Salaam alaikuum, dear brother.
We hope this Islamic literature finds you in the best of faith and health. Please accept our profound apology for the delay in its reaching you. Only recently have we been able to replenish our supply of books. We hope you enjoy this literature, and derive maximum benefit from it. May Allah, glorified be He, protect and guide us all.

Sincerely,
Alharamain Islamic Foundation
INTERPRETATION OF THE MEANINGS OF
THE NOBLE QUR'ân
IN THE ENGLISH LANGUAGE

Summarized in One Volume

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DARUSSALAM
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190. And fight in the Way of Allāh[1] those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihād, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fītnah[2] is worse than killing. And fight not with them at Al-Masjid-Al-Harām (the sanctuary at

[1] (V.2:190) Al-Jihād (holy fighting) in Allāh’s Cause (with full force of numbers and weaponry) is given the utmost importance in Islam and is one of its pillars (on which it stands). By Jihād Islam is established; Allāh’s Word is made superior, (His Word being La ilaha illā Allāh - which means none has the right to be worshipped but Allāh); and His religion (Islam) is propagated. By abandoning Jihād (may Allāh protect us from that) Islam is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. Jihād is an obligatory duty in Islam on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

Narrated ‘Abdullāh bin Mas‘ūd: I asked Allāh’s Messenger (N.B. For this ḍīrār see Volume 1, Page 159). ‘O Allāh’s Messenger! What is the best deed?’ He replied, ‘To offer the Salāt (prayers) at their early fixed stated times.’ I asked, ‘What is next in goodness?’ He replied, ‘To be good and dutiful to your parents.’ I further asked, ‘What is next in goodness?’ He replied, ‘To participate in Jihād in Allāh’s Cause.’ I did not ask Allāh’s Messenger anymore and if I had asked him more, he would have told me more. (Sahih Al-Bukhārī, Vol.4, Hadith No.41).

[2] (V.2:191) Al-Fītnah: (polytheism, to disbelieve, after one has believed in Allāh, or a trial or a calamity or an affliction).
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Prophet Muhammad (peace be upon him) carried on his mission of inviting people to Allah (Most High) (Islamic Religion) and persevered in his mission of devotion for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allah’s (peace be upon him) Promise be established against the disbelievers and that His Promise (be fulfilled to) them which He assured them with His Statement:

“And we never punish until We have sent a Messenger to give warning.” (V.17:13)

The people continued in their transgression and they did not take guidance from the manifest proof. The people of Quraish oppressed and harmed all those who followed him (Muhammad (peace be upon him)), put them to trials and afflictions in order to keep them away from their religion (Islam), even to the extent that they exiled them from their homeland, some of them fled to Ethiopia, some went to Al-Madina Al-Munawwarah and some remained patient (at Makkah) in spite of the harm they suffered, by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner)... so much so that some of them were not able to sit straight from the severity (of the injuries) sustained from the beatings.

They used to tie a rope around the neck of Bilal (may Allah be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah... And what Yahir’s family suffered from the torment was beyond what a normal human being can endure.

The people of Quraish banned Allah’s Messenger (Muhammad (peace be upon him) and his followers from) (peace be upon them) (too). They besieged him in Ash-Sha’re. Once Uqbah bin Abi Mu’ait tried to strangle him and he kept on squeezing the Prophet’s clothes round his neck till the eyes of the Prophet (peace be upon him) bulged out, and Abu Bakr rushed at Uqbah and released the Prophet (peace be upon him) from him and said, “Would you kill a man because he says: My Lord is Allah (Most High)?”

Abd Allah also tried to kill the Messenger (peace be upon him) by throwing something at him from near to Muhammad (peace be upon him) (by a huge stalion camel intending to swallow me.)

And when Allah (peace be upon him) wanted to reveal His religion (Islam) and to fulfill His Promise and to make His Prophethood victorious. So, Allah (peace be upon him) the Most High ordered him to emigrate to Al-Madina. So he stayed there and Allah (peace be upon him) supported him with His Victory and with His slaves, the faithful believers — the Islamic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.

APPENDIX-IV
In the Name of Allah, the Most Gracious, the Most Merciful

THE CALL TO JIHAD
(HOLY FIGHTING IN ALLAH’S CAUSE)
IN THE QUR’AN

Praise is to Allah (peace be upon him) who has ordained Al-Jihad (the holy fighting in Allah’s Cause).

1. With the heart (intentions or feelings),
2. With the hand (weapons, etc.),
3. With the tongue (speeches, etc., in the Cause of Allah).

Allah has rewarded the one who performs it with lofty dwellings in the Garden of Paradise.

I testify that there is none who has the right to be worshipped but Allah (peace be upon him) Alone and He has no partners (with Him). I (also) testify that Muhammad (peace be upon him) is His slave and His Messenger, the one sent by Allah (peace be upon him) as mercy for the ‘Alamin (mankind and jinn); the one commanded by Allah (peace be upon him) to fight against the Mushrikin (and all those who ascribe partners with Allah). He fought in Allah’s Cause with all his power and ability — may Allah’s Peace and Blessings be upon him, upon his followers and upon his Companions who believed in him, and honoured him, helped him and followed the light (the Qur’an) and his Ahadith (the legal ways, orders, acts of worship, statements) which was revealed to him... those who emigrated and fought in the Cause of Allah with their wealth and their lives, they were the supreme conquerors and the masters.

It is well-known how the Messenger (peace be upon him) was fighting against the Mushrikin (and all those who ascribe partners with Allah (peace be upon him)) since Allah (peace be upon him) the Most Respectful, the Most-Majestic sent him and honoured him with the Messengership till Allah (peace be upon him) caused him to die and selected for him what was with Him (Paradise and all that is good).

The Prophet (peace be upon him) used to visit the people in their gatherings during the Hajj and Umrah season and other occasions (too). He used to go to their market places, recite the Qur’an, invite them in Allah’s Cause, the Most Respectful, the All-Majestic. He used to say, “Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allah) in return for having Paradise?” But he would not find anyone to support him or to give him a safe shelter.

(1) A Mushrikin: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (peace be upon him).
Muhammad was closer to the believers than their own selves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad and his followers) and had put up all their efforts of enmity, standing and fighting against them, and (in fact) theyished against them from every corner. Then, at that time Allah permitted them (Muhammad and his followers) to fight but He did not make it obligatory. He said:

"Permission to fight is given to those (i.e. believers against disbeliefers) who are fighting them (and) because they believe they have been wronged, and surely Allah is Able to give them (believers' victory)." (V.22:39)

"Those who have been expelled from their homes unjustly only because they said: Our Lord is Allah." (V.22:39, 40)

The Divine Verses clearly state that Allah is Able to give victory to His worshippers (the believers) without fighting, but Allah wants from His worshippers obedience with all their efforts as it is evident from the following Divine Verses:

"So when you meet (in fight... Jihad in Allah's Cause) those who do not believe until they come to your courts (i.e. to the Muslims' land), free them (i.e. are saved from the punishment in the Hellfire) or at least come under your protection, but if it has been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. He will guide them and set right their state."

"And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in this world)." (V.47:4, 5, 6)

Then after that He made fighting (Jihad) obligatory against all those who fight you (Muslims), not against those who didn't fight you. So Allah ordered:

"And fight in the way of Allah of those who fight you..." (V.2:159)

Then Allah revealed in Sura Al-Tahabha (Bara'ah) (Repeal, Repudiation, etc.) the order to start fighting the disbeliefers generally, and also called the Muslims to fight against all the Muhajirun and the Anshariun as well as against the people of the Scriptures (Jews and Christians) if they do not
And Allah says:

"Do you consider the providing of drinking water to pilgrims and the maintenance of Al-Masjid-al-Haram (at Makkah) as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah! And Allah guides not those people who are the Zalimun (polytheists and wrong-doers)." (V.9:19)

"Those who believe (in the Oneness of Allah), and emigrated and strive hard and fought in Allah's Cause, with their wealth and their lives are far higher in degree with Allah. They are the successful. (V.9:30)"

Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights. (V.9:21)

"They will dwell therein for ever. Verily, with Allah is a great reward." (V.9:22)

In the above Verse Allah, the Most High, Who is above all that they ascribe to Him, informs that those who maintain Al-Masjid-al-Haram (at Makkah) and their maintenance of the mosque means to do fikr (in it), the Tawaf (circumambulation) of the Ka'bah, and the offering of Salat (prayer) in it, etc.) mentioned in the above said Verse — and those who provide drinking water to the pilgrims are not equal to those who did Jihad in Allah's Cause. Allah, Who informed that the believers who fight in Allah's Cause (Mujahidun) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of: (1) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allah, Who denied the equality between the Mujhids (those who fight in Allah's Cause) and those who maintain the Al-Masjid-al-Haram (at Makkah) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

"The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform Igmat-as-Salat, and give Zakat and fear none but Allah. It is they who are expected to be on true guidance." (V.9:18)

So it is they (above said people) who are called by Allah, Who as "the maintainers of the mosques" — And in spite of all this, still the people who do Jihad are far superior in grade than them (maintainers of the mosques) before Allah.

Allah says:

"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who
Ibn Qayyim also regards the statement of Allah (SWT): "Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success." (V.9:13)

So Allah (SWT) has put Paradise as the price of the believers and their properties, as if they sacrificed their lives and properties for His Cause, then they deserve the price (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances:

1. Allah informed the believers with the word of emphasis: "Surely!
2. By using the past tense which denotes that the thing has already happened and was confirmed and it remained as it was.
3. Moreover, He took upon Himself the responsibility of this covenant as He Himself bought the deal.
4. He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it.
5. The Arabic word 'a' (used in this Divine Verses denotes obligation, to convey to His worshippers that it is a binding on Him).
6. He confirmed that it is indeed a binding on Him.
7. He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, and the Qur'an).
8. He used the interrogative form to emphasize the fact that there is none truer to His covenant than Him (Allah).
9. He the Glorified, the Most High ordered them to receive the good tidings of this bargain (Paradise) and give the gold to one another regarding a contract which has been ratified and has come to stay and admits of no choice or abrogation.
10. He informed them of a truly sure news that there is a supreme success in this bargain (Paradise) which they have concluded. And bargain here means the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allah's) Statement "Bargain which you have concluded" i.e. the price with which you have exchanged the deal, Allah the Glorified mentioned the kind of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

"(The believers whose lives Allah has purchased are) those who turn to Allah in repentance (from polytheism and hypocrisy), who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred to give the believers and their properties, as if they sacrificed their lives and properties for His Cause, then they deserve the price (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances:

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2. By using the past tense which denotes that the thing has already happened and was confirmed and it remained as it was.
3. Moreover, He took upon Himself the responsibility of this covenant as He Himself bought the deal.
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"(The believers whose lives Allah has purchased are) those who turn to Allah in repentance (from polytheism and hypocrisy), who
"They rejoice in what Allah has bestowed upon them of His Bounty, rejoice for the sake of these who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

"They rejoice in a Grace and a Bounty from Allah and that Allah will not waste the reward of the believers.

"Those who answered (the Call of) Allah and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward."

(V.3:169-172)

And He (Allah ﷺ) says:

"Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Tāghūt (Satan etc.). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan."

(V.4:76)

"Then fight, O Muhammad ﷺ, in the Cause of Allah, you are not tasked (held responsible) except for yourself, and invite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in might and Stronger in punishing."

(V.4:84)

And He (Allah ﷺ) says:

"Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allah, and whose fights in the Cause of Allah and is killed, or gets victory. We shall bestow on him a great reward."

(V.4:74)

And so on — there are other similar Vertes (in the Qur’an) — besides these.

Think deeply, dear brother in Islam, how Allah ﷺ encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

Also think deeply how Jihad is connected with Salāt (prayers) and Sa’um (fasting). It is made obvious that Jihad is similar to both of them, and all the three (Jihad, Salāt and Sa’um) are ordained (by Allah) for the believers.

See how Allah has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart, and to run valiantly for it (Jihad) with great encouragement, showing clearly to them that death will certainly overtake them, and in case they die as Mujāhidūn ( Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

Jihad is a great deed indeed and there is no deed whose reward or blessing is as that of it and for this reason, it is the best thing that anyone volunteer for. All the Muslim religious scholars unanimously agree that worship (Him), who praise (Him), who observe Sa’um (fast) (or go out in Allah’s Cause), who bow down [in Salāt (prayer)], who promote themselves [in Salāt (prayer), who enjoin (people) Al-Ma’rūf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers."

(V.9:112)

And sufficient is this excellence — (for a Mujāhid which he will receive) honour and high degrees of grade — along with other things which Allah ﷺ has made clear in the Qur’an about the description of the reward of Mujāhidūn, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islam, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allah ﷺ will grant them victory and support them with the angels, as it is evident from the Statement of Allah ﷺ:

"Remember when you (Muhammad ﷺ and those Muslims with him) said to the believers: 'It is not enough for you that your Lord (Allah) should help you with three thousand angels sent down?' Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allah made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allah the All-Mighty, the All-Wise.'"

(V.3:124, 125, 126)

"So do not because weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good). We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zeilimān (polytheists and wrongdoers). And that Allah may test those (believers who are from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and also tests those who are patient?'"

(V.3:139, 140, 141, 142)

And Allah ﷺ informed about those who are martyred in His Way. They are alive and that they are with their Lord Allah ﷺ finding what they wish of provisions and their faces are delighted with glad tidings. As Allah ﷺ has said:

"Think not of those who are killed in the Way of Allah as dead, Nay, they are alive with their Lord and they have provision."

(V.3:180, 181)
without eating or drinking (at all) and stand continuously in Salat (prayer) from the time the Mughfildin go out for Jhahd (until the time they return back home)." The man replied, "No." Allah's Messenger ﷺ said, "That is the thing which is equal to Jhahd.

Likewise Allah's Messenger ﷺ said:

1. The souls of the martyrs are in the green birds dwelling in Paradise whenever they like.
2. That all their sins and faults are forgiven.
3. That each of them can intercede with Allah ﷺ for seventy of his family members.
4. That he will come secure on the Day of Resurrection from the great terror.
5. That he will not feel the agonies and distress of death.
6. That he will not be horrified by the (great) Gathering (on the Day of Resurrection).
7. That he does not feel the pain of "the killing" except like that of a pinch.

And how many agonies and distresses are there for a person who dies on his bed — and a standing (praying) or a sleeping person in Jhahd is better than a fasting or standing (praying) person not in Jhahd — and whoever acted as a guard or escort in Allah's Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in Jhahd for Allah's Cause is better than the world and whatsoever is in it.

If one has understood (all) that, then Allah ﷺ has reproached those who remained behind from Allah's Messenger ﷺ during the battle of Tabuk (i.e. they did not join it) — they who cling heavily to the luxuries of this world — they who lagged behind from hastening onwards to march forth (for the battle of Tabuk) — Allah ﷺ says:

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. go for Jhahd), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter." (V.9:98)

Similarly, Allah ﷺ disapproved of those who abandoned Jhahd (i.e. they did not go for Jhahd) and attributed to them hypocrisy and disease in their hearts, and threatened (all) those who remain behind from Jhahd and sit (at home) with terrible punishment. He (Allah ﷺ) referred to them with the most ugly descriptions, rebuked them for their cowardice and spoke against them (about their weakness and their remaining behind) as He said:

"If you march not forth, He will punish you with a painful torment and will replace you by another people and you cannot harm Him at all, and Allah is Able to do all things." (V.9:99)

Jhahd is superior to Hajj and 'Umrah (pilgrimage) and also superior to non-obligatory Salat (prayer) and Saum (fasting) as mentioned in the Qur'an and Prophets' narrations. It is obvious that the benefits of Jhahd for us are extensive and comprehensive, it (Jhahd) includes all kinds of worship both hidden and open, it also includes (a great) love for Allah ﷺ and it shows one's sincerity to Him and it also shows one's trust in Him, and it indicates the handing over of one's soul and property to Him — it (Jhahd) shows one's patience, one's devotion to Islam, one's remembrance to Allah ﷺ and there are other kinds of good deeds which are present in Jhahd and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for Jhahd. It is confirmed in the two authentic books (of Hadith). Narrated Abü Hurairah (may Allah be pleased with him): I heard Allah's Messenger ﷺ saying: "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sāriyah (army unit) going out for Jhahd in Allah's Cause. By Him in Whose Hand my life is! I would love to be martyred in Allah's Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred." (Saahih Al-Bukhari, Vol 4, Hadith No. 54).

So the Prophet ﷺ, through his ways of life, his firmness, his courage, and his patience has deeply encouraged the Mughfildin for Allah's Cause.

He informed them the immediate and deferred reward of Jhahd for them, and how different kinds of evils Allah ﷺ repels with it, and what a great honour, power, dignity and high grade is obtained through it and He has placed Jhahd at the top in bilal. The Prophet ﷺ has said:

"Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allah ﷺ has reserved for the Mughfildin who fight in His Cause" (as mentioned in the two authentic books (Al-Bukhari and Muslim)). [See Sahih Al-Bukhari, Vol 4, Hadith No. 48].

It is narrated in Sahih Al-Bukhari, Allah's Messenger ﷺ said: "Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the Hell-fire." (Vol. 4, Hadith No. 66).

It is also narrated in the two books (Al-Bukhari and Muslim):

A man said, "A Messenger of Allah ﷺ informed me of a thing that is equal to Jhahd in Allah's Cause." Allah's Messenger ﷺ said: You cannot (do that)." The man said, "Inform me of that." Allah's Messenger ﷺ said: "Can you observe Saum (fast) continuously?
And as to the military discipline, Allah ﷺ said in Sūrah Al-As-Saff (Ranks or Ranks):
"Verify! Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure."
(V.8:1-4)

Similarly the Islamic armed forces are exhorted to give their Bai'ah (pledge) to listen and obey, both in hard times and in ease, and in what they like and in what they dislike. Allah ﷺ says:
"Verify, those who give the Bai'ah (pledge) to you (O Muhammad), they are (in fact) giving the Bai'ah (pledge) to Allah." (V.48:10)

And Allah ﷺ praised those who are true to their covenant and who fulfill their covenant by His Statement:
"Among the believers are men who have been true to their covenant with Allah, i.e., they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers, of them some have fulfilled their obligations, (i.e. have been martyred) and some still are waiting, but they have never changed [i.e. they never proved treacherous] in their covenant which they concluded with Allah in the least."
(V.33:23)

And He ordered the believers to take a firm stand against the enemy when you (believers) meet their force, and to remember Allah much (much) at the time of horror, as He said:
"O you who believe! When you meet an enemy force take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful."
(V.8:45)

And He (Allah ﷺ) encouraged the Mujāhidīn in His Cause to take a firm stand without any kind of fear and to display true bravery (against the enemy) from the start of the battle to the end — as He said:
"So when you meet (in fight) — Jihad in Allah’s Cause — those who disbelieve, smile at their necks till you have killed and wounded many of them, then bind a bond firmly (on them) i.e. take them as captives. Thereafter (is the time for) either, generosity (i.e. free them without ransom) or ransom (according to what befits Islam), until war lays down its burden..."
(V.47:4)

"And don’t be weak in the pursuit of the enemy, if you are suffering hardships then surely they (too) are suffering hardships (as you are suffering), but you have a hope from Allah (for the Reward i.e. Paradise) that for which they hope not; and Allah is Ever All-Knowing, All-Wise."
(V.4:104)

"And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah’s Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did...

...and there are many Verses of the Qur’ān besides this Verse (that threaten the Muslim nation if they give up Jihad).

And you will not find any organization past or present, religious or non-religious as regards (Jihad and military) ordering the whole nation to march forth and mobilize all of them into active military service as a single row for Jihad in Allah’s Cause so as to make superior the Word of Allah (i.e. none has the right to be worshipped but Allah), as you will find in the Islamic Religion and its teachings.

The Qur’ān and As-Sunnah (the legal ways of Prophet Muhammad ﷺ have clearly given wonderful explanation for) every act concerning Jihad. The Book has distributed its different actions and its great number of responsibilities on its special units a most accurate distribution that exceeds above all the modern organizations and the military teachings. And in fact these modern organizations and military teachings are only a small portion (drop) of the military laws of the Qur’ān and As-Sunnah.

The Verses of Qur’ān and As-Sunnah of Allah’s Messenger Muhammad ﷺ are both Flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

The Muslims were ordered to take all precautions against the enemies of Allah ﷺ and to get ready against them with all they can of power — because that is the first step for Jihad (lighting) and the supreme way for the defence. To get ready (for Jihad) includes various kinds of preparations and weapons (rank, missiles, artillery, aeroplanes (air force)) ships (navy), etc., and the training of the soldiers in these weapons, are all included under the meaning of the word “force (i.e. land force, navy and air-force).” And to look after (take care of) the permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peace-time as well as during war-time.

The foundation of the military spirit as they say is: obedience and military discipline. Allah ﷺ has mentioned the two elements of this foundation in the Verses of His Book (the Qur’ān).

As to the obedience, Allah ﷺ says:
"Those who believe say: ‘Why is not a Sūrah (Chapter of the Qur’ān) sent down (for us)?’ But when a decisive Sūrah (reprehending things) is sent down, and fighting (Jihad — holy fighting) in Allah’s Cause is mentioned (i.e. ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainthearted to death. But it was better for them (hypocrites to listen to Allah and to obey Him). Obedience (to Allah) and good words (were better for them)."
(V.47:20,21).
Similarly, the Qur'ān warned (the believers) from committing sins (both in open and in secret) small sins or great sins... and He informed them that Allah's Help does not descend upon the disobedient sinners:

"Those of you who turned back on the day, the two hosts met (i.e. battle of Uhaid), it was Satan who caused them to backslide (run away from the battlefield) because of some (sins) they had earned..." (V.3:155)

Allah has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement (about it), and informed them that the dispute is the reason for failure and the losing of the strength and kingdom:

"... And do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are patient." (V.8:46)

And to beware of fleeing from the enemy during the fight (battle), and it is one of the biggest sins and those who commit it are threatened with grave punishments:

"O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them." (V.8:15)

"And whoever turns his back on them on such a day, — unless it be a stratagem of war, or to retreat to a troop (of his own) — he indeed has drawn upon himself the wrath from Allah. And his abode is Hell, worst indeed is that destination!" (V.8:16)

Allah forbade Al-Ghadah (stealing from the war booty before its distribution) i.e. the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And a person who takes it, shall bring it forth (on the Day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, reprobated for his dishonesty in front of all the witnesses.

"It is not for any Prophet to take illegally a part of booty (Ghadah), and whoever devises his companions in regards the booty, he shall bring forth on the Day of Resurrection which he took (illegally). Then every penon shall be paid in full what he has earned, and they shall not be dealt with unjustly." (V.3:161)

Similarly, one should be 'expectant, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the glamour (arrogance) of nationalism and for false-forged' slogans. Whenever the Messenger ﷺ appointed a Commander-in-Chief for an army unit; he used to advise him specially to be afraid and dutiful to Allah, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

"... befall them in Allah's Way, nor did they weaken, nor degrade themselves. And Allah loves the patient ones." (V.3:146)

Similarly, He ordered (the Mu'jjahidin) to have confidence, to keep their composure and to expect (from their minds) all wrong conceptions, weaknesses and sadness... as He said:

"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers." (V.3:139)

And Allah ﷺ informed that He has given a guarantee of victory to those who will defend Allah's religion (true Islam). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: true faith in Allah ﷺ and that the victory is (always) from Allah ﷺ — as Allah ﷺ said:

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

"(How often a small group overcame a mighty host by Allah’s leave) And Allah is with the patient." (V.2:249)

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

"And, verily Our Word has gone forth of old for Our slaves, — Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors." (V.37:171-173)

"... And (as for) the believers it was incumbent upon Us to help them." (V.20:47)

Similarly the Qur'ān points out the well-known fact that the battle is by turns, (one) day (victory) is for you — (the other) day (victory) is for others... — as Allah ﷺ said:

"He is a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good) that We give to rain by turns..." (V.3:140)

And He made "the mutual consultation" as one of the legal foundations in order to make an exact decision, particularly in important matters like Jihad and dealing with enemies, etc. and He praised His believers — slaves for this quality by His Statement:

"And who (conduct) their affairs by mutual consultation." (V.42:38)

And in spite of the perfection of the intelligence of Allah's Messenger ﷺ, and along with his being helped by Divine Inspiration still He ordered him (saying):

"And consult them in the affairs..." (V.3:159)

So that his followers may follow his example after him.
number of Romans and how small is the number of Muslims?” Khālid replied: “Woe to you! Do you make me afraid of the Romans?... But the greatness of the troops is in victory and the smallness of the troops is with defeat, not with the number of men, by Allah! If the defender (i.e. the camels and the horses) are cured from their journey hants, I will proceed to attack them (Romans) even if their number is doubled. The hosts of his horse had charged and received injuries during its return form 'Irīq to Al-Madīnah.”

They used to endanger their lives, used to do wonders and extraordinary deeds being sure of Allāh’s Help, depending upon His Promise as it happened in the Islamic army under the command of Sa’d bin Abī Waqṣala. He stood in front of the town of Al-Madīnah and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris increased tremendously with overflowing and it overthrew its foams from excessive water in it. Sa’d addressed the troops over its bank (saying): “I have resolved to cross this sea (great river) in order to assault them (the enemy).” They (the people) replied: “May Allāh direct us and you to follow the right path. So please do it.” Then Sa’d (saying) rushed heedlessly into the river) Tigris with his horse and all his troops too rushed heedlessly into it (Tigris) and not a single man was left behind; so they matched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the foot-soldiers. The people spoke to one another over the surface of water as they used to speak to one another over the land surface. So when the Persians saw them they said: Dīwāna... Dīwāna, (i.e. mad people... mad people), By Allāh! You are not fighting against human beings, but against jinn.” On that Sa’d started saying: “Allāh is Sufficient for us and He is the Best Disposer (for our affairs), by Allāh! Surely Allāh will give victory to His friends, verify, Allāh will make superior His religion, and verify Allāh will defeat His enemy, as long as there are neither adulterers nor those who commit (sinner) sins in the army (Sa’d’s troops), then the good deeds, will overcome the evil.”

Yes they (the Muslims) used to be afraid of: (1) their sins and (2) disobedience of Allāh, more than they used to be afraid of their enemy or their enemy’s great number and mighty weapons, as we find Umār bin Al-Khattab (r.a) saying: (in his letter to the Commander Sa’d bin Abī Waqṣala when he sent him for the conquest of Persia): “Then after, I order you and all the troops that are along with you to be obedient to Allāh in all circumstances at this (being obedient to Allāh is better than the weapons against the enemy and a strong stratagem (device) in the war), I order you and the soldiers who are with you to be more cautious and afraid of your own

So they fought in the Cause of Allāh (for Islamic Faith (worshiping none but Allāh Alone) and sincerely (for Allāh’s sake) and to make victorious Allāh’s religion till it becomes superior over all religions, and mankind is brought out — (1) from darkness into the light, (2) from the worshipping of men to the worshipping of Allāh Alone (the only true God), (3) from the narrowness of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islam. They knew well that Allāh has guaranteed them victory and promised them that they will be the conquerors. So they were sure of Allāh’s Support, and of his Messenger’s promise and considered the matter easy with a small (great number) and thought little of the fears and dangers. They remembered the Statement of Allāh: “If Allāh helps you, none can overcome you.” (V.3:160)

And Allāh says: “And that they are troops of Allāh, and that they are fighting in Allāh’s Cause, and surely Allāh will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.”

The example of ‘Umār bin Al-Khattab (r.a) as he consulted his companions regarding sending troops to ‘Irīq (for participating in the battle of Nihāyān), ‘Ali bin Abī Tālib (r.a) said to him: “(Umār) O Chief of the believers! This matter cannot be ‘victory or defeat’ because of a great number, or a small number but it is in Allāh’s (Allāh’s) religion which He has made superior and His troops which He has honoured and supported, (them) with the angels till it reached far as it has reached. We have promised (victory) by Allāh, and Allāh fulfills His Promise and supports His troops.”

And here is the example of Khālid bin Wallūd (r.a), as he came from Iraq a man from the Arab Christians said to Khālid: “How great is the...
crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allah and had it not been so, we have no power over them, because neither our number is equal to their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power. And if we will not gain victory over them by our merits, we do not overpower them by our strength. And you should also know that in this marching of years (in Allah's Cause) there are guards (angels) upon you from Allah (to watch you); and you know that all you do. So be shy of them and do not commit Allah’s disobedience (crimes and sins) while you are going in Allah’s Cause and do not say: ‘Our enemy is worse than us, so they will not overpower us.’ Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allah’s disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allah, the assistance over yourself (to save you from crimes and sins), just as you ask Allah for the victory over your enemies. I ask of Allah that, both for you and for us.”

So the Muslim warriors (Al-Mujahidin) strictly followed what this rightly guided caliph ‘Umar had mentioned (as above). And they (Mujahidin) were as they were described by a Roman to a Roman Chief, he said: “I have come to you from men, very precise in their manners; they ride swift race-horses, during the night they worship (Allah Alone) in seclusion, during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices while reciting the Qur’an and the mentioning of Allah much.” So he (the Roman Chief) looked at his companions and said: “It has come to you from them that over which you have no power.”

And here is the story of ‘Uqbah bin Nafi: He (‘Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives of the country. So he betook himself to the place of Al-Quraywan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes... etc. So he (‘Uqbah) invoked Allah, and Allah answered his invocation, he then said: “O snakes and wild beasts of prey! We are the Companions of Allah’s Messenger (Muhammad) and you will not harm us.”
raised his hand against him (the Tâdâr) to harm him... and humiliation was put over the men... so they did not defend themselves neither little nor more. We take refuge with Allah from being defeated by the enemy.)" Ibn Al-Athir further said: "One of the Tâdâr got hold of a man and he (the Tâdâr) could not find any weapon to kill him, so he told the man: "Put your head over this stone and do not move (keep it still)"... and so the man put his head over the stone and remained there till the same man came with a sword and killed him... and there were many similar incidents".

So it is absolutely obligatory upon the Islamic nation, and particularly upon the religious scholars and the rulers from them to be obedient to Allah, fear Him and to be dutiful to Him and to settle the matters of differences amongst themselves and to propagate "The invitation to this religion (Islam) to others, publish its good aspects, and instruct (teach) the people its (Islam’s) laws and wisdom as did the Muslim nobles of early days." They (Muslim nobles of early days) strove hard in Allah’s Cause as they ought to have striven with sincerity and with all their efforts that His (Allah’s) Name should be superior... They stood... inviting people to Allah’s religion (Islam), explained to them the good aspects and the excellence of Islam... and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islam’s) teachings. But before long their descendants deviated from the Right Path, tore themselves into pieces after they were one united entity, they doubted the Truth, so, for them, the path was separated and they became as groups (and sects) having different views and opinions opposing each other in their aims... So how can they be elevated?... How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great.

They judge their people with the contradictory (man-made) laws which conflict and clash with the Islamic laws, which were the origin of their honour and pride and in which was their peace and steadfastness. Allah says:

"Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgement than Allah for a people who have firm Faith?" (V.5.50)

We beseech Allah to make victorious His religion (Islam) and to make superfluous His Words and to lead all the Muslims to that in which He pleased It. Allah

Sheikh 'Abdullah bin Muhammad bin Humaid
Chief Justice of Saudi Arabia

agriculture and became contested with it) (3) and deserted the Jihad (holy fighting) in Allah’s Cause. Allah will cover you with humiliation and it will not be removed till you return back to your religion." (Abî Dâwûd)

And now they (Muslims) have deserted the Jihad and asked help from (their) enemies and protection from the disbelievers, begging them, turning towards them, expecting good from them. So they (Muslims) have become mean, despised before Allah in spite of their Islamic names and in spite of the presence of righteous pious persons amongst them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

One of the orientalisists said: "When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated towards the contradictory (man-made) laws taken from the opinions of men, there spread in them immorality of character, falsehood, hypocrisy, ill-will and hatred increased in them. Their unity disintegrated and they became ignorant of their present and future state and became unaware of what will harm them or will benefit them. They have become contested with the life in which they eat, drink, sleep and compete not with others, in superiority." All this is a visible fact, which every true believer feels, and which every enthusiastic person (about his religion) observes in every community (nation) that gives up Al-Jihad and is engrossed: (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the love of this world.

History informs us: What the most wretched (Al-Mughoor) and Al-Tadâr did to the Muslims? That which will sadden the hearts and will make the eyes shed tears...

Ibn-Al-Athir said: "I remained for many years, avoiding the mentioning of this accident because of its great magnitude, disliking to speak about it, so that I put a foot forward and another backward and thought deeply, who is there who can write the wailing and crying of the Muslims and who is there on whom it is easy to mention that... would that my mother had not begotten me... would that I had been dead before this, and had been forgotten and out of sight... This job (work) includes the mentioning of the great event and the severe calamity which made the days and the nights extremely hard and bitter that no similar calamity will happen and that did befall (cover) the mankind and particularly the Muslims." Ibn-Al-Athir then mentioned the weaknesses of the Muslims and the victory of their enemies over them... he said: "A woman from the (Tâdâr) entered a hootie and killed a group of its dwellers and they thought her to be a man... one of them (the Tâdâr) entered a street in which there were one hundred men and he went on killing them one by one, till he killed them all, and not even a single man (out of the hundred..."