In the Name of Allah the Most Gracious the Most Merciful

Fursan AlBalagh Media
Translation Department

Presents

The English Translation of the Hadith
(Proceed and do not hurry)

By Sheikh Attiato Allah
- May Allah have mercy on him -

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Preface of Fursan AlBalagh

In the Name of Allah the Most Gracious the Most Merciful

All the praises and thanks be to Allah, Lord of the universe, and prayers and peace be upon our prophet Mohammad, and upon his nation and companions as a whole, and what follows:

This is a new produce presented by the establishment of Fursan AlBalagh in service of the great religion of Islam and in aid of [Daawa] the call for it, and to show some of its features and rules.

We present in this produce an English translation of the book of (Proceed and do not hurry) by sheikh Attyato Allah may Allah have mercy on him, ‘Jamal bin Ibrahim A-shtewi AlMosrati, Abi Abdurrahman’, its origin is a series of lectures written by the sheikh as part of episodes of the magazine of Talaaia Khorasan, and was collected by our brethren in the establishment of Nokhbat Alla’lam AlJihadi and was reviewed and well produced, thence we wished to share the reward and extend the benefit by translating the book into English language;

As our participation in spreading the heritage of the sheikh Attyato Allah, and to get his voice spread across to a large[er] crowd of interested people; of the non-Arabic speaking Muslims, who are thirsty to read the writings of scholars in explaining the religion, and the writings of Jihadi scholars in particular, but are separated [hindered] from it by the language barrier, they [actually] went to half-learnt people and to misled extremists [instead].

So, we present this book [to them] to patch up a deficiency and to complete what is missing in this important aspect, so that they read the true knowledge written by a scholar who received testimonies by the scholars as widely knowledgeable, [with] precise
understanding and good method and safe reasoning, and the various fields of Jihad testified to his sacrifice for this religion, and as in the hadith: (by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.)

As also the translation of that book bears a message to be delivered and a call to non-Muslims, for it contains a high level of understanding, and minute reasoning in many of specific Islamic rulings and general needs, and is like many other rulings which are to be frowned upon by man-made cultures, so the sheikh's statement came to convince the reasonable person, correct for who is fair judging, truthful and brave in showing the truth, without special courtesy to anyone or trying to endear someone against correct instincts, by going against Allah's rule which is infallible, without any deficiency.

We ask Allah to benefit people with this work, and to make it guidance to righteousness, destructive to what's wrong as its producer was in his life may Allah have mercy on him, and that we are not denied a share in his reward... Amen

And we pray and send greetings [with the Islâmic way of greeting (salutation i.e. As-Salâmu ‘Alaikum)] to Mohammad and his family and companions as a whole.

Your brethren

Fursan AlBalagh Media

4 Explantion Of the Hadith [Proceed And Do Not Hurry]
Preface of Al-Nokhba

All the praises and thanks be to Allah [,] Lord of the universe [,] and prayers and peace be upon the most honourable of the prophets and messengers, our prophet Mohammad and be upon his household and companions and greeting [be to them] and what follows:

Allah (swt) said about His prophet [,] prayers and peace be upon him [,] (It is only an Inspiration that is inspired) meaning: he only tells what he is ordered to [convey], delivers it to the people [,] wholly complete without addition or missing [things].

For that, people of knowledge have cared about this secondary inspiration and carefully studied it and put their jurisprudence into it and delved deep in its meanings and goals, so they explained the classified books in Sunnah and some certain hadith were given dedicated books for further explanation [to explore] its uses and meanings.

And of those hadith some were given special books, like the hadith of (The value of) an action depends on the intention[s] behind it, and the long Jebreel hadith and that of ibno Abbas [‘]be mindful of Allah and He will protect you [‘], and [that of] the person who doesn’t perform his prayers properly, and that about the person who has sexual intercourse with his wife in the day(time] in Ramadan and the hadith of ‘ifk’ and [‘]Islam started as a stranger[‘], and the hadith of Barira [of Wala’ is (legally) for the manumitter and the hadith of Omo Zara’a, and other hadith[s].

This has been the habit of people of knowledge old and new, paying utmost care to Sunnah and bringing it nearer [people’s understanding], and on that route his excellency the sheikh has trodden the Mujahid Attyato Allah – may Allah accept him – in a hadith which is clearly worded of the prophet - prayers and peace
be upon him - which included the arts of waging war and those of Daawa in a single place in clear words.

This book is not just about the explanation of a hadith and that’s all! Even though its content tells you about its value; it’s above that, coming from a scholar who is highly rated in jihad and Daawa and practiced them both.

The treacherous American shells have superseded the sheikh’s hopes to complete what he started writing, having done a great deal which makes this book well worth looking at and caring about for what it contains by way of issues, cautions and wonderful reflections.

And this book is the collection of the essays written by the sheikh Attyato Allah – may Allah accept him - in the magazine of Talaaia Khorasan, and we collected and indexed them in detail for its uses such that the reader can find it easier to search and achieve his goal[s] easily.

We ask Allah to have mercy on the sheikh Mujahid Attyato Allah and to make his place higher and to accept him among Shohadaa [martyrs]
All the praises and thanks [be] to Allah as [He] deserved, and prayers and peace be upon the worshipper of Allah and messenger, Mohammad and his nation and companions and soldiers... and what follows:

I have for a long time been astonished by the magic of this prophetic eloquent word which I have adopted as a title for these essays, with a lot of forethought [given] to its meaning and meditation on its content, and personifying it and with every day experience, I increased in affection and reaction to it.

Our prophet, prayers and peace be upon him, has been given words which are concise but comprehensive in meaning, and speech was made shorter for him, [if] he says a short collective word, it would be expressive of many meanings, examples of that are so famous and various and many in his hadith it’s actually countless, so let’s add this example too!

He, prayers and peace be upon him, loves brevity and was ordered to do it as [said] in Sunan, brevity is part of arts of speech, which means to express the meaning in full with the least number of words and
the shortest and most comprehensive route and it has sides of beauty which can be recognized in the right books of rhetoric, my choice of this blessed sentence as a title is to bring attention to it, with its grand meanings, and for it to be memorized, even though the essays will delve much further as and when needed to treat cases and to remind [people] of knowledge and prudence.

We will start with the honourable hadith in which this great prophetic word [phrase] came, and contemplate some of its meanings, then go on to various issues as Allah bestows upon us, upon whom I rely and depend and count.

**Contriving the hadith of “I will give the banner tomorrow …”**

The hadith has been narrated by both AlBukhari and Muslim may Allah have mercy on their souls, both through many routes in terms of narrators by way of Sahl ibno Saad and by way of Salama ibno AlAkwaa may Allah be pleased with them. I will just use its most complete wording, and point to what matters in terms of extra phrases in other wordings, AlBukhari said in his Saheeh book in the chapter of Maghaz [battles] the section of the battle of Khaybar:

**Narrated Sahl bin Sa`ad:** {narrator chain omitted}

On the day of Khaibar, Allah's Apostle said, "Tomorrow I will give this banner to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Apostle and every one of them was hopeful to receive it (i.e. the banner). The Prophet said,
"Where is Ali ben Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." `Ali was brought and Allah's Apostle spat in his eye and invoked good upon him. So `Ali was cured as if he never had any trouble. Then the Prophet gave him the banner. `Ali said "O Allah's Apostle! I will fight with them till they become like us." Allah's Apostle said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels.

The history of the story and what the day means:
The story then occurred on the day of Khaybar, the [a] day in such a case means: “during the days of a [particular] event or the battle of conquering Khaybar and conquisting it”, so it doesn’t have to be one day linguistically per saying, but rather a customary use of the word “day”, as is said ['] days of the Arabs ['], the day of Thee Qar, and the day of Boath, and the like, and so in Islam, the day of Badr and the day of Ohod and the day of Khandaq, and day of Qadesya and day of Yarmok, and so on, and of that are the days of Allah, as in (and make them remember the annals of Allah)

And you see that the companion [,] in our hadith here [,] saying that the prophet [,] prayers and peace be upon him [,] said – on the day of Khyber – “I will give the banner tomorrow”... so the story happened the day before setting out to the battle where victory occurred on the hands of Ali, and in spite of that he said “The day of Khyber”, and that’s clear, also the prophet [,] prayers and peace be upon him [,] has surrounded Khyber for nearly a month, till he opened its fortresses one
after the other.

In other narrations it’s said that the companions kept trying to conquer the major Khyber fort and then went without conquering it till the prophet said: “I will give…” etc.

The battle of Khyber occurred on the seventh year of the honourable prophetic immigration, after the treaty of Hudaybia, the enemy thence were the frowned upon Jews, may Allah curse them, the Jews in Khaybar were partly [of those who] have lived there for ages [having come] through immigration from the land of Sham and others, and partly [having come] as refugees from Medina AlMonawara after having been expelled from it by the prophet [.,] prayers and peace be upon him [.,] and they are the remnants of Beni Nadheer and Qoraitha and Qaynoqaa and were merchants and farmers and as per their habit, they lived in fortified fortresses and their fortresses were many and large and were given certain names, the biggest of which is the fort of Qamos, and that’s the one which Ali [.,] may Allah be pleased with him [.,] opened. And that’s where the story of the hadith took place.

And when the prophet [.,] prayers and peace be upon him [.,] has conquered it he asked its people of the Jews to be given half the revenue, they said we know our land better and can cultivate it better, even though he could have expelled them [but he did not] and they remained thus till the caliphate of Omar may Allah be pleased with him, who later got rid of them during his rule.
The banner: its meaning, importance and symbolism:

He said: “I will give the banner” [,] since old times since major human groups started to group into nations and started to [wage] wars and conflicts, in war people had banners in their wars, and those which are carried to distinguish them from others, all can be seen by the far and lost so they gather around it and resort to it, and their spirits would be heightened and there will be strengthened with it going high and raised flapping in the air!

It might have an effect on the morals of the enemies scaring them and making them fear and be terrorised, and other uses that are well known, and can’t be hidden, and its erection, and flapping in the air and spreading due to its symbolism and meaning and glistening… etc.

Our prophet [,] prayers and peace be upon him [,] has taken up the [banner] model as well, due to the great benefit [which is] apparent in its uses [,] some of which we have pointed to [mentioned], and that’s how our prophet [,] prayers and peace be upon him [,] was, and that’s his law.

Anything that was of use and worldly benefit or for the hereafter, either apparent or predicted, of what people did before Islam and what nations do, he either acknowledged it or asked for it to be followed and made it obligatory, and it only added strength to it, and perhaps he would introduce to it what would repair it and remove its internal corruption, [each to its own], as is explained in references, the banner then is what is called today the flag and was being called the Band, and its plural is ‘Bonood’ and maybe called Lewa, and its plural is Alweya.
But in the prophet’s behaviour [,] prayers and peace be upon him [,] in all his missionaries and battles and sent [troops], our scholars have differed whether the banner and the Lewa are synonyms, once they call it banner and [another] once called Lewa? Or are they inhomogeneous? And if they are inhomogeneous, then what’s the difference between them?

It’s more apparent – and Allah knows best– is that they gather and differ, and if they were synonyms [,] it would be called banner or Lewa, [both are one and] the same, and there’s a hadith in Ahmed [‘s Mosnad] and others by way of Boraida AlAslami may Allah be pleased with him: “I will give the Lewaa tomorrow”. .. and that one of them was used for the leadership and the army headquarters, and others for branches and each clan or group or part of the army gets one [banner], [as for] that of the leadership [,] it is called the Lewa, and others are called banner .. And Allah knows best.

To go on giving examples and proofs [of it] would take long, so we [will] just point to it [i.e. the case], and it is a research [which] part of [it] is historical literature, and the other part are laws as to what to follow of the prophet(‘s) [,] prayers and peace be upon him [,] in terms of deeds of his banners and Alweya, their shapes and colours and what is written in them and the prudence [he followed in choosing] it, and other [matters].
And the banner has another meaning:

That’s the spiritual meaning which came in some ahadeeth like the hadith of “whoever fighter under an unclear cause [banner] ... etc.” – and Allah knows best – that calling something a name that is near in meaning and that no change of meaning then there is no problems with it.!

That’s because the banner as we described it[,] is expressive of the nation and the country that they [the fighters] adopt and glorify, and is an indication of the human strength and national or religious identity or so [other affiliations], that [entity] adopts this particular banner and makes it expressive and distinguishing, calling for it and biasing towards it, speaking its ideology and philosophy, and so every side puts effort to make its banner most expressive of it, and it always is, no doubt, as the way by which it’s attached [to it] – the relationship– between the banner which is the flag is [made of] a cloth, and the banner which we are talking about [the symbolic meaning] here is clear and obvious, the Muslim fights under the banner of Islam [,] the religion of Allah who sent Mohammad as a messenger [,] prayers and peace be upon him [,] and the infidel fights for his infidel people’s banner, under the banner of atheism and apostasy, Jewish or Christian, or Maggi or others, either by raising his own flag – a piece of cloth – in the battle field or not ..!

The American soldier today fights for the banner of “The United States of America” with all that’s associated with that name in terms of ethnicity, religion, beliefs and philosophy and what they call, the American values, and the civilisation and American culture and the American power and force.
In total: the American nationality, i.e. the names and the allegiance to that state {as in country}, he fights under the banner of America, and the Mujahid Muslim fights under the banner of Islam, fighting under the banner of that religion and nothing else, and under its rules, and nothing else..! He fights under the banner of Islam, if Islam has a nation it would be raising its banner, and if not, Islam is the banner anyway, and whether it’s been raised – a piece of cloth – or not, the banner [still] is the meaning that we described.

**Common mistakes relating to the issue of the banner:**
There are common mistakes in that aspect, of which: that the banner should be united under [the leadership of] one single grand Emir for all Muslims for Jihad to be enacted, and no doubt this is a mistake and not right, but [rather] jihad is permissible under the banner of the grand general Emir – a Caliph or the equivalent – or without, with details to be mentioned in its place [i.e. books that care about that], yes Muslims and especially the Mujahidin should unite and form one line [army] and to hold fast, all of them together, to the Rope of Allah (i.e. Qur'an), and be not divided among themselves, however making that a condition for the legality of Jihad anyway, is wrong.

Some have thought that the flag must be pure, Salafy, [Allah] fearing and styled..! for jihad to be legal under it, and that too is wrong, as our methodology is [that] of people of Sunnah and Jamaa, on the right path as the prophet [.,] prayers and peace be upon him [.] was and his companions [were], We believe that jihad is legitimate with all good and dissolute wicked of leaders and soldiers, and all the praises and thanks be to Allah, that is
explained in books of people of Sunnah beliefs and in books of jurisprudence too, and that doesn’t conflict with [the necessity of] enjoining righteousness and forbidding evil, and calling for good and to complete [i.e. fill up] the shortages as necessary according to the understanding of that concept and its morals.

Some of the [good] people {he means people of good deeds} commented about the Iraqi issue today – one thousand and four hundred and a few years past twenty after Hijra – that since there’s no banner in Iraq then there’s no legitimate jihad..!! The person who said that has committed a terrible mistake, may Allah fix his and our affairs, and that’s a saying that’s out of the basics of knowledge and jurisprudence..!! Strange from who says it..!! all affairs are up to Allah’s before and after, and Allah has the proof upon all his creation, the banner is there already [and] present, and all the praises and thanks be to Allah, there are groups and organisations which are Sunni Salafy Mujahid, all the praises and thanks be to Allah, and who has criticism of some or of [those] whom he doesn’t know, he is balanced by others who do, and who doesn’t know is not permitted to judge out of ignorance, as the worshipper may say a word without considering its importance and for it [he] gets thrown in hellfire for seventy autumns [years], it’s of the greatest sins for a man to make [people] abandon jihad against an attacking enemy army with such weak and unsupported proofs..!

And even supposing there’s no flag, jihad is still permissible, because it’s defence against the crusade Christian enemy who spoils life and religion, and that has to be pushed back by Muslims by consensus of all scholars, it is obligatory on Muslims [,] who’s [geographically] nearer,
then the nearest till there’s enough people to achieve the goal, no dispute about that, and there’s no condition for its legality..! All the scholars’ statements, of all schools old and new [is] clear and obvious in a wonderfully clear way, truly! To Allah we belong and truly, to Him we shall return.

The meaning of his saying [,] prayers and peace be upon him:  
“who fights under an unclear banner”

Muslim narrated in his Saheeh by way of Abu Horayra [,] may Allah be pleased with him [,] that the prophet [,] prayers and peace be upon him said: Who defected from obedience (to the Amir) and separated from the main body of the Muslims–then he died in that state–would die the death of one belonging to the days of Jahilyya. And he who is killed under an unclear banner (to the cause for which he is fighting), who gets flared up with family pride and fights for his tribe–is not from my Umma, and whoso from my followers attacks my followers (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his obligation towards them who have been given a pledge (of security), is not from me (i.e. e. is not my follower).

Our scholars [,] may Allah have mercy on them [,] said: it’s the unclear matter whose face is invisible, thus said Ahmad ibno Hanbal and the majority, Isaaq ibno Rahaweh said: that’s as in people fighting for [their] tribe” mentioned by Nawawi in Saheeh Muslim’s explanation.

Its root is blindness, and that’s unguided–ness, and being lost and loss of foresight, its doer fights not for what’s right, and is not guided by Allah, but for his wishes and to give victory to his nation or country or state
and the like, without seeing if that’s what’s right or not, and whether that’s liked by Allah, in obedience of Allah’s law or not.

So if you know that’s this is the state of the person in his fighting, our prophet [.] prayers and peace be upon him [.] said that he dies as in the death in the era of Jahillyya, meaning he dies in disobedience of Allah, similar to the people of Jahillyya, they die on falsehood! How then about him fights for falsehood knowing that he is in the clearly wrong side: fighting for apostates and polytheism against the religion and giving victory to forces of apostasy and tyrants and immorality and obscenity and spoiling in earth?! We ask Allah to deliver us and [give us] safety... Amen.

And his saying [.] prayers and peace be upon him: “who gets flared up with family pride and fights for his tribe—is not from my Umma “this explains his saying: “Whoever fights for a cause that is not clear “, in that [.] the saying “gets flared ..” is an explanatory phrase not within rules as most explanation experts say, or its place is an explanation in itself, {the author explains the Arabic ‘Nahw’ [grammar] of the words} This sentence limits what can be applied to his saying: “who fights for an unclear banner” and that’s in sha Allah clear... if that’s known then who fights under an unclear flag is he who fights for his clan and gets flared for his clan and gives victory to his clan. Not for the religion, and being flared means: all that a person gets angry about [meaning]. he is biased for it, and takes its side and joins up with the nation or the country and the like, that’s him who fights for a unclear banner.
One issue here:
It’s that who fights under a banner – a flag or a brigade or so – of a country of a group which is not on the right path, but he doesn’t fight for his clan and doesn’t give victory to his clan and does not call for it, but rather for a right cause in his intention.

This can be imagined sometimes as in a person who fought at a time under the banner of some apostate governments as those who fought during the initial fighting in Iraq against the Americans under the banner of Saddam to defend against the crusader enemy which causes corruption to the religion and the world [of Muslims], because at the time there was no other way but this [,] because there were no right-path groups and right path banner, or because he could not catch up with it.. and those who fight with some infidel armies against other infidels for a cause that’s good for Islam and Muslims like giving victory to some against the others such that Islam comes out victorious or to learn and get training and learn military and war skills and the like .. And that has been [permitted by] the fatwa of some of the jurisprudents old and new.

But this is valued according to its value [i.e. carefully] and jurisprudents and leaders are to be consulted about it, [as well as] trusted Muslim leadership, as no doubt it goes under the heading of his saying [,] prayers and peace be upon him: … “who fights under a unclear banner – till his saying – Jahilyya death”... because we don’t have the limit or the description of it, so the meaning becomes: whoever fights under an unclear banner with that description and that shape – shown in the hadith – and then he dies, he has committed a major sin .. And Allah knows best.
Muslim fighting under the banner of his nation within a Muslims army:
The prophet [.,] prayers and peace be upon him [.,] prefers for a man to fight under his nation’s banner, that came in the hadith of Ammar ibno Yasser [.,] may Allah be pleased with him [.,] in the Musnad and others, even though the chain is weak, there are witnesses [to strengthen its authenticity, so the meaning is authentic in sha Allah, and that’s why AlAlbani [.,] may Allah have mercy on him said it’s Hassan in AlSaheeha book.

Of its witnesses [is] what is in AlBukhari from the Hadith of Marwan and that of Mosawwar in the story of the conquering [of Makkah], and Abi Sophian’s story he said: Then came a batch, the like of which Abu Sophian had not seen. He said, "Who are these?" `Abbas said, "They are the Ansar headed by Sa`d bin Ubada, the one holding the banner, and in it [the hadith] he said, and the prophet’s group came – prayers and peace be upon him– and his banner was with AlZobair... the hadith.

That’s what he [.,] prayers and peace be upon him [.,] used to do with his soldiers, and that’s why our scholars have said it’s of Sunnah for a man to fight under the flag of the clan as mentioned by sheikh of Islam ibno Taymeya [mentioned by ibno Katheer in Bedaya and Nehaya] and by other scholars too, and this is what I have been guided to from Sunnah and the doing of the companions:
Abo Lobaba may Allah be pleased with him was one of the Naqeeb and witnessed Ohod and it’s claimed he witnessed Badr and the prophet[,] prayers and peace be upon him[,] used him in Medina and had his nation’s banner [they are bano Amro ibno Awf, of Khazraj] on the day of the conquering [of Makkah], and died during the first [few years] of the khilafat of Othman [Fateh AlBari 6/346, and Tahdheeb AlThahtheeb]

- Wael ibno Hejr [,] May Allah be pleased with him: was on his people’s banner on the day of Seffein with Ali [Seyar Aalam AlNobala of Thahabi 2/572]

- Awf ibno Malek AlAshjaai [,] may Allah be please with him: carried his clan’s banner on the day of the conquering [of Makkah]. [AlKashef of Thahabi, and Mustadrak of Hakem and AlBedaya and AlNehaya/ events of the year of thirty seven Hijri]

- Jabir ibno Atik had his clan’s banner on the day of the conquering [of Makkah] [Esaba and Tahdheeb AlTahdeeb of ibno Hajar]

- Abdullah ben AlHareth ben Katheer Abo Thobian AlAaraj AlGhamedi: he was the banner bearer of his people on the day of Qadeseya. [AlEsaba]

- Khozayma ben Thabet [,] may Allah be pleased with him, Tho AlShahadatayn, had his clan’s banner [,] bano Khotama on the day of the conquering [of Makkah] [Sefat AlSafwat of ibno AlJawzi]
- Qatada ibno AlNoaman [,] may Allah be pleased with him: had his clan’s banner bano Thafar in the conquering [of Makkah] [Mustadrak of Hakem/ chapter of the good virtues of Qatada ibno AlNoamaan AlThafari]

- Abdullah ibno Zaid ben Abdu Rabbo AlAnsari the Athan pronouncer [,] may Allah be pleased with him: had the banner of bano AlHareth ben AlKhazraj in the battle of the conquering [of Mecca] [Mustadrak / the chapter of the virtues of Abdullah ben Zaid ben Abdu Rabbo AlAnsari, and Tahdheeb AlAsmaa and Loghat of Nawawi]

- Mekhnaf ibno Saleem AlAzdi AlGhamedi [,] may Allah be pleased with him, was of those who went out with Soliman ibno Serd in the battle of Ayn AlWarda, and was killed there in the year sixty four. And with him was the banner of the Azd on the day of Seffein [Tahdheeb AlTahtheeb]

- Omara ben Hazm [,] may Allah be please with him: had his nation’s banner Malek ibno Najjar in the conquering [of Makkah] [Ekmal]

- Qotba ibno Amer may Allah be pleased with him: had the banner of Bano Salama on the day of the conquering [Makkah] [Tabaqat of ibno Sa’ad, Estiaab of ibno Abdul Bar and AlEsaba of ibno Hajar]

The scholars [,] may Allah have mercy on their souls said: “this was permissible because a person shows the strength and bravery within sight of his people unlike when he is amongst others where he wouldn’t do as he would among his people because people normally would prefer to look better amongst the clan and that bad things don’t appear
amongst them, and that’s why the prophet [ ] prayers and peace be upon him [ ] has given each clan a separate banner when conquering [Makkah] with an Emir and a banner as narrated in the books of hadith and stories. [Nail AlAwtar / the chapter of how the troops were arranged and putting a distinguishers and emblems and hating of loud voice]

**Benefit:**

And this is a true and correct legal meaning of nationalism, its summary is that it means that a person belongs to a nation serving the religion and helping it, there’s nothing to blame a man for belonging to his nation and being with them, that’s instinctive and normal and permissible, all the praises and thanks be to Allah, and has good [things] and correction for the human race, as Allah said: (O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun. Verily, Allah is All-Knowing, All-Aware.) then it actually may develop to be required and is recommended and required either by choice or as an obligation when it helps the religion by serving it and supporting it [the religion that is], as in the [case of] a man fighting under his nation’s banner in the wars of the Muslims against the infidels as said, and the people of a person and his family the nearest are more likely to receive his good attitude and moral and his Ihsan.. As Allah said: (And warn your tribe (O Muhammad) of near kindred). And him who is not good to himself and his family and clan first, it’s rare that he would of use to the others!

I may [ , ] in sha Allah [ , ] add to this story more explanation in other
parts [,] in sha Allah, and talk about the call for anti-religion nationalism Jahillyya, and its synonyms such as the nationalism that is today one of the great mishiefs that people have been tested with and its evil has even reached some who belong to religion and the law, o how unfortunate!

We accept Allah as Lord and Islam as religion and Mohammad [,] prayers and peace be upon him [,] as a prophet and messenger, we seek refuge in Allah from tests what is apparent and what is not... Amen.
All the praises and thanks be to Allah as He deserves, and prayers and peace be upon the worshipper and messenger of Allah [\textsuperscript{,}] Mohammad and his family and companions and soldiers... And what follows: we continue our talk and this is the second episode:

A virtue for Ali [\textsuperscript{,}] may Allah be pleased with him:
“a man who will be given victory (by Allah) [\textsuperscript{and}] who loves Allah and His Apostle and is loved by Allah and His Apostle”

He told that Allah will give victory on his hands [by him], and that happened, All the praises be to Allah.
And that he loves Allah and His messenger.
And that Allah loves him and His messenger [\textsuperscript{,}] prayers and peace be upon him.
And this is a great virtue wanted that is sought by every true Muslim.
And for that: “The people spent the night thinking as to whom it would be given”
The competition of the companions and their running for the goodness and high degrees:

His saying: “people spent the night” means the companions of the prophet prayers and peace be upon him, when they heard this word which bears a virtue for who gets it, they spent the night talking about who wins this dear virtue, and who is the [person] with enough plentiful luck in grace for it to be bestowed upon him, that whom have been told that he loves Allah and His messenger and is loved by Allah and His messenger by the prophet [,] prayers and peace be upon him.

Our scholars said: what shows you the virtue of the companions [,] may Allah be pleased with them [,] they spent the night busy knowing who the holder of the virtue is [,] each wishing to have it, when it was the morning they ran to the prophet prayers and peace be upon him each trying to get it and have it – even though they were not after leadership – they even forgot to worry about the glad tidings about conquering – of Khyber – being busy about the virtue of the love of Allah and His messenger.!

So his saying: spent the night: means talking and speaking and discussing this matter...

His saying: their night: as such [in Arabic grammar] this is circumstantial meaning all night.
And his saying: who gets it: a current sentence, as if saying, they spent all the night asking and answering and discussing who gets the banner.
His saying: “When it was morning the people woke up they ran to Allah's Messenger (may peace be upon him) all of them hoping that it would be given to him”
Ran: means they went early morning, were trying to be first to arrive, and this shows how strong they wanted what’s good, and competed for it, and showed interest as we said.

And his saying: “each trying to get it” means all the companions, and perhaps it of the general that meant to be particular, and it meant [Allah knows best] everyone who is eligibile to get this level, and that’s the advanced companions of Muhajiron and Ansar may Allah be pleased with them and pleases them, and of them is Omar may Allah be pleased with him who said: “I had never longed for leadership but that day” he said I went nearer trying to have it” as narrated by Muslim and others, of them there’s Boraida ibno AlHaseeb AlAslami may Allah be pleased with him he said: “and I am amongst those who wanted it” as narrated by Ahmad and others.

In it too is how the companions have preferred to have the virtue and their love of goodness, even though they were not keen on leadership, but they were really after this great virtue.

The bestowment of Allah goes to whom He wants:

His saying: “he said: where Ali ibno Abi Taleb? They said he is ill o prophet of Allah complaining about his eyes”

He wasn’t present, and perhaps he hasn’t even heard of the good news of [the] yester-day, and that show that the virtue is bestowed upon whom Allah wants and you can see that who was present and asked for it didn’t get it, and who wasn’t there, it came looking for him! Allah has
reasons for choice for those who are to be honoured. 
Ali got this virtue because Allah gave him the strength to carry it by way of good deeds and thanking and grace and patience and being first to get the goodness.

His saying: he said – meaning the narrator – : they sent for him, and he came and the messenger of Allah prayers and peace be upon him has spit in his eyes, and make a duaa for him, so he became well as if nothing has happened, so he gave him the banner”

In it is a miracle for the prophet [.,] prayers and peace be upon him [,] and it’s one of his many miracles in curing the sick and others. 
His saying: “he was cured” means his illness was cured and he retained health, and maybe said in several ways.

Getting the banner and knowing the mission: 
His saying: “Ali said: o messenger of Allah, shall we fight them to be like us?”
When the virtue was bestowed upon him – may Allah be pleased with him – and the good news of conquering and he received the banner, he took it for its value so he asked to make sure and get guidance and know the mission better and the question was: “Shall we fight them such that they become like us:?”
Which means till they become Muslims like us, that’s what is meant by like us, in Islam. {As in brothers in Islam}
It’s apparent and Allah knows best that he wanted to know what’s to be accepted of them and what not, and about the goal of the fighting, meaning: shall we keep on fighting till they become Muslim and not accept otherwise, or can we accept Jezia for example or otherwise?
Why that question and none other?
Allah knows best..!

We can only guess, he probably only asked that question because all the military and political affairs were clear especially that Muslims were trying every day for days to open the fort and it didn’t yield till the good tidings came from the prophet prayers and peace be upon him that it would be conquered on his hands may Allah be pleased with him, so it’s as if when he may Allah be pleased with him knew it was to be opened, he wanted to make sure: fight – and in that he would kill – but to which goal or limit after being victorious by Allah’s will.
And Allah knows best

And another narration – in Muslim and other – he said: he said: O Messenger of Allah, for what shall I fight them?" He [,), prayers and peace be upon him [,] replied, "Go on fighting till they affirm that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah. If they admit that, their lives and their properties will be secured, subject to their obligations according to Islam, and they will be answerable to Allah”
The apparent order to fight till they become Muslim and nothing would be accepted but Islam, but what happened afterwards is that they were beaten and accepted defeat and accepted his ruling [,] prayers and peace be upon him [,] and he made treaty that they cultivate the land till Allah wills otherwise.
The answer of the model teacher & leader prayers and peace Be upon him which captivates the hearts:

He said: Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels.

And in Muslim the narration we mentioned a while ago: “Go forth and do not turn around till Allah bestows victory upon you, he said – i.e. the companion who narrated – Ali walked and stopped but didn’t look back and shouted: o messenger of Allah upon what shall I fight? He said: till they affirm that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah. If they admit that, their lives and their properties will be secured, subject to their obligations according to Islam, and they will be answerable to Allah.

In another narration – that of ibno Abi Shaiba – he said: “stand up and fight and don’t look back till Allah has given you victory, he said on what do I fight them? He said: Till they affirm that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah. If they admit that, their lives and their properties will be secured, subject to their obligations according to Islam,”

The most of the narrations in the Saheehain are: “Go to them patiently and calmly … “etc.

And the story is the same no doubt, as it can’t have happened twice, but in fact the companions narrated it by meaning and some memorised better than others.
And here is a benefit from the book of “Hujjato Allah AlBalegha” of sheikh Walyo Allah AlDahlawi – may Allah have mercy on him – [he] said:

It was the interest of the majority of the narrators – when narrating the meaning [of speech] – to mind the topics rather than details as known by thorough linguists; so they cared about the letters and details, and the sequence of speech all that is kind of thoroughness, many a time the next narrator {who heard from the first} would express himself by changing one letter in place of another, and the right [thing] is that everything the narrator says then apparently it’s the prophet’s[,] prayers and peace be upon him [,] saying, if another Hadith comes up or another proof [is met] then it should be considered [as an alternative reading]”

That topic is covered in the books of basics of Hadith and it’s available in the books of people of knowledge and explanation of Hadiths.

**We get back to the topic:**

So from the whole narrations of the story and the wordings of the Hadith [,] there are benefits [to be had] and great prudence [to be learnt], we mention of which by the grace of Allah and His generosity:
The most important prudence: his saying “go” with saying “calm”
A Second prudence: his saying: “and don’t look back”
A third prudence: his saying: “till you reach their court”
A fourth prudence: his saying: “then call them to Islam”
A fifth prudence: his saying: “and tell them what they have to do...”
A sixth prudence: his saying: By Allah, if a single person is guided by Allah through you,”

So we ask Allah to help us study these prudences and show them to the brothers in the clearest of images, upon Allah we rely and by him we start and there is no power and no strength except with Allah

The first prudence: his saying prayers and peace be upon him: “go calmly”
And in the other two narrations: “walk” and “go on” and in a third: “go”

The meaning of “walk up” is the origin of all others and it can be further explained as in walking steadily and fast and to be persistent on reaching the goal.
As if he said: go ahead fast and with purpose till goal is reached.
All these are within the command verb “go assuredly”

The word: “walk up” has the meaning of speed and determination and straight walking, and this has come as a result of it being used for an arrow or a spear.

Mokhtar AlSehah: “the arrow went from the bow, and the message to reach someone, and it means more like penetration, [i.e. the source:
penetration, and that’s why he added] and penetration, and he penetrated it, and executed it, and an executed order means an obeyed [order].

And in Quran’s vocabulary of Ragheb: the arrow penetrated the target, as in going through, and as a nail through wood if it goes out the other side, and Allah said: If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)!

The order is executed and the army in a battle, and in the Hadith: execute the missionary of Osama.
But he [,] prayers and peace be upon him [,] told him: “carefully, at a pace, gently.

What’s meant is that he [,] prayers and peace be upon him [,] said to him: go to them carefully and gently with full confidence and be sure about yourself [what you do].
And that includes the order not to rush or hurry or do anything outside carefulness and gentleness.
And it doesn’t mean not to hurry and walk seriously!

As Allah said about the worshippers of the most gracious: “And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness)
And it came in the description of the prophet [,] prayers and peace be upon him [,] and that he used to walk fast as if he is falling down from above.
And Allah said: (When the call is proclaimed for the Salah (prayer) on
the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salah (prayer)], i.e. rush to it in a way that’s still confident and steady.

So from that you get a collection of sapience which are guided to by those eloquent prophetic words, to execute the order and walk and be steady and straight, but not in a hurry but rather in activity and taking time and measuring every foot!

And here there are benefits:

Hurrying and irrationality:
These words may come close sometimes or differ some other times. As hurrying and rushing to answer Allah’s call, and to hurry.

Allah said: (And march forth in the way (which leads to) forgiveness from your Lord,) the Ayah.
And said: (they used to hasten on to do good deeds,)
And said: (come to the remembrance of Allah) this can be explained as hurry to it in a way.

"Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods." Narrated by Muslim.

And said: “Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Dajjal, the beast and (the death) of one of you or the general turmoil. By Muslim too.
Death is mentioned in this, the last day too, and Allah knows best. General turmoil: that’s the judgement day.. that’s how they interpreted it, and Allah knows best.

And he said [,] prayers and peace be upon him: "The people will remain on the right path as long as they hasten the breaking of the fast." And to hasten breakfast means to have it without delay after making sure of time.

As for hurrying to perform the duty, it’s to be done in a fast movement and not a slow one, that makes it better, and most likely speed is not a wanted thing in it, but should be done gently and carefully as we said before.

An example: To hurry in prayers and movements, and to walk briskly and in speech and talking, and to hurry in normal movements, all that you are required to be steady and careful,

And Allah knows best As for hasting and acceleration it’s not preferred. Scholars said: hastening is to ask for something before its time.

Ragheb said in his vocabulary: “hastening” is to ask for something and try it before its time, and that’s blameworthy in Quran in general, even people say: “hastening is of the devil”

Allah said: (I will show you My Ayat (torments, proofs, evidences, Ayahs, lessons, signs, revelations, etc.).So ask Me not to hasten (them).)

Fursan Al-Balagh Media
And (And be not in haste (O Muhammad) with the Qur'an before its revelation is completed to you) and ("And what made you hasten from your people, O Musa (Moses [Mosa])?") and (and I hastened to You, O my Lord, that You might be pleased)

He mentioned that his hastening – even though it’s blameworthy – what called for it is a good thing, and that’s to gain the satisfaction of Allah, Allah said: (The Event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah will come to pass, so seek not to hasten it.) and (They ask you to hasten the evil before the good) and (Why do you seek to hasten the evil (torment) before the good) and (And were Allah to hasten for mankind the evil as He hastens for them the good) and (Man is created of haste)

Some said: of altered clay and nothing!! That’s a caution that he is not bared off this, and that this is one of the morals that he is built for and that’s why He said: (man is ever hasty)

And his saying: “it was even said: “hastening is of devil” that’s part of a Hadith as we will show.

Qurtoby said about Allah’s saying: (Did you hasten and go ahead as regards the matter of your Lord) and hastening is to doing something before its time and that’s blameworthy and speed is to do the thing at the beginning of its time”

And know that hastening is part of the man, as Allah said: (and man is ever hasty) and (man is made of haste) Allah will test him with it, and asks him to take precautions, a guided person is a person who is guided
by Allah and he is helped against himself.

The word of hastening may be used and its derivatives in place of hastening and the like, to show the difference between words and that’s linguistic issue, so one has to watch out.

Like Abi Bakra may Allah be pleased with him said: We were with Allah's Apostle when the sun eclipsed. Allah's Apostle stood up dragging his cloak hastily till he entered the Mosque. He led us in a two-rak`at prayer till the sun (eclipse) had cleared. Then the Prophet (prayers and peace be upon him) said,” the Hadith

His saying: “Haste here is rush”.

Like that too is Jabir’s Hadith: "He used to pray Zuhr prayer at midday, the `Asr when the sun was still hot and the Maghrib after sunset (at its stated time) The `Isha was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer was offered when it was still dark." hastening here is acceleration, and doing it as soon as possible.

And like that is the Hadith: “If the supper is served for anyone of you and the Iqama is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it." If food was served for Ibno `Umar and Iqama was pronounced, he never came to the prayer till he finished it (i.e. food) in spite of the fact that he heard the recitation (of the Qur'an) by the Imam (in the prayer). And that’s AlBukhari’s wording, and in another: “if one of you is having food, he shouldn’t hasten till he is finished, even if the prayers have started”
And that’s why you will find in the words of the scholars what needs to be detailed to be understood, like Sanaani saying in Sobol AlSalam: “acceleration is hastening in something and it’s blameworthy where it’s required to be slow, commended when it’s wanted to be fast like to good things and the like, and it may be said that there’s no incompatibility between slow and fast as when it’s done fast in sure and confident strides a person gets both and the best if the middle”

Mobarkfory conveyed in Tohfat AlAhwathi: “big difference between hastening to and to stride to when going for good deeds in the same actions, the first is accepted and the other is not”

From all that you would realise that hastening and running to and going for is blameworthy linguistically when called hastening – in language terms – that’s when it’s blameworthy and that’s most likely, and that’s why the wording in Quran is in place of being blameworthy, in places where it is not commended and in aggression against the polytheists. The scholars said: who wants something before its time, he is punished by losing it, and they made it a rule, and said that many proofs have been produced from the Shariai law and destiny, and gave examples that are to be seen in its places, and Allah knows best.

The Hadith came of the prophet of Allah [,] prayers and peace Be upon him [,] in blaming the haste and that it’s of devil’s work:

Anas narrated that the prophet prayers and peace be upon him said: “Deliberateness is from Allah, and haste is from the Ash-shaitan.” This
has been narrated by Termithi, ibno Abi Shaiba, Abo Yaala and others and it’s been argued against, but ibno AlQayem said it’s a good chain, and AlAlbani said it’s authentic in Sahiha 1795 and Allah knows best.

Of the places where the script came to blame hastening is what’s in AlBukhari and Muslim of the prophet prayers and peace be upon him saying: “The supplication of every one of you is granted if he does not grow impatient and says: I supplicated but it was not granted.” Hastening here is impatience, and that was the cause of mistrust. And in Muslim and others says: “The supplication of a worshiper continues to be granted as long as he does not supplicate for a sinful thing or for something that would cut off the ties of kinship and he does not grow impatient.” It was said: "O Messenger of Allah! What does growing impatient mean?" He [,,] prayers and peace be upon him [,,] said, "It is one's saying: 'I supplicated again and again but I do not think that my supplication will be answered.' Then he becomes frustrated (in such circumstances) and gives up supplication altogether."

The scholars said: to lose patience is when a person gets bored and gives up and stops supplication, and becomes as if he is not generous to give his supplication, or believes that he did enough but nothing happened, and so he becomes belittling of Allah.

Imam ibno AlQayem put in his book AlRooh chapters showing things that every Muslim should read because it’s clear useful knowledge and jurisprudence in religion, and in it he showed a chapter showing what Allah wants and the difference with the blameworthy hastening.
Chapter: and the difference between going for and hastening, that going for it taking the chance at its time, and not leave it till its time has gone, he doesn’t ask for thing after it is finished, and not before its time, when it’s time, he jumps to it, and takes it as a lion does its victim, he is like the one who goes for the fruit when it’s ripe and edible, so going for is middle between two bad things, leaving thing too late or going for it before time, that’s why haste is of Satan because it’s impatience and prevents considering and studying and patience and may make things compulsory when they’re not and will cause evil and prevent good deeds and goes together with regret, few who run too fast and don’t regret, also laziness loses chance”.

**Patience and consideration and clemency in the whole matter and calmness and respect**

In Sahih of Muslim and others that the prophet prayers and peace be upon him has said to Ashaj ibno Abdul Qays: “You possess two qualities that Allah loves. These are clemency and tolerance.”

Nawawi said: “as for clemency that’s mind, and as for tolerance that’s making sure and leaving haste, and that’s how it’s said. And the reason for the prophet prayers and peace be upon him said it is in Hadith of the delegation: “when they came to Medina they rushed to the prophet prayers and peace be upon him and Ashaj was with their luggage so he gathered it and put his camel aside, put his best clothes on and came to the prophet prayers and peace be upon him so the prophet prayers and peace be upon him brought him near and sat him beside him and said to them: would you give allegiance for yourselves and your people? The people said yes, Ashaj said o messenger of Allah you are asking the most
dear, we will give allegiance on behalf of our selves, and send whom we can, whoever follows us is one of us, and who doesn’t we will fight him... the prophet said, you are true you have two … the Hadith.

Qadi Ayad said: clemency made him look at his interests and not to run or to hasten, and that clemency in saying is what he did that showed how good his mind is looking ahead.

And in Sunan of Abi Dawood by way of a man who was in the missionary of Abd Qays said: “When we came to Medina, we raced to be first to dismount and kiss the hand and foot of the Messenger of Allah (saws). But al-Mundhir al-Ashajj waited until he came to the bundle of his clothes. He put on his two garments and then he went to the Prophet (saws).

He said to him: You have two characteristics which Allah likes: clemency and tolerance.

He asked: Have I acquired them or has Allah has created (them) my nature? He replied: No, Allah has created (them) in your nature.

He then said: Praise be to Allah Who has created in my nature two characteristics which Allah and His Apostle like.”

And The Prophet said, "When you hear the Iqama, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed.

And by way of Abi Qatada may Allah be pleased with him said: "While we were praying with the Prophet he heard the noise of some people. After the prayer he said, 'What is the matter?' They replied 'We were hurrying for the prayer.' He said, 'Do not make haste for the
prayer, and whenever you come for the prayer, you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed."

And in Haj he, prayers and peace be upon him, used to say to people: 'be tranquil be tranquil,’ narrated by Muslim

The Prophet heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness." AlBukhari

Nawawi –may Allah have mercy on him– said: “that’s guidance for moral and Sunnah in walking that night and all other places of crowds”

The prophet prayers and peace be upon him in his Haj would walk Al-`Anaq (i.e. moderate easy speed) and if he encountered an open space, he used to increase his speed.

Soddi said: walking Al-`Anaq is medium to fast speed, and a space open is between two things, so he would move the camel accordingly.

From it we learn that tranquillity doesn’t go against hastening at the right place, and that it’s good and wise to put everything in its place which is made for it.

Tranquillity is silence and that’s clemency and respect
And Allah loves tranquillity

It’s one of His soldiers swt, gives victory using it to whomever He wants and drops it on his believing worshippers by aiding them and offering it to them and giving them steadfastness as Allah said: (He it is
Who sent down As-Sakina (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.

Allah has mentioned tranquillity in Quran in six places.

Refer to what ibno AlQayem has said – may Allah have mercy on him – when things were hard for Sheikh AllIslam ibno Taymeya – may Allah have mercy on him – he would read the Ayahs of tranquillity, and I heard his saying in a great event that occurred during his sickness that was so hard for mind to bear it as satanic souls appeared to him when he was weak, he said: when it became too hard I said to my relatives and those around me, read the Ayahs of tranquillity and said: that has relieved me I saw a great effect in being assured and tranquil, the origin of tranquillity is assuredness and respect and silence that Allah put in the heart of his slave who has got fears, and he wouldn’t be upset whatever happens, and he gets more faith and more strength in believing and steadfastness.”

In the Hadith of Muslim: “...No people get together in a house of the houses of Allah (i.e. a mosque), reciting the Book of Allah, and learning it together among themselves, but calmness (sakinah) comes down to them, (Divine) mercy covers them (from above), and the angels surround them, and Allah makes a mention of them among those who are with Him.”
The meaning of seriousness and firmness:

His saying prayers and peace be upon him includes: “go” is a hint of seriousness, meaning go seriously for it to happen as we said.

Seriousness goes against humour and playing and relaxing and letting off and loosing
Near to it is firmness and that’s against loosing and letting more likely.
The combination of seriousness and firmness is a whole description that negates weakness and inability and letting go.

Allah said: (and obey not him whose heart We have made heedless of Our Remembrance) and 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)

Carelessness: that’s not giving due care to matters, and not taking precaution, and leaving preparation and preparing reasons for things and in general it is what goes against: (Adhere to that which is beneficial for you)!

Part of losing and less firmness is when you see the person in charge – whatever the situation is: a father in his family, a teacher in school, or an Emir with his people or otherwise– he wouldn’t bother teaching them and explaining to them and warning them and not bringing them to account if they err, and wouldn’t take things gradually so he would start with the smaller matters so they wouldn’t make mistakes in major things..! The proof on this is that you see mistakes being repeated, and nobody makes use of the experiments, and experiments die as if it never
occurred...!! And unaccountability: is one of the most important reasons of all that, in itself is a dangerous disease and a reason for more diseases we ask Allah the wellness.

Who repeats mistakes and doesn’t make use of experiments is very far from success, and would certainly result in failure and fall! And who doesn’t bring himself to account – whether an individual or a group – is like that. We might increase those meanings in terms of explanation and more in other episodes by Allah’s grace.
All the praises and thanks be to Allah Lord of the universe and prayers and peace be upon the worshipper of Allah and His messenger Mohammad and be upon his household and companions and soldiers… And what follows, we follow our talk and this is the third episode and we are still talking about haste and urgency and their synonyms:

**Benefit:** in Allah’s saying: And what made you hasten from your people, O Musa (Moses [Mosa])? * He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."

The interpreters concluded that: this is a question of {a blame format} blame to Moses [Mosa] from Allah because of his haste and surpassing his nation even though he was ordered to accompany them and bring them with him, and the story is that when Moses [Mosa] was promised thirty days by his Lord [sanctified be His Name], he came with the seventy chosen to convene [with] Allah at the time on the side of Tor mountain, and Moses [Mosa] saw and judged it to be better to lead his people to Allah asking for Allah’s pleasure and longing to Him, so Allah blamed him as said before and Allah knows best.

In Qurtoby: ibno Abbas said Allah knew but said why have you
hastened as mercy for Moses [Mosa] and in honour of him and [as part of Allah’s mercy on him] by saying that [those words] and to put clemency onto his heart and mercy for him, so he said in answering [his Lord] that they followed him … I hurried for you O Allah to the place you ordered me to go to. [And the word has variations in Arabic]

And in AlBaydawi: (And what made you hasten from your people, O (Moses [Mosa])?) is a question about hastening suggesting [that Allah gives] denial as it in itself is a misdemeanour implying forgetting the people and perhaps feeling greater than them, that’s why Moses [Mosa] answered both matters and started by denial first because it’s more important, (said) Moses [Mosa] (They are [but] close on my footsteps) meaning I am only a few steps ahead [and] that normally doesn’t count, and the distance is but normal for partners, and (O my Lord, that You might be pleased) i.e. to get your pleasure through obeying you and fulfilling Your promise such that I win Your pleasure.

AlAlosi copied some scholars saying: “the cause of asking Moses [Mosa] peace be upon him about the haste – and He [Allah] knows the travel etiquette – where the group chief has been delayed from them [people], to be able to see them and be in control, and this goal can’t be attained with walking ahead, haven’t you seen how Allah has taught this moral to Lot when saying; (walk behind them) so he had to be last”

He also copied and judged them as better [more likely verdict] that “the meaning behind why go ahead singularly away from your people, and self-denial is about the limitation as is known in likewise [situations], his denial of hastening isn’t just because it’s a means [to a goal] so he [,] peace be upon him [,] apologised about his [wrong] diligence and that
he thought that a little distance doesn’t change the fact that he was with them and as one of them, and that the cause if that he wanted Allah’s acceptance so answering (following me) and saying (I hastened to you) are like a compliment of the rest”

I cared for explaining this noble Ayah to my brothers because it shows that hastening in itself is not preferred and that I saw some people at some events use this saying: (O my Lord, I hastened so that You might be pleased) as a motto for martyrdom operations which I consider lawful [,] all the praises and thanks be to Allah [,] under [certain] conditions but it is not suitable to use this Ayah for it, it’s actually an excuse so how can that be [used as] an emblem? And Allah knows best.

How can it be [if] Allah said in the divine hadith: “My worshiper has himself forestalled Me; I have forbidden him Paradise” and that’s a blameworthy hastening no doubt and surely with this and other scripture and it is of the haste we showed and of the devil and it is a proof that suicide is very [heavily] condemned.

We have allowed martyrdom because it is not suicide – having differentiated between it [suicide] and martyrdom – and that’s a point of necessity or alike [,] that to give victory to the religion and nothing else as we have given proofs in place [literature].

So would a person say that it is permissible to make this phrase from a divine hadith a motto to do the martyrdom operations and so we say for instance: I have forestalled myself o Lord?! This no doubt is not ethical and not moral and no eloquent!!

I have checked most of the interpretations of our scholars to check the meaning of the first [Arabic] letter in His saying: (Verily! We have tried
your people) and found that none has explained it till I found it in the words of AlTaher ibno Ashoor in his valuable book, Tahrir and Tawnier, he said:

To forestall: this is to do a thing quickly and if put in interrogation format then it is a blame question and the Ayah points to that: That Moses [Mosa] hastened to part with his nation to attend the meeting before the time Allah has made for him having used discretion and wanting to take the law as promised by Allah before the Israelites gather around the Tor mountain.

He only wanted to be first to goodness for himself and for his people, so Allah blamed him that he hasn’t taken care that his people would be distanced from him before Allah commends to them to keep the law and to warn them against who may cause trials, this goes like the deed of Abi Bakra when he found the prophet prayers and peace be upon him has already bowed so he bowed and then joined the queue and the prophet [,] prayers and peace be upon him [,] said to him: “May Allah increase your eagerness! But do not do it again” and that’s close to what Moses [Mosa] has done, he challenged the proof with the opposite proof but it is a contradicting [one] and he wasn’t aware.

This was a reason why his people were tested when they made statue to worship… and his saying: “they followed my footsteps” means were walking behind him and he stepped ahead to talk to Allah, and he apologised for hastening to answer Allah’s call and an attempt to please Him, so His saying: (Verily! We have tried your people in your absence) this is a sort of blame for hastening as this caused a trial to occur among his nation to teach him not to surpass the timing given to
him [,] even in an attempt to increase the goodness”

As such, the Ayah shows that the haste process may cause trial and test [,] even if it came as a result of diligence.
It also shows that destiny doesn’t always mean sin to come.
In it as a complete warning against blameworthy hastening.
Allah [,] sanctified be His name [,] all-knowing higher and all wiser,
and I ask Allah’s forgiveness from all my sins.
Perhaps AlFakhr AlRazi pointed to that meaning by saying: “Allah told him what happened with the people after he left them which would not have happened if he stayed and said: (Verily! We have tried your people in your absence)”

AlAlosi [,] may Allah have mercy on him [,] has shown a different way of interpretation] in Rooh AlMaani, so he said [about the first letter]: “the letter here is to show the meaning of what came before it, as if saying: your hastening is not acceptable in front of your people, and you going forward and neglecting them that is one thing you shouldn’t do because they are new to following the path, and would result in more foolishness from them and that will let Satan catch up with them and misguide them, the people you left with your brother were tested and the Samerite has misguided them out of their homes, so how can you ignore them and their affair[?]” and Allah knows best.
A Benefit: in the Ayah, the use of the verb in both cases: the praised and the disparaged.

As for the disparaged [one] it’s in the saying: (and what hastened you) as seen before.

And as for the commended on – as in hastening to good deeds – that in the saying of Moses [Mosa]: (I hastened to You, O my Lord, that You might be pleased) and that’s how he worked it out.

And that’s to be added to all we have said.

Everything has a time:
This word is a sagacity that our youth should memorise and be fully aware of its meaning, and in my opinion is that it is a rule that Allah’s Sunnah [repeated events] has been [like] with His creation as the law also has shown [taught], everything has a time set by Allah, and it is part of the reasons why a deed is successful that it occurs at the right time [,] which proofs have shown [proved] and that which Allah made [created], by law [sharia], senses, feelings and experiment and the like, it’s also a reason that it meets up with its appropriate place, who asks for something outside its place and before its time and before the reasons for it are ready and [before] it is ripe, he is just wasting his effort, will only gain problems in [this] life [,] in the hereafter or both!!

Revolutions and social and political changes come under that heading, as if its people don’t take time and other reasons into account, then failure [comes as a result] – as is always the habit set by Allah in His creation – is its [predestined] fate, as everything has a time.

But there’s a precaution here: our speech here is about [acting by] choice as opposed to [acting] in case of emergency.

this is explained by saying that people who rebel against the state when
the right reasons are available for revolting and rising, if it’s available as a choice and there’s a possibility to wait legally, then they have to choose the right time in which the reasons for success are ripe and is complete and done, and they would attempt then to complete the reasons and that’s what’s expressed in jurisprudence by preparation when jihad is not available due to inability.

But if they are forced and have no choice and there’s no way but to revolt, because the enemy has made it compulsory because if they don’t they would be greatly harmed, whereas if they do then the damage is less according to their calculations after careful study and good examination then we don’t stop them rebelling – as long as it is lawful to do so – we rather say, depend on Allah and go, you might not achieve full goal or all that is wanted, because the time is not right, so be prepared to get as much of your goals as possible, and Allah will reward you, you are here used the principle of “committing the lesser of the two damages”

As a whole, rebelling and revolution having said it [,] is lawful – as its reasons are present – like the presence of obvious apostasy upon which we have proof from Allah – it is then legal [and] we don’t condemn it at all, even if a person goes out on his own and fights till he gets killed…! Unless we know that his action would lead to a bad – corruption – that is more then there already is.

But since the bad – corruption – is there already, [and] it is apostasy that is in power and then everything that comes as a result of apostasy taking over and being in control of the land in terms of corruption, then there’s nothing worse than that except in once single case and that is:
The apostasy gets more power on the land and more control over people. This is the bases, let alone the things that may happen like the death of that person who revolted – or persons – and their perishing and that it would hinder a lot of good things from happening and failure of Jihadi and Daawa projects that were growing and developing in certain phases, and a lot of killing unrightfully by the apostates for being excited..., and the like, so that’s up to the diligence.

So he who thinks that his rebellion will not erase apostasy but rather it will increase it and its control and the other corruption we talked about and he preferred to leave rebellion till the reasons are complete for success and thought more about preparation in all its potential. Then he has to continue the duty of preparation in all its sides. And whoever says that those disadvantages are imaginary and that is probable – and this possibility of the occurrence of worse corruption to take place as explained – is weak and not strongly valid, he would make rebellion possible.

The latter says: we don’t accept that apostasy gets stronger and spreads as this is only imaginary, and is not real, but rather it may go at a later time of the revolution, or it is weakened and its limited are cut.

If it is not removed it goes weaker and thence good things come for the religion such as the hearts of Muslims becoming stronger, and are heartened to fight apostasy and try to get rid of it, and their will shall be strengthened and social and psychological death will be livened, and humiliation will be erased, to a period in which they are stronger and more capable and a generation will come who loves freedom and works
for it, and do like the heroes who went first and set an example.

Amongst the dead for some people is life * and in the prisoners a ransom for them and freedom
The nation would die without that no doubt, and in general rebellion if it doesn’t achieve its goal [, it] would be a step in the right direction, by will of Allah, and we think that’s enough, with our religion being right – as persons – and not affected by the apostates’ control and apostate regimes, and we still hope – and that’s our first target – as a reward for martyrdom and giving victory to religion with blood and soul and gaining the pleasure of Allah and highest degrees in paradise.
And I prefer that opinion, and Allah knows best and to Him all shall return, and no power or ability but by Allah the most great and I ask Allah’s forgiveness from all my mistakes.

This anyway is a topic that requires thinking about by the people of knowledge and opinion, we ask Allah to inform us and all our beloved to get guidance and correctness... Amen.
Clarification of his saying, prayers and peace be upon him: “but you (people) are hasty”

In Saheeh AlBukhari, Khabbab ibno AlArat may [.] Allah be pleased with him said: We complained to Allah's Apostle (of the persecution inflicted on us by the infidels, while he was sitting in the shade of the Ka’ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us?" He said, "Among the nations before you [.] a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveller from Sana (in Yemen) to Hadramaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty”.

This noble prophetic hadith has been much used by the scholars and various groups in Islamic activist movements, each to his own cause to prove his method and thinking, and all condemn hurrying and warns from it and tells people against it, and may call their opponents that they are hasty!!
In conclusion all agree on blaming haste, and it’s a matter of how people act that then differs [between people].

We ask Allah’s help to explain the meaning of this noble hadith correctly. 
Be aware my brother [,] may Allah gather me and you to every goodness and guidance and correctness [,] that it’s been agreed to blame haste as said before by grace of Allah, this is not disputed. 
But what does haste mean and what are its limits?

And whether this particular behaviour or that is of the blameworthy haste or not? 
This is the point of research and studying and it’s worth it, and it’s the field where people differ and are fighting about, from Allah come the guidance: (And my guidance cannot come except from Allah, in Him I trust and unto Him I repent.)

We seek help from Allah and answer that question in general first, and then get into the details and then get the learnt notions from the noble hadith and say: 
We already spoke about the meaning of haste and hastening which are blameworthy and that it means: asking for something before its time.

And it means to try to get something before its time..! 
And that includes an attempt to get it before it’s logically attainable for reasons Allah made conducting to it. 
But what is its time and how do we know it? And what is the way to know the time of the thing you want to get such that you are not in
haste asking for it before its time?

**And the answer:** that the right time is the time given in the legal proof from the book and from Sunnah, and their explanation, and what they show to be a proof if no scripture is present or that of the same [or similar] meaning.

In general that’s one of two ways: either by scripture, or by diligence.

If there’s scripture then no need for diligence, it’s to be obeyed seeking guidance and refuge from Allah the Ever-Living.

And if one can’t [decide] and it’s undoable, then it’s to be studied all over thoroughly.

If there’s no scripture then it’s discretion [decision based on diligence] and that’s to be done according to the laws of people of knowledge and jurisprudence rules known to people of knowledge, using fear of Allah and sincerity to Allah, and measure matters[,] and look if there are equivalents and use the tools available according to its sequence and [significance] degrees, and look for what’s nearer to the pleasure of Allah, which attains both worldly and hereafter against first then worldly [gains] if possible, and no doubt in the first place – the scripture – should not be a disputed issue between the right people.

Who goes against that is to blame and is denied his choice and is punished according to the case and conditions.

As for the other – diligence – then it involves difference in understanding and difference between minds and thinking and is the place where people differ and are sparring against each other.
Depending initially on guidance, after taking all the precautions and depending on Allah alone as the prophet said: [“] Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. [“]

Then if people differ, they have to stick to morals of difference that are known and to follow jurisprudence of how to differ shown in its places in books of people of knowledge.
From another angle when we defined hastening as: asking for something before its time, and meaning to try to get the thing before attaining the reasons Allah has set to conduct to it.

We point to the fact that those reasons that lead to that intended thing is also known by the way of the law [Sharia] – the law shows that so is the reason for so – or that sense and experience show that so is the reason for so –.

And in other ways there are slippery points and possible faults in studying so the judge has to wake up and be investigative and be careful and get his tools and the reasons of success and to seek help from Allah and be a true worshiper to gain guidance.
And Allah is most sufficient to grant success.

This is general answer that should be set for who attempts righteousness and goodness as a rule and guidance should not be left.
We will –by the help of Allah– give examples from reality to show examples of the blameworthy hastening and we will examine and criticise the calls for hastening in others, and upon Allah we depend.
And we go back to the noble hadith and the meanings of it:
The story is that the companions may Allah be pleased with them complained to the prophet prayers and peace be upon him what they were suffering in terms of harm, hardship and torture they got from the infidels of Quraish, and asked him prayers and peace be upon him to make duaa for them and ask for victory from Allah.

And the question: is there a hint in the hadith that the action of the companions is blameworthy to be condemned?
And the answer – and Allah guides to what’s right – is that this needs studying:
It’s apparent from his saying “but you are hasty” is that this is haste and that’s blameworthy, but what is the action they had done may Allah be pleased with them?

Is it just asking for supplication from him? Or it is more?
It’s apparent and Allah knows best that the behaviour that the prophet prayers and peace be upon him has considered as haste is not just asking for supplication, but it’s possible that they felt the bored the way they were living and it’s a hardship and they hastened victory which is a normal human feeling.

As for hastening victory on the enemy, [it] is a normal human sense built into nature, it’s obvious and known and no problem about it, and it is to want victory [too] soon and tending to seek it strongly, and thus it’s a thing [a person is] to be blamed for, and therefore his saying [,] prayers and peace be upon him “but you haste” is just an indication of reality [a foregone conclusion] especially in this matter.
As for the possibility [that] they – i.e. some of them – became bored sometimes because of the amount of hardship and boredom they suffer [,] may Allah be pleased with them, that too is not deniable and may happen from the best of people, so the prophet [,] prayers and peace be upon him [,] has cautioned them about it and told them how to treat it and taught them and the nation behind them good knowledge and prudence in that situation [,] as it is his noble attitude [,] prayers and peace be upon him, [may my parents be perished for his sake [,] and may Allah reward him as best for what he did to his nation, it’s [there’s] additional sapience in that: making laws and educating the nation.

What is we said is reassured by his saying “Alla” [Arabic word means would] and it’s here to prompt, and it is here to prompt with some annoying for the intended thing, all narrations just about are united in its presence, so it’s authentic.

Add to that their saying “we complained” and in some narrations – by will of Allah – : “We complained to the Messenger of Allah (PBUH) regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka‘bah, having made a pillow of his cloak. We submitted: “Why do you not supplicate for our prevalence (over the opponents)?” He (prayers and peace and prayers be upon him) replied, “Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from San‘a’ to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry”
Ahmad and ibno Hibban.

It’s most likely or rather sure that he, prayers and peace be upon him wouldn’t be angry or get a red face just because they wanted him to make supplication for victory but there’s something more than that.

Their saying: wouldn’t you seek victory for us, means pray for victory from Allah against our enemy, it’s a summary by way of using the word victory from different meanings and images, so they it’s probable they sought victory in the way Allah has given to former prophets against their enemy by making them perish.

Then his answering them “men before you ..” etc., that also gives that feeling, he has referred them to an example to follow and gave them the example of the good people following prophets who were hurt and tortured more than you are seeing today, they held fast to their religion and were patient, and chose their religion and the hereafter than giving the infidels what they wanted, so be patient like them and take lessons.

No doubt the situation dictated that it needed more patience and sacrifice and steadfastness and similar virtues from the companions [.] may Allah be pleased with them as our scholars [.] may Allah have mercy on them [.] showed when they spoke about the apparent sapience of demanding patience, pardon and steadfastness and similar prudence, at that stage.

On that front, hastening is boredom and impatience for victory, even though it should be known that they are the first layer upon which the religion is built and it’s what should be patient in hardship and be
patient and sacrifice and change more, because of the great sapience behind it, and because of what Allah has bestowed upon them in great noble degrees and Allah knows best, and there’s no force but by Allah.

What happens is that making supplication against the enemy, and asking the good people to do that, is not blameworthy, and there’s nothing in the hadith that makes it so, and his saying: “haste” is referred to him as it is, and the prophet prayers and peace be upon him has made supplication against infidels in those circumstances and others, and that’s known in its place and [.] All the praises and thanks be to Allah Lord of the universe.

Also asking Allah to give victory over the enemy is not blameworthy at all, it’s actually an absolutely commended good thing and victory means to get support against the tyrants and the enemy.

And has the prophet made supplication for them or not and if he hasn’t then what’s the reason behind that?

The answer: “Ibno Battal said, the prophet prayers and peace be upon him hasn’t answered Khabbab and his companions’ request to make supplication against the infidels in spite of Allah’s saying: (“Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)) and said: (When Our Torment reached them, why then did they not believe with humility?) because he knew that they were destined to suffer those hardships as is the habit for people who follow the prophets so they put up with hardship to get rewards, then they got the final word by getting victory and reward to, he said, but other than the prophets, they should make supplication whenever there is a catastrophe because they cannot know
what the prophet prayers and peace be upon him knew, the AlHafez copied it in Fath and said: “there’s nothing in the hadith saying that the prophet [.] prayers and peace be upon him [,] hasn’t made supplication for them but perhaps he did and just said the ones before you [did] so and so to support them and show them they should be patient till the time has gone and pointed to that at the end of the hadith by saying, but you have haste.”

And Ibno Battal’s saying: “other than prophets, they have to make supplication whenever there’s a catastrophe because they haven’t known what the prophet prayers and peace be upon him knew”
He – may Allah have mercy on him – chose that the prophet hasn’t made supplication for them in this story and then gave the reason being that the prophet knew… etc. and then made a distinction that other than the prophet wouldn’t know, so he has to make the supplication.

It’s said: it’s true that only the prophet can know things that other people can’t, and if the way to know is by inspiration, but other people too like leaders and elders may have knowledge which can be used and worked upon – either sure knowledge or likely expectation – through a way of gaining knowledge which is acquired by using evidence, so the prudence is known which necessitates patience which would lead to victory against the enemy, and leaving that as a matter of being polite and modest with Allah, that by will of Allah is not forbidden.
And Allah knows best.
Caution:

Be aware that many of the groups [involved] in Islamic work blame the Mujahedeen or what’s known as ‘[Jihadi groups[’ or[‘] Jihadi wave[‘] in the Islamic movement – either as a whole or parts of them – for Rebelling against the leaders of apostasy and carrying weapons against them, and trying to change them by force and war and military Jihad work and they use the blameworthy hastening [as an excuse] to do that and then use the Hadith of the prophet [.] prayers and peace be upon him [,] mentioned here in the end of which he says: “but you have haste”!!

By consideration, the fair researcher would affirm that Mujahedeen are the happiest people of this Hadith [,] grace and thanks be to Allah, and that even if it’s [blame] is directed at them or to parts of them to put that they haste sometimes or in some cases, as [also] errors may come from others too, in general [,] they [Mujahedeen] are the most guided of Muslims and are happiest about this Hadith and others [Hadith].

Generally to explain that, [we say] that the Mujahedeen are doing what Allah has made obligatory [on all Muslims] in terms of fighting those apostate rulers and [that they should] attempt to remove them and erect
the rule of Allah in place of their infidel entities which is of Jahilleya and the proof from the book and Sunnah in that with them in a very clear and can’t be more explicit and [,] All the praises and thanks be to Allah.

And whoever uses this Hadith “but you have haste” against the Mujahedeen and puts it as an error on their part claiming that rebelling against the leaders of apostasy is haste; he is wrong and the proof is against him, and that’s from many sides:

First: that the book of Allah and the Hadith of the prophet prayers and peace be upon him are all true and are inspired and are not in contradiction, and we don’t put them one against the other, but use them and obey them all and understand them the way we were taught by Allah, what’s not clear is referred to what’s clear and the proof from the book and Sunnah and undisputed decisions are that those apostate governments are to be fought, if the proof goes for that – and that is but extremely clear – then a person who believes in Allah and the hereafter can only submit to them [the proofs] [as in the case of] a Hadith like this which is a summarised and a generalised Hadith [to oppose all those proofs] and is in a different context!

We showed that the Hadith is proof of haste being blameworthy, this generally is accepted – that haste is blameworthy – but [its] summarisation is in: what is the definition of haste?! Concentrating that we should believe that what we know to be a constant legal ruling can’t be described as haste.

The second explanation is that the meaning of the Hadith: you have haste and want to achieve victory and removal of hardship in a way
other than the normal way legally and according to fate, so the prophet [,] prayers and peace be upon him [,] has reminded them of the Sunnah of Allah in His creation that it’s necessary to go through trials for good people and that they [should] have patience against hardship and be steadfast till Allah allows, and Allah’s command has already come and ordered us to rebel against the apostate ruler and to fight him till we remove him and put Allah’s rule in his place but when the prophet [,] prayers and peace be upon him has said that to Khabbab ibno AlArat and the companions, at that time the Jihad was not allowed yet and that’s very clear!

We [already] have shown what kind of haste is blameworthy before.

The third reason: if a person said that today it’s like the time when the prophet ordered them [,] prayers and peace be upon him [,] to be patient and warned them against haste, then we don’t accept that, the difference is big and available as we can do Jihad today and it is lawful and a duty when able, we don’t fear for Islam to be cut off even if many are killed, and when we think we have ability and power and decide to go on a military work – Jihad then it means that there’s no bad outcome that is worse than the presence and continuity of the apostate infidel regime and [,] being silent about it and there then is no problem! [if those conditions are accepted]

The fourth reason: if the proofs are present that Jihad is mandatory – [as] in our case today – and are many and strong, then a Muslim can’t go against it with such quotations that would imply hinder the law and a ruling from the law, this is rather the doing of a tested person and a person who has gone astray from obedience of Allah as Allah said: {So
as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings}, given that those measurements are possibly met with more stronger of opposite meaning and that is:

The fifth reason: if your opponent uses the same proof against you, he would say it’s actually you who haste because you left the route of Jihad and strength and that’s what Allah has ordered and the proof are all for that from His book and the Sunnah of His prophet [,] prayers and peace be upon him [,] and the undisputed decision of the scholars, and it’s a long and arduous and hard route with so great tests and tribulations full of wounds and troubles and migration from homes and being away from loved ones… and you chose what you thought to be more easier ways – you saw it and thought of it as easy – hastening for change – victory and [being] prevailing in your thought – and thinking that it’s safer and more comfortable and better living and easier fearing for life being taking away, this is not only strange but also unlikely and Allah is our Refuge.!!

To explain: the haste that the prophet [,] prayers and peace be upon him [,] has noticed in the case of Khabbab and his companions [,] may Allah be pleased with them [,] was that time acceptable for so and so [reasons] but now in our case it is actually so and so [other situations]. Consider that!

Yes it might be imagined that if some rebel against the leaders of apostasy and infidel is a haste in some ways, and that’s if the preparation is not complete and being ready and fulfilling the reasons [for victory] is
not done with all available methods, meaning that the person was able to complete preparation and take lessons and left that out and went without, or he could have waited for the right chance which is clear with signs and proofs available and got bored so he went out.

Not just rebelling against the leaders of apostasy in itself, with doing utmost effort to take in legal reasons that are available, that’s a legal duty with the strong evidence that is nearly a certainty, how can that be haste? Truly! To Allah we belong and truly, to Him we shall return

And we explained some of that before when we said that for everything there is a [set] time.
And saying ‘bored’ this is the strong characteristic that’s apparent because rebelling in that instance is not but because of boredom, and being impatient and perhaps also not being of full mind and foresight. And here I will point to the reasons of –blameworthy– haste–:

First there’s impatience… and that’s – [as] a branch [of it] – boredom and refusing reality and [current] situation, without looking, thinking and considering if the change is better or not, possible or not, but rather looking for change whichever way it comes, as if it is required just for its own sake even to the worse… that then shows that the reasons are due to weak will or weak knowledge or both.

Allah knows best and He guides and Knows better, and there’s no force or strength but by Allah, we ask Allah to bestow guidance upon us.

There are other benefits from this Hadith other than blaming haste:
- His saying: “By Allah, Allah will bring this matter to its
consummation” that’s the religion that he was sent with prayers and peace be upon him and that’s Islam.

- His saying: “fearing none except Allah and except the wolf for his sheep” this shows the normal fear a worshipper is not blamed for.
The meaning is: is not afraid of a thief or attacked, because security is attained by the spread of Islam and its rule and power.

- In the Hadith there’s the sapience of bringing on patience to the followers and glad tidings in times of hardship, examples of which are many in the history of the prophet [.] prayers and peace be upon him, as he did in the worst of crisis and catastrophes as he bore glad tidings to them in the fear days in Khandaq battle – AlAhzab – with conquering Basra, Yemen and the Madaen of Kesra and others, and the leadership should do that bearing glad tidings at those times to raise up spirits and give steadfastness to the followers by right and justice.

In it too is a reminder of the good past people in the caravan of faith, and reminding to follow their footsteps in patience and belief.

- In it there’s jurisprudence: the virtue of accepting death and not saying the word of apostasy, where it is possible to be said for a person forced and tortured, the jurisprudence of making people accept it when it happens, we ask Allah all good things.
A benefit in the meaning of forbearance, and that the law encourages it [,] and blaming its opposite and that’s violence:

Forbearance is a grace, ease and delicacy in treating matters.

Violence is the opposite and that’s being hard in treating matters and handling it.

It came in the pure [Sharia] law that the prophet has commended forbearance and rejected violence and we will mention some of them [sayings] from the noble Hadith then we go into the branches of the matter:

– the prophet prayers and peace be upon him said: “Allah is Forbearer and He loves forbearance”

Narrated by AlBukhari, Muslim, Ahmad, Abo Dawood and Ibtin Maja
The wording of AlBukhari and ibno Maja: “Allah is Forbearer and He loves forbearance”

Muslim and most others: “Allah is compassionate and loves compassion. He gives for compassion what He goes not give for harshness.”

And he said [,] prayers and peace be upon him: “He who is deprived of tenderly feelings is in fact deprived of good.” As narrated by Muslim, Ahmad, Abo Dawood and other, and Abo Dagwood’s wording is: “..., deprived of all good”

– And he said [,] prayers and peace be upon him: “Whoever was given his share of gentleness, and then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good”, narrated by Termithi and like
that in Ahmad’s
– And he said [,] prayers and peace be upon him: “Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective” narrated by Muslim, Abo Dawood, Ahmad and others.

These are the origins of the Hadith in that chapter and have similar wording, and have history – stories in which it occurred – we recommend studying it and checking its jurisprudence, as we will point to it [,] by will of Allah.

Of what came in the book and Sunnah about forbearance and delicacy, mercy and gentleness and ease, and its opposites in terms of violence and stiffness and the like we can come out with the following:
a) That the justice and prudence rule that both situations are put in their places, so forbearance [would be] in its place and violence [would be] in its place.
b) therefore the best of morals are the most just and (justice is in morals) is a root of commendation [,] and check what ibno AlQayem said in his book Fawaed in a chapter to that effect,

Allah said: (Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves) and said: (humble towards the believers, stern towards the disbelievers) and said: (The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.)
c) And that what’s meant by forbearance, mercy, forgiveness, nicety, commended ease [,] which is encouraged in the dear book and pure Sunnah [,] is what is in its place and for its people.

d) Forbearance has to be put first, unless the situation dictates otherwise.

In the Saheehain it is mentioned that: (Before Allah created the creations, He wrote a Book (wherein He has written): "My Mercy has preceded my Anger." And that is written with Him over the Throne” this is AlBukhari’s wording.

Muslim’s wording: “The Messenger of Allah said: 'Your Lord wrote for Himself with His Own Hand before He created the creation: "My mercy precedes My wrath”

It can’t be said that this is likening [a person] to deeds of Allah and his characteristics, or what some scholars say doing like Allah does, as this takes explanation and needs more studying and this not just about that, but rather since we knew Allah wanted that from His worshippers, as the signs are many.

Ghazali [,] may Allah have mercy on him [,] said in AlEhyaa: “be aware that forbearance is commended, opposed by harshness and violence, and violence comes as a result of anger and bad manners, forbearance and leniency come as a result of good manners and safety, and harshness may come as a reason of anger, and might be because a person is too cautious such that he can’t think or contemplate, so forbearance is but a fruit in matters that come from good manners, and manners only come by controlling nerves and lust and keeping them moderate, and that’s
why the prophet commended forbearance a lot... [Then mentioned some Hadith] and said: Sophian said to his companions: do you know what forbearance is? They said: tell us O Aba Mohammad, he said: to put things in their place, hardship in its place, leniency in its place and the sword in its place and whip in its place, and that’s a sign that you must mix harshness with leniency and cruelty with forbearance as said:

Putting the dew in the place of the sword high * is bad as putting the sword in place of the dew

What’s commended is midway between leniency with violence, as in all manners, but since moods tend to be violent and more sharp, it’s needed to make people tend to leniency more, that’s why the law commended forbearance rather than violence, even though violence in its place is like forbearance in its place, so if the duty is [necessitates] violence then what’s right is met by what’s wanted and that’s more tasty than butter and honey and so on.

Omar ibno Abdul Aziz narrated may Allah have mercy on him: it was mentioned that Amro ibno Alaas wrote to Muaawya blaming him about delay, Muaawya answered: what follows, understanding in good is more right, a wise person who doesn’t haste, and a fool is he who misses patience, the person who thinks; is right or more likely to be right, and the one who hastens; is wrong or more likely to be wrong, and who can’t make use of forbearance loses, and who doesn’t learn from experience can’t advance higher.

By way of Abi Awn AlAnsar said: people never spoke a hard word but with an easier word next to it that can replace it.
Abo Hamza AlKofi said: don’t take from the servant but what’s necessary, every person has a devil with him, be aware that being harsh to them will make them yield but with leniency they will give [back] better, and Hassan said: a believer stops and thinks unlike a night wood picker. [who picks up anything?]

This is how people of knowledge have commended forbearance, because it’s commended and useful in most cases, and the need for violence may occur but rarely, the perfect person is he who distinguishes points of forbearance from points of violence, so he would give each its due concern, if he doesn’t have foresight or can’t see the rule then he should tend to leniency he would more likely succeed” his words [i.e. Ghazali] finished,

e) That condemned violence and obscenity

And that’s why in some of the wording in AlBukhari in Aisha’s Hadith above: “….Be calm, O `Aisha! You should be kind and lenient, and beware of harshness and Fuhsh (i.e. bad words)." She said (to the Prophet), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have said (to them)? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected (by Allah)’’

And in Muslim: “O `Aisha! You should be kind and lenient, and beware of harshness and Fuhsh (i.e. bad words)." She said (to the Prophet), "Haven't you heard what they (Jews) have said?" He said, "Have I not answered them? I said and upon you”

In other wording: “Aisha understood their meaning and cursed them, so the prophet said Oh Aisha, Allah doesn’t like harsh words”
And in ibno Hebban’s wording in the Hadith”: “harshness would only defect things”

It’s thought that this is the wording of the prophet prayers and peace be upon him, and that’s authentic, and it’s possible that he said all that, so he mentioned “bad words” and “violence” so some narrators said this and some said that, and he possibly said one of them, so some memorised and said it and others gave the meaning of it, may they all be dignified [,] our scholars may Allah be pleased with them all, and Allah knows best.

Bad words is violence because it’s harsh if not in its place if bad words – as the language says – is in the right place – and that’s so few – then it is not violence, or bad words legally, as in the Hadith: “If someone consoles people in the way people consoled each other in the days of the Jahiliyya, then say to him bite your father’s penis and don’t use euphemism” and as Abi Bakr’s saying to Orwa ibno Masood AlThaqafi in Hudaybia: “suck Al-lat’s clitoris” and that was in presence of the prophet [,] prayers and peace be upon him, so that’s suitable and right, [and] guidance and sapience and for the good [,] and that is not considered as bad words or violence that are legally not commended, but this is rare and is valued [before utterance] and one has to be careful and cautious and Allah knows best.

f) Forbearance with everything even the animals:
Shaddad Ibno Aos narrated from the messenger of Allah [,] prayers and peace be upon him [his saying]: “Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the
best manner. Let one of you sharpen his knife and give ease to his animal” by the seven except AlBukhari.

In Muslim Abi Horayra narrated that the prophet prayers and peace be upon him said: “When you travel through green and lush land, give the camels their due from the ground, and when you travel through a dry and barren land, make them walk quickly lest their strength falters. When you encamp at night, keep away from the roads, for beasts pass there and they are the resort of insects at night”

And in (Al-Muta) [the book] of Imam Malek: “Allah (SWT) is forbearance and He likes the forbearance and is pleased with it and He facilitates for it what He doesn’t in violence, and if you rid the animals give them their due from the ground, and if it was barren make them walk quickly lest their strength falters, and you are encouraged to walk at night because the land pleats at night which it doesn’t at morning, and keep away from the roads, for beasts pass there and they are the resort of snakes” the end.

The story of the Israelite prostitute woman who gave water to a dog is well known...
And his guidance and teaching with regards to treating animals is known.
Today people of this era are proud of care for animals, thinking that they are its inventers and owners and the ones in it!! Not knowing that all they got of the good things is only a light of the lights of prophethood and a trace of the rays of Islam

All the praises and thanks be to Allah, but most people are not aware.
g) forbearance with the citizens: of forbearance is the rulers’ and Emirs’
forbearance with their citizens and who are led by them and that
they should make it easy for them and serve them and be merciful
with them and try to work for their [the people’s] benefits and good
life
It’s in the Saheeh of Muslim by way of Aisha may Allah be pleased with
her that the prophet [ [], prayers and peace Be upon him [ [], made
supplication: “O Allah! Treat harshly those who rule over my Umma
with harshness, and treat gently those who rule over my Umma with
gentleness”

h) Easiness is one meaning of forbearance and that’s a principle needed
by a Mujahid more than all others, that’s proven by the
commendations of the prophet [ [], prayers and peace be upon him [ [],
to his aids, emirs and envoys sent the people with things like saying:
“Make things easy and do not make them difficult, cheer the people
up by conveying glad tidings to them and do not repulse (them)”
and since the Mujahid’s work is by nature in calling to Allah and
guiding people and bringing them to the religion of Allah making
them love it and winning them, he needs that a lot, and as much as
he gets of it, as much as he will be successful and in the Hadith it
said: “I have been sent with Hanifya (monotheism) which is lenient”
narrated by Ahmad and Tabarani
Scholars said: monotheism is Hanifiya, and it’s lenience in [Sharia] laws.

Lenience is near to ease and nicety and allowance and it’s the opposite
of pretence and hardship and harshness.
People of aberration nowadays repeat [saying that] Islam is lenient and call it such but they mean a bad meaning which goes against Alliance and Enmity and hating the infidels and taking them as enemies and fighting them, may Allah make them perish.

As for we people of Islam and Sunnah and Jihad, we know leniency and true acceptance which [,] Muhammad prayers and peace be upon him [,] has brought, and we know its limits and jurisprudence, and All the praises and thanks be to Allah, we ask you oh Allah to please us and give us health and long may we be guided.

We will give in the next episode by will of Allah examples of the lenience of Islam law in Jihad and what is pertinent in terms of treating in the infidels.
Examples of the leniency of the law of Islam in Jihad and what is attached to that in relation to treatment of infidels:

Be aware that the crime of the infidel is his infidelity and his non-acceptance of his Lord and Creator and Perfection Maker the Most High, this is a serious crime, and for that he deserves the harshest of punishment, and that denying Allah, His messengers and His religion is the worst corruption on earth, and the worst crime, if the infidel adds to his infidelity more and more by fighting the religion – Islam – and its Muslim people – and [if he] fights them and kills them and becomes aggressive to them and [practices] becomes a tyrant on them and conquers them or tries to remove their power where the Religion of Allah is Dominant and His rule is applied, to change it, anything other than Islam is infidel, and the results may be whatever in terms of disobedience of Allah and Satan being more dominant … then he has done more than fair share of crime and corruption, Allah said: Those who disbelieved and hinder (men) from the Path of Allah, for them We will add torment over the torment; because they used to spread corruption

For that, the infidel deserves in life the worst of punishments and
deserves to be executed – killed – and to be excluded from life as he deserves the worst of punishment.

Therefore, the infidel in Islamic law is not respected and his fate is not respected and deserves to be killed as we said and his money is to be taken and his women are to be taken as captivity and their verdict is known in Islam and is to be found in its place [in the right books], unless given a promise of safety by Muslims[,] and the respectable animal is better than him in the sight of the Islamic [Sharia] law, Allah said about the infidels; (and surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.), (They are only like cattle; nay, they are even farther astray from the Path) and said: (Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb, those who understand not (i.e. the disbelievers),)

The nonbeliever is a defiled [,] evil [,] un–respected and undependable person, as Allah has derided disbelief and its people and their position and belittled them and fought and declared innocence from them and were stricken by humiliation[,] and said: (Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth among the people of the Scripture, until they pay the Jezia with willing submission, and feel themselves subdued,) and printed it on their hearts and their bad intentions and conscience, so He told against trusting them due to their enmity to Muslims and hatred, so He said: (O you who believe! Take
not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, Ayahs) if you understand,) And said (O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?) [Ahkam Ahlo AlThema of ibno AlQayem]

And Allah said: (Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah and in the Message of Muhammad) are Najasun (impure). So let them not come near Al-Masjid-al-Haram (at Makkah) after this year)

And about their hidden accomplices the hypocrites: (They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun, and Hell is their dwelling place, – a recompense for that which they used to earn.)

In spite of that, it’s the generosity of Allah and the leniency of His purified [Sharia] law and it’s high moral [], that the Islamic law respects their humanity with due value, as a human is honoured for being human: [Allah said] (And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked
and that is shown in the ethics of treatment when [an infidel] is killed and in fighting and in prison, like merciful killing and slaughtering, and prevention of face hitting by choice when possible, and prevention of foul mouthing or “human” insulting, and good treatment of prisoners and that has its jurisprudence and morals and we will give examples to that [,] and after death, like burying and covering him in earth and respecting his [the infidel’s] corpse and respecting death and not punishing him dead.

In spite of the great crime of the infidel, Allah has been patient with them and nice as He has sent the messengers to them warning and bearing glad tidings and promised not to torture any but those who have been warned and got the visual and audible miracles of Allah and what to do and what not which the sent messengers and prophets said prayers and peace be upon them and said: (And We never punish until We have sent a Messenger (to give warning),) and gave them long lives and gave them chance after chance to come back and being patient with them and excusing them and that’s a great show of generosity and perfect ability as the prophet said prayers and peace be upon him : “Allah excuses and grants forgiveness to a person until he attains the age of sixty years” narrated by AlBukhari and said: none who is more anxious to accept the apologies of the people than Allah Himself and it is because of this that He has revealed the Book and sent the Messengers” narrated by AlBukhari and Muslim.

And made it legal for His people and beloved ones to leave killing many nonbelievers – even though they deserved it- hoping that they would return to Allah and submit and worship Him alone and hoping their offspring would come up worshipping Allah and [because] some of the
people whom are not to be killed are women, children, old people and the like, and the cases when leaving a fighting infidel is possible hoping for him to be Muslim or that his people do or the like [,] and sometimes an infidel prisoner is let off free for free.

These are all examples of the leniency of Islam and its mercy even with its enemies that fight it and that’s a little of the meaning of: (And We have sent you (O Muhammad ) not but as a mercy for the 'Alamin (mankind, Jinn and all that exists),) and that’s a brief introduction to the topic and I will mention [excerpts] from Islam law and its lenient rules [about dealing] with infidels such that Muslims would consider it and whom Allah wants of the infidels [to be guided], and Allah guides us.

1) Islam has made justice and fairness [,] and being just with everyone either Muslim or nonbeliever alike, as obligatory, Allah said: (O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do,) wherever the infidel is proven to be right, we acknowledge it and Allah tells what is right, and that’s in the law in all kinds of proofs, so add that to our previous speech which shows that the infidel is not to be respected, this is shown as much as can be done with the fighting infidel who is promised safety – in our care of with a treaty or a contract or promised safety – but for the fighting one – the un-respected one, then some signs do show in the following details, otherwise the only right is to kill him and execute him, then it’s the goodness which is better than fairness is to be nice to him, he’s brought and given a chance to repent and heed, and that’s very generous of Allah, and Allah is the Most Great!
2) Allah has allowed a fair battle and that’s Jihad, and it’s full of justice, coming all for good reasons [,] full of justice, mercy and goodness, if it is a defence war then it’s obvious for both Muslim and infidel and if it’s an attack for conquering [war] then it’s a war to give chance to all people to choose Islam if they want, such that they have full chance of choice, nobody forces them to choose and be free, Allah said: (And fight them until there is no more Fitnah (disbelief and polytheism) fitnah comes when power and force that would hinder them from the path of Allah.

So all Jihad is for Allah, by Allah and in the path of Allah, and that’s the path of religion and law, and its conclusion is in being sincere and right, and it’s in the path of Allah in terms of goals and destinations, and in the way of Allah in terms of details, do and don’t and these are the jurisprudence laws of Jihad in Islam.

War in Islam isn’t just about getting the wealth of nations and what they own or just to take them as slaves and use them, even if that happens implicitly [, either] wholly or partly if they refuse Islam and leave it and fight Muslims, that’s why Allah made the possessions of fighter infidels [permissible] Halal and that they are taken prisoners and used, but there’s a huge difference for who looks and considers.

War in Islam is not to give victory to a race or a nationality or a clan and isn’t just to be higher than people, it’s to remove apostasy and fight aggression and free people and spread the religion of Allah – Islam – and give it victory and making Islam persistent and protect its base on earth and that’s the state of Islam and the country of Islam and the Muslim society and to make the word of Allah most supreme.
Therefore there’s no transgression, nor betrayal or Satanism. We seek refuge from Allah, but nobility and purity and sincerity and sticking to Allah’s religion and His law and good manners. (And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors) so All the praises and thanks be to Allah who made us better and gave us honour with this religion.

3) preventing the killing of some types of fighters: the pure Islamic law forbade the killing of some types of fighting infidels, by that we mean those who don’t have any of the three licences, being in custody of a Muslim state, with a treaty or a promise of safety, it stopped killing the women and children and that’s absolutely the case, accepted from all scholars, and it forbade the killing of elders and monks in monasteries and churches and fatally ill and hired workers and the like, it’s almost they all are not involved in war and fighting, with details between the scholars with regards to some types, and with a condition from all that it doesn’t happen from them – of those types – fighting or apparent help or even by poems or singing or any other form.

4) to do the merciful killing, and that’s one of the good things about the Islamic law, it removed the images of hate and despise and pure venom and the stupid joy of violence and killing and blood, and as education and matter teaching to Muslims, that we killed whom we killed for Allah not for ourselves, we did it because that’s the only medicine, like an iron that is used as a last resort, and mercy is put first and utmost moral, the prophet prayers and peace be upon him said: “Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and
give ease to his animal (in order to reduce his pain)” narrated by Muslim.

6) It’s of the morals and jurisprudence of dealing with the losers: and these are many and are very kind and collects all the meanings of mercy and justice, of it is that they should be given enough food, our scholars said: “and to be invited to Islam and put in a safe place, otherwise are fought and killed, except for women, not to be fought, and the fool and the child, an old person, a blind, a secluded monk in a monastery or a church without an opinion [to fight against Islam], and are to be given what’s enough [for their needs], their killed should be given the chance to repent [before death], like those who didn’t know, and if given the choice, [their choice] to be valued, and the nun and the monk are free. [From the summary of Khalil ibno Is’aq AlMaleki]

AlFawakeh AlDawani Sharh resalat ibno Abi Zaid AlQairowani: “the monk and his companions are not to be killed, he is to be left with his money and that of other infidels, otherwise Muslims have to help him live and we said by way of Khalil that who kills them there’s nothing to it before controlling them, unless he repents, and then he has to promise never to repeat [the deed] unless it’s a nun or a monk in that case there’s money to be paid to their family [as ransom]”

6) treating prisoners men and women, of that there’s the possibility of letting them go free, to make them think better of Islam, or to make their people like Islam and such good causes, and in general to be gentle to them like feeding them and clothing them, and to not affront them or so [,] Allah said: (And they give food, in spite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive) if
he is taken as a slave –i.e. sold as a slave– wherever possible – or a ransom is arranged then that’s fine, otherwise he is to be killed with mercy as said.

In treating women and children prisoners: they are to be given generously and kept safe and preserved, women should not be subjected to touch till all shares are devided, whoever takes – a share – of the women then she is not available for him till after menstruation or if pregnant not to touch her till giving birth, and their children should not be separated like mother and child and the like.

7- Prohibition of treachery: and that’s a great principle in the religion of Islam and a good thing about its pure law [,] and may that be honoured as good behaviour and a moral value and part of manhood.

8- When there’s a treaty – a deal – with the infidels: to establish agreement to stop war and fighting, under Islamic law because of the high prudence, and mercy and benefits for all, known by war people and others.

9) Promised Security: and that’s to promise a fighter infidel after who needs to enter Muslim land, he is given safety for himself and his possessions, and here’s an example on that: “Ahnaf have chosen that if a fighter comes with money to trade in Muslim lands with safety promise, a tenth is taken if the amount is at a certain value, and that’s if it’s not known what he takes out, if it’s known then a similar value is taken, unless all is known and then nothing is taken to give them enough safety and reassurance [Kuwaiti jurisprudence encyclopaedia]
10) Being in security offered by the state: in this case the infidel is given a permanent promise of safety and remains under the governance of Muslims and in their protection, and becomes a citizen of the state, protected by it …. For that he has to pay tax called Jezia willingly and stick to the conditions shown in that aspect.

If in some of those rules there’s certain humiliation on the infidel who is given protection, because of the humiliation he has to go through, but this is not injustice, but rather pure fairness and he actually receives pure kindness and mercy, for who contemplate it, because the infidel deserves execution and the worst of punishment for his great crime, uneducated people are not fair and unwise about infidels and whom are affected by them and infected with their affection and their culture today, their hearts deny that and speak bad of Islam and its people that those rulings are unjust and human rights they claim!! (That’s the most of their knowledge)

They at best can be described as said: they knew one thing and didn’t know many things, and they thought that justice is for all people to be equal and it’s not like that, that’s error and corruption, justice is to put equivalent things as equal where there’s no difference, and put difference where there should be, what similarity could there be between a Muslim and a nonbeliever? Oh Allah, Allah said: Shall we then treat the (submitting) Muslims like the Mujrimun (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you? (Shall we treat those who believe and do righteous good deeds, as Mufsidun on earth? Or shall we treat the Muttaqun, as the Fujjar?), (Is then he who is a believer like him who is Fasiq (disbeliever
and disobedient to Allah? Not equal are they.)

Given that what the tolerance of Islam is, and it’s virtue and good things about it in that aspect there are so many of such as: the amount of that tax (Jezia) is very little a Dinar or the equivalent or little more if the person has enough already [,] or less according to the status for every person of age – i.e. adult – and able as per Sunnah, even though it’s small, it’s not taken from women and children or those who can’t afford it.

Also, a person who is fair won’t find any more just laws or better or more than that done to losers [of war] and citizens of the state who are not of its religion, and who reads history [,] the old one and new one [,] would realise that the a state based on religion of any sort would be an Islamic state because of the kindness of Islam and its laws and that it can’t be compared.

And a state not based upon religion but rather apostasy is a very bad thing bearing all sorts of evil that may happen as worst as can be.

Today’s international secular regimes even though they pretend to be free and talk of human rights under their cheating system that they call democracy [,] they haven’t been fair to Islam the faith of monotheism – worship of Allah alone without partner and following His messenger Mohammad [,] prayers and peace be upon him [,] and his final message –, that’s not fair, on both official and popular levels or both, and by “lawful” or not lawful ways and by terrorism and narrowing down and distinguishing against and aggression against and harming, and that won’t stop till either they become Muslim or Muslims under them become infidel like them, we ask Allah safety and health!
If the infidels win and take the state, their oppression will be much on Muslims, whatever they claim is the case, because they act upon their whims and personal wishes and interests as they see it, how bad what they see is, they have no fear of Allah and no Taqwa, and no faith considered in the latter day, Muslims when they win and have the state Islam says it clear to the infidels under it and its power is clear and obvious and transparent: we treat you as so and so as you deserve so and so, you won’t find any better and people of Islam are Allah fearers and watch for Allah’s commands and are truthful in and outside and All the praises and thanks be to Allah

This shows you the practicality that our thinkers and scholars talk about and it’s a characteristic of Islam.

11) The pure law has commended good treatment to people under the protection of the state and gave rulings to them and rights [,] and it’s all to heighten the “promise of Allah” and that of His prophet [,] prayers and peace be upon him [,] by way of Abdullah ibno Amr: (Whoever killed a Mu’ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling))

People are ordered well treatment to those and not to force them into work as Omar said [,] may Allah be pleased with him [,]: “I recommend my successor to be good to the early emigrants and realize their rights and to protect their honour and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to
abide by the rules and regulations concerning the Dhimmis (protectees) of Allah and His Apostle, to fulfil their contracts completely and fight for them and not to tax (overburden) them beyond their capabilities.”

Narrated by AlBukhari, and they are among whom Allah said about: “Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.”

12) It is but of the greatest goals of Islam in that matter in this chapter is the guidance of people, so the infidel Dhimmis (protectees) has a chance to know Islam and see its goodness, good manners and its high position, and to see how perfect are its rules and jurisprudence which are witness that’s Allah’s religion, and to see what in it from compassion, justice and kindness and goodness and purity, dignity and perfection and beauty, and to see its good, beautiful and deep effect on the person and community, and it contains all goodness, rightness and blessing... then he knows –if he wants- that it’s the truth from Allah the Lord of all worlds, then he became a Muslim, and this is a meaning of Allah’s saying: {You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad (PBUH) and his Sunnah] are the best of peoples ever raised up for mankind} Abo Huraira, may Allh be pleased with him, said: “the best of peoples ever to people, you bring them by chains in their necks to be Muslims” and Abo Huraira narrated from the prophet, prays and peace be upon him,: “Allah (SWT) has been wounded from people enter paradise in chains” narrated by Bukhari, people of knowledge said: it means that they be captive and tightened then they became Muslims and then enter paradise.

13) Benevolence towards the infidel parents and keeping good relation...
with the infidel family, Allah said: and “We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination”

And said: (Perhaps Allah will make friendship between you and those whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful…)

The meaning is very obvious and clear and for who wants to look further and learn guidance and good and right things in it should check the tafaseer and All the praises and thanks be to Allah.

Ibno AlQatem may Allah have mercy on him said about this ayah from Momtahena: “Allah has told against being with the infidels initially and to cut all means of friendship with them, some thought (wrongly) so Allah showed this is not part of the allegiance thought, and that this is fine to be done, it’s actually benevolence that he likes and accepts and made it obligatory on all things, it’s the allegiance to infidels that he doesn’t accept”

In Saheehain by way of Asmaa binto Abi Bakr may Allah be pleased with them both said: My mother who was a polytheist came to me when he (the Holy Prophet) entered into treaty with, the Quraish (of Mecca). I inquired from the Messenger of Allah (May peace be upon him) saying: Messenger of Allah, there has come to me my mother and she is inclined; should I (in this state of her mind) show her kindness? He said: Yes, treat her kindly.)
These are but some examples of how Islam kindly treats the infidels under Islamic law.

We ask Allah with His mercy that covered everything to have mercy on us.
Extra benefits relating to the concept of tenderness and violence:

His saying: “And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good” [,] the people of knowledge said: meaning that the share of a person in good comes as his share of tenderness and his being un-allowed it [,] is as much as he doesn’t have it, as said in Tohfat AlAhwathi, and it’s the clear wording of the Hadith before: “Whoever was given his share of gentleness, then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good” narrated by Termithi and in Ahmad’s [a narration] like it.

His saying: “Allah is Rafiq”, is it a noble divine name or a characteristic, a possibility for scholars, I mean some who mentioned it as one [of the Divine Names], and some haven’t [,] and it’s apparent that it is not, that can be checked in beliefs books and similarly: “Allah is Beautiful, He loves beauty” and saying: “Allah the Almighty is Good and accepts only that which is good” narrated by Muslim in his Saheeh, refer to Nawawi’s explanation in both places.

And at Tabarani and Abdul Razaq; “Allah’s perfect and loves
perfectness”.

And at Termithi and declared it weak: “Indeed Allah is Tayyib (good) and he loves Tayyib (what is good), and He is Nazif (clean) and He loves cleanliness, He is Karim (kind) and He loves kindness, He is Jawad (generous) and He loves generosity. So clean' – I think he said – 'your courtyards, and do not resemble the Jews” Termithi said after it [i.e. Hadith] in his Sunan: “this is a strange Hadith [,] and Khaled ibno Elias [one of the narrators] is weak and they write it as ibno Eias”

I only wanted to elongate talking about tenderness, violence, harshness and benevolence because they are related to Jihad and because the need for it by Mujahedeen to [explain] its jurisprudence and to be filled with its prudence and I wish to guide our youth and generations and to make them get the right path by will of Allah, and I ask Allah to accept [the work] and bless it.

Of the practical points is a person to train himself to use tenderness and stick to it, to remember the word of Abi Awn AlAnsari which passed: ['] people wouldn’t use a strong word but there’s next it a word that’s more lenient that can do the job [']. So the person has to take time before acting and uttering, and think about the method or practice that can do the meaning, and that shows us the importance of learning the good words that can do the various meanings and we can give more examples and imitate people of perfection in that aspect.
Balance of harshness and tenderness is of principles of educating people:

No doubt the balance between harshness and tenderness, violence and benevolence, making people want and warning people against[,] are principles of educating adults, either on the level of the individual or the society as a whole[,] and who wants to educate just by tenderness and denied the use of harshness[,] sometimes in its place, and who wants to correct just by tenderness and ease absolutely alone and persistently and denies harshness and firmness, then he knew things and left out others and can be described as short of reaching goals and ignorant.

As for vagabonds who describe the [Sharia] law as violence in derogatory and belittling terms because it cuts the thief’s hands (with conditions fulfilled) and kills the murderer, and stones the adulterer and whips unmarried adulterers and the similar punishments, those are lowly people who are rebelling against Allah, we won’t talk much about them as we are past that now[,] All the praises and thanks be to Allah, (And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism, etc.) has vanished) … and wise men said:

He went harder so they heed and who is firm * should sometimes be hard on who is merciful

In Adwaa AlBayan where Allah says: (O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the
believers, stern towards the disbelievers… the Ayah: Allah has told the believers in this noble ayah that if some of them apostate then Allah will replace those with others who have better qualities like being humble to the believers and easy and lenient and hard and harsh on infidels and that’s perfects the image for believers and it is ordered [to follow], and He ordered His prophet [ ], prayers and peace be upon him [ ], when He ordered him to lower his side to the believers saying: (And be kind and humble to the believers who follow you,) and (And lower your wings for the believers)

And was ordered to be harsh on others saying: (O Prophet Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination.) and he commended his kindness to the believers by saying: (And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you) and said that the person described is actually the prophet himself [ ], prayers and peace be upon him [ ] and his companions [ ] may Allah be pleased with them [ ] by saying: (Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves)… and it’s understood from those Ayah[s] that a believer should be kind only at the right times for that [ ,] and harsh when it’s right to be harsh because leniency at times of harshness is a weakness and harshness at times of leniency is foolishness, AlMotanabi said:

If there’s tenderness then it has a time * and leniency at wrong place is ignorance.

In Tahrir and tawnier: and the meaning of Mohammad following the religion of Abraham is in many of the Ayah[s] of Quran, that means that
the religion of Islam was built on the principles of the religion of Ibrahim and that’s the principles of instinct between harshness and lenience, as Allah said: (and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim.)

Surat AlNour is an example for those who want to learn about education: “and the axis around which the surah revolves is that of education which may go as harsh as applying punishments and as soft as personal touches which reach the heart with the light of Allah and the sent miracles in the folds of the universe and life [,] and the goal is but one in both cases and that’s to teach conscience, and raise feelings and heighten the measures of life morals, such that it’s higher and higher reaching the light of Allah and the personal psychological morals intertwine, and the home and family morals and those of the group and leadership for all come from the same source and that’s belief in Allah, all connected to the light of Allah, and it’s in its design transparent and shining and pure, it educates its elements from the primary light of heaven and earth, the light of Allah with which the darkness were lightened, in heaven and earth in hearts and consciences.” [Fe Thelal AlQuran] and All the praises and thanks be to Allah.
Violence and Jihad: is Jihad violence? And can it be called violence?

Jihad is a law of Allah’s that Islam has brought, it was legal in some of the former prophets’ laws like Moses [Mosa] and after him some of the Israelite prophets, like Joshua ben Noon and Dawood and Soliman and others.

Some scholars said, Jihad was made lawful first in the law of Moses [Mosa] [,] prayers and peace be upon him[,] after the death of the Pharaoh, as learnt it from the saying in Surah Qasas: (And indeed We gave Musa [Mosa], after We had destroyed the generations of old, the Scripture [the Taurat (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition)) and in Moemenoun: (And indeed We gave Musa (Moses [Mosa]) the Scripture, that they may be guided) and that’s after the perishing of the bad nations in both cases.

Ibno Katheer said: meaning: after Torah’s been revealed, Allah hasn’t punished a nation as a whole, but rather ordered the believers to fight the polytheist enemies of Allah.

Sheikh sa’adi said; it’s been a long time since [,] I read a scholar I can’t remember the name now, he said that after Mosa was sent and the Torah, Allah stopped punishing the nations as a whole and permitted Jihad for people, I don’t know where he got it from, but with the Ayahs in Surat AlQasas, I now understand, as for these Ayahs, because Allah has mentioned all the perished nations then told that he sent Moses [Mosa] after them and gave him Torah to guide people, the
pharaoh’s perishing is not there as that was before the Torah, but as for
the Ayahs in Qasas, they’re so clear because when Allah mentioned the
death of the Pharaoh, He said: (And indeed We gave Moses [Mosa]),
after We had destroyed the generations of old, the Scripture [the Taurat
(Torah)] as an enlightenment for mankind, and a guidance and a mercy,
that they might remember (or receive admonition).) this is obvious that
the book came after the aggressive nations have perished and told that
he brought it as enlightening, mercy and guidance [,] and perhaps also
what came in Surah Yonus saying: (Then after him We sent) is like that,
i.e. after Noah (Messengers to their people, they brought them clear
proofs, but they would not believe what they had already rejected
beforehand. Thus We seal the hearts of the transgressors Then after
them We sent Moses [Mosa] and Harun (Aaron)) and Allah knows best.

And in the Qasas Ayah[s] he said: (And indeed We gave Musa (Moses
[Mosa])) and that’s the Torah (after We had destroyed the generations
of old) who were generally destroyed, the pharaoh and his soldiers, and
that’s a proof that after the Torah [,] there was no more general
destruction and the sword Jihad has been started.

And in Nathm AlDorar of Baqai: “and since the rule of the Torah
doesn’t cater for the time to come, he used the preposition: (after)
pointing that this is for a time and then Allah would change it the way
He wants: (destroyed) i.e. with Our Greatness (the earlier generations)
i.e. those of Noah till the Pharaoh, and timed it such that no nation will
generally be destroyed after the Torah in honour of the Torah and the
honour of who received it and to whom it was delivered”
This is a subtle and precise issue encouraged by two things:

First: it’s known and proven with the testimony of the great Quran and the great prophetic Sunnah that Jihad was allowed in the laws of some of the prophets of Israel after Moses [Mosa], in Quran for example: (Have you not thought about the group of the Children of Israel after Musa? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children?" But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the Zalimu.) The Ayahs from Surat AlBaqara, and in Sunnah we have the fighting of Joshua bin Noon and Dawood and Soliman.

The second is moral and it is: that Jihad of the enemies of Allah who stop people answering His call who disbelieve His prophets is the alternative of the punishment of destruction which Allah has used against similar nations before and that’s obvious in His saying: (after we destroyed the earlier generations) as the scholars understood it, and Allah knows best.

Historically, it’s known that no nation was punished after Moses [Mosa] in general as said by ibno Katheer in his book in Surah Yaseen: and Abo Saied AlKhedri and others [,] may Allah be pleased with him [,] that Allah after the Torah didn’t destroy any nation as a whole with punishment” Qasemy has looked at it in Mahasen AlTaawil and said: “what ibno Katheer mentioned about the stoppage of the total
punishment after Torah needs a proof, otherwise there were many nations that were destroyed by Allah making something ruin it”.

That’s to be decided upon and what others said is more correct, ibno Katheer’s idea is better and it doesn’t need a proof, it’s a point of suggestion, and the fact that many countries were destroyed is not like what’s before. [in history]

Some of the opponents of the Mujahedeen, and enemies of Jihad from the hypocrites and fools and their allies the original infidels call Jihad as violence, and describe Mujahedeen as violent as is known and that’s not fair [.] for Jihad is a ruling of Allah, and Allah is Merciful and All Giving as well as Punisher and All Revenging. Those are the characteristics of Allah. The Most High.

Therefore, Jihad, if is under the right conditions, then it’s a mercy and good and corrects earth and is not corruption.

This is a sure undoubted thing, and who doubts it must be either an infidel or a hypocrite, he has to declare repentance and correct his faith and treat his ill self with good knowledge and the guidance and light Mohammad [.] prayers and peace be upon him [.] was sent with [.] and be truthful with Allah and be sincere in asking for guidance, if he does Allah will enlighten his route and guide him.

Jihad is an obligation of Allah [.] and all the obligatory orders [.] Allah has made are right and just and good and beneficiary, Allah said: (And the Word of your Lord has been fulfilled in truth and in justice)
There’s doubt that Jihad is a deserved harshness and solid against who deserve it of the infidels and the like whom are fought, so it’s a welcome violence and we are ordered by Allah to do it, and He is the All-Wise All-Knowing

Then it’s of what we mentioned in terms of mercy, benevolence and forbearance that is in place [,] and harshness also in place and that’s the justice and sapience [,] and all the praises and thanks be to Allah Lord of the universe.

If you want, call it a violence that Allah permitted, as violence isn’t rejected without consideration, there’s a place and time for everything, it’s only blamed when out of place and where goals can be attained otherwise.

In general, those who call Jihad violence are far from the reality of religion, but we have to be cautious on how to call them, some of them pretend to be diplomatic and political and some resort to it [enforced], or more specifically have to do that as a result of fear [,] and being under police regimes ruling our countries, so we can’t mis-judge anyone, we know their excuses in details and how things are, but we are talking about the ideas and each to his own, Every person is a pledge for what he has earned, and [‘] Man will be a witness against himself, and a person may cheat people but can’t cheat Allah!

And to complete the image, Jihad is permitted when necessary to keep the religion and for the good of the human society and it’s the Sunnah of scramble [people are checked against each other] which the Quran called in His saying: (and if Allah did not check one set of people by
means of another, the earth would indeed be full of mischief.

It may be right that Jihad is legal for a reason, meaning that if all people are Muslim then there’s no need for Jihad and if there’s nobody and also if there’s nobody standing in the way of the law of Allah .. so we say, fine, since it’s always ever present and the human society is always there, then the obligation of Jihad is like that: a continuous going obligation that is encouraged [,] and is good and thanked a lot, as if it’s not only for a necessity but a constant thing, as it’s not imaginable that all people become Muslim and obey knowledge, guidance and religion and there is always someone standing in the way of Allah, and Allah is above all.

If Allah had willed, succeeding generations would not have fought against each other, after clear Ayahs of Allah had come to them, but they differed – some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes.

This is clarified by saying that the Jihad is in reality about killing and fighting, while killing souls in the first place is not intended or the original intention of the message of the prophet and the books of Allah, Allah has sent the prophets and the books to guide the people not to kill them, yes this is true as an original intention, but since the All-Knowing knows that some souls can’t be dealt with other than that, and that prophets and books don’t help them, but they would stand against all that [,] and the guiding word wouldn’t help them, Allah has made Jihad permissible –fighting and killing– and ordered for it to be practiced, and tested His creation both believers and nonbelievers alike with it, and made it a proof of His love, and a decider between His
soldiers and His enemies, and He would reward it best, because of what it entails in terms of a person giving away his presence and soul for the cause of Allah, for his religion, then killing those souls – that deserve it – is like cutting off a bad member that cannot be cured, and if left it would ruin the whole body.

Also the fact that believing Mujahedeen also get killed as a rule – a principle perhaps – is a kind of “a corruption that is done to stop worse corruption”, this is like committing the lower of two bad things” one of which ought to occur – opposites – and in other words “committing the lighter of the two damages”, this is a rule of Jihad in Islam. Therefore killing souls in – in Jihad – cannot be called corruption, may Allah excuse that! But we considered it as an origin and to make it easy to understand and to explain, as when Allah ordered it was good and guiding, because doing a bad thing then – meaning to stop a worse corruption – can’t be corruption, but perfection and correction, and Allah orders justice and goodness and correction and does not order bad things and doesn’t like corruption or corrupt people, may Allah be hallowed and All the praises and thanks be to Allah.

A daring question:
Some people asked: it’s noticed that Mujahedeen or “Jihadi wave” in the nation and among the new youth and Islamic movement tend to be more violent than other groups and waves, they seem to be more fierce and stiff and harder than others, some go further in that manner and description [,] they choose what’s hard and violent and do things that are inhumane and without mercy, what do you say about that?
And the answer: as for Jihad or “the Jihadi wave” as you called it, more likely to adopt violence than other Islamic groups or waves in Islamic movement[,] this – if true– must be understood and considered normal and “natural” as said, they practice a kind of violence and harshness and that’s war and fighting and killing and slaughtering and cutting heads and spilling blood and destroying and exploding, and treat harshness while facing enemies, so no wonder they are seem thus especially to those who don’t know harshness and are soft and who were raised in a soft easy and safety seeking life and are affected by loving to rest and life and hating fighting, these would see them as harsh people and in reality they may be more tender and light hearted and more merciful and tender and caring for the weak…! The resultant verdict is that this not an objection idea most likely, if we allow it to have a standing, then it’s due to the side effects of this practice sometimes, and might happen to some and not all and is not epidemic, because as long as Jihad sticks to the [Sharia] law truthfully, its people would be more and more adjusted to the law with strong religion and fear of Allah and jurisprudence, collecting both knowledge and Jihad under a wise management, their moods and manners would be the most just of that and the best and can’t be compared to others at all!

Therefore what the asker mentioned in terms of “they may take it a bit further and that they choose what’s harsher and more violent a lot and behave in ways that are not related to humanity and away from mercy!” then he is talking about cases where there was deviation and problems [,] and has many reasons and is not because of practice of Jihad, and that happens to all people of Jihad and otherwise, so the groups of people from the Islamic movement and general people [,] some of them are very violent and hard and harsh and even worse, without belonging to
Jihad or fighting, it might be just using the wrong words where he could have used others, and sometimes bad treatment and manners and loss of feelings and absence of mercy, so o boy would you be unjust to Jihad and its people?! However, [if a thing is] right [it] is accepted wherever it is [,] and what’s wrong is wrong from whoever, o Allah make us of the people (Those who listen to the Word [good advice La ilaha ill-Allah (none has the right to be worshipped but Allah) and Islamic Monotheism, etc.] and follow the best thereof (i.e. worship Allah Alone, repent to Him and avoid Taghut, etc.) those are (the ones) whom Allah has guided and those are men of understanding (like Zaid bin 'Amr bin Nufail, Salman Al-Farisi and Abu Dhar Al-Ghifari).
...The second prudence:
His saying [,] prayers and peace be upon him: “and don’t turn around”
He told him: “Go forth and do not turn around”
And Muslim’s narration where it says: “Go forth and do not turn around till Allah bestows victory upon you”, he said i.e. the companion who narrated- : “Ali went a bit and then halted and did not look about and then said in a loud voice: O Allah's Messenger, on what issue should I fight with the people? …” etc. and in another wording – that of ibno Abi Shaiba– said; “Go and fight till Allah bestows victory on you – Ali [,] may Allah be pleased with him, hated to ask, so he said O prophet of Allah! Upon what shall I fight them? He said: Fight with them until they bear testimony to the fact that there is no god but Allah …” etc.

This order not to turn around is an assurance of the previous order to go and walk [,] and that assurance negates the opposite–by ordering not to do it–

In it too is not to be side-tracked with anything that detracts from his goal or take his energy, or spoil his activity or lower his will.
That’s how people of Jihad should go forward and do what they’re ordered to do, and not to be detracted..!
They go to the major obvious set goals and are not to be distracted with
anything that doesn’t serve their purpose, but rather spoil it for them and take away their energy.
We will increase explanation of that meaning by will of Allah.

**Benefit:** in the action of Ali when he returned to ask the prophet [.] prayers and peace be upon him [.] without having to look back and that the prophet accepted that from him.

This is over-doing from him [.] may Allah be pleased with him [.] in showing obedience to the prophet [.] prayers and peace be upon him [.] and it’s the position of – war and fighting and the command in it – as this needs exaggerated behaviour and precision in hearing and obeying, and that’s called ‘professionalism’ and ‘exact application’ and ‘military obedience’ and that’s because war is not like peace, and there’s not much place to use personal discretion in obeying orders from leadership, firmness is required and precise application is required and orders are to be obeyed unless there’s a sure contradiction and those are rare cases.

Our talk here is obvious and that’s about the orders given by the leadership to the individuals, so if the Emir says to some of his soldiers: sit here and don’t move. Or: don’t go this particular place, so those soldiers would sit a little and then once they see a few changes in practice, they start making their own decisions saying: he means this, or no he means was so and so!!
And you will never guess what he meant??

They would then disobey the orders and go and move, and probably that would result in corruption, big or small depending! And Allah is
the refuge, and who is known to do that and repeats it, then he can’t be a soldier, and is not useful with Mujahedeen amongst them, perhaps he would cause damage and should be avoided and kept away. That’s why the clever military leadership in training camps and in the field of war practice depends on educating its personnel in stages by tests[,] and gives chances gradually in missions[,] and work to know who obeys and is precise and is able to take on responsibility and who needs correction[,] and who is blank in all that.

In fact the words of the leader should be taken on its face value, and the exception is only when there’s clear proof and evidence that it can be interpreted and that’s in all who talk at all times[,] and is sure at the time of war and the story of the shooters in the battle of Ohod is an example, and because of its great value and benefit Allah has mentioned it in Quran[,] such that’s mentioned in Quran reading till day of judgement, and the stories and examples are many and numerous on top of that too.

We all suffer from this problem too! So we need to correct it and push it with the light of knowledge and sapience and for religion with fear of Allah and firmness, and to educate the unknowing youngsters and complete those who are short, and stop those who take it lightly (And whosoever puts his trust in Allah, then He will suffice him), (So be afraid of Allah; and Allah teaches you) and who is seeking patience, Allah will give him it, and who doesn’t do bad for Allah, Allah will help him, by Allah comes guidance and upon Him alone one depends, and All the praises and thanks be to Allah.

Nawawi said may Allah have mercy on him: “Ali took it for face value
and didn’t turn when he needed, and that’s taking his order [,] prayers and peace be upon him [,] on face value”

I said: and that’s in many ways similar to the story of Abi Sa`ied ibno AlMoaala [,] may Allah be pleased with him [,] when the prophet [,] prayers and peace be upon him [,] asked him to come for prayers.

Narrated Abu Sa`id bin Al-Mu'alla: While I was praying in the Mosque, Allah's Apostle called me but I did not respond to him. Later I said, "O Allah's Apostle! I was praying." He said, "Didn't Allah say'-- "Give your response to Allah (by obeying Him) and to His Apostle when he calls you." (8.24) He then said to me, "I will teach you a Surah which is the greatest Surah in the Qur'an, before you leave the Mosque." Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him, 'Didn't you say to me, 'I will teach you a Surah which is the greatest Surah in the Qur'an?' He said, "Al-Hamdu-Li l-lah Rabbi l-`alamin (i.e. Praise be to Allah, the Lord of the worlds) which is Al-Sab'a Al-Mathani (i.e. seven repeatedly recited Ayahs) and the Grand Qur'an which has been given to me.

Most scholars said that this is specific to the prophet [,] prayers and peace be upon him, answering him during prayers that is.

But what’s meant is that the prophet blamed Saied for not answering him even though he was praying, and Saied thought that because he was praying he wouldn’t interrupt his prayers, so rather, he made it a quick Salah, then came, so the prophet explained to him that he had to answer straight away, and told him the ayah: (O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life)

That shows that orders should be obeyed on face value, absolute, but
here that’s limited by orders from the prophet, and so you get fast response if you act fast.

AlHafez copied AlKhatabi in Al’Fath that the Hadith “used the general form in all cases and that goes in general” and he meant that comes from the use of ‘if’

From it we learn how great and beneficial the words of Allah and of His messenger [,] prayers and peace be upon him, knowledge seekers should pay attention to that.

We ask Allah to increase us and you of knowledge and bestow jurisprudence in religion upon ... amen.
We are still studying his saying [,] prayers and peace be upon him [,]: “and don’t turn around”

**A look at turning around**
The literal meaning of ‘Turning around’ is known, and that’s to look away with eyes or face and body at something. That’s the original meaning, or let’s say that’s the normal meaning, or that this is the true meaning and that the other meanings are symbolic.

This distraction could also be with the heart [,] and that’s when the heart and mind are distracted by something either willingly or in an imaginary way. That makes it obvious that turning around may be for the good, for the bad; and might be commended or blameworthy.

Most of what we have in terms of Allah’s words and his messenger [,] prayers and peace be upon him [,] is condemnation of it or telling against it and it’s like that in the words of wise and well-spoken people.

That’s because by default a person has to go on his way,— either materialistically or spiritually — in a straight and assured way till he gets to his goal and what he wants, and not to turn around, as turning is
against those characteristics and degrades them.

Allah said: "O Lot (Lot)! Verily, we are the Messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

And said: (Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered)

And in the Hadith of the prophet [,,] prayers and peace be upon him [,,] those that tell against looking around in prayers in words and meaning are many, of that:

Aisha (May Allah be pleased with her) said: I asked the Messenger of Allah (prayers and peace be upon him) about random looks in Salah (prayer), and he replied, 'It is something which Satan snatchest from the slave's Salah. Narrated by AlBukhari.

Abu Dharr [,,] may Allah be pleased with him [,,] said: The Messenger of Allah (SAW) said: 'Allah (SWT) continues to look upon His slave while he is praying, so long as he does not turn away. If he turns his face away, He turns away from him. Narrated by Ahmad and Abo Dawood, Nassai and ibno Khozayma, and others.

Abu Horayra reported. My friend (the Holy Prophet, May peace be upon him) has instructed me to do three things and told me against three, told me not to do the prayer like a rooster, or sit like a dog or look around like a fox. Narrated by Ahmad and others.
And in the famous Hadith: he said – Eisa prayers and peace be upon him – : Indeed Allah has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allah and not associate anything with him. The parable of the one who associates others with Allah is that of a man who buys a servant with his own gold or silver, then he says to him: "This is my home and this is my business so take care of it and give me the profits." So he takes care of it and gives the profits to someone other than his master. Which of you would live to have a servant like that? And Allah commands you to perform Salah, and when you perform Salah then do not turn away, for Allah is facing the face of His worshipers as long as he does not turn away. Narrated by Ahmad and Termithi.

AbdulRazak narrated by way of ibno Joraij by way of Atta said, I heard Aba Horayra saying: “if one of you prays, he shouldn’t look around, he is talking to his Lord, his Lord is in his front, and he is talking to him. He said –i.e. Atta– : “and we heard that the Lord says: oh son of Adam whom are you looking at? I am better than whom you looked at”

Ibno Abdul Bar said in AlTamheed: and there are so many Hadith telling against turning around during prayers and that it’s hated [to do so] and the prophet [,] prayers and peace be upon him [,] said: “It is a way of stealing by which Satan takes away (a portion) from the prayer of a person” and the majority of scholars are on that if turning is minimal then it doesn’t spoil the prayers.

The details of the judgement of turning in prayers are in the books of jurisprudence.
A benefit from the explanation of ibno Rajab of Saheeh AlBukhari: “it’s been narrated of the prophet [,] prayers and peace be upon him [,] that he would turn in his prayers for other than prayers, Sahl ibno AlHanthalia said: (The iqamah for the morning prayer was pronounced and the Messenger of Allah (saws) began to offer prayer while he was looking at the mountain–pass.

(Abu Dawood elaborated that the Prophet had sent a horseman to the mountain–pass at night in order to keep watch.) Narrated by Abi Dawood
And said: he had sent a knight out on watch duty. Narrated by ibno Khozayma in his Saheeh and AlHakem and said it’s authentic.
And that’s prayer and Jihad put together, of that is what Omar said: “I prepare my army while praying”.

And said about the saying of our master Omar: “Omar’s thinking about preparing the armies is not of the hated self-talk, but a kind of Jihad as he cared so much for that, he used to think about it while in prayers he even thought about the army of Sariah ibno Zaneem in Iraq while he was lecturing on a Friday Allah gave him inspiration and he shouted Sariah and Sariah heard him and did what Omar ordered and that was reason for victory, Sophian said: I knew that Omar said: I am calculating the taxes we will get from Bahrain while praying. That was narrated by Wakeea off Hesham ibno Orwa by way of his father that Omar said it, this is how much Omar cares about his population, and what’s good for them, it took part of his prayers so he had both prayers and care for the nation and politics in one place and said: “that’s kind of multi–worship type in which many practices are gathered together and is not part of the bad self-talk”
End of his words may Allah have mercy on him.

Other Hadith:
Abi Said AlKhodri may Allah be pleased with him said, the prophet [,,] prayers and peace be upon him [,,] said; the best [of the] martyr[s] on the day of judgement are those in the first row, they don’t look aside till they are killed, those are everywhere in the rooms of paradise, their Lord laughs to them, and if your Lord laughs [at you] then you don’t get to account for anything you have done. Narrated by Tabarani, Montheri said, [‘]good chain[‘]. everywhere: means enjoying and lying down in all places. Ahmad narrated a similar Hadith by way of Noaim ibno Ammar.

Jaber said the prophet [,] prayers and peace be upon him said: “When a man narrates a narration, then he looks around, then it is a trust” narrated by Termithi.

In the description of the best of human kind [,] prayers and peace be upon him is what AlBukhari narrated in is Saheeh: I followed the Prophet while he was going out to pass his need. He used not to look this way or that. So, when I approached near him he said to me, "Fetch for me some stones for ' cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung." So I brought the stones in the corner of my garment and placed them by his side and I then went away from him. When he finished (from answering the call of nature) he used, them. And in Ahmad’s Mosnad, Adab Mofrad of AlBukhari and others and – and authenticated – in his description [,] prayers and peace be upon him [,] that if he turned he would wholly turn.
Zobaidi said: he wouldn’t steal a glance, and it was said: he wouldn’t bend his neck right and left if he wanted to look at something, that’s done by the light of mind, he would rather turn to look as a whole or not.

AlAlbani mentioned in his authentic chain [,] the Hadith: “if he walked he wouldn’t turn” he said it’s authentic with witnesses and mentioned ibno Abbas ['s hadith] attributed to the prophet and said: “and if he walked he would walk wholly without any laziness” and by way of Awf he said: “he wouldn’t laugh but rather smile and he wouldn’t turn [the head] but rather as a whole” it’s Morsal but authentic as such.

In Saheehain by way of Sahl ibno Sa’ad AlSaedi [,] may Allah be pleased with him: Allah's Apostle went to establish peace among Bani `Amr bin `Auf. In the meantime the time of prayer was due and the Mu'adh-dhin went to Abu Bakr and said, "Will you lead the prayer, so that I may pronounce the Iqama?" Abu Bakr replied in the affirmative and led the prayer. Allah's Apostle came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping; Abu Bakr looked and saw Allah's Apostle. Allah's Apostle beckoned him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle and then he retreated till he reached the first row. Allah's Apostle went forward and led the prayer. When Allah's Apostle finished the prayer, he said, "O Abu Bakr! What prevented you from staying when I ordered you to do so?" Abu Bakr replied, "How can Ibno Abi Quhafa (Abu Bakr) dare to lead the prayer in the presence of Allah's Apostle?" Then Allah's Apostle said, "Why did you clap so much? If
something happens to anyone during his prayer he should say Subhan Allah. If he says so he will be attended to, for clapping is for women

In people of language [,] and wise people’s words there are plenty of examples for the meaning of looking back:
As the man walks on the road and looks back [,] only if: afraid, [or] a thief or a stranger and the like, and that’s a security lesson for the Mujahid brother, so be careful!

If a Mujahid brother walks, he shouldn’t look around too much, if he had to look aside or back, he should use a trick and that’s something to learn in security courses and is explained there, Mujahedeen brothers should exchange it and learn from it, it’s useful knowledge being a tool of Jihad and war and a part of preparation, and Allah guides all.

And it’s already been mention in Hadith: “When a man narrates a narration, then he looks around, then it is a trust” this means that he hates for his Hadith to be heard by anyone other than the person to whom he has confided the Hadith so this has become as good as telling him not to tell anyone else.

Some of the great and honourable Arabs used to look down on a man if he walks on a road and looks around, or when he is talked to by one from behind and that’s some kind of being pompous or proud, we seek Allah’s refuge, even though it’s originally right to actually walk and not look back and is unlike an afraid hesitant weak person, but those pompous people have exaggerated that, and we in Islam limit it to what the law allows, we refuse what’s not useful of it, we refuse pride and we accept what represents firmness and straight ways and what would scare
the enemy when it’s right to do so, the proud walk of the proud person is hated by Allah except at “that point” I mean when terrifying the enemy, and Allah knows best.

An example of that: one who hates turning around in his walk, as turning around as this shows him as afraid and has fear and is self-despising, and would distract a person and make him prone to being forced to see what he hates and the like, this is correct and accepted and is liked.

And he who leaves turning around and hated to do it even though there’s a legal requirement to do so for a legal reason to turn around, like being called or talked to or is asked to a good thing, or is asked for help and the like, he wouldn’t turn around but walk on, that’s bad manners and it’s part of being proud, if that’s the case then that’s a major sin, may Allah help us against it, and scholars told against doing too much turning around in the road and considered it a bad thing. Or a fool’s characteristic.

In Adab Sharia of ibno Mofleh it came: and Omar ibno Abdul Aziz said two things a fool always does – or ‘]perhaps he said the ignorant[‘]– : too much turning and fast answers, and in it and in Bahjatol Majales of ibno Abdul Bar: Ibrahim AlNakhaei said: it’s not good to turn around too much.

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Destiny dictations don’t have to be a blame

A benefit in the two verse the haste word is used for two purposes

Everything has a time: a legal and universal rule

Caution: in differentiating between choice and being forced to gain what is 
not ripe yet

Rebelling against a ruler is not stopped – for a legal reason – even for the 
individual, unless it leads to a worse corruption

The only imaginable way for rebelling against the rule of apostasy resulting 
in a worse corruption

The great benefits resulting from rebelling against an apostate rule, and that 
the author doesn’t accept the assumption that the rebellion would lead to 
strengthening apostasy and its increase.

**Fourth Episode**

Explanation of his saying – prayers and peace be upon him – but you have 
haste

Summary of how to know the time of the thing to be had without haste or 
letting go, and putting legal and practical effort into it

The story of the hadith but you haste

Examination of the way the companions had haste – may Allah be pleased 
with them – and that they weren’t after supplication from the prophet 
prayers and peace be upon him – or loving victory over the enemy.

Perhaps a person who is not a prophet would know that wisdom dictates 
patience and sacrifice and to leave victory shying to ask from Allah and 
submitting to Him and that this is acceptable

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Our methodology is [That] of people of sunnah and jamaa, on the right path as the prophet peace and prayers be upon him was and his companions [were], we believe that jihad is legitimate with all good and dissolute wicked of leaders and soldiers, and all the praises and thanks be to allah, that is explained in books of people of sunnah beliefs and in books of jurisprudence too, and that doesn’t conflict with [the necessity of] enjoining righteousness and forbidding evil, and calling for good and to complete [i.e fill up] the shortages as necessary according to the understanding of that concept and its morals

Attyato-Allah

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