Sallallahu-alaihi wasallam and then he intended to join the army straight after. The Prophet Sallallahu-alaihi wasallam said to him, "I swear by the One in whose power lies my life, if you were to spend everything on the earth you could not attain the virtue of their one morning." (Fath ul Bari, p91, Vol.6)**

If the whole world was to be given to you and you spent it all and wished to attain the virtue of those Mujahideen who have spent one morning in Jihaad you cannot do so. Hadhrat `Abdullah bin Rawaha Radhiallahu-anhu only stayed behind because he had been assured about his Shahadah by some words of the Holy Prophet Sallallahu-alaihi wasallam. So his desire was to perform Jumu`ah Salaat behind the Prophet Sallallahu-alaihi wasallam and listen to his Imaan affecting khutab (speech) and spend some more minutes in the blessed gathering of the Holy Prophet Sallallahu-alaihi wasallam and then planned to reach his companions on his fast horse. But the Holy Prophet disliked this action and admonished him, that if he was to spend all the wealth of this world, he would not attain the reward of one morning in Jihaad which he had delayed.

We find out from this saying that the journey of Jihaad is also of the same category of reward as Jihaad, similarly, the reward of the journey coming back from the expedition has been narrated in a Hadeeth as:

**"Returning from an expedition of Jihaad is like going for Jihaad." (Abu Dawood)**

A further reason for this great virtue of spending time in Jihaad is that Allah Ta`ala has bought the Muslim lives and wealth in exchange for Jannah. This business transaction can only be fulfilled in the battlefield. Clearly a Muslim is so happy and pleased with transaction that he offers his life to Allah in the battlefield of Jihaad to become the buyer of Jannah. A Mujahid leaves everything behind in reaching the battlefield, where he continually faces death. He has given himself to Allah Ta`ala, in his march forth to the battlefield and this is the place where his chance of the acceptance of death is available. Taking all this into account it is as though he has

given his life and he belongs to Allah Ta`ala. This clearly demonstrates the greatness of participating in Jihaad.

Furthermore some commentators of Hadeeth have mentioned, that the measure of the highness of grades of a human is the love of Allah Ta`ala and sincerity and the measure of decreasing of reward is the love of the world and deeply indulging in it.

Although the Jews claimed to love Allah Ta`ala, they were ready to sell their faith for the love of the world and they ran far from death . Had they loved Allah Ta`ala they would have loved death, as death is the door to meeting the beloved Allah Ta`ala and becoming His special guests, but a Jew even fears from the name of death and wishes to live forever. These contradictions regarding what they say and do have clearly been mentioned in the Holy Quraan.

The Mujahid is completely opposite to the character of a Jew, he marches forth in the battlefield leaving worldly luxuries for the love of Allah Ta`ala and to gain His pleasure, in removing Allah Ta`ala's enemies from the surface of the earth. He protects his friends and he loves death and seeks Shahadah. His greatest pleasure is to shed blood for his beloved Allah. It is precisely for this reason that his time in Jihaad, is of great virtue and his supplication is accepted like the Prophet's.

The Sahaba Radhi-allahu anhum understood the significance of the time spent in Jihaad. Therefore, they readily sacrificed all beloved things for Jihaad to the extent that the person whom their hearts accepted the most and whom they loved more than their own lives, on his wish they were proud to sacrifice thousands of lives. On his behalf they were ready to all their worldly wealth. For the cause of Jihaad, they even accepted parting from their beloved Prophet Sallallahu-alaihi wasallam and there was no shortage in fulfilling their duty of Jihaad

### **The Prophet's Sallallahu-alayhi wasallam's Wish To Be Shaheed.**

Narrated Abu Huraira Radhi-allahu anho, the Prophet Sallallahu-alayhi Wasallam said, **"By him in whose hands my life is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sareeyah (army unit) setting out in Allah's cause. By Him in whose hands my life is! I would love to be Shaheed in Allah's cause and then be resurrected again, and then become Shaheed and then be resurrected again and then become Shaheed and then be resurrected again, and then become Shaheed."** (Saheeh Bukhari, English version, p42-3:Vol.4)

**Explanation.** In the first part the Prophet Sallallahu-alayhi Wasallam has comforted those who wished to participate in Jihaad but did not possess the means to participate, and their grief is stated in the Quraan:

**"They turned back, while their eyes are overflowing with tears of grief that they could not find anything to spend (for Jihaad)."** (Surah Taubah: Verse 92)

The Prophet Sallallahu-alayhi Wasallam comforted them by saying,

**"My heart wishes that I march forth with every group for Jihaad but to comfort the hearts of these poor people who love Jihaad, I send an army and do not go forth myself."**

This is why the Prophet Sallallahu-alayhi Wasallam participated in twenty-seven battles himself and sent his companions more than fifty times in which he did not participate himself. This was to comfort those who were eager to participate in Jihaad and were saddened for not being able to participate.

The second part of the hadith was to comfort those who went forth into the battlefield but were saddened because the Prophet Sallallahu-alayhi Wasallam was not present with them, they thought they were deprived from his blessed company, and so he comforted them by saying;

**"What I am wishing for is Shahadah and be given life after Shahadah, so that I can fulfil the duty of Jihaad and be Shaheed for this cause again, you are lucky to be given this chance for Jihaad so you should not grieve the parting of my company as you will be receiving the reward of such a deed (Jihaad) for which I am asking for life again and again to offer for Shahadah."**

Another point in this hadith is that the Prophet Sallallahu-alayhi Wasallam had wished to be Shaheed and be given life again, so as to be Shaheed again numerous times, and in another hadith of Bukhari, it is stated that,

**" No person will wish to come back to the world after seeing the bounties of Jannah, except for the Shaheed who will wish to be sent to the world again in order to be Shaheed in Allah's cause."**

To understand the reason why the Prophet Sallallahu-alayhi Wasallam made this desire in this world, when the Shuhada will make it in the hereafter; One answer presented by Islamic Scholars is that the Prophet Sallallahu-alayhi Wasallam had been informed in the world, through revelation and had full faith that, the only way to the greatness of Islam is Jihaad. His divine mission was to prevail Islam over all religions and the only way to achieve this was through Jihaad. This is the reason why the Prophet Sallallahu-alayhi Wasallam made this desire in the world whereas the Shuhada will make this desire in the Hereafter after experiencing this personally. Furthermore, the sweetness of Shahadah will persuade them to desire coming back to the world to attain it again so that they have the noble opportunity to sacrifice their blood for their beloved and true owner (Allah), as this high grade of worship is only bestowed upon special devotees. This is why not every person is chosen for this great status.

**The Prophet Sallallahu-alayhi Wasallam said, "Whoever desired Shahadah with the true intention, Allah will ascend him to the grade of the Shuhada even if he dies on his death bed."**

This is the reason the scholars used to wish for Shahadah from the depth of their hearts and they disliked the death of the death bed.

May Allah Ta`ala grant us all the great status of Shahadah. Ameen.

### **Little work but great reward**

Narrated Al-Bara Radhiallahu-`anhu, a man whose face was covered with an iron armour (i.e. clad in armour) came to the Prophet Sallallahu-alayhi wasallam and said, **"O Allah's messenger! shall I fight or embrace Islam first?"** The Prophet Sallallahu-alayhi wasallam replied, **"Embrace Islam first and then fight."** so he embraced Islam and was Shaheed. Allah's messenger Sallallahu-alayhi wasallam said, **"A little work, but a great reward."** (He did very little after embracing Islam but he was rewarded in abundance.) (Saheeh Bukhari, Vol.1, p394)

Ibne Ishaq has recorded in Magazi (an authentic tradition of Hadhrat Abu Huraira Radiallahu-`anhu that the Prophet Sallallahu-alayhi wasallam said:

**"Tell me about a person who never prayed one Salaat but entered Jannah." Then he answered himself that this lucky person was Amr ibne Thabit (may Allah be pleased with him.)** (Fathul Bari, Vol.6, p105)

Taking this narration into consideration, the scholars of Hadeeth have agreed that the person mentioned in Bukhari is Amr ibne Thabit Radiallahu-`anhu.

Hasin bin Muhaamad says, I asked Mahmood bin Labid that what is his story. He answered, "This person denied Islam till the day of Uhad, when he understood Islam. He lifted his sword and participated in the fierce battle with the Shahabah Radiallahu-`anhu till he was wounded. When the people saw him wounded, they asked him what had brought him here for Jihaad. Was it the love of the nation or the love of Islam? He answered, 'The love of Islam, I have fought besides the Prophet Sallallahu-alyhi wasallam till I had been wounded.' Upon this the Holy Prophet Sallallahu-alayhi wasallam said, 'There is no doubt he is from amongst the dwellers of Jannah.'"

The narration of Bukhari and the above narration are recording the same incident but this person first came to the Prophet Sallallahu-alayhi wasallam and then participated in Jihaad, but the Sahabah Radiallahu-anhu had been unaware that he had embraced Islam at the hands of the Holy Prophet Sallallahu-alayhi wasallam. This is why they asked him what had brought him to the battlefield and he answered by saying that it was for the cause of Islam he had entered Jihaad. We understand from this Hadeeth, that to bring Iman is a requirement before Jihaad and that if a person is Shaheed straight after accepting Islam he is Jannati (dwellers of jannah) even though he has performed no other deeds.

### **In the highest grade of Jannah (Firdaus)**

Narrated Anas bin Malik Radhiallahu-`Anhu, Ummar Rubai bint Al-Bara, (the mother of Haritha bin Suraqa) came to the Prophet Sallallahu-alayhi wasallam and said,

**"O Allah's Prophet! Will you tell me about Haritha? Haritha has been killed (i.e. Shaheed) on the day of Badr with an arrow fired by an unidentified person." She added, "If he is in Paradise I will be patient; otherwise I will weep bitterly for him." He said, "O mother of Haritha! There are gardens in Paradise and your son got the Firdaus Al-`Ala (i.e. the best place in Paradise)."**(Saheeh Bukhari, Vol.1, p394)

In this Hadeeth an unidentified arrow is mentioned, which has been given several meanings:

The first meaning is that it came from an unidentified direction.

The second meaning is that the archer fired the arrow and accidentally hit him.

The third meaning is that an unidentified person fired the arrow.

The true explanation regarding this incident is that the archer aimed at the enemy but the arrow misfired and hit him.

The various explanations stated above have been mentioned by Allama Ibne Hajar in Fathul Bari.

This is the special aspect of Jihaad, that however the death occurs, the Muslim is granted the high grades of Jannah.

In the battle of Khaybar, a Sahabee was Shaheed by his own sword by accident. When the people started gossiping about this incident the Prophet Sallallahu-alayhi wasallam said, he will be given double reward than the normal Shahadah and the second due to the people gossiping about him.

It has been stated in another narration that whoever set out for Jihaad and is killed by falling from his mount or from a bite of a poisonous insect or for any other reason, he will enter Paradise.

### **Glad Tidings For The Mujahid**

Narrated Abu Hurairah RadhialLahu `Anhu, the Holy Prophet SallalLahu `Alayhi Wasallam said, "Let the slave of Dinar and Dirhams, of Khatifah and Khamisah, (i.e. money and luxurious clothes), perish for he is pleased if these things are given to him and if not he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anybody to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's cause, with hair unkempt and feet covered with dust, if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rear guard, he accepts his post with satisfaction, (he is so simple and unambitious that if he asks for permission he is not permitted, and if he intercedes his intercession is not accepted)." Saheeh Bukhari, (p 404, Vol.1)

It is fact that there is no value of a Mujahid (Islamic fighter) in the world nor does he hold a rank. How can the worshippers of wealth and beauty ask this poor Mujahid covered in dust?, but his status in Allah's sight is so great that eminent figures cannot reach this status, infect they cannot even reach the dust of this rank. The difference between the deeds of the Mujahideen and the non Mujahideen have been mentioned in some narrations. The value of the Mujahid's deeds is very high in Allah's sight. There is a lot of information concerning the Islah (rectification) of the Mujahideen. Every Mujahid wishes from his heart that he confronts the enemy in the front line and that he be given a chance of attacking the enemy's position and confront them face to face. The Mujahideen have to follow a strict discipline and comply fully with the decisions of the Amir (Leader) and whatever the Amir appoints him, he should undertake the duty responsibly and contentedly. The reward will be given according to the intention and obedience, as the reward of Jihaad is not placed in a special part or a specified unit of Jihaad. If a person is appointed to look after the goods of the Mujahideen from the orders of the Amir, has reward is not less than the person who is on the front line slaughtering kafirs (unbelievers). But if the Mujahid has assumed a position disobeying the Amir or not with his sole pleasure, then there is no reward for him, infect it will be a cause of sin. This is why it is a requirement for the Mujahideen to be obedient to the Amir and not to be sinners by doing what they wish.

### **Ahadeeth Regarding The Spoils Of War**

Narrated Abu Qatada: When it was the day of (the battle of ) Hunain, I saw a Muslim man fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. I hurried towards the pagan who was hiding behind the Muslim to kill him, he raised his hand to hit me but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (I would die), he then knelt down and his grip became loose and I pushed him and killed him.

The Muslims (excepting the Prophet Sallallahu Alayhi Wasallam and some of his companions) started fleeing and I too fled with them. Suddenly I met `Umar Bin Al Khattaab RadhialLahu`anhu amongst the people, I asked him, "What is wrong with the people?" He said, "It is the order of Allah." Then the people returned to Allah's Messenger Sallallahu Alayhi Wasallam, (after defeating the enemy). Allah's Messenger Sallallahu Alayhi Wasallam said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed man". So I got up to look for evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allah's Messenger Sallallahu Alayhi Wasallam.

A man from the persons who were sitting with him (i.e. the Prophet Sallallahu Alayhi Wasallam said, "The arms of the deceased one whom he (i.e. Abu Qatada) has mentioned are with me, so please compensate him for it (i.e. the spoils)." Abu Bakr RadhialLahu `anhu said, "No, Allah's Messenger Sallallahu Alayhi Wasallam will not give it (i.e. the spoils) to a weak humble person from the Quraish and leave one of Allah's Lions who fights on behalf of Allah and His Messenger Sallallahu Alayhi Wasallam." Allah's Messenger Sallallahu Alayhi Wasallam then got up and gave that (spoils) to me, I bought with it, a garden which was the first

property I received after embracing Islam. Bukhari, English version, (p425-6, Vol.5). Tafseere Mazhari, (p114, Vol.5). Tahawi, (p146, Vol.2).

Anas RadhialLahu `anhu reported the Apostle of Allah SallalLahu Alayhi Wasallam as saying, "He who kills an infidel gets his spoils". Abu Talha killed twenty men that day. Tahawi, (p147, Vol.2). Darmi Abu Dawood, Tafseere Mazhari, (p115, Vol.5). Abu Dawood, English version, (p757, Vol.2).

Salama Bin Akwa RadhialLahu `anhu narrates: We did Jihaad with the Prophet SallalLahu Alayhi Wasallam against Banu Hawazin. I killed one person and brought his camel by it's reins pulling it. The belongings and weapons of the person were placed on the camel. The Prophet SallalLahu Alayhi Wasallam came with the people in-front of me and said, "Who killed such and such a person?" The people answered, "Ibne Akwa". He said, " The belongings of the killed is for Ibnul Akwa". Mazhari Tahawi, (p147, Vol.2).

Hadhrat Salama Bin Akwa RadhialLahu `anhu narrates: A Mushrik (polytheist) spy came and sat down near the Prophet SallalLahu Alayhi Wasallam and started talking with the Sahabas (companions), then he slipped away. The Prophet SallalLahu Alayhi Wasallam said, "Find him and kill him". I (Salama) was the first one to find him and I killed him and I took his belongings. The Prophet SallalLahu Alayhi Wasallam gave me his belongings. Tahawi, (p147, Vol.2).

Hadhrat Ibne Abbas narrates: A Mushrik (polytheist) challenged the Muslims to a fight. The Prophet SallalLahu Alayhi Wasallam ordered Zubair RadhialLahu Alayhi Wasallam to challenge him. Hadhrat Zubair RadhialLahu Alayhi Wasallam emerged from the row and killed him. The Prophet SallalLahu Alayhi Wasallam gave his belongings to Zubair RadhialLahu Alayhi Wasallam. Tahawi, (p146, Vol.2).

It has been narrated by Anas Bin Malik RadhialLahu `anhu that Bara Bin Azib RadhialLahu `anhu confronted a Persian, breaking the wood of his spear by piercing a small spear, injuring him, by which he died. When they estimated the value of his belongings it was about thirty thousand. When we finished Fajr Salaah, Hadhrat `Umar RadhialLahu `anhu came and said to Abu Talha RadhialLahu `anhu that we never used to divide the belongings of the killed one (Kafir) into five parts, but the booty which Bara has achieved is of a high value so we have decided to divide it into five parts. The value of the booty was approximately thirty thousand, so we gave one part (which is six thousand) to `Umar RadhialLahu `anhu, and the other four parts (which equals to twenty four thousand) was given to Bara RadhialLahu Anhu. Tahawi. Awf Bin Malik Al Ashjai said: I went out with Zaid Bin Harithah in the Battle of Muthah. For the reinforcement of the Muslim army a man from the people of Yemen, accompanied me. He had only his sword with him. A man from the Muslims slaughtered a camel. The man for the reinforcement asked him for a part of it's skin which he gave him. He made it like the shape of a shield. We went on and met the Byzantine armies. There was a man among them on a reddish horse with a golden saddle and golden weapons. This Byzantinian soldier began to attack the Muslims desperately. The man for the reinforcement sat behind a rock for (attacking) him. He hamstrung his horse and overpowered him, and then killed him. He took his horse and weapons.

When Allah Most High, bestowed victory on the Muslims, Khalid Bin Al Walid sent for him and took his spoils. A'raf said: I came to him and said, "Khalid, do you know that the Apostle of Allah (may peace be upon him) had decided to give spoils to the killer?" He said, "Yes, I thought it abundant". I said, "You should return it to him, or I shall tell you about it before the Apostle of Allah Sallallahu Alayhi Wasallam." But he refused to return it. A'raf said: We then assembled with the Apostle of Allah Sallallahu Alayhi Wasallam. I told him the story of the man of reinforcement and what Khalid had done. The Apostle of Allah Sallallahu Alayhi Wasallam said, "Khalid, what made you do the work you have done?" He said, "Apostle of Allah Sallallahu Alayhi Wasallam, I considered it to be abundant." The Apostle of Allah Sallallahu Alayhi Wasallam said, "Khalid, return it to him what you have taken from him" A'raf said: I said to him, "Here you are Khalid, did I not keep my word?" The Apostle of Allah Sallallahu Alayhi Wasallam said, "What is that?" I then informed him. He said: The Apostle of Allah Sallallahu Alayhi Wasallam became angry and said, "Khalid, do not return it to him. Are you going to leave my commanders? You may take from them what is best for you, and leave to them what is worst." Abu Dawood, (p757-8, Vol.2). Tahawi, (p148, Vol.2) Mazhari, (p118, Vol.5).

May Allah grant us all this blessed wealth of booty, which He granted to His beloved Messenger Sallallahu Alayhi Wasallam and may Allah grant the love of booty to all Muslims.

This does not mean that when the booty is not attained the Jihād is decreased or the Mujahid remains deprived of it, infact by looking deeply into the books of Ahadeeth we find out that the fighter who does not achieve the booty gets more reward than the Mujahid who attains it.

This is because the Mujahid's (Islamic fighter's) sole goal is Allah's pleasure and the elevation of His word. The booty is not his aim as this is considered as a bonus gift. The real reward is in the hereafter.

But if the Mujahid does not receive this bonus then his reward is increased in the hereafter. Similar to the supplications of a Muslim, which if not accepted in this world, converts into reward for him in the hereafter. There would be no loss for the Mujahid in both circumstances.

At the end of this discussion we bring forth a narration of Bukhari by which one can imagine the Barakah of the Mujahid's wealth. It is obvious that most of the wealth of the Mujahid (in the path of Allah) is the booty, so Allah puts a lot of Barakah (Blessing) in this wealth by which the Mujahid is self sufficient.

Narrated `Abdullah Bin Az Zubair: When Az Zubair got up during the battle of Al Jamal, he called me and I stood up beside him, he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az Zubair then willed one third of his property and willed one third of that portion to his sons; namely, `Abdullah's sons. He said, "One third of the one third. If any property is left after the payment of the debts, one third (of the one third of what is left) is to be given to your sons." (Hisham, a sub narrator added: some of the sons of Abdullah were equal

in age to the sons of Az Zubair e.g. Khubaib and Abbad. AbdulLah had nine sons and nine daughters at that time). (The narrator: AbdulLah added:) My father (Az Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allah! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allah (is my Master)." By Allah, whenever I had any difficulty regarding his debts, I would say, "O Master of Az Zubair! Pay his debts on his behalf." And Allah would (help me) to pay it. Az Zubair was Shaheed leaving no Dinar or Dirham but two pieces of land, one which was (called) Al Ghabah, and eleven houses in Madinah, two in Basrah, one in Kufah and one in Egypt. Infact,

the source of the debt which he owed was, that if somebody brought some money to deposit with him. Az Zubair would say, "No, (I won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost."

Az Zubair was never appointed governor or collector of the tax of Kharaj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet Sallallahu Alayhi Wasallam, Abu Bakr, `Umar, and `Uthman Radhiallahu `Anhum. (^ AbdulLah Bin Az Zubair added:) When I counted his debt, it turned out to be two million and two hundred thousand.

(The sub narrator added:) Hakeem Bin Hizam met AbdulLah Bin Zubair and asked, "O my nephew! How much is the debt of my brother?" AbdulLah kept it a secret and said, "One hundred thousand." Hakeem said, "By Allah! I don't think your property will cover it." On that AbdulLah said to him, "What if it is two million and two hundred thousand?" Hakeem said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az Zubair had already bought Al Ghabah for one hundred and seventy thousand. AbdulLah sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az Zubair should come to us in Al Ghabah."

There came to him, AbdulLah Bin Jabbar whom Az Zubair owed four hundred thousand. He said to `AbdulLah Bin Az Zubair, "If you wish I will forgive you the debt." `AbdulLah Bin Az Zubair said, "No." Then Ibn Jafar said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az Zubair said, "No." `AbdulLah Bin Jafar said, "Give me a piece of land." `AbdulLah Bin Az Zubair said (to him), "Yours is the land extending from this place to this place." So `AbdulLah Bin Az Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e. Al Ghabah).

He then went to Mu`awiyah while `Amr Bin `Uthman, Al Mundhir Bin Az Zubair and Ibn Zama were sitting with him. Mu`awiyah asked, "At what price have you appraised Al Ghabah?" He said, "One hundred thousand for each share." Mu`awiyah asked, "How many shares have been left?" `AbdulLah replied, "Four and a half shares." Al Mundhir Bin Az Zubair said, "I would like to buy one share for one hundred thousand." Amr Bin Uthman said, "I would like to buy one share for one hundred thousand." Ibn Zama said, "I would like to buy one share for one hundred thousand." Mu`awiyah said, "How much is left now?" `AbdulLah replied, "One share

and a half." Mu`awiyah said, "I would like to buy it for one hundred and fifty thousand." `Abdullah also sold his part to Mu`awiyah for six hundred thousand.

When Ibn Az Zubair had paid all the debts, Az Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allah, I will not distribute it among you till I announce in four successive Hajj seasons, 'Would those who have money claims on Az Zubair come so that we may pay them their debt.'"

So he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az Zubair had four wives, and after the one third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand. Saheeh Bukhari, (p441, Vol.1).

Note: By calculating the shares of the inheritance, the number of fifty million and two hundred thousand is incorrect, the correct figure is fifty million and ninety eight hundred thousand. (For more details see the book called Tark-e-Munkarat (in Urdu) written by Mufti Rasheed Ahmad Sahib Ludhianvi).

By studying the whole narration one can clearly conclude that this is Allah's grace on the Mujahid, it would not be possible that the wealth which could not repay a debt of one hundred thousand, managed to repay (through Hadhrat `Abdullah Bin Az Zubair), a debt of 2.2 million and a further 1.2 million inheritance to each of four wives. The wealth thereby totalling to a figure of nearly 60 million.

### Glad Tidings Of Fighting Against The Jews

Narrated `Abdullah Bin `Umar Radhiallahu `Anhu: Allah's Apostle Sallallahu `Alayhi Wasallam said, "You (i.e.) the Muslims will fight the Jews till some of them will hide behind stones. The stones will betray them saying, 'O `Abdullah! (i.e. slave of Allah!) There is a Jew behind me, so kill him.'" Saheeh Bukhari, (p410).

There have been continuous enmity between the unbelievers and believers from the beginning, as Allah says:

"We said: Get you all down, some of you shall be enemy of some other." Holy Quraan, (Surah Baqarah: Verse 36).

The law of enmity of some against others has been revealed the day man was sent down to earth. The simple understanding of the difference between the unbelievers and believers is similar to the difference of light and darkness, black and white or happiness and sadness. It is in the nature of the unbeliever to hate Islam and Muslims. They will do their utmost and their sole aim of living is to destroy or cause harm to the Muslims. This is why the unbelievers have always been fighting against the Muslims and will carry on doing so as Allah says:

"And the infidels shall be always fighting with you till they turn you back from your Religion." Holy Quraan, (Surah Baqarah: Verse 217).

The Kuffar (unbelievers) have always remained friendly and helpful to each other against the Muslims and although they have significant differences amongst themselves they have been determined to be united against the Muslims. As the Prophet Sallallahu `Alayhi Wasallam said, "The unbelievers are one nation." In respect to this unity against the Muslims, the Holy Quraan states:

"O believers! Do not make the Jews and Christians your friends. They are the friends of one another. And whosoever makes them his friends, he is verily one of them. Allah does not guide the wrong doers." Holy Quraan, (Surah Maidah: Verse 51).

They become friends of one although they have mighty differences and hidden enmity against each other.

"A Jew is a friend of the Jew and a Christian is a friend of the Christian and they are all each other's friends against Islam." Tafseer-e-`Uthmani, (p204). English Version, (p491, Vol.1).

The translation of 'Wali' has been explained as a friend, but Wali does not only mean a friend but also friendship, helping, aiding, etc.. This is why the Muslims have been ordered to clearly announce that they have no friendship with the unbelievers.

There are different grades amongst the Kuffar (unbelievers) in which some are above others.

As Allah reveals in the Holy Quraan:

"Though you will find the most hostile of men to the Muslims, the Jews and the polytheists." Holy Quraan, (Surah Maidah: Verse 82).

In this verse it is told that Jew's friendship with the polytheists and idolaters is due to their intense enmity against the Muslims, the Prophet and the Religion of Islam. Amongst those nations, who met the Holy Prophet Sallallahu `Alayhi Wasallam, the Jews and the polytheists were the most hostile to Islam and the Muslims respectively. The enmities of the Makkan idolaters are well known, but the cursed Jews too left no stones unturned in working against Islam and plotting against the Prophets Sallallahu `Alayhi Wasallam. They tried to kill the Holy Prophet Sallallahu `Alayhi Wasallam by throwing a rock at the head of the Holy Prophet Sallallahu `Alayhi Wasallam during a meeting in which the Holy Prophet Sallallahu `Alayhi Wasallam was invited for talks. Once they mixed poison in the food served before the Prophet Sallallahu `Alayhi Wasallam in a banquet treacherously called by them. They also resorted to magic and incantation to spoil the senses of the Prophet Sallallahu `Alayhi Wasallam. In brief, they earned wrath after wrath, curse after curse. Tafseere Uthmani, English version, (p518, Vol.1).

In studying the above narration's it can be clearly concluded that the Jewish plots were more severe than the open enmity of the polytheists. They chose many different tactics to destroy the

Muslims. They even tried their best to make two different tribes of Muslims fight against themselves.

Once a group of Muslims from both tribes were sitting talking to each other. Some Jews came and somehow reminded them of the battle of Buath. This was the war in which both tribes of the Ansaar had fought previously, destroying their strength. When this talk took place, it reminded them both of their old enmity and suddenly the buried fire of enmity was lit again. Starting from foul talk they even took their swords out. By good luck the Prophet Sallallahu `Alayhi Wasallam found out. The Prophet Sallallahu `Alayhi Wasallam went to them immediately and lectured them, cooling them down. Isaba Fi Ahwalis Sahaba, (p88, Vol.1). Seeratun Nabi Sallallahu `Alayhi Wasallam, p(233, Vol.1).

The plotting of the Jews reached to such an extent that the Prophet's Sallallahu `Alayhi Wasallam life was in danger when he used to come out at night. Hadhrat Talha Bin Bara Radhiallahu Ta`ala `Anhu was a Sahabi (companion). He had informed the people that if he was to die at night, they should not inform the Prophet Sallallahu `Alayhi Wasallam. The reason being that there was fear from the Jews and I do not wish a tragedy to take place because of me. Seeratun Nabi Sallallahu `Alayhi Wasallam, (p235, Vol.1)

Briefly we find out by looking into the books of history that the Jews are the worst enemies of Islam, from the Holy Prophet's Sallallahu `Alayhi Wasallam era to our era. Hatred of Islam has been their preoccupation. But the Muslims have been deceived many times from this severe enemy due to their lack of knowledge and awareness. By making these mistakes generations of Muslims have been wiped out by these Jewish oppressors. It was on account of this, that the Prophet Sallallahu `Alayhi Wasallam fought against the Jews. Furthermore, he explained the virtue and glad tidings of fighting against the Jews for the coming generation. When the time of Judgment (Qiyamah) will draw near, `Esa `Alayhissalam and Hadhrat Mahdi will come. The Muslims will join them and fight the final battle against the Jews and at that time not even a stone will give refuge to them.

The Qur'an has also stated one solution to save ourselves from the Jewish plots and to overpower the. This is fighting in the path of Allah. We find out from Allah's revelations that this plotting group cannot challenge you in the battle field as stated in the Holy Qur'an:

"They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped." Holy Qur'an, (Surah Aal `Imran: Verse 111).

Allah has promised us glory and victory over this Satanic army provided we prove ourselves to be the best Ummah. They can never destroy us. They can, of course bring about a trifling loss or hurt us a little by abusing us. They can never, however, gain predominance despite their riches and heavy armaments. If they fight against us, they will turn their backs and they would not receive any help from any quarter to over turn their defeat and humiliation. This Prophecy proved correct word by word in the resplendent period of the Sahabah. The people of the Book met the same fate as mentioned above. They tried their level best to destroy the Muslims and

their glorious Religion, squandered a lot of wealth in their vain desire to eradicate Islam and the upholders of Islam, but to no avail. Wherever they encountered the Muslims, they fled away like terrified donkeys. The Help of Allah always made the Muslims prevail against tremendous odds.

Dear Muslims Brothers, Allah has promised His help to us and has convinced us that these Jews do not have the capability to face you in the battlefield. This can only take place when the Muslims will enter the battlefield or else the Muslims cannot challenge them in the power of speech and plots. The Jews can degrade the Muslims on the table or in politics by their evil plots, but they have always been defeated in the field of Jihaad and will be defeated in the future by the Muslims, but the Muslims have left this field (war) empty. If there is some fighting (against the Jews) it is not on the base of Islam but for nationalism from which the Jews are benefiting.

May Allah grant all the Muslims the true concern so that they may prepare themselves for the confrontation with this worst enemy and so that they may take off the cloak of humiliation and wear the cloak of dignity of Jihaad.

Here we will mention some of the operations which took place against the Jews in the Prophet's SallalLahu `Alayhi Wasallam time, so that the zeal of fighting against the Jews may enter the Muslim's heart.

### **The Battle Of Banu Kaynaka:**

This battle took place in Shawwal (2 A.H.) after the battle of Badr.

The Jews of the tribe of Banu Kaynaka broke the treaty which took place with the Prophet SallalLahu `Alayhi Wasallam and announced war against the Muslims. An incident also took place which made the situation worse.

A Muslim woman wearing a veil (who was the wife of an Ansari Muslim) came to a Jewish shop in Madinah. The Jews made a mockery of her (by sticking her cloak onto a nail, by which her cloak came off). When a Muslim saw this there was no limit to his fury and he killed the Jew who was responsible. The Jews then killed the Muslim. The Prophet SallalLahu `Alayhi Wasallam warned them about their conduct, of which they took no heed and carried on boasting. The Prophet SallalLahu `Alayhi Wasallam marched towards them with the Muslim army. They fortified themselves in their castles. The Muslims laid a siege for fifteen days. They were subsequently exiled by the mediation of `Abdullah Bin Obai (who had a treaty with them). They were seven hundred people in total from which thirty were in armour.

### **The Killing Of Ka`ab Bin Ashraf**

Ka`ab Bin Ashraf was a famous poet of the Jews and due to his wealth he was the leader of all the Jews amongst the Arabs. His enmity towards Islam was great. He was grieved by the killing of the leaders of the Quraish in the battle of Badr. He composed some evil poems which incited

the people upon revenge. He went to Makkah, where he gathered the people reciting these poems, crying and making the people cry, inciting them to take revenge. He even plotted to kill the Prophet Sallallahu `Alayhi Wasallam, and prepared others for this task.

In the year 3 A.H. this root of evil was wiped out by the order of the people Sallallahu `Alayhi Wasallam. Muhammad Bin Muslimah RadhialLahu Ta`ala `Anhu and some of his companions took part in this blessed work.

### **The Battle Of Banu Nazir:**

Banu Nazir was a famous tribe of the Jews who was an ally of Banu Kazraj and they had a treaty with the Prophet Sallallahu `Alayhi Wasallam. Their hearts were filled with the enmity towards Islam and the Muslims, which they unveiled when the Prophet Sallallahu `Alayhi Wasallam went to talk to them about an important issue. They had a person hidden on the roof who would throw a rock upon the Prophet Sallallahu `Alayhi Wasallam when he passed by to kill him. The Prophet Sallallahu `Alayhi Wasallam was informed by revelation and returned.

The tribe of Banu Nazir were proud of their castles which were their strongholds. Further, the Munafiqeen (hypocrites) had convinced them of their support and the support of Banu Kurayza. The Prophet Sallallahu `Alayhi Wasallam laid a siege for 15 days and started cutting their orchards. They pleaded that they be given permission to leave Madinah with as much wealth as could be loaded on their camels.

The Prophet Sallallahu `Alayhi Wasallam accepted this plea. When the Jews were leaving their houses they were destroying them so that the Muslims could not live there. They were exiled to Khaybar and some settled in the area of Azra-at in Syria. Ghazwa-e-Banu Nazir took place in Rabiul-Awwal, 4 A.H.

### **The Battle Against Banu Kurayza:**

It is stated in a narration of Muslim: `Abdullah Bin `Umar RadhialLahu Ta`ala `Anhu narrated, that the Jews of Banu Nazir and Banu Kurayza fought against the Prophet Sallallahu `Alayhi Wasallam. The Prophet Sallallahu `Alayhi Wasallam exiled Banu Nazir and let Banu Kurayza stay and that was a favour on them.

We understand from this narration that Banu Kurayza were also involved in plotting against the Muslims like the other Jews but the Prophet Sallallahu `Alayhi Wasallam was lenient towards them. It was on the occasion of the Battle of the Trenches that they conspired openly and declared their truce with the Muslims as void. They allied themselves with the Mushrikeen (polytheists) and plotted to attack the Muslims.

The fort in which the Muslim women had taken refuge was near to Banu Kurayza. The Jews tried to make this fort a target but the bravery of Safiya RadhialLahu Ta`ala `Anha terrorized the Jews and they refrained from undertaking further attacks.

The Prophet Sallallahu `Alayhi Wasallam ordered his companions after the Battle of the Trenches not to put away their weapons but to march forth towards Kurayza. When `Ali Radhiallahu Ta`ala `Anhu reached near their forts they started swearing at the Prophet Sallallahu `Alayhi Wasallam openly. They were under siege for one month. In the end they proposed that they would accept the mediation of Sa`ad Bin Mu`az Radhiallahu Ta`ala `Anhu.

Hadhrat Sa`ad Bin Mu`az Radhiallahu Ta`ala `Anhu was a great Sahabi (companion), a great commander, the leader of the tribe of Aws and had been injured in the Battle of the Trenches. He was brought forth. His decision was that the fighters be killed and the women and children be made prisoners. Their wealth and all their needs be made a booty. The Prophet Sallallahu `Alayhi Wasallam said, "O Sa`ad! You have made a Heavenly decision." Some Jews were made to witness the execution and they recorded that, the Muslims executed about 700 Jews that day. There was a Jewish woman amongst them who had killed a Muslim, by throwing a stone from the fort.

There were some other important operations against the Jews. There was the killing of Abu Rafi (a Jew), the Sariyyah (army unit) of `Abdullah Bin Rawahah Radhiallahu Ta`ala `Anhu, the Battle of Khybar and the Killing of Asma (a Jewish woman). These were all operations which took place at the time of the Prophet Sallallahu `Alayhi Wasallam. The significance of Jihād against the Jews can be clearly seen by these operations which were not based on emotion or due to enmity against a nation but based due to the enmity of the Jews themselves towards Islam. A great deal can be written on this subject but we have to be mindful of the size of this book and therefore end this particular discussion. May Allah Ta`ala enter the hearts of the Kufar in the hearts of the believers and make them aware and recognize their enemies.

### **Some Narrations About The Expulsion Of The Jews From Arabia**

Abu Hurairah said: While we were in the Mosque the Prophet Sallallahu `Alayhi Wasallam came out and said, "Come on to the Jews," So we went out with him and came to the house where they read their Scriptures, and the Prophet Sallallahu `Alayhi Wasallam stood up and said, "If you Jews accept Islam you will be safe. Know that the land belongs to Allah and His messenger Sallallahu `Alayhi Wasallam, and I intend to deport you from this land; so if any of you has property (he cannot take away) he must sell it." Saheeh Bukhari, (p449, Vol.1). Saheeh Muslim, (p94, Vol.2). Mishkat, (p865).

Ibn `Abbas told that Allah's Messenger Sallallahu `Alayhi Wasallam gave three instructions before departing from the world, saying, "Expel the polytheists from Arabia; reward deputation's as I did." Ibn `Abbas said either that he did not mention the third or that he (i.e. Ibn `Abbas), had been caused to forget it. Saheeh Bukhari, (p449, Vol.1). Mishkat, (p865). Saheeh Muslim.

Jabir Bin `Abdullah said he was told by `Umar Bin Al Khattaab that he had heard Allah's Messenger Sallallahu `Alayhi Wasallam say, "I will certainly expel the Jews and the Christians from Arabia so as to leave only Muslims in it." Muslim transmitted it. A version has, "If I live,

Allah willing, I will certainly expel the Jews and the Christians from Arabia." Saheeh Muslim, (p24, Vol.2). Mishkat, (p866).

Ibn `Umar told that, `Umar Bin Al Khattaab deported the Jews and the Christians from the land of the Hijaz and when Allah's messenger Sallallahu `Alayhi Wasallam got supremacy over the people of Khaybar he intended to expel the Jews from it, for when the land was conquered it belonged to Allah, His Messenger Sallallahu `Alayhi Wasallam and the Muslims. But the Jews asked Allah's Messenger Sallallahu `Alayhi Wasallam to leave them on condition that they should do all the cultivation and have half the produce, and he replied, "We shall confirm you on that condition as long we wish." So they were confirmed till `Umar deported them during his period of rule to Taima and Jericho. Bukhari and Muslim. Mishkat, (p866).

Ibn `Umar told that `Umar stood up to make a speech and said, "Allah's Messenger Sallallahu `Alayhi Wasallam employed the Jews of Khaybar to work their property and told them he would confirm them in it as long as Allah did; and I have now seen good to deport them." When `Umar decided on that, one of the Banu Abul Huqaiq came to him and said, "Commander of the Faithful, are you expelling us when Muhammad Sallallahu `Alayhi Wasallam has confirmed us in our property and employed us to work it?" `Umar replied, "Do you think I have forgotten what Allah's messenger Sallallahu `Alayhi Wasallam said when he asked how you would feel when you were expelled from Khaybar, your camel running along with you night after night?" He said, "This was a little joke on the part of Abul Qasim," to which `Umar retorted, "You lie, enemy of Allah." He then deported them, giving them the value of the fruits they possessed in money, camels and goods such as saddled, ropes, etc. Bukhari transmitted it. Mishkat, (p865).

### To Curse The Enemy In Jihaad

Narrated `Ali Radhialahu Ta`ala `Anhu: When it was the day of the battle of Al Ahzab (i.e. the clans), Allah's Apostle Sallallahu `Alayhi Wasallam said, "O Allah! Full their (i.e. the infidels) houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. `Asr) till the sun had set." Saheeh Bukhari, (p410, Vol.1).

Imaam Bukhari has mentioned many narration's in which the Prophet Sallallahu `Alayhi Wasallam has cursed his enemies naming them.

Narrated Abu Hurairah Radhialahu Ta`ala `Anhu: The Prophet Sallallahu `Alayhi Wasallam used to recite the following invocations during Qunut: "O Allah! Save Salama Bin Hisham. O Allah! Save Al Walid Bin Al Walid. O Allah! Save Aiyash Bin Rabia. O Allah! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yousuf." Saheeh Bukhari, (p411, Vol.1).

Narrated `AbdulLah Bin Abi Aufa Radhialahu `Anhu: Allah's Apostle Sallallahu `Alayhi Wasallam invoked evil upon the pagans on the day (of the battle) of Al Ahzab, saying, "O Allah! The Revealer of the Holy Book, the Swift Taker of Accounts, O Allah, defeat Al Ahzab (i.e. the clans), O Allah, defeat them and shake them." Saheeh Bukhari, p411, Vol.1).

Narrated `AbdulLah Radhi: Once the Prophet SallalLahu `Alayhi Wasallam was offering the prayer in the shade of the Ka'abah. Abu Jahl and some Quraishi men sent somebody to bring the abdominal contents of a she camel which had been slaughtered some where in Makkah, and when he brought them, they put them over the Prophet SallalLahu `Alayhi Wasallam. Then Fatimah (i.e. the Prophet's daughter) came and threw them away from him, and he said, "O Allah! Destroy the (pagans of) Quraish; O Allah! Destroy Quraish, O Allah! O Allah! Destroy Quraish." Naming especially, Abu Jahl Bin Hisham, `Utba Bin Rabia, Shaiba Bin Rabia, Al Walid Bin Utba, Ubai Bin Khalaf and Uqba Bin Abi Muit. (The narrator, `AbdulLah added, "I saw them all killed and thrown in the Badr well. Saheeh Bukhari, (p411, Vol.1).

We learn from these narration's that those unbelievers who harm the Muslims and fight against them are the utmost despised people, to the extent that the Prophet SallalLahu `Alayhi Wasallam has openly cursed them. Regarding the incident of Bir Mauna, when seventy Sahabas were Shaheed, all of whom were the most learned of the Qur'an (Hafiz Qurra), the Prophet SallalLahu `Alayhi Wasallam read Qunooti Nazilah in Fajr for one month cursing the killers.

These narration's do not contradict the narration's in which supplicating for the guidance of the unbelievers has been mentioned, because as long as there is hope for their guidance the supplication for guidance can continue. When the unbelievers persist on oppression and persecution without limit, then they can be cursed, but even in this situation if supplication for guidance is made, it is allowed. We need to be conscious of the fact, that when the unbelievers march forth to fight, then to supplicate for the victory of the Muslims and the defeat of the unbelievers has been taught in the Qur'an.

The order to fight

Narrated Abu Hurairah RadhialLahu Ta`ala Anhu: Allah's Apostle SallalLahu Alayhi Wasallam said, "I have been ordered to fight with the people till they say, "None has the right to worshipped but Allah, 'and whoever says, "None has the right to be worshipped but Allah," his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him). Saheeh Bukhari, (p414, Vol.1).

The above Hadeeth states clearly that Jihaad is an obligation ordained by Allah. This obligation is binding until everyone confess that there is no God (worthy of worship) but Allah. The understanding of this is that either the unbelievers accept Imaan or surrender themselves to live under the system of the Believers.

It is therefore clear, that there is power behind the D`awah of the Kalimah. When the Muslims invite the unbelievers towards Islam the power of fighting is conveyed with the message and any resistance is crushed.

The revelations relating to fighting enables the Muslims to remove the Ruler who rejects the call to Islam and the payment of Jizya (a tax imposed on unbelievers). The Ruler therefore, cannot continue to govern his country in accordance with his pleasure and obstruct his people from the all to Islam. The order of fighting was revealed so that such tyrant rulers could be

either converted or removed to allow the free propagation of Islamic D`awah. This was the adopted method of the Sahabas RadhialLahu `Anhum of giving D`awah.

When they used to invite the Kings towards Islam they informed them in a clear manner that the D`awah of the Last Prophet SallalLahu Alayhi Wasallam was not weak that if it was not accepted they would go back quietly. On the contrary, the Islamic system has been revealed to be superior over all others and as such is to be spread to every corner of the world. The Sahabas RadhialLahu `Anhum Ajma`een made it clear that all obstacles in their path in conveying the message of Islam would be crushed. This has been stated in Bukhari as follows:

Narrated Jubair Bin Haiya that `Umar RadhialLahu `Anhu sent us to Khousra appointing, An Numan Bin Mukrin as our commander. When we reached the land of the enemy the representative of Khousra came out with forty thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al Mughaira RadhialLahu Anhu replied, "Ask whatever you wish." The other asked, "Who are you?" Al Mughaira RadhialLahu Anhu replied, "We were some people from the Arabs, we led a hard, miserable and disastrous life, we used to such hides and the date stones from hunger. We used to wear clothes made up of fur of camels and hair of goats and used to worship trees and stones. While we were in this state, the Lord of the Heavens and the earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from amongst ourselves a Prophet whose father and mother are known to us. Our Prophet SallalLahu Alayhi Wasallam, the Messenger of our Lord, has ordered us to fight you till you worship Allah alone or give Jizyah (i.e. tribute); and our Prophet SallalLahu Alayhi Wasallam has informed us that our Lord says: Whoever amongst us is killed (i.e. Shaheed) shall go to Paradise to lead such a luxurious life as he has never seen and whoever amongst us remains alive, shall become your master." Saheeh Bukhari, (p446, Vol.1).

The existence of the strength of fighting with the D`awah of Imaan is also verified in the Qur'an as Allah says:

"You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad SallalLahu Alayhi Wasallam and his Sunnah (legal ways, etc.)] are the best of people ever raised up for mankind, you enjoin Al-Ma`ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid what is Al Munkar (Polytheism, disbelief and all that Islam has forbidden), and you believe in Allah..." Holy Qur'an, (Surah Aal Imran: Verse 110).

The explanation of this verse by the greatest commentator (of the Qur'an), Hibrul Ummah, Ibne Abbas RadhialLahu Ta`ala Anhu is: you order them to give evidence that, "There is none worthy of worship except Allah,' and to admit what Allah has revealed and you fight against them on this (cause). Meaning that if they don't accept, you fight. The Kalimah (none is worthy of worship except Allah) is the biggest Ma`roof (good) mentioned in the verse, and to deny this is the biggest Munkar (evil). Tafseerul Kabeer, (p180, Vol.8).

The points which are raised in this Ayah are that the Imaan, ordaining of good, and forbidding of evil existed in the Ummahs (Religions) before us and these three factors have been confirmed

as the main reason for this Ummah being the best. This is supported by Imaam Kaffal RahimahulLahu Ta`ala in the following words:

The reason for the superiority of this Ummah (nation) above others is that this Ummah is fulfilling the highest grade of ordaining good and forbidding evil which is fighting (for this cause).

Ordaining the good can be fulfilled by the mouth, hands and the strongest grade is fighting. One puts his life at risk in fighting and the highest Ma`roof (good) is to bring Imaan (faith) on the true Religion of Tawheed (oneness) of Allah) and Risalat (the Prophethood) of the Prophet SallalLahu Alayhi Wasallam and the biggest Munkar (evil) is Kufr.

So Jihaad is the protector of the religion from the most harmful thing which is Kufr, so that the people can reach the most beneficial thing (religion). By considering all this it can be concluded that the status of Jihaad in acts of worship is the greatest and when Jihaad was revealed in the Sharee`ah of Muhammad SallalLahu Alayhi Wasallam with much more emphasis and power than the other Sharee`ah before it. This is why our Ummah has been given superiority over other nations. At Tafseerul Kabeer, (p180, Vol.8).

The purpose of this significant research of Imaam Kaffal was not to establish the enjoining of good and forbidding from evil being the reason for the superiority of this Ummah, as both of these existed in the Ummahs before us to a certain degree. The reason for the superiority of this Ummah, is the highest grade of enjoining the good and forbidding evil by way of Jihaad in the path of Allah. The highest Ma`roof (good) is Imaan and the worst Munkar is Kufr, so the life of the highest Ma`roof, calling people towards Imaan lies in Jihaad and the backbone of the worst Munkar (Kufr) is broken by Jihaad, concluding that the main reason for the superiority of this Ummah above others is fighting in the path of Allah.

The response to a question that Qital (fighting) also existed in the previous Ummahs; Imaam Kaffal RahimahulLahu Ta`ala explained that Jihaad is the speciality of the present Ummah, by the great way it has been emphasized and the importance attached to this deed.

Although Jihaad exist in the Ummahs before us, the Jihaad performed by this Ummah have been more numerous than in the past. The great importance of Jihaad on our Ummah, never existed in the Ummahs before us and Jihaad will continue in this Ummah till the day of Judgment. It is stated that the last Jihaad group is the one that will clash with Dajjal. Imaam Kaffal RahimahulLahu Ta`ala further substantiated his work by stating that the most beneficial thing (Imaan) is protected by Jihaad and the worst evil (Kufr) is destroyed by Jihaad.

Taking all this into consideration, Jihaad is superior to all other deeds and when this superior deed will exist the most in this Ummah then this Ummah (in which Jihaad has been ordained with much more importance and emphasis than others) will be the best Ummah.

To take a pledge of allegiance upon the death and not to flee from the battlefield

Narrated Yazeed Bin `Ubaid: Salamah RadhialLahu Ta`ala `Anhu said, "I gave the pledge of allegiance (Al Ridhwan) to Allah's Apostle SallalLahu alayhi Wasallam and then I moved to the shade of a tree. When the number of people around the Prophet SallalLahu Alayhi Wasallam diminished, he said, "O Ibne Al Akwa! will you not give to me the pledge of allegiance?" I answered, "O Allah's Apostle! I have already given to the pledge of allegiance." He said, "Do it again." So I gave the pledge of allegiance for the second time." I asked, "O Abu Muslim! for what did you give the pledge of allegiance that day?" He replied, "We gave the pledge of allegiance for death." Saheeh Bukhari, (p415, Vol.1).

To give the pledge of allegiance for Jihaad

Narrated Mujashi RadhialLahu Ta`ala Anhu: My brother and I came to the Prophet SallalLahu Alayhi Wasallam and I requested him to take the pledge of allegiance from us then. He said, "I will take (the pledge) for Islam ad Jihaad." Saheeh Bukhari, (p416, Vol.1).

The pledge mentioned in the first Hadeeth is popularly known as the pledge of Ridhwan. It has also been mentioned in the Qur'an in the following words:

"Indeed Allah was pleased with the believers when they gave their Bai`at (pledge) to you, (O Muhammad ) under the tree, He knew what was in their hearts, and He sent down, As Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory." Holy Qur'an, (Surah Fath: Verse 18)

It has been mentioned about the same Bay`at in another verse:

"Verily those who give Bay`at, a (pledge) to you (O Muhammad), they are giving Bay`at to Allah. The hand of Allah is over their hands." Holy Qur'an, (Surah Fath: Verse 9).

The incident of the Bay`at of Ridhwan took place in Dhul Qadah (6. A.H). The prophet SallalLahu Alayhi Wasallam saw in a dream in Madinah that they had entered Makkah safely and performed Umrah and Halaq (cutting the hair after Umrah). The Prophet SallalLahu Alayhi Wasallam informed his Sahabah about the dream. He did not specify when the Umrah was to be undertaken but the Sahabah RadhialLahu `Anhu assumed that it would take place that same year, due to their excitement. Soon after the dream, the Prophet SallalLahu `Alayhi Wasallam decided to perform Umrah.

The Prophet SallalLahu Alayhi Wasallam set off for Umrah with 1400 Sahabas RadhialLahu Ta`ala `Anhum Ajma`een towards Makkah. The Prophet SallalLahu Alayhi Wasallam also took the animals for sacrifice with him, he did not take any weapons with him except for swords. The Prophet SallalLahu Alayhi Wasallam sent a person from the tribe of Kuza'a whose Islam was concealed for precautions, to investigate the position and intentions of the Quraish. When the Prophet's SallalLahu Alayhi Wasallam group reached a place called Asfan, he (the spy), came and informed them that the Quraish had united all tribes to try to stop them from entering Makkah. Furthermore, some of them, (polytheists) had come out of Makkah as the first unit of

the army. The Prophet Sallallahu Alayhi Wasallam changed his route towards Hudaibiyah. This is the name of a well from which the village was named, it is known as Shamsiya today.

When they reached there, the Prophet's Sallallahu `Alayhi Wasallam camel sat down. The Prophet Sallallahu `Alayhi Wasallam first sent a messenger to inform the people of Makkah that they had not come to fight but to perform Umrah. When the messenger did not return, the Prophet Sallallahu `Alayhi Wasallam sent Uthman Ghani Radhiallahu Ta`ala Anhu to hold talks with the Mushrikeen (polytheists) and to convey glad tidings to the oppressed men and women of the Muslims living in Makkah, that soon Islam would become the powerful force in Makkah.

The Quraish stopped Uthman Radhiallahu Ta`ala Anhu in Makkah and rumours soon spread amongst the Sahabah that Uthman Radhiallahu Ta`ala Anhu had been Shaheed. About the same time, a group of Quraish who had attacked the Muslims, were captured. The Prophet Sallallahu `Alayhi Wasallam forgave and released them. On hearing the news of Uthman's Radhiallahu Ta`ala Anhu Shahadah, the Prophet Sallallahu `Alayhi Wasallam said, "To avenge the blood of Uthman Radhiallahu Ta`ala `Anhu is Fardh (obligation)." The Prophet Sallallahu `Alayhi Wasallam under a tree of Babool taking a pledge of allegiance upon fighting firmly in the battlefield till death. All the Sahabah Radhiallahu Ta`ala `Anhum, which included men and women gave the pledge to die, upon the Prophet's Sallallahu `Alayhi Wasallam hand.

When the Quraish found out about this pledge they returned Uthman Radhiallahu Ta`ala Anhu. Salamah Bin Akwa Radhiallahu Ta`ala Anhu is relating this Bay`at that the Prophet Sallallahu `Alayhi Wasallam took from him twice.

Allama Ibne Hajar states commentating on why the Prophet Sallallahu `Alayhi Wasallam took the pledge from Salamah Radhiallahu Ta`ala Anhu twice: This was a matter of war and Salamah Radhiallahu Ta`ala Anhu had sound experience in war, he took it twice as precaution. The second reason being that Salama Bin Akwa Radhiallahu Ta`ala Anhu used to fight as a soldier on foot and a horse rider (because of his speed in running he could run faster than horse riders). So this is why the pledge was taken from him twice. Fathul Bari, (p138, Vol.6).

There are many lessons for the Muslims from this incident, that the Prophet Sallallahu `Alayhi Wasallam is taking a pledge for the blood of 1400 worthy companions till death to avenge one Muslim's blood and is subsequently preparing to fight in Makkah regardless of the sanctity of Makkah. We understand from this incident how precious a Muslim's blood is and if streams of blood have to flow for the safety of one Muslim's blood then it shall be done, but the Kuffar cannot be made to believe that they can kill a Muslim who is alone, unequipped. Moreover, it is to express to the unbelievers that all Muslims are like one body, so to touch or cause harm to any part of the body is like challenging the whole body. Similarly to lift the hand against a Muslim's life, wealth, or honour is similar to challenging the whole nation of the Muslims.

This was the sole reason that nobody could lift their hand against the weakest of Muslims because they knew that he was not alone but behind him was the entire Muslim nation. But sadly this Islamic feeling has departed from the Muslim's hearts today and we witness an era

with no feelings. Never mind having feelings towards one Muslims but entire Muslim countries have been destroyed, millions of our mothers and sisters are being raped and our innocent children are being abused but the Muslims in general remain unaffected. A Muslim's heart is unmoved when his brother is in danger and this is the reason behind the global persecution of Muslims today. The life and dignity of Muslims have no value and the Kuffar are unchallenged in committing any level of brutality against the Muslims. The Kuffar are well aware that even the life of an animal will be vigorously defended by any one of the vast number of animal rights groups but the Muslim refuses to avenge the rape and slaughter of fellow Muslims. They will not even complain about these injustices but some are even known to insult and mock these innocent victims.

Fellow Muslims! We can not appeal to the unbelievers to assist us, we have to understand that the annihilation of Muslims is their main purpose and mission; they are overjoyed upon seeing the free flow of Muslim blood. The real sorrow is that there is no value of a Muslim in another Muslim's sight. The oppressed Muslims are looked upon by other Muslims with hatred and insignificance. So when we reach this stage of indifference then why should we expect the Muslim blood to be of any worth. It can be said that the value of this blood is even less than water.

The Muslims have generally looked upon the persecution and oppression of their neighbouring Muslim communities with a view that it did not affect them and their fate was safe. They watched and witnessed the torture and murder of countless innocent civilians and remained unaffected by the humiliation which their mothers and sisters were continually subjected with. The Muslim spectator of this carnage feared even to offer verbal support in case he would offend his masters and risk his worldly status.

Soon these same onlookers of the blood of their brothers become the new target of oppression from the unbelievers. When another group of Muslims hear the painful cry for help they presume this to be another political issue. In this manner, one after another, the Muslims have become the easiest of prey for the unbelievers.

My dear brother, until we are subjected personally to these humiliation we remain indifferent. In so far as the fire does not enter our homes we feel we are safe, we pretend not to even feel the heat of the fire burning the houses of our neighbours. We only start remembering the virtues and rulings of Jihaad when the enemy has attacked and left us humiliated and degraded.

The Muslims should urgently rectify their situation and they should put the fire out before it reaches their homes and accept the Muslim's issues as their very own, and try to feel their pain. We should never make mockery of the oppressed but instead should fight shoulder to shoulder against the unbelievers avenging the death of each and every Muslim.

The enemy will then understand that the Muslims will fight to protect their own. When this Ummah is united it will fill the hearts of the unbelievers with fear, such that they will consider their situation very carefully before lifting a hand upon an unarmed Muslim.

May Allah have mercy upon the state of the Muslim Ummah and unite them as the Prophet Sallallahu `Alayhi Wasallam united the Muslim. Ameen.

### **The status of the pledge of allegiance for Jihaad**

It is clear from the Ahadeeth and the two verses of the Qur'an quoted above, that the pledge for Jihaad was common at the time of the Prophet Sallallahu `Alayhi Wasallam.

Furthermore, wherever the word Bay`at is mentioned in the Qur'an for men, the pledge for Jihaad is meant.

The Sahabah used to give the pledge of allegiance for Jihaad on the truthful hand of the Prophet Sallallahu `Alayhi Wasallam. We quote the following Ahadeeth.

Hadhrat Yala Bin Muniya Radhiallahu Ta`ala `Anhu says: I went to the Prophet Sallallahu `Alayhi Wasallam the day after the conquest of Makkah, I said to him, "O Prophet Sallallahu `Alayhi Wasallam, please accept the pledge of allegiance of my father upon migration." The Prophet Sallallahu `Alayhi Wasallam answered "Not upon Hijrah (migration), but upon Jihaad, as Hijrah has ended on the day of the Conquest of Makkah." Sunani Kubra Baihaqi, (p16, Vol.9)

Hadhrat Bashir Bin Mabad (Ibnul Kasasiya) says: I come in the service of the Prophet Sallallahu `Alayhi Wasallam to give the Bay`at upon Islam. The Prophet Sallallahu `Alayhi Wasallam placed some conditions, that I bear witness that there is No God but Allah and Muhammad Sallallahu `Alayhi Wasallam is His servant and His Messenger, and I should perform Salaah and give Zakaah and perform the Fardh Hajj (once) and observe the fasts of Ramadhan and do Jihaad in the path of Allah. I said, "O Messenger of Allah Sallallahu `Alayhi Wasallam I do not have the strength of doing two things. The first is that I do not have the strength of doing Jihaad because Muslims say that whoever turned his back from the battle field he has invited the anger of Allah. I fear to go in the battle field and run away fearing death. The second thing which I cannot fulfil is Zakaah, as I do not possess anything except some goats and little wealth which I use for my family." The Prophet Sallallahu `Alayhi Wasallam took hold of his (Bashir Bin Mabad's) hand shaking it and said, "You will not do Jihaad nor give charity then how will you enter Jannah?" (meaning that you will not sacrifice your life or wealth, so how will you enter Jannah.?) I said, "O Prophet Sallallahu `Alayhi Wasallam (agreeing with the conditions), I give the pledge of allegiance. (Upon these two things)." So I gave Bay`at at the pledge of allegiance upon everything. Mukhtasar Tafseere Ibne Kathir, (p93, Vol.2). Baihaqi, (p20, Vol.9). Musnad-e-Ahmad.

In addition to the above, the Prophet Sallallahu `Alayhi Wasallam used to take the Bay`at upon breaking relation with unbelievers and polytheists.

Hadhrat Jabir Bin `Abdullah Radhiallahu Ta`ala Anhu Says: I went in the service of the Prophet Sallallahu `Alayhi Wasallam when the Prophet Sallallahu `Alayhi Wasallam was taking the pledge of Allegiance. I said, "O Prophet of Allah Sallallahu `Alayhi Wasallam,

please take your hand out so that I may give Bay`at to you and so that you may place some conditions upon me as you know better than me." The Prophet Sallallahu `Alayhi Wasallam said, "I take the Bay`at that you will worship Allah and perform Salaah and give Zakaah and that you will be good towards Muslims and separate yourself from polytheists." Sunani Kubra Baihaqi, (p13, Vol.9).

The obligation of Jihaad is expressed as follows: "To be gracious towards Muslims and ensure their security in terms of their lives and wealth and to liberate them from the jaws of the Kuffar. This is indeed a great favour on the Muslims and the Prophet Sallallahu `Alayhi Wasallam instructed to break relations with the polytheists.

We learn from some Ahadeeth that the Prophet Sallallahu `Alayhi Wasallam used to take the Bay`at upon Islam and good deeds. Jihaad is integral with both Islam and good deeds. When Islam is mentioned, this includes all obligations of Islam and Jihaad is one of the obligations and similarly Jihaad is also part of the good deeds.

The precise understanding is that which ever Bay`at was taken by the Prophet Sallallahu `Alayhi Wasallam it clearly included Jihaad. The Bay`at mentioned in the Qur'an for men, upon which Allah announced His pleasure and has promised His help is the pledge of Allegiance upon Jihaad.

With the departure of the Prophet Sallallahu `Alayhi Wasallam from this world the pledge for Jihaad continued until recent times, but sadly we are deprived of this great virtue today. Allah has placed a special feeling in Bay`at which is that when one gives a Bay`at upon something, then he feels the responsibility of it and he fears to break this pledge. The issue of Bay`at is very important and is advisable for Muslims to undertake. The Bay`at will help to control our weaknesses during difficult periods, particularly in Jihaad. With Bay`at we will be mindful of our personal involvement in a battle; it will lift our courage and refrain us from causing dissent within our own ranks, thereby reducing any risk of appearing weak in the face of the enemy.

A further reason is that when one gives the Bay`at to a person he has a special respect and relationship for that person and he feels content to act upon that person's instructions and is mindful of being disobedient towards him. So the benefit of Bay`at in Jihaad is that when one gives the Bay`at to his Ameer he has made a link of faithfulness and bond with him by which he finds it easy to obey the Ameer (which is one of the most important aspect in Jihaad). He feels content and agrees with the decision of the Ameer, which his Nafs (soul) may find difficult to accept. Furthermore, whichever task he is assigned with, he is content to undertake, thereby maintaining the discipline of Jihaad.

In the absence of Bay`at we can imagine the problems that would be facing the Muslims. There would be a general decline in discipline, in which the people would agree with the Ameer when it suits them, and cause dissent amongst the Muslims when it doesn't suit them. Crucial orders may be disobeyed due to casual attitude, leading to general disrespect for the status of an Ameer. The actions of the Ameer will be under scrutiny in a negative manner which cannot promote the well being of the Muslims. Therefore the advantages of Bay`at are considerable,

and in the above situation it would be a great moral assistance for the Ameer. May Allah revive the Sunnah of Bay`at upon Jihaad so that the Mujahideen are able to progress with the obligation of Jihaad with a united front, throughout the world.

Obeying the Ameer (Leader) In Jihaad Narrated Abu Hurairah RadhialLahu Ta`ala Anhu that the Prophet SallalLahu `Alayhi Wasallam said, "He who obeys me obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the Ameer, disobeys me. The Imaam is like a shield for whose safety the Muslims should fight and where they should seek protection. If the Imaam orders people with righteousness and rules justly, then he will be rewarded for that and if he does the opposite, he will be responsible for that." Saheeh Bukhari, (p415, Vol.1).

The Prophet SallalLahu `Alayhi Wasallam has placed considerable emphasis on obeying the Imaam. Yahya Bin Husain RadhialLahu Ta`ala Anhu narrates from his grandmother, she said that she heard the Holy Prophet SallalLahu `Alayhi Wasallam delivering his sermon on the occasion of the last pilgrimage. He was saying, "If a slave is appointed over you and he conducts your affairs according to the Book of Allah, you should listen to him and obey (his order)." Saheeh Muslim, (p125, Vol.2).

It has been stated in some narration's that if a maimed Abyssinian slave is appointed who leads you according to the Book of Allah then listen to him and obey him. Saheeh Muslim, English version, (p1022, Vol.3).

It has been stated by Abu Hurairah RadhialLahu Ta`ala Anhu that the Prophet SallalLahu `Alayhi Wasallam said, "Listening and obedience (to the Ameer) in our pleasure and displeasure, in our adversity and prosperity, even when somebody is given preference over us is necessary." Saheeh Muslim, (p134, Vol.2).

But the condition is that he should not order disobedience to Allah, as the Prophet SallalLahu `Alayhi Wasallam said, "Submission is obligatory only in what is good." Saheeh Muslim, (p125, Vol.2).

The general ruling is that if the Ameer orders anything which is clearly against the Sharee`ah then it will be disobeyed. With the exception of this, to obey the Ameer under all circumstances is a requirement under the Sharee`ah . The critical analysis of every order given by the Ameer and to check whether it complies with the Sharee`ah or not is not within the capability of every person; and we should be mindful that severe warnings have been narrated for those who disobey the Ameer.

However, when notable Scholars declare in the light of the Sharee`ah, confirming from the four main sources of information, that an order given by an Ameer is against the Sharee`ah, then this order is not to be followed. We should always be mindful not to seek Allah's displeasure in any way.

There are many narration's in the books of Hadeeth which state that the Sahaba-e-Kiraam used to give Bay`at upon being obedient and attentive in all circumstances.

The conclusion is clear from these Ahadeeth and narration's, that it is a requirement for the Muslims in collective acts of worship and collective matters to obey an Ameer. The Muslims should not be divided into different groups causing friction, and they should never disobey the Ameer and by doing so the Barakah of the work of Deen and the unity of Muslims is destroyed. Without any doubt Allah's hand is upon the group and whoever leaves this group is clearly in error.

May Allah give all the Muslims the ability to become one soul and obey the Ameer according to the Sharee`ah in all collective deeds with particular reference to Jihaad. To Recite Poems In Jihaad

Narrated Al Bara Radhiallahu Ta`ala Anhu: I saw Allah's Apostle Sallallahu `Alayhi Wasallam on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verse of `Abdullah (Bin Rawaha):-

'O Allah, were it not for You, We would do have been guided, Nor would we have given in charity, nor prayed. So, bestow on us calmness, and when we meet the enemy, Then make our feet firm, for indeed, If they want to put us in affliction, (i.e. want to fight against us) we would not (flee but withstand them).'

The Prophet Sallallahu `Alayhi Wasallam used to raise his voice while reciting these verses. Saheeh Bukhari, (p425, Vol.1).

The Prophet Sallallahu `Alayhi Wasallam did not normally recite poems but in the battlefield his feelings were different and indeed it is a fact that good poems and poetry instill a religious fervour which is very useful in Jihaad.

On the occasion of the battle of Hunain, when the Muslims were suddenly attacked by a shower of arrows, they hesitated and began to retreat from the battlefield. The Prophet Sallallahu `Alayhi Wasallam stood steadfast in the shower of arrows and was reciting the following:-

"I am the Prophet in truth, I am the son of `Abdul Muttalib." Saheeh Bukhari, (p403, Vol.1).

On the occasion of the battle of trenches, the Ansari Sahaba-e-Kiraam, were reciting these poems when digging the trenches.

"We are those who have sworn allegiance to Muhammad Sallallahu `Alayhi Wasallam for Jihaad (for ever) as long as we live." The Prophet Sallallahu `Alayhi Wasallam replied to them, "O Allah! There is no life except the life of hereafter, so honour the Ansar and emigrants (Muhajireen) with your generosity." Saheeh Bukhari, (p416, Vol.1).

On one occasion of Jihaad, the Prophet Sallallahu `Alayhi Wasallam finger was injured, the Prophet Sallallahu `Alayhi Wasallam recited the following poems:-

"You are just a finger that bled, and what you got is in Allah's cause." Saheeh Bukhari, (p393, Vol.1).

The Prophet Sallallahu `Alayhi Wasallam sent a group of Sahaba-e-Kiraam Radhiallahu Ta`ala `Anhum to Syria for Jihaad in the year 8 A.H. They confronted the enemy in a place called Mautah. This place was near to a place called Balka. The Prophet Sallallahu Alayhi Wasallam appointed Zaid Bin Haritha Radhiallahu Taala Anhu as the Ameer and said if Zaid is Shaheed then Jafar Bin Abi Talib RadhiallahuTala Anhu, will take his place (as the Ameer), and if he is also Shaheed then AbdulLah Bin RAwaha Radhiallahu Tala Anhu will replace him as the Ameer. Teh battle took place and all three raised the flag of Islam high and were Shaheed in the above mentioned order. After the Shahadah of AbdulLah Bin RAwaha RadhiallahuTala anhu, Khalik Bin Waleed Radhiallahu Taala Anhu took the flag and Allah gave them victory. When AbdulLah Bin Rawaha Radhiallahu Ta`ala `Anhu had held the flag he had added two more poems with the above mentioned poem which are mentioned below.

"You are just a finger that bled, and what you got is in Allah's cause. O soul if you are not killed you will surely die (your own death). These are teh reservoirs of death which you have entered, What you (o soul) had desired of Shahadah you will receive on (this occasion). If you do what they, (Jafar and Zaid Radhiallahu Taala Anhu) did then surely you have been guided." (meaning that if you are Shaheed). Fathul Bari.

When the Prophet Sallallahu Alayhi Wasallam surrounded the Jews of Banu Nazir due to their plots and the breaking of the treaty, these Jews declined to come out even upon the incitement of the hypocrites and sent a message to the Prophet Sallallahu Alayhi Wasallam, that we are not going to come out. You can do what you like. The Prophet Sallallahu Alayhi Wasalla said, "Allah is the Greatest, the Jews have called for a war." The Prophet Sallallahu Alayhi Wasallam surrounded them for many days, then ordered the Sahabas Radhiallahu Anhum to cut the trees of Bani Nazir and to burn their gardens. In the end they put forward a proposal to be exilted which was accepted.

Hadhrat Hasan Radhiallahu Taala anhu mentioned the incident of the Sahabas RAdhiallahu TAala Anhum burning the trees in the following poems:-

"The chiefs of Bani Lu'ai found it easy to watch fire spreading at Al-Buwairah." Saheeh Bukhari, (p312, Vol.1).

Three more poems have been found in the diwan (scriptures) of Hasan Radhiallahu Ta`ala `Anhu.

1) "Those who helped Qurashi, lost each other (meaning, they were killed and separated). Nor did they have any helper withing their own town."

2) "They were given the book, but they destroyed it, So they were blind from the teachings of the Torah, and surely destroyed."

3) "You denied the Quran even though you were testified about it, From what the warner of Allah (Muhammad Sallallahu Alayhi Wasallam) had said." Innamul Bari, (p110).

The Sahabas Radhiallahu Taala Anhum used to satirize the Kuffar with their poems strengthening the Muslim's bravery and giving coolness to the Muslim's hearts by saying poems in favour of the Prophet Sallallahu Alayhi Wasallam just like they used to do Jihaad against the unbelievers by their lives and wealth.

The Prophet Sallallahu Alayhi Wasallam said regarding Hasan Radhiallahu Taala Anhu, "Hasan satirized against them and gave satisfaction to the Muslims and gave satisfaction to himself." Saheeh Muslim, English Version, (p1328, Vol.4).

The Prophet's Sallallahu `Alayhi Wasallam uncle's son, Abu Sufyan Bin Harith Bin `Abdul Muttalib had composed some satirized poems against the Prophet Sallallahu `Alayhi Wasallam. In answer to this Hasan Radhiallahu Ta`ala `Anhu replied back defending the Prophet's Sallallahu `Alayhi Wasallam position by these poems.

Note:- It should be kept in mind that Abu Sufyan Bin Harith embraced Islam on the day of the conquest of Makkah.

The following are Hasan's Radhiallahu Ta`ala Anhu poems which have been narrated by Muslim.

‘You satirized Muhammad, but I replied on his behalf, And there is reward with Allah for this. You satirized Muhammad, virtuous, righteous, The Apostle of Allah, whose nature is truthfulness. So verily my father and his father and my honour, Are a protection to the honour of Muhammad; May I lose my dear daughter, if you don’t see her, Wiping away the dust from the two sides of Kada, They pull at the reins, going upward; On their shoulders are spears thirsting (for the blood of the enemy); Our steeds are sweating, our women wipe them with their mantles. If you had not interfered with us, we would have performed the Umrah, And (then) there was the Victory, and the darkness cleared away; Otherwise wait for the fighting on the day in which Allah will honour whom He pleases. And Allah said: I have sent a servant who says the Truth in which there is no ambiguity;

And Allah said: I have prepared an army- they are the Ansaar whose object is fighting (the enemy); There reaches every day from Ma`add abuse, or fighting or satire; Whoever satirizes the Apostle from amongst you, or praises him and helps it is all the same, And Jibrael, the Apostle of Allah is among us, and the Holy Spirit who has no match.' Saheeh Muslim, (p1328-9, Vol.4).

### **The War Poems Of Hadhrat `Ali Radhiallahu `Anhu**

On the occasion of the battle of Khaibar, Ali Radhiallahu `Anhu marched forth with the flag. The leader of the Jews, Marhab came out from the enemy ranks puffing his chest out and

swerving his sword up and down. He challenged anyone to confront him and recited these poems:-

‘The people of Khaibar know well that I am Marhab. I am well equipped with weapons, A strong and experienced champion. At the time when the war flames are raging.’

Hearing this challenge, Amir Bin Akwa RadhialLahu `Anhu came out reciting these poems:-

‘You know well, O Khaibar, that I am Amir, Equipped with weapons, I am strong, I am a hero who flourishes in hardships.’

Amir’s RadhialLahu `Anhu sword fell into Marhab’s shield. So the challenge was taken by Ali RadhialLahu `Anhu. Marhab recited the same poems.

Ali RadhialLahu `Anhu answered him with the following poems:-

‘I am the one who has been named by his mother, Haydar, Like the lions of the jungles from which one fears to look. I place the feeding (killing) in front of the enemy on a full scale.’

The confrontation took place and Ali RadhialLahu `Anhu killed Marhab by one blow.

The Poem Of Salama Bin Akwa RadhialLahu `Anhu

‘Abdur Rahman Fazari, who was a Kafir raided the grazing she-camels of the Prophet SallalLahu `Alayhi Wasallam, and escaped with the camels killing the shepherd. Salama Bin Akwa RadhialLahu `Anhu was walking towards Gaba, (the name of a place) with his bow and arrow, when he found out about this incident. He climbed a mountain near Madinah called Sila and sent three cries, "O Sabah!" (an indication for help). Then he rushed towards the looters, taking his bow and arrow. They were many in number and were riding on mounts, but Salama RadhialLahu `Anhu would run forward injuring some and then continuing. He managed to free all the camels himself and the unbelievers started to run leaving their own possessions behind. On this occasion Salama RadhialLahu `Anhu was challenging them by these poems:-

‘I am the son of A1 Akwa, and today perish the mean people!’ Bukhari, (p427, Vol.2).

The Poems Of Khubaib RadhialLahu `Anhu At The Time Of His Shahadah

The Mushrikeen (polytheists) took Khubaib RadhialLahu `Anhu captive to Makkah. After staying captive for some time, the Mushrikeen (polytheists) moved him out of the sanctuary of Makkah and asked him for his last wish before planning to hang him. He said, “Allow me to offer two rak`ats of prayer. “ He performed two rak`ats calmly and said, “Had I not been afraid that you would think I was afraid of death, I would have prayed for a longer time. “So it was Khubaib RadhialLahu `Anhu who set the first tradition of praying two rak`ats before being executed. This tradition became a Sunnah tradition for every Muslim.

He then made this supplication, “O Allah! there is no person here who will my salaams to the Prophet (saw), so You convey my message.” Jibrael Alayhissalam conveyed his Salaams to the Prophet Sallallahu `Alayhi Wasallam the same day. The Prophet (saw) replied, ‘And may my Salaams be upon you, O Khubaib! ‘ And he told the gathering that Quraish had martyred Khubaib Radhiallahu Ta`ala Anhu.

The smell of musk could be scented from the blood which was flowing from the wounds as the Kuffar kept him on the rope of forty days.

When Khubaib Radhiallahu Ta`ala Anhu was hanged on the rope and he still had life, he said, “O Allah! count them one by one, (kill them) and do not leave any one.” When Khubaib Radhiallahu Ta`ala Anhu cursing them, the unbelievers were fearing from his curse as they knew that it would be accepted. A year had not passed and they were all destroyed. Only one of them survived who lay on the floor at the time of the curse.

When Khubaib Radhiallahu Ta`ala Anhu was hanged on the rope and his body was full of spear wounds, the unbelievers took an oath asking him, “Do you wish that the Prophet Sallallahu `Alayhi Wasallam was in your place today?” Khubaib Radhiallahu Anhu Answered, “I swear by Allah! I cannot even bear that I be let free and exchange a thorn to prick the Prophet’s Sallallahu `Alayhi Wasallam foot, (May my soul be sacrificed for him).” Fathul Bari.

Khubaib Radhiallahu Anhu recited these poems at the time when he was attacked, hanging on the rope:-

‘When I am being Shaheed as a Muslim, I do not care in what way I receive my death for Allah’s cause. If He wishes, He will bless the cut limbs.’

Allama Ainy RahimahulLahu Ta`ala has narrated ten poems of Khubaib Radhiallahu Anhu in the commentary of Bukhari, which are the following:-

‘A lot of groups has gathered without a doubt around me. They have also gathered their tribes. And have all gathered fully. Close by, they have gathered their sons and wives, I have approached near to a long terror which is about to end. Every one of them is showing his enmity towards me with full effort, As I am tied in chains and in a place of destruction. To Allah I complain of my lack of energy and uneasiness, And also of those things which they have gathered for the time of my destruction. O Owner of the Throne (Allah), Give me patience upon the calamity which has befallen me, My situation is that they have cut pieces of my meat, And there is less chance for any desire, It is for Allah’s cause. If He wishes, He will bless the cut limbs, They have moved forward because of their Kufr, Even though death is after this, (they do not fear what will happen to them after their death). My situation is that I am crying but there are no tears. I do not fear death as I am surely going to die, But my fear is of the surrounding fire (Hell), May Allah save me from it. I am not going to show my weakness nor fear, Without any doubt, I am returning to Allah, When I am being Shaheed as a Muslim, I do not care in what way I receive my death.’ My situation is that I am crying but there are no tears. I do not

fear death as I am surely going to die, But my fear is of the surrounding fire (Hell), May Allah save me from it. I am not going to show my weakness nor fear, Without any doubt, I am returning to Allah, When I am being Shaheed as a Muslim, I do not care in what way I receive my death.'

