

THE DEATH OF ABŪ JAĤL

ابو جہل کی موت

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Du'ā for Reading the Book

Read the following *Du'ā* (prayer) before studying a religious book or Islamic lesson, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remember whatever you study.

Du'ā

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ عَلَيْنَا
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

TRANSLATION

Ya Allah عَزَّوَجَلَّ! Open the door of knowledge and wisdom for us, and have mercy on us! O the one who is the most honourable and glorious!

(Al-Mustaṭraf, VI, P40, Dar-ul-Fikr, Beirut)

Note: Recite *Durūd Sharīf* once before and after the *Du'ā*.

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ ط

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*Although Satan will try his best to prevent you from reading this
discourse making you feel lazy, read it from beginning to end,
إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ you will feel a Madanī transformation in yourself.*

The Writer of Durūd was forgiven

Sayyidunā Sufyān bin Uyainah رَضِيَ اللّٰهُ عَنْهُ says, “I had an Islamic brother whom I saw in a dream after his death, I asked him how Allāh عَزَّوَجَلَّ treated him, he replied, ‘Allāh عَزَّوَجَلَّ forgave me’. I asked the reason for his forgiveness, he replied, ‘I would always write Durūd Sharīf along with the name of the beloved Rasūl صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while writing Ḥadīṣ hoping to be rewarded. Allāh عَزَّوَجَلَّ has forgiven me due to the blessing of this deed.” (Al Qau-lul-badee’, P239, Dār-ul-Kutub-ul-‘Ilmiyyah Beirut)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

Writing ص instead of Durūd is Ḥarām

Dear Islamic Brothers! Whenever you write the auspicious name of the Makkī Madanī Muṣṭafā صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, you

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should write complete Durūd Sharīf ‘صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’ and recite it as well. The abbreviated forms such as ص or صلعم are prohibited and strictly Ḥarām. (*Bahār-e-Sharī’at*, Part 3, P88, *Maktaba-e-Razaviyyah*)

Similarly, one should avoid writing جَلَّ instead of جَلَّ جَلَّاهُ, ع instead of عَلَيْهِ السَّلَام, رَض instead of رَضِيَ اللهُ عَنْهُ, and رَح instead of رَحِمَهُ اللهُ عَلَيْهِ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّيْ اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Two Little Warriors

Sayyidunā ‘Abdur-Raḥmān bin ‘Auf رَضِيَ اللهُ عَنْهُ says, “On the day of the battle of Badr, I was standing in the line of the warriors. I spotted 2 young children belonging to the Anṣār. One of them quietly asked me, ‘يَا عَمُّ! هَلْ تَعْرِفُ أَبَا جَهْلٍ?’ (O uncle, would you be able to recognise Abū Jaḥl?), I replied, I would, but what do you have to do with him? He said, ‘I have come to know that he has insulted the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. By Allāh عَزَّوَجَلَّ! If I see him I’ll fiercely attack and kill him even though I have to sacrifice my life.’ The young boy next to him expressed the same sentiments to me”.

صَلُّوا عَلَى الْحَبِيبِ صَلَّيْ اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyidunā ‘Abdur-Raḥmān bin ‘Auf رَضِيَ اللهُ عَنْهُ says, “All of a sudden, I saw Abū Jaḥl inciting his cowardly troops by singing the following war-song:

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مَا تَنْتَقِمُ الْحَرْبُ الْعَوَانِ مِثِّي
بَازِلُ عَامَتَيْنِ حَدِيثُ سَيِّ
لِمِثْلِ هَذَا وَلَدْتُني أُمِّي

MEANING

What revenge will this fierce war take on me? I am a strong young camel in the prime of its youth. For such wars, my mother gave birth to me.

I pointed out Abū Jaḥl to the two young boys. Waving their swords in the air, they ran towards him and pounced on him like eagles; he fell to the ground, wounded, unable to move. Both boys approached the Holy Prophet ﷺ and said, ‘Yā Rasūl Allāh ﷺ we have killed Abū Jaḥl’. The Holy Prophet ﷺ asked, ‘Which one of you killed him?’ Both replied, ‘I did’, the Holy Prophet ﷺ asked, ‘Have you wiped your swords?’ ‘No’ they replied. Looking at their swords which had been red with blood, the Holy Prophet ﷺ said, ‘كِلَاكُمَا قَتَلْتَهُ’ (Both of you killed him).” (Bukhārī Sharīf, Ḥadīṣ 3141, V2, P356, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut / Seerah ibn Hishaam, P559, Dār-ul-Ma’rifah, Beirut)

Who were those two young Madanī boys?

My Dear Islamic Brothers! The two young brave Muslim warriors who killed Abū Jaḥl, the leader of the Quraish, enemy of Allāh and His Rasūl ﷺ, the stone hearted and tyrant pharaoh of this Ummah, were Mu’āz and Mu’awwaz رَضِيَ اللَّهُ عَنْهُمَا. These two Madanī boys were brothers. Their love for

the Holy Prophet ﷺ and their spirit for jihad is highly commendable. They devoted themselves to the glory of Islam, fought bravely against Abū Jaḥl, the commander of the disbelievers' army, and killed him. They performed this feat at such a young age when other children usually play with their peers.

The Dangling Arm

According to one narration, one of the brothers, Sayyidunā Mu'aaz رَضِيَ اللهُ عَنْهُ said: "I ran towards Abū Jaḥl, waving my sword in my hand, and then I pounced on him. With the first blow, I cut off his shin from his leg, his son Ikramah (*who converted to Islam later*) swung his sword and attacked me cutting my arm which dangled with my skin. I spent the rest of the day fighting the enemy, with one dangling arm, and my sword in the other hand. As the dangling arm was obstructing me from fighting properly, I stepped on it and pulled it separating it from my body. I started fighting the enemies once again.

Mu'aaz's wound healed a short while later, and he lived until the caliphate of Sayyidunā 'Uṣmān-e-Ghanī رَضِيَ اللهُ عَنْهُ. Qadi Iyad رَضِيَ اللهُ عَنْهُ narrated from Ibn Wahb رَضِيَ اللهُ عَنْهُ, "When the battle ended, Sayyidunā Mu'aaz رَضِيَ اللهُ عَنْهُ took his lost arm to the Holy Prophet ﷺ. The Rasūlullāh ﷺ applied his blessed saliva to his arm and fixed it back on to his shoulder." (*Mudārij-un-Nabūwwah*, V2, P87, *Markaz-e-Ahl-e-Sunnat Barkāt-e-Razā, Gujrat, Hind*) شُبْحَنَ اللهُ عَزَّوَجَلَّ if there is the one who breaks, then there is the one who joins.

Extra Ordinary Spirit

My Dear Islamic Brothers! Did you see! The blessed companions عَلَيْهِمُ الرِّضْوَانُ would be in such an overwhelming state during worship that they would not even feel any sort of pain. Yes, fighting in the path of Allāh عَزَّوَجَلَّ is a form of worship. Sayyidunā Mu'aaz's رَضِيَ اللهُ عَنْهُ fighting with his dangling arm, and then pulling it off by stamping on it with his foot are such acts that cause a feeling of panic in heart, but these blessed people would be in such a tremendous spiritual state that they would not feel any pain.

On the contrary, we are not prepared to endure even a little pain; we get extremely afraid of even a minor operation that is done in the state of unconsciousness. Following in the footsteps of our saints and the Prophet's companions and the true devotees of Islam, we should also travel in the way of Allāh عَزَّوَجَلَّ in the form of Madanī Qāfilāḥs of Da'wat-e-Islāmī to spread Sunnah, and we should patiently endure the difficulties that we confront whilst in the path of Allāh عَزَّوَجَلَّ.

Abū Jaḥl on the Verge of Death

The Sirah of Ibn-e-Kašīr says that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ ordered the blessed companions عَلَيْهِمُ الرِّضْوَانُ to search for Abū Jaḥl's dead body. Sayyidunā 'Abdullaḥ ibn Mas'ūd رَضِيَ اللهُ عَنْهُ began his search to fulfil the command of his Dear and Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He saw Abū Jaḥl taking his last breaths, his whole body was buried under steel, and he had a sword in his hand. He was unable to move any part of his body

because of the severity of his wounds. Sayyidunā ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ عَنْهُ mounted his chest. Even on the verge of death, Abū Jah̄l said arrogantly ‘لَقَدْ مُرْتَقَى صَعْبًا الْغَنَمِ’ (*Oh worthless shepherd, you have stood upon a very strong mount*). (*Sīrah Ibn-e-Kašīr*, V2, P455, Dar-ul-Fikr Beirut)

The Head of Abū Jah̄l

The book ‘Subulul Huda’ states that Sayyidunā ‘Abdullāh ibn Mas’ūd رَضِيَ اللهُ عَنْهُ said, “I began to strike Abū Jah̄l’s head with my blunt sword, which made him loosen his grip on his sword, so I took it from him. As he was dying, he moved his head up and asked ‘لِمَنِ الدَّبْرَةُ؟’ (*Who won the battle?*) I answered, ‘لِلَّهِ وَرَسُولِهِ’ (*Allāh and His Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*). Then I shook his beard and said, ‘الْحَمْدُ لِلَّهِ الَّذِي أَخْرَاكَ يَا عَدُوَّ اللَّهِ’ (*Praise be to Allāh عَزَّوَجَلَّ who disgraced you, oh enemy of Allāh عَزَّوَجَلَّ*), I then removed his helmet and swung a heavy blow to his neck with his own sword separating his head from his body. I then removed his weapons and armour, and took his head to the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, “Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Here is the head of Abū Jah̄l”. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said three times, ‘الْحَمْدُ لِلَّهِ الَّذِي أَعَزَّ الْإِسْلَامَ وَأَهْلَهُ’ (*Praise be to Allāh عَزَّوَجَلَّ who has glorified Islam and the Muslims*). Then the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prostrated to thank Allāh عَزَّوَجَلَّ, and said, “Every Ummah has a Pharaoh, the Pharaoh of this Ummah was Abū Jah̄l”. (*Subulul Huda*, V4, P77-78, Cairo Egypt)

The Last Nonsense of Abū Jah̄l

Abū Jah̄l was the worst enemy of Islam and the Prophet of Islam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Even after his legs had been cut, his whole body was bleeding, and he was on the verge of his death, still this ill-fated enemy of Islam stares at Sayyidunā ibn Mas'ūd رَضِيَ اللهُ عَنْهُ and says, "Tell your Prophet that I have hated him all my life, and even now, the fire of hatred is burning fiercely in my heart". When Sayyidunā 'Abdullah ibn Mas'ūd رَضِيَ اللهُ عَنْهُ told the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ what the ill-fated enemy said, the Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "I am the most honourable and glorious of all the Prophets عَلَيْهِ السَّلَام, (and) my Ummah is the greatest of all other Ummahs, (and so) the Pharaoh of my Ummah is also the most stone-hearted and cruel of all other Pharaohs. When Musa's عَلَيْهِ السَّلَام Pharaoh was surrounded by the tall waves of the **red sea**, he said:

قَالَ اٰمَنْتُ اَنْهٗ لَا اِلٰهَ اِلَّا الَّذِى اٰمَنْتُ بِهِ بَنُوۡ اِسْرَآءِیْلَ

وَاَنَا مِنَ الْمُسْلِمِیْنَ ۝

TRANSLATION KANZUL-IMAAN

He cried, "I accept faith that there is no True God except the One in Whom the Descendants of Israel believe, and I am a Muslim."

(Part 11, Yunus: 90)

But the enmity and hatred of the pharaoh of this Ummah further intensified instead of coming to an end at the time of

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his death. (*Muhammad Rasūlullāh ﷺ*, V3, P431, *Dar-ul-Qalam Damascus*)

The Omnipotence of Allāh عزَّوَجَلَّ is Unique

My Dear Islamic Brothers! The omnipotence of Allāh عزَّوَجَلَّ is unique. Many great warriors made several attacks at Abū Jaḥl but they could not kill him, but two young Madanī boys managed to attack him making him fall onto the ground, and cut his leg, he was unable to move but still he was conscious enough to see and feel his disgrace. The arrogant Abū Jaḥl was beheaded by Sayyidunā Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ who was poor and weak and belonged to an inferior tribe.

As a result of embracing Islām, Abū Jaḥl used to swear at Sayyidunā Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ grab him by his hair and slap his face but he was not able to react. On the day of the battle of Badr, by the grace of Allāh عزَّوَجَلَّ, the same man mounted his chest, kicked his head, trampled him beneath his feet; withdrew his sword from him and slew his head with it. Abū Jaḥl was not unconscious, he could see what was happening, and he knew he was being disgraced, but could not do anything about it. Sayyidunā 'Abdullah ibn Mas'ūd رَضِيَ اللهُ عَنْهُ picked up his arrogant head with his weak hands, and threw it at the Blessed Feet of the Holy Prophet ﷺ. Abū Jaḥl's humiliating death is a message of warning to all disbelievers, all polytheists, hypocrites, and apostates.

The 8th verse of Sura Al Munafiqoon (part 28) says:-

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿١٠٠﴾

A'la Hazrat, Imam-e-Ahl-e-Sunnah, Wali-e-Naimat, Azeem-ul-barakat, Azeem-ul-Martabat, Mujaddid-e-deen-o-millat, Alim-e-Shariat, Sheikh-e-Tariqat, Hazrat Allama Moulana, Al-Haaj, Al-Hafiz, Al-Qari, Ash-Shah **Imam Ahmad Raza Khan** رَحْمَةُ اللهِ عَلَيْهِ translates this verse in his world-famous translation of the Holy Quran '**Kanzul-Imaan**' in the following words:

“All honour belongs to Allāh عَزَّوَجَلَّ and to His Noble Messenger صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and to the Muslims, but the hypocrites do not know.”

The Artillery of the Muslim Army

Dear Islamic Brothers! Abū Jaḥl was killed in the battle of Badr. Badr is the name of the place where this historical battle took place on 17th *Ramazan-ul-Mubarak* 2 A.H. The number of Muslim soldiers was only **313** with just one horse, **70** or **80** camels, tattered bows, broken, arrows and old swords, but their spirit for Jihad was overwhelming. They never relied on their weapons; in fact they relied on Allāh عَزَّوَجَلَّ and His beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Artillery of the Disbelievers

On one hand, there was the weak Muslim army, and on the other, the enemies of Allāh and His beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had an army of 950 soldiers (*3 times more than the Muslims*).

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They had 100 fleet horses with 100 armoured warriors, 600 camels of the best breed, stocks of food piled upon animals. They would slaughter 9 to 10 camels a day and would feast (*and strengthen themselves for the battle*). Every night was the night of merriment for them. They would party by drinking wine, beautiful slave-girls would kindle their fire of rage with their magical songs and dance. In spite of this, the faces of the slaves of The Holy Prophet ﷺ were sparkling with calmness and satisfaction. There was a bright candle of faith in their hearts. They were intoxicated by the wine of *tauheed*, and were passionately proceeding forward to their destination that was the pleasure of their Creator, they were determined to sacrifice everything just to hold high the flag of Islam. They were not worried at all about their lack of numbers, or shortage of weapons, the large army of the enemies and their stocks of artillery. The determination to trample over the strong forts of falsehood had made them writhe like a fish out of water. The desire to be martyred had made them restless.

The Secret of their Amazing Spirit

Dear Islamic Brothers! The firm determination of the Muslims, their ambition and love to stand up against falsehood, their enthusiasm to sacrifice everything for Allāh and His Prophet ﷺ their unbreakable spirit and courage...all were extremely amazing. Undoubtedly, they got all this due to the auspicious prayers of the blessed Holy Prophet ﷺ.

Therefore, Imam Baihaqi رَحْمَةُ اللهِ عَلَيْهِ narrates that the Lion of Allāh, Sayyidunā Ali رَضِيَ اللهُ عَنْهُ said, “On the day of Badr, none of us had any horse or camel except Sayyidunā Miqdaad رَضِيَ اللهُ عَنْهُ, who had a piebald horse. That night, everyone had slept, but the beloved of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent the entire night praying nafl salaah, and crying”. (*Dalai-lum-Nubuwwah lil Baihaqi, V3, P49, Dar-ul-Kutubul Ilmiyyah Beirut*)

سُبْحَنَ اللهُ عَزَّوَجَلَّ! How great the prayers which the beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said humbly shedding tears in the court of Allāh عَزَّوَجَلَّ would be! And how quickly they may have been answered!

Divine Help through the Angels

Sayyidunā Farooq-e-Azam رَضِيَ اللهُ عَنْهُ said, “On the day of Badr, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stood facing the Ka’ba, and raised his blessed hands in the court of Allāh عَزَّوَجَلَّ and began to invoke his Creator عَزَّوَجَلَّ; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was so absorbed (*in saying prayers*) that his blessed shawl came off his sacred shoulders and fell to the ground. Sayyidunā Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ quickly came, picked up the blessed shawl and placed it upon the blessed shoulders of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hugged The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passionately and said, ‘Ya Rasūl Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! This supplication of yours to your *Rab* (Creator) is sufficient; Allāh عَزَّوَجَلَّ will certainly fulfil his promise’. Jibra’eel عَلَيْهِ السَّلَام instantly came with the following revelation (*Part 9 Sura Anfaal: 9*):-

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِآلِفٍ مِّنَ

الْمَلَائِكَةِ مُرْدِفِينَ ۝

TRANSLATION KANZUL-IMAAAN

“When you (Prophet Muhammad ﷺ) were seeking the help of your Creator, so He answered your prayers that, "I will help you with a row of thousands of angels.”

(Sahih Muslim, V2, P93, Afghanistan Islami Emirates)

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, the supplications of the Chief of all the Prophets ﷺ, were answered in the form of victory in the battle of Badr.

The Horse of Jibra’eel ﷺ

The commentary “*Khazain-ul-Irfaan*” states 'At first, 1000 angels descended, then another 3000 followed, and they were followed by a third army of 5000 angels. Sayyidunā Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said, “That day the disbelievers were running, and the Muslims were chasing them, all of a sudden, the sound of a whiplash was heard from the sky, and a rider was heard saying, ‘أَقْدِمْ حَيْزُومَ!’ *Go forward Oh Haizoom* (the name of the horse of Jibra’eel ﷺ). The disbelievers fell to the ground, dead, their noses were mutilated and faces wounded. When the Companions عَلَيْهِمُ الرِّضْوَانُ mentioned this situation to the Holy Prophet ﷺ, he ﷺ

The Death of Abū Jaʿl

said, ‘This was the help from the third sky’. (*Muslim*, V2, P93 Afghanistan)

Sayyidunā Abū Dawood Mazini رَحِمَہُ اللہُ عَزَّوَجَلَّ, one of the Companions who fought in the battle of Badr, said, “During the war, I made an attempt to cut off the head of a *Mushrik* (polytheist), but his head fell to the ground before my sword touched him, (and so) I realised that he had been killed by somebody else”. (*Dur-ul-manthoor*, V4, P35, *Dar-ul-Fikr Beirut*)

Sayyidunā Sahl bin Hunaif رَحِمَہُ اللہُ عَزَّوَجَلَّ said, “On the day of Badr, if one of us aimed his sword at a Mushrik, his head would fall to the ground even before our sword touched him”. (*Dur-ul-manthoor*, V4, P33, *Dar-ul-Fikr Beirut*)

Prayer (Duʿā) is the Weapon of the Believer

Dear Islamic Brothers! Instead of relying on worldly means, we should always rely on the Provider of these means even in the most difficult situations and we should say prayer to Him as a blessed Ḥadīṣ says:

“الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ”

“Duʿa (Prayer) is the weapon of the believer”.

(*Musnad abū Yaʿla*, Ḥadīṣ 435, VI, P215, *Dār-ul-Kutub-ul-ʿIlmiyyah Beirut*)

On the day of the battle of Badr, the disbelievers were proud of their large army and heavy artillery, but the Muslims relied on Allāh عَزَّوَجَلَّ and His beloved Rasūl ﷺ. The

Muslim warriors were eager to be martyred, and even the Muslim children had a strong desire to be killed in the path of Allāh عَزَّوَجَلَّ.

A Child's Desire for Martyrdom

Sayyidunā Umair bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ (the younger brother of Sayyidunā Saa'd bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ), a well-known companion, was a child when the battle of Badr took place. He was trying to hide himself amongst the troops, Sayyidunā Saa'd رَضِيَ اللهُ عَنْهُ saw him and asked why he was doing so, he replied, "I am afraid, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would prevent me from fighting against the disbelievers due to my young age. I want to fight in the path of Allāh عَزَّوَجَلَّ, I wish I become a martyr". The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ eventually noticed him, and forbade him from participating in the war because of his young age. Sayyidunā Umair رَضِيَ اللهُ عَنْهُ began to cry because he had a strong desire to take part in jihad. At last, his tiny tears in the keenness of martyrdom paved the way for the fulfilment of his desire and the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ allowed him to fight. He took part in the war, and was blessed with martyrdom in this battle. His elder brother Sayyidunā Saa'd bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ said, "My brother Umair رَضِيَ اللهُ عَنْهُ was smaller than even his sword, so I would tie knots in his sword belt to make it higher". (*Al Usabah*, V4, P603, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

Dear Islamic Brothers! Did you see! Every Muslim including even children was very keen to sacrifice his life in the way of

Allāh. The only purpose of their life was to get martyrdom. They were so determined, ambitious courageous and fearless that nothing could hinder their success. You listened about the spirit of Sayyidunā Umair رَحِمَہِ اللہُ عَنۡہُ for jihad, and his sincere desire to be martyred, and you also listened how his elder brother helped him.

Without doubt, these days, elder brothers support their younger brothers, and a father helps his sons, but only in worldly matters just for the betterment of their worldly future. Unfortunately, we only focus on the prosperity and betterment of our short worldly lives, but the respected Companions عَلَیْہِمُ الرِّضْوَانُ would prefer the success of the afterlife to the worldly life. We have devoted ourselves to worldly luxuries, but they were in search of Heavenly luxuries. We are prepared to endure every type of difficulty for the sake of this world, but they were totally uninterested in the comforts of this world, and smiled even in times of severe troubles and calamities, and happily faced even blood-thirsty swords for getting salvation in the here-after.

Is it Permissible to use things that belong to small Children?

If children are given anything such as sweets, fruit etc. to eat, then their parents can only eat them if it is clear (*judging by the circumstances*) that they were not meant specifically for the child, but in fact they were meant to be given to the parents (*sometimes, when offering a gift of sweets, fruit etc, people*

hesitate to tell the parents that it is for them, instead they say it is for the children). However, if it is evident that they were given for the children in particular, then the parents will not be allowed to eat them. For instance, a child approaches you whilst you are eating something, so you give him a little of what you are eating; now in this case, the child's parents will not be allowed to eat what you have given to him, because it is clear that the food was not given for the parents. If a small child is given anything other than food, then the parents are not allowed to use it unnecessarily. (*Dur-e-Mukhtaar*, V8, P500-501)

An Important Rule about Children's Gifts

A father is not allowed to give someone the thing that his minor children own, even if he is given a sum of money in exchange for it. Even the child himself cannot give his own thing to anybody else, if he does, it will have to be returned. Such gifts are not allowed. (*Dur-e-Mukhtaar*, V8, P502 – Bahr)

The same rule applies to charity in the way of Allāh عَزَّوَجَلَّ (*sadaqah*); a small child is not allowed to donate his wealth; neither can his father donate his child's wealth. People often take things from small children and use them, because they were given by the children themselves (but this is not allowed). Sometimes people ask others' children to fetch them water to drink or to perform wudhu, this is also prohibited.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

How I Joined Dawat-e-Islami

An Islamic brother from Mandan Ghar in the district of Ratnaghari in the state of Maharashtra, India, narrates, “In 2002, I joined a gang of thugs due to the company of wicked friends. As a result, I would often swear at people and fight with them deliberately. I was so fond of fashion that I would change my clothes several times a day. I would wear only jeans and shirt. I used to hang around with wicked friends, came home quiet late and slept during the day. My father had already passed away, my mother would advise me to give up misdeeds but I would answer her back.

Luckily, once I met an Islamic brother of Dawat-e-Islami, he gifted me a booklet entitled “King of Jinnaat” published by Maktaba-tul-Madina. I read the booklet which caused a slight positive change in me. During the month of Ramadhaan, I was fortunate to go to a Masjid where I coincidentally met an Islamic brother wearing a green turban and white clothes. He was a Mu’takif in the Masjid. When he started Dars from Faizan-e-Sunnat, I also attended. After the Dars, he told me about the blessings of the Madanī environment of Dawat-e-Islami. The clothes of the Islamic brother were so simple that there were even some patches on them. Similarly, he would have very simple food. I became highly impressed by his simplicity and began to visit him regularly. Coincidentally, he was going to get married after Eid-ul-Fitr. Although he was very poor he did not intentionally reveal his poverty to me and never asked for any financial help. I became even more impressed by the

The Death of Abū Jaʿl

Madanī environment of Dawat-e-Islami as its followers do not ask somebody for something for personal benefit. After some days, an Islamic brother persuaded me to travel with the Madanī Qafila of Dawat-e-Islami. Responding positively to his invitation, I travelled with the Madanī Qafila for eight days. During the Madanī Qafila, my heart-feelings changed altogether and an overwhelming Madanī revolution took place in my life. I sincerely repented of all my sins and joined Dawat-e-Islami completely. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. Today I am a dedicated servant of Dawat-e-Islami and a member of the area Mushawarat (committee).

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوا عَلٰى الْحَبِيبِ