#How did the mujahidin react to the martyrdom of shaykh usama? What does it mean for the future?

SADNESS, CONTENTMENT & ASPIRATION

Your martyrdom has shown us,
The correctness of our Rasûl’s course.

A three time wish of the last Prophet,
Has become your destiny of final profit.

Champions of tawhîd will forever contest,
Until the word of Allah is finally expressed.

America will constantly be ailing,
For we have the Lord Who’s never failing.

Covering His light will squander ones noon,
Like puffing the glow off of a full moon.

After Shaykh Usama pledged to Allah,
Are gallants restoring Islam’s Peninsula.

When I was leaving an outing trip with the mujahidin, we came across the news. All of a sudden, the world felt a bit empty. Was it really his time? Did Allah really take the soul of the lion that shook the thrones of the tawâghît? It was hard to absorb due to his iconic status of resistance against wrongdoing and American intervention.
The news brought us a mixed sentiment of sadness, contentment and aspiration. Sadness because we lost one of the greatest Islamic revolutionaries - if not, the greatest revolutionary - in modern times. Contentment because we knew that he achieved what Prophet Muhammad صلى الله عليه وسلم always yearned for: shahâda’. Aspiration because we remembered our Prophet’s صلى الله عليه وسلم guarantee that jihad will resume till Judgment Day. It therefore suggests that the Shaykh’s martyrdom wouldn’t in any way, shape or form limit our struggle to manifest the shari`ah in the Muslim lands.

Shaykh Usama, may Allah have mercy upon him, was a revolutionary that destroyed the barrier of fear between the believers and kuffâr, showing us that îmân, yaqîn and tawakkul in Allah can destroy the fortresses of kufr. He stood up to America’s atrocities like no other when the storm brewed above the ummah. A light of hope at a time when the `ulema feared the thrones of dictators; revitalizing the purest form of tawĥîd in the chests of the believers, reminding them to never fear the creation.

The impressive courage he showed America made him a star in the heavens such that residents of this planet would be able to see him from where they stood. From the marshes of Indonesia to the African Sahara, his name was indistinguishable with honor, piety and jihad. His foes would be taken aback by the strength of his religious principles, evoking memories of Salahuddin al-Ayyubi. He established an Islamic movement that would have a long arm of justice all throughout the globe, giving errant governments a piece of what they deserve.

He was truly the hand that swung the sledgehammer of jihad against the enemies of Allah. They feared him like no other personality in history. He swayed and knocked down their financial idol, operational headquarters, military personnel, and established infrastructures. And even in his death, they still feared him as they are afraid of the repercussions of showing his body to the public due to the da`wah that his lifeless body might give to the world. He will forever remain a poison in the bellies of the kuffâr and a dagger in the side of the munâfiqîn.

Shaykh Usama bin Ladin was an exemplar who taught the ummah that victory is in the steadfastness of principles and not always necessarily on the battlefield; a Muslim who leaves to his enemy’s side has left a dazzling city for a barren desert. He taught us that our sacrifices are
to be sacred and not for the sake of worldly gains; leaving our homes, families, friends, and salaries are to be done to give victory to the greatest one-line declaration ever uttered by any human being: là ilàha illallâh. He taught us that hypocrisy is not only in word but also in deed; for how can we claim to be Muslims and do nothing about our persecuted ummah when the Prophet صلى الله عليه وسلم said we are like one body?

He taught us that taking the Qur’an as a companion and having unwavering commitment to the sunnah of the Prophet صلى الله عليه وسلم will give us the greatest shot of entering Paradise. He taught us that knowledge breeds humility if controlled with a heart dampened in the remembrance of Allah. He taught us that defending the honor of the Prophet صلى الله عليه وسلم no matter what the consequences - is one of the greatest forms of sacrifice. Since jihad will continue until the Day of Reckoning, he taught us that our words and actions should always resemble at-Ţâ‘îfah al-ManŞûrah (The Victorious Group). He taught us these things and many others beside them. These teachings did not die with him, but they lived on. In fact these are the very same teachings of our beloved Prophet صلى الله عليه وسلم which Shaykh Usama merely revived. As long as Islam is alive, jihad will so to remain alive.

The mountains roughness,  
testified to his lion soul.

The sky’s canopy,  
bore witness to his vast zeal.

The earth’s pavement,  
attested to his humble steps.

The believer’s hearts,  
confirmed his îmân’s eruption.

Single-handedly,  
dismaying America’s function.
We miss him as there has been no other mujahid leader in this century that has had the same fist in the face of immense oppression and injustice. His unwavering principles have spread, lighting the souls of millions across the spectrum.

The event certainly brought contentment along with it. This warrior’s goal in life was to die as a shahid and Allah granted it to him! We all wanted it to happen for him, and hoped it would occur one day. Allah protected him from imprisonment and gifted him with what the Prophet صلى الله عليه وسلم vigorously desired. He achieved what millions in the Islamic world itch for: meeting Allah with the fragrance of shahâda’.

This contentment is obscure to the kuffâr and munâfiqûn because the whole concept of the afterlife is nonexistent in their reasoning. The successful ones in this life are those who are resolute on Islam and die in that state whereas the losers are those who determine their life’s direction based on their whims and desires. [And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn] [6: 3].

Living in the States never made me think twice about the path I was undertaking although many of the mujahidin leaders were killed such as Abu Layth al-Libi, Abu Khabbab al-Masri, Mullah Dadullah, Abu Mus’ab az-Zarqawi and others. For me and all of those who follow the path correctly, jihad is not for the sake of these commanders and leaders; rather it’s for the sake of Allah. I had always hoped that it would be the same for my beloved mujahidin brothers around the world since the death of every mujahid leader is a mere test and trial for the believers; those who remain steadfast will be in delight.

When I witnessed the reactions of the mujahidin brothers around me, I realized it was the first time I’d ever experienced such a colossal event with them. My heart was cooled with what I saw. I was in front of a people who truly waged jihad to make the word of Allah supreme. Their unshakeable `aqîdah said aloud: “If you fought for Shaykh Usama, then know that Shaykh
Usama is dead. But if you fought for Allah, then know that He’s Ever Living.” One couldn’t be more proud of what the ummah has produced of the mujahidin lions.

We are determined to continue the fight until each one of us attains shahâda’. The martyrdom of our Shaykh will never halt us from bursting into the gates of Paradise. The kuffâr should realize that Islam is what burns in our souls and not any personality or object. The legacy of the Shaykh had superbly spread from the mountain paths of Tora Bora throughout the world, landing itself in the hearts and minds of those in every continent. Today, there are thousands of Muslims in the West alone who heeded his message and ache to follow his path of jihad and shahâda’. He left behind millions of Usama bin Ladin’s around the globe. And it really wasn’t his legacy per say that he left behind; rather, it was the legacy of the final Prophet Muhammad صلى الله عليه وسلم which he recovered. How can a Muslim, he would argue, claim to be practicing and completely overlook the authentic saying of the Prophet صلى الله عليه وسلم in Şaĥîĥ Muslim: “In the name of whom Muhammad’s soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed.”

Obama came out with ringing declarations; among them, Shaykh Usama was not a shahîd because of his rejection of democracy! This has to be the first time in history that a kâfir leader has declared that a Muslim mujahid died rejecting shirk!

Democracy to the Muslims is shirk because, quite frankly, how can anyone vote on whether or not to establish the law of Allah? Allah's shari`ah is the sole valid law as He says: [The rule is for Allah alone] [12: 67]. The principles of democracy are laid upon what the majority desire. What if the majority are sinful and vote against the shari`ah? Does that mean we abandon shari`ah for manmade laws? Do Muslims globally even realize the insanity in doing so?

Allah has made this clear in His Kitāb: And whosoever does not judge by what Allah has revealed, such are the disbelievers [5: 44]. So by dropping the shari`ah, Allah says its ruler becomes a kâfir. So is living in disobedience to an apostate ruler more preferable to such Muslims?
Muslims are required to reject the modern day idol of democracy just as Prophet Ibrahim, peace be upon him, rejected the idols of his time. Sure there may be some concepts of democracy that are found in shari`ah but the problem is that the umbrella of democracy says the law intended by the political party is not to be implemented if they lose the majority vote. A myriad of political parties and factions are completely useless to Islam if none of them are intending the establishment of shari`ah. That entails that if there is to be only one party that intends the shari`ah, they are the only valid party in the eyes of Islam; all other parties become supporters of kufr if they intend secularism or man-made laws or a cocktail of shari`ah and other laws. If that Islamic party loses, the shari`ah loses to the shirk of man-made laws. This is precisely where Islam clashes with democracy. It is no different than voting on Allah's legitimacy in law. Those who reject this notion, we challenge them on this point.

So in essence, Islam is saying here: what's the point of setting up various political parties when only some of them intend to establish shari`ah? If it is agreed upon by all political factions that the supreme rule will remain the shari`ah in all aspects of governance and that no tainting can be done to it, this is different. In reality, this hasn't occurred.

The other issue is that the international community wouldn't accept a shari`ah based state in any case, even if the majority accepts it seeing that it indicates a foreign policy of da`wah and jihad and rejection of taking the kuffâr as awliyâ'. Take Egypt for instance. The shari`ah does not permit any `ahd (covenant) with Israel; in fact, it declares that jihad is fard `ayn (individually obligatory) there until its liberation. Would the UN or America accept such a resolution?

So if the real intention is shari`ah, why even bother using the flimsy cover of democracy when its end will be the same as not using democracy's cover? Why not just start with an all-out rejection of democracy like Ibrahim's rejection of shirk? Is this not the millah of Ibrahim?

America and her allies may celebrate a temporal victory here, but in reality they are worried sick behind closed doors. The kuffâr are now expecting attacks from us as well as the Islamic ummah in general, and they are wellaware that the martyrdom of Shaykh Usama is not going to go unanswered. His death will only bring them misery and it will be a curse for them until they leave our lands.
Rather than incessant weeping, we praised his martyrdom and saw it as a tremendous gift from Allah. Allah had protected him for over a decade, allowing him to terrorize the kâfirîn around the world, becoming a source of happiness and pride in the hearts of Muslims. His end was nowhere near loss; he was not captured, he didn’t die on his bed, nor did he leave the religion. Instead Allah specifically selected his soul on that day - answering his humble du`â - to taste what Hamza bin Abdul Muttalib tasted by traveling above the seven skies into the heart of a gorgeous green bird that is to roam around the exquisite sceneries of jannah up until the Last Hour.

We ask Allah to accept him as a shahid and to make his name remembered in the history books as the lion who had awoken the ummah out of concern and love for it. Verily Allah accepts those whom He pleases and we ask Allah to be counted amongst them.

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