

Change is Driven by those that Truly Know that Life and Death is in the Hands of Allah (swt) Alone

Throughout human history, changes in the very course of history have occurred at the hands of extraordinary personalities that take great risks, as they are fundamentally willing to risk their very lives. As for the Islamic Ummah, throughout its history, the matchless advance of Islam was upon the hands of countless Muslims who presented their souls to Allah (swt) for marching on battlefields. The powerful motivation of the Islamic officers comes from the confirmed Belief that the End of Lifespan is determined by Allah (swt) alone. It allowed them to overcome overwhelming numbers and powers. They knew that no man on earth will die before an appointed time. They knew that absolutely no power on earth can extend life beyond that. So rather than seeking to die in beds, in their homes, surrounded by relatives, at the End of Lifespan (انتهاى الأجل Intihaa' ul-Ajal), such Muslims sought the best return to Allah (swt), martyrdom in the Path of Allah (swt). Truly, they considered the best death as the death on the battlefield, bruised, wounded and bloodied, surrounded by enemies! And thus, the unbroken Sword of Allah (swt), Khalid Bin Walid (ra), declared with regret, when he was on his death bed, لقد شهدت مئة زحف أو زهاءها، وما في جسدي موضع شبر إلا وفيه ضربة بسيف أو رمية بسهم أو طعنة برمح، وها أنا ذا أموت على فراشي، "I have fought in so many battles seeking martyrdom that there is no spot in my body left without a scar or a wound made by a spear or sword. And yet here I am, dying on my bed like an old camel. May the eyes of the cowards never rest!"

Thus, unlike the armies of the Western nations today, in the era of the Khilafah, there was no need to develop mind altering medication to keep the troops focused on their duty. Nor was there really a need for forced or compulsory conscription and national service, as the Muslims competed to enter the armed forces and celebrated their acceptance. Nor was there a need to fill hospitals with those who return from war, driven to near insanity through fear of dying. Their striving was neither for post-retirement privileges nor plots nor pensions, but for a death that holds promise of the highest level of Jannah and the company of RasulAllah (saaw). Allah (swt) said, يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - وَلَنْ نُفْتِنَكُمْ فِي سَبِيلِ اللَّهِ أَوْ مَتَّكُمْ لِمَغْفِرَةٍ ﴿١٥٧﴾ **O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah that gives life and causes death. And Allah is All-Seer of what you do.) (157. And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.)** [Aali 'Imraan 3: 156-157]. Thus, the armed forces of the

Muslims were relentless in their advance, liberating lands to the East and the West, seeking martyrdom and victory.

The striving for the best death possible is needed today in our time of crisis, where the enemies are on the ascendancy and the rights of the Ummah are trampled under the feet of tyrant rulers that ally with the enemies. The passion to seek the best death is essential in order for the officers to truly commit to granting the Nussrah for the Khilafah project, an action that will change the tide of history in favor of Islam. It is this striving alone that will allow officers of Muslim Armies to take great personal risk to bring an end to the rule of Kufr and restore the ruling by all that Allah (swt) has revealed. So let such officers consider the death of their noble brother in arms, Saad (ra), who preceded them in establishing Islam as a state and a rule, in Madinah, by giving the material support (Nussrah) to RasulAllah (saaw). When Sa'ad (ra) died, his mother wept and RasulAllah (saaw) told her, «ليرقأ (لينقطع) دمعك، ويذهب حزنك، فإن ابنك أول من «Your tears would recede and your sorrow be lessened if you know that your son is the first person for whom Allah smiled and His Throne trembled.» [At-Tabarani]

And beyond the armed forces, striving for the best death spurs the political advocates of the Khilafah to stand before the tyrant rulers, despite their brutal oppression. Indeed, the one who truly carries with conviction that the greatest harm that can be inflicted upon him, death itself, is in the Hands of Allah (swt) alone, does not fear something which is less than death, persecution, torture, imprisonment and abduction. He is the most firm in standing upon the Truth and the most unheeding of threat and intimidation. He is the one that is ever mindful that if he were to be killed in the way of accounting the oppressive rulers, he would get the reward like that of the martyrs. RasulAllah (saaw) said, «سيد الشهداء حمزة ورجل قام إلى إمام جائر فنصحه فقتله» **“The prince of martyrs is Hamzah and the man who stood facing a tyrant ruler, gave him the correct advice and the ruler killed him.”** [Reported by al-Haakim]. And such an advocate of Khilafah is mindful that to restore the Khilafah on the Method of the Prophethood, means being willing to surrender his life for the pleasure of Allah (swt). RasulAllah (saaw) said, «فوالله لا أزال أجاهد عن الذي بعثني الله به حتى يظهره الله أو تنفرد هذه «By Allah, I will continue to strive for the mission for which Allah sent me, until either this (deen) is victorious, or my neck is severed.”

So let advocates of the Khilafah and the Ansaar (Granters of Nussrah) deeply consider the Ayaat that the Bringer of Life (المحيي al-Muhyee) and the Causer of Death (المميت al-Mumeet) is Allah (swt) alone. Let the Muslims consider what Allah (swt) related of the words of Ibrahim (as) to the tyrant Nimrod, «رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ» **“My Lord is He Who gives life and causes death.”** [Al-Baqarah 2: 258]. It is not the tyrants that determine the death of the truthful, for Allah (swt) said, «اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا» **“It is Allah that takes the souls (of men) at death.”** [Az-Zumar: 42]. The brutality of the tyrants does not prolong or shorten life, for Allah (swt) said, «وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوَجَّلًا» **“Nor can a soul die except by Allah’s leave, a term being fixed as by writing.”** [Aali ‘Imraan 3: 145]. It is not the confrontation with the

tyrants that sends us to early graves, for Allah (swt) said, ﴿ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ﴾ **“Then He caused him to die, and put him in his grave.”** [‘Abasa 80: 21]. Despite all that they command of wealth and authority, the tyrants are nothing before Allah (swt) in mastery over the lives of men, for Allah (swt) said, ﴿إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ﴾ **“To Allah belongs the dominion of the heavens and the earth. He gives life and causes death.”** [At-Tawbah: 9: 116]. Let the Muslims carefully consider these Ayaat, that are of Conclusiveness in Confirmation (قطعية الثبوت QaT'eeyyat uth- Thuboot) and of Conclusiveness in Evidencing (قطعية الدلالة QaT'eeyyat ud-Dalaalah) that the Cause of death is the End of Life Term (انتهاء الأجل Intihaa' ul-Ajal), and that Allah (swt) is the one who causes death.

And let the advocates of the Khilafah and the Ansaar of today surge forwards decisively, without hesitation, armed with the knowledge that none can delay death, let alone escape it. They do not flee away from their duty to overturn the tyrants for Allah (swt) said, ﴿قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ﴾ **“Say: ‘The death from which you flee will truly overtake you.’** [Al-Jumu’ah 62: 8]. They do not retreat from their duty of establishing the Deen as an authority and State thinking that by such a retreat their lives would be prolonged for Allah (swt) said, ﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ **“When their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).”** [Al-A’raaf 7: 34]. And they do not vacate their post or find excuses to escape their duty towards their Deen for Allah (swt) said, ﴿أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ﴾ **“Wherever you are, death will find you out, even if you are in towers built up strong and high!”** [An-Nisaa’ 4: 78].

Indeed, it is inevitable that those who cling to this life, will be overwhelmed and defeated by those who have their sights firmly on the death that is most pleasing to Allah (swt) as was seen in the time of RasulAllah (saaw), when the ruling by the Book of Allah (swt) was first established in the history of the Ummah. And it will be seen again soon, inshaAllah, when the ruling by all that Allah (swt) has revealed will be restored that men who love death more than life will overwhelm their enemies. So let the advocates of the Khilafah and the Ansaar of today take heed! Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾ **“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.”** [Surah Al-Anfaal 8: 24]

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