MUHAMMAD (SAW) MILITARY MISSIONS

By:

Prof. Dr. Muhammad Zulfiqar Ali Awan

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بَلَغَ العُلیٰ بِکمالہٖ

کَشَفَ الدُّجیٰ بِجمالہٖ

حَسُنَت جمیعُ خِصالہٖ

صَلُّوا عَلَیہِ وَآلِہٖ

Enhancement reached its Zenith by the peak of perfection

Darkness disappeared due to your (SAW) beauty radiating

All attributes of beauty are personified in your soul (SAW)

O Lord! shower Your (SWT) blessings and salutations on him (SAW)

FOREWORD

It is indeed a privilege and a pleasure to present a critical appraisal of Muhammad (SAW) Military Missions authored by Prof. Muhammad Z. Awan. This presentation is undoubtedly a concerted effort to enlighten English World and Muslims in general. The main purpose which a Reader will certainly visualize. the Dawa Programme, that elucidates 'Jehad'; an extreme endeavour for self defence, self-protection and preservation.

There are nine significant chapters with three cardinal-coordinating concepts. (i) 'Faith' (supremacy of Deen of Allah (SWT). 'Jehad' (execution) Martyrdom (Allah (SWT) Pleasure). (ii) Muhammad (SAW) intrepid leadership as a Supreme Commander-in-Chief in Ghazwas [a personal participation of Prophet (SAW)]. He (SAW) developed military institutions for further on going 'Dawa' with 'Jehad' to establish Allah (SWT) Commandments with Shariah of Prophet (SAW) on this Earth. (iii) Muslims misunderstanding and misconstruction of 'Jehad' according to Quran & Sunnah. Westerners have adopted an

attitude of high altitude with a rhetoric of clash of civilization, islamophobia, stereotyped terrorism on Muslim world.

First three Chapters provide a reasonable treatment of the subject as an evidence regarding the intensely intimate relationship of life dissolution affinity of 'faith' of a Muslim to Wahdat (Oneness). Rissalat (Prophethood), Akhirat (Judgement) which convinces him by reasoning, that the real truthful purpose of life in Here (temporary) and in Hereafter (permanent) can resurrect him after accountability from Hellfire. The Chapter of 'Jehad' relates the aims – objectives, norms paradigms and its ethics; as compared to western ways in conflicts and wars Martyrdom is the central core of Islamic spirituality which is depicted according to Quran and Sunnah. Muslim history is replete with glorious examples of Mujahideen with Allah Almighty's Help did establish Deen-Al-Islam; therefore, every Muslim has to be, and is a Mujahid for the final success Prophet (SAW) as a military Marshall (SAW) a Commander-in-Chief (SAW) educated his (SAW) 'Core Companion Commanders' (RTA) developed their supreme-strategic-skills according to the challenging circumstantial outcomes. He (SAW) also prepared them in remarkably shortest possible time to face invincible tasks of military operations to invite – confirm 'New Faith' to two super powers of that era. The first field

Marshall (SAW) a visionary (SAW) who (SAW) pioneered military modes institutions with developmental dynamics of infrastructure and also devised means to save, store, provisions during 'peace period'.

The second part is quite comprehensive which portrays innumerable inspirations of leading leadership of a Commander-in-Chief (SAW) who (SAW) worked so solemnly with Allah (SWT) Help and constant consultation with His (SAW) galaxy of experts as strategists and combatants. 'Nabi-al Jehad' (SAW) always humbly beseeched to Allah (SWT) at all times for success, because impoverished few are facing ruthlessly determined Battalions of Bedouins, richly resourced to annihilate the emerging Deen of Al-Islam.

The study of 'Ghazwas' will illuminate the readers that every battle is so unique in confronting with complicating contests, especially with less manpower and almost non-existent fire power. Mujahideen fought so valiantly under the command of a supreme strategist (SAW) who reached the zenith of their lives; seeing paradise with their eternal eyes. They embraced Martyrdom with Bounteous Reward with highest honour in substantiating Deen-Al-Islam. 'Ghazwas' provide us living lessons till today, despite of revolutionary war stratagems. These well recorded Muslims confrontations assig-

ning us to develop and be a selfless soul free from need & greed with dedication in contributing towards the progress of Deen.

Last part has incisive, invasive issues of Muslims, self-inflictions, i.e. lethargy, immense influence of modern convincing pressures of abusive electronic-split second innovations in the garb of material progress. Muslims 'wake up' clearly identifies 'shape up' or you will 'shipped out' by the 'Divine Displeasure'. We have piled up so many deplorable derelictions i.e. emotionalism, extremism sectarianism, intolerance, lack of enlightened education divergence in the amity of Muslim world. Our enemies are working round the clock to destabilize us by exploiting our socio-economic vulnerability for denigrating dissensions. They are also successful in humiliating us to adopt their man-made systems of democratic-state-church imperialism utopia. This is very agonizing because Deen is being damaged by us to become ritualistic and practice religion as a private entity. Finally a brief discourse about terrorism is noteworthy according to the rationale of this book.

The expressive style does conveys Islamic spiritual sentiments with ideological objective practicality.

May Allah (Aza-Wa-Jal) grant Prof. Awan lot of Jaza (Reward) in here and make this contribution a means for 'Shifat'

(intercession) from Shafia – Mahshar (SAW) intercessor (SAW) on the Day of Judgement.

Ameen!

Khalid Pervaiz Malik
Advocate, District Courts,
Sheikhupura,

PREFACE

I felt inspired after a perusal of Prof. Awan's excellent endeavour 'Muhammad (SAW) Military Missions'. It is indeed a coincise, an admirable presentation on 'Jehad' with proper perspective. Muslims should develop 'Ijtehad' and 'Jehad' according to Quran and Sunnah, whereas they must offer peaceful invitation (Dawa) with 'Jehad' being its integral part' because every 'Ghazwa' started by Prophet (SAW) with an offer of meaningful peace option for unbelievers; before they themselves attain the responsibility of dire consequences.

This book also presents subtle realities of Muslim Mujahid life which is full of glorious examples and enlighten its readers how he made divine performances for Allah (SWT) Cause with His (SWT) Help. These Mujahids sacrificed their dearest lives for Allah Almighty Pleasure, to establish His (SWT) Deen-Al-Islam and were blessed with ever lasting supreme success.

There are so many holy historical lessons which can kindle future Muslim generations to adopt developmental dynamics in their intrinsic disposition a 'life pattern' of substance and perception; so they can visualize the oncoming

avalanche of modern technological domains, especially electronics print media. Our enemies do indulge in nefarious activities by dissuading us practically from the Islamic norms, which ultimately create dissension of deep divergence even at the level of O.I.C.

Prof. Awan made an earnest attempt to be precise in describing 'Ghazwas' which portrays how sacred help can bring miracles of Martyrdoms which were eulogized by Allah (SWT) through Revelations and Ahadith of Prophet (SAW) Alhamdollilah his treatment of the subject is purely Islamic as it should be, as compared to orientalists, who depict the cause effect events with their own preconceived logical interpretations view point.

May Allah (SWT) accepts his efforts and give him everlasting reward for His (SWT) Prophets sake. Ameen.

Dr. Khawja Abid Nizami
Daily 'Nawai Waqat'
Lahore, Pakistan

INSPIRATIONAL INTENTION

(2:26) "Who bear in mind, the certainty that they are to meet their Lord and they are to return to Him."

(61:4) "Truly Allah loves those who fight in His cause. In battle array as it many Muslims especially they were solid cemented structure."

There are always many reasons that writers get into deep dilemma to see Muslims getting into a state with many ills despite of divine direction of enlightenment of One Almighty Allah, One Kaaba, (Focus unity) One Book 'Beacon' (Quran Qareem) and the living Sunnah of a glorious guidance of Last Prophet (SAW). The purpose of this presentation is to create awareness that there is still time to regain lost paradise. Allah (SWT) commands! 'Do not be ever disappointed from His (SWT) Mercy. This verse is the brisk exhortation sincere repent once and have amendment work lighthouses before it comes too late.

(39:53) "Say 'O my servants who Have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives All sins for He is oft forgiving, Most Merciful."

Muslims are afraid, of death and lost the concept of 'Umma Unity' and the real obedience to Allah (SWT) commands and 'Shariah' of Prophet (SAW) The exploitation of rich resources by pseudo-friends made Muslims to have Cocoon life of comfort and convenience. Muslims are considered and treated in worldly overt or covert operations as terrorists, extremists, fundamentalists and are facing humiliation to defend their genuine Faith for peace and cordial relations with the whole world. They have to 'have awareness' (wake up) to face modern challenges of inter-intra social 'set ups' which are invading, corroding the superior cultural, moralistic values of Islam.

There is lot of literature published after 9/11 regarding Umma's confrontation with insurmountable problems of such magnitude that deep decline retrogressed the chaotic confusion which sunk us into deeper doldrums of self-inflicting injuries of being uneducated, Xenophobic, undisciplined, lack of mutual trust and deliberately ignoring Islamic ideological value judgements. Muslim Ulemas, visionaries repeatedly lamented for the last two centuries, how to get out of our mutual incriminations and to adopt the right course for our resurrection on the last day of Judgement. Hassan Banna – 'Muslims are Black Clouds in front of Shining Sun of Islam'. Muhammad

Iqbal, Maulana Maudoodi gave abundant clarification that 'enter into fold of Islam into rather than in parts.' They also emphasized the value of 'Jehad' and 'Ijtehad' for survival and sustenance and to face the modern challenges of East and West.

There are volumes of publications which are clearly sending subliminal messages to Muslims regarding the compatibility of democratic systems with Islamic institutions. These Western doctrines have so deeply influenced and are still in vogue to enhance deep dichotomy of Church & State. The referred reasons is that clergy has not the faculty for proper governance. They are not well versed in modern developments; should remain in Mosques and Madressas. It is very fallacious thinking because Islam does neither permit any type of monopoly nor it is a ritualistic Deen, and is perfectly capable to govern, adjudicate a welfare state. Muslim history is replete with practical philosophy can & has developed all institutions successfully. The bludgeoning emasculation of Muslims values with un-necessary westernization are ultimately leading us to secularism. It means Deen-al-Islam will become ritualistic with just belief (pray, pilgrimage, fasting, may be Zakat). There are many liberal champions of modernism, who are working hard 'hand-in-glove; with imperialistic powers to change the

landscape of Muslim civilization according to western democratic systems, especially to strengthen economic ways and means.

Muslims do not realize that secret of their strength lies in total unification of all Islamic values according to Allah Almighty Laws and His (SWT) Messengers (SAW) Shariah (Solid Strength lies in Supremacy of Shariah Law, accountability of rulers and prevalent socio economic institutions). There could be a social equilibrium, if strict accountability procedures be executed especially for health, wealth and education. It is quite unfortunate that premises of this book cannot discuss with thorny social issues, but a very brief hint will be presented for its amelioration and alleviation according to Quran and Sunnah.

(3:104) "Let there arise out of you a Band of People inviting to all that is good Enjoining what is right and forbidding what is wrong. They are the ones to attain felicity."

(3:110) "You are the best of the peoples evolved for mankind. Enjoining what is right forbidding what is wrong and believing in Allah. If only the people of the Book had faith, it were best for them, among them are some who have faith, but most of them are perverted transgressors."

(9:71) "The Believers men and Women are protectors one of another, they enjoin, what is just and forbid what is evil. They observe regular prayers, practice regular charity and obey Allah and His Messenger, on them will Allah pour His Mercy, for Allah is exalted in power, wise."

(9:112) "Those that turn to Allah in repentance that serve Him and praise Him, that wander in devotion to the cause of Allah. They bow down and prostrate themselves in prayer that enjoin good and forbid evil and observe the limits set by Allah. These do rejoice, so proclaim the glad tidings to the Believers."

Prophet (SAW) emphatically stressed on monolithic brotherhood, the Arabs were torn in morality and spirituality (it was Jahlia). It seems likely that we have priority of attainment of worldly desires, which brings us anxiety and disturbed state of mind ultimately it deeply affects our Islamic identity. There could be prosperity but with disparity of injustice, conflicts, misery with agonistic penalization. The above mentioned four verses are clearly helping us to get into shape' if so we desire to protect ourselves form Hell fire.

Enjoining the right and forbidding wrong is an essential duty of the Muslims and one of the main purpose for which it is raised. A Righteous 'Jamaa' 'Allah's Hizb' should work diligently with righteous intentions for Allah (SWT) cause at micro, macro

mega-community, country levels with the amity of Muslim world; because Deen-Al-Islam is non-racial non-sectarian non-doctrinal, undoubtedly with a universal activation of complete code of life.

Deen-Al-Islam is total submission to the Will of Allah (SWT), which implies Faith in doing right and eschewing wrong. Muslim 'Righteous Groups', who should have moral, intellectual power to be an example for others and should also be selfless workers at 'grass root' level with 'grundnorm' to protect people from injustice. There are many who carry the banner of unfaith and rejection, should be dealt with in an intelligent manner with a convincing appeal that Islam lives not for itself, but just for the mankind.

May Allah (SWT) forgive me

Muhammad Z. Awan

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DEDICATION

I dedicate this humble effort to THE MERCY (SAW) FOR THE MANKIND whose intercession will help me on the day of judgement Ameen.

ACKNOWLEDGEMENT

I am very grateful to my wife Prof. R. Z. Awan who worked hard in tracing the maps of Ghazwas.

Brief life sketch

1964 – 1968 Lecturing Zoology G.C. Lahore (Pakistan)

1968 – 1972 Research Scholar, Hull University (England)

1982 – 1985 President Islamia Society Baltimore (U.S.A)

Lecturer

1975 – 1998 Balto Polytechnic Institute U.S.A

1999 – 2000 V.C. Minhaj, University Lahore (Pakistan)

FAITH

Iman	Wahdat	Risalat		
	Allah Almighty Oneness	Prophethood Revelation Cognition	Accountability (Reward – Punishment)	

Muslim who submits himself to the Will of Allah (SWT) further enhance his complete submission with utmost intensity to become a personification of a Mujahid. He gets Faith from Allah (SWT) Pleasure and Guided by Prophet (SAW) faith gives cognition of mission to the righteous being who develops an identified personality full of integrity and dignity which makes him the spiritual embodiment and dies just for Allah (SWT) sake (Wahdat). Muslims who were sunk in doubts and disputes despite of professing faith were a great hazard to mission especially Munafiqeen (Hypocrites).

(10:9) "Those who believe and work righteousness Their Lord will guide them, Because of their faith, beneath them will flow rivers in Gardens of Bliss". Their faith is the cause as well as instruments of the guidance, the kindly light which lead them and fulfil their souls from Him (SWT). They always seek help, protection from evil attacks. There are clear evidences, that faith amounts to security, certainty, firmness with unshakable faith."

(15:20) "There are clear evidences. To men and A guidance and Mercy to those of assured faith." Then basics are achieved 'If anyone believes in Allah (SWT) Wahdat, in Hereafter (Akhirat) in which all true values will be restored through (Rissalat) Prophethood; he will never go even near to evil, wrongdoing rebellion against Allah Almighty even if these things are found in his nearest kith and kin."

How do these illustrious groups accomplished so much in an unbelievably shortest possible time the plan and purpose of Allah (SWT) and His (SWT) Prophet (SAW). Their faith brought monolithic unity in complete consonance with each other to fight the impossible with incredible individuality and community concerns. The men of Faith guarded their souls for truth and justice. They succeeded by leaving their love for comforts, pleasures and responded to Allah (SWT) Cause. They also

realized it as a rarely blessed opportunity to become the part of the system, because Allah (SWT) Cause will be accomplished with or without them, moreover it will be an honour which only He (SWT) can bestow through 'Rissalat'. Their faith was strengthened in a gradient fashion through Revelation which they imbibed in their pristine pure supreme soul.

(9:124) "Whenever there comes down a Surah some of them say, which of you has had His faith increased by it, yes those who believe, their faith is increased and they do rejoice." There is always enhancement of their Faith in various forms at different times."

(16:102) "Say the holy spirit has brought The Revelation from your Lord in Truth, in order to strengthen those who believe and as a guide and Glad tidings for Muslims."

(48:4) "It is He who sent down Tranquility into hearts of the Believers, that they may add Faith to their Faith For Allah belong the forces of Heavens and Earth and Allah is full of knowledge and Wisdom."

(33:23) "Among the Believers are men who have been true to their covenant with Allah of them some have completed their vow (to the extreme and some (still) wait; But they have never changed (their determination) in the least."

Allah (SWT) is so pleased with Momineens, Mutaqeens who fight for truth and sacrificed with their resources, knowledge, influence, even the dearest life though given by Him (SWT) in His (SWT) causes and never wavered. They won the crown of Martyrdom, they were blessed with. There are many blessed souls, intrepid standard – bearers of Islam and many heroes fought so valiantly and lived, always ready to lay down their lives. All were staunch and never wavered.

(29:2) "Do men think that they will be left alone on saying we believe and they will not be tested".

(45:26) "Say it is Allah who gives you life, then gives you death, then He will gather you together for the Day of Judgement. About which there is no doubt, but most men do not Understand.

(45:32) "and when it was said, that the promise of Allah was true and that the Hour, there was no doubt about its coming You used to say we know not, what is the hour, we only think it is an idea and we have no firm assurance."

Prophet (SAW) proclaimed undoubtedly many times in the Message but arrogance of infidels took it a just a vague idea Their object was merely an ostentation and rejection of faith

The basic cause of all evil and constant crisis in Muslim countries is either due to sovereignty of monarchs or the will of uneducated Muslims. The basic purpose of every Muslim Momineen Mutaqin, Mujahid Ghazi, friends of Allah (SWT) Siddiqeen Saliheen Shuhada to establish His (SWT) Sovereignty on this Earth. It is the dire need of our practical Faith what have we done to make efforts (wealth – person) in establishing His (SWT) Sovereignty.

The Belief in the Hereafter for accountability before Allah Almighty for ones deeds in Here is the most distinct, exalted and cardinal pillar of Islamic Ideology, Faith and Code of life.

The Arab Pagans believed in Allah (SWT) with association of Idolaters and they thought creation of earth and heavens is assisted by these idols. They denied obdurately to believe in the Hereafter. Allah (SWT) Revelations and Muhammad (SAW) as a Messenger repeatedly emphasized that they would be resurrected after death and will have to answer before Allah (SWT) for all their deeds regarding obedience to His (SWT) Laws as commanded by Prophet (SAW).

(65:25) "And when our clear signs are rehearsed to them their argument is nothing, but this they say bring back our forefathers if what they say is true."

(32:10) "And when they say what when lie is hidden and lost in the earth shall we indeed be in a Creation renewed. Nay they deny the meeting with their Lord."

(55:44) "And they say what is there in it, but our life in this world, we shall die and we live and nothing but time can destroy us."

(32:14) "Taste you then for you forgot the Meeting of this Day of yours and We too will forget you taste you to penalty of Eternity in your evil deeds."

All Believers are not at the same level of piety. Most of us are at ordinary, sinful level, actually we just are barely Muslims 'Rissalat' had multi factorial effects as the greatest institution of 'Jehad' i.e. reception; transfer of Revelation to the 'Fidyan' (dedicated) with the result of devoted obedience was shown by many, but Munafiqeen (Hypocrites) had always their role to create difficulties and brought a temporary set-back for the mission.

Prophet (SAW) said 'if you be patient persevere and follow my commands, you always be victorious. The Mujahideen who listened close and acted accordingly pleased Allah (SWT) and His (SWT) Messenger (SAW) and brought success and glory to Deen-Al-Islam Prophet (SAW) gave them coherence and consistency to fight the enemy. Those who

lacked even by misunderstanding they not only paid the price but also brought delay to the developing community. Prophet (SAW) Medinite life was full of many difficult tasks to establish Islamic Republic, as a model portraying a welfare state with the classless society based upon the fear of Allah (SWT) with His (SWT) Sovereignty. A divine legislature with Shariah Law full of deterrence and a sympathetic judicial system for the unfortunate and disadvantaged.

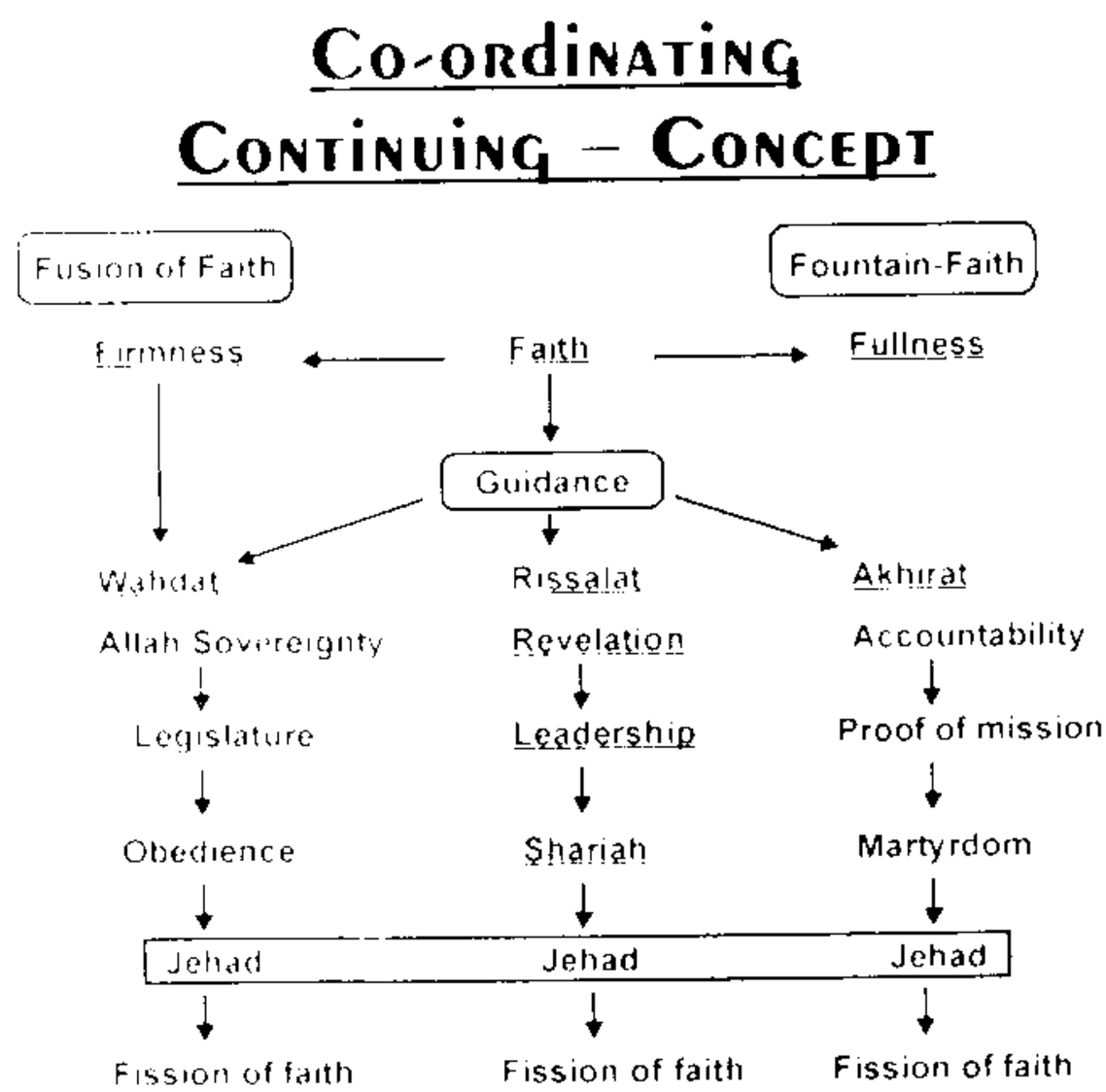
He (SAW) provided a practical, workable model for good governance and general administration formed according to the spiritual principles based upon that everybody is equal before law.

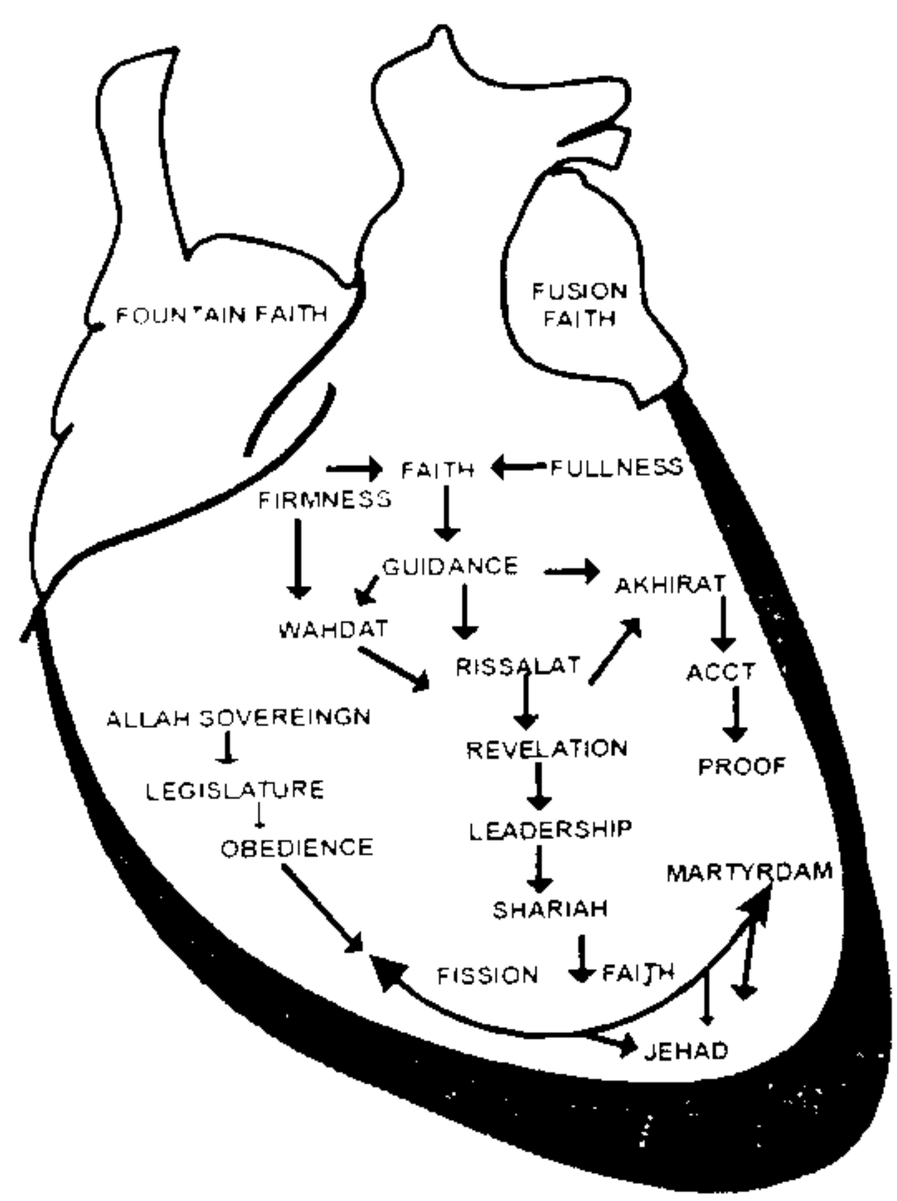
(7:62) "I but fulfil towards you, the duties of my Lords Mission. Sincere is my advice to you and I know from Allah something that you know not." The most outstandingly unique success achieved by 'Rissalat' of Muhammad Mustafa (SAW) in the shortest possible time is no less than many miracles with most devoted 'Ashaba' who also struggled with their person and assets in Ghazwas especially form 'Badr' to 'Hunain' despite of treacherous, awful conspiracies committed by Jews, Infidels during those vital periods.

(3:179) "Allah will not leave the Believers in the state in which you are now until He separates what is evil. From what is good Nor will Allah disclose you the secrets of unseen. But He chooses of his Messengers whom He pleases. So Believe in Allah and His Messengers and if you believe and do right you have a reward without measure.

(3:173) "Men said to them. A great army is gathering against you, so fear them. But it only increased their faith. They said for us Allah is sufficient and He is the best Disposer of affairs."

(3:175) It is only the evil one that suggest to you, the fear of his votaries, Be you not afraid of them, but fear Me if you have Faith."





JIHAD

Dimension	Dynamics
1. Allah Almighty Sovereignty	1. Jehad-bin-Nafs (Selfless Devotion)
2. Supremacy of Quran Sunnah (Welfare State)	2. Jehad-bil Kalam (Education – Industry)
3. Eradication of Persecution (Fitna)	3. Jehad-bis Saif Muslim 1:10 'Kufars' Martyrdom

'Jehad is confirmed for my (SAW) Umma till the last of Day of Judgement' (Prophet SAW).

MAKKAN JEHAD

1. Peaceful appeal through (reason – rhyme) Revelation.
2. Torture Torment – naked bodies – Sandy Sun on Poor Mujahids – Martyrdom.
3. Unbearable conditions to survive – Jehad – Hijra.

MEDINITE JEHAD

1. **Prophet (SAW)** Militant Missions – Just for Allah (SWT) cause.

2. **Martyrdom** – No Greed (necessary need).

3. **In peace** – (Preparations for future Defence)

'Al-Kufro-Millat Wahida' deterrence.

(2:190) "Fight in the cause of Allah. Those who fight you, but do not transgress limits for Allah likes not transgressors."

(2:191) "And slay them whenever you catch them, and turn them out from where they have turned you out for tumult and oppression. Are worse than slaughter. But fight them not at sacred Mosque unless they first fight you there. But if they fight you, slay them such is the reward of those who suppress faith."

(2:193) "And fight them on until there is no more tumult or oppression. And they prevail justice and faith in Allah. But if they cease, let there be no hostility except to those who practice oppression."

(29:69) "And those who strive in Our Cause, We will certainly guide them to our paths. For verily Allah is with those who do right."

The word Jihad (Roots Jahd – Juhd) signifies strong exertion striving hard, with an incessant effort to put utmost

potential bestowed by (Allah (SWT)). There are many aspects of this great sixth pillar of Islam i.e. 'Jihad-bil-Qalam', struggle bold expression by writing raising slogan against oppression. and aggression on Deen-Al-Islam. The 'Jihad' for knowledge occupies a predominant for Kalam-tul-Haq position in the Muslim world and has worked as torch bearer of knowledge during the climax of Muslim civilization. Muslims should never forget that first Revelation in cave 'Hira' started with most difficult Jehad of tormenting. Makkan period (Character building and patience to bear all physical torture, tyranny, Hijra, leaving home hearth for Allah (SWT) pleasure (8:72). Jihad with wealth and wealth had the highest honour and plays a role of reawakening the Muslims to spend for Allah (SWT) Cause Prophet (SAW) companions sacrificed their personal needs entire wealth (belongings assets) very willingly.

(49:15) "Only those are Believers who have believed in Allah and his Messenger, and have never since doubted, but have striven with their Belongings and their persons in the cause of Allah, such are the sincere ones."

(9:41) "Go you forth whether equipped lightly or heavily and strive and struggle with your goods and persons in the cause of Allah. That is best for you if you but knew."

Jihad is also waged by striving incessantly against ignorance and educating Muslims with learning of science and technology. It is very unfortunate to state that more than 85% Muslims are away from Deen somehow or other and Muslim Brain drain is working for other agencies for money and personal benefits, what a shame and what a pity" Last but not least, 'Jihad Bis-Saif' – "Qital" the Muslims were obliged to take up arms in self defence. This permission was given by Allah (SWT).

"The aggression was strictly prohibited. This is the struggle for the survival when very organized severe attack while mustering all their resources and forces to wipe out the followers of Muhammad (SAW).

This struggle remained throughout Muslim history and Muslim best offence is his best defence whereas west best defence is his best offence because they say 'if you want peace be prepared for war.'

MUSLIMS SAY 'IF YOU WANT PEACE, BE PREPARED FOR GOOD DEFENCE.'

Muslims are exhorted that it is not only an all round struggle to keep one self in peace but also exercise all resourceful power to preserve and protect peace for others.

Deen-Al-Islam does condemn aggression but it is not apologetic as portrayed by many modern Muslims historians. Evolutionary survival is the basic right of every living species, but in the 'Law of Jungle' survival of the fit is also preponderant principle.

There is no doubt Jihad signifies performance of noble deeds for elevating moral standards and attain nearness to Allah (SWT) but it all can be achieved to be involved politically and practically actively to the best of one's ability.

Halaku & Hitler principles were 'everything is fare in war and love.' But the beauty of 'Jihad' is its ethics. Muslim history is replete with such examples because there is a divine prescription in Quran Qareem and portrayed by the generous glory of Prophet (SAW).

World war events teaches that aggressors went berserk in their basic behaviour and became so possessed with brute authority unleashed all sorts of atrocities and committed genocide to weaken the ethnicity and dry the resources for its future progress.

Allah (SWT) in Quran Qareem has clearly exhorted its believers the best way to repel evils is not by evil, but there is always a better way, just an antidote is better than poison.

'Repel evil with that which is best. We are well acquainted with the things they say." (Al-Mumin: 96)

Before Islam, the whole world was plunged into intractable wars, bloodshed, ferocity and animosities. Fighting was endemic in society with no ethical limits, no rules of conduct whatsoever.

Islam would condone with tyrannical practices which had degraded humanity even worse than Beasts. There is advocacy that in mutual ties among nations, the basic issue is recognition cooperation no war, hatred. Islam believes in humanity and addressed the entire human race yet to come for obedience to Allah Almighty.

'Islam as a practicing Deen' which does not compromise regarding persecution; the Believers are permitted to fight with full vigour and full preparations, but not ruthlessly. Modern war is always followed by pillage, looting, debauchery and general massacre.

Prophet (SAW) issued strict orders to the commanders of Muslim armies not to insult, kill women, children, old and injured, disable men, not to cut down fruit bearing trees and crops nor to slaughter animals of consumption. Places of worship, not only mosques, but also Churches, Synagogues and cloisters were to be protected. Mutilation, disfigurement of

enemies corpses was prohibited. The dwellings of unresisting citizens were to be left untouched as also means of their sustenance. Islam is opposed to the Callous, yet often soft spoken doctrine. Conversion by compulsion is not allowed.

(2:256) "Let there be no compulsion in Deen. Truth. stands out clear from error, whoever Rejects Evil and believes in Allah has grasped the most trustworthy. Handhold, that never breaks and Allah hears, knows all things." Also see (104-4).

The very just injunction (2:190) it should be waged in self-defence and that too within permissible limits.

The war regulated by the above moral restraints is approved by Islam to present know, violence against the innocent, their freedom of thought and action to their honourable existence. No distinction of religion and creed has to be observed with regard to the safety and security of citizens.

Quran Qareem differentiates between war for genuine cause and waged as transgression to create mischief on earth.

(4:76) "Those who believe, fight in the cause of Allah. And those who reject Faith, Fight in the cause of Evil. So fight you against the Friends of Satan feeble indeed is the cunning of

If the enemy incline towards peace (8:61) "But if the enemy incline towards peace. Do you also incline towards peace and trust in Allah, for He is the one that Hears and Knows (all things).

If the war waged for legitimate reasons culminates into victory the conqueror should meet on compassionate treatment to the defeated instead they cause humiliation, disgrace without any norms of justice and compassion. There is no parallel in the history of world civilizations when Prophet (SAW) displayed the most dignified attitude on the conquest of Makka. His (SAW) arch enemies of eleven excruciating years, who had crossed all limits in tormenting him (SAW) and his (SAW) companions (RTA) stood before him (SAW) in humiliation (heads down with guilt feelings -- shame) waiting for befitting revenge. They were expecting (deceived) the severest punishment, yet the Prophet (SAW) Rehmatal Alamin (Mercy for the Mankind) who was clement to the core; announced that these cruel people will be treated just as Yousaf (A.S) (Yousaf-92) forgave his brothers. Quran Qareem enjoins the rules to deal with the prisoner of War (POW).

(8:67) "It is not fitting for a Prophet, that he should have prisoners of war until he thoroughly subdued the land you look for temporal good of this world but Allah looks to the Hereafter and Allah is exalted in Might Wise."

Makkan victory was not a man's glory but humbleness not of power but 'prestige' not for subjugation but service not an appeal to vanity but a realization of Allah (SWT) Mercy. All success achieved by all endeavours should be attributed to the blessings of Allah (SWT) Muhammad (SAW) prayed for the forgiveness of the people.

There are Millions of Muslims in Ummah who have obtained degrees of all the worldly knowledge but are not well educated in 'Quran – Sunnah Studies'; and their lesson giving history for all times to come. Muslims resolve their thorny problems according to the western ways, borrowed techniques rather than by Islamic Ideology. The colonial educational system is still in vogue and mostly with foreign fermentation. therefore this educational knowledge keeps us from acknowledging our ignorance. (Do we have awareness for that?).

(96:1) "Proclaim Read in the name of your Lord Cherisher who created."

(96:3) "Proclaim and your Lord is Most Bountiful" "He who taught the use of Pen". "Taught man that which he knew not". Cave 'Hira' where Prophet (SAW) was taught, trained and prepared to launch first Jehad with proclamation of knowledge spreading the Message of Allah (SWT) Oneness and also disseminating 'Risalat' and accountability on the Last Day of Judgment. Man's creation as the lowly origin of the animal in man is contrasted with highest destiny offered to him in his intellectual, moral, spiritual nature by his 'Best Bountiful Creator' (95:1-5). Man is given enormous faculties, talents to acquire it in such a way, leads him to strive for newer inventions discoveries and breakthroughs.

Prophet (SAW) did lot of 'Jihad' in developing institutions, 'Dawa'. Diplomatic missions Defence Discussion groups (Research) 'Consultation', offence (battlefield strategies, technology industry) socio-economic practices (trust, honesty) fiscal, Revenue Financial, (Zakat, Saddaqa, Charity) Judiciary (Witness, forgiveness) etc. Knowledge excels by its application, experience improves the potential to administer and manage whole range of creation of other spatial universes.

Prophet (SAW) has given us the most important Philosophy (Queen of all sciences) through it the development of 'Hikma' which means a wisdom with power to understand the

essence and revolutionize the thoughts and actions. The true teachings, concepts of guidance emanates from Quran Qareem which is the fountain head of all Sciences Subjects of space and time with medicines for mankind. Deen-Al-Islam has introduced the concept student soldier scientist fourteen centuries ago. 'Jihad' for seeking knowledge occupies a dominant position in Islamic teachings and has worked as a beacon light (torch bearer) of knowledge during the heyday of Muslim Civilization.

The most neglected other half (55%) are in a dilemma. because modern Muslims materialistic needs are based upon false standardization and impressionistic modes. We educate our young ladies so that they should be respected as equal financial partners; because due to inflationary policies, middle class couldn't develop. We can never win any war until and unless the believing mother (parents) raise their children with strong inculcation of 'Deenic Duties' (honesty, truthfulness, patience, perseverance and tolerance). The key to the fate of the army depends upon how a righteous, educated woman hold to their front during Jehad, when the entire army will be victorious. If she leaves it for another priority action then there will be destruction beyond measure.

(29:69) "And those who strive in our cause, we will certainly guide them to our paths. For verily Allah is with those who do right."

Allah (SWT) way is (Sirat – Mustaqim) the Rightly Way i.e. following of Quran and Sunnah to avoid Satanic line of actions. In fact our lives can be blissful if we get out of spiders web (frail world) and follow our true destiny i.e. 'Jehad'. Deen-Al-Islam is full of practical philosophy. Quran Qareem and Sunnah of Prophet (SAW) have rightly envisaged a complete code of life, which emphasises to adhere to commandments (Laws) prohibitions and service to mankind in all phases of activities.

(4:95) "Not equal are those Believers who sit at home, and receive no hurt, and those who strive and fight with their goods and persons. Allah has granted a grade higher to those who strive and fight with their goods & persons. Than to those who sit at home unto al in Faith Has Allah promised good, but those who strive and fight. Has he distinguished above those who sit at home. By a special reward."

Prophet (SAW) suffered in Makka an excruciating physical pain, oppression, persecution spiritual sufferings. His (SAW) close companions for thirteen hard long years. People who embraced Islam had undergone such an unimaginable

atrocities, torture and barbaric treatment that many lost their lives and properties. His (SAW) forbearance was to continue relentlessly with the propagation of the Message with patience and perseverance. This tantamount to be the most difficult 'Jehad'

Makkan 'Jehad' was undboutedly the severest training and immunization of soul to be ready to face another concluding 'Jehad'.

(49:15) "Only those are the Believers who have believed in Allah and His Messenger and have never since doubted. but have striven with their belongings and their persons in the cause of Allah, such are the sincere ones."

(3:195) "And their Lord has accepted of them and answered them, Never will I suffer to be lost. The work of any of you. Be he a male or female, you are from one another. Those who have left their homes and driven out there from and suffered harm in My Cause and fought and were slain, verily I will blot out from their iniquities and admit them to the Gardens with rivers flowing beneath. A reward from the Presence of Allah and from His presence is the best of rewards."

Madinite life though an establishment of a Muslim state yet it was from a lesser 'Jehad' to a greater 'Jehad' & to the greatest 'Jehad'. He (SAW) faced many capricious problems

and 'Qital' battlefields with pagans, infidels, hypocrites; which were overcome by impeccable integrity, relentless pursuit of his (SAW) aims in the light of Divine Message to spread the Deen of Allah (SWT). The righteous close companions complete cooperation with hard endeavours contributed their precious wealth and their priceless lives for the cause of Allah (SWT). They were admired as truthful and sincere in here and an honourable mention to the admission of paradise of Gardens and later the Presence of Allah (SWT).

(8:72) "Those who believed and adopted exile and fought for Faith with their property and their persons in the cause of Allah. As well as those who gave them asylum and aid these are all friends and protectors of one another. As to those who believed, but came not into exile. But if they seek your aid in Deen, it is your duty to help them except against a people with whom you have a treaty of mutual alliance and remember Allah sees all that you do."

(9:41) "Go you forth (whether equipped), lightly or heavily and strive and struggle with your goods and your persons in the cause of Allah. That is best for you, if you but knew."

There is no exception in contribution, whether old weak, impoverished rich or just a pauper. Prophet (SAW) was once collecting; a subscriber came with a small date, some

companions derided, but Allah (SWT) Messenger (SAW) mentioned its value is more than 'Uhad' mountain (has just sincerity). Prophet (SAW) mentioned Hajj is an excellent 'Jehad'. Ahadith also express service of Islam, by pen teaching and boldly speaking for justice before a tyrant and an aggressor, ruler.

(8:65) "O Prophet! Rouse the Believers to the fight. If there are twenty amongst you; patient and persevering, they will vanquish two hundred; if a hundred, they will vanquish a thousand of the unbelievers: for there are a people without understanding."

Islam does not allow a 'Jehad' just for territory, trade, revenge, military & egotistical glory or any other temporal goods of this world. The conditions are laid under strict measures and be acted upon solely for Allah (SWT) Cause & Glory. The greed for gain, destruction, slaughter unnecessary force to accept Deen is repugnant to Islamic ideology. There are always standing orders that any offence form evil or 'Kufr' has to be dealt with effectively and efficiently; so that weakness should not appear in any form and frame. It is also promise of Allah (SWT) to Mujahideen that they can vanquish their enemy with a ratio of 1:10. Allah (SWT) cause prevails with His (SWT) Help and Assistance. It is imperative to fight against persecution and

oppression with all wealth and full force as a Mujahid to teach an everlasting lesson to enemy. There are many verses which give needed guidance for this very cardinal aspect of a Muslim faith. Muslims in general have messed up the whole concept of such a vital institution that it has become synonymous with terrorism. Those who decide in a communal way to strike and disappear hurting innocents are causing grave danger to the real cause. They might have concern, but it does not mean to save few; you destroy many and bring constant escalation. These militants achieve diminishing results with hign sacrifice of loves labour lost.' "Jehad" guidance with divine injunctions and Prophet (SAW) abundant expositions in his (SAW) twelve years with replete history of warfare is enough to take a right decision under all novel situations provided we follow. The treatment of enemy after Jehad is very crucial matter once the matters are settled down and brought under control; generosity to POW is always an appealing gesture. The Believers are tested in Faith in which they are willing to make sacrifice whereas enemies are tested as to whether they would repent and let the righteous live in freedom and security.

(47:4) "Therefore, when you meet the unbelievers (in Fight) smite at their necks. At length when you have thoroughly subdued them, bind a bond (firmly on them), thereafter (is the time) for either generosity or ransom until the war lays down its burdens. Thus are you commanded but if it had been Allah Will, He could certainly have exacted retribution from them. But He lets you fight in order to test you. Some with others but those who are slain in the way of Allah. He will never let their deeds be lost."

(47.5) "Soon will He guide them and improve their condition."

(47:6) "And admit them to the gardens which He has announced for them."

MARTYRDOM (SHAHDAT)

(3:169) "Think of not those who are slain in Allah way as dead. May they live finding their sustenance in the presence of their Lord."

"I should be martyred in Allah Way. I should regain life and martyred again. Repeated many times."

(Prophet SAW)

Greater man has no love than this, that he lays down his dearest life for the sake of his Creator (SWT).

Supreme Sacrifice of a satisfying soul for a sacred cause brings - establishment - stability to the Deen-Al-Islam. (Author)

Allah (SWT) will ask Martyrs (will be around His (SWT) Throne). What is your greatest wish? O Allah! send us back again to sacrifice every iota of our flesh for your sake! Who knows? (may be - may be not)

A martyr is the most fortunate person who lays down his dearest precious life fighting or is slained in the way. cause of Allah (SWT). Muslims are undoubtedly adherents of Deen of Ibrahim. which is just based upon supreme sacrifice by the Allah (SWT) Commandments. It is being portrayed sacrifice of dearest son and of course the 'self'. Prophet (SAW) proclaimed for self martyrdom several times should be martyred and in Allah (SWT) Way. I should regain life and martyred again. He (SAW) repeated many times. Shahdat was dearest to him (SAW) and He (SAW) did face at the time of 'Ohud', injuries of the severest nature. Muslims do commemorate during 'Hajj' the sacrifice of Ismael A.S.) every year as token their sacrifice, Lamb. Camel. Goat etc. Law is still the same.

CHARACTERISTICS OF A MUJAHID & MARTYR

A martyr always stands for the Islamic way of life and fight for its preservation and protection at the cost of his life. The choice before him was between spiritual survival and total submission. He prefers death to acquiescence or surrender. He demonstrates that there is no room for hypocrisy in Islam. The bonds of brotherhood must be strengthened in the light of great sacrifice. He highlights through his martyrdom the true spirit of Islam.

The martyrs have the indomitable courage and the Abrahimic (Hanif) faith to dare to sit on a volcano and march up to canons mouth. He comes and fell as a soldier of Allah (SWT) and conquers. They fell together who accompanied him and they make a human. There is another commemoration of a Supreme Sacrifice which vehemently reminds us the need, value and integrity of the mission by facing arrogance of pseudo, power, self styled .champions of freedom and human rights amounts to acquiescence in perpetuation of evil order. Expediency and pusillanimity however masked militate against Islam. There were so many material and military odds against this momentous martyr from Muhammad (SAW) holy blood with his dedicated close relatives and a band of faithful followers who were fully enthused with moral and spiritual forces. It was a 'Jihad' fought with rare but resolute determination and fortitude to reaffirm the divine order. This inspiring example is emulated every year. The reminder for unity of purpose and action at this critical history of faith with love & admiration.

A martyr is created for the occasion and he performs his obligation admirably. They all are noble souls and glorious persons of 'Alhle-al-hall wa al Aqd.' They are the 'Shuhada' (martyrs) who take a truthful oath of allegiance to Allah (SWT) and His (SWT) Messenger (SAW) He is duty bound -to uphold,

preserve save, secure, salvage and keep it in its original form, the spirit, the legacy of Deen Al Islam.

The Supreme Sacrifice made by Ismael (A.S.) Shuhada of Badr, Uhud, Hunain etc. Hussain (RA) for just cause and lofty principles remains an everlasting source of inspiration and courage in an hour of trial for all Muslims and for all times to come. Quran Qareem beautifully enjoins the glory of Martyrdom and Martyrs in here and in hereafter who gave such a pure sacrifice. They are not dead, the gateway of death, they enter the real true life as to opposed to shadow here.

Our carnal life is sustained with carnal food and its joys and pleasures at its best are those which are projected on the screen of this material world. Their real life is sustained from the in-affable Presence and Nearness of Allah (SWT). The Martyrs not only rejoice at the bliss they have themselves attained but also for their dear ones left behind are always in their thoughts, it is part of their glory, that they have their dear ones free form fear, sorrow, humiliation and grief, in this life, even before they come to share in the glories of hereafter. The patient perseverance and prayers is also part of striving but the real active striving which pleases Allah (SWT) who (SWT) gave you everything, establishment of Truth of Deen-Al-Islam. This endeavour is the sacrificing of One's Self in

Allah (SWT) Way, either through our assets, or by our own lives (lives of dearest. nearest to us) or the loss of all the fruits of life time. This sacrifice will bring undoubtedly a real gain, he that losses life and limb may gain the rewards and fruits of eternal bliss.

(2:157) "They are those on whom (Descend) blessings from their Lord. And Mercy, And they are the ones that received guidance." 'On them shall be no fear, nor shall they grieve, comes in have with a new and appropriate meanings.' Besides other things, it means that the dear ones have so cause to grieve at the Martyrdom of a Martyr, rather they have cause to rejoice.

(2:154) "And say not of those who are slain in the way of Allah "They are dead, Nay they are living. Though perceive it not." They have glad tidings are the blessings of Allah (SWT) for them.

(3:170) "They rejoice in the Bounty Provided by Allah. And with regard to those left behind who have not yet joined them (in their bliss). The (Martyrs) glory in the fact, that on them is no fear. Nor have they (cause) to grieve."

(3:195) "And their Lord has accepted of them and answered them. Never will I suffer to be lost. The work of any of you. Be he male & female you are from one another. Those who have left their homes, and were driven out therefrom and suffered harm in My Cause and fought and were slain, verily I will blot out from them iniquities and admit them into Gardens with rivers flowing beneath. A reward from the presence of Allah and from His presence is the best way of rewards.

In a human bargain, both parties gain almost equal advantage, which is acceptable to both' but the divine bargain, the man always gains immeasurably enormous benefits beyond his best imagination. Allah (SWT) takes man's will, wealth, soul and in return bestow upon him everlasting felicity (which of course only Allah (SWT) can give). Man does fight for Allah (SWT) Cause and diligently obeys His (SWT) injunctions. What a sublime exchange? For this ephemeral life with eternal salvation, the fulfillment of his highest spiritual hopes in a supreme achievement indeed.

The true doctrine of Redemption (offer of our whole selves, possessions to Allah (SWT). This is very much prevalent in New – Old Testaments, The corrupted Christianity and monkish mentality changed the whole concept to crusades, whereas the Jewish Jargon of blatant refusal to Moses (A.S.) to

fight for Allah (SWT) cause despite of getting so many favours especially freedom from pharaohs Tyrannical clutches they said 'Let your Moses (AS) and your Lord (SWT) should fight / Nauzbillah.'

(9:111) "Allah has purchased of the Believers. Their persons and their goods. For theirs in return is the Garden (of Paradise). They fight in His cause and slay or slain. A promise binding on Him. In Truth though the Law, the Gospel and the Quran. And who is more faithful to his covenant than Allah" Then rejoice in the bargain, which you have concluded. That is the achievement supreme."

MUSTAFA (SAW) MILITARY LEADERSHIP

(33:21) "We have indeed, in the Messenger of Allah. A beautiful pattern of conduct. For any one whose hope is in Allah and the Final Day. And who engages much in praise of Allah."

The success of any militia depends upon the supreme qualities of military leadership. Muhammad (SAW) possessed divine military characteristics and have human traits which were manifested in every battle (Ghazwa). His (SAW) 'Uswatul Hassana' qualities were so exquisite that whosoever comes in contact with radiant and magnetic personality (SAW) would like to lay down his life unconditionally for him (SAW). Muhammad (SAW) leadership was undoubtedly guided by Allah (SWT) Revelation but also with advise of practical battlefield wisdom of his (SAW) companions (RTA).

Prophet (SAW) gained art and skill almost in every profession from His (SAW) childhood by being a Shepard

(SAW) to a Businessman (SAW) a Messenger (SAW) to an Educator (SAW), an admirable administrator (SAW), who (SAW) organized his (SAW) oppressed founder Makkan devotees while Idolaters were constantly inflicting upon them excruciating physical and mental atrocities.

His (SAW) dexterous horsemanship (SAW) skilled swordsmanship (SAW) a powerful invincible wrestler (SAW) and a fast swimmer (SAW) made him (SAW) one of the best military Generals for all times to come, but still a Prophet (SAW) of peace. Makkan Idolaters did not allow him (SAW) to change their Deen which was inevitable due to this he (SAW) had undergone such unbearable physical tortures on his (SAW) glorious person and devoted followers (RTA).

Makkans also made forceful final attempt of his (SAW) assassination but Allah (SWT) timely information through Gabrial (A.S.) and promised Help with an amazing safety and security which did succeed despite of extremely close chase by the enemy with all means of speed and highest Reward.

Prophet (SAW) migration to Madina was historical, because he (SAW) was going to establish the final Deen of Allah (SWT) on this universe. His (SAW) personality was bestowed with such uniquely impressive dynamism that even his (SAW) arch enemies respected and honoured him (SAW) because he (SAW)

was an embodiment of truthfulness (SAW) (Al-Sadiq) and trustworthy (SAW) (Al-Ameen). Quresh sent their hawk repress-entatives Utba-bin-Rabia to Muhammad (SAW) for a compro-mising deal. Prophet (SAW) listened to him and recited verses from the Revelation 'Ha Meem Sajjida.' Utba returned to his party and declared O, Quresh just leave him (SAW) alone Quresh mocked him and said 'you are bewitched and overpo-wered by his (SAW) oration and domineering personality. There are so many practical situations which especially Makkan Idolaters and foreign countries could not face his (SAW) towering practical wisdom.

The most interesting and convincing incidence of statesmanship during 'Hudaibiyah' when Quresh sent Urwah bin Masud at this time for a written contract. On his return, his impressions were! O Quresh, 'I have seen the Kingdoms of Chosroes, Ceaser and the Negus, but never have I seen a king among his (SAW) devotees who will sacrifice their lives for him (SAW). In a treachery some of the companions (RTA) were taken by the crudest Idolaters; one of these was Zaid bin Al Dathina who was brought to Makka. Abu Sufyan (Makkan Leader) said during the execution (part of the contract). I adjure by Allah (SWT) O, Zaid (RA) don't you (RA) wish that Muhammad (SAW) should be with us at this juncture instead of

you. So that his (SAW) head should be severed off (Nauzbillah) and you could be enjoying with your family. Zaid (RA) answered 'By Allah, what to say of my place'. I wouldn't even bear a thorn should hurt him (SAW), Abu Sufyan was shaken and deeply admired the sacrificial love of a devotee (RA).

Prophet (SAW) leadership made an ordinary, below average person to perform miracles and they were always ready to surrender their self (bodies souls) under his (SAW) feet.

His (SAW) Charming Charisma Captivated them so deeply into their hearts that every nerve of their persons thrilled for complete obedience.

Prophet (SAW) courage and determination was exemplary. Muhammad (SAW) was a brave and courageous military leader, because during the multitude of dangers and calamities never showed any timid attitude or fear, because in a 'Hassan Hadith' as narrated by Abu Huraira Prophet (SAW) said I would not stay behind when an expedition goes out in the path of Allah (SWT). By Him (SWT) in whose Hands lies my (SAW) soul, I (SAW) do wish to be martyred again and again by being brought to life again and again. His (SAW) valour and conduct during battles was always energizing to his (SAW) Mujahideen, which astonished many expert military Generals

for generations to come. He (SAW) always took initiatives in all matters with bravery, courage and determination.

His (SAW) self confidence and control was also manifestation of ideal standards especially in Madina, where precarious, explosive unpredictable situations which constantly aggravated by many internal Jewish intrigues and external fatal Makkan conspiracies.

He (SAW) did analyse every situation with patience perseverance and self confidence, at the same time. He (SAW) was always optimistic with Allah (SWT) benedictions to achieve victory. He (SAW) always managed the most difficult demanding situations with tactical moves, which weakened the enemy position politically and militarily. This set up was so effective that made many military Generals nervous and confused.

Prophet (SAW) did take verbal and physical assaults with patience and endurance. He (SAW) suffered in Taif such extreme unendurable conditions that even Almighty Allah couldn't tolerate, therefore Gabrial (A.S.) tendered all his (AS) services to annihilate the whole area of cruel and heartless Bedouins. Prophet (SAW) extreme endurance appealed to Allah (SWT) that they must be forgiven, may be tomorrow their coming generations will be more helpful to the cause of Deen Al

Islam It was also Allah (SWT) design to persevere patiently as did All Messengers of high resolve and get the Message of Tawheed. Prophethood and 'Akihara'. A verse does signify the concept (46:35) "Therefore patiently persevere as did all Messengers of inflexible purpose; And be in no haste about the unbelievers on that Day. That they see the punishment promised them (it will be) As if they had not Tarried more than an hour in a single day (Thine But) to proclaim the Message. But shall any be destroyed except those who transgress." It was also tribute and an encouragement to his (SAW) determination. After putting up and getting out of polytheistic persecuting pressures, when few people listened to the Message. He (SAW) did enter into welcoming environment of allegiance, but the problems ahead were enormous even higher than 'Uhd' Mountain. He (SAW) achieved success rapidly with the help of Allah (SWT) and highest degree of patience and perseverance.

Muhammad (SAW) was a military Commander who kept and maintained the glorious Islamic tenets of justice and equality as guided by Allah (SWT) all the time. During battle of 'Khandaq' he (SAW) portrayed an inconceivable practical example of digging and carrying the pale like an ordinary labourer with his (SAW) companions i.e. Salman Al Farsi (RA)

was struggling to break a rock with all his (RA) might; the C-in-C and Allah (SWT) Messenger (SAW) took notice of it and approached while taking the tool gave such a powerful blow. that it shattered into pieces, but through scattering & spattering the fiery beams of light, which showed the Castles, Minarets of Qaisro-Qisra while signifying by Prophet (SAW) that Believers will (Inshalla) conquer these two Civilizations after passing away of Prophet (SAW).

Battle of 'Badr' preparations were in progress. the General (SAW) was straightening the ranks of his (SAW) Mujahideen with an arrow, an unprecedented awe inspiring incident occurred; that one Mujahid Sawad Bin Ghazia (RA) was bit out of line; the General (SAW) gave a light touch with an arrow in his (RA) Belly. Mujahid raised his (RA) voice and said O, Messenger of Allah (SWT) you (SAW) hurt me! I claim for retaliation (on Principle there was no retaliation) but Prophet of peace offered himself (SAW) for this uncalled for situation. Sawad (RA) made an emotional embrace and showered kisses on his (SAW) Belly. Prophet (SAW) asked him later, what made you to do this? He (RA) replied very meekly; 'Ya Rasulallah; (O. Messenger of Allah) you (SAW) do know what we are going through. I may not survive, therefore, it was inherent wish to be safe from Hell fire. Prophet (SAW) prayed for him (RA) with lots

of blessings. In fact these Muslims were filled with enthusiasm of divine spirit to offer themselves, families, all their assets for the complete cooperation of that leader (SAW) who is fulfilling the divine design by peace or war. Muhammad (SAW) was strict and firm in imparting justice and favoured none even his (SAW) kith and kin. Prophet (SAW) real uncle Abbas as a 'Badr' captive suffering from physical pain due to ropes tied around him, C-in-C (SAW) took special permission so he be untied.

His (SAW) truth and nobility was so remarkable which was just like a beaming light from a dignified and graceful person (SAW) gave followers (RTA) a divine revolutionary teaching which erased all existing 'Jahilia' and bestowed the oceans of Tawheed and truth of military mission. He (SAW) put forward divine arguments which convinced his (SAW) followers to rely on Allah (SWT); because He (SWT) is the ultimate Giver (SWT) of strength to fight and obey His (SWT) Laws and Shariah of Prophet (SAW) (4:125) "Who can be better in Deen than one who submits his whole self to Allah, does good and follows the way of Abraham, the true in faith. For Allah did take Abraham for a friend." The faith of a Believer (Momin & Mujahid) is pure and true and his conduct was firm and righteous in all situations and under all circumstances. (2:214) "or do you think that you shall enter the Garden of Bliss without

such trials. As come to those who passed away before you. They encountered suffering and adversity. And were so shaken in spirit. That even the Messenger and those of faith who were with him cried, "when will come the help of Allah Ah! Verily the help of Allah is always near." Prophet (SAW) made use of moral, spiritual, psychophysical methodology that could help them to strengthen their will and determination to defend to fight for their Mission (Case).

It is a living testimony to greatness of Muhammad (SAW) as a military missionary leader that he was able to get the best out of his (SAW) followers and their total willing cooperation, who (RA) total victory against their enemies.

Muhammad (SAW) obedience according to his (SAW) immediate commands in the battle is the vital factor for the success of military missions. His (SAW) devotees were fully aware of its importance by repeated revelatory injunctions of: If you want to please Allah (SWT) then obey Muhammad (SAW). There is very enlightening corroborating Hadith of Messenger of Allah (SWT) regarding obedience. Hearing and obeying is the duty of a Muslim (Under the Quran , Sunnah) whether he likes it or not, listen and obey even if an Abyssinian with a raisen head made governor on you." Also reported by Abu-Hurriarah in Mishkat; He (SAW) obeys Allah (SWT) he who obeys the

Commander has obeyed me (SAW). The leader is only a shield behind whom fighting is engaged in and by whom protection is sought.

Prophet (SAW) also warned his (SAW) followers the evil and punishable consequences regarding disobedience in the following Hadith: He who rejects obedience will meet Allah (SWT) on the Day of Resurrection without possessing any plea. He (SAW) also said 'If anyone sees in his Commander what he dislikes shows patience and decide it according to Quran and Sunnah.

(3:31) "Say: 'if you do love Allah. Follow me: Allah will love you. And forgive you your sins for Allah is oft forgiving. Most Merciful."

(3:32) "Say: Obey Allah and His Messenger. But if they turn back, Allah loves not those who reject faith."

Unity is always needed for being in unison in action especially in fighting against the enemy. It is undoubtedly necessary for Mujahideen to be in common bond of faith to work and face the enemy. Hold fast the rope of Allah (SWT) nothing divide you Remember the favour of Allah (SWT) upon you when you were enemies of each other. Then He (SWT) united your hearts and by His (SWT) Grace you become

brethren, when you were on the brink of pit of fire and He (SWT) rescued you from it. Thus Allah (SWT) make His (SWT) signs clear."

A military, leader always works hard to build character and train his forces; but the winner like Muhammad (SAW) by the Grace of God was uniquely guided by the Supreme Being (SWT). Muhammad (SAW) had three academies i.e. primarily it was in the Mosque daily five times prayer, Friday congregation was always very significant to teach, preach and educate urban, suburban tribes. Prophet (SAW) used to go to fields where examining and instructions for further improvement were always given and thirdly mutual consultation with experts and elite forces to devise future developmental strategies were designed.

He (SAW) developed effectively two traits i.e. discipline and invincible courage for conviction in Tawheed which developed 'Taqwa', a deep understanding about the Creator Who (SWT) is sovereign and sound with the belief that everybody is answerable to Him (SWT) for all his actions on the Day of Judgment especially unflinching obedience to Prophet (SAW) the Commander in Chief (SAW).

Muhammad-i-Mustafa (SAW) strongly instilled confidence in human action which developed the dedicated mental spiritual

faculties that made Ashaba (RTA) 'Power House' of bravery and valour to an extent that even death was afraid of them. They (RTA) gradually became invincible force in the Arabian desert.

(9:25) "Assuredly Allah did help you in many battlefields and on the day of Hunayn. Behold your great numbers. Elated you, but they availed you naught the land, for all that is wide. Did constrain you, and you turned back in retreat."

(9:26) "But Allah did pour His calm on the Messenger and on the Believers. And sent down forces which you saw not. He punished the unbelievers: thus does He Reward those without Faith."

There are two inspiring examples of 'Uhud' and 'Hunain' where recognizable numerical strength and strategy of Mujahideen forces suddenly changed into formidable set back. It was undoubtedly help of Allah (SWT) and Mustafa (SAW) military leadership that whole strategy was converted to reversibility of the situation. Mujahideen were gaining the experience despite of being always, less in number with poor equipment, which was due to unique divine revelatory teachings of the Prophet (SAW) and deep inspiration of Martyrdom.

Battlefields are real test grounds where you experience death many times in ruthless fashion that even professional soldiers can loose heart, but Mujahideen were inspired by Quranic verses and unfailing leadership of Muhammad (SAW) which gave revitalization to their courage and determination to fight on, no matter what the consequences could be, because they (RTA) used to envision the real Truth and to be nearest to Allah (SWT). These divine feelings give Mujahideen change their physical strength into spiritual invincibility. The ever strengthening training (Ibada – Tarbia) of divine discipline, sacrificial cooperation, enabled them to achieve their objectives just for the pleasure of Allah (SWT) and to establish His (SWT) Law and Shariah of Prophet (SAW). They (RTA) were crystal clear in their aims and objectives due to miraculous training that these humble, meek men not only annihilated huge professional armies, but crushed them to establish the prescribed code given by Allah (SWT) in its entirety through Prophet (SAW).

It is extremely difficult for a military General to create and maintain motivation during the battle. Prophet (SAW) was once asked the definition of Momin (Believer). He (SAW) answered the one who is always busy in Jehad. He (SAW) was further questioned if there is no Jehad? The answer was that preparation must continue.' There is always possibility of horror

and despondency, but the condition can be overcome by Tawakkal that ultimate power lies in the His (SWT) Hands.

In military matters there is always question for life and death and invalid injury which can develop natural apprehension while facing and fighting a greater superior force.

(8:60) "Against them make ready your strength to the utmost of your power including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides, whom you may not know whatever you shall spend in the cause of Allah, shall be repaid unto you, and you shall not be treated unjustly."

Prophet (SAW) always laid great emphasis on military preparations for Muslims for all times to come. Uqba bin Aamir said that he (RA) heard Messenger (SAW) of Allah (SWT) on the pulpit repeating several times 'prepare for enemy with as much strength as you can, strength is shooting, strength is shooting, strength is shooting. He (SAW) also said 'Let none of you be so careless as not to employ his arrows. Once he (SAW) saw a shooting competition and said '"Shoot O, sons of Ishmael for your ancestors were archers. He (SAW) also said if anyone knew how to shoot and gives up, he does not belong to us.' Abu Hurrairah (RA) also. reported 'Allah (SWT) Messenger (SAW) saying 'If anyone reserves a horse in Allah (SWT) path

with faith in Him (SWT); the food, drink of horse will be weighed in his favour on the Day of Resurrection Uqba-bin-Amir (RA) reported that Prophet (SAW) said that Allah (SWT) will reward these persons for one arrow, the maker, the one who sells and finally one who shoots.' If anybody abandons archery after becoming an expert, it is a blessing which he abandoned. He (SAW) stressed the need of training for better physical health and better use of weapons because it would make them spiritually confident fighters (Mujahids). Messenger Muhammad (SAW) used to say Allah (SWT) likes a strong Believer than a weak one.

Prophet (SAW) further stressed the importance of preparation as protective and defensive measures against the enemy surprise attack. It was necessary, he emphasized that Muslims must be in state of preparedness against the enemy; under no circumstances should enemy find Mujahideen unprepared.

Social Relationship during battles; Military strategy and commanderships of Muhammad-i-Mustafa (SAW) is evaluated and assessed by modern experts and especially in unbelievable situations; they do realise that it was undoubtedly a help of Allah (SWT) but under very meager conditions in every aspect, but one cannot ignore the outstanding dedication

of companions (RTA) which was demonstrated by them by defeating their enemies in all tactical maneuvers

(4.71) "O, you who believe! Take your precautions. And either go forth in parties or go forth all together."

As a military General (SAW) he (SAW) did face some grim sad situations with heavy irreparable loss, though will of Allah (SWT) which brought painful tears in those bright beautiful eyes. 'Uhud' gave him (SAW) and his (SAW) companions (RTA) many costly living lessons of extreme nature, but he (SAW) did turn around and composed himself (SAW) to attack again. On other occasions he (SAW) adopted other plans and positions despite of great confusion in this way he (SAW) frustrated the design of the enemy. He (SAW) organised his (SAW) offensive in almost every battle, better and more successful than his (SAW) enemy did and maintained complete secrecy regarding his (SAW) plans and operations. He (SAW) also employed techniques for minimum loss of forces in men and material with his (SAW) strategy of surprise and speed (mobility) was so successful in both major and minor campaigns that enemy was often caught unaware and unprepared. He (SAW) organized an intelligence service and reconnaissance units to achieve their objectives and many other specific and unspecific targets in the enemy territory. It

was such a spiritual enthusiasm full of submission and sacrifices which frustrated many designs of the enemy

There is a misunderstanding that Muhammad (SAW) known to Muslims as a Prophet (SAW) who (SAW) just brought a Deen of Resurrection by Ibbadat only. Our ulema, educators preachers, researchers, scholars has enlightened Umma, almost in every aspect of culture, but due to known and unknown reasons; did not emphasize that how to get rid of Munafiqeen (hypocrites) & Satanic characters from inside and to fight open enemies of Deen-ul-Islam by adopting the last resort of reformation by sword and submission. Military leadership of Prophet (SAW) did only reasonable human killings for enemy. He (SAW) was found far above in dynamic planning and strategy in executing achieving objectives efficiently and effectively. He (SAW) lead twenty eight active military missions (Ghazwat) in person (SAW) while fifty expeditions in Medinite period of twelve years with command of companions (RTA) were sent under his (SAW) supervisions They all achieved their objectives successfully. There were many hidden, open dangers with many apprehensions. It appeared as Muslims have weak positions of men and material with many other disadvantages he (SAW) faced his deadliest enemies both from within and out of the city. It was just sheer

Help of Allah (SAW) on many critical junctions that he (SAW) was informed about hidden conspiracies and then there was an open Help by Allah (SWT) from His (SWT) infinite domain. It is indeed a miraculous happening that in a decade he (SAW) completely crushed the attacking ability of his (SAW) enemies. He (SAW) never took any revenge from the prisoners. but instead treated them in a humanistic way with compassion and forgave them. He (SAW) was always magnanimous after his (SAW) victories. He (SAW) achieved promulgated Law and Order with the Martyrdom of one thousand companions (RTA) in the entire Arab Peninsula. A strong stable systems and institutions of Deen-al-Islam were established, which manifested beyond doubt the growth and development of Muslim culture & civilization.

MOSES

(Prophet (SAW) Superior Strategy)

M = Mobilization (movement on unexpected routes).

O = Offensive (attack – objectives – clarity).

S = Surprise (plan, superior strategy).

E = Economical (less equipment but effective).

S = Selfless (devotion just for Allah (SWT) sake – Cause)

Victory due to Allah (SWT) Help & Blessings.

MILITARY MODES (INSTITUTIONS)

Recruitment - Discipline - Training - Selection - Administration

Tactics - Weaponary - Combats - Booty

(8:60) "Against them make ready your strength to utmost of your power, including Steeds of War to strike fear into the hearts enemies of Allah and your enemies. And others besides whom you may not know, but whom Allah does know. Whatever you shall spend in the cause of Allah shall be repaid unto you and you shall not be treated unjustly."

Prophet (SAW) did form and developed, various military depts, the day he (SAW) entered Madina. In first six months he (SAW) undertook many courageous, effective, efficient, trade. economic sanctions especially for Quresh Carvans by sending many expeditions (small troops). The repeated messages were given either submit or face the consequences. He (SAW)

signified that who is controlling the outskirts? And the trade routes in summer – winter during 'Jahlia' (ignorance) time tribal nomadic harsh life and mutual ongoing bloody rivalries made them as fighters, plunders, robbers, dacoits & thugs. These mini-expeditions were also exploring the possibilities to develop internal consolidation and establish Muslim control on borders with future plan to conquer Makka. There was no standing professional army with equipment, and state had no regular revenues. so Revelation resolved many contingent problems. Military service was declared the highest everlasting reward just from Allah (SWT); the only Provider (SWT) for Here and in Hereafter.

DISCIPLINE

Prophet (SAW) disciplined everbody, five times daily by 'Salah' (prayers) in congregation at fixed time in the mosque. There are so many injunctions for this in Quran Qareem for everybody and its execution is absolute; any deliberate carelessness is punishable by Law. There was enthusiastic participation; a rigorous training with a physical spiritual covenant with the Creator (SWT) under the guidance of the Messenger (SAW) of Allah (SWT). Following verses are related to Discipline:

(37:1) "By those who range themselves in ranks."

(37:2) "And are so strong in repelling evil."

(37:3) "And thus proclaim the Messenger of Allah."

(37:4) "Verily, verily your Allah is One."

There are certainly righteous, dedicated 'Ashaba' close companions (Muhajir Ansar) range themselves just for Allah (SWT) service.

(37:165) "And we are verily Ranged in Ranks (Services)."

(37:166) "And we are verily those who declare Allah Glory."

Those who range themselves in ranks for the united service of Allah (SWT) whether angels & men of God are content to keep their ranks with whatever service assigned to them, it is not for them to question Allah (SWT) why? But to do and die for His (SWT) sake. They do know that it is good and there is ultimate triumph any seeming delays, defeats do not worry them; nor do they ever break their ranks. Evil has no power over faith, truth and sincerity Evil forces may cause themselves deliberate destruction, because it is their own will that leads them astray. Evil has no power to hurt men of God (SWT) because they will be protected by Him (SWT).

RECRUITMENT-TRAINING

In the tribal systems there were incessant relentless feuds which were forces of anarchy therefore it was not difficult to train them. this was their basic culture to be ready with sword as a fighter. Prophet (SAW) being the head of the State and Supreme Commander (SAW) used to decide with consultation of experienced close companions 'Ashaba' the appropriate number of enemy soldiers. for an incumbent expedition, then an announcement was apparently made in the mosque for volunteers and the names were inscribed in a special Register. The destination unknown and timings for departure will be announced shortly. There are two great verses which motivate the Mujahideen to have complete confidence.

(2:73) "O' Prophet strive hard against the Unbelievers and the Hypocrites. And be firm against them. Their abode is Hell and evil refuge indeed."

(8:65) "O' Prophet! Rouse the Believers to the fight. If there are twenty amongst you a patient persevering, they will vanquish two hundred. If a hundred. They will vanquish a thousand of the unbelievers for those are people without understanding."

These verses undoubtedly give spiritual seriousness & security in a wholesome fashion. especially the odd of 1:10 ratio explicitly proves that Allah (SWT) Help is the best and unfailing as long as the sincerity of the purpose continues. whereas people who take arms against truth and righteousness are ignorant and ultimately their seeming power will be no longer there. Military campaigns execution provides many exhortations of Prophet (SAW) with unique practical measures.

(8:59) "Let not the Believers think that they can get the better of the godly. They will never frustrate them."

The above mentioned injunctions were divine guidance through the Messenger (SAW) to have strong Cavalry and other related departments. The lurking enemy is only known to Allah (SWT) but at the same time your duty is to be ready against all odds, but ultimately His (SWT) Help will rescue you from enemy's meanest designs and acts.

Prophet (SAW) was very keen about competitions of Mujahideen and war strategies. He (SAW) himself used to participate and attend those events to watch the details. The Mosque of the Races (Masjid-As-Sabaq) Commemorates his (SAW) seat till today in Madina; wherefrom he (SAW) used to observe the winning horses. He (SAW) attached great importance to shooting practices like Bows-arrows, pelting,

stones. wrestling. Swimming was very much encouraged. He (SAW) himself (SAW) was indeed a good swimmer, an outstanding horse rider (SAW) and a wrestler; because he won many contests.

ADMINISTRATION

There was a department to procure relevant data of the enemy's strength, There were scouts, reconnoiters who were very brave in visual spying. Mujahideen Troops – squadrons were organized according to the affiliations and Banner holders. The administration in peace and war was upto the mark.

SELECTION OF COMMANDERS

Experience, performance, sagacity, military capability to command with wisdom. This selection was mostly done by consultation and sometimes by Prophet (SAW) better choice was according to his (SAW) sagacious selection. Commanders were changed frequently so that number of experienced Companion Commanders should increase to get strong realization, how difficult it is to manage this vast responsibility? Prophet (SAW) had always a military council for consultation of different difficult strategic situations on the spot, before & after. These members were very righteous "Momineen" with judicious discernment and a beautiful blend of Deenic acumen and battlefield experience.

PROPAGANDA

Arabs loved poetry: satires which travel faster than spying. There were many infidel poets who wrote corrupt and sinful poems against Islam and Prophet (SAW). Muslim poet Hassan-bin-Tabit (RA) used his gifted poetry to defend Islam and explained Prophet (SAW) role as a kind Messenger (SAW). These poetical expressions worked better than pierced arrows.

TECHNIQUES - BATTLE COMBATS

Arabs half poetry sings about horses love and its beauty This creation of Allah (SWT) has not only bestowed him by a special speed to work as a fighter – flighter during the war, but also famous and dear to the heart its obedience and faithfulness They have many precious and priceless breeds which were very special also for monetary gain, what more can you say when Allah (SWT) Revelation to Prophet (SAW) describes its attribute as 'Ghazi Mujahid', who loves his master with all sincerity

(100-1) "By the steeds, that run with panting breath."

(100-2) "And strikes sparks of fire."

(100 3) "And push home the charge in the morning "

(100:4) "And raise the dust in clouds the while "

(100:5) "And penetrate forth with into the midst of the en-masse "

They are Mujahideen, embodiments of fearless, boldness and penetrate deep in the midst of enemy dangerous concentration area; despite of flashing, brandishing, cutting steel swords. They take more risk than his rider for Allah (SWT) sake. Camels mainly transport men-material equally bear burden with unsurpassed endurance and can live without water for a while. This ship of the desert is the fastest creation of Allah (SWT) who undoubtedly are unbeatable in a drying desert.

SWORDS

Banu-al-Qain were known as the best iron smith. It has some reputed names. Mashrafiq (Syrian Sword). Muhannad (Indian make) Arrows were made in Madina, Bows, Lances, Spear. Catapults (Big - small) shields coats - mails (Dabbah, Dabur. Arradah) were pushing carts with big wheels, excellent device for night camouflaged attack to smash high walls of forts. Boundary lines had hurdles i.e. artificial thorned balls, branches of thorned trees (modern mines).

BOOTY: DISTRIBUTION

"Jahlia' customs for distribution of loot were arbitrary i.e. entire plunder used to be at for chief & his accomplices

disposal. He can distribute it according to performance of capturing; later on for the other deserving helping persons

Revelation resolved many thorny problems regarding men-money trust during war: if justice is not done another internal insidious war can start.

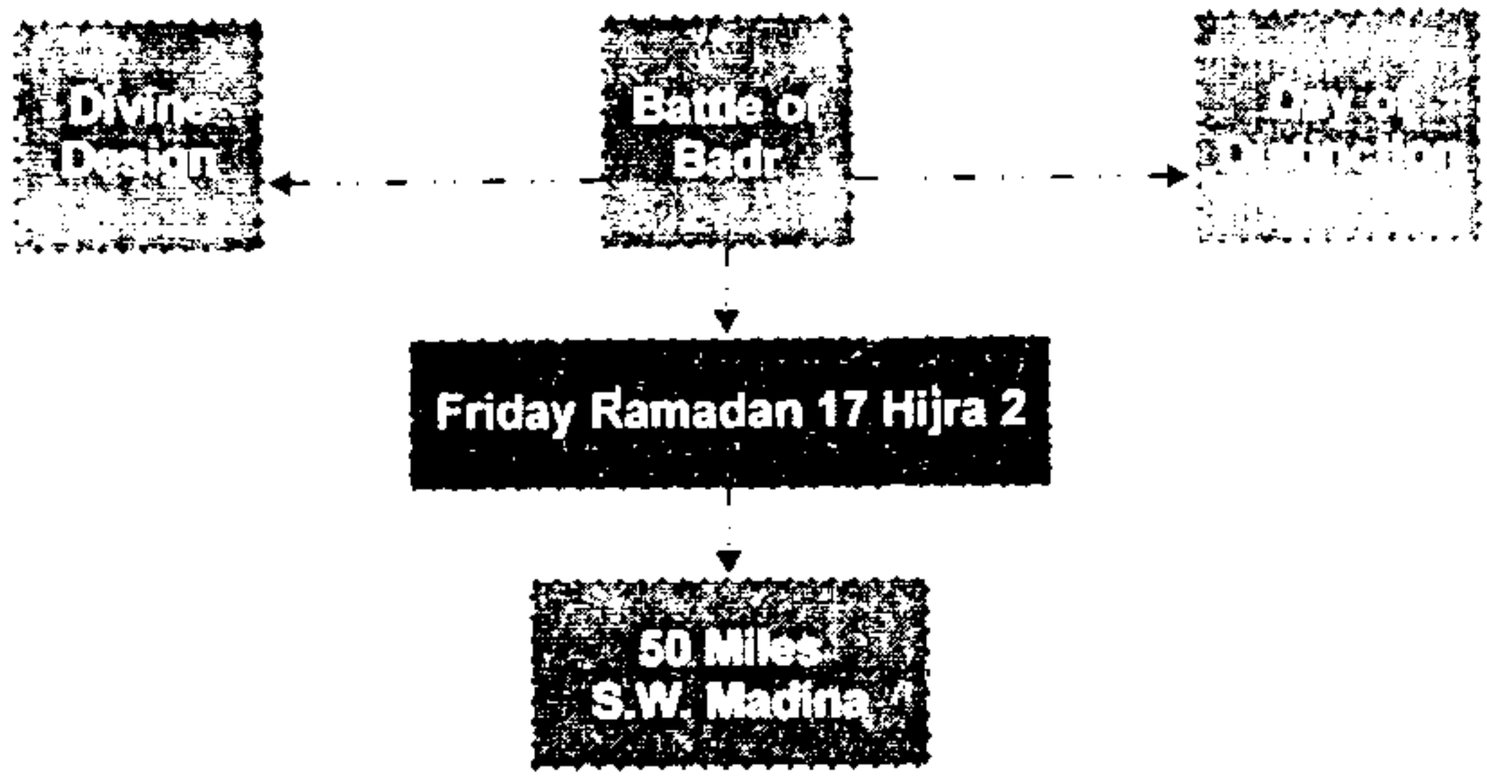
(8:1) "They ask you concerning the spoils of War. Say: such spoils are at the disposal of Allah and the Messenger. So fear Allah and keep straight. the relation between yourselves. Obey Allah and His Messenger if you do believe."

(8:41) "And know that out of all the booty that you may acquire in war, A fifth share is assigned to Allah and to the Messenger and to near relatives, orphans, the needy and the wayfarer. If you do believe in Allah and in the revelation, we sent down to our servant. On the Day of Testing. The Day of the meeting of the two forces for Allah has Power over all things."

All Booty belongs to Allah (SWT) and His (SWT) Messenger (SAW). All this victory success is just due to Allah (SWT) Help and His (SWT) Messenger (SAW) guidance therefore it is imperative for Mujahideen that they should fight for Allah (SWT) Sake. They should focus on intelligent discipline zeal in faith and obedience to Allah (SWT) Cause; otherwise all personal efforts and endeavours will be wasted.

Allah (SWT) is sole provider (SWT) in Here and Hereafter. The rule is explained. 5th share for the Supreme Commander and rest is to be distributed to Mujahideen and also mentioned in the (8:41). The Commander discretion is prevalent as the criteria of distribution.

BATTLE OF BADR



RELATED VERSES FROM QURAN QAREEM:

(8:65) "O Prophet! Rouse the Believers to fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred; if a hundred, they will vanquish, a thousand of the unbelievers; for those are a people without understanding."

(8:66) "For the present, Allah has lightened your task. For He knows that there is a weak spot in you. But even so if there are a hundred of you, patient and persevering, they will vanquish two thousand, with the order of Allah" for Allah is with those who patiently persevere."

[illegible] Bernard [illegible] promised [illegible] of the modernists [illegible] Thus [illegible] should be [illegible] that the [illegible] [illegible] should be [illegible] But [illegible] [illegible] according to [illegible] words [illegible] [illegible] of the [illegible] [illegible]

[illegible] Thus the [illegible] [illegible] and [illegible] [illegible] [illegible]

[illegible] Remember [illegible] [illegible] the assistance of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] message of [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Remember [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Remember [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

(8:13) "This because they contended against Allah and His Messenger. If any contend against Allah and His Messenger. Allah is strict in punishment."

(8:17) "It is not you who slew them. it was Allah: when you threw (a handful of dust) it was not your act. but Allahs In order that He might test the Believers. By a gracious trial from Himself: For Allah is He who Hears and Knows all Things."

(8:42) "Remember you ever on the hither side of the valley and they on the farther side. And the caravan on lower ground than you. Even if you had made a mutual appointment. To meet. you would certainly Have failed in the appointment But (thus you met). That Allah might accomplish A matter already enacted. That those who died might Die after a clear sign and those who lived. might live after a clear sign (Had been given). And verily Allah is He who Hears and Knows all things."

(8.43) "Remember in your dream Allah showed them to you as few. If He had shown them to you as many you would surely have been discouraged. and you would surely have disputed in your decision: but Allah saved you for He knows well the secrets of all hearts."

(8:44) "And remember when you met, He showed them to you As few in your eyes. And He made you appear as contemptible in their eyes. That Allah might accomplish. A matter already enacted. For to Allah do all questions Go back for decisions."

(8:48) "Remember Satan made their sinful acts seem alluring to them and said no one among you can overcome you this day. while I am near to you. But when the two forces came in sight of each other. He turned on his heels. And said 'Lo! I am clear of you; Lo! I see what you see not; Lo! I fear Allah for Allah is strict in punishment."

(8:67) "It is not fitting for a Prophet, that he should have prisoners of war until he has thoroughly subdued the land. You look for the temporal goods of this world but Allah looks to the Hereafter And Allah is Exalted in Might and Wise."

(8:69) "But now enjoy, what you took in war, lawful and good. But fear Allah: for Allah is oft Forgiving Most Merciful."

(8:70) "O Prophet! Say to those who are captives in your hands. If Allah finds any good in your hearts. He will give you something better than what has been taken from you and He will forgive you. For Allah is oft Forgiving Most Merciful."

(8:71) "But if they have treacherous designs against you (O Messenger!) they have already been in treason against Allah And so has He given you power over them and Allah is He who has full knowledge and Wisdom."

(3:123) "Allah had helped you at Badı, when you were a contemptible little force, then fear Allah, thus may you show your gratitude.

(3:124) "Remember you said to the Faithful is it not enough for you that Allah should help you with three thousand angels (specially, sent down."

(3:125) "Yes, if you remain firm and act right even if the enemy should rush here on you in hot haste. Your Lord would help you with five thousand angels, making a terrific onslaught"

(3:126) "Allah made it but a message of hope for you, and an assurance to your hearts. There is no help except from Allah The Exalted, the Wise."

BATTLE - BASHING

Prophet (SAW) received intelligence that a large Caravan full of provisions which is almost shared by every house in Makka is returning successfully from Syria. The Caravan was led and supervised by Abu Sufyan Chief of Ummaya Clan a very prominent business person (with 40 servants).

Quresh to put an end to the threat which is choking their juggler vein of trade and commerce. Quresh mobilized a large army of one thousand strong men which gathered in the shortest possible time. All dignitaries joined.

Quresh army was fully mobilized, then Abu Sufayan informed that he succeeded in saving the Caravan. It was indeed a great relief and there was reason for demobilization to avoid a dangerous encounter with Muslims. Abu Jahl an inveterate enemy and .persecutor of Islam; made the final decision 'We will not go back and definitely march on to 'Badr'" (a venue for annual celebration for the Arabs). He was famous as a great poet full of rhetoric and reason, declared O, Quresh! march on, we shall slaughter camels (expensive food) drink wine to the fill and be entertained by the best singers and dancers. The whole Arabia will hear about us, and hold us in respect and awe for many years to come. Quresh were. double drunk with superior man power, good resources. They wanted to prove that they are fully capable to protect Kaaba (the main Arab Citadel).

Meanwhile Prophet (SAW) marched as the Commander-in-Chief (SAW) with his 313 dedicated morally, spiritually strong, for their momentous mission. They had only 70 Camels and 2 horses. They shared the transportation while walking.

Prophet (SAW) before marching to 'Badr' organized his (SAW) Mujahideen (RTA), to be ready for any emergent eventuality & surprise attack. He (SAW) assigned an advance group under the command of Zubayr ibn al Awwam (RA) and a rear group controlled by Qays ibn Abi Saah (RA). The rear group has the main flag: Musab ibn Umayr (RA) carried white flag. Ali (RA) was holding black flag. These Flags Standards had great significance which was designed to be of great strategic significance. The C-in-C (SAW) can see where his troops are combating and flags position can be traced easily despite of dustful malee in desert plain fields; which are quite deceptive. They did not march in close ranks or in groups, since they were traversing in an open terrain moreover they made swift movements guarding each other from all side attacks against all odds.

By the sunset Muslims encamped very close to 'Badr'. He (SAW) sent out a small group of companions (RTA) including three prominent ones, Ali, Al Zubayer and Abi Waqqas (RTA). They were instructed to ascertain and assess the enemy positions. They came back with two boys who were searching water for Quresh. They were interrogated by Prophet (SAW) with the result that Quresh army was three times bigger and better equipped. He (SAW) turned to companions (RTA) by

saying 'Makka has sent you its dearest and bravest sons' This information brought a new spirit among companions (RTA) but at the same time Prophet (SAW) made free consultation to measure the morale for this very difficult battle which has unsurpassed superiority of the enemy. Abu Bakar (RA) was "the first who gave complete assurance of unflinching adherence. Umar (RA) reconfirmed with the same effect. Amr (RA) made a devoted statement by saying 'O Messenger (SAW)! of Allah (SWT); your decision is our destiny. We will fight with you (SAW) anyone who stands in your (SAW) way. Prophet (SAW) was grateful to him and prayed for him. He (SAW) continued asking for further opinions especially from Ansar (Helpers) despite of their pledge of protection; but it was inside Madina; therefore it was imperative to have abundant clarification to engage the enemy outside Madina. Sa'd bin Muadh (RA) a prominent figure from Ansar stated 'if you (SAW) take us to the sea, we will ride with you (SAW); we will encounter our enemy tomorrow by all means. Prophet (SAW) was pleased with Sa'd spiritual sentiments. He (SAW) then gave a glad tidings to companions; Allah (SWT) has promised him (SAW) the victory and their leaders will be killed in this battle.'

Prophet (SAW) decided to encamp by the first water Well he (SAW) reached. An Ansar Al Hubab ibn al Mundhir (RA) requested 'are we encamping here because Allah (SWT) Revelation for this spot or are you (SAW) doing it according to your own judgement to gain advantage against enemy. Prophet (SAW) replied 'it is my own decision:' then Al Hubab humbly requested that right place would be to move forward right nearest water well to make a big basin full of water (nearest to enemy). We would then close the rest of water wells; so that we may have our supply of water and they can have none. Prophet (SAW) endorsed it and his (SAW) orders were obeyed.

Sa'd ibn Mu'adh (RA) suggested that a shed should be erected for the Prophet (SAW) as a Super Command Post to observe, issue orders and to wield his (SAW) forces according to the strategic situation during the actual battle. In case of dire emergency if some dangerous eventuality occurs, Prophet (SAW) will be safely transported to a secure place. These valuable suggestions from companions (RTA) show the beauty of the systems in an atmosphere of extreme love and care for each other. Allah (SWT) bestowed His (SWT) great blessings on Muslim side with a drizzle and sweet slumber for Mujahideen; whereas their leader was making imploring supplications to Allah Almighty 'My Lord these idolaters who are

so conceited against You (SWT) and call your (SWT) Messenger (SAW) untruthful. O! Allah (SWT) grant me real victory which you (SWT) promised. If these few will die in Your (SWT) Way; then there will be nobody who will worship You (SWT) on this earth. O, Allah Almighty destroy them today.' (8:9).

Quresh encamped a bit far from water wells; a group from them to came upto the basin (whereas there were standing orders from Prophet (SAW) not to stop them. whosoever will drink, will be killed in this battle. A reconnaissance was sent by each side to assess forces and resources. The two emissaries from Prophet (SAW) reported (Abdullah Bin Masud & Aamir RTA) 'There is a wave of fear in enemy's camp, so much so that even a horse snort frightens them; moreover it rained heavily on their side. Umayr Ibn Wahb reported (8:12) 'that there might be some hidden reserves; there are more than three hundred men however it seems they have just their own swords; it will be difficult to defend', the decision is yours. This report changed the confrontational perception of Makken Masters. They preferred to leave, because the Caravan is safe. These hardliners were quite adamant and called each other cowards especially the dialogue between Abu Jahl and Utba severe altercation; so Abu Jahl clique prevailed upon the rest, but they were still confused about the purpose. There is a

warning to Pagan Quresh of their evil lives persistence. They are no better than Egyptians who were gifted and progressive. but they perished due to their arrogance debased worship and mocked the truth, finally faced punishment with destruction in Red Sea for their ignorance.

O Pagan Quresh learn from the history, if you would not, when the trial comes your numerical power will be just a broken reed.

(54:43) "Are your unbelievers (O. Quresh) better than they or have you an immunity in the sacred books".

(54.44) "Or do they say, we acting together can defend ourselves."

(54.45) "Soon will their multitude be put to fight and they will show their backs."

Utba made an eloquent speech 'not to fight this man we are fighting our own kith and kin, let Arabs take care of him, whether he claims Prophethood & Kingship after all, he is our nephew.' There was no effect of his speech because Abu Jahl called him coward of (He wanted to save himself his son and brother) of all times' that infuriated him so much, that he wanted to prove that Utba is not a coward anymore. Abu Jahl master of eloquence made many passionate appeals in arousing emotions and brought so much tension to a level of resolute

determination; it is just 'fight' or no 'fight'. Utba was deeply hurt inside, he did prove his bravery but it was Allah (SWT) ultimate design. Quresh were now determined to fight and were now full of mental and physical preparation more than ever.

Muslims have some anxiety about the enemy number and superior equipment. when Mujahideen had 8 swords. 7 mails and just two horses and they were pitched against their immediate kith and kin. In fact after accepting Islam there were not kith and kin any more. The son against father (Abu Bakr - Abdulla) nephew against uncle (Prophet (SAW) - two uncles Abu Jahl. Abbas). brother against brother (Ali (RA) – Aqeel). Hamza (RA) - Abbas.

It is again Allah (SWT) design and decision no sacrifice is less than for supremacy of Quran and Sunnah Deen-Al-Islam.

This micro-environment which was the beginning of great civilization, which will ultimately encompass the mankind with freshness of spiritual purity and peace for ever. Mujahideen now were enthusiastically 'excited because their souls sensed the real purpose of Muhammad (SAW) mission through Oneness of Allah (SWT). Muslims were eagerly awaiting for the Battle more than ever.

Battle started by challenges from' Arab side saying 'Muhammad (SAW) let our peers come out for a duel. Prophet

(SAW) sent his nearest relatives Hamza (RA), (his (SAW) real Uncle) and his (SAW) two dearest first cousin Ali (RA), Ubayad Bin Harris (RA). The soul stirring scene of difference between spiritual sublimity and arrogant Paganism was crystal clear.

In these three duels (Ubaydah (RA) against Uttba-Hamza' (RA) against Shayba - Ali (RA) against Al-Walid) Hamza (RA) & Ali (RA) killed their opponents and their Blood -- Sand stained bodies were rolling on the ground as dead meat in front of both armies. Pagans were stunned, overawed and became more confused; whereas Muslims were in Well begun is half done situation. Ubayada (RA) got hurt, but later on Ali (RA) and Hamza (RA) sprang like Eagles on Utba and finished that infidel forever. Quresh took their dead bodies hurriedly. whereas Muslims got injured Ubaydah (RA) who's leg was cut off and Bone marrow spilled out. Prophet (SAW) gave him the happiest tidings of the first for martyrdom! Which is indeed the highest honour for a Mujahid in Deen-Al-Islam.

A malee battle automatically started in full earnest for revenge. The Quresh army moved immediately for an open attack Prophet (SAW) marshelled his troops in a methodically gradient fashion with an intelligent strategy i.e. waited till enemy lines get closer and then they were repelled by shower of arrows. It was indeed an operation of defense as an offence.

These martial techniques saved precious lives of companions (RTA) with numerical disadvantage. 'Prophet (SAW) declared 'whosoever sacrifice his life for this mission will go straight to Paradise, and will remain nearest to Allah (SWT) for ever'. He then threw a handful of dust towards enemy fighters, praying O, Allah (SWT) may it strike the enemies eyes.

(8:17) In all this there was an unprecedent test, but it was bestowed and blessed by gracious favours of countless value from Allah (SWT). (Perfect faith in C-in-C as a monolithic body, refreshing rain, invincible determination; just fighting for Allah (SWT) cause). These trials and tribulations became a blessing for ever.

The two armies were now in hand-glove position, it was heard from Abu Jahl saying 'Lord! Let the side which severs relation of kinship and invents Falsehood, be destroyed today; This prayer ensued his own disaster. The Qureshi troops were overwhelmed by ongoing Mujahideen's onslaughts. Prophet (SAW) entered in battlefield and gave inspiring encouragement to Mujahideen which enhanced their bravery and moral courage. The Commander in Chief (SAW) was commanding his (SAW) troops so intelligently, but at the same time, he (SAW) was beseeching his (SAW) Lord (SWT). 'O' my Allah Almighty. I appeal to you (SWT) with all my humbleness for the fulfillment

of your (SWT) Promise, to me (SAW) 'O' Allah (SWT) strike fear in their hearts'. He (SAW) himself was trembling and repeatedly supplicating in soothing stance for His (SWT) Help. He (SAW) was so deeply absorbed in this earnestly imploring condition that he (SAW) raised his (SAW) hands so high towards sky that his (SAW) Shawl fell off from his (SAW) shoulders. Abu Bakr (RA) put his (SAW) Shawl back on his (SAW) shoulders by saying O' Allah (SWT) Messenger (SAW) your (SAW) appeal will be granted which He (SWT) promised. Prophet (SAW) continued his (SAW) repeatedly moving prayers and appeals; soon he (SAW) was overtaken by a slumber. He (SAW) woke up with a brilliant bright face expressed in a very confidently, cheerful manner and addressed Abu Bakr (RA) 'rejoice the victory is certain from Allah (SWT)'. The news spread and heard by everybody. In the meantime Quresh stalwarts were falling one by one, which could be detected by the loud voices of 'Allah-O-Akbar.' Allah (SWT) is the greatest. Which also means an impossible is achieved. Mujahideen got an unimaginably. more and more courage as Quresh were openly humiliated by the weaker Muslim force. Bilal (RA) who suffered extremely agonizing physical torture in sizzling sun and sand on his bare skin from Khalf Bilal (RA) persecutor (Ummaya Bin Khalf) who was led by Abdur Rehman B. Awf (RA) under a deal, but Bilal (RA) shouted 'Umayyah! You head of idolatry,

may I perish if you survive! So Ansar helped Bilal (RA) to catch Khalf though protected by his son, but Ansar encircled him. In this confusion (protection by Awf due to adoption) Bilal (RA) managed to strike him, both father and son were killed instantly Muadh Ibn Amr (RA) was determined to kill Abu Jahl (Arch enemy of Allah (SWT) Islam. Prophet (SAW). Muadh (RA) gave a strong blow of his sharp sword in the middle of Abu Jahl leg, which proved to be fatal. Ikramah (S/o Abu Jahl struck Muadh (RA) and cut off his arm, it was hanging hazard in movement during fighting. Muadh (RA) got rid of it by his own sword. He lived more than thirty years after that (imagine men of medicine – Muslims).

At the end of the day the loss of Quresh turned out to be 70 dead and 70 Prisoners of War. Shuhada were only fourteen. All this amazing victory was due to Allah (SWT) constant Help (8:17) Prophet (SAW) brilliant leadership, superb sense of timing expressive consultation and experienced, advice, monolithic discipline defensive measures, love for Allah (SWT) and His (SWT) Prophet (SAW), efficient movement with definite decisions, made the rejoicing victory for this beautiful band of Mujahideen. (8:24).

Makkans Quresh had seen altercations of Utba & Abu Jahl. The capricious, acrimonious exchanges brought them into

factions and splinters. In the beginning falling of three experienced stalwarts became immovable huge heaps of blood-sand, which sten the nerves of Quresh. Quresh army withdrew as most disappointed, disgruntled, people with lot of remorse crushed by their own sins and giving lot of torture to Muhammad (SAW) and his (SAW) companions (RTA). They even left their own dead bodies.

Prophet (SAW) ordered the burial of Pagans dead bodies (70) in a disused dry Well. He (SAW) stood beside the Well, 'O people of Well, have you seen how Allah (SWT) promise has been fulfilled? Companions (RTA) wondered, how could he (SAW) speak to the dead? He (SAW) assured them all, 'they now know more than you, what Allah (SWT) promised.

Shuhada (14) were buried in their respective graves dug by their fellow Mujahideens.

Abdulla Ibn Rawah and Zayed bin Harris (RTA) sent by Prophet (SAW) to convey the good news to Madinites. A sad note (Ruqayyah (RA) D/o Prophet (SAW) and wife of Uthman (RA) was buried as she was gravely ill – Uthman (RA) could not participate in 'Badr' expedition.

Prophet (SAW) mounted his (SAW) Horse and uttered words of wisdom' 'from lesser Jehad to a greater Jehad' (8.1). The dispute may seem highly uncharacteristic of companions

(RTA) regarding the distribution of booty. There are two aspects, responsibility for 'Shuhada' families, leaving of their properties and did 'Hijra', also deep down deprivation, destitution and desire for betterment of life conditions; but war virtues are totally different way of life. Revelation clarifies 'you should fight with faith, courage, obedience, fearlessness virtue and valour. which bring victory, but do not dispute about the prize or any share. It is nobler to fight for truth than to seek worldly gain. All resources and arrangements will be made by Allah (SWT). The fight should be never to turn back and then ascribe victory to Allah (SWT) not to men.

(8:1) Revelation with other verses signifies Booty taken in a lawful and just war does not belong to any individual. If the intention is to get accessory rewards then you fought for wrong motives and destroyed everything. The Booty belongs to Allah (SWT) and His (SWT) Messenger (SAW) who (SAW) will administer it according to revelations and rules. There is a strict injunction that internal relations must be kept straight at all cost, because Allah (SWT) gives generous sustenance to all Believers anyway (8:2); secondly they are also bestowed with spiritual elevation coupled with forgiveness and grades of dignified victory against all odds.

Prisoners Problems were sorted out in a mixed manner consultation, compassion, reason and according to the need of the hour Saad Ibn Muadh and Umar (RA) were of the opinion that their heads should be chopped off; because these hardcore idolaters and enemies of Allah (SWT) have oppressed, tortured constantly and consistently causing awful bodily injuries; therefore none of these men should be spared. Meanwhile, Prophet (SAW) consulted Abu Bakr (RA). He gave a good advice 'spare them by accepting ransom, that will give us long range benefits of promotion of Deen's cause.' Umar (RA) insisted to kill one's own 'relatives' i.e. Br – Br Ali to Aqeel – Hamza (RA) to Abbas) Prophet (SAW) declared after listening such adverse thinking 'some hearts are softer than milk Abraham (AS) Jesus (AS) but others Noah (AS) & Moses (AS) who requested Almighty Allah, not to leave a single soul of 'Kufar' infidels on this earth. Prophet (SAW) gave ruling 'No prisoner of battle should be released without ransom otherwise he be beheaded'. Nadr-ibn-Al Harith was so frightened that he was talking to his death. He used to speak so much ill against Allah (SWT) and His (SWT) Messenger (SAW). Prophet (SAW) ordered for him to be beheaded, which was done immediately on the spot. Uqbah Ibn Abu Muayt was also killed on the spot because he pressed the neck of Prophet (SAW) during prayers

prostration in Kaaba. He also brought Intestine of dead sheep and put it on holy head of Prophet (SAW) during prayer in Kaaba.

Prophet (SAW) had great love for knowledge. learning and scholars. He (SAW) deputed all prisoners who can teach will be exonerated. Suhyl Bin Amr was a talented speaker was spared, because his future experties can be used for the propagation of Deen-al-Islam. A moving incident. brought great compassion to Prophet (SAW) regarding the release of His (SAW) eldest son-in-law (Husband off Zanyab RA)As-Ibn-Al-Rabi who was nephew of Khadijatul Kubra (RA) deceased W/o Prophet (SAW). Which was mother's gift to daughter. That necklace was sent as ransom. Prophet (SAW) was deeply moved. His (SAW) discretion was made into immediate compliance. The real uncle of Prophet (SAW) Al-Abbas did not want to ransom because he did not declare but at heart had an acceptance of Deen. Prophet (SAW) said, only Allah (SWT) knows whether you were ever truly a Muslim or not. if so you will be rewarded but in appearance however you were against us therefore the ransom must be paid for self, Nephews Naufil-b-Harith, Aqeel-b-Abi Talib and your ally Utba-bin-Amr. Al-Abbas replied that he had no money to pay all that. Prophet (SAW) asked him 'what about the treasure you and your wife

buried in the ground? When you instructed her in case you be killed, then this can be utilized for our children. Al-Abbas was totally taken a back, how Muhammad (SAW) knows all this most confidential hidden secret?; so he surrendered as directed, with total bewilderment of truthfulness of his Nephew (SAW) 'Risalat' & 'Nubuwat', (Prophethood).

Abu-Sufyan's two sons Hanzla and Amr actively participated in the battle. Hanzla was killed but Amr survived and became prisoner. Abu Sufyan did not care because he was reluctant to incur any kind of expenses despite a rich man. In the meantime Sa'ad-ibn-Numan with his wife went for 'Umra' Abu-Sufyan's men caught him. It was blatant violation of time honoured tradition. Ansar approached Prophet (SAW) for exchange deal, which was approved; and it was complied. Abu Sufyan's shrewdness was workable, but for how long?

'Badr' encounter brought profoundly pronounced effects of agony, humiliation of defeat to Un-believers especially to 'Hind' W/o Abu Sufyan who lost her father, brother and a son (Utba, Walid, Hanzla). They vowed not to use perfume fat till the revenge is taken.

Abu Lahab (uncle of Prophet (SAW) was humiliated by his own servant (substituted in 'Badr') narrated; that he is not blaming anyone, because there were many white men on white

Black horses wiping out what comes in front of them, no one was able to resist them. (8:12) Abu Lahab became so furiously infuriated that he hit the servant and over powered him, Ummal Fadle who was close, took a post and hit Abu Lahab head. Abu Lahab left in such a humiliation especially hit by woman in public. The heaps of humiliation hurt him so deeply that he died after seven days.

Sufwan lost his brother, father (Umayyah Bin Khalf & Ali) was very depressed. He was talking to his friend Umayr Ibn Wabb about the defeat of Quresh at the hands of Muslims Safyan said to Umayr 'life is not worth living after all this; Umayr rejoined that is true, but had it not been that I encumbered by debt which I cannot pay and my children are so young if something happens to me, they will undergo lot of hardship and suffer badly. I would have gone to Madina to kill Muhammed (SAW). I have indeed a good reason to go there, they are holding my son as a prisoner. I can pretend that I have come to get him free, for ransom.

Safwan realized that a great opportunity was opening up for him. He said to Umayr do not worry about your debt; that will be paid and be assured that your family will be taken care of for ever. Umayr was very serious for the execution of this proposition 'therefore matter was kept in complete

confidentiality. Umayr got his sword extra sharpened with poison. He reached Madina and went straight to Masjid Nabbvi, as he was dismounting near the door step, Umar (RA) recognized him and exclaimed this enemy of Allah (SWT) is with a sword. Umar (RA) went straight to Prophet (SAW) to inform him (SAW), in the meantime companions immediately encircled him (SAW) for complete security. Umar (RA) deweaponized him and put his sword with a belt around his neck "and then presented him before Prophet (SAW).

Prophet (SAW) asked Umayr to come near and greeted him and said 'Allah (SWT) has blessed us with a greeting of peace. Prophet (SAW) asked him the purpose of visit to Madina; Umayr said 'I have come for the Prisoner, to request for be kind to him. Prophet (SAW) asked the purpose of carrying sword? Umayr answered 'confounded these swords! These are useless'. Prophet (SAW) asked him repeatedly the purpose of visit and wanted to know the truth. Umayr repeated the same answer. Prophet (SAW) said 'there is indeed a different purpose when you sat with Safwan at Al. Hijir, then the entire conversation of promise was narrated by Prophet (SAW) in verbatim; especially killing him (SAW). Umayr was so perplexed that he became speechless, after some time he declared 'this is the secret only Allah (SWT) can tell you. Praise

be to Him (SWT). therefore. I hereby witness that you (SAW) are the true Messenger (SAW) of Allah (SWT)

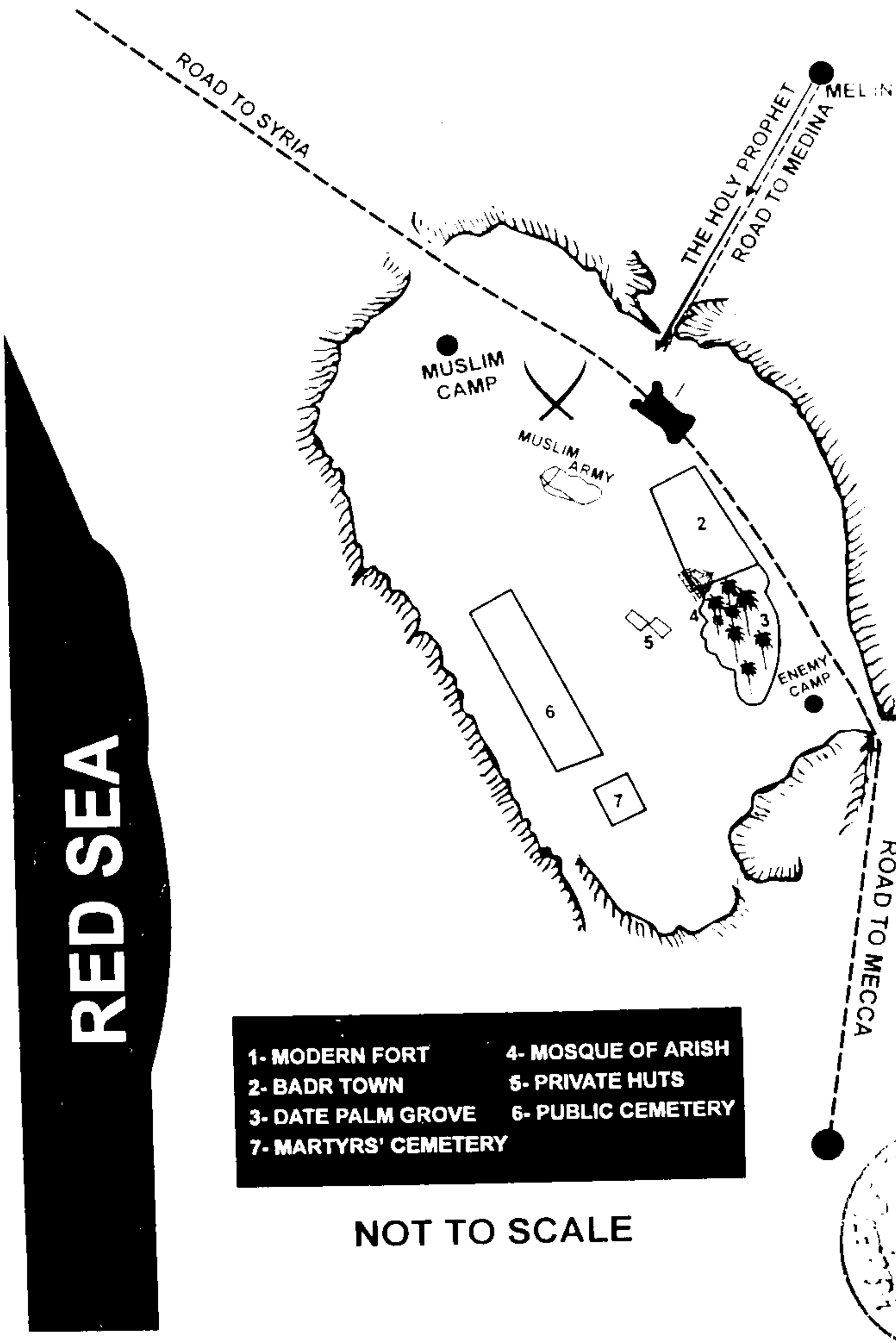
Prophet (SAW) addressed to his (SAW) companions (RTA) 'educate your brother in faith and also teach him Quran Qareem and release the prisoner.' These orders were immediately obeyed. This is indeed a glorious example when mercy for the mankind (SAW) turned his (SAW) worst enemies into brotherhood. Umayr was later granted permission to go back with a promise to work for Deen-Al-Islam. No man of heart spirit -or constancy can ever be cowed down by odds against him. We fight not for spoils or for captives. but for the Glory of Allah (SWT) and for truth and faith We must be kind to all. but specially regard the needs of our comrades: linked to us by ties of duty and affection. Our highest reward will be forgiveness and grace from the Giver (SWT) of all. It is amazing neither side wanted to be in this bloody encounter: the Quresh were there to enjoy the annual fair: the Muslim though with mixed objectives initially wanted to overtake the Caravan that belonged to Quresh: despite all of this it was a 'Divine Design' to make it a 'Day of Distinction' as a 'Real Justification' for 'Real Jehad'. because only Allah (SWT) the Real Creator knows the hearts and minds of the 'kufar' (unbelievers).

There were many important impacts of Momineens victory at 'Badr' Mujahideen did gain lot of respect as a military force. This news shook the Arabian Peninsula, because Quresh (the hub) conceited arrogance got the first blow and was a great shock to prepare them for future revenge. Secondly; the Jewish tribes in Madina who were economic engineers of the region expressed their jealousy and hatred for the Muslims which led to many future conspiratorial designs against the propagation of Deen-Al-Islam; but again Allah (SWT) Help removed them from Arabian Peninsula for ever.

(3:118) "Hatred has already appeared from their mouths but what their chests conceal is far worse."

The 'Battle of Badr' converted the Islamic ideology into a State of Sovereignty of Allah (SWT). It was not possible to ignore it. This holy battle reminds us, the establishment of great guidance of Quran Qareem (Relation during Ramzan), which highlights the extreme importance of obedience to Prophet (SAW). The Mujahideen Army followed the highest code of ethics on and off battlefield.

BATTLEFIELD OF BADR



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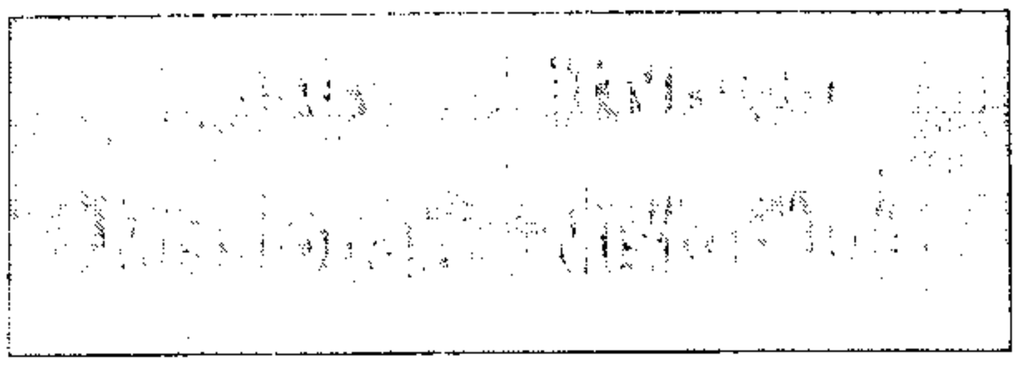
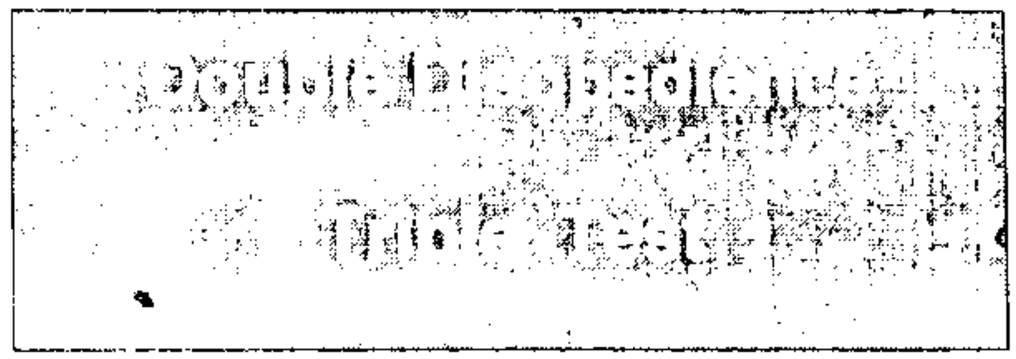




'Know that Paradise is Beneath the Shadows of Swords' *Prophet (SAW)*

'Would I had been left abandoned with my companions at the mountains foot' *Prophet (SAW)*

Jehad for Jana *(Islam)*

Was it a bad blow to the aura of Invincibility?

(History)

PROPHET (SAW) DREAM

'A few cows which belongs to him (SAW) being slaughtered. There was a little notch on the edge of his (SAW) Sword (Zulfiqar), but the shield was safe.

INTERPRETATION

Cows slaughter means martyrdom of close companions. Notch signifies dearest relatives will be martyred; safety of shield; Madina will be safe from Quresh attack.

RELATED VERSES FROM QURAN QAREEM

(3:121) "Remember that morning you did leave your household (early) to post the faithful at their stations for battle and Allah Hears and Knows all things."

(3:122) "Remember two of your parties. Meditated cowardice. But Allah was their protector and in Allah should the Faithful ever put their trust."

(3:123) "Allah had helped you at 'Badr' when you were contemptible little force. Then fear Allah thus May you show your gratitude."

(3:124) "Remember you said to the faithful 'is not enough for you that Allah should help you with three thousands Angels specially sent down.

(3:125) "Yes if you remain firm and act right even if the enemy should rush here on you in hot haste. your Lord would help you with five thousand angels making a terrific onslaught."

(3:126) "Allah made it but a message of hope for you and an assurance to your hearts in any case. There is no help except from Allah. The Exalted the Wise."

(3:127) "That He might cut off a fringe of the unbelievers or expose them to infamy and they should then be turned back frustrated for their purpose."

(3:128) "Not for you but for Allah is the decision whether He turn in mercy to them or punish them for indeed they are wrong doers."

(3-149) "O you who believe! If you obey the unbelievers, they will drive you back on your heels, and you will turn back from faith to your own loss."

(3:150) "Nay Allah is your Protector, And He is the best of helpers."

(3:151) "Soon shall we cast terror into their hearts of the unbelievers. For that, they joined companions with Allah for which He had sent No authority; their abode will be the Fire and evil is the home of the wrongdoers."

(3:152) "Allah did indeed fulfil His Promise to you when you with His permission were about to annihilate your enemy. Until you flinched and fell to disputing about the order and disobeyed it. After He brought you in sight (of the Booty) which you Covet. Among you are some that, hanker after this World. And some that desire The Hereafter. Then did He divert you from your foes in order to test you. But He forgave you for Allah is full of grace to these who believe."

(3:153) "Behold! You were climbing up the high ground without even casting a side glance at anyone and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital. To teach you not to grieve for (the booty) that had escaped you. And for (the ill) that had be fallen you. For Allah is well aware of all that you do."

(3:154) "After the excitement of the distress. He sent down calm on a band of you overcome with slumber while another band was stirred to anxiety by their own feelings moved by wrong suspicions of Allah Suspicious due to Ignorance. They said: what affair is this of ours? Say you 'Indeed, this affair is wholly Allah. They hide in their minds what they dare not reveal to you. They say to themselves 'if we had had anything to do with this affair. We should not have been in the slaughter here.' Say 'even if you had remained in your homes, those for whom death was decreed would certainly have gone forth, to the place of their death'. But all this was, that Allah might test what is in your chests, and purge what is in your hearts. For Allah knows Well the secrets of your hearts."

(3:155) "Those of you who turned back on the day that two hosts met. It was Satan who caused them to fail. Because of some evil they had done but Allah blotted out their fault. For Allah is oft Forgiving Most Forbearing."

(3:165) "What! When a single disaster smites you Although you smote (your enemies). With one twice as great, Do you say 'Whence is this? Say (to them) if is from yourselves: for Allah has power over all things."

(3:166) "What you suffered on the day the two armies Met was with the leave of Allah in order that He might test the Believers."

(3:167) "And the Hypocrites also these were told 'come Fight in the way of Allah or (at least) drive the foe from the city. They said 'Had we known, there would be a fight, we should certainly have followed you. They were that day nearer to unbelief than to the Faith. Saying with their lips. what was not in their hearts. But Allah has full knowledge of all they conceal"

(3:172) "Of those who answered the call of Allah and the Messenger. Even after being wounded those who do right and refrain from wrong have a great reward."

The resounding victory of 'Badr' undoubtedly gave lot of shiver and quiver not only to Makkans, but also to neighbouring Jews. who had encircled Madina with their trade establishments. There was another strong indication to Arabian Peninsula that Prophet (SAW) formed a cementing bond among Immigrants and Helpers. Quresh became so furious with this humiliation, that they forbade/lamenting over their slain stalwarts. They

were experiencing unprecedented tragedy especially the house of Hind-Abu Sufyan (lost father, brother, son). There was wake-up of , Revenge with speedy preparation on all fronts with men and material to restore their wounded pride and prestige. It was a definite decision that the profits of the escaped Caravan (headed by Abu-Sufyan – 1000 Camels – 50 thousand Dinars) should be spent for battle expenses. They were unanimous to crush the nascent Islamic Republic with rising faith. (Ikrama-bi-Abi Jahl, Abu-Sufyan-bin-Harb Safwan-bin-Ummaiya, Abdullah-bin-Abi Rabiah). There was mass scale recruitment especially from 'Kinanh' and Tilmah' tribes, who were also against Muslims. Makkans also motivated their soldiers to fight valiantly. Quresh had three thousand pitched warriors of them seven hundred were mailed soldiers and two hundred well mounted cavalry with three thousand camels and fifteen females marched towards Madina. Their Chief Leader was Abu Sufyan, the cavalry was under the command of Khalid-ibn-Walid assisted by Ikrama (Bani-Abdu-Dar was Flag bearer).

Prophet (SAW) was in 'Quba Mosque', when He (SAW) received an urgent letter through a courier sent by Al-Abbas-bin-Abdul-Muttalib (real uncle of Prophet (SAW) describing Makkans preparations and their design for a bitter-bloody-battle full of deep seated hatred for revenge. The letter was read by

Ubai-Bin-Ka'ab (RA) which was kept in confidentiality due to its serious contents. He (SAW) hurriedly reached Madina and convened a meeting for consultation to adopt effective measures for the defence of Madina. The city was kept on high alert. The army got signal to be ready and be armed even during prayers. All entrances were strictly policed. Sa'd-bin-Muadh, Usaid-bin-Haider, Sa'd-bin-Ubadah (RTA) kept Masjid Nabvi under constant vigil in case of surprise attack. 'Majlis Shura' including Abdullah-bin-Ubai (Head of Hypocrites) gave different suggestions. Strategies to defend Madina; (a) to stay inside and let the enemy; army exhaust themselves in an open schorshingly Sunny, hot desert, (b) if enemy comes, inside women will hit from the roof tops, whereas men will fight defensive street battle, (c) the best brave companions (RTA) wanted to face enemy like man to man in an open encounter. Their main reason was that it will give an impression of strength rather than weakness and cowardice. The youngsters especially requested to meet outside, because it could be 'let the light of youth mingle with spiritual spirits in order to enhance the flow of life and create a new world of action of supremacy of Quran and Sunnah for the future of mankind.' The honourable elders (Hamza, Malik-b-Sinan, Nauman-b-Malik, Iyas-b-Aws (RTA) were in unison with the youthful youth. There was also an advantageous position because enemy is at the doorstep.

They also further ensured we love Allah (SWT) and His (SWT) Messenger (SAW); let our swords defend Madina and grazing farms at the outskirts. Prophet (SAW) agreed to the concerns of consensus and emphasised during His (SAW) sermons ('kuthba') the need for a consolidated action in fighting for Allah (SWT) cause. He re-emphasised, victory will be achieved with courageous fighting and endurance of hardships. All Momineen were satisfied by this decision and they were ready to march after 'Asr' prayers. He (SAW) lead the prayers, then entered his (SAW) house accompanied by Abu Bakr & Umar (RTA). They helped him (SAW) to wear two sets of armours with sword on the side, quiver of arrows and Bow on the shoulder. He (SAW) came out and said 'it does not behoove for the Prophet after wearing" an armour he should take it off' until Allah (SWT) decides between him (SAW) and the enemy.'

Muslims mobilized their troops and the army was organized into 4 Battalians with three flags. Musab-bin-Umair (RA) commanded Al-Muhajrun with flag 'Aws' troops were under Usaid-bin-Hudair (RA) also with Flag 'Khazraj' Battlian with Al-Hubab-bin-Mundhir (RA) Flag & to lead. Hamza-bin-Al Muttalib (RA) was appointed Commander of Mujahideen without Mail. Prophet (SAW) appointed Ibn-Maktum (RA) as Imam and Governor of Madina. Prophet (SAW) inspected his

(SAW) army at 'al-shaikhan.' He (SAW) dismissed the disabled and youngsters who should'nt fight (below 13). Abdulla-b-Umar, Usama-b-Zaid, Usaid-b-Zuhair, Zaid-b-Thabit, Zaid-b-Arqam, Arbah-b-Aws Amr-b-Hazam, Abu-said-al Khudri, Zaid-b-Hasith Sa'd-b-Habtah, Al-Bara-b-Azib (RTA) were sent back; whereas Raj-b-Khadif (RA) and Samarah-b-Jundub (RA) the former was a good marksman, the later won the wrestling match which was personally seen by Prophet (SAW). The night fell upon Muslim army; Maslamah-Al-Ansari and Ka'b-b-Ashruf (RTA) were incharge of guards. Prophet (SAW) was guarded by the 'Company' of Dhalwan-b-Abd Qais (RA),

Muslims started moving at dawn and reached 'al-Shaut' an orchard between Madina-Uhud, where Abdulla-b-Ubai deserted with his 300 followers. It was divine design that hypocrites cannot participate in 'Jehad', because they are impure and can cause more harm than good, due to their distrustful, deceitful, disposition; to betray at the last moment. (3:122) 'Uhud' is a mountain with numerous well defined passages and routes intersected by a number of valleys stretching out in a wide Semi-Circle opposite the narrow plain (Quresh encamped there). There are numerous pockets inside the slope which can be used for defensive strategy as well. Mount Aynayn which over looked the plain; therefore Muslim

troops were marshalled in an advantageous position to avoid pincer attack. He (SAW) deployed 50 excellent marksmen and gave them stern orders 'do not leave these posts even you see our bodies are being eaten by vultures.'

The enemy troops appeared in the plain below and two armies were facing each other at close range. Abdu Sufyan started implementing his very astute, and shrewd strategy. He addressed the 'Ansar' in the vain hope of dissociating them from the main army by saying 'O Ansar! We have nothing against you, so there is no fight among us, allow us to settle our score with our kinsmen. He was totally ignored as an ignorant person. Quresh started the battle with great ferocity and designed a pincer strategy. The left flank of Quresh was commanded by Ikramah-bin-Jahl, who tried to encircle Mujahideen, but could not succeed: The right flank commanded by Khalid-b-Walid who also made similar attempts, but was repelled. A heavy shower of arrows made two armies to retreat to their original position. The Mujahideen under the direction of their C-in-C (SAW) made such valorous moves which were magnificently miraculous feats of physical mental dexterity of swordsmanship The strain of the fight was centered around the standard Carriers. Quresh Standard bearing brought death to seven brothers from the house of Abi-Talha. The Standard was

raised again by Abu Sa'd Abi Talhah but killed by Asim-bin-Thabit-bin Abdul Aqlah (RA) then Kilab-bin-Talhah-bin-Abi-Talah picked the standard but killed by Az-Zubair-bin-Al Awwam (RA) Al-Jallas-bin-Talhah bin Abi-Talha lifted the Banner, but was killed by Talhah-bin-Ubaid (RA) Abdullah-Bin-Uthman-bin-Abdud-Dar was killed by Hamza (RA). It was Shuraih-bin-Qariz who was killed by Quzman (was a hypocrite fighting for personal glory. Sharhabil-bin-Hashim Al-Abdari hoisted the Standard, but was also killed by Quzman. Lastly an Abyssinian slave Sawab carried the Standard, but his hand was cut, and he was also gone, Quresh Standard was trampled by every foot and there was nobody to carry it.

'Uhud' has so many heroic glorious examples of bravery, valour. relentless pursuit to slay as many enemies of Allah (SWT) as possible. Abu Dujanah (RA) with red band on his forehead was determined to fulfil the priceless value of Prophet. (SAW) Sword. He killed so many idolaters that there was a significant disbanding in Quresh ranks. Hamza (RA) with Ostrich feather, Ali (RA) white plume, Zubayr (RA) bright yellow Turban & Ahubab (RA) were incarnation of boldness & bravery which gave strength to the ranks behind them, Hanzla (RA) was fighting in the middle, a man from the flank rushed and thrust him with the spear and second thrust killed him instantly. He left

his wife Jamillah the previous night and may be in a hurry forgot to do his ablutions. It was seen by Prophet (SAW) that Angels were washing that great Martyr. Allah (SWT) displayed such heroic acts of bravery and selfless dynamics of dedications under the overwhelming empowering conviction, which brought shudder and shiver in the enemy Camp. There was a secret foolproof plan for Hamza (RA) assassination day after 'Badr' because it was impossible to kill an 'Allah Lion' face to face. 'Syed Shuhada (RA) was an army in his embodiment & personification. He was closing on an infidel fighter Sabba-ibn Abdul Uzza. The infidel was killed by Hamza (RA) Sword. In the meantime he became in a close range for a spear throw from 'Wahshi' on abyssinian slave (who was trained with highly skilled expertise). It was such a precise powerful throw which pierced through Hamza (RA) middle belly and came out through the groin with hanging entrails. Hamza (RA) staggered few paces, but due to a huge wound Martyrdom embraced him. It was a sudden sad departure, an irreparable loss and an unfilled gap that shook Mujahideen military might for long time to come. He was 'Jewel of Jehad' brightly shining with powerful pure plume with a pristine pure soul whom Allah (SWT) loved to have him earlier in His (SWT) nearest pleasant pleasure. He offered an unprecedented sacrifice, bit by bit in smallest pieces of flesh & blood and must have experienced the Brave Beauty

of the Bountiful Beauty (SWT) which probably very few Martyrs have ever been. prestigiously honoured in the history of 'Jehad'. That avaricious savage slave waited until the beautiful body became motionless, then in fearful disposition that brute drew out the spear and rushed to the Camp, He said 'I have done my job for the sake of my hard earned a rare reward to ensure my freedom.'

Hind D/o Utba W/o Abu Sufyan, who grudged such venomous vendetta that she cut out the liver of 'Mujahid Azam' to chew, but she just couldn't. That femme fatal, cut those sacred ears and nose into pieces; after making a necklace, danced like a barbaric ugly witch rejoicing the revenge of her father and brother.

The Mujahideen maintained full control of battlefield's combat zones, because Abu Bakr, Umar, Talha, Zubair, Dujana, Musab, Ali , Zubarof Awwam, Abdulla Jash, Sa'd, Anasb Nadr many others (RTA) fought so selflessly with efficient effectiveness, that shattered the strong will of idolaters, who started scattering and retreating, forgetting their motives of pride and prejudice. It was also seen clearly that Allah (SWT) sent down His (SWT) Help for Mujahideen verification. Mujahideen chased those infidels and made them to evacuate

their camps. It seems everybody was trying to escape for his/her capture.

Mujahideen swords stopped working for Allah (SWT) cause; and they got busy in looting, the spoils, forgetting the whole purpose of mission. This was very much disliked by Allah (SWT), so much so that previously hard earned highly sacrificial accomplishments changed into a terrible tragedy, ever experienced by Medinite Mujahideen. O' Muslim Mujahideen, how could you contaminate such an immaculate purity into an impure disaster. O' Muslims it is booty again, why it could not be desisted, resisted temporarily? Or is it a tradition that it is always fortune which test our fortune. Alas! This need and greed business always involved us into an immeasurably uncontrollable destruction, full of chaos, crisis ending into a terrible tragedy. The Muslims misunderstanding not only brought a missionary misfortune but also endangered the holy life of a holy Prophet (SAW). It might be deliberate double disobedience to Allah (SWT), missionary Messenger (SAW). Muslims probably forgot the basics again as the 'Great Giver (SWT) can give wherever He (SWT) wants to and can take away whenever He (SWT) likes (Reason of Course.)

The Archers of Mount 'Ayanan' were undoubtedly a major bulwark against any kind of enemy assault. These archers saw

that their fellow comrades are becoming rich, then the temptation was justifiable due to deprivation and a feeling, are we going to stay here forever? The Commander Abdullah-bin-Jabbar (RA) was calling them with repeated reminders of Prophet (SAW) orders and commands, which they ignored and went to loot the booty. Quresh Commander, right flank Khalid-bin-Walid, a hawk eyed, brave, brilliant strategist, seized this golden opportunity by reassessing the battefield, while moving so swiftly made an annihilating assault on the Mountain. He did not face any opposition except a few Mujahideen, who were martyred including Abdullah-bin-Jabbar (RA). Ikraman followed Khalid. The fake enemy forces made a brutal back-charge which was an invasion of internal impression for unguarded Muslims who were busy collecting Booty. It was almost a free hand to kill as many Muslims as you can. This unforeseeable unbearable calamity, brought an alarming confusion and caused such an intense panic that more than seventy Mujahideen were martyred instantly. (3:152)

Quresh flag was again fluttering looked up by Amaran bin Aasam which signifies the return of fighters who were running away were called again to fight with new vigour. The running away was reverberating with glorification of Laat, Uzza and Hubal. Quresh took in Kaaba and was in charge of

females, who was constantly motivating soldiers by singing with resounding drum beats:

'Advance and we embrace you

And soft carpets spread

But turn your backs, we leave you

Leave you and not love you.'

Allah (SWT) Messenger (SAW) at the time of Khalid attack with his (SAW) nine companions watched the prevalence of an unexpected bewilderment, disorder among Mujahideen ranks. He (SAW) in a loud voice encouraged his (SAW) companions (RTA) to fight on! And don't be panic (3.153).

This voice was also recognized by idolaters, so they ran towards that spot to kill him (SAW). Companions (RTA) also rushed towards Prophet (SAW) quarter to save him (SAW) from their onslaught. There were some who tried to give rebuttal to Khalid's Battalion.

The fight flared up and concentrated around Prophet (SAW) place, and idolaters swiftly encircled the area. They were gaining the distance and access was almost in the hurting range. Prophet (SAW) seeing these frightening developments remained peerless, steadfast, yet announced 'he who pushes

these idolaters away, will be housed in paradise and will live with me for ever.'

They were quite desperate to finish the job promptly therefore. attack became very severe. Utba-bin-Abi Waqqas threw some sharp strong stone missiles which struck the holy face of Prophet (SAW) that wounded his (SAW) lower lip and incisor tooth. He (SAW) was also attacked by Abdullah-bin-Shihab-Az zuhri who injured the forehead of Allah (SWT) Messenger (SAW) Abdul-bin-Qamiah, who was nasty, obstinate horseman struck a violent blow on his (SAW) shoulder, which hurt him (SAW) with pain for more than a month. The worst injury was on his (SAW) cheek (in which two links pierced from the Helmet. Qamiah advanced again, when Prophet (SAW) was wiping the blood, but this time he was repelled in humiliation (Prophet (SAW) prayed). (3:128). All these events happened so fast that other companions could not realize the gravity of the situation. if they would have known the defence could have taken a novel turn. In this skirmish six Muhajideen were martyred by defending Prophet (SAW). Idolaters increased the speed & frequency of arrows which some took on their chests while others on the back of their bodies as human shields. (3:172). The honourable Mujahideen were Abu Talha (RA) a skillful archer, shot so many arrows that he broke three Bows.

Abu Dajana RA covered Prophet SAW and received arrows on his back. Sa'd-bin-Abi-Waqqas RA was throwing arrows when Prophet SAW said to him, "Parents be your ransom." Probably, the only companion who ever addressed by him SAW. Alan Sitt Messenger SAW also shot arrows that the SAW bend two ends of the Bow. Qatadah-bin-Nu'man RA was very close to Prophet SAW. His eye was struck and fell out of the socket. Prophet SAW put the eyeball back and it got fixed automatically. Abdur Rehman-bin-Auf RA fought so valiantly that he sustained over twenty wounds. Malik-bin-Sinan RA drank the blood of Prophet SAW. Greeting the wounds was dear. Prophet SAW said through laughing, "Never the Fire." Alan Sitt Prophet SAW used to say, "If you want to see someone, who is good in mixed with my blood, look at Malik RA." Umm Umarah RA encountered Qamah and received deep cuts on her two arrows saved him instead she got twelve wounds from him. Musab-bin-Umair RA fought fiercely, defending Prophet SAW against the attacks of Qamah and his accomplices. He RA was carrying the flag when his both hands were cut off. He unique youth received with his chest-near hold. Qamah got opportunity and martyred Musab-bin-Umair. Musab had very close resemblance and appearance to Muhammad SAW. Qamah shouted Muhammad has been killed by me. This shout reverberated so high in the

valley: which brought another turn in the course of events. Quresh got relaxed believing that their final objective has been achieved. Mujahideen: some became so demoralized that they gave up whereas others fought so desperately that if Muhammad (SAW) is not alive; than no need to be alive. Ubai-ibn-Khalaf like a blood thirsty hound madly looking for Prophet (SAW) where is Muhammad? Companions (RTA) said shall we take. care of him? Prophet (SAW) said 'let him come closer'. He got access. so Prophet (SAW) struck him with a spear of Al-Harith (RA). He fell from his horse bellowing like a bull with just a small scratch on his neck, in which blood congealed, that gave him an excruciating pain. He said by Allah, Muhammad has killed me. The people around him were saying 'are you possessed? 'are you afraid of death? 'He replied 'by Allah had he (SAW) spat on me, he (SAW) would have killed me.' He (SAW) already told me, when he was in Makka 'you will be killed by me; That enemy of Almighty Allah while in his last breath said 'if my suffering is distributed on my tribe; they will all die. instantly, he died a very tormenting death in 'Saif near Makka.

Prophet (SAW) during withdrawal tried to mount a rock, but due to heavy armour, severe wounds was unable to ascend, Talha (RA) sat in such a position that enabled him

(SAW) to stand on his back: which lifted him (SAW) until the rock was climbed. That pleased Prophet (SAW) so much that not only a guaranteed Paradise for him but also was called 'Talha Abul Khair' (RA) (full of Idolaters tried to make their last assault when Allah (SWT) Messenger (SAW) just settled down in the hillock. A group of elite Qureshite led by Khalid. Abu Sufyan ascended the Mountain. Prophet (SAW) prayed for them 'O. Lord 'they should not be in higher position of power; than he (SAW), ordered Sa'd to drive them away by your arrows. Sa'd (RA) killed a couple of ascending infidels. ultimately they all descended towards plains. It was almost a settling situation: Ali (RA) brought water to wash the wounds of Prophet (SAW) with the help of Fatima (RA). She also took straw-mat piece to stop bleeding of a wound. Muhammad-bin-Maslamah (RA) brought clean fresh water to drink. which Prophet (SAW) drank and supplicated Allah (SWT) and lead 'Zuhr' prayers in a sitting posture.

Idolaters were making preparations for departure to Makka. Abu Sufyan a shrewd strategist made another momentous move. He ascended the foot of mountain and called 'out 'Is Muhammad among you? Prophet (SAW) ordered not to answer him for a while. He called again about Abu Bakr (RA) Umar (RA). Prophet (SAW) asked Umar (RA) to respond when he

shouted 'Hail Hubbal (Idol) Umar (RA) said. 'O enemy of Allah (SWT) names you have just mentioned, they are alive and well. Allah (SWT) has maintained what you fought for? And lastly Allah (SWT) is Most High, Sublime, Exalted and Mightiest of all. That arrogant, ignorant Abu Sufyan adamantly called again Al-Uzza (Idol) is ours, but you don't have any Uzza (might)? The answer was Allah (SWT) is our Protector, but you have no one. Abu Sufyan while turning his chestnut agile mare said 'well, today is Revenge Day for 'Badr' We are even now and better? This was answered as our martyrs are in Paradise and your dead are in Hell fire for ever. That resolute evil man continued the investigation while recognizing the Umar (RA) voice. He went around and adjured Umar (RA) By Allah have we killed Muhammad? Umar (RA) answered by Allah certainly not! He further clarified, he did listen and still listening every word you uttered. Abu Sufyan said 'you Umar (RA) are more trustful and reliable than Qamiah, finally before leaving he notified, 'We will meet again next year in Badr'. The response was in affirmative with a promise of a done deal.

The receding Sad Sunny delight subsided the engaging encounters gradually to an end. A greatly blessed slumber overtook Mujahideen for a while, which re-energized revitalized them for future physical mental altercation.

Prophet (SAW) descended from the mountain and went around to examine the martyrs. He (SAW) stood beside his (SAW) real uncle. miserably mutilated. distressfully disfigured body. He (SAW) felt deep down so devastatingly depressed with an agonizing anguish that he (SAW) vowed 'Never yet have I felt more anger. if Allah Almighty gives me victory over Quresh. I will mutilate thirty of their dead.' The reconciliatory Revelation came to maintain higher spiritual standards "if you inflict punishment then inflict only so much you have Suffered but if you endure patiently. that is better for the patient." (16:126).

Prophet (SAW) wept and sobbed. when He (SAW) performed- the funeral prayer. He (SAW) also enquired about Sa'd ibn Al Rabb (RA). He was fighting with his fatal wounds when he got the message Sa'd said 'convey my heart felt greetings to Messenger (SAW) he also said 'a message for Mujahideen. that we have no excuse before Allah (SWT) (Sa'd (RA) got seventy sword wounds. a spear. an arrow on his body) if Prophet (SAW) get hurt while one of us still alive.' This martyr surrendered his supreme soul to His (SWT) Creator (SWT) with these last words a glorious example of martyrdom mixed with & for love of Muhammad (SAW). He (SAW) looked at the beautiful body of which was barely covered by torn clothes of Musa b-

bin-Umair (RA) and said 'O Musaib! (RA) I saw you in Makka the most handsome among the youth the best dressed while wearing a rare perfume: here you are covered with blood stained sandy dust Prophet (SAW) so profoundly moved and exclaimed 'I bear witness for those who received a wound while fighting for Allah (SWT) cause shall be resurrected with the bleeding. the colour of Blood full of Musk Perfume.'

There was a Jewish (God fearing) Bani Talaabah joined 'Uhud' Jehad and was martyred in obedience to Prophet (SAW) He "said to his Jewish folks 'fight for and with Muhammad (SAW) according to your agreement. but they made a lame excuse of 'Sabbath' Martyrs were buried where they fel' fighting. every two. three were placed together according to Quranic learning. Some companions carried their Martyrs to Madina. but Prophet (SAW) ordered, that they should be brought back to be buried where they were martyred When all burial rites were complete; (70 Martyrs) Prophet (SAW) mounted his (SAW) horse and left for Madina with elite companions (RTA). He (SAW) and his (SAW) companions (RTA) supplicated so sincerely for thanking and praising the Lord. the Great Almighty 'O Allah! Make us love faith and to adorn our hearts with it Save our Faith (Iman) be free from rebellion and detestable disobedience. O Allah!, Let

us be among those who are rightly guided. O Allah! Let us be among those who are rightly guided. O Allah! Destroy the disbelievers who believe your Messenger and divert from Your (SWT) righteous way.'

He (SAW) was received by a group of wailing, weeping women, who were concerned for their relatives. They saw Prophet (SAW); they adopted a complete silence in gratitude to Allah (SWT) for his (SAW) safety. Umm Amir (RA) M/o Sa'd bin Muadh (RA) said 'with your (SAW) safety any catastrophe is trivial.

Prophet (SAW) condole heartily affectionately and sorrowfully with every grieved person 'Be patient, the Martyrs are in Heaven.' He (SAW) 'prayed for all of them while saying 'my Lord let their sorrow be momentary ease for their grief and bestow an immense reward to those who are left behind.'

The wounded Mujahideen were allowed to take rest while he (SAW) dismounted with the help of Sa'd-bin-Ubadah and Sa'd bin Muadh (RTA). He (SAW) did come out for Maghrib prayers. A great number of Ansar companions (RTA) remained alert throughout night in constant vigil of 'Masjid Nabwi' due to an apprehension, that Quresh might attack again during the night. Prophet (SAW) had very serious reflections regarding dangerously developing hostilities which made Muslim position

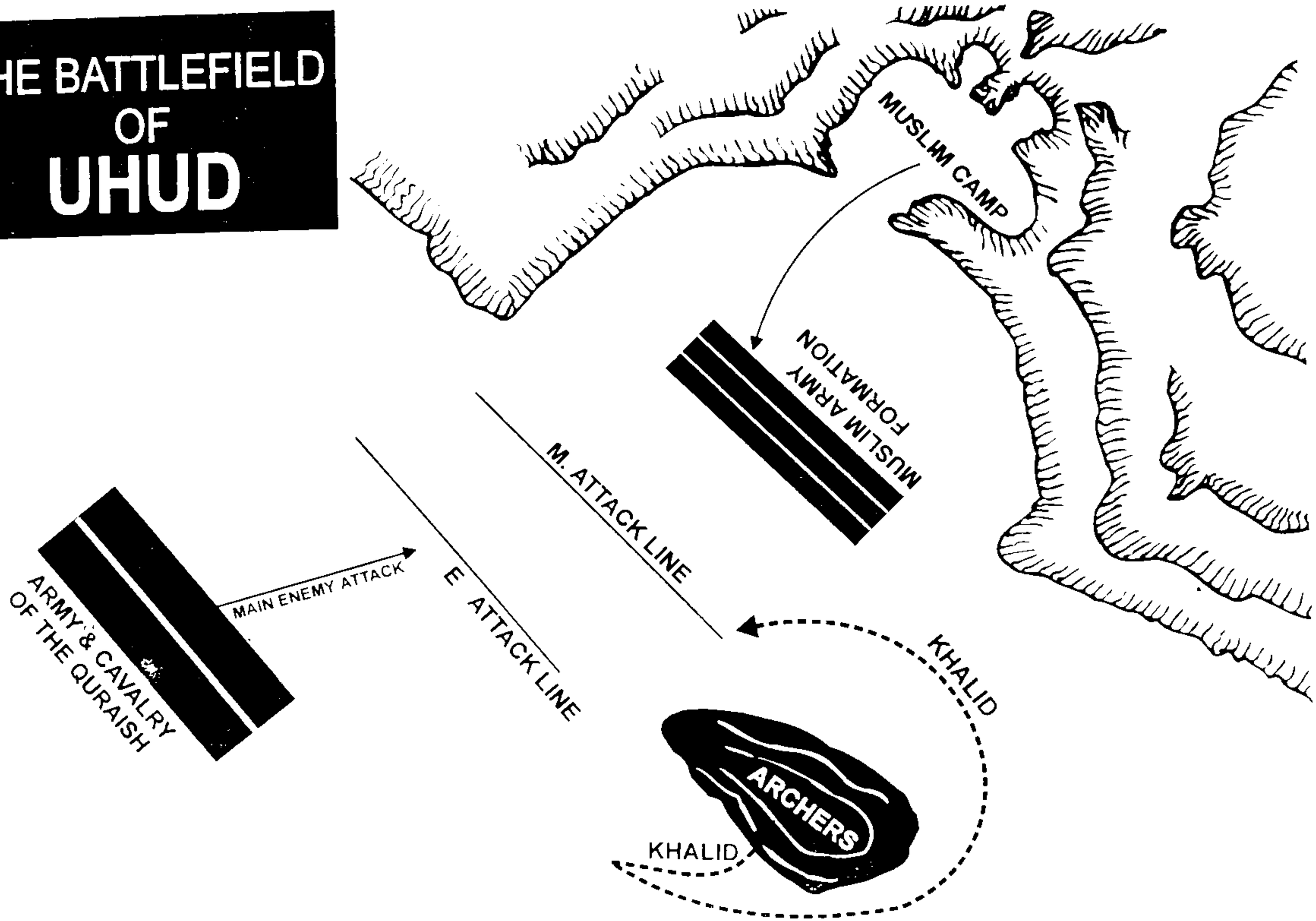
perilous. These events will definitely bring instigating internal invasion. (Jews, Arabs, Tribes planning another assault)'.

There was an immediate recall to all Ghazi (Defenders of Faith). Wounded not wounded especially who were back from 'Ghazwa Uhud' to report for another military operation. Abdullah-bin-Ubay (Head Hypocrite) made an offer to join, but Prophet (SAW) declined; Sunday Shawal 16 Prophet (SAW) put on the Mail and prayed in the Mosque. He (SAW) gave flag to Ali (RA) and Mujahideen forces once again marched towards 'Hamra-al-Asad.' 14 KM from Madina (spent M,T,W). He (SAW) ordered his (SAW) troops to collect as much wood pieces as possible to light as many fire heads during the night, which were seen from miles, while pagan troops were in the vicinity. That gave undoubtedly a strong impression, that Muslims, are not defeated instead they have come up with their remaining force to face Makkans this time more effectively. Maab from Khanza tribe offered his services. Prophet (SAW) ordered him to meet Abu Sufyan and apprise him about a formidable force posted around Madina incase of any further planning, he will be sorry. The message was conveyed to him, while he gathered cross intelligence. Abu Sufyan in return sent a rude note to Muhammad (SAW) 'I will give you a Camel load of raisins when you (SAW) come to Makka, also we are coming to wipe you

(SAW) off and your companions (RTA). Muslims gathered intelligence and discovered that Abu Sufyan is a bluffer. while Quresh fighters were almost settled in Makka.

'Uhud' gave many lessons to Umma. but one epidemic is easily diagnosed. the need-greed ailment. The most different aspect of Jehad Uzma' is to overcome worldly temptations. because their mission is 'just to please Allah (SAW).' There is a definite assurance of Believers from Allah (SWT) victory against enemy as long as they serve Him (SWT) with sincerity of action and purpose. Whenever Muslims gave priority to their narrow interests. Allah (SWT) leaves them to their own options and priorities. There is no excuse against disobedience. It could be monetary spiritual weakness which had overtaken these Believers to. deviate from the 'Noble cause' to their vested interests for some worldly gain. Allah (SWT) Helps only those who support Him (SWT) for His (SWT) Cause.

THE BATTLEFIELD OF UHUD



AL-AHZAB

(The Confederates)

AL-KHANDAQ

(Divine Defence)

8-29 Shawwal 5H

Two years after 'Uhad'

BACKGROUND

Prophet (SAW) administration was entering into a phase of considerable consolidation after dealing with Jews effectively in Khybar. Mujahideen did score few good victories but 'Uhud' set back was still a flaw for impending stability. There were mixtures of battles of strategic nature and open arid encounters. but surely Quresh were quite apprehensive of facing Muslims in an open desert. There were quite imminent dangerous circumstances in the air which were indicative that enemy will attack sooner than Muslims think.

Jewish Folks in their Forts faced lots of humiliation, so they conspired for a bitter revenge, as well as they were cognizant with a real apprehension of oncoming success of a powerful message of Prophet (SAW) in Deen-Al-Islam. Muhammad (SAW) victory means Jewish economic supremacy will be

perished and they might end up as a miserable minority with loss of their valuable green assets

They did distinguish themselves from Christendom (Trinitarianism) and especially Makkan idolaters, but at this time survival was their highest priority than religious ideological pursuits.

Muhammad (SAW) was propagating Allah (SWT) revealed Message and calling every rich and poor alike to monolithic truth with strong and emphatic words which was imbibed by many people of different tribes. This Deen-Al-Islam was undoubtedly promoting basic human rights and at the same time its results were overwhelming with socio-political and economic institutions of Arab culture. The forcible evacuation of Jews of Khayber was the secret blow to their future survival in Arabia.

A group of leaders of Nadir Salim Ibn Mishkam cousin Kinnah Ibn al Rabi and Huyayy ibn Akhtab, Hawthah Ibn Qays, Abu Ammar went out of Khayber where Al-Nadir settled trying to forge an alliance with Quresh and other tribes who were still bearing hostility towards Islam. This group proposed to Quresh an alliance which would have the sole purpose of extirpating Muslims of Madina. They gave solid Suggestions by convincing Quresh that it is the time for propagation of Prophet (SAW)

Deen-Al-Islam and state of Madina must be destroyed, because it is giving all power to Allah (SWT) Revelation and forceful means to propagate Deen-Al-Islam by Prophet (SAW).

This timely but an effective persuasion incited Quresh to increase their fire power alliance. There were some Quresh who were hesitant that they have not achieved anything so far by fighting Muhammad (SAW) and his (SAW) companions (RTA). He (SAW) is just conveying a message without any coercion.

Jewish leadership and Makkan masters deliberations ended, may be everything is fare in warfare. Jewish denial of Monotheism and the superiority of Idolatry over it as a better Deen and nearest to the truth than Islam. This testimony of Jews denial of oldest scripture of Oneness of Allah (SWT) was obviously due to grudge, bitterness, hostility felt by Jews towards Islam.

(4:51) "Have you not turned your vision to those who were given a portion of the Book? They believe in sorcery and evil, and say to the unbelievers that they are better guided in the right way than the Believers."

(4:52) "They are men who Allah has cursed and those whom Allah has cursed, you will find have no one to help."

Makkan Idolaters were so impressed by Jewish practical wisdom which brought a great motivation to develop a firm alliance in order to ensure that this coming attack would give a tremendous boost to their moral fabric and fortitude in attracting the neighbouring tribes. This new alliance tried to persuade Ghatfan Tribe who were better soldiers, but due to lack of resources, were .promised the entire date crop lowest for the whole year after the successful fulfillment of the mission as well as the support of other tribes Salym, Asad, Ashja, Fazarah. This developed into a marching manpower of 10,000 active fighters with all the resources available to mobilize towards Madina under the grand command of Abu Sufyan.

They were ready to march according to the land, but at the same time Allah (SWT) enlightened the heart of 'Abbas' who took number of horsemen of Banu Khuzaah. They set out rushing with full speed (6 days distance in 4 days) to inform Muhammad (SAW) of Madina with impending attack. This supplied all possible details of its strength and vital information especially that there are only six days preparation.

Prophet (SAW) immediately summoned his (SAW) consulting body ('Shura') for the best way for an action plan. There were many serious deliberations, how to save this Muslim Metropolis; Salman Al Farsi (RA) explained to Prophet

(SAW). O Messenger (SAW) of Allah (SWT) in Persia when we were attacked by horses a trench used to save us from this ordeal. Prophet (SAW) approved the plan and strategy which was enthusiastically accepted by the close companions (RTA) and Muslims of Madina in general.

This physical strategy will prevent a confrontation in an open form especially onslaught of horses and weapons. moreover enemy can be repelled by a small number of good archers. This layout perfectly matched with the successful execution of entire stratagem. The vulnerable northern part was fully protected, whereas eastern and western approaches to Madina were unsuitable for fighting since the surface of the land consisted of mainly volcanic strong rocks. south was also not suitable, because the land was filled with date trees and Mount 'Aer'. There was a big snag behind these fields covered by the Jewish Tribes (Banu Qurazah) in their fortified homes. but they were bound by the peace treaty with Madinite Muslims. There was a lurking fear about them for being not very reliable for their loyalty.

Prophet (SAW) was always progressive towards military matters and wanted to be ahead of his (SAW) adversaries in order to overwhelm the enemy by lessening bloodshed on either side.

THE ENGINEERING MARVEL OF DIGGING THE DITCH

Prophet (SAW) set out on his horse with close companions (RTA) on a tour of inspection and surveying the defending area. The digging started in full zest due to time constrains, because this arduous and hazardous task must be finished before enemy's arrival.

Prophet (SAW) organized by grouping his (SAW) 3000 companions in a party of 10 with an assignment of 40 yards due to its N-type design, its width should be more than 8-10 cubits and depth was more than 6-8 cubits because these specifications signify that crossing of horses was almost impossible. Salman-al-Farsi (RA) supervised and made a working plan amazingly enough; the tools were borrowed from (mattocks, pick axes, shovels) with dates supplied in strong woven baskets of Palm fiber which were later used for carrying excavated debris. The work used to start after 'Fajr' (Dawn) prayers everyday till 'Isha' prayers (night).

Muslims motivation with spiritual inspiration from Prophet (SAW), work was done efficiently showing their invincible faith and determination, which can be judged by the chantings.

"O Allah (SWT) no good is the good of

hereafter forgive the helpers and Emmigrants."

This brought a lot of physical invigoration to those workers and competition to excel from each other for Allah (SWT) cause and obedience to Prophet (SAW) so they said "O Allah (SWT) no life is but the life of Hereafter. Have mercy on the helpers and emigrants." Salman (RA) was working so hard that he was digging ten times more than others. being experienced while working for Banu Qurayzah; an emulation started by emigrants 'he, belong to us' Helpers retorted 'he (RA) is one of us'. lastly Prophet (SAW) declared, 'Salman (RA) is from 'Ahle Bait' (member of the family). There were many inspiring incidents. but the great Paragon of beauty and an embodiment of ideal conduct with full practicality of working as an ordinary labour is still cherished in Quran Qareem.

(33.21) "We have indeed in the Messenger of Allah a beautiful pattern of conduct for anyone whose hope is in Allah and the final Day and who engages much in the praise of Allah."

The paragon of Prophethood and an epitome of human "being had a girt with a red cloak, his (SAW) bare, chest sprinkled with dust and his (SAW) locks of flowing black hair touching his (SAW) mighty shoulders, was working hard in breaking strongest stony rocks. The sight was full of beauty shining like a red rose flower with his brilliance of a practical

exemplar of a great leader & Commander in Chief (SAW). It seems as the blessings were radiating from a Jewel (SAW) and making other stones as gems for ever. These Mujahideen were working so diligently just for Allah (SWT) cause and concern of Muhammad (SAW). He (SAW) chanted

This beauty not the beauty of Khayber. More

innocent it is, O Lord and Purer."

There were many difficult moments, but inspiring leadership of this great Commander made his (SAW) companions (RTA) to accomplish rather impossible tasks. A glorious example for present day Umma leaders. Prophet (SAW) got so fatigued by helping Mujahideen that he (SAW) sat for a little respite: leaned against a rock, all of sudden a deep slumber took him (SAW) over. Abu Bakr & Umar (RTA) immediately stood nearby quietly asking everybody to move away from the nearby to cause any disturbance in this slumber. Prophet (SAW) woke up soon and said 'why couldn't you wake me up and allowed me to have this rest' 'I should be working'.

There were moments of frequent pleasantries, a convert named Juoyl (little Beetle) from Bani-Doamrah was living in 'Masjid Nabwi' as Ashabe-Suffa (Companions of the Bench RTA). His name was changed to Amr. He chanted some lines which were even repeated by Prophet (SAW).

"Lord but for you we never have been guided
Never had given alms nor prayed
Your prayer
Send then serenity upon us"

O Lord! I make firm our feet for the encounter the foes oppressed us, sought to pervert us, but we refused. One day after many vain attempts of splitting and dislodging a hardest rock by Companions Prophet (SAW) was requested to break it: so he (SAW) took a pick axe and gave the rock such a hard striking blow at which a flare of lightning flashed. back over the city towards south. He (SAW) gave another harder strike, again there was flash in the direction 'Uhud' and beyond towards its north. the third hardest strike split the rock into pieces with a flash towards east.

Salman (RA) watched this unusual phenomenon and asked for its significance to Prophet (SAW): his (SAW) explanation: 'by the light of first flash, the castles of Yemen were seen, by the second the castles of Syria, by the light of third the palaces of Qisra were seen by me (SAW). These bright flashes in broad day light gave the entire sequence of conquering these countries who were brought in the fold of Deen-Al-Islam.

Muslims resources regarding food supply were so impoverished that companions (RTA) were undergoing pangs of hunger while-working hard. They stayed and started to tie tightly small stones around their bellies, whereas Prophet (SAW) had two stones. Jabber Ibn Abdullah (RA) could not bear this sight: so he rushed home and asked his wife to slaughter the ewe and prepare a meal of mutton and bread of barley. Jabbar (RA) tender the invitation in a gentle way with some close companions of course, but to his utter amazement. Prophet (SAW) knotted his (SAW) all fingers of Jabbar (RA) hand and made a general announcement to follow him (SAW) to Jabbar (RA) house. It was an embarrassment which made Jabbar (RA) to utter a verse which is indeed a prescription for Momineen (Believers) at difficult times 'verily we are for Allah and verily unto Him are we returning.'

The meal was placed in front of Prophet (SAW) and he (SAW) blessed it by Allah (SWT) name: started distributing with meat over bread to Mujahideen. It was served to groups of ten one after another. Thousands of Mujahideen ate to their heart content and a still lot left. This utter embarrassment changed into spiritual enlightenment with absolute confirmation of their faith in destitute conditions. It was niece of Abdulla-Ibn-Rawah (RA) she narrated 'I was taking some dates for my father and

uncle; Prophet (SAW) enquired about it. 'She poured few on Prophet (SAW) hands, unbelievably these Dates were increasing in hundreds and overflowing that sheet has to be procured'; which were later eaten by Mujahideen.

These miracles of Muhammad (SAW) brought so much motivation to Mujahideen, which also made a remarkable effect of this unique feat of Mujahideen's strongest communal cooperation and cementing ties of brotherhood, dedication of their services to the Pleasure of Allah (SWT) and His (SWT) Prophet (SAW). The Munafiqeen of Madina (Hypocrites) has seen many miracles during destitute and faith dwindling times that even they affirmed, but many still have doubts. They also did not contribute much instead framed lame excuses to leave stealthily, because there was not any imposed discipline.

(33:16) "Running away will not profit you if you are running away from death or slaughter and even if you escape no more than a brief respite will you allowed to enjoy."

There was an additional defence by the dugout debris, which was almost a reasonable reinforcement of the barriers. It was a great sigh of relief after six days of hard toiling work, when intelligence received that army of Quresh were approaching down the valley of 'Aqiq' and were quite near S.W. of the town, while Ghatfan and other tribes of Najab were

moving towards 'Uhud' from the east. The entire Muslim population from the Oasis (the neighbouring areas) were evacuated and housed safely within the defence vicinity. Prophet (SAW) encamped with 3000 men all in a red tent pitched at the foot of Mount 'Sal', Aisha. Umma Salmah and Zynab (RTA) took turns to be with him (SAW).

The confederates marched towards Madina with clear aims and objectives in full force while pledging in unison not only to finish nascent Muslim State but also Deen-Al-Islam from the face of the earth. They were also envisioning a non-resistance (may be some) with total sweeping stampede of chaos and with ultimate annihilator like the times of Jahlia (Ignorance).

They drew nearer while discovering, it was a total shock and amazement beyond imagination that a broad trench lay between them and waiting archers, who were lined the entire way along on its farther side. 'Confederates 'may be' had no intelligence'. The enemy horses can reach but crossing could be their last fatal mistake, whereas 'shower of arrows will certainly kill the rider easily. They had no choice but to encamp themselves at safer distance for any further onslaught.

THE INVINCIBLE BARRIER WITH OBSTINATE OBSTRUCTION

The Commanders of unbelievers took their turns i.e. Khalid-bin-Walid, Amr-ibn-Aas, Habayrah-ibn-Ubayy, Ikrimah-bin-Abi Jahl and Diran ibn Al Khattab. Everyone of them ended in failure. It was very frustrating for "these evil forces to experience such failure, when days were passing with strong feelings of disappointments and actions with diminishing returns. Unbelievers did survey with close watch to detect some weak areas where crossing can be attempted, but Muslims were very vigilant regarding any breach round the clock, because a slight negligence means a storm of fatal onslaught. The level of frustration was increasing for such a huge army of expert soldiers. These forces did have supply of food and fodder replenished by Jewish folks, but for how long?

A few significant Skirmishes did occur i.e. Amr Ibn Abd Wadd crossed a narrow spot with his outstanding horse successfully, but this dangerous situation was well handled by Ali (RA) who was equally renowned for his (RA) tested valour and bravery. An interesting short dialogue developed which is. worth mentioning with a glorious lesson for today Muslims. Amr said to Ali (RA) 'I do not want to kill you' O Cousin. Ali (RA) responded but I do because you refused to accept the Message of Deen-Al-Isalm and I am not your cousin. Amr dismounted the

horse and a big cloud of dust erupted in which very little was seen. it seems haughty hero of Quresh was no match for the superior sword skill, full of courage and confidence of Ali (RA). Mujahideen and Confederates heard a loud 'Takbir' of Ali voice which means Amr is dead.

(33:14) "And if an entry had been affected to them from the sides of the city and they had been incited to sedition. They would certainly have brought it to pass; with none but a brief delay!".

These lingering stalemate situations were making them on the losers side. The Jewish Lobby was again worried that the big baby is getting blue, so they plotted another conspiracy by Akhtab which was almost a necessity. He was pressing Abu Sufyan to act as a diplomat to his fellow Jewish tribe assuring him that positive persuasion could be done for breaking the pact with Muhammad (SAW), This plan will be fatal for Madinite Muslims. Abu Sufyan approved the new approach and urged him to expedite it soon without loosing any time. Akhtab was very astute and was trying utmost to bring his brainchild to a decisive conclusion. He reached the fortifications of Banu Qurayzah during mid night hours and requested for dialogue, but they refused to listen to him for being an auspicious man who brought disaster upon his own people and would definitely.

repeat the same. They were also apprehensive because he had an overwhelming personality to frame convincing arguments which were difficult to encounter. He went to Kaab-bin-Asad (Qurazah Chief). There was heated abusive argument, which was broken by cultural - personal assault i.e. made Kaab very angry (grudge in sharing food) so he opened the door.

O' confounded you! Kaab said. I have made a pact with Muhammad (SAW) and it will not be broken and we are bound by this treaty, protection, preservation of our assets especially costly cash crops and joint defence of the city. Huyay said I have brought you a lasting glory, power for all times to come like a raging sea and you have also full support of Quresh, Kinanah, Ghatfan with their leaders and Chiefs and this time Muhammad (SAW) and Madina would not survive and this new 'Deen' will be blotted out for ever (Nausbillah). Do you want that we both should be slain by confederates so leave me alone and let me be as I am. Akhtab oration worked and Kaab was convinced to renounce the treaty despite of considerable opposition from certain quarters. This news spread and Umar (RA) was the first person who conveyed it to Messenger (SAW) for the breaking of the treaty by Qurayzah and they might attack us.

Prophet (SAW) became very perturbed while hearing this insidious treachery of Qurazah and was deeply concerned that this might 'create a very demoralizing effect on Muslims, and Mujahideen alike. He (SAW) wanted to ensure this anomalous situation. therefore, four close companions Sa'd-Ibn-Muadh. Sa'd-bin-Ubadah. Khawat-Ibn-Jubayr and Abdulla-Ibn-Rawah RTA) were sent to ascertain the position of Qurayzah with some directions, 'if you find out the intelligence is true then give me (SAW) hint if 'favaourable; news you may spread it regarding the treaty.

The delegation went to the fortifications to remind and reconfirm the alliance with Muhammad (SAW). The Qurayzh took a very defiant attitude while proclaiming 'you want us to confirm the alliance, when we have been weakened by the evacuation of Al Nadir. so who is Muhammad (SAW)? We do not know him (SAW) Nauzbillah. An abusive argument was used by both sides in full rage but Sa'd-Bin-Muadh controlled the negotiations by reminding the worse fate faced by Al-Nadir then you might face even worse destiny than them.

The delegation reached with bad news which was conveyed into similitude by mentioning names of two Arab Tribes (Adal – Al Qurah) with reference to the treachery. Prophet (SAW) on

the contrary said 'Allah (SWT) is Supreme and Muslims will see a happy end.

Allah (SWT) is undoubtedly Supreme but He (SWT) gave Mujahideen a Supreme Commander in Chief (SAW) who was practical and realistic with total trust and faith on his (SAW) Creator (SWT) Muslims will be victorious if they have unflinching faith and will follow the directions of their leader in letter and spirit to achieve this sacred mission for the cause of Allah (SWT).

(33:23) "Among the Believers are men who have been true to their covenant with Allah of them some have completed their vow to the extreme and some still wait. but they have never changed their determination least."

(23:15) "And yet they had already covenanted with Allah not to turn their backs and covenant with Allah must be answered for."

(33:3) "And put your trust in Allah and enough is Allah as a Disposer of affairs."

The beauty of 'Jehad' a martyrdom and an everlasting living life closest to Allah (SWT) and victory for Deen-Al-Islam. 'Munafiqeen' Hypocrites now expressed their true inner feelings to be allowed to go to their original abode.

There were sarcastic remarks that this Prophet (SAW) is promising us the treasures of Byzantium and other neighbouring empires, but none of us is safe in our own homes and this moat might become our grave yard. These awful feelings numb their nerves. Allah (SWT) revealed about their behaviour.

(33:12) "And Behold! The Hypocrites and those in whose hearts is a disease (even) say Allah and His Messenger promised us nothing but delusion".

These Hypocrites were also making lame excuses and were leaving without permission giving an impression that their aim is to have safety for their families.

(33:13) "Behold! A party among them said 'you men of yathrib! You cannot stand (the attack). Therefore go back! And a band of them are for permission of the Prophet."

"Saying Truly our houses are bare and exposed though they were not exposed. They intended nothing but to run away."

There ere still many who were least, affected by this dangerous development and portrayed an exemplary attitude and they were blessed by steadfastness and had full faith in Prophet (SAW) assurance of victory (33:23).

Äkhtab was back after meeting confederates and declared that Quryzah have joined the campaign while

renouncing their treaty and are about to attack Muslims of Madina. This news brought a new wave of morale boosting to a dejected army. The enemy started lightening great fires to intimidate Muslims and obviously brought doubts to their defensive security. The skirmishes on the other side of the moat were intensifying (especially by Khalid & Ikramah) because some groups were transferred towards Quryzah. It was now necessary to reduce the strength of forces at the trench and to keep garrison within the•town itself. 'so Prophet (SAW) sent back few hundred men. 'Then an intelligence report came to him (SAW) that Akhtab was urging Quresh and Ghatfan to send by night thousand men to the fortresses of Quryzah and from there to raid the centre of the town and break into the fortresses of the Muslims. The fixed night was delayed due to unknown reasons, may be due to Sabbath (when Jews do not do anything worldly).

Prophet (SAW) faced the prevalence of adverse conditions which sound full of difficulties and it was becoming nerve wreaking until a general panic develop. It is difficult to conjecture how Prophet (SAW) bend towards deep diplomacy to bring general dissension among confederates ranks. He (SAW) persuaded Ghatfan leaders Ujaynah-ibn-Hism of fazarah and Al-Harith-Ibn-Awf of Murrah with a lucrative offer of

1/3 crops of Madina, if they were to withdraw their forces from this campaign before confirming the agreement. Prophet (SAW) called two Ansar leaders Sa'd-ibn-Muahd and Sa'd-ibn-Ubadah (RTA) for consultation, because they were the most affected by this deal of precious provisions. In fact they both yielded and a dialogue established in which Prophet (SAW) justified that he (SAW) is doing for them and the decision is up to them. These Ansars were fully blessed by selfless, endless devotion, but Muadh (RA) made few dedicated statements 'Allah (SWT) has honoured us with Deen-Al-Islam, and guided with strength of having You (SAW) in our midst. We do not need this agreement instead we will slaughter these infidels with our swords until Allah (SWT) make His (SWT) Judgement between us.' The agreement was erased which did make the siege harder as ever.

Prophet (SAW) now perceived a subtle conclusion that Ansar will fight tooth and nail and there is no weakening in Muslim ranks. It was also Muslims who were facing the worst danger in their short history, but on the contrary they were having firm faith of total trust in Allah (SWT).

(33:22) "When the Believers saw the confederates forces, they said This is what Allah and His messenger had promised us, and Allah and His Messenger told us 'what was true' And it only added to their faith and their zeal in obedience."

The confederate especially Quresh made abortive attempts with few exchanges of volleys of arrows, Sa'd Ibn Muadh (RA) was struck in the arm by an arrow which cut a vein and many horses of Quryash and Ghatfan were wounded.

The ferocity of confederates was becoming more intense when a battalion of Quresh army launched a major attack where Prophet (SAW) himself was present; at this juncture Mujahideen fought incessantly that they missed three consecutive obligatory prayers which were offered after sun set It was very disturbing indeed because this never happened before, since the outset of Deen-Al-Islam. As soon as they were out of sight. Prophet (SAW) withdrew from the Trench leaving Usayed (RA) to continue on guard with a detachment of Mujahideen while he (SAW) led the 'Qaza' prayers.

Khalid suddenly reappeared later that evening with a contingent of horses in the hope that he would find the Trench unguarded, but Usayed (RA) and his archers kept them at bay.

Qurayaz also gave systematically intensified pressure with strong impression that they were ready to launch an attack

to divert their attention which favoured the confederates. Their even fake calls were taken seriously, because their target was civilian population. Prophet (SAW) sent a unit of 200 Mujahideen commanded by Salamah-Ibn-Aslam (RA). The other unit was of 200 Mujahideen commanded by Zayd-Ibn-Harith (RA) who guarded the rest of the city. Qurazyh did try to come closer for a small attempt, but vigilant Safia (RA) bint Abdul Mutalib (Prophet (SAW) real aunt) while seeing a Jew prowler' killed him on the spot.

A painful waiting of 27 nights which was seemingly inconclusive made many men gradual loss of their endurance and obviously only Allah (SWT) can resolve this deadlock.

A fascinating development emerged from the blue sky, A man Nuaym-Ibn-Masud came from Ghatfan tribe to Prophet (SAW) indeed a genius of diplomacy and a resourceful person who had many friends and relations with tribal leaders. He said to Prophet (SAW) O, Messenger (SAW) of Allah (SWT), 'I am now a Believer and my folks are unaware of this, you (SAW) may order me what you (SAW) wish.

Prophet (SAW) was very keenly aware, the only solution for this dangerous deadlock is to create dissension among enemies of Islam. Allah (SWT) Help came as Prophet (SAW) prayed and Nuaym was deputed to do most important job at the

very critical juncture. Prophet (SAW) at this moment mentioned 'Jehad is a stratagem' meaning thereby that strategy should be full of wisdom and intelligence but at the same time with a reasonable & profitable benefit.

Nuaym (RA) had many friends among Jews in Qurazah who were ready to attack Muslims from behind. He arrived at a very opportune time to tackle their dangerous designs. He persuaded them with great skill by explaining them tc refrain from this. because your all assets and cash crops are in Madina being its citizens; whereas Quresh. Ghatfan money 'and property is somewhere else. If confederates are defeated Muhammad (SAW) will confiscate your entire belongings and you would end up as the worst slaves of Arabia. therefore your best interest is to stick with Muhammad (SAW) and abide by your treaty. Qurayzah were convinced with basic logic of living peacefully. Nuaym (RA) went straight to Quresh encampment without wasting any time and met Abu Sufyan. He explained and reasoned out all strategy so confidently which was approved by him, moreover it will be risky and cost would be enormous because Jewish conspiracies will not work this time.

Nuaym (RA) went to his final leg of this risky mission to Ghatfan and said to their leaders, 'you certainly will not refuse the best advice from the son of the soil. He (RA) suggested not

to send anyone to Quryzah , because it will endanger the lives of this tribe against Muslim attack. Nuaym (RA) was quite successful in creating suspicion among three major allies, the arch enemies of Islam; but at the same time, they were not so naive: so they wanted to make sure the real intentions of each other. Abu Sufyan and Chiefs of Ghatfan sent a delegation led by Ikramah to Qurayzah. They were observing Sabbath and refused to do anything.. Secondly they reasoned out for their inability to fight until they receive a contingent of fighting men and if the fighting goes against you, then it is not possible for us to face this man (SAW) on our own.

The delegation went back and concluded that Nyaym (RA) report is certainly true about Quresh & Ghatfan. Finally a message was conveyed to Qurazah for non-compliance of fighters. This message was very much affirmative by what Nuyam (RA) signified to Qurayzah, This overwhelming confusion brought a natural deep dissension and made them to loose all heart for this blunder. They also sensed that Muhammad (SAW) & Muslims are now winners at last.

The last nail in the confederate Coffin; that right in the middle of the night an extremely cold wave generated a stormy strong wind and torrential rains which uprooted their tents, pots, pans were also gone upside down facing an unprecedented

chaos. It was a disaster with deafening Thunder, blinding lightening, which struck frightening fear deep down in their hearts, An eye witness sent by Prophet (SAW), who described it a severest punishment done by natural disasters of course sent by Allah (SWT) and they believed Mujahideen were about to seize this opportunity, to launch an attack which will exterminate 10,000 men of confederates (33:9) "O you who remember the Grace of Allah (Bestowed) on you when these came down on your hosts (to overwhelm you. But We sent against them a hurricane and forces that you saw not But Allah see clearly all that you do." Abu Sufyan addressed the entire force saying 'we are betrayed by Banu Quryzah and also you can feel what these strong winds are doing to us. It is impossible for us to stay any longer in such awful conditions, therefore let us run for life. This was first declared openly by Talha-Bin-Khawalid. When Quresh were leaving. Khalid hopes and conviction were shattered and he said to Abu Sufyan 'Common sense says Muhammad (SAW) is truthful. Abu Sufyan replied 'you have more right not to say that than any man'! Khalid further stated because Muhammad (SAW) slew the Chief of your clan Abu Jahl. This very significant dialogue changed the entire course of Muslim history by Khalid (made up his mind) embracement of Islam and he (RA) became saifullah' - Saif-Rasul later on. The evacuation was done so rapidly with all swiftness that next

morning it seemed nothing has ever happened. The dramatic disappearance of this huge manpower was the greatest relief for Muslims, which gave a decisive evidence that this open help and protection is just truly from Allah (SWT).

(33:24) That Allah may reward the men of Truth for their Truth and punish the Hypocrites if that be His Will or turn to them in Mercy; for Allah is oft forgiving Most Merciful."

(33:25) "And Allah turned back the Unbelievers for all their fury, no advantage did they gain and enough is Allah for the Believers in their fight and Allah is full of strength Able to enforce His Will."

Prophet (SAW) looked at the deserted place where there were frightening encampment and with deep feelings, he (SAW) thanked Him (SWT) of His (SWT) Great Grace to him (SAW) and his (SAW) companions (RTA). There was a clear recognition in those brightly beautiful brilliant radiating eyes with lovely looks full of gratitude with high hopes with great confidence in Allah (SWT). He (SAW) uttered a sermon in complete humbleness to his (SAW) Bestower) Mohsin (SWT).

'There is no deity other than Allah (SWT) Who (SWT) has fulfilled His (SWT) promise, given victory to His (SWT) servant and also dignity and honour to His (SWT) Mujahideen. Who (SWT) has defeated the confederates single handedly.

No one was before Him (SWT) and

No one remains after him (SWT). Prophet (SAW)

(33:1) "O Prophet fear Allah and hearken not to the Unbelievers and Hypocrites. Verily Allah is full of Knowledge and Wisdom."

(33:2) "But follow that which comes to you by inspiration from your Lord for Allah is well acquainted with all that you do."

CONCLUSIONS

The test and trial of 'Khandaq' brought not only glaring victory but also complete destruction of Banu Qurayzah and death blow to Medinite Hypocrites. Muslims undoubtedly established themselves, as real master with Allah (SWT) sovereignty which brought lot of prestige and power to Prophethood and military leadership of Muhammad (SAW).

The propagation of Islamic Message got great boost not for Madina but for the entire mankind. There are many greater tasks yet to be done, spreading the Belief of Oneness of Allah (SWT) Tauheed' also the way Shariah of His (SWT) Prophet (SAW) in the wide world calling all persons to the real spirit and making the faith secure against all enemies of Deen-Al-Islam. It is also elaborately revealed that how Muslims accomplished victory just by Allah (SWT) Help and Assistance in an unseen and hidden sources.

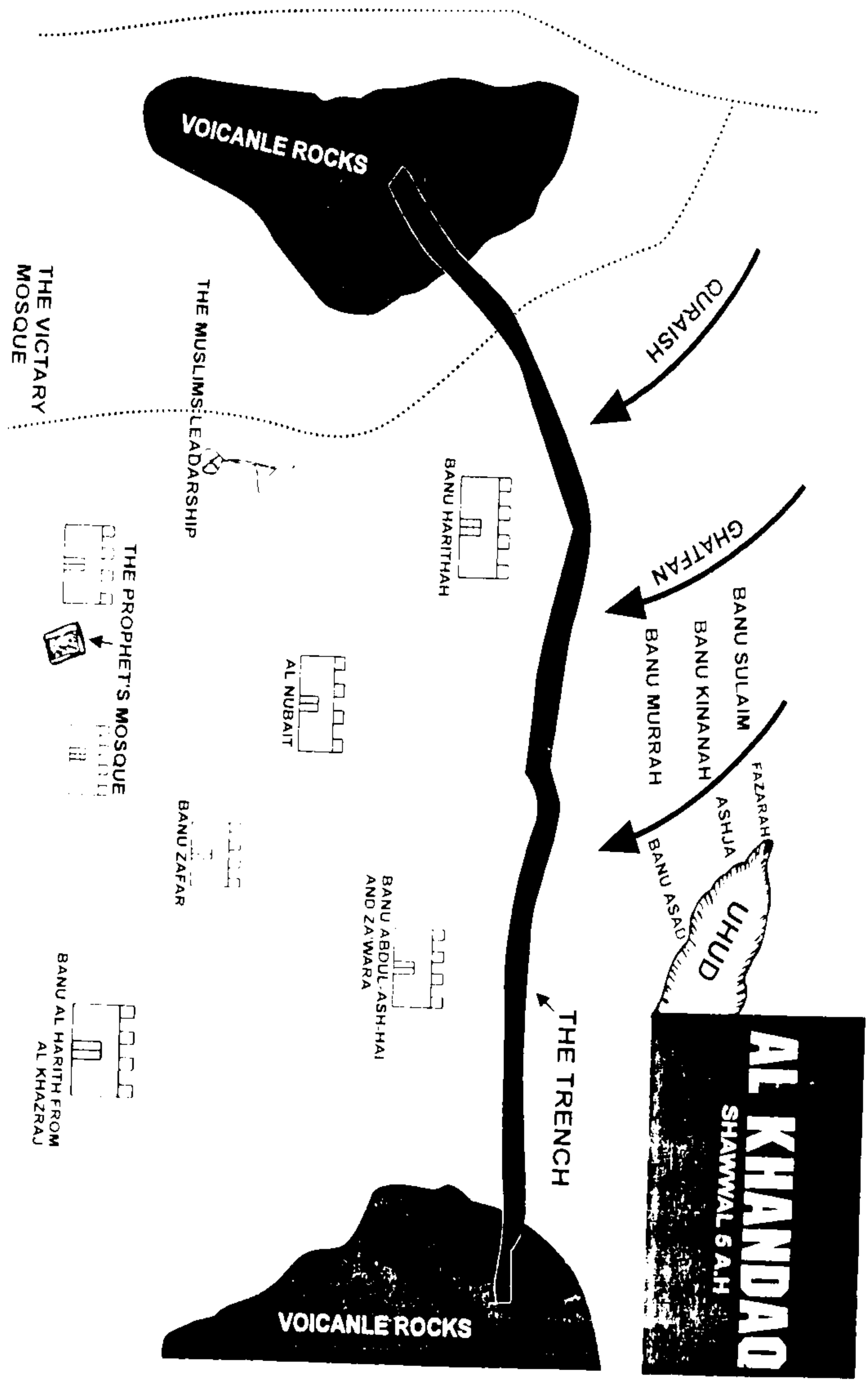
(33:10) "Behold they came on you from above you and from below you and behold the eyes became dim and the hearts gasped up to the throats and you imagined various vain thoughts about Allah."

(33:11) "In that situation were the Believers tried they were shaken as by tremendous shaking."

The siege of Madina started in Shawwal and ended in Dhul-Qadah i.e. it lasted over a month. It was a war of nerves which shook Muslims so deeply (33:11) but at the same time was the greatest test for Muslims in the history of Jehad in Islam. It was one of the most decisive battles in the earliest decade of Muslim era which gave ample proof; undoubtedly that no forces however huge could eliminate the ever growing power of Deen-Al-Islam.

Prophet (SAW) in the end gave a very encouraging news which brought more confidence and firmness to faith of Mujahideen. 'From now on we will engage them, they do not engage us. We will mobilize to them.

(33:25) "And Allah turned back the unbelievers for all their fury; no advantage did they gain enough is Allah for the believers in their fight. And Allah is full of strength able to enforce His Will."


AL KHANDAQ
SHAWWAL 5 A.H
VOICANLE ROCKS
QURAISH
GHATFAN
BANU SULAIM
BANU KINANAH
BANU MURRAH
FAZARAH
ASHJA
BANU ASAD
UHUD
THE TRENCH
VOICANLE ROCKS
THE MUSLIMS LEADARSHIP
THE VICTARY MOSQUE
BANU HARITHAH
AL NUBAIT
THE PROPHET'S MOSQUE
BANU ZAFAR
BANU ABDUL-ASH-HAI AND ZA'WARA
BANU AL HARITH FROM AL KHAZRAJ

BANU QURAIZA

BREACH OF COVENANT WITH ALLAH (SWT) AND HIS MESSENGER (SAW)

The humiliating defeat of Jewish Makkan conspired confederacy to deal with Muhammad (SAW) ended in a chaos. The future scenario for them now on was very dismal; because Muhammad (SAW) cannot be dislodged from Madina, instead he (SAW) became more influential than ever as a result of fiasco created by 'Makkan Masters.' Their trade with Syria was almost gone and they suffered a loss of their prestige in Arab's neighboring tribal area.

They thought Muhammad (SAW) might not attack them but retention of wealth and prestige was not possible because ultimate annihilation was imminent as they had tried utmost to destroy him (SAW). It would certainly be sane for Makkans to re-evaluate their stance about submitting to Deen of Allah (SWT) His (SWT) Prophet (SAW). That morning Prophet (SAW) and Mujahideen went back to Madina and just laid down their

arms after a long months physical – mental trials. They were trying to rest from their bone fatigues. Prophet (SAW) was performing ablution in Umme Salmah (RA) quarter. Gabriel (AS) visited him (SAW) and conveyed the Revelation 'Unsheathe your (SAW) sword and reach the vicinity of Quaraiza and eliminate them' Gabriel (AS) also mentioned that he also is a heading with a procession of angels to shake their hearts and hearth.

Allah (SWT) Messenger (SAW) summoned the 'Muazzin' and ordered him to make an announcement that every listener should offer prayers (afternoon) at Quraiza. He (SAW) appointed Umm Maktum (RA) as Imam and Governor of Madina. The banner was entrusted to Ali (RA) who marched as a rear guard towards the guided location. Ali (RA) reached so close to their vicinity that he (RA) could hear their foul language against Prophet (SAW). The treacherous treachery need to be executed with effective efficiency with just an immediate punishment. These decision makers were already fully aware of their past action; but they did call Abu Lababah (RA) (used to have business with them) to settle this vital issue. They implored and cried with their families while encircling him beseeched that Muhammad (SAW) refused every offer they have made and would accept nothing from them except total

submission to his (SAW) judgement. Lababah (RA) said 'you have no choice but to submit', while saying this he (RA) made a gesture pointing across the throat which meant that Prophet (SAW) Judgement is to slaughter you all. His (RA) purity of Iman, 'Taqwa' gave him a realization that a blunder is committed which is a treasonable act against Allah (SWT) and Messenger (SAW). He (RA) punished himself in fear of Allah (SWT) retribution and tied to one of the pillars of Masjid. Allah (SWT) Revelation did come to Messenger (SAW) for his forgiveness.

(9:102) "Others (there are who) have acknowledged their wrong doings: They have mixed an act. That was good with another. That was evil. Perhaps Allah Will turn unto them (in mercy) For Allah is Oft forgiving Most Merciful."

(33:26) "And those of the people of the Book Who aided them. Allah did take them down from their strongholds. And cast terror into their hearts. (So that) some you slew and some you made prisoners."

(33:27) "And He made you heirs of their lands their houses and their goods and a land which you had not frequented before and Allah has power over all things."

The leaders of the Quraiza submitted to Sa'd bin Muadh (RA) Judgement and ruling that able-bodied men should be

killed. their wealth should be distributed, the females and youngsters should be taken as captives.

Prophet (SAW) approved his (RA) verdict saying 'Sa'd adjudged by the command of Allah (SWT). in fact Jews did deserve the severest punishment for this insidious treachery which they harboured against Islam and Prophet (SAW). They had also amassed a huge weaponry i.e. 1500 swords 2000 spears. 300 armour coats with 500 shields, all of which captured by 'Mujahideen'. Trenches (special) were dug which became their virtual graves of approx. 700 Jews (beheaded therein). This ended the hottest bed of insidious intrigues and treacheries was exterminated for ever.

After this battle Muslims got settled and Sa'd (RA) wish was granted and he breathed his last. because his wounds started bleeding profusely, while the blood was flowing out of tent towards 'Masjid Nabvi'. (Prophet (SAW) Mosque)

'Bukhari – Muslim' (Hadith Text) recorded from Jabir (RA) that Messenger (SAW) said 'The Throne of the Compassionate shook for the martyrdom of Muadh (RA)'. When Mujahideen were carrying the noble soul towards the graveyard: hypocrites also participated and a few said 'Muadh (RA) body is too light'. Prophet (SAW) replied this Martyrs body is already in the holy hands of many angels from Allah (SWT). Gabriel (AS) arrived

just to tell Prophet (SAW) that all the doors of High Heavens are wide open for him (RA). A warm welcome from the Lord of Goodness Himself (SWT) 'The climax of an Momin – Mujahid – Martyr. (What a glory?)

(89:27) "To the righteous soul will be said, 'O you soul in complete rest and satisfaction."

(89:28) "Come back you to your Lord Well pleased yourself and well pleasing unto Him!"

(89:29) "Enter you then Among my devotees."

(89:30) "Yes enter you My Heaven."

BASHING – 'BANI-AL-MUSTALIQUE

WATER SPRING 'MURAISI' – (SHAHBAN – 6H)

This brief Ghazwa was fought against those who had implications in bringing unrest within the ever growing Islamic State. It gave lot of disgrace to hypocrites. This confrontation confirmed the legislative consolidation and brought an enhanced dignity and further strength to the Muslim Community.

The Chief of Banu Mustalique tribe Harith-b-Dirar gathered some other hostile Arab groups to wage a major battle against Madinite Muslims.

Prophet (SAW) immediately dispatched Buraidah-bin-Al-Haseeb (RA) to verify the reports. He had a brief conversation with Abu Dirar, which confirmed the plan to attack, furthermore the proof of his intense intention lies in spying to explore the positions of Muslims, but the spy was caught red handed and killed.

Messenger (SAW) of Allah (SWT) rode with 700 Mujahideen as Commander-in-Chief to break up the forces in the area (Zaid-bn-Harith was incharge of Madina). The two armies faced each other at water springs of 'Al-Muraisi' and enemy forces were tackled and defeated.

A dispute developed during the battle between Jahjah-ibn-Masud (Khazraj ally) who had a physical altercation with Umar (RA) servant. Abdullah Ubai (leader of the hypocrites) was enraged and said 'By Allah if we return to Madina, 'the honourable ones among us will expel the lowly ones' Prophet (SAW) diffused the brewing tension and he (SAW) evaded the mutual fighting by a rapid return to Madina. Abdulla Ubai statement was conveyed by Zaid-bin-Arqam (RA) to Prophet (SAW).

On an enquiry Ubai made a false oath instead he accused Zaid-b-Arqam (RA) for false imputation. Allah (SWT) revealed the following verses for Zaid (RA) with clear exoneration.

(69:12) "That We might Make it a Message unto you and that ears (that should hear the tale) and retain its memory should hear its (lessons)." In remembrance." Zaid-bin-Arqam (RA) was known after that the One with keen ear.

Mujahideen were returning from this battle they encamped at a place 'Ifk' for a short while Aysha (RA) lost her

necklace, during its search as she was left by the rapid movement of the army. Abdulla-Bin-Ubbai took full advantage of the situation and made such dangerous statements against Prophet (SAW) and his (SAW) beloved wife, daughter of his (SAW) closest companion Siddique (RA). Aysha (RA) fell apart and became so sick from these baseless, malicious denigratory slanders attributed to her innocent soul (RA). She fought back for her innocence which made Allah (SWT) to reveal the law against the slander to innocent women in Islam. The historians and biographers paid very rich tributes and complimented her that only strong, sublime character could pass through such an unbearable capricious circumstances. The credit goes to her personification of pride purity and dignity. (24:11-23)

Prophet (SAW) marriage with Juwayriyyah (RA) (Al-Harith daughter) proved to be very beneficial to administer Arab Tribes for that area. Aysha (RA) commented for Juwayriyyah (RA) while welcoming her (RA) 'No woman has brought so much blessings to her people than she.'

Prophet (SAW) and Umar (RA) had a dialogue regarding killing of Abdullah Bin Ubi. Don't you see Umar (RA) if I (SAW) had him killed, a large number of persons would furiously hasten to fight for him. If I (SAW) ask them to kill him they will do so out of their own free will. Umar (RA) was fully convinced

as usual that Prophet (SAW) judgement is much more sound than his (RA).

The significance of this campaign lies not in its military achievement rather than internal deep dissensions which brewed and shook many pillars of Muhammad (SAW) mountains but only with the help of Allah (SWT), these awful and more horrible issues than wars were settled resolutely with Revelations.

HUDAIBIYAH (UMRAH) (Dhul-Qadal 6H)

(48:27) "Truly did Allah fulfil the vision for His Messenger. You shall enter the sacred Mosque if Allah wills with minds secure. heads shaved. Hair cut. short and without fear. For He knew what you knew not; and He granted besides this a speedy victory."

(48:28) "It is He who has sent His Messenger with Guidance and the Deen of Truth, to prevail it over all deens: and enough is Allah for a Witness."

(48:29) "Muhammad is the Messenger of Allah and those who are with him are strong against unbelievers but compassionate amongst each other you will see them bow and prostrate themselves seeking Grace from Allah and His Good Pleasure. On their faces are their marks. the traces of their prostration. This is their similitude in The Gospel is like a seed which sends forth its blade. then makes it strong it then becomes thick and it stands on its own stem The sowers with wonder and delight: as a result it fills the unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward."

Prophet (SAW) dreamt about his (SAW) entry in sacred sanctuary in Makka and was performing the rites and ceremonies of 'Umrah' He (SAW) informed his (SAW) companions, they were all very pleased and finalized the preparations.

Prophet (SAW) mounted his (SAW) Camel 'Qaswa' and left Ibn-e-Maktum (RA) as Incharge of Madina. A peaceful force of 1600 pilgrims accompanied him (SAW) including some Bedouins.

'Umma hatul Momineen' ·Umme Salmah (RA) and two women from 'Khazraj' also accompanied Nusaybah and Umme Mani (RA) (they were present in Aqaba 2) on this divine mission Makkans heard of this unexpected approaching force. with an assumption of hostility. 200 cavalry men were sent under the command of Khalid-bin-Walid. who wanted to attack. Muslims by surprise in mid-day. The fear prayer was performed and Khalid missed the chance. Muslims avoided and marched through rugged rocky terrain and changed the course to reach from the different direction. Khalid reached Makka and briefed Quresh with the latest position and stance of Muhammad (SAW) force

Prophet (SAW) 'Qaswa' stumbled and knelt down and was quite stubborn to move. Muhammad (SAW) swore that he

(SAW) would willingly agree to any plan that enemy proposed for Reverence of Allah (SWT) Sanctuary. He (SAW) spurred the Camel and it leapt up. They resumed their march and encamped on furthest part of Hudaibiyah beside a Well with little water. The pilgrims reported water scarcity and unbearable thirst to Messenger (SAW). Prophet (SAW) took an arrow out of his (SAW) quiver and placed it in the ditch. which brought water gushing forth for the entire followers: who drank to their fill and also used for other purposes.

Many negotiators met Prophet (SAW) from either sides with different designs i.e. Budail Bin Warqa (Khuzaah tribe). Mikraz bin Hafs and another dispatcher Al-Hularis bin Alqamah They were all impressed by the devotional spirit of Muslims moreover Prophet (SAW) repeatedly informed 'I (SAW) have no other design but just to perform 'Umrah' (lesser pilgrimage).

Quresh sent an astute negotiator Urwah-bin-Masud He did use an improper language by saying 'you (SAW) gathered mixed people around you and then brought them against your & their kith and kin' In the course of argumentation he tried to extend his hand to the holy Beard (a usual custom among argumentative Arabs). Mugharia-ibn-Sha'bah (RA) while standing beside Prophet (SAW) warned him while hitting on his arm

Urwah was watching very closely the entire atmosphere of encampment He returned and conveyed his observations and impressions to Quraysh. 'I have visited Chosroes, Caesar Negus Kingdoms. but never have I seen a king among people like Muhammad (SAW) and his (SAW) companions and folks who loved him (SAW) so dearly. They would not let his (SAW) ablution water fall thereof on the ground. When he (SAW) speaks. then a stony silence prevails all over and every person will pay utmost attention whatever he (SAW) utters. They will not abandon him (SAW) for anything in any case. He (SAW) offers you a plan, so do what you think is best for you!'.

The reaction to this was a reconciliation among their Chiefs. but some unreasonable hot headed Quresh devised a wicked plan which could jeopardize the peace treaty. They wanted to creep in Muslim encampment (10-80 miscreants) in the middle of the night, which would create a havoc. Muhammad bin Maslamah (RA) Chief of guards captured them all and presented them to Prophet (SAW). The punishment for such a treachery was obviously (death penalty), but to a far reaching vision of 'Rahmatul Alameen' (SAW) they were set free. In this context the Revelation confirms.

(48:24) "And it is He who has restrained their hands from you and your hands from them in the midst of Makka, after that He gave you the victory over them and Allah sees Well all that you do."

The failure of Quresh during 'Khandak' and Muslims triumphant progress made Makkans to oppose as much they could to stop their entry.

Prophet (SAW) asked Umar (RA) to visit Makkans as an envoy, but his reasonable refusal was justifiable due to personal enmity and not any support from his clan. Uthman (RA) was deputed to undertake this difficult issue as a Muslim negotiator, because he has influential relatives. Uthman (RA) pleaded the case with Abu Sufyan that Muslims just want to pay homage to Allah (SWT) House but those contumacious Idolaters did not budge from their stance. Uthman (RA) did get typical Arab hospitality even with an offer for 'Umra', which he obviously refused by saying 'it is only possible in the company of Prophet (SAW).'

The Muslims were waiting anxiously with strange feelings of hope and fear, but due to considerable delay they suspected some foul play from the Quresh side. The rumour of Uthman (RA) death gave them worrisome agony; so a general solemn pledge came into effect of holy hands of Prophet (SAW) (Sinam

Al Asadi, Salamah-Bin-Al-Akwan (RTA) took solemn pledge). Everybody took a solemn pledge 3 times to die for Allah (SWT) cause and truth of Deen-Al-Islam. Prophet (SAW) held out his (SAW) holy hand and said 'this is for Uthman', it was also happening under an acacia tree; therefore it is significantly remembered as 'Bait Rizwan'. The pledge was over, then Uthman (RA) arrived and he also under took the pledge. Quran Qareem refers this as Allah (SWT) pleasure.

(48:18) "Allah Good pleasure was on the Believers when they swore fealty to you under the tree. He knew, what was in their hearts and He sent down Tranquility to them and He rewarded them with speedy victory."

The compromise eventually agreed upon which saved Makkan prestige, while Muhammad (SAW) had a hidden victory and there was an inconceivable confidential future implications in favour of Muslims. Quresh did perceive the resolute determination of Muhammad (SAW) and his (SAW) adherents, so they agreed to conclude a treaty of reconciliation for a temporary peace.

1. Muslims will return this time and can come back next year for only three days without arms (may be sheathed swords – should be kept in bags).

2. No battles for the coming ten years (both parties will live in mutual security).

3. Whosoever joins Muhammad (SAW) & Quresh will abide by the treaty.

4. If any (fugitive) joins Muhammad (SAW), he will be sent back to the Quresh, but if vice versa he shall not be sent back.

There were many debates, argumentations, grumblings during scribing of Treaty. Ali (RA) was a scriber who started with 'Bismillah' but Makkan representative Suhail objected to adopt original old Arabic tradition. 'Bismika Allahuma'. It was cleared after some uneasiness. Secondly it was written as the agreement between Messenger (SAW) of Allah (SWT). Suhail again protested with an amazing logic, had we accepted him (SAW) as Allah (SWT) Messenger (SAW) then we would not have prevented him (SAW) to visit the sacred house nor fought against him (SAW); therefore you have to change it into 'Muhammad Ibn Abdullah' (SAW). Ali (RA) this time refused but Rahmat-ul-Alameen (SAW) erased it himself (SAW) and dictated instead what Suhail wanted. Unfortunately Muslims thought it as a bad bargain, because the first example they faced immediately after the conclusion of the ceremony.

Abu Jandal (RA) son of Suhail was brutally treated, chained and was totally exhausted due to atrocities committed by Quresh. Prophet (SAW) was very upset but he (SAW) worked to honour the word at all costs. He (RA) was consoled by Prophet (SAW) 'Be patient, resign yourself to the Will of Allah (SWT). We have contracted a treaty which is inviolable and pledged in Allah (SWT) Name.

Umar (RA) was very distressed and had an uncontrollable anguish which made him to have a discourteous dialogue regarding the situation. Umar (RA) Are you not Allah (SWT) Prophet (SAW)? Prophet (SAW) yes of course!

Umar (RA) Are we on the path of righteousness and our enemies are wrong? Then why are we yielding so low for the honour of our Deen?! And suffering humiliation in the matter of faith. Prophet (SAW) said, I am indeed Allah (SWT) Messenger (SAW) and I will not disobey Him (SWT). He (SWT) will give me (SAW) victory. Umar (RA) persisted, didn't you (SAW) tell us that we will go to the House of Allah (SWT) Prophet (SAW) even so, but did not I (SAW) tell you that we will go unto this year.

Umar (RA) conceded but still in seething rage with dissatisfaction had the same dialogue with Abu Bakr (RA) but amazingly enough he got exactly the same version despite of

later; unawareness (that dialogue happened between Prophet (SAW) and Umar (RA)).

Umar (RA) regretted, repented his entire life for this thoughtless attitude. He used to give lot of charity observe fasting, free as many slaves in expiation of it. Prophet (SAW) summoned him to sign as witness for treaty, which he did silently. Suhail son Abdullah (RA) though chained was also the signatory of the contract with i.e. Ali, Abu Bakr, Abdur Rehman bin Auf and Muhammad Ibn Maslamah (RTA).

The bitterness of Muslims was taking a reasonable turn towards conciliation to continue this 'controversial mission'. Prophet (SAW) went towards the general body of Pilgrims and ordered to rise and sacrifice your animals! And shave your heads! Nobody moved and he (SAW) repeated two more times. but they simply looked at him (SAW) with blank faces. This was neither a rebellion nor disobedience, but they were all so perplexed due to (a) departure of Abdullah (RA) in chains with tearful eyes, which shook their souls for being so helpless despite of the treaty (b) Their expectations were shattered by the turn of events, so there was an astonishment and bewilderedness by these commands; moreover Abrahimic traditions must be performed in the nearest sacred precincts of Kaaba. This apparent confusion dismayed Prophet (SAW) so

he (SAW) withdrew himself (SAW) in the tent. The intelligent Umme Salmah (RA) gave a very motivating suggestion to Prophet (SAW) 'Be a role model and take an initiative for sacrifice' Prophet (SAW) got out and sacrificed his (SAW) Camel with loud 'Takbirs'. The Muslims showed eagerness at this juncture to portray obedience, they also shaved each other's heads in quick succession. The ground of the encampment was strewn with pilgrims hair, a strong gust of wind carried those locks towards Kaaba; which brought rejoice to the feelings that their pilgrimage is accepted by virtue of their intentions to follow their Prophet (SAW).

Prophet (SAW) set off towards Madina on his galloping horse with his (SAW) companions after a moral victory over Makkans while obeying Allah (SWT) injunctions.

Umar (RA) conscience was making him more uneasy toward self-incrimination regarding this past incident. He rode a bit faster and was trying to get an opportunity to have an audience with Prophet (SAW). It seemed that he (SAW) was at markedly distant disposition and reserved. Umar (RA) was cursing himself 'how dare he questioned the wisdom of Prophet (SAW)' and his trepidation assured him that some special Revelation will descend in condemning him. His fears were reaching to extremes, when somebody summoned him to

Prophet (SAW), where he saw his (SAW) radiant handsome holy face showing the joy of Revelation of Al-Fatha (48) for which he (SAW) referred as dearer to him (SAW) than aught else under the sun. Umar (RA) had a great sigh of relief and was overjoyed. This chapter gave Muslims a reconfirmation of this expedition as an achievement of great victory (before that many were thinking about it was an exercise in futility).

The problem of weak Muslims were also solved when Makkan Pagan could not control those exiled colonists, beseeched Prophet (SAW) to do away with the clause which compels them to return; they begged him (SAW) by Allah (SWT) and by their ties of kinship to send for the group, saying 'that whoever joins Muslims in Madina would be safe from Makkans. Prophet (SAW) sent for the group, for which they responded positively.

Hudaybiah gave a very beneficial turn to the process of Islamization and Dawa initiative. The Quresh an arch enemy, withdrew themselves from active hostility and yielded to peaceful settlement temporarily with Muslims.

The 7th Hijra, Allah (SWT) turned three hearts towards Islam who were very prestigious prominent, professional personalities of Quresh (Khalid bin Waleed, Amar Bin Al Aa's, Uthman bin Talha (RTA). They were so deeply impressed by

unmatching wisdom of Messenger (SAW) of Allah (SWT) in battles and statesmanship. They arrived in Madina in sheer repentance and presented themselves in an auspicious audience of Prophet (SAW) and were embraced in the fold of Islam.

Prophet (SAW) gave a very encouraging comment to Khalid bin Waleed (RA) I (SAW) knew you will come one day but for all he (SAW) said 'Quresh has given us their Blood and Swords', which proved to be very true especially in propagating of Deen Al Islam, as the future history of Muslims informs us.

UMRATUL QADA – COMPENSATORY MAKE UP DHIL QADA 7H

(48:27) "Truly did Allah fulfil the vision for His Messenger. You shall enter the sacred Mosque, if Allah Wills with minds secure, heads shaved; Hair Cut short and without fear for He knew what you knew not and He granted Besides this a speedy victory."

Prophet (SAW) ordered Muslims towards the approach of Dhil Qada especially the companions who accompanied in Hudaiba last year; to be ready for departure to Makka (Abu Rhum Al Ghifari) was appointed Governor of Madina). The morality mission of 2000 pilgrims (Women – Children) 60 Camels for sacrifice departed for this noble homage.

They entered the city with swords in Scabbards lead by Prophet (SAW) mounted on 'Qaswa' (Dromedary)'. The entire procession was submitting to Allah (SWT) in humbleness 'here I am at your service Allah (SWT). The Makkan Quresh left the place and retreated in the neighbouring mountains. The

Muslims performed the circumambulations with vigour and zest due to the circulating rumour, that Madinite fever has weakened them; there was an order to run first three rounds and then walk swiftly in the remaining ones Makkans were impressed to watch from the top of the Mountain (Quaiqi) the strength and devotion of Muslims (pilgrims). They entered 'Kaaba' with Abdulla bin Rawah (RA) walking in front of Prophet (SAW) chanted 'Get out of the way, you disbelievers make way we will fight you about its revelation with strokes that remove heads from shoulders and make friend unmindful of friend.'

Pilgrims finished primary 'Manasikat' (Ceremonies), they performed the ceremonies running between 'Safa – Marwa' and later on shaving their heads and scarified the animals (Qurbani). The notable of Quresh informed Ali (RA) that there time is over according to the treaty. Prophet (SAW) left with his (SAW) companions. Abbas (RA) sister-in-law (Maimuna D/o Harith tribal chief) was very impressed by Muslim way of life and especially the kind personality of Prophet (SAW) as a Commander in Chief (SAW). Abbas (RA) put forward the proposal through his wife; which holy Prophet (SAW) accepted. The wedding was consumed in 'Saif' which gave more propagation to Deen-Al-Islam for that Tribe. Historians, Biographers praised the consequences of this momentous mission

peaceful effort towards reconciliation and an exemplary fulfillment of the Treaty of Truce as agreed upon. A few military moots (operations) were dealt with effectively.

A 50 Mujahideen platoon was dispatched by Prophet (SAW) to 'Bani Sulaim' habitations inviting them to Deen-Al-Islam. They refused, a fierce fight took place in this skirmish the leader from Mujahideen was wounded but two from the enemy side were captured.

A 200 Mujahideen troops under the command of Ghalib Bin Abdulla was dispatched to 'Fadak' where some rebels were killed and lot of booty fell to Mujahideen. Ka'b bin-Al-Ansari was also sent with 15 Mujahideen to deal with 'Banu Quada'ah' who were raiding Muslim positions. Muslim force encountered an army who refused to accept Islam; instead showered volleys of arrows and martyred all Mujahideen except one who reached as a wounded 'Ghazi'.

A clash also occurred in 82 Rabi-ul-Awwal Shuja-bin-Wahb (RA) along with 25 Mujahideen marched towards 'Bani Hawzin' tribe when an encounter took place which ended in a victory with lot of booty for Muslims.

KHURAIBAT – KHAIBAR

MUHARRAM–7th HIJRA – AUGUST 628–AD

Khaibar was not a city in the traditional sense of the word. It was a spacious oasis with very fertile farms orchards, stretching over a large area. Its inhabitants were scattered all over the neighbouring hills and valleys. Their houses were fortified in the middle of their farms and orchards.

This green grass garrisons always remained hot hearth of intrigues, conspiracies treasons and treacheries against Deen-Al-Islam especially Prophet (SAW); consolidation of the territory and governance Jews made contracts for breaking, however they were standing source of military provocations and had instigatory designs to destroy peace and security of Muslims. They even designed an attempt to assassinate Prophet (SAW) as it is done by them in the past. They continued these affecting afflictions in different forms by conspiring with neighbouring tribes and offered them material benefits and got them as mercenaries to hinder Islamic propagation. Envoys were sent to them many times for peaceful settlement but there was always a discouraging response.

Prophet (SAW) under the circumstances realized the urgency and immediacy devising conclusive plan to launch a military campaign in order to solve this long standing imminent problems.

Quran Qareem's Revelation was also divine promise (48:20). The hypocrites and non-Believers who did not join the expedition of 'Hudaibia' were now eager to accompany. because lot of booty was available. Allah Almighty Revelation (48:15) clarified.

'Those who lagged behind (will say) when you (are free) to march and take Booty (in war) permit us to follow you. They wish to change Allah decree. Say 'Not thus. will you follow us. Allah has already declared This (before hand) then they will say 'But you are jealous of us.' Nay. But little do they understand.' There were quite a number of people who were laggards: for them the journey for Pilgrimage was no promise for booty or any material gains. Jihad is not for personal gains. it is striving hard in war and peace just for the cause of Allah (SWT). The reward lies in Here: but mainly in the Hereafter. In fact it was vehement condemnation to an established tradition of ruthless fighting, looting plundering were considered motives of war. but Allah (SWT) Revelations to Prophet (SAW) signifies to do strict schooling to Mujahideen for motives and purpose of Jehad.

There was a force of 1400 men (sworn allegiance). ready to march by way of 'Isr' mountain then went forward and halted in the valley of 'Ar Raji' a distance of 6 days was covered in 4 days. because Prophet (SAW) wanted to start the campaign on a sudden surprise. It was very dark (crescent moon already set). the approach was in such a quiet way that nothing stirred, even the domestic birds or beasts could not give any indication and call to morning prayer was hushed, the early dawn was penetrated by the gentle sunlight; the glorious greenness was shining in muteness the landscapic view of 'garden of Hijaz.' The light loomed up the fortresses above the rich palm groves and fields of corn.

Jews did not realize, but next morning as usual the workers were coming out for their jobs with axes, spades, strings while driving their cattle along, they saw an unbelievable breathtaking surprise; while facing grim faced reticent many army men. They got so frightened; and shouted, while running away 'Muhammad (SAW) has come along with his (SAW) companions. Prophet (SAW) was watching all this and responded in a jovial triumphant tone 'Allah is Great' 'Kuraibat Khaibar', 'Khaibar is Krushed' crushed). 'Khaibar is doomed.'

(59:14) "They will not fight you, (Even) together; except in fortified townships, or from behind walls. Strong is their fighting spirit amongst themselves you would think they were united, but their hearts are divided. That is because they are a people devoid of wisdom."

(37:177) "But when it descends into open space before them, evil will be the morning for those who were warned and heeded not."

(61:4) "Truly Allah loves those who fight in His cause in battle array, as if, they were a solid cemented structure."

The Khaibar Fortresses i.e. Naim, Muath, Zubair Ubai. Nizar, Qamus, (watih – Sulalim). The fighting occurred only in the first and second section, rest the fighters remained inside the forts. Prophet (SAW) decided few vital operations in the prevailing dark night. He (SAW) declared 'Tomorrow I will give the Banner to a man who loves Allah (SWT) and His Messenger (SAW) and vice versa.

Ali (RA) had the greatest honour of his life to be entrusted with very challenging of the divine mission. Ali (RA) complained about his soaring eyes, which were supplicated by Prophet (SAW) and the cure was miraculously instantaneous. He was instructed by Messenger (SAW) of Allah (SWT) 'to invite your enemy towards Allah (SWT) Deen and then adopt other

measures. Ali (RA) moved in great spirit and came across the heaviest gateway of Khaibar Fort.' He single handedly pulled out that gate; which was unbelievably amazing feat in the history of Arab warfare; later it was discovered that gate could not be moved even by 50 persons. The other feat of Ali (RA) when he was sitting in a mosque trying to munch a morsel of bread with difficulty. Somebody asked Ya Ali (RA) is chewing, harder than 'Khaibar Gate'. He responded you can compare Allah (SWT) unlimited power given to His (SWT) servant and Ali (RA) little strength. Ali (RA) fought so valiantly which influenced the Mujahideen to the highest spiritual inspiration. Ali (RA) did face Marhab (Jewish Hero) and killed him (Ibn Hasham).

The forts were attacked one by one 'Naim' gave quite a resistance. Jews war strategy was totally defensive to wear out the enemy with long siege and then shooting the showers of arrows from their fortifications. They were not plain field fighters, (defence is the best offence). Marhab the leader of the fort was completely covered by mail (only eyes were visible) and praising himself. (Khaibar' knows I am Marhab and I am an experienced war hero fully prepared for any battle' 'even the lions I face withdraw the sword' & 'the ground I hold is unassailable' Prophet (SAW) asked his companions, who will meet him? Muhammad Ibn Maslamah (RA) requested because

he was angry and bereaved by loosing his brother Yesterday. He was permitted. He sprang and pounced upon him, but the fight took a dangerous turn as Marhab was about to kill that courageous Mujahid but Maslamah (RA) during fight got the opportunity and gave Marhab a fatal blow. Allah (SWT) Help and strength of faith is the supreme entitlement of a Mujahid in Jehad. Yasir (Marhab Br) also challenged but was killed by AZ-Zubair (RA). The Jews showed courage and proved to be difficult for Mujahideens onslaughts. They realized that Muslims are not going to leave them, so they abandoned their positions and moved to other strongholds.

Al-Hubab (RA) attacked the fortress of Sa'b; after three days siege Mujahideen managed to conquer. There was lot of booty provisions for Mujahideen; meanwhile 'Natah' was evacuated and Jews took refuge in 'Zubair'. This fort was inaccessible to cavalry and infantry due to its higher elevation' after three days siege, the Mujahideen forces discovered the water resource, which was disconnected. Jews came out to fight in which some Mujahid got martyrdom while killing ten Jews; eventually this fort was conquered. Jews moved to 'Ubai' Fort and fortified themselves in defence. Mujahideen led by a well known battle hero Abu Dujana Al Ansari (RA) known for red head Band who conducted fearless, fierce military

operations with personal valour; that made Jews flee for their lives into another fort 'Nizar'. This fort was almost invincible and they thought it would be safe for their families. It was built on higher elevation, therefore showers of arrows and stones were hurled on the attackers. Prophet (SAW) ordered the use of catapults which will be effective in making cracks in the high walls of the fort that made the Jews to run away to all directions and could not take care of their families.

Prophet (SAW) along with his (SAW) army moved to 'Katibah' where Jews besieged themselves for fourteen days. Mujahideen were about to use the catapults, the Jews realized about their destruction; therefore they surrendered for peace treaty.

Abdul Huqaiq (RA) was the negotiator sent by Prophet (SAW) to settle the affairs in fair fashion. He (SAW) agreed to spare their lives if they evacuate Khaibar and their adjacent land, leaving all their assets for the Mujahideen. 'Khaibar' became under the governance of Prophet (SAW). Unfortunately Huqaiq two sons concealed a leather full of Jewels belong to Akhtab (Jewish Chief). They were executed for breaching the trust.

Kinnah Bin Rbi, who had hidden his treasure when asked by Prophet (SAW) about its whereabouts, he denied it with

solemn declaration. He was given stern warning with the consequences (dealth penalty) if it was found hidden; for which he agreed. The treasure was later dug out and Kinanah paid the price with his life.

Jews wanted to keep their cultivating land of richness for which Khaibar was known. They approached Prophet (SAW) if they be permitted to cultivate; then half the produce will be given to Muslims. 'Rahmat-ul-Alameen' (SAW) granted their request. Prophet (SAW) used one half to provide the food stored in case of an emergency, that would needed for future expeditions, the other half was for the Hudaiba pilgrims. The spoils of Khaibar were in such abundance that army also got their share to their full.

Jews of Qamus also surrendered and asked for maintenance of orchards (special skills). They will pay him (SAW) yearly half of the produce. Prophet (SAW) agreed with the stipulation that in future if it is decided, that they will be banished and leave their forts and orchards.

Mujahideen wanted to extend this expedition to Fadak (small but rich oasis). The Jews of Fadak heard about 'Khaibar' fate so they surrendered without any contractual conditions; this gave Prophet (SAW) the rights of ownership of their properties.

The aftermath of 'Khaibar' was very arduous and Mujahideen were just relaxing after two months siege breaking of Jewish strongholds. Jewish defeat and living under the dominion of Islam made them exceedingly resentful and generated a general hatred for Muslims.

The daughter of Harith cooked a goat and poisoned it as a whole especially shoulders. (She enquired the favourite of Prophet (SAW). She invited and set it for Prophet (SAW) and the company of companions for a hearty meal. (Jewish – Muslims relations improvement). Bisher (RA) who prayed before the start of meal. Prophet (SAW) and Bisher (RA) took a mouthful together. and spat it out and stopped his (SAW) companions not to touch it. because this meat is telling me: that it is being poisoned by the woman. The woman was sent for and questioned by the Prophet (SAW). She confessed and said in her defence: Zainib: 'who told you? Prophet (SAW). The shoulder (meat) itself; but what made you do it.

Zainib: you (SAW) slained my father, uncle, husband, so I decided to poison you (SAW), because if you (SAW) are source of all evil (Be a king) will be put to an end and there will be peace for everybody. If you are true Prophet (SAW) you (SAW) will find it.

She got sympathy and Prophet (SAW) forgave her. Bisher (RA) expired due to poison (Report that Zainib was executed for the life of Bisher RA). This treacherous deed adversely affected the attitude of Muhammad (SAW) and Muslims. This also destroyed whatever confidence Muslims had about Jews.

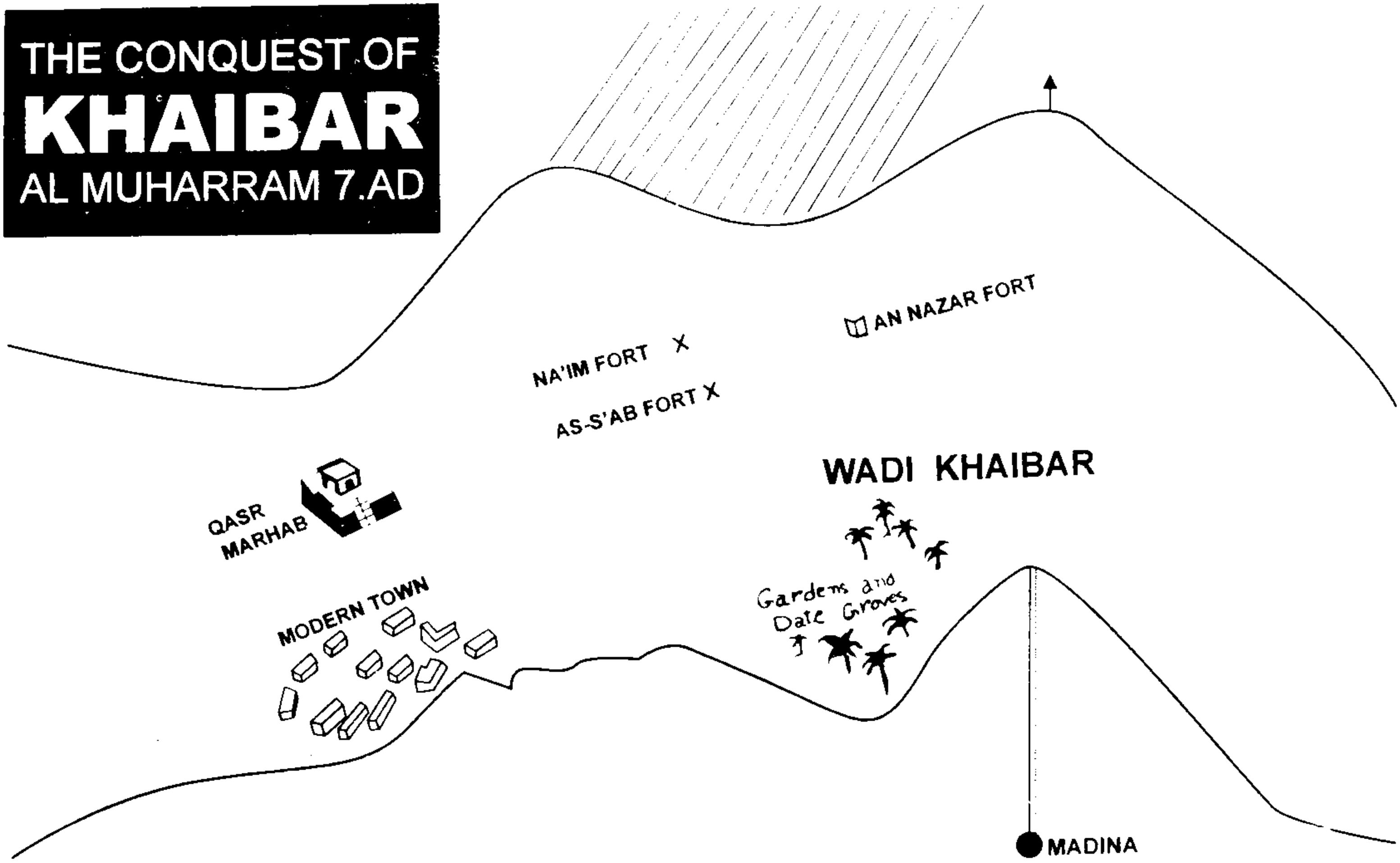
Safiyyah (D/o Huyayy Akhtab) was taken as captive Dhaia Kalbe (RA) a very handsome Ashabi aspired for this youthful, very attractive beauty, but companions suggested that she would be ideal match for Prophet (SAW) only, since she is a Jewel of Chiefs. Prophet (SAW) granted her freedom and requested for marriage; which she gladly accepted. Prophet (SAW) noticed a fading black Bruise on her face. She (RA) narrated her dream to Prophet (SAW) 'a bright brilliant moon was seen by her, hanging in the sky and under it was the city of Madina, then Moon moved towards Khaibar and ultimately fell in her lap. (She informed about this dream to her father Kinnah, whereupon he struck on her face and said in anger 'it means that you desire the King of Hijaz Muhammad (SAW). Muslims returned to Madina and got settled. Prophet (SAW) used to send Abdulla Bin Rawah (RA) to Khaibar every year to estimate the agricultural output of the cash crops; so that it could be shared out equally between Muslims and Jews. The trading treatment of Muslims gave the Jews an assurance of fairness in

dividing the merchandise. They expressed deep appreciation to Rawah (RA) 'on this standard of honour and justice everything on earth and in Heaven can prosper.'

The battles of Khaibar put an end to many sources of danger with which Muslims had to contend for several years. Jews lost their politics – economic power and fell under Muslims governance. The propagation of Deen-Al-Islam continued to surge and Jewish religious influence also gotten into insignificance.

Arabian Peninsula for Muslims became so positively different after strict control of Jews and partial neutralization of Makkan Idolaters which created relatively an easy condition to the passage of Muhammad (SAW) military missions, proving the initial progress of the fulfillment of Deen Al Islam. Jewish prestige suffered such a death blow that their emigration started during the life time of Prophet (SAW). Umar (RA) was ordered on death bed by Prophet (SAW) to clear the Arabian Peninsula from the Jewish clans and communities, which he did of course.

THE CONQUEST OF KHAIBAR
AL MUHARRAM 7.AD



MUJAHIDS MARCH TO MAKKA
MAKKA FOR MUJAHIDS
10th Ramadan – 8H

(17:81) "Truth has arrived and falsehood perished for falsehood is (by its nature) Bound to perish."

(110:13) "When comes the Help of Allah and victory and you do-see: the people enter Allah Deen in Crowds," "Celebrate the praises of your Lord and pray for His Forgiveness and He is oft Returning (in Grace - Mercy)."

MOST AUSPICIOUS EVENT OF HEAVEN ON EARTH

The terms of treaty of Hudaibia were broken by Quresh; 'Banu Bakr' Joined Quresh, whereas 'Kuzzah' opted for Prophet (SAW). Banu Bakr' being impetuous, totally heedless of terms and conditions of the treaty renewed unending hostilities against Muslims. They attacked 'Khuza' tribe and chased them over in sanctified area where 'blood shedding' is a legal and moral prohibition. The aggrieved party sought help from the Muslims counterparts. These circumstances made the treaty" null and void.

The Makkans realized the gravity of the situation: therefore their future fear became a reality. An emergency meeting decided that Chief Abu Sufyan (being a delegate) should rectify the situation by renewing the agreement by going to Madina. He reached Madina and went straight to his daughter (Umme Habiba (RA) (OHTM – W/o Prophet (SAW) He entered the house and tried to sit on Prophet (SAW) Bed. She folded it and did not allow him to sit no where inside. instead she rudely rebuked him; you are an unclean idolater. therefore leave the house immediately. This was an unbelievable treatment from a daughter. The frustrated Abu Sufyan tried to meet Prophet (SAW), but could not get the audience of him (SAW). He tried hard to get favours of intercession from Abu Bakr, Umar and Ali (RTA), but they all gave him. a point blank refusal. A discouraged, disgruntled, deeply disappointed Abu Sufyan left for Makka with a foresight that it is now almost over for everybody. His report on return was just considered non-alleviation of the situation; without realizing the forthcoming danger of the unexpected.

Prophet (SAW) actually started secret preparations three days before the violation of the treaty. There was quite a mystery in the air about the attack on Makka, because Amr bin Salim (Khuza tribe) arrived with 40 horseman to brief Prophet

(SAW), the visit of Abu Sufyan was also corroborative, indications, almost confirmed about the great happening. It was an unimaginable surge of excitement and the Muslims Mujahideen were ready to mobilize as soon there is signal from their leader (SAW). There was so much unpredictability and commotion of the unknown as it seems that big events cast their shadows before.

A 'Badri Ashabi' Hatib (RA) confusion was confirmed by his actions. He managed to dispatch a woman 'Sara' the secret information with a letter to Makka containing intimation of a planned attack. Prophet (SAW) got the Revelation regarding this heinous act of spying.

(60 1-3) "O you who believe, Take not my enemies and yours as friends (or protectors) offering them your love even though they have rejected the truth that has come to you and have on the contrary driven out the Messenger (from your homes). Simply because you believe in Allah your Lord. If you have come out to strive in My Way and to seek My Good Pleasure (Take them not as friends) Holding secret converse of love and friendship with them: for I know full well all that you conceal and all that you Reveal. And any of-you that does this has strayed from the Straight Path."

(60:2) "They would behave to you as enemies and stretch forth their hands and their Tongues against you for evil and they desire that you should reject the Truth."

(60:3) "Of no profit to you: Will your relatives and your children on the Day of Judgement He will Judge between you And Allah sees well all that you do."

Ali: Al Miqdah, Az-Zubair and Abu Marthad (RTA) were instructed to chase her and get hold of that letter. They overtook her; and after an intense search: it was found hidden in her hair locks.

Prophet (SAW) summoned Hatib (RA) and questioned him 'what prompted you to commit this hideous sin of spying.' He reasoned out the safety of his family, because they might not be killed by Quresh. He did plead that it is not an act of apostate but surely for a familial love and affection only. Umar (RA) wanted to execute him (hypocrite) but Prophet (SAW) pardoned him; being a 'Badri Ashabi' 'Allah (SWT) considered the Mujahideen of 'Badr' with divine indication 'Do as you please for I (SWT) has forgiven you forever. He was released.

Prophet (SAW) superior strategy for the conquest of Makka and beating the vital time faster materialized all the preparations. He (SAW) left Madina with an invincible confidence to supervise the enemy before they could build up their

defence. Rahmatul-Alameen (SAW) wanted a smooth sail (no bloodshed) conquest of the holy city; especially the purification of Kaaba from idols while maintaining the basic law of sanctity. He (SAW) prayed for its expedient fulfillment and commanded Mujahideen to make rapid movements before Quresh could do anything significant.

The Madinite Mujahideen with neighbouring tribal Muslims advanced towards Makka; comprised of 10,000 'Ghazi'; a force of course so dominant for Makkan inhabitants would ever be able to withstand. The Quresh, deliberations, consultations agreeing for disagreements generated so much confusion which failed them to do anything defensive against rage and revenge of Muslims.

Al-Abbas (real uncle of Prophet (SAW) made a significant movement by meeting the Messenger (SAW) of Allah Almighty at 'Al Jhufa' and embraced Islam. Abu Sufyan, Abd-al-Mutallib, Abdulla al Mughirah tried the intercession of Umme Salmah (RA) but the request was rejected on the basis of injuring Prophet (SAW) especially spreading libel and all sorts of calumnies against him (SAW) but later on Al-Abbas (RA) beseeched for Abu Sufyan to Prophet (SAW). Umar (RA) was very disturbed that arch enemy of Islam and Muslims could get away so easily

just by using his tribal connections and being custodian of Kaaba during Jahlia.

Prophet (SAW) fathomless vision. cool compassion and integral insight always takes into consideration. the unique angles of the 'problem solving so he (SAW) accepted the audience of Abu Sufyan to enter into fold of Islam though orchestrated by Abbas (RA) because granting refuge. entrusts the preservation of peace. (according to Arab Tribal laws).

Prophet (SAW) dialogue with Abu Sufyan portrays the Mushriq mentality – Prophet (SAW) is it not time for you to know that there is no god but Allah (SWT).

Abu Sufyan: How great, noble, generous you are O. Prophet of Allah? By Allah I swear that if Allah had an associate. such had ample time to prove Himself. Prophet (SAW): said; but He did not! woe to you O Abu Sufyan, is it not the time- for you to learn that I am the Prophet (SAW) of Allah (SWT).

Abu Sufyan: How great, noble, generous of you O Prophet (SAW) of Allah (SWT) ! while I entertain no more doubt that Allah (SWT) has any associate I am still not sure about this claim. Al Abbas at this point intervened and advised Abu Sufyan to accept Islam and recite the admission of faith fulfillment to the 'Kalima' before he be executed! Abu Sufyan

wisdom worked and he submitted to bear witness about Oneness of Allah (SWT) and Muhammad (SAW) His (SWT) Messenger (SAW). Al-Abbas again requested O Prophet (SAW) of Allah (SWT) that he is a man of honour with a wounded pride, would you (SAW) kindly grant him some privilege? Prophet (SAW) said 'yes indeed! Whoever enters the house of Abu-Sufyan will be protected whoever remains in his own house shall also be safe' whoever enters the Mosque shall be secure.

The final march was planned to enter Makka peacefully provided any militant resistance occurs, which will be met with an effective force.

Prophet (SAW) appointed Az-Zubair-Al-Awam (RA) Commander of the army who will enter through North, Khalid Ibn Walid (RA) through South with his big squadron, Qais-bin-Ubadh (RA) took east and Abu Ubaida bin Jarrah (RA) will gain access from the direction of 'Mount Hind', Sa'd-bin-Ubadah used inappropriate language of pride which cost him the loss of commandership. Khalid-bin-Walid (RA) did come across a hostile confrontation because this part of Makka was still infested with antagonistic members of Quresh. The attackers were mainly from 'Khuza' led by Ikramah bin Abu Jahl. They showered Khalid (RA) faction with volleys of arrows, however,

they were dispersed but thirteen of them were killed at the loss of two martyrs. Prophet (SAW) was deeply disturbed by noticing the shine of swords and a battle within the outskirts of 'Harum' because he (SAW) repeatedly commanded for no wanton killing and bloodshed. He (SAW) was soon briefed about the facts of the skirmish. He (SAW) conceded to Allah (SWT) Judgement in this matter. Blood wit was paid to the aggrieved families, which was of course a very impressive gesture on the part of Muslims. The operation was so spectacularly successful that stunned the Quresh. Their helplessness, hopelessness condition gave them a strong feeling, as if they had been struck with a cold piece of iron out of the blue.

Prophet (SAW) did recollect his (SAW) Makkan days and gazed around the valley where he (SAW) and his (SAW) companions (RTA) were tortured, persecuted, that made him (SAW) to emigrate. He (SAW) also reminisced about the time of cave 'Hira', where periodical retreat, gave him (SAW) the first Revelation. He (SAW) was so deeply moved; tears rolled out from those beautiful, eyes on his (SAW) bright Beard depicting mixed feelings of banishment and a victorious return with a fulfillment of Allah (SWT) Promise, while bringing these cruel,

ruthless, merciless people of this holy city on their knees begging for mercy.

Abu Sufyan witnessed such a splendidly disciplined army and said to Abbas (RA) 'it is the power of Allah (SWT) and the kingship of your nephew (SAW) Abbas (RA) answered 'O Abu Sufyan you have not understood! this is the Prophethood of Deen of Allah (SWT).

Prophet (SAW) reached the actual premises of 'Kaaba without any further delay, He (SAW) removed his (SAW) coat of Mail helmet, and girt on his (SAW) sword. He (SAW) then carried a 'staff' and rode straight to east corner and reverently touched the 'Black Stone' with his (SAW) 'Staff'; uttering Allah Almighty Magnifications 'Allaho-Akbar' (3 times), the whole of Makka resounded with 'Takbirs' repeated by 10,000 followers. He (SAW) raised his (SAW) holy hand high while giving a gesture to be 'quiet'. Then he (SAW) made seven rounds of the Holy House while Muhammad Ibn Maslamah (RA) was holding the bridle of 'Qaswa'.

Prophet (SAW) removed 360 idols, while just pointing towards every idol with his (SAW) 'Staff and each was falling forward on its false face. The verse of Bani Israel (17:81) was repeatedly recited during that time. He (SAW) dismounted and prayed at 'Makam Ibrahim' adjoining the 'Kaaba'. He (SAW)

went to the well of 'Zam Zam' where he (SAW) was presented some water by Abbas (RA) which means confirmation of traditional rights of sons of Hasham to serve-water to the Pilgrims. Ali (RA) brought the keys of Kaaba and requested by Abbas (RA) for the rights of guarding it, but that embodiment (SAW) of fairness and justice said 'I give you only that which you have lost, not that which will be loss for others.' He (SAW) called Aba-ad-Dar and then handed over the keys of Kaaba which signifies 'clans traditional rights of guardianship. Prophet (SAW) entered the Holy House while the door was opened by Uthman (RA) followed by Usamah and Bilal (RTA), then door was later on locked by Uthman (RA). He (SAW) entered the sacred hall to face the wall opposite to the door where he (SAW) did wholehearted prostration and went around acclaiming Allah (SWT) Oneness and Greatness. He (SAW) delivered a sermon, while standing upon the elevated step. 'O People of Quresh! Surely Allah has, abolished from you all pride of pre-Islamic era and all pride in your ancestry; because all men are descended from Adam, who was created from dust. He (SAW) also recited form (49:13).

Finally he (SAW) addressed; after all this torture and persecution you have done to me (SAW) and my companions (RTA) now what do you expect? They replied very humbly 'O

noble brother! And son of noble brother! We do expect just your goodness and graciousness! Prophet (SAW) expressed 'I (SAW) speak to you in the same words as Yusuf (A.S.) spoke unto his brothers. 'No reproach on you this day, you are free to go' Bilal (RA) called the 'Azan' for prayer while ascended on Kaaba roof. Prophet (SAW) offered victory prayers as the humblest gratitude to Allah (SWT) who gave him (SAW) an unbelievable success. The worst nine criminals were declared for legal execution even hidden under the curtains of Kaaba, because most of them used satire against Prophet (SAW) i.e. Abdul Uzza-bin-Khatal was executed while he was holding Kaaba's curtain; some got general amnesty by accepting Islam and some ran away in the dark of night. The most generous, gracious treatment was accorded to Habbar (RA) who attacked and fatally hurt Prophet (SAW) daughter Ruqai (RA) with a spear. She died instantly while on her way from Makka to Madina (unprecedented forgiveness). Prophet (SAW) received many 'Musharigeen Makka' (idolaters) men and women (in hundreds) i.e. Hinda (W/o Abu Sufyan D/o Utba) who trained Wahshi to martyr the 'lion of Allah (SWT)' with a fatal wound from spear and then did 'Musla' (cutting his body organs and making a garland of it). She came veiled (fearing a certain death) said O' Messenger (SAW) of Allah (SWT) praise be to Him (SWT) who has triumph to this Deen which I choose for

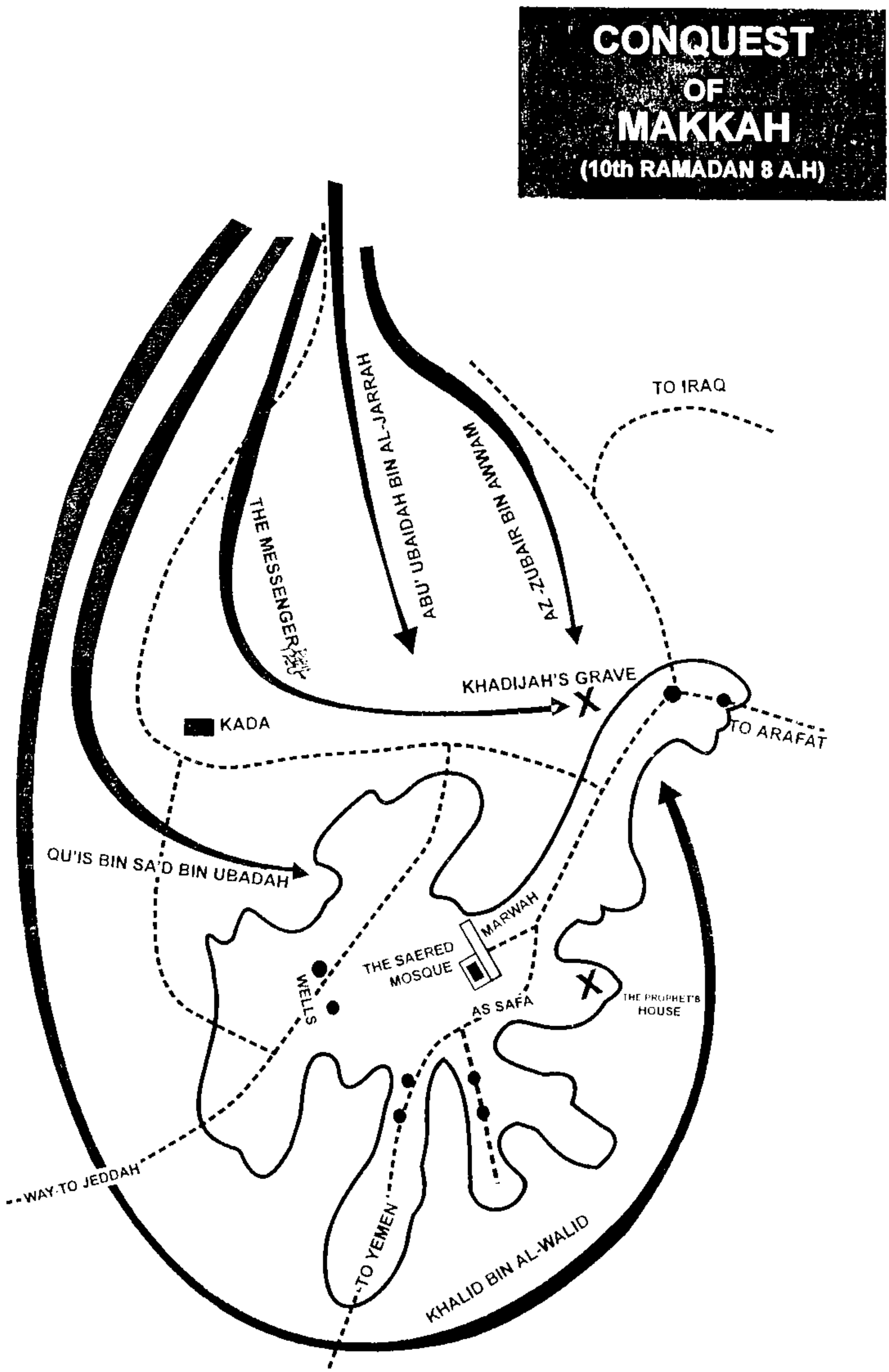
myself. She unveiled, and introduced herself. Hind D/o of Utba W/o Abu Sufyan. Prophet (SAW) said, 'welcome', Umme Hakim W/o Ikrama also entered Islam and begged for her husband immunity. It was granted (still a rebellion).

There were three eminent shrines of Paganism (temple of Al-Uzza at Nakhia). Prophet (SAW) sent Khalid (RA) to destroy another centre of Idolatry. The temple warden hung his sword on the statue of goddess and called upon her to defend herself, and slay Khalid or become a monotheist. Khalid (RA) demolished the temple, its idols and returned to Makka. Prophet (SAW) asked Khalid (RA) did'nt you find anything else? Khalid (RA) responded nothing 'Ya Rasul Allah' (SAW). Prophet (SAW) ordered him to go back and destroy her'. Khalid (RA) went again to Nakhia'. He was amazed to see out-of ruins of the temple, there comes a black woman stark naked with long & wild hair flowing on her ugly body. The unbelievable sight seized the spine of Khalid (RA). He drew his sword and cut her down.

The division of spoils, larger portion fell to the share of newly converted Muslims of Makka than to Madinites. Ansars felt being neglected and deprived; their feelings were conveyed to Prophet (SAW). He (SAW) addressed their gathering 'O Ansar. I have learnt about your discourses, I will never abandon

you and will have rest of my life amidst you, whom do you like? me (SAW) or booty. Ansar felt so regretful and remorseful that they cried and tendered an abject apology.

The conquest of Makka brought a subtle submission of Quresh, the custodian of Idolatry. All praises be to Allah (SWT) 'Kaaba' Allah Almighty Holy House was completely cleared, cleaned and got pristine purity till the last day of Judgement! Henceforward Makka-tul-Makkarama and its 'Harum' once again became a haven of peace and tranquility, where, from the glowing light of Divine Oneness emerged and will continue spreading in every nook and corner of this wide world. It is this ever beaming light illuminating the entire globe with guidance especially to Umma for the last fourteen centuries. Umma will continue to be bestowed with blessings of 'Umra' & 'Hajj' every year with ever failing enlightenment of Tauheed' and 'Risalat'. They throng in multimillion and sincerely ask for ethereal and eternal forgiveness especially a soul stirring spiritual visit to the great fortune filled audience to the blessed 'Harum' of Prophet (SAW) the Last Messenger (SAW) of Allah (SWT).


CONQUEST
OF
MAKKAH
(10th RAMADAN 8 A.H)
THE MESSENGER ﷺ
ABU' UBAIDAH BIN AL-JARRAH
AZ-ZUBAIR BIN AWWAM
TO IRAQ
KHADIJAH'S GRAVE
KADA
TO ARAFAT
QU'IS BIN SA'D BIN UBADAH
MARWAH
THE SAERED
MOSQUE
WELLS
AS SAFA
THE PROPHET'S
HOUSE
WAY TO JEDDAH
TO YEMEN
KHALID BIN AL-WALID

'HUNAIN' & 'TAIF'
Shawal 8H, December, 629

(9:25) "Assuredly Allah did help you in many battlefields. And on the day of Hunain. Behold! Your great numbers; elated you but they availed you naught, the hand for all that is wide; did contain you and you turned back in retreat."

(9:26) "But Allah did pour His calm on the Messenger and on the believers; and sent down forces which you saw not. He punished the unbelievers; thus doth He reward those without faith."

(9:27) "Again will Allah, after this turn (in mercy) to whom He will: for Allah is oft forgiving; Most Merciful."

Mujahideen, Momineen gained the greatest benefit from Makkan conquest, especially complete control of 'Kaaba' with firm establishment of Monotheism with the spreading of prestige and awe of a new emerging nation of Deen-Al-Islam. This event was also the swift blow of astonishment for both Arab tribes and world at large. It is destined that, powerful, proud and fierce tribes have to submit, if not then

consequences are obviously contained for them. "Hawzin' and Thaqif did not cooperate with Quresh for a long time: so this was the time for them to strike with full force to gain control of 'Kaaba' and especially Makka; ahead of these were other small tribes 'Nasr', 'Jusham' 'Qais'; they did not concede to the victory of Muslims. A brief meeting under the leadership of Malik-bin-Awf reached a firm conclusion to proceed and fight with sinister strategy of valour and courage. Malik: the munificent daring, dauntless a relentless young soldier: the Commanding General ordered to bring all their women, children and cattle (Duraid ibn Simmah: against the advice of blind old man (120 years) on the grounds that with these in the rear of the army: the men would fight valiantly.

Three scouts were sent for spying to get Muslims military information approaching from Makka, but they returned speech-less in a shattered condition with loose joints, terror stricken. They narrated with great difficulty not to fight, because you are not fighting earthly men but something heavenly on piebald horses. 'Believe us' withdraw: otherwise you will suffer the way we have and are suffering. That infuriated Malik and in a rage said 'you cowards of the camp' shame on you!' They were put in detention from the rest of the troops, unless they spread panic in the army. He gave orders after dark to the army for

mobilization and halted at 'Hunain' where the way being to slope down into the valley bed. On the other side there were capacious ravine with wide entrances which could be seen from above were completely masked from below, a large number of horsemen were posted in order to charge down upon the enemy whenever a signal is received. The rest of the army archers were stationed near the top of the gorge. They all had a firm plan to ambush Mujahideen in the narrow part. Malik Commanded his forces to stand by on the top of 'Sulyam' hills at the entrance of the valley and at the proper signal to fall upon Mujahideen and break their ranks as they pass in file through canyon. It will be such a confusion as their ranks rabble and they will fail to distinguish their own soldiers; so they would be defeated. A great force will be scattered into factions. The army gave unflinching obedience to Malik.

Prophet (SAW) started after 'Fajr' prayers, with an army: of 12000 Muhajideen inducting Abu Sufyan (Muhammad (SAW) was with his (SAW) entire family). The war equipment was outstanding and the army was preceded by their cavalry and camel corps carrying provisions and ammunition. The banners were scattered all over which were an insignia of largest army ever gathered in Arabian Peninsula. Mujahideen were talking with pride of their numerical strength and invincibility; which

was undoubtedly inappropriate to even think about; because Allah (SWT) does not like pride at any cost.

The army moved at Dawn, but this time Prophet (SAW) was riding on his (SAW)'mule 'Duldul' in the rear; while Khalid Bin Walid (RA) was commanding a squadron of Banu 'Sulym' soldiers in the vanguard. As Mujahideen were passing through the canyon totally oblivious of meanest strategy got trapped in as planned by the enemy. They were simultaneously attacked by archers and horses as an extensive general charge of grave intensity. This sudden attack and ongoing onslaught naturally brought so much panic that ranks broke up and everybody was in search for safety and it was an open running retreat. Abu Sufyan taunted, 'Muslims will only be defeated if they are pushed in an ocean.' Khahadah ibn Hanbal said The fate of Muslims is sealed today' Sufyan said, 'hold your tongue curse be to. your saying 'would you prefer a lord of Quresh or from Hawazin.' These remarks indicate that Idolatry was gone but idolaters were still around.

What would Muhammad (SAW) do? Would these twenty years of blood and sweat toil will just disappear in the pre-dawn darkness; would he (SAW) think that Allah (SWT) abandoned him (SAW). Ameer-ul-Mujahideen Muhammad Mustafa (SAW) called his (SAW) Master (SWT) and Creator (SWT) for His

(SWT) Help! The resolute determination and invincibility of his (SAW) faith worked well in the thick of the battle: 'better martyrdom than annihilation' which is of course the slogan of every Mujahid. Prophet (SAW) held the ground and was surrounded by his (SAW) devotees (Ansar, Muhajireen, Makkans, immediate relatives) guarded and protected him (SAW) like an umbrella even better than 'Uhud'. This unbelievable onslaught and fierce assault was of such an intense nature that everybody lost his senses (may be punished for pride). Prophet (SAW) was calling his (SAW) retreating troops, 'Come back, I am (SAW) the true Prophet (SAW)'. Messenger (SAW) of Allah (SWT) but they passed by escaping from a stampede as a river of no return. There was such an overwhelming torrents of spears, volleys of arrows showering like an unending rain, who could stand that? Al-Abbas a man of tall stature with a resonate voice called so loudly which reached every Mujahid; ears. '(O' Men of Bait-Rizwan' Come back Muhammad (SAW) is still alive, come back, let us sacrifice for Allah (SWT) sake). He made such repeated calls so zestfully that whole valley echoed with its reverberations despite of din in the area. Mujahideen recollected 'Badr' and 'Uhud'.

Their conscience gripped them with shame and apprehension; what might befall on Prophet (SAW)? Their

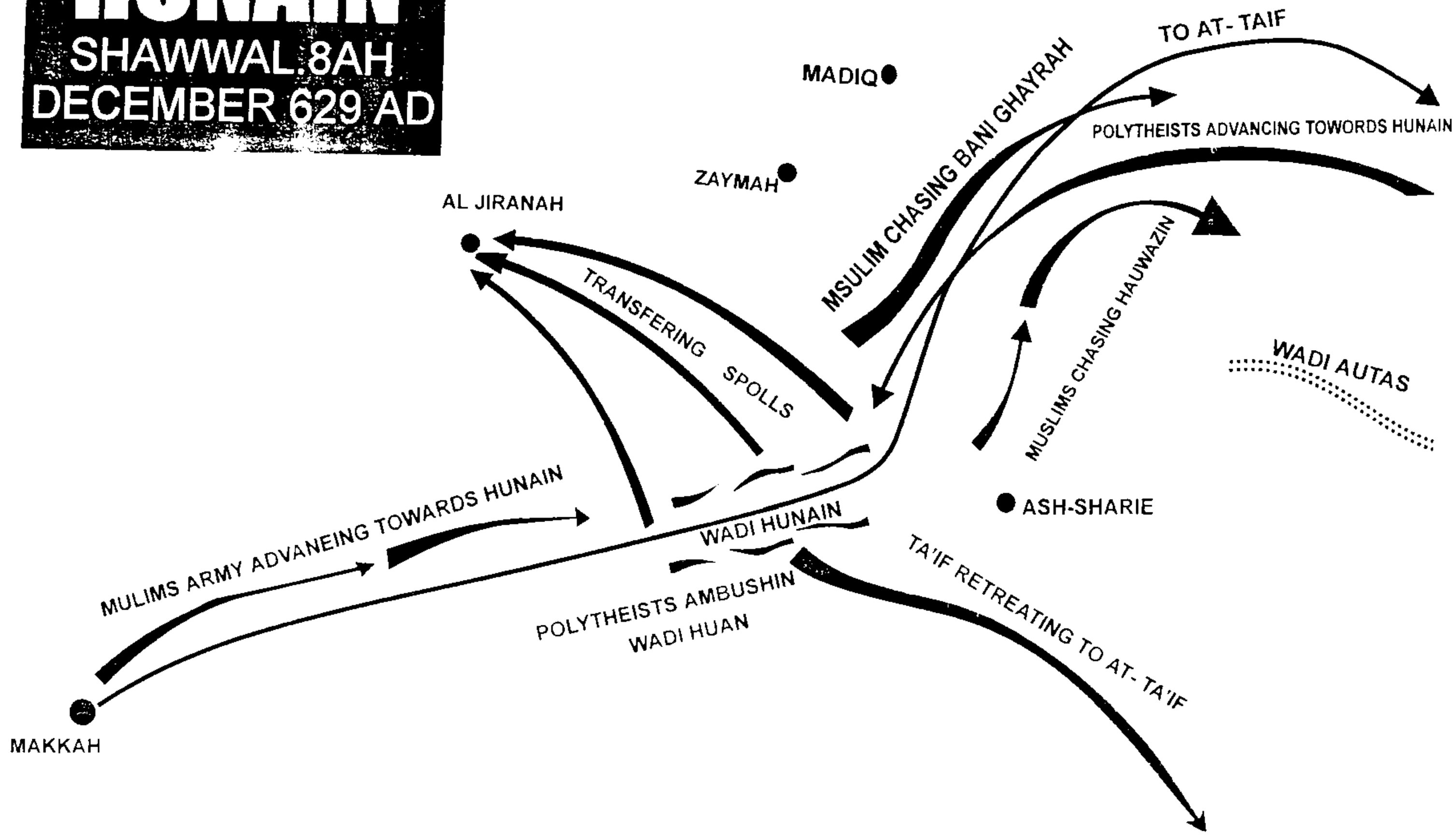
hearts moved and their will got rekindled; then there were resounding calls from Mujahideen 'at your command O' Allah (SWT). The prayers of Prophet (SAW) were answered and a miracle did happen! Prophet (SAW) was reassured by seeing the return of Mujahideen. Their ranks were increasing in numbers and repeated attacks were repelled;, there was a definite reorganization and every Mujahid was doing his best with full enthusiasm and vigour. Prophet (SAW) proclaimed 'the battle has begun' Allah (SWT) will not fail His (SWT) Messenger (SAW) and the Promise will be fulfilled. He (SAW) asked Al-Abbas (RA) to get him (SAW) handful of pebbles; which he (SAW) threw on the face of enemy with a 'war cry' woe to the enemies of Allah (SWT)'. A fearless total charge took place which brought a convincing victory. There was undoubtedly a spirit prevalent all over that the fate of a martyr is better than that of a surviving victor. 'Hawazin,' 'Thaqif' allies could not stand repeated onslaughts; so they started to flee, realizing their efforts are in vain and it is better to save life. They left behind their women, children and their properties; 22,000 camels, 40,000 goats and 4000 oz ,of silver, 6000 captives which were transported to the valley of 'Jiranah.' The Mujahideen pursued 'Hawazin' all the way till the plain of 'Atwas' from there left over enemy escaped to Taif for refuge.

This expedition can only. be completed until the Taif is subdued; the last refuge of Malik ibn Awf and his accomplices. It was a fortified city with gates to 'shut out' the intruders. Their smaller fortifications were destroyed by passing 'Liyyah.' The army encamped but Taif Forces again showered arrows which made them to move to safer places. In this advancement of forces eighteen Mujahideen were martyred including one of the sons of Abu Bakr (RA). Mujahideen siege began and catapults were used; in return the enemy used, heated pieces of iron as flying missels on the tanks which were inflamed. Their preparation showed long term planning against Muslims.

Mujahideen sort out new strategy to destroy very expensive green orchards (little paradise of Taif). They implored Prophet (SAW)-to abandon and have mercy on them for Allah (SWT) sake and also due to kinship. Prophet (SAW) agreed while saying 'whoever descends and step out of the castle is free.' (only 23 came out). The siege prolonged and Mujahideen were experiencing lot of hardships in continuing further operations. Allah (SWT) Messenger (SAW) consulted Nawfal-bin-Muawiya (RA) about the situation. He said: "they are like a fox hiding in its den, if you wait it can be caught, but if you leave no harm would be afflicted'. There was a notification to lift the siege; at first but 'there was reluctance among devoted

Mujahideens, but later on with futile repeated efforts they obeyed the orders of Prophet (SAW) and mobilization started. Allah (SWT) Messenger (SAW) was asked while departing to invoke Allah (SWT) for Taif. Rahmat-ul-Alameen (SAW) full of peace and mercy for mankind (SAW) said 'O, Aliah guide 'Thaqif' and bring them to us as Muslims.' Prophet (SAW) performed 'Umra' on his (SAW) way back to Madina. He (SAW) appointed Attab-bin-Assad (RA) as governor of Makka-tui-Mukkarama.

HUNAIN
SHAWWAL.8AH
DECEMBER 629 AD



'MISSION TO MUTAH'
JUMADA-AL-ULLAH 8H (629 C.E.)

'VILLAGE MUTAH':

BORDERS OF SYRIA (NEAR BAITUI MUQDIS)

(9.111) "Allah has purchased of the Believers. their persons and their goods for theirs (in return) is the Garden of Paradise. They fight in His Cause and slay and are slain. A promise binding on Him in truth. through the law. The Gospel and the Quran and who is more faithful. To his covenant than Allah? Then rejoice in the bargain which you have concluded This is the achievement supreme."

(61:10) "O you who believe, shall I lead you to a bargain that will save you from a grievous Penalty "

(61:11) "That you believe in Allah and His Messenger and that you strive your utmost in the cause of Allah with your property and your persons that will be best for you. If you know!".

(61:12) "He Will forgive you, your sins and admit you to the Gardens beneath with rivers flow and to beautiful mansions in Gardens of Eternity: that is indeed the supreme achievement."

(61:13) "And another favour will He bestow; which you Do love – help from Allah and a speedy victory so give the Glad tidings to the Believers."

Muhammad (SAW) missionaries of peace with letters were dispatched to the Kings, leaders of foreign lands inviting them towards a better way of life; because he (SAW) looked upon the north as a gateway to the spread of Islam beyond the frontiers of Arabian Peninsula 'Al-Sham' and adjoining territories were the target for main missions beyond Arabia. The ambassadorial missionaries who carried those letters of al-Harith ibn Umair Al Azdi (RA) to the King of Busra (Ash Sham) when Al Harith stopped at Mutah, he was confronted with Shurahbil ibn-Amr-Al-Ghassan (Caeser's Governor). Shurahbil martyred the messenger of the Messenger (SAW), This insult of murdering the messenger of Messenger (SAW) when he is all alone, just carrying a Goodwill, Greatness of Allah (SWT) and peace on Earth

Prophet (SAW) gathered an army of 3000 Mujahideen and Zaid ibn Harithah (RA) to be the Commander in Chief Prophet (SAW) knew it was a dangerous and risky military

mission, because this was a major clash between army of Al Umara and Romans (Civilization - Skillful fighters) Prophet (SAW) commanded; not to kill any woman, child, invalid (old folks) and not to destroy either houses or trees. He (SAW) prayed for all of them. 'May Allah (SWT) shield you with His (SWT) protection and may He (SWT) bring you back to us safe. sound and victorious. He (SAW) also explained that if Zaid (RA) is martyred, then Jafar-ibn-Abi Talib (RA) should take over as the Commander and if Jafar (RA) martyred then Abdulla bin Rawah (RA) should take over as Commander, if Rawah (RA) is martyred then Banner may be transferred by consensus. Allah (SWT) accepted the sacrifice of three Ashabas (RTA) who reached the highest citadel of paradise.

Byzantine mobilization was very significant and Heraclius being the Governor was ready to face with one hundred thousand professional soldiers (almost fifty times more). Mujah-ideen heard about an unprecedent conditions and they were at a fix how to cope with this huge confrontation, but Abdulla Rawah (RA) powerful poetic language full of dignity, chivalry. expressively prevailed upon. 'We Mujahideen do not fight with numbers, physical strength, material equipment. The ultimate power lies with Allah (SWT) and He (SWT) has bestowed us with two great blessings either victory or martyrdom. The

impressively effective eloquence was so inspiring that whole army reverbated with Allah (SWT) Praise and there was a unanimous approval to fight on for His (SWT) Cause.

Mujahideen marched forward towards Balqa (Byzantine army encamped). The battle started in full fervour and 3000 Mujahids were facing 200,000 enemy force (incredible). The courage and fearlessness was achieved by the sublimity of the strength and invincible conviction of spiritual faith made them to plunge in enemies strongholds. Zaid (RA) raised the banner of Prophet (SAW) and penetrated into deeper ranks of enemy forces. He (RA) fought so valiantly until his body became a sieve showered by arrows from enemy marksmen. Jaffar (RA) picked up the Flag, while fighting valiantly on a horse was completely surrounded by enemy soldiers, his right hand was cut off; he holds the flag with his left hand, the left was also lost, he kept it flying high while keeping it by pressing it in his knees until he was martyred, Rawah (RA) seized the Banner and inspired by his own soul stirring poetry "O! soul I have sworn that you will fight in battle deliberately or that I shall force you to fight, when people assemble and raise the war cry why don't you advance with them to enter paradise. He drew his sword and plunged into the middle of the Battle and fought so faithfully until martyrdom embraced him (RA). Prophet (SAW) learnt

about the glorious martyrdom of three great 'Shuhada' that made him extremely concerned but He (SAW) paid glorious tributes to them 'they were lifted to Paradise on thrones of pure gold just as you can imagine & dream about it.

Thabil-bin-Arqram (RA) picked up the banner and asked the Mujahideen to elect a Commander. The nomination of Khalid-bin-Walid was a natural course due" to his reputation of being an integrated military commander and a visionary strategist of unique wisdom. He reorganized with integration the Mujahideen ranks. He only indulged in skirmishes to distract the enemy & focus and gained time. The intelligent plan was to deploy forces in such a way which gave enemy an impression that some reinforcements were joining the battle. The schematic ruse worked; at the same time, Khalid (RA) fought so valiantly and bravely that he broke his nine swords in one day. Byzantines decided to abandon the battlefield. It was very encouraging so Mujahideen withdrew and left for Madina. Mujahideen returned Madina, Muhammad (SAW) and Muslims went out of Town to meet them. Prophet (SAW) was carrying Abdullah (RA) S/o Jaffar (RA) brother of Ali (RA) welcomed every 'Ghazi', but Muslims were enraged and they flung dust on the faces of 'Ghazis' (defenders of Faith). It was due to dereliction of duty towards Allah (SWT) cause and abandoning

the enemy. Prophet (SAW) gave a justification while arguing with Muslims that it is a temporary withdrawal and they are neither vanquished nor victorious, but due to demands of war strategy, these forces will meet their enemy again soon. There was acceptance of explanation to a reasonable extent but the dissatisfaction was still prevalent in the public. Prophet (SAW) heartily condoled with the bereaved relatives and addressed them not to mourn for 'Shuhada' because Allah (SWT) has given them heavenly Heaven especially Jaffar (RA) who got two wings to fly for paradise, (Jaffar-bin-Tayyar).

It was indeed a very skillful military retreat otherwise the entire army would have been martyred. This step was approved by Prophet (SAW) with a Revelation.

(8:15) "O you who believe when you meet the Unbelievers in hostile array. Never turn your backs to them."

(8:16) "If any do turn his back to them on such a day unless it be in stratagem of war or to retreat to a troop (of his own). He draws himself the wrath of Allah and his abode is Hell and an evil refuge indeed."

'TABUK'
Battle of Al Usrah
(Hardship Distress) Rajab 9H

(9:42) "If there had been immediate gain (insight) and the journey easy. They would (all) without doubt have followed you. but the distance was long and weighed on them. They would indeed swear by Allah, if we only could, we should certainly have come out with you.' They would destroy their own -souls for Allah does know, that they are certainly lying."

(9:43) "Allah give you peace, why did you grant them exemption until those who told the truth, were seen by you in a clear light and you, had proved the liars?"

(9:44) "Those who believe in Allah and the Last Day ask you for no exemption from fighting with them goods and persons. And Allah knows well those who do their duty."

(9:81) "Those who were left behind (Tabuk) Rejoiced in their action. Behind the back of Messenger of Allah, they hated to strive and fight with their goods and their persons in the cause of Allah they said, Go not forth in the heat say, The fire of Hell is fiercer in heat. If only they could understand."

(9:82) "Let them laugh a little, Much will they weep a recompense for the evil that they do."

(9.83) "If then, Allah bring you back to any of them and they ask your permission to come out what you say, "never shall you come out with me. For you preferred to sit inactive on the first occasion. Then sit you now with those who lag behind?"

(9:90) "And there were among the desert Arabs. Men who made excuses and came to claim exemption and those who were false to Allah and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the unbelievers among them."

(9:91) "There is no blame on those who are infirm or ill or who find no resources to spend (on the cause) if they are sincere in duty to Allah and His Messenger. No ground (of complaint). Can there be against such as-do right and Allah is oft Forgiving Most Merciful."

(9:92) "Nor is there blame on those who came to you to be provided with mounts and when you said, I can find no mounts for you." they turned back their eyes streaming with tears of grief that they had. No resources wherewith to provide expenses.

(9:117) "Allah turned with favours to the Prophet the Muhajirs and the Ansar – who followed Him in time of distress. After that the hearts of a part of them had merely served (from duty) but He turned to them also for He is unto them Most Kind, Most Merciful."

(9:118) "He turned in mercy also to the three who were left behind (they felt guilty) To such a degree that the earth seemed constrained to them; for all its spaciousness and their very souls seemed straitened to them and they perceived that there is no fleeing from Allah (no refuge) but to Himself. There He turned to them that they might repeat for Allah is oft forgiving Most Merciful."

There were actually two powers Romans and Muslims. The Byzantine have the greatest military power with professionally trained soldiers getting regular pay; but this year an advance payment was made to them for a full year to face Muslims emerging expanding power; with whom immediate borders were shared. The martyrdom of a Muslim envoy from Allah (SWT) Messenger (SAW) Al Harith bin Umair Al Azdi (RA) while carrying credentials from the Prophet (SAW) to the Ruler of Busra. Ceaser could not ignore the great benefit of Mutah brought to Muslims nor can he disregard the increasing danger of his borders especially the boundaries of Greater Syria that

were bordering the Arab territories. The Ceaser has to face this upcoming revolutionary power, which can raise unrest and ultimately the target could be Rome. A huge army was organized by Byzantines and Pro-Roman Ghasnids to launch a decisive battle against Muslims. The cooking oil sellers 'Nabateans' from Syria brought also the news to Madinite Metropolis that Heraclius huge army comprising of 40,000 soldiers with superior war equipment with its advancements had already reached 'Al-Balqa.'

Mujahideen were facing all the adverse factors of most inclement weather i.e. oppressive heat with scorching sun, sizzling sand deadly drought, roughly rugged distance to cover and, after that to face a fierce enemy, who was an imminent danger to Deen-Al-Islam. Prophet (SAW) this time avoided his (SAW) diversionary strategy and openly made an announcement for all the tribes to contribute to the fullest extent with material or personal sacrifices. He (SAW) had a resolute determination not to procrastinate the preparation in order to made Romans to attempt an access and get entry in the domain of Islam. Prophet (SAW) was also very keen that Allah (SWT) may open up Syria to Mujahideen for Islam. He (SAW) mustered many Mounted Mujahideens for the Syrian Campaign. There were 30,000 strong with 10,000 horses with

Bedouin contingents. The campaign was gearing up rapidly and every Muslim was giving what ever material resources he/she can afford to support this great Jihad, lead by Prophet (SAW) i.e. Uthman (RA) who made many precious priceless contributions of 200 Saddled Camels, 300/oz of gold, 1000 Dinars. Prophet (SAW) showed his deep delight while tossing in the air the big bag of gold declared 'From this day on nothing will harm Uthman (RA) regardless of what he does' (900 camels and 100 horses). Abdul Rehman bin Auf (RA) contributed 200/oz silver, Abu Bakr (RA) gave everything, Umar (RA) paid half of his' wealth, Abbas (RA) contributed lot of money.Talha. Sa'd bin Ubadah, Muhammad bin Maslamah (RTA) presented all what they have! Asim bin Adil (RA) offered 90 Camels full of Dates Ashabia (RTA) (Women – Mominas) also showed equal spirit of offering their gold armlets anklets, earnings, rings and precious Necklaces for the cause of Allah (SWT). The richest army of Mujahideen ever organized in Arabian Penninsula was still having shortage of provisions and mounts i.e. eighteen Mujahids had one camel which means after 18 miles one can get his turn just for one mile (incredible). They ate tree leaves on their way and their lips got swallowed with dry mouths. The most valuable ride(Camels): have to be slaughtered for the starving army. This was indeed a multi-factorial Jehad; physical, spiritual, in fact a strenuous hour to hour test and trial

for all. This army also passed though the land of 'Thamud' where everything was just poison. Prophet (SAW) ordered to surpass this valley; without touching anything. Mujahideen arrived at Tabuk" and encamped near enemy borders. They were suffering from heat exhaustion, lack of food, water and walking on foot, which is humanly impossible. It is amazing; that they were still ready to fight. Prophet (SAW) made a very eloquent, soul stirring sermon; gave them .good tidings and encouraged them to be steadfast and committed to the cause of Allah (SWT).

The Byzantines and allies were so terrified that their forces got scattered and later requested for peace to Allah (SWT) Messenger (SAW). (Yahnab bin Rawah). 'Jarba', 'Adruh' representatives came and got letters of covenants and treaties.

'In the name of Allah Most Gracious Most Merciful.'

'This is an assurance of protection from Allah and Muhammad, the Prophet, the Messenger of Allah, their ships caravans on land, and sea will have the protection of Allah and His Prophet Muhammad; whosoever violates the treaty his wealth and resources will not save him. They have also freedom of movement to use water Wells and Springs.

The army undoubtedly faced many harsh sand storms of deadly nature; whoever ignored the warning of Prophet (SAW)

faced death. The miracles of Prophet (SAW) did happen i.e. gushing forth of water from springs, rain, cool clouds; which saved this big Islamic force. Prophet (SAW) appointed Khalid bin Walid (RA) as a commander of 450 horsemen to attack Dumatul Jandal' (Chief Ukaidir). He (SAW) told Khalid (RA) 'you will see him hunting wild cattle,. Khalid (RA) captured him and produced before Prophet (SAW). Ukaidir gave 200 camels, 800 cattle heads, 400 coats of armour & 499 Lances.

Prophet (SAW) entered Madina as a victor with the conquest of major areas of Byzantines. Mujahideen (Ghazi) army got standing ovation from Muslim Women, youth, children, who came out of town by singing welcoming songs for their loved, ones, returning from the most stressful Jehad after 50 days.

This Jehad was undoubtedly a severest trial for Mujahideen. Prophet (SAW) gave them a unique training in techniques, strategies, practical lessons in the battle fields for twenty years; as a role model of a soldier, commander and a statesman. All these 'Ghazwas' are still living lessons and beacon lights for Umma despite of modern warfares i.e. Nukes and Missiles. The 'Tabuk' Jehad was his (SAW) last, but a vast invasion on a military superpower and a civilization. The above mentioned 'verses' again bestow divine lessons of forgiveness

to good Muslims who lagged behind, and those who repented. All these verses does prove that 'Jehad' is Allah (SWT) most crucial concern not only for Umma; but also for the entire mankinds welfare. There were indeed living lessons for the nests of Hypocrites; their hiding places, plots, conspiracies, deceits, false pretensions, infidelities are fully disclosed which they did against Allah (SWT); His (SWT) Messenger (SAW) and the righteous Muslims.

THE LAST EXPEDITION
(Battle dearest to Prophet (SAW)
(Son of a Slave was C-in-C)
Safar 11H

'Jehad desire was always there till the last Breath in his (SAW) holy body.' Byzantines started to deny Muslims rights to live peacefully along their borders. They also martyred those persons who were embracing Islam. (Farwah Bin Amr (RA). Prophet (SAW) return from the 'Farewell Pilgrimage' had still some unfinished business on his (SAW) mind. that authority of 'Rule of Deen-Al-Islam should be established at the northern frontiers. (al-sham). This campaign was of great significance for the Muslims on the borders. 'Al-Balqa; and Ad-Darum' of Palestine; so that they may feel confident in settling those areas and not to be intimidated by the mighty civilization. It was also a concern of Prophet (SAW) to administer Christian Churches invidious discrimination against Islam. There was also intelligence. that Byzantines are advancing on the northern frontiers. The Christians of Najran were also in the process of conversion to Islam. Prophet (SAW) ordered for massive mobilization of a

large force of Mujahideen; announcing all the goals targets of this 'Jehad'. Usama bin Zaid bin Harith (RA) was the leader and C-in-C of this extraordinary army of great force (ever 30,000 more gathered in Arabian Penninsula), in which elders, noble birth chiefs, renowned Commanders, experienced military leaders were just ordinary soldiers i.e. Abu Bakr, Umar (RTA). It did cause a stir in certain circles; with feelings that young, man (18 years) an inexperienced 'Ashabi' would be able to command such a big army for a difficult military mission against an experienced army of a super power. Prophet (SAW) gave a very reasonable explanation 'you are apprehensive of Usama (RA) leadership and were of his fathers also; his father was very dear to me (SAW), he was an efficient devoted leader and a great martyr'. Muslims in general were unaware of the visionary wisdom of Prophet (SAW) regarding youth and their future role in and for Umma. This appointment was a lesson for Umma and a practical demonstration to instill and emphasize about equality in Islam; the son of a slave was equally worthy of being a Commander and indeed no discrimination between slave – master aristocracy – a commoner, with all the other criteria of qualification competence, dedication are based upon 'Taqwa' (fear of Allah (SWT). This commissioning also brought a tremendous motivation within the spirit of upcoming youngsters to bear the burden of responsibility with

determination and to resolve the critical matters with wisdom and courage following the Quran and Sunnah. Prophet (SAW) blessed Usama (RA) with some vital strategic instructions to conduct the campaign by gaining access through 'Al-Balq' and 'Al Drum' (Palestine) in the vicinity of 'Mutah' (where his father got martyrdom). He (SAW) also commanded him and the army to give a 'surprise' to the enemy while keeping your intelligence intact; start the 'Godly task' in the early hours of dawn and fight them fearlessly and fiercely and make a living hell on earth for those infidels. You will achieve victory, return home without delay and do not extend your stay on those lands.

This momentous expedition had to be postponed due to Prophet (SAW) grave illness; news; reached the 'stationed troops Headquarters' at 'Al Tuy' (3 miles from Madina), because more Ghazis were joining the army, Usama, Abu Bakr, Umar (RTA) presented themselves to Prophet (SAW) resting in sickness in Aysha (RA) suite. Prophet (SAW) could not speak but he (SAW) gestured by putting his holy hand on Usama (RA) shoulder and then raising it again upward in the air. It meant that he (SAW) will pray for his success and victory to Allah (SWT), which also meant that 'Jehad' desire does not end till the last breath in his (SAW) holy body.

The love of Prophet (SAW) is the basis of every Muslims (Iman) faith and is above and over everything and it would be next to impossible to leave him (SAW) at this juncture and proceed to a long distance away from Madina. Undoubtedly this expedition was of far-reaching consequences though ordered by Prophet (SAW) himself (SAW). Time, distance, completion of designs, aims, objectives are indisputably under the will of Allah (SWT). Usama (RA) expedition would be the first Sunnah of 'Jehad' to be expedited in the Caliphate of Virtuous Abu Bakr (RA).

MUSLIMS WAKE UP!

(8:53) "Because Allah will never change the Grace which He has bestowed on a people until they change what is in their own souls: And verily Allah is He who hears and knows al things."

Let us straighten Ourselves:	Let us Straighten Our House:
Individual change.	Defence (monolithic) - Enemies
Sincere sacrifice for Allah(SWT) Sake.	Trust in Allah (SWT)

Allah (SWT) is always Just to His (SWT) servants. Allah (SWT) bestows His (SWT) Grace freely. but He (SWT) never withdraws arbitrarily. There is always rejection of signs' symptoms. warnings which come through many means sources. events. may be change of circumstances and disasters in the form of punishment. If there is regret. repent then there is forgiveness and restoration of His (SWT) Grace He (SWT) never withdraws arbitrarily it could be an actual state of rebellion. contumacy which afflict their souls that means an inevitable retribution in Here and in Hereafter.

It is easy to blame others for your inadequacies and in competencies. Infact "Jehad" starts from self and then family, community, country and Umma. Muslim history shows the Caliphate period full of disagreements and disputes. They did resolve many issues, problems but some events left an indelible mark which prolonged to give us an everlasting lesson for life, provided we do pay attention.

Ali (RA) the last Caliph faced so many insurmountable problems of dissension that he (RA) was martyred; that is indeed the saddest aspect of Muslims history. The concept for the love of power to control the emerging civilization. It could & may be a natural normal process at this stage of development, but it is undoubtedly a landmark to learn a lesson if we Muslims could. but again is it history that repeats itself? Hazrat Abu Bakr (RA) became Caliph, then Abu Sufyan (RA) came to Hazrat Ali (RA) and said in a typical Arab gesture Abul Hassan (RA) stretch your hands so that I may give you an oath of allegiance. Ali (RA) rebuked him by saying "By Allah (SWT) your intention is to stir 'fitna' (Dissension). There is no need for your very dangerous advice.

Sectarian violence among Muslims as communities and countries has eaten and created a destructive devastation for

the Muslim cause. Muslims are killing Muslims on sectarian basis while our enemies are killing us as Muslims.

Quaid-e-Azam was born in a Khoja niche but never professed adherence to any divisive sect; somebody asked him are you a Shia or a Sunni? He answered 'was Prophet (SAW) a Shia or a Sunni? Muslim Umma polity is not only choked by this knowing curse also making us spiritually weak, backward and unable to face multitude of modern challenges form our enemies within and outside.

Sectarian violence in Muslim countries is so horribly prevalent with senseless killings; sow the seeds of fragmentation promoting intolerance even among educated 'Ulemas'.

There are people who promote this under the garb of doctrines and for vested socio-political interests which destroys the basic cause of Islamic inheritance. Quran Qareem describes them as 'Mufsidoon'?

(28:4) "Truly pharaoh elated himself in the land and broke up its people into sections. Depressing a small group among them: their sons he slew. But he kept alive their females for he was indeed a maker of mischief.

The Shia – Sunni came to have different legal obligations. The Hudood and other Islamic laws with respect to murder rape, , theft were applied on the basis of sectarian interpretation

rather than Quran - Sunna. President Zia-ul-Haq during the process of Islamization granted madressah, the institute to award B.A. M.A Degrees in Islamic Studies with the freedom to teach its own curriculum. Degrees were obtained without acquiring knowledge of all aspects of Deenic Disciplines. The Shia demanded and got exemption from the compulsory deduction'of Zakat. (Is it preferable to follow sectarian rules or violate the laws of basic faith) due to certain reasons. There could be reason that it is only applicable in a true Islamic State; because the genuine people are not given Zakat and may be abuse of funds.

The question of Sect (Shia) divisive dissension (Tafarqa) dissension (Fitnah) and groups (Hisb) has been considered in the Quran Qareem (hypocrites, dividers – Polytheists) those who split up (Farqawa) their religion.

(30:105) "Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs for them is a dreadful penalty."

(6.153) "Verily, this is my way, leading straight follow it, follow not other paths. These will scatter you about from His great path. Thus does He command you that you may be righteous."

(30:32) "Those who split up the Deen and become mere sects – each party rejoicing in which is with itself."

The path is clear and the pitfalls are identified. As to the consequences of disobedience.

(6:65) "Say: He has power to send calamities on you from above and below or to cover you with confusion. In a party strife, giving you a taste of mutual vengeance. Each form the other. See how we explain the signs by various symbols That they may understand." The gunshot wounds, the devastating bomb the exploding grenade with pools of blood, mutilated human bodies of suicidal bombings as we trudge in sectarian division. Most men blindly following their parents schismatic proclivities. A child s innocence wants to know. What is Sunni - Shia? The differences in 'fiqh' may be unknown to parents, but the prejudice is passed on. Teachings of faith lie beneath the murky waters of sectarian practices; adherences to which is vigorous and abiding. Quran Qareem continuously confirms the time less quality of the Message but they have broken up their Deen into sects each group rejoicing in what is with it?

(23:53) "But people have cut off their affair (of unity) between them, into sects. Each party rejoices in that which is with itself."

The Shia N. alliance fought the Sunni. Taliban in Afghanistan and their neighbours resolutely stood by their favoured sect. (The sects are so devout about their narrow doctrines ignoring the real Message of Aliah (SWT) and Muslim unity). Sect precedes faith in these divisive times (forces). The book provides the prescription.

(6:159) "Of the people of Moses. There is a section, who guide and do justice in the light of truth."

The basic act of prostrating towards the Kaaba to worship One Lord and follow the Shariah of Prophet (SAW) should not be made complicated by the away of mutually exclusive venues which mosque should one go to pray?

(9:107) "And there are those who put up mosques by way of mischief and is fidelity to disunite the Believers. And in preparation for one who warned against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good but Allah does declare that they are certainly liars."

To abide by the Quran Qareem habits need to be broken and abandonment of prejudices by stepping out of our Trenched beliefs (Mazhab) and abandoning the practice hurling abuses. To save ourselves from violence at each other hands in this world and from the pits of the fire in the Hereafter.

(3:103) "And hold fast All together, by the Rope. which Allah stretches out for you and be not divided among yourselves. And remember with gratitude Allah: favour on you: for you were enemies and He joined your hearts in love, so that by His Grace you become brethren and you were on the brink of pit of fire. And He saved you from it. Thus does Allah make his signs clear to you that you may be guided." We are a single community (Ummah)."

(21:92) "Verily this Brotherhood of yours is a single Brotherhood and I am your Lord and Cherisher: therefore serve Me." Prophet (SAW) repeatedly warned 'Donot engage in disagreement thereby causing discord among your hearts' When two Muslims were loudly arguing in disagreement about the meanings or interpretation of a Quranic Verse he (SAW) said, people before you perished only because of their disagreement of the scripture. In his (SAW) famous Sermon delivered at 'Arafat' declared 'every Muslim is a Muslim brother and that Muslims are brethren. He (SAW) abhorred 'Fitna' (dissension) shortly before his (SAW) death, He (SAW) again said 'O people the fire has been kindled and dissension has been set in like segments of a dark night.'

Al-Ghazali, noted that amongst certain religious scholars there were devalued seekers of patronage from rulers and also

those who busied themselves in passing 'Fatwas'. The condition afflicting the Ummah (Muslim Community) noted by him about 900 years ago is similar today. The floodgates of disputation gave rise to terrible fanaticism and animosities which in turn led to bloodshed – destruction of Muslims (and - consequence of simple perversion of truth.

MUSLIMS RESPONSE TO TYRANNY AND INJUSTICE

An Islamic approach to governance. policing faith and ritual practices in private and public spheres only; it is about showing that Islam is a force for social change and improvement that will benefit the human race as a whole. Is there Islamization by despots and-tyrants - Muslim countries? The impending invasion on Iraq though removal of a tyrant will give this country a new direction after Allah (SWT) Wrath. American unilateralism is strongly condemned by European thinkers and Philosophers of Ethics. The Archbishop of Canterbury has even gave as far as telling Bush – Blair that this attack has no moral basis and they are abusing the ethical discourse of Christianity to justify their crusade against Iraq and its people. Bhudist of Bangkok demonstrated against the actions of neo-imperialistic designs (anti-war). Muslims agreed to disagree for simply on basic issues of cooperation to be further attacked by foreign forces. All meetings of QIC (Organization of

Islamic Conference) end in disunited policies due to their national interests. Islamic jurisprudence is providing with rich repertoire of ideas - guide lines when to deal with such complex issues of tyranny and injustice. When Muslims are forced to live under a despot and total totalitarian systems; do they have to resort to violent rebellion (as in .Iran) & should they turn to other states to topple their own government. Imam-Al-Ghazali Muslims are not supposed to endure any form of bad regimes under their leaders; nor they have to sit passively while their own leaders exploit and abuse their power to rob the nation of its wealth or deprive citizens of their rights. In cases where their leaders have clearly gave beyond the standards of civilized conduct and abused the trust of their people, the masses have every right to 'stand up' their rights and even depose their leaders for ever.

There are two important considerations to be drawn from this (1) Muslim world needs to understand and realize that it has to sort out its own problems under the aegis of Quran and Sunnah, without turning to super powers. The living nations has the capacity and capability to resolve their issues amicably but seemingly they lack & lost; that faculty therefore today's Muslims world would not be suffering under the yoke of so many tyrants and dictators many of whom happens to be the

cronies and beneficiaries of western political and economic interests

Secondly Muslims need to develop an Islamic approach (Quran-Sunnah) to political economy. Modern Muslims weak-nesses are despite of being world energy wielders have no clout in the international world.

The attention should be paid for perfection of Brotherhood in Islam. There are Muslims who have entangled themselves in difference of temperaments and virtues. There are minor aspects which should not mar the highest ideal of serving Allah (SWT) Will. This will identify them as 'Umma'. Muslims now-a-days are passing through a dangerous phase of disunity and discord. The only which can realign them with fraternity is the guidance provided by Quran and Sunnah. The best pleasure for the Believers is the Pleasure of Allah (SWT), which can be achieved by consolidating Umma through sincere sacrifice, welding our hearts together, reformation of souls, which will enable us to face awesome Challenges from all sides.

TERRORISM

Muslim will be so miserable that whole world will pounce upon them as vultures on a corpse. Companions (RTA) asked 'will they be less in number' on the contrary, 'they will be more, but with lots of wealth. (Prophet (SAW))

It has many facts, on an individual basis, when, thieves, dacoits, robbers not only deprive you from your hard earned cash assets, but try to dehumanize you with an impact of a psychiatric case. The police, protecting forces are deliberately avoid to apprehend them and even if they are caught the judicial lacunas will give them minimum punishment or set them free. These savages who are subhuman in their intelligence come out of Jails and further make severe attempts to destroy life and limb because they are now dangerous dare devils for the society.

Deen-Al-Islam has deterrent punishments but these are considered inhuman for these subhuman who dehumanize innocent law abiding citizens. On national and international level it is highly politically loaded term because one nations

terrorism is anothers 'national liberation'. It could be a liberating force in certain circumstances which is difficult to deny.

Terrorism is widely believed to be left wing and revolutionary in character and they believe that their actions are on. behalf of weak masses, but they also believe that the liberation of masses is the mission of very few because it involves lot of personal sacrifice. The inductive ideology of a terrorist could be far right and to achieve means by fascism.

To real satanic sensation of terrorism is usually free floating activism, it is not a wisdom, it is just a resolution of sheer action and is believed to generate whenever people have legitimate grievances. If you remove the grievances, (in-justice inequality. economic exploitation). It is also true that in wealthy societies, where there is no gross social injustice, a great deal of freedom and a long history of democratic institutions and tolerance, there is little or no terrorism.

It is true that in some countries terrorists have been fighting dictatorships for real political freedom and social justice. Terrorist actions are sometimes quite effective in dealing with forceful status quo. Terrorism has occasion to cause ruthless political change, but it has had a lasting effect only in rare circumstances, usually when political main movement used terrorism as one instrument within the framework of a wider

strategy to achieve ends and means. Society tolerates terrorism as long as it is just nuisance. Once insecurity spreads and terror becomes a real danger the authorities are no longer blamed for disregarding human rights in their fight against terrorism. Violence triggers off counter violence and with greater repression. 9/11 took place but the retaliatory war against terrorism continues-without any substantial results.

If a suitable section of natives had survival to take up arms against the colonists what would they be called nationalists or terrorists, why should the perpetrators of violence be seen as many cultural renegades or moral perverts.

It is a hard fact that colonial man liberates himself by resorting to violence. Ariel Sharon (Israel PM) never stops saying that the only language, the Palestinian understand is force on the contrary it is native who now affirms that the occupier understands only the force. The apartheid history of S. Africa, proved that it is the power to hold resources, created the fear of genocide. The same fear haunts the survivors of holocaust Israel. The victims of yesterday have become the perpetrators of today.

Osama bin Laden trained by the C.I.A and wanted by FBI was the best person to assist Afghan war against Russia. Bush-Bin-Laden use the language of good and evil with no

compromise, you are either with us or against us. Saddam (good Muslim) when invaded from (bad Muslim) when he attacked Kuwait (Anthrax 7 strains were shipped by U.S. (1978-1988). Now Iraq war justification (weapons of mass destruction are linked with Al-Qaeda.)

It is important to distinguish among political movements carried out in the name of religion, those movements might be seeking revival of faith in the pristine form.

The roots of terrorism lies in a specific environment in which there is deep festering, resentment and grave injustice. Political terrorism gets popular support. The only way to improve the situation requires the redressing the grievances. The super powers rejects the rule of law, but uses the united nations as an instrument of its will to give legitimacy to its crimes (Afghanistan, Palestine, Kashmir, elsewhere). There are some regimes who do help to bring triumph of 'good Muslims' over 'bad Muslims'. This human planet was never been so insecure: made by whom?

There are many repercussions of the war on terrorism waged by many countries especially USSR, US, UK, Pakistan and European countries. The case of Kashmiries has been weakened as the Indians along with Israelies have gone on record to declare that they will strike any country that they

consider a potential threat for themselves. India is the only country in the world who has 4-5 Divisions of their armed forces in Kashmir who are constantly committing atrocities, genocide of unarmed Kashmiries for the last fifty years and there is no nation on earth, who can stop them. Where is UN now? They have just posted their observers, who are spineless to take any action despite of many petitions. The brutality unleashed on the unarmed innocent persons in the occupied valley of Jammu and Kashmir, believed to be 10,000 persons disappeared other than everyday killing. (Average 10-15 persons/day). The hate crime and unfairness against Muslims has certainly increased in the West. The Muslim world is considered to be as retrogressive and opposed to any kind of progress, and future modern developments. Muslims are invidiously discriminated and persecuted on the basis of religion. Lack of understanding of Islamic ideology in the West has further made the matters worse. The West has divided Muslims into two groups,-the secular, progressive and pro-West the other modern, educated, religious minded and anti west fanatics. The one believe - mutual coexistence and compromise with the West, where the other stands for open combat 'Jehad' against the West and believes that due to the timid and weak Muslim rulers, the Muslim world is being subjugated and exploited.

Muslims need to unite and take common position in issues like Palestine, Kashmir and Iraq. They possess plenty of Petro mineral wealth; and occupy strategic locations on the globe. They can pool their socio-economic and political resources and turn into a formidable deciding force.

Muslim countries if become more economically integrated and interdependent will lead to greater cohesion and unity against its enemies. It is time to breathe new life to awaken them from the last thousand years of slumber i.e. (Regional organization – OIC). In order to solve not only regional disputes but international threats on collective basis. A collective defence system, an attack on one Muslim country would be considered on attack on all other Muslim countries; If need arises to send forces, all other member states can send in a collective force. Will it end the exploitation, dominance by the western world in any country through trade, transport, etc. The 9/11 National commission report on Terrorists attack upon the U.S. the greatest crime of the century had the greatest cover up of the millennium.. The report almost 900 pages,. also attribute the atrocities of 9/11 to hijackers and terrorists from Al-Qaeda and blames failures by the intelligence agencies of the U.S. Government and Bush Administration for allowing the attacks. There is lot of forensic evidence of Rubble, Airplane fuselage,

Black Box utterance, but who knows? The Commission Report has given significant insight how the atrocities of 9/11 have been and are being used as the catastrophic and a catalyzing event in launching the 'War on Terrorism' a specifically against Islam and Muslims in general. The future assessments it contains of perceivable evils and threats to American (European) interests in Muslims World and; how these must be combated? Even if old allies are being treated as dangerous enemies?

It is indeed a matter of grave concern that every sane person will definitely condemn vehemently that masterminds or ideologists of terrorism and barbarism are promoting the cause with justification of carnage of innocent people; is severely punishable sin and crime in all faiths.

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Al-Quran Qareem

(58:20) "Those who resist Allah and His Messenger will be Among those most humiliated."
(58:21) "Allah has decreed, it is I and My Messenger, who must prevail. For Allah is one full of strength able to enforce His Will."

Prophet (SAW) Superior Strategy

M= Mobilization (movement on ex[illegible] routes)
O= Offensive (Attack- Obj[illegible]rity)
S= Surprise (Plan Superi[illegible]y)
E= Economical (Less Eq[illegible] But Effective)
S= S[illegible]lfless (Devotion [illegible] for Allah (SWT) Cause)

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