



How the Brave Shine During Adversity!

Bravery is one of the noblest characteristics for the Muslim to acquire, whether he is the advocate of the Khilafah, striving for the resumption of Islam as a way of life, or the sincere officer in the armed forces, granting the Nussrah (Material Support) to secure the return of the Khilafah on the Method of the Prophethood. It is the sign of strength and restoring the dignity of the Ummah which depends on it. Bravery is the quality of those who are strong and neither intimidated by men nor situations, those who are neither weak nor feeble, those who fear neither loss of property nor limb nor even life itself. It was narrated that Abu Hurairah said that the Messenger of Allah (saaw) said: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ أَحْرَصٌ عَلَى مَا يَنْفَعُكَ وَاسْتَعِينُ بِاللَّهِ وَلَا تَعْجِزُ فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ فَإِنَّ "لَوْ" تَفْتَحُ عَمَلَ الشَّيْطَانِ» "The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allah, and do not feel helpless. If anything befalls you, do not say, "if only I had done such and such" rather say "*Qaddara Allahu wa ma sha'a fa'ala* (Allah has decreed and whatever he wills, He does)." For (saying) 'If' opens (the door) to the deeds of Satan." [Ibn Majah].

It has been observed that some Muslims grieve over the present situation of the Ummah, but since they lack courage, they cannot bear hardships and difficulties for improving our condition. Thus, they remain where they are and continue lamenting about the situation of the Ummah, without taking the firm steps to bring it much-needed relief. However, the bold Muslims are willing to bear every hardship with a smiling face, when they see that the Ummah has reached critical crossroads. They are undaunted by the challenge of the task or the severity of the obstacle, depending on Allah (swt), whilst striving to find a way inshaa'Allah. They are frustrated and restless with the routine, plodding paths and seek the daring, risky highways, so they arrive quickly at their goal. They are constantly accounting themselves and striving to improve themselves, so that they become better instruments for change. And, as with any attribute that is noble and good, bravery was seen in its purest form in the actions and speech of the best example for all of humankind, RasulAllah (saaw).

As the best example for the advocates of the Khilafah, locked in an intense struggle with the tyrants today, we see that RasulAllah (saaw) was brave in addressing the people publicly and contacting the notable and influential, in private, despite the severe consequences. Ibn Hibbaan and Ibn Khuzaymah reported in their Sahih on the authority of Taariq al-Muhaaribi who said: 'I saw the Messenger of Allah (saw) pass a market of Zil Majaaz wearing a red garment and say to the people there: "O people, say there is no god but Allah and you shall be successful." A man who had been following him began to pelt him stones causing his ankles and hamstring to bleed. He told the people: O people do not listen to him for he is a liar. I said: who is this? They said: son of the tribe of 'Abd al-Muttalib. I said: who is this man who was following him? They said: he is 'Abd al-'Uzza, Abu Lahab. And Al-Haakim reported, in al-Mustadrak and said the *isnad* (transmission) is sound according to the condition of Muslim to which the author of at-Talkhees agreed, that Anas (ra) said: "They beat

Allah's Messenger until he fainted. Abu Bakr (ra) came and started to shout and say: woe to you! Do you kill a man just because he says my Lord is Allah? They said: who is this? They replied: This is the son of Abu Quhaafah, the madman."

And as the best example for the advocates of the Khilafah, we see the bravery of RasulAllah (saaw) in striving, calm and composed, even when the tyrants came to the decision to kill him, after all previous oppression had failed and the signs of the imminent victory of Islam were evident. Allah (swt) said, **﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾** **"And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from your home, Makkah); they were plotting and Allah too was plotting; and Allah is the best of plotters.)"** [Surah Al-Anfal 8:30] Thus, the tyrants of the Quraysh plotted that they would appoint from their youth to all strike Muhammad (saaw) at the same time with their swords and kill him. Hence, his (saaw) blood would be shed by all tribes. In this way, his (saaw) tribe, Banu Hashim, would realize that they cannot wage war against all of the Quraysh tribes and would be forced to agree to accept the blood money; and they would have brought comfort to themselves and stopped him from threatening their thrones.

Yet, we found despite this clear and present danger, RasulAllah (saaw) was calm and courageous, taking firm steps to establish Islam as an authority in Madinah, having secured the Nussrah from the Ansaar previously. Jibril (as) came to the Prophet and commanded him not to sleep in his bed that night and conveyed to him the news of their plot. RasulAllah (saaw) did not sleep in his house that night, and Allah (swt) gave him permission to make Hijrah, which he (saaw) did with composure and cunning. And even during the Hijrah when the Kuffar had almost caught him, his (saaw) bravery was evident. Abu Bakr (ra) narrated, **«بَلَى»** قَالَ رَسُولَ اللَّهِ. **فَلْتُمْ قَدْ أَنْ الرَّحِيلُ يَا رَسُولَ اللَّهِ. قَالَ «بَلَى»** فَارْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ يُدْرِكْنَا أَحَدٌ مِنْهُمْ غَيْرُ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشِمٍ عَلَى فَرَسٍ لَهُ. فَقُلْتُ هَذَا الطَّلَبُ قَدْ لَحِقَنَا يَا فَارْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ يُدْرِكْنَا أَحَدٌ مِنْهُمْ غَيْرُ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشِمٍ عَلَى فَرَسٍ لَهُ. فَقُلْتُ هَذَا الطَّلَبُ قَدْ لَحِقَنَا يَا رَسُولَ اللَّهِ. فَقَالَ: **«لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا»** **"Then I said, 'It is time for us to move, O Allah's Apostle!' He said, 'Yes.' So we set out while the people (i.e. Quraish pagans) were searching for us, but none found us except Suraqah bin Malik bin Ju'shum who was riding his horse. I said, 'These are our pursuers who have found us. O Allah's Messenger (saaw)!' He said, «لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا» 'Do not grieve, for Allah is with us.'"** [Bukhari]

And after the establishment of Islam as a state, RasulAllah (saaw) was the first to allay the fears of his charge, through personal bravery. Anas narrated regarding RasulAllah (saaw) **كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ وَأَشَجَعَ النَّاسِ، وَلَقَدْ فَرَعَ أَهْلَ الْمَدِينَةِ ذَاتَ لَيْلَةٍ فَانْطَلَقَ** **"The Prophet (saaw) was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Medina got afraid (of a sound). So the people went towards that sound, but the Prophet (saaw) having gone to that sound before them, met them while he was saying, «لَنْ تُرَاعُوا، لَنْ تُرَاعُوا» "Don't be afraid, don't be afraid.""** [Bukhari].

As for the sincere officers in the armed forces, RasulAllah (saaw) is the best example for them to aspire to, at a time when the current rulers fear the impending

end of their tyranny and so bribe them with worldly gains, so as not to move against them. RasulAllah (saaw) was brave, even when the enemy had a sword pointed at him (saaw) and he himself was unarmed (saaw). It was narrated by a group of Companions of Rasulallah (saaw) that كُنَّا مَعَ النَّبِيِّ ﷺ بِدَاتِ الرَّقَاعِ، فَإِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكَنَاهَا قَالَ "لَا". قَالَ فَمَنْ يَمْنَعُكَ مِنِّي لِلنَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ النَّبِيِّ ﷺ مُعَلَّقٌ بِالشَّجَرَةِ فَاحْتَرَطَهُ فَقَالَ تَخَافُنِي قَالَ "لَا". فَتَهَدَّدَهُ أَصْحَابُ النَّبِيِّ ﷺ We were in the company of the Prophet (during the battle of) Dhat-ur-Riqa', and we came across a shady tree and we left it for the Prophet (to take rest under its shade). A man from the pagans came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet (saaw), 'Are you afraid of me?' The Prophet (saaw) said, 'No.' He said, 'Who can save you from me?' The Prophet (saaw) said, 'Allah.'" [Bukhari]. And it is related by Jabir in Riyad us-Salaheen that this brave stance caused the mushrik to drop his sword.

And as for the senior most officers in armed forces, the generals, who may cite their age as an excuse not to grant the Nussrah, let them consider carefully the example of RasulAllah (saaw) during his last years on this earth. RasulAllah (saaw) was over sixty years of age, in the Battle of Hunayn 8 AH, when the battle became fierce. It is narrated that فَأَقْبَلَ الْقَوْمَ إِلَى رَسُولِ اللَّهِ ﷺ وَأَبُو سَفْيَانَ بْنُ الْحَارِثِ يَفُودُ بِهِ بَعْلَتَهُ فَنَزَلَ وَدَعَا وَاسْتَنْصَرَ وَهُوَ يَقُولُ «أَنَا النَّبِيُّ لَا كَذِبُ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ اللَّهُمَّ نَزِّلْ نَصْرَكَ». قَالَ الْبَرَاءُ كُنَّا وَاللَّهِ إِذَا أَحْمَرَ الْبَأْسُ نَتَّقِي بِهِ وَإِنَّ الشُّجَاعَ مِنَّا لِلَّذِي يُحَاذِي بِهِ . يَعْنِي النَّبِيَّ ﷺ . "The people turned to the Messenger of Allah (saaw). Abu Sufyan b. Harith was leading his mule. So he got down, prayed and invoked Allah's help. He said: I am the Prophet. This is no untruth. I am the son of Abd al-Muttalib. O Allah, descend Your help. Bara' continued: When the battle grew fierce. We, by Allah. would seek protection by his side, and the bravest among us was he who confronted the onslaught and it was the Prophet (saaw)." [Muslim]

O advocates of the Khilafah! O sincere officers of the armed forces! Our beloved RasulAllah (saaw) is the only example for us, the best example for this Dunya and the most beloved company we seek in the Aakhirah. Let us pay heed that the one who was brave before may falter now and let himself down. And let us be assured that the one who was a coward before, may yet redeem himself through his bravery now. RasulAllah (saaw) said, «إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، وَإِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، وَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ، وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَإِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ» "A man may do the deeds of the people of the Fire while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)." [Bukhari].

Arise, O brothers, with courage, as your time draws near!

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