

دور النساء في جهاد الأعداء

The Role of the Women in Fighting the Enemies

*By the martyred Shaykh,
Al-Hāfith Yūsuf Bin Sālih Al-'Uyayrī
(May Allāh have Mercy upon him)*

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Introduction

In the Name of Allāh, the Beneficent, the Most Merciful

Verily all praise is due to Allāh, and may the Peace and Blessings of Allāh be upon the Messenger of Allāh, his family and all of his companions.

To proceed:

My honoured sister,

Indeed for you is an important and great role; and you must rise and fulfill your obligatory role in *Islām*'s confrontation of the new Crusade being waged by all the countries of the world against *Islām* and the Muslims. I will address you in these papers, and I will prolong this address due only to the importance of the topic; [a topic] that is in need of double these papers. So listen, may Allāh protect and preserve you.

The Muslim *Ummah* today is suffering from types of disgrace and humiliation that cannot be enumerated; [disgrace and humiliation] that it was not familiar with in its previous eras, and were never as widespread as they are today. And this disgrace and humiliation is not a result of the smallness of the Islāmic *Ummah* or its poverty - it is counted as the largest *Ummah* today, just as it is the only *Ummah* that possesses the riches and elements that its enemies do not possess. And the question that presents itself is: what is the reason for this disgrace and humiliation that the *Ummah* suffers from today, when it is not in need of money or men?

We say that the reason was pinpointed to us by our Prophet, صلى الله عليه و سلم, with his statement as reported in Ahmad and Abū Dāwūd, from Thawbān, may Allāh be pleased with him, who said: "The Messenger of Allāh, صلى الله عليه و سلم, said, 'The people will soon summon one another to attack you as those eating summon others to share their food.' Someone asked, 'Will that be because of our small numbers at that time?' He replied, 'No, you will be numerous at that time, but you will be froth like the froth that is carried down by a torrent of water, and Allāh will take the fear of you from the hearts of your enemy and cast *Al-Wahn* into your hearts.' Someone asked, 'O Messenger of Allāh, what is *Al-Wahn*?' He replied, 'Love of the world and hatred of death.'" And in another narration from Ahmad, "Your hatred of fighting."¹

¹ *Sunan Abī Dāwūd* #3745; *Musnad Al-Imām Ahmad* #8356

So this is the answer to that puzzling question. Our Messenger, صلى الله عليه و سلم , answered it before it took place by around 1400 years. And the disease that destroyed the Islāmic *Ummah* is the love of the *Dunyā* and the hatred of death. So when the *Ummah* started loving the *Dunyā* and hating death, Allāh's description of the Jews in His Statement:

وَلْتَجِدْنَهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ

"You will indeed find them the greediest of mankind for life"²

became applicable to it [i.e. to the Islāmic *Ummah*]. And the word "life" here came as an indefinite noun, meaning that it encompasses any type of life, whether it be the life of disgrace and humiliation, or the life of the animals, or the life of the insects – the important thing is that it is life. So the *Ummah* has adhered to a lowly way of life that does not befit it or its Religion... all of this because it has loved the *Dunyā* and hated death.

And the inevitable result of our love of the *Dunyā* and hatred for death or fighting was the abandonment of the *Jihād* that many of the children of the Islāmic *Ummah* – especially the women – believe is the path to certain death, and, inevitably, the desertion of the *Dunyā*. So when the Islāmic *Ummah* abandoned *Jihād*, the enemies gained power over it and disgrace befell it. And the statement of the Messenger of Allāh that was reported by Ahmad and Abū Dāwūd from Ibn 'Umar, may Allāh be pleased with them both, came true. [He said], "I heard the Messenger of Allāh, صلى الله عليه و سلم , say: "When you conduct transactions by *Al-'Inah*,³ and follow the tails of cows⁴, and abandon *Al-Jihād* in the Path of Allāh, then Allāh will cover you with a disgrace that He will not remove until you return to your Religion."⁵ And in the narration of Ahmad, "If you chase the tails of cows and sell goods to a person for a price and buy it back from him for a far lesser price, and give up *Jihād* in the Path of Allāh, Allāh will cause disgrace to cling to you, and He will not remove it from you until you return to what you were upon before, and repent to Allāh."⁶

And based on the *Ahādīth* mentioned above, it becomes clear to us that the disease that

² *Al-Baqarah*:96

³ **Translator's Note:** *Al-'Inah* is a type of usury that involves selling something as a debt for a greater price, then buying it back for a lesser price

⁴ **Translator's Note:** Meaning when they become preoccupied with agriculture and breeding animals

⁵ *Sunan Abī Dāwūd* #3003; *Sunan Al-Bayhaqī* #10484

⁶ *Musnad Al-Imām Ahmad* #5304

the Messenger of Allāh, صلى الله عليه و سلم, diagnosed for us is none other than *Al-Wahn* (hatred of death). And the repercussion of this disease also becomes clear to us, and it is the disgrace cast upon us from all the nations of the world – from the worshippers of cows and stones, let alone the worshippers of the cross and the temple.

And by returning to the aforementioned texts, we know that the only escape from this disgrace and humiliation is to return to *Jihād* and the love of fighting in the Path of Allāh, and the abandonment of the *Dunyā* and its adornments.

The Woman Can Be From the Hindrances to *Al-Jihād*, or From its Supporters

After we are convinced that *Jihād* is the cure that the Messenger of Allāh, صلى الله عليه وسلم, described to us for the *Ummah* to leave this error, we find that we are still unable, until now, to act upon that conviction. Therefore, for us to act upon this conviction, we must search for the obstacles and hindrances to *Jihād* on the individual level. And the root of the obstacles and hindrances of to *Jihād* [are gathered] in one Verse in *Sūrat At-Tawbah*, and it is the Statement of Allāh:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).⁷

These are the roots of the obstacles to *Jihād*, and from them branch out innumerable other obstacles. And examining how to keep these beloved things from prevailing over the love for Allāh, His Messenger, and *Jihād* in His Path is the first step to honour because we will reach a conviction whose essence is that the love for Allāh, His Messenger and *Jihād* in His Path are greater and more obligatory than all these [other] beloved things. So, if we reach that result, then it is obligatory upon us to translate that conviction and to demonstrate with our actions that the love of Allāh, His Messenger, and *Jihād* in His Path are above the love of these transient vanities, and this is what will cause the sons of this *Ummah* to give their souls for the Honour of *Islām* and the Muslims, thereby removing from us *Al-Wahn*, after which the disbelieving nations will not dominate over our *Ummah* due to their knowledge that this *Ummah* has men who love death the way they [the disbelievers] love life, and that it has merchants who are ready to spend all of their riches to give victory to this Religion, like Abū Bakr As-Siddiq, may Allāh be pleased with him, did, and that it has mothers who cannot enjoy

⁷ *At-Tawbah*:24

life while their sons stay behind from *Jihād*. If all of these aspects are achieved, then the enemies of Allāh will think a thousand times before agitating the *Ummah* or transgressing against it.

In these papers we will not focus on seeking out the details of all these obstacles and hindrances, but we will suffice ourselves by mentioning one hindrance that we see the *Ummah* is in need of removing quickly and before everything else. And that obstacle is the woman who is manifested as the mother, or the wife, or the daughter or the sister. They all fall under the Verse detailing the obstacles [to *Jihād*]. And our research into the obstacle of the woman will not be new to her, but we will nevertheless address her in these papers and we will inform her that she is one of the biggest impediments before the Victory and Honour of *Islām*. And when we say that the woman is one of the greatest obstacles to the Victory of *Islām*, we must also mention the opposite notion, and it is that the woman is one of the primary and most influential factors in the Victory of *Islām*, with the condition that she fulfills her role with complete courage and sacrifice. And here we will transmit for her biographies that she must take as her example in order for *Islām* to become victorious.

And the reason we address the woman in these pages is because of what we have seen in that, when a woman is convinced about a matter, she will be from the greatest impetuses for the men to fulfill it. And if she is against a matter, she will be from the biggest obstacles to the men accomplishing it, especially if that woman is a mother or a grandmother whose obedience and pleasure is mandated.

And considering that the woman is the cradle of the men and the caretaker of the plant until its build becomes strong, it is appropriate for us to direct to her this address in which we urge her to carry out her active role in the current war between *Islām* and all the disbelieving nations, without exception. And so long as the woman abandons taking up that battle and is either isolated from it or [is not] present to strengthen the determination [of the fighters], then this is the first step to defeat and it is the way to loss, and this is what has happened to our *Ummah* today.

Islām was not victorious in its radiant times over the disbelieving nations who were greater than it in power, in number, and in wealth except when the woman was up for the responsibility, for she is the one who raises her children upon the *Jihād*, and she is the one who guards the man's honour and wealth if he goes out for *Jihād*, and she is the one who is patient and helps her children and her husband remain patient in the pursuance of this path. So the saying, "Behind every great man is a woman" is true of the women of that time, so we could say, "Behind every great *Mujāhid* is a woman." Those women knew their roles, and were as the Messenger of Allāh, صلى الله عليه و سلم, described them, as reported by Ahmad and At-Tirmidhī, that on one occasion, "Umar asked the Prophet, صلى الله عليه و سلم, "O Messenger of Allāh! What wealth shall we seek [in this world]?" He answered, "It is upon you to seek a grateful heart, a tongue

occupied in the remembrance of Allāh, and a wife who will strengthen you in the matter of the Hereafter.”⁸

But the women of our era, what shall we say? And with what shall we describe them? And what are their concerns? Are they a means of help to their husbands in the affairs of the Hereafter? Do they comprehend anything about the war today between *Islām* and *Kufr*? Or do they even know the countries of *Kufr*? And do they even know what Muslims are experiencing everywhere besides Palestine? They are unaware - and what kind of unawareness is it? It is the unawareness of [everything except] following the latest trends and fads, the adornments and the pomp. Rather, some of them are, if you wish, drowning in the prohibited things. They’ve become relied on for destruction. The enemies of the Religion use them against the *Ummah* in its own lands. After we had expected them to contribute to the building of the tower of the *Ummah*, we find ourselves instead working to stop them from destroying *Islām*. And the enemy’s focus on “freeing” women was only after they realized that the woman is the custodian of the *Ummah*. If she is corrupted, her creation will be corrupted, as well as those around her. So they [the enemies] used her in the worst way, while she is delusional and drowning, and believes all of these false calls, and there is no Might or Power except with Allāh.

And if you, O *Amatullāh*, are unaware about the presence of the current war on your own, the matter would have been easy, for here we would have said that we have the men to compensate! But today, if you are unaware of the presence of the current war or the preparation for it, the entire *Ummah* will be unaware of it with you. Who will raise the youth for this battle? And who stands behind the men in embarking upon this battle? And who prepares the mothers of the coming generations to continue on this path after you? The answer to this question and the tens of other urgent questions like it shows us one thing, and that is that the woman is an important element in the struggle today, and she must participate in it with all of her capacity and with all of her passion. And her participation does not mean the conclusion of the struggle - no. Rather, her participation is counted as a pillar from amongst the pillars that cause victory and the continuation of the path.

Therefore, you must be aware, my Muslim sister, that your mission is greater than what you imagine. You are responsible for a large part of the defeat of *Islām* today, for if you rose to your responsibility, this disgrace would not have befallen the *Ummah*. And perhaps you will say, “Why do I bear all of these responsibilities?” We say, because your responsibility is the first responsibility that, if not executed correctly, there will be mostly no benefit to what comes after it. This is because the first [place] that the child grows up is between your arms, and if he grows into a young man, he will only know your guidance because of his love for you. So if you do not plant within him the love for Allāh, His Messenger and *Jihād* in His Path in his childhood, no one else will be able to

⁸ *Sunan Ibn Mājah* #1846; *As-Silsilah As-Sahīhah* #2176; *Sahīh al-Jāmi’* #5231

implant it in his heart when he is older, except with much difficulty. The plant is between your hands, tender and moist, so rise to your role and you will see the results after two decades, by the Permission of Allāh.

And to show the importance of your role in this clash today between the religions of *Kufr* and the Religion of *Islām*, and especially in the new crusade that the world is waging against *Islām* and the Muslims under the leadership of America, then we must remind you of an aspect of your role, reflected in the image of the *Mujāhidah* of the Islāmic Golden Age. And the examples we will transmit to you of the Muslim women should not be considered the only luminous side in the pages about these women. But it is just one beaming aspect in the lives of the mothers of the heroes, and the sisters of the heroes, and the wives of the heroes. And if the Muslim today had the [spirit of] sacrifice, and the truthfulness and the love for the Religion that was within the women of the *Salaf*, then *Islām* would be victorious, by the Permission of Allāh.

Examples of the *Mujāhidah* From the Women of the *Salaf*

And we hope that you will take the stories we mention to you as examples and follow them, O honourable sister, so that the same grace that befell them and the Religion during their time will befall you. Your role model, my Muslim sister, is not that whorish dancer or the one that commercializes her body everywhere, or that singer or model – no! And if you want to know who you are, then look at who you take as role models. And if you want to know the state of the *Ummah*, look at who its women take as role models. So if they look up to the great, truthful, devout, worshipping, patient, journeying [for the sake of their Religion] *Mujāhidāt*, then the *Ummah* will be victorious. But if they look up to the immoral, disbelieving, lying, deceiving, misguided women, who lead others astray and sway when they walk, then that is a true loss for the *Ummah*, and that is what we have seen these days – we ask Allāh for safety and pardon.

The woman entered the battlefield in the first centuries of Islam, not because of the small number of men during her time, but rather, due to her love for the reward and for sacrifice in the Path of Allāh. This is clear in what Ahmad narrated from Hashraj Bin Ziyād Al-Ashja'i, from his grandmother, Umm Abīhī who said: "I went out with the Messenger of Allāh in the Battle of Khaybar, and I was the sixth of six women. So when it reached the Messenger of Allāh, صلى الله عليه و سلم, that he had women with him, he sent for us and said, 'What made you come out? And by whose command did you come out?' We said, 'We came out to hand out the arrows and give water to the people, and we have with us what we can use to treat the wounded and spin wool and to assist with all this for the Sake of Allāh.' He, صلى الله عليه و سلم, said, 'Stand up and depart.' So when Allāh granted us victory in Khaybar, he gave us an allotment like the allotment of a man. I said, 'O grandmother, what did he give you?' She said, 'Dates.'"

And also from her love for *Jihād* and sacrifice for this Religion, is that this sincere love steered her to openly request participation in the *Jihād* from the Messenger of Allāh, صلى الله عليه و سلم, as was narrated in Al-Bukhārī and *Sunan An-Nisā'i*, the statement of Ā'ishah, "I said, O Messenger of Allāh! Why do we not go out and fight with you, as I do not see any deed in the *Qur'ān* better than *Jihād*?' He said, 'No, rather the best and the most beautiful *Jihād* [for women] is an accepted *Hajj*.'"⁹ And in the narration of Ahmad and Al-Bukhārī he said, "No. Your [women's] *Jihād* is an accepted *Hajj*, for you it is *Jihād*."¹⁰

And in comparison to the state of the woman of yesterday, who would ask for *Jihād* to be prescribed upon her due to her love for this Religion, we find that the woman of today wished that the Statement of Allāh, "Fighting is prescribed upon you," wasn't

⁹ *Sunan An-Nisā'i* #2581

¹⁰ Al-Bukhārī #1423, #2576 and #1728; *Musnad Al-Imām Ahmad* #23357

revealed, especially if she finds out that her son, or her father or her husband will answer [the Call] of Allāh and leave for His Sake to defend this Religion. So this enormous difference between the women of yesterday and the women of today has a direct impact on the state of the *Ummah*, for the women of yesterday produced men who dominated all the disbelieving nations, and the women of today produce males who are dominated by the worshippers of the cows and the stones and the trees and the cross and the temple, to the point that they pay them the *Jizyah* with willing submission, while feeling themselves subdued – and there is no Might nor Power except with Allāh.

The first of these examples that we will relate to you, my noble sister, so that you would weigh yourself and your deeds next to hers before your deeds are weighed [on the Day of Judgment], is truly a great woman who carries the weight of a thousand men or more. And if the Muslim women were a tenth of what she was or less, we would never have lost a single right, nor would a single sanctity of ours have been violated. She is the courageous *Mujāhidah*:

Umm ‘Umārah, Nusaybah Bint Ka'b Al- Ansāriyyah:

It was said in her biography in *Siyar A'lām An-Nubalā'* [2/278], “Umm ‘Umārah witnessed the night of Al-'Aqabah, and witnessed Uhud, and Al- Hudaibiyah, and the day of Hunayn, and the day of Al-Yamāmah, and she fought and did amazing things, and her hand was cut off in the *Jihād*.” And Al-Wāqidī said, “She witnessed Uhud with her husband, Ghaziyyah Bin ‘Amr, and with her two sons. She went out to give water and with her was water skin; and she showed extreme courage, and was wounded with 12 injuries. Damrah Bin Sa’id Al-Māzinī said about his grandmother on Uhud, “I heard the Messenger of Allāh, صلى الله عليه و سلم, say, ‘Indeed the status of Nusaybah Bint Ka'b today is better than the status of so-and-so and so-and-so.’” And she was seen that day fighting very intensely, and she had tied her dress to her waist until she was wounded with 13 injuries, and she would say, ‘Indeed I was looking at Ibn Qami’ah,’ while he was hitting her shoulder, and it was her greatest wound and she treated it for a year. Then the Caller of the Messenger of Allāh, صلى الله عليه و سلم, called out to go to Hamrā’ Al-Asad, so she tied her dress, but couldn’t [go] because of the dripping blood, may Allāh be pleased with her and have Mercy on her.”

Umm ‘Umārah said, “I saw that the people had exposed the Messenger of Allāh, صلى الله عليه و سلم, except for a group of ten, and I and my two sons and my husband were next to him, keeping the people away from him, and the [Muslims] were passing by him, defeated. The Messenger of Allāh, صلى الله عليه و سلم, saw me with no shield and he saw a man running away with a shield so he said, “Give your shield to one who is fighting!” So he threw it, and I took it, and I began to shield the Messenger of Allāh, صلى الله عليه و سلم, with it. And the horsemen did many things to us, and if they were on foot like we were, we would have crushed them, *In Shā’ Allāh*. A man came on a horse and was

hitting me, so I shielded him so that he could not do anything. He turned so I hit the hamstring of his horse so he fell on his back, and the Messenger of Allāh, صلى الله عليه و سلم, began to shout, “O son of Umm ‘Umārah! Your mother, your mother!” She said, “So he helped me against him until he died.”

Abdullāh Bin Zayd – the son of Umm ‘Umārah – said: “I was wounded on that day, and the blood would not stop flowing. So the Prophet, صلى الله عليه و سلم, said, ‘Bandage your wound.’ My mother came to me with a waist-wrapper. She tied my wound while the Messenger of Allāh, صلى الله عليه و سلم, was standing, and he said, ‘Rise, my son, and strike the people!’ Then he said, ‘Who could endure what you endure, O Umm ‘Umārah?’” Umm ‘Umaarah said, “The one who hit my son approached, so the Messenger of Allāh, صلى الله عليه و سلم, said, ‘This is the one who hit your son!’ She said, ‘So I stood in his way and hit his thigh, and he collapsed. I saw the Messenger of Allāh, صلى الله عليه و سلم, smile until I saw his molar teeth, and he said, ‘You have taken your revenge, O ‘Umārah!’ Then we hit him with our weapons until we finished him, so the Prophet, صلى الله عليه و سلم, said, ‘Praise be to Allāh who made you victorious.’”

And Abdullāh Bin Zayd Bin 'Āsim also said, “I witnessed Uhud, and when the people parted from the Messenger of Allāh, صلى الله عليه و سلم. I approached him, and my mother and I defended him, so he said, ‘The son of Umm ‘Umārah?’ I said, ‘Yes.’ He said, ‘Throw!’ So while next to him, I threw a rock at a man, and he was on a horse, and I hit the eye of his horse, and the horse became confused and fell with its rider. So I began to throw rocks at a man in front of him and the Prophet, صلى الله عليه و سلم, was smiling, and he looked at the injury on my mother’s shoulder and said, ‘Your mother, your mother! Tie her wound! O Allāh, make them my companions in Paradise!’ I said, ‘I do not care what befalls me in this world.’”

From Muhammad Bin Yahyā Bin Hibbān, who said, “Umm ‘Umārah was wounded with 12 injuries at Uhud, and her hand was cut off on the day of Al-Yamāmah, and she was wounded on the Day of Al-Yamāmah with 11 wounds besides her hand, and she came to Al-Madīnah wounded. Abū Bakr, may Allāh be pleased with him, saw her, and he was the *Khalīfah*. He went to her to ask about her, and her son, Habīb Bin Zayd Bin 'Āsim was the one Musaylamah the Liar cut into pieces, and her other son, Abdullāh Bin Zayd Al-Māzunī was the one who narrated the ablution of the Messenger of Allāh. He was killed the day of Al-Hurrah, and he was the one who killed Musaylamah the Liar with his sword.

In *Sifat As-Safwah* [2/63] it was said about her that ‘Umar Bin Al-Khattāb, may Allāh be pleased with him, narrated from the Prophet, صلى الله عليه و سلم, that he said, “I did not look left or right on the day of Uhud except that I saw her fighting in front of me.” End quote.

And it was also narrated about her in *Al-Isābah* [4/418] from her story, “Al- Wāqidī

mentioned that when Nusaybah Bint Ka'b heard about the killing of her son, Habīb Bin Zayd, by Musaylamah, she made an oath to Allāh that she would die before Musaylamah or kill him. So she witnessed Al-Yamāmah with Khālid Bin Al-Walīd, may Allāh be pleased with him, and with her was her son, Abdullāh, may Allāh be pleased with him. Musaylamah was killed and she lost her arm in the fight."

Ibn Hishām mentioned in his *Ziyādah*, from Umm Sa'd Bin Sa'd Bin Ar-Rabī', that she said, "I entered upon Umm 'Umārah, so I said, "O aunt, inform me! [Umm 'Umārah] said, 'I went out – meaning on the day of Uhud - and I had a water skin with water, and we reached the Messenger of Allāh, صلى الله عليه و سلم, while he was with his companions and the victory was for the Muslims. But when the Muslims got defeated I went towards the Messenger of Allāh, صلى الله عليه و سلم, and I set out to fight and protect the Messenger of Allāh, صلى الله عليه و سلم, with the sword, and I would throw with the bow, until I got wounded. '

Umm Sa'īd Bint Sa'd Bin Ar-Rabī' said, "I saw her shoulder and it was hollow and had a depression. I said, 'Who hit you there?' She said, 'Ibn Qami'ah.'" End quote.

This is the courageous *Mujāhidah*, Umm 'Umārah. And truly! Who could endure what Umm 'Umārah could endure? The men cannot sustain her steadfastness and her patience with the Messenger of Allāh, so how about the women? But as long as she is your example, O honorable sister, in her courage and sacrifice and boldness and steadfastness and patience upon this path, then you will be successful, by the Permission of Allāh.

And to you, my sister, is a clear example that exemplifies the sacrifice of the woman and the strength of her heart for the sake of the Victory of the Religion of Allāh. She put herself in danger and entered the battleground and prepared to fight the men – all of that because of her love for this Religion and for the Victory of *Islām*, and that example is:

Umm Sulaym

It was said about her in *Hayāt As-Sahābah* [1/597] and in *Sifat As-Safwah* [2/66] that she entered the battleground on the day of Hunayn, to sacrifice for the Religion of Allāh, and she had a dagger with her. Abū Talhah came on the day of Hunayn laughing to the Messenger of Allāh, صلى الله عليه و سلم, about Umm Sulaym. He said, "O Messenger of Allāh, do you not see that Umm Sulaym has a dagger?" The Messenger of Allāh, صلى الله عليه و سلم, said to her, "What will you do with it, O Umm Sulaym?" She said, "I wanted to stab with it anyone who came near me." And in a narration she said, "If any one of the *Mushrikīn* came near me; I would take it and I would slice his belly." So the Messenger of Allāh, صلى الله عليه و سلم, began to laugh." End quote.

Here, my sister *Al-Mujāhidah*, is another example that contains the strength of heart that we are in need of in our women, and we do not think that a man would retreat from *Jihād* and from having courage if he knew there was a woman like her behind him. And this example is that of:

Safiyyah Bint Abdil-Muttalib, the paternal aunt of the Prophet, صلى الله عليه و سلم

It was said about her in *Al-Isābah* [7/744] that she said, “When the Messenger of Allāh, صلى الله عليه و سلم, went out to Al-Khandaq, he left the women in a fortress called Fāri', and he left Hassān Bin Thābit with them.” She said, “A man from the Jews came and climbed the fortress until he appeared to us, so I said to Hassān, ‘Go and kill him.’ He said, ‘If I had that in me, I would have been with the Messenger of Allāh’ – because he was an old man.” She said, “So I veiled myself, and I took a pole and came down from the fortress to him, and I hit him with the pole until I killed him and cut off his head. And I said to Hassān, ‘Stand up and cast his head to the Jews while they are below the fortress!’ He said, ‘By Allāh, not that!’” She said, “So I took his head and threw it to them, so they said, ‘We knew that he [i.e. the Prophet] would not leave his family without anyone [i.e. without men to protect them]’ and they left.” And she was the first woman to kill a man from the *Mushrikīn*. This was narrated by Ibn Sa'd from Abū Salamah. End quote.

As for her incitement of the men to fight, then she never fell short in inciting them with her tongue. And she did not [just] incite those who remained behind; rather, she incited the fighters who were not victorious over their enemies. And this incitement was with her limbs also.

It was said in *Al-Isābah* from Hammād from Hishām from his father, that Safiyyah came on the day of Uhud when the people were defeated and she had a spear with her that she would use to hit their faces, so the Prophet, صلى الله عليه و سلم, said, “O female Zubayr!”

As for her patience during calamities and her contentedness [with Allāh’s Decree], then she was a towering mountain. It was said in *Al-Isābah* in the *Sīrah* from the narration of Yūnus Bin Bukayr that he said, “Hamzah was killed, so Safiyyah Bint Abdil-Muttalib approached to see her brother. Az-Zubayr met her and said, ‘O mother, the Messenger of Allāh orders you to go back.’ She said, ‘Why, when it has reached me that they mutilated my brother? That was for the sake of Allāh, so what will make us more pleased than this? I will have patience and be content, *In Shā Allāh*.’ So Az-Zubayr went and informed the Prophet, صلى الله عليه و سلم, and he said, ‘Leave her be.’ So she went to [Hamzah] and asked Allāh’s Forgiveness for him. Then it was ordered that he be

buried." End quote.

And this is another role model for you, my sister in *Islām*, so when will our women reach their level of sacrifice and courage? And this role model is:

Asmā' Bint Yazīd Bin As-Sakan, the cousin of Muādh Bin Jabal, may Allāh be pleased with them both.

It was said about her in *Siyar A'lām An-Nubalā'* [2/297], that she was, "From the *Mujāhidāt* who gave *Bay'ah* to the Prophet, صلى الله عليه وسلم, and she killed nine Romans on the day of Al-Yarmūk with a pole from her tent." End Quote.

And also from the *Mujāhidāt* that you must take as a role model, my sister, especially with regards to her assistance to the Religion and her defense of the Muslims, is the heroic:

Umm Mūsā Al-Lakhamiyyah, the wife of Nusayr Al-Lakhamī, who was the father of Mūsā Bin Nusayr, the man who conquered Al-Andalus.

It was said in *Al-Isābah* [4/501] that she witnessed Al-Yarmūk with her husband, and that day she killed an infidel and took his spoils. Abdul-Azīz Bin Marwān would ask her about that story, and she would describe it to him saying: 'We were a group of women, and while the men were undertaking an excursion, I saw an infidel dragging a Muslim man. So I took a pole from a large tent, then I approached him and I smashed his head with it! And I approached to take his spoils, and the men helped me take them.'" End quote.

And I ask you by Allāh, my noble sister, how many times have you seen pictures of your brothers, whether dead or injured or homeless or robbed? Did you ever think about assisting them with what you can so as to lift from them the harm that has befallen them? Do you not see what Umm Mūsā did when she saw one thing? She could not hold herself back, and she went forth and entered the battleground with a pole, while her enemy had a sword and was bristling with arms! And what prompted her to do this other than her *Ghayrah* (jealousy) for this Religion? So where is your *Ghayrah*? Or was it your *Ghayrah* that prompted you to keep your wealth from the *Mujāhidīn*, or to ward off your son or your husband from *Jihād* in the Path of Allāh?

And to you, my Muslim sister, is:

Umm Hakīm Bint Al-Hārith, the wife of 'Ikrimah Bin Abī Jahl, may Allāh be

pleased with them, and how she rose above the calamity that befell her husband, all for the sake of the *Jihād*.

It was said in *Al-Isābah* [4/443], "That she went out with her husband, 'Ikrimah, to fight the Romans. He was martyred, so Khālid Bin Sa'īd Bin Al-'Ās married her. And when it was the incident of Maraj As-Sufr, Khālid wanted to consummate the marriage with her. She said, 'Let us wait until Allāh defeats these [enemies].' He said, 'My *Nafs* tells me that I will be killed.' She agreed, and he consummated the marriage with her at the archway, and it was named for her after that and it was called, 'Umm Hakīm's archway.'"

Then [Khālid] awoke and he hosted a *Walimah* for her, and they had just completed the meal when the Romans came to them, and the fighting began, and Khālid was martyred. Umm Hakīm fastened her clothing and went out, and upon her were traces of perfume. They fought upon the river, and Umm Hakīm fought that day and killed seven Romans with a pole from the tent in which Khālid consummated the marriage with her." End quote.

And this, my sister in *Islām*, is a role model for you, her story incites you to the love of *Jihād* just as the *Sahābiyyāt* loved it and longed for it. And in this example is a lesson for you, for how far away are our women from the love of *Jihād*? Rather, how close are they to hating this great rite? And this is only due to the lack of *Imān*, for if the love of Allāh and His Messenger were above everything else, then our women would have been like:

Umm Harām

It was mentioned in *Al-Isābah* [4/441] that he said, "The Messenger of Allāh, صلى الله عليه و سلم, said while in the house of Umm Harām Bint Milhān- he woke from his nap after *Adh-Dhuhr* laughing and said, 'Some people from my *Ummah* were shown to me, fighters in the Path of Allāh. They were on barges and looked like kings sitting on their thrones.' She said, 'so I said, 'O Messenger of Allāh, ask Allāh to make me one of them.' So he supplicated for them and laid his head and slept. Then he woke up laughing. She said, 'So I said, 'What makes you laugh, O Messenger of Allāh?' He said, 'People from my *Ummah* where shown to me, fighters in Allāh's Path,' as he said the first time. She said, 'I said, O Messenger of Allāh, ask Allāh to make me one of them.' He said, 'You are from the first group.' Umm Harām Bint Milhān embarked on the sea, and she fell from her beast when she stepped onto land, and she died, may Allāh be pleased with her.

Ibn Al-Athīr said, "That conquest was the conquest of Cyprus, so she was buried there. And the commander of that army was Mu'āwiyah Bin Abī Sufyān, may Allāh be pleased with them, during the *Khilāfah* of Uthmān, may Allāh be pleased with him, in

the year of 27H." End quote.

This, my noble sister, is Umm Harām. She was not pleased with disgrace, but rather she longed to be among those who would mount the highest peak of *Islām*, and so she asked the Messenger of Allāh, صلى الله عليه وسلم, to supplicate for her to be among the fighters in the Path of Allāh. And that request of hers was due only to the fact that her heart was filled with the love for Allāh and His Messenger and *Jihād* in His Path, so she considered her life as cheap in comparison. So may Allāh have Mercy on her and grant her a home in His spacious Paradise.

And to you, my sister, is a role model in women's patience and their incitement of their sons to fight, and she is:

The Lady of the Two Belts, Asmā' Bint Abī Bakr As-Siddīq, may Allāh be pleased with them.

It was said about her in *Siyar A'lām An-Nubalā'* [2/293-395], "'Urwah said, 'I entered upon my mother with my brother (i.e. Abdullāh Bin Az-Zubayr) 10 days before he was killed, and she was in pain. Abdullāh said, 'How are you?' 'In pain,' she said. He said, 'Indeed there is a peace in death.' She said, 'Perhaps it is that you desire my death, so don't,' and she laughed. Then she said, 'By Allāh, I do not wish to die until there comes one of your two ends - (i.e. in his fight with Al-Hajjāj) - either that you are killed and I remain patient after your death, or that you are granted victory and my eyes are delighted. And beware of accepting a plan you do not agree with only out of your hatred of death.' 'Urwah said, 'My brother meant by his previous words that if he was killed it would grieve her, as she was a hundred years of age.'"

When Ibn 'Umar, may Allāh be pleased with them, came to console her for the death of her son, Abdullāh Bin Az-Zubayr, may Allāh be pleased with him, he found her in the corner of the mosque, and at the time her son was crucified. So he leaned towards her and said, 'Indeed these bodies are nothing, but the souls are with Allāh. So fear Allāh and be patient.' She said, 'And what would prevent me [from being patient] when the head of Yahyā Bin Zakariyyah was given as a gift to one of the prostitutes of *Banī Isrā'īl*?' End quote.

She, may Allāh have Mercy on her, sought consolation in the calamity that befell the Prophet of Allāh, Yahyā, عليه السلام, and her own calamity became easier on her because the Religion of Allāh was more beloved to her than her son. So when she remembered what befell Yahyā, the Prophet of Allāh, while he is more honorable to Allāh than her son, her loss was easier to bear.

And for you, my noble sister, is an example of a woman who put the wellbeing of the Prophet over everything else, despite the death of her son, because she knew with full certainty that the Religion would not be harmed by the death of her son, but what would harm the Religion is the death of the Messenger of Allāh.

It was said in *At-Tārīkh Al-Islāmī* [2/246], “When the Messenger of Allāh, صلى الله عليه و سلم, returned to Al-Madīnah from the battle of Uhud, everyone within it went out to greet them and ask about them. And among those who went out was Umm Sa'd Bin Mu'ādh, the chief of the *Ansār*. She was riding his horse and her son Sa'd was holding its reins. Sa'd said, 'O Messenger of Allāh, my mother.' He said, 'She is welcome.' So when she came closer to him he consoled her about her son, 'Amr Bin Mu'ādh. She said, 'As long as I have seen you safe, then my loss has become easy.' So the Messenger of Allāh supplicated for her and said to her, 'Rejoice, and give glad tidings to their families that all their dead will be companions to them in Paradise, and they have all interceded for their families.'” End quote.

This is another *Sahābiyyah* who did not consider her loss as anything in the face of the wellbeing of the Messenger of Allāh, صلى الله عليه و سلم, unlike the women of today, who do not cry except over their beloved, and do not take an interest in what befalls the Religion and its people. So, my sister, join the righteous women if Paradise is what you desire.

It was mentioned in *Al-Bidāyah Wan-Nihāyah* [4/47], “Ibn Ishāq said that Sa'd Bin Abī Waqqās said that the Messenger of Allāh, صلى الله عليه و سلم, passed by a woman from *Banī Dīnār*, and her husband, her brother and her father were killed with the Messenger of Allāh on Uhud. When their deaths were announced to her she said, 'What happened to the Messenger of Allāh?' They said, '*Khayran*, O mother of so-and-so. He is, by the Grace of Allāh, as you wish him to be.' She said, 'Show him to me so that I may look at him.' So they pointed him out to her until she saw him, so she said, 'Every calamity after this is *Jalal*.'” Ibn Hishām said, “*Jalal* can be a little or a lot, and here it means little.” Imru' Al-Qays said, “Verily *Banū Asad* was killed by their Lord *** Lo, everything besides Him is *Jalal*,” i.e. small or little.

My sister in *Islām*, if you want a role model in being content with trial for the sake of Allāh and in having patience with your calamities, here is an example for you:

It was mentioned in *Siyar A'lām An-Nubalā'* [4/508], “Mu'ādhah Bint Abdillāh, the *Sayyidah*, the female scholar, Umm As-Suhbā' al-Ādawīyyah al-Basriyyah, the worshipper, the wife of *As-Sayyid*, the role model, Silah Bin Ashīm. When her husband Silah and her son were martyred in some of the wars, the women gathered in her home.

She said, 'You are welcome if you came to congratulate me, but if you came for other than that then go back.' And she would say, 'By Allāh, I do not love life on earth except to come closer to my Lord through the [appropriate] means, so that perhaps He will gather me with Abū Ash-Shua'thā' [her husband] and his son in Paradise.'"

And this, my sister is a unique woman from amongst [the other women]. Allāh has honoured her over the other women and blessed her with children, but she was not pleased except if they all fought in the Path of Allāh.

It was said in *Al-Isābah* [8/26], "' Afrā' Bint 'Ubayd Bin Tha'labah, Ibn Al-Kalbī said, 'Mu'ādh and Ma'ūdh were killed, so their mother came to the Prophet and said, 'O Prophet of Allāh, is this the end of *Banī 'Awf Bin Al-Hārith*?' He said, 'No.' I [i.e. Ibn Al-Kalbī] said, 'And 'Afrā' has a special trait that is not found in anyone besides her, and that is that after Al-Hārith, she married Al-Bakīr Bin Yā Layl Al-Laythī, and she gave birth to four sons, Iyās, 'Āqil, Khālīd and 'Āmer, and they all witnessed Badr, and likewise their siblings from their mother, the sons of al-Hārith. So she was a *Sahābiyyah* who had seven children who all witnessed Badr with the Prophet, صلى الله عليه وسلم.'" End quote.

And you, O mother of men, how many sons do you have? And have you put forth what 'Afrā' put forth? And have any of your sons fought in even one battle? Are you not ashamed to meet Allāh, عز و جل, with that number of sons, none of whom put forth anything for the Religion of Allāh? Do you not fear Allāh in being an obstacle in your sons' paths to *Jihād*? Are there not lessons and examples for you in the female predecessors? Give what they gave so you may attain a reward like theirs!

Here is a famous woman, who, if our women were like her, no one would remain behind. And if the women were like her, the men would leave for *Jihād* in groups. She is:

Al-Khansā'

It was mentioned about her in *Tabaqāt Ash-Shāfi'iyyah* [1/260] and in *Al-Isābah* [7/614] - if it is authentic - that, "Al-Khansā' Bint 'Amr As-Salmiyyah attended the battle of Al-Qādisiyyah, and with her were her four sons. Her exhortation to them was mentioned, and her incitement of them to fight and not flee. And from that is that she said, 'You embraced Islam obediently and emigrated by your own free will. You are the sons of one father and one mother. I never betrayed your father nor defamed your maternal uncles.' Then she said, 'You know the copious rewards Allāh has prepared for those who fight with the disbelievers in His Path. You must remember that the Everlasting Abode is better than the transitory abode. And if you, *In Shā' Allāh*, wake up tomorrow

healthy, then leave early and fight your enemies shrewdly, and with the Help of Allāh, victorious over His enemies. So if you see the war erupting and its flames flaring, then aim for the heat of the battle and meet its leaders in combat on the blazing Thursday, and you will be victorious with the booty and with dignity in the Everlasting Abode and with a high ranking.’ Her sons went out, accepting of her advice. And when the morning arrived they took their positions before anyone else. When the people awoke, they set out to fight one after the other until they were killed. They recited some poetry before they were martyred.

The first one said:

O my brothers, indeed the elderly adviser	counseled us when she called us yesterday
A statement of eloquence and clarity	So haste early to the violent and austere war
And verily, at the calling you will meet	barking dogs from the family of Sāsān
They are sure that you will fall into disaster	And you are amidst a virtuous existence

Or a death that bequeaths virtuous bounties

And he went forth and fought until he was killed, may Allāh have mercy upon him.

Then the second one came forth, and he said:

Indeed the elderly woman of resolve and steadfastness	and most successful perception and correct opinion
Has commanded us with correctness and guidance	Advice from her and kindness to the child
So haste early to the war as protectors in number	Either to victory that is cool upon the difficulty
Or to death that bequeaths you everlasting riches	in the Garden of <i>Firdaws</i> and the life of opulence

So he fought until he was martyred, may Allāh have mercy upon him.

Then the third one proceeded while saying:

By Allāh, we will not disobey the elderly woman even in a letter	She has commanded us out of love and affection
Advice and sincere compassion and kindness	So embark to the violent battle marching
Until you circulate the family of Kisrā in circles	And drive them out from your havens

So he fought until he was martyred, may Allāh have Mercy upon him.

Then the fourth mounted [his horse], and was saying:

I am not for Khansā' nor for Al-Akhram	Nor for 'Amr; the One of Ancient Glory
If I do not go into the army - the army of the 'Ajam	to march on in a vast frightening crowd
Either to a quick victory and spoils,	or to a death in the Path of the Most Generous

So he fought until he was killed, may Allāh have mercy upon him.

The news of their deaths reached their mother, Al-Khansā', and she said, 'Praise be to Allāh who honoured me with their deaths, and I hope my Lord will gather me with them in His Lasting Mercy.' 'Umar Bin Al-Khattāb, may Allāh be pleased with him, would after that give Al-Khansā' the share of her four sons, 200 *Dirhams* for each one of them." End quote.

This, my Muslim sister, is a slice of the women of the *Salaf*. We have transmitted to you their *Jihād*, and their likes are many. Nothing prevented us from adding more but fear of this becoming lengthy. And we know that we have shown you only one side of their lives, so how would it be if we mentioned to you parts about their worship and their fear of Allāh and their knowledge and their truthfulness and all of their righteous

deeds? The occasion would have become very lengthy. But what we have mentioned is enough, *In Shā' Allāh*.

Examples of the *Mujāhidah* From the Women of Our Times

Perhaps, my sister in *Islām*, you hear the likes of those stories so you think them to be a product of the imagination, or tales from the people of old. But when you come to learn that there exist in the women of today those who resemble the women of yesterday, at that point you will believe what was said about the female predecessors.

And from the examples of courage and sacrifice in the women of our time is the leader of the women of her time, the *Shahīdah*, *In Shā' Allāh*:

Hawā' Barāyev

She was young and in the prime of her youth. Her pain worsened the day the enemy invaded her land and humiliated her people. So she continued to strive in every way possible to aid the *Mujāhidīn* in repelling this invading enemy. After that, there came to her knowledge about the permissibility of men blowing themselves up in a group of the enemy to kill them, so she told herself that she, and no one else, was the one to assist the *Mujāhidīn* with this type of operation. She prepared herself and she strove and persevered so that she would have a chance at one of these operations. And her paternal cousin, 'Arbī Barāyev, may Allāh have Mercy upon him, one of the leaders on the battlefield, was her means to achieve her dream. So she urged her paternal cousin to prepare an operation for her where she would sacrifice herself in exchange for the defeat of the enemy ranks. And after pressure by her, he agreed, and he prepared a truck filled with explosives, and he trained her in executing the operation. And when the time of her meeting with Allāh came, she prayed her obligatory prayer and recited the *Qur'ān* and bade her parents and her relatives farewell in a scene that would have humiliated the spirits of the men. Then she rode the truck and entered with it into an enemy post and she destroyed all traces of it, and she met her Lord as a martyr - we consider her as such and do not sanctify anyone before Allāh.

Also from the examples in our time of striving for the Victory of the Religion and of advancing for it is:

Umm 'Umar Al-Makkiyyah

[She is] that elderly woman who made an oath to Allāh that she would support the Afghān *Jihād* with everything she owned, so she sent her son. And she stayed in Makkah inciting the women to *Jihād* and to supporting it, so much so that she would

send food that she would make in her home to the battlefields in Afghānistan. One day she was invited to visit Afghānistan to meet the wives of the *Mujāhidīn* and the women who aided them. So after she arrived, she insisted on entering the battlefield. The *Mujāhidīn* tried to dissuade her due to the danger of the situation, but it was futile, for she had sworn that she would fire at the enemy with her weapon. So the brothers answered her request, and she rode the car with her son and entered into the battlefield so that she would see the enemy herself and accomplish her dream and fulfill her oath and fire at the enemy for the Sake of Allāh. So she fulfilled her dream and stood behind the rocket launchers and she shelled the enemy with some missiles, and after that, she did not go back until the enemy replied with missiles, and through that she knew that her missiles had reached their target, and her breast was cooled and the rage in her heart left, and Allāh recorded her reward, *In Shā' Allāh*.

And this is another example of our women, and she is also from the likes of Asmā', and Umm Sa'd and the others, and she is:

Umm Surāqah

She is the one who drove her son to fight in Afghānistān, and when he was killed [the *Mujāhidīn*] said, "How do we inform her about the death of her son?" So they said, "Perhaps if *Shaykh* Abdullāh 'Azzām, may Allāh have Mercy upon him, informs her, it will ease her burden." So *Shaykh* 'Azzām called her and gave her the glad tidings of her son's death, and he told her words of comfort and patience. But she was not in need of those words at all, and she replied to the *Shaykh* with a response that reminded us of the female predecessors. She said, "*Alhamdulillah* for the death of Surāqah. After one week, I will send you his brother to take his place!"

Another example from our women who resembles Safiyyah – the one who incited the men to fight with her hand – is:

Umm Ghadanfar

This was an illiterate woman who did not know how to read or write. One day she sat at a gathering and one of the women spoke about the virtue of *Jihād*, and the virtue of martyrdom, and the traits of the martyr, and that he would intercede for his parents [on the Day of Judgment] so that they would enter Paradise. Umm Ghadanfar heard that statement and her heart retained it and absorbed it. She returned to her home and she called her only son and eldest [child] and proposed that he go for *Jihād* in Afghānistān so Allāh may grant him martyrdom and he may intercede for her. She felt a rejection from him, so there was nothing for her to do but bring a whip. She entered upon him and began to beat him very severely while she was weeping and saying, "Go forth to

Jihād, who will intercede for me on the Day of Resurrection?" Ghadanfar said, "There was nothing for me to do but agree. So I prepared myself and then I went to give her the good news of the day I would travel. So she said to me, 'And how long will you stay there?' I said, 'From four to six months.'" He said, "So she spat in my face and said, 'Do you want to sell yourself to Allāh for a period of six months [only]? Go until Allāh grants you one of the two good ends [i.e. victory or martyrdom]!"

And look, O noble sister, how there appeared from our women what we truly consider a miracle in this time. But how would it be if all the Muslim women in our time were all like these women? Do you think that the enemy would overpower our lands and our women and our souls? Indeed the answer is an emphatic "No!" So then why do you not join the procession and become one of the women for whom history will record a stance that would cause us to raise our heads?

Summary of What We Desire From You, Honourable Sister

Here, my honourable sister, we come to the conclusion of our letter to you. And before we bid you farewell, it would be good of us to summarize what we desire from you.

We have mentioned to you more than enough situations of the women of the *Salaf* and of those who came after them, so the woman's important role in the fight to give Victory to *Islām* would become explicitly clear to you. And we do not want you to enter the battleground because of the crudeness and the trials it contains, but instead we want you to follow the women of the *Salaf* in their incitement to fight and their preparation for it and their patience on this path and their longing to participate in it with everything in return for the Victory of *Islām*.

And if you are pleased with disgrace in your Religion, and you are pleased with humiliation and dishonor for you and your *Ummah*, then there is nothing we can do for you before Allāh. But we warn you of Allāh's Anger and His Punishment, and we say to you, fear Allāh and do not be an obstacle in the men's way to *Jihād*. The least of what is asked from you is that you remain silent when the men leave for *Jihād*, and that you are satisfied with what Allāh has commanded. And know, that when you keep the men away from *Jihād*, be they your sons or your husband or your brothers or other than them, then that it is a form of hindering people from the Path of Allāh, and Allāh will never be pleased with that. So if you will not be destroyed by them leaving, you have no legislated right to impede them from *Jihād*. And perhaps you are surprised at this, and you are saying, "How can a mother have no rights while the Messenger of Allāh, صلى الله عليه و سلم, said, as narrated by Al-Bukhārī and others, from Abdullāh Bin 'Amr, may Allāh be pleased with him, who said, 'A man came to the Prophet and asked him for permission to go to *Jihād*, so he said, 'Are your parents alive?' He said, 'Yes.' The Prophet said, 'In them is your *Jihād*.'"

We would respond to you that these types of *Ahādīth* are not hidden from us, but there are other *Ahādīth* opposite to it, and it is obligatory to act upon both, and acting upon them comes with what Ibn Hajar said in *Al-Fat'h* at the explanation of this *Hadīth*. He said, "And even clearer than that - i.e. the aforementioned *Hadīth* - is the *Hadīth* from Abū Sa'id in *Sunan Abī Dāwūd*, with the text, 'Go back and get their permission, and if they give you permission, then fight, and if not, then obey them.' It was authenticated by Ibn Hibbān, and the majority of the scholars said, '*Jihād* becomes prohibited if the parents forbid it, or if one of them [forbids it], on the condition that they are both Muslims, because obedience to them is obligatory, and *Jihād* is *Fard Kifāyah*. But if the *Jihād* becomes an individual obligation (*Fard 'Ayn*), then no permission is needed. And what supports that is what was narrated alternatively by Ibn Hibbān, from Abdullāh Bin 'Amr, that, 'A man came to the Messenger of Allāh, صلى الله عليه و سلم, and asked him

about the best of deeds. He said, 'The prayer.' The man said, 'Then what?' He said, 'Al-Jihād.' The man said, 'Indeed I have parents.' He said, 'I order you to be good to them.' He said, 'By the One who sent you as a Prophet with the Truth, I will surely fight and I will surely leave them.' The Messenger of Allāh said, 'Then you know best.'¹¹ And that is dependant on when *Jihād* becomes *Fard 'Ayn*, in accordance with the two *Ahādīth*." End quote.

And in our time *Jihād* is an individual obligation, O mother, so there is no obedience to you in disobedience to Allāh.

Al-Qurtubī said in his *Tafsīr* [7/151], "There may be a situation where it is obligatory for everyone to go out, and that is if *Jihād* becomes an individual obligation due to the enemy's domination over a piece of land or his inhabiting the country. So if this is the case, it becomes obligatory for all the inhabitants of that land to hasten and go out [to *Jihād*], whether light or heavy, young or old, everyone according to his or her capability. The one who has a father can go without his permission, as well as the one without a father. And no one who is able to go out, whether rich or poor, can remain behind. So if the people of that land are unable to stand up to their enemy, then it is obligatory for those close to them and neighboring to them to go out, depending on what the people of that land are in need of, until they know they have the capacity to withstand the enemy and repel them. And likewise for everyone who knows about their weakness against the enemy, and knows that he can reach them and help them, he must also go out to them. The Muslims are all one hand against those who are opposing them, until the people of the area that the enemy descended upon and occupied [are able to] rise to repel the enemy, at this point the obligation falls from the rest." End quote.

So answer me, O mother...

Here is Palestine, the enemy invaded it and no one was able to push them back, whether they were close to them or far from them. So is *Jihād*, until today, *Fard Kifāyah*? And here is Al-Andalus, the enemy invaded it centuries ago, and likewise Chechnya, Kashmir, the Philippines, Burma, Eritrea and others lands of the Muslims. All of them were invaded by the enemy, and they eliminated the teachings of the Religion from within them, and they humiliated the Muslims and deemed them weak and inflicted horrible torments upon them, until we reached the point where we see the new crusade being waged against Afghanistān.

So even after that, O mother, shall we still say that *Jihād* is *Fard Kifāyah*, and obeying you by remaining behind is more obligatory than it? We have said enough; we have tasted enough disgrace, O mother.

¹¹ *Fat'h Al-Bari* 6/106 - Reported by Ibn Hibbān as *Sahīh*

Ibn Qudāmah said in *Al-Kāfi* [4/255], “When *Jihād* becomes an individual obligation there is no permission needed from his parents because it has become an individual obligation, so he should not consider their permission in that, just as [it is not needed] for the obligatory *Hajj* and all the obligatory acts. There is no obedience to them in abandoning them, because abandoning them is disobedience, and there is no obedience to the creation in disobedience to Allāh, like seeking the obligatory knowledge that he cannot obtain in his land, and so on.”

There is no need to be lengthy my sister, but this is a portion of the issue and we will go into it in more detail in another place, *In Shā* Allāh, and we ask Allāh to help and assist us.

But here we go back and reemphasize that there is no way for it to be permissible for you to prevent the men from *Jihād*, unless if their leaving would cause you and your children destruction. Otherwise, then know that your effort to prevent them is a type of hindering from the Path of Allāh, and you will attain a portion of the Statement of Allāh about the disbelievers, when He said about them:

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ

"Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of Allāh and seek crookedness therein: they are astray by a long distance."¹²

So fear Allāh and fear the Great Day when you will stand in front of Allāh and He will ask you, “Why did you hinder [men] from My Path?” With what will you answer? And what will you say?

Will you say that the *Dunyā* was more beloved to me than Your Religion?

Or will you say my son and my husband are more beloved to me than Allāh and His Messenger?

Answer, and what you send forth today, you will find it tomorrow, and tomorrow is truly near!

And if you refuse, O *Amatullāh*, to follow the righteous women, and likewise you turn away, and you disobey your Lord by hindering men from His Path, then indeed we ask you by Allāh to stop your evil from the *Ummah*. Do not be an instrument used by the

¹² *Ibrāhīm*:3

enemies of Allāh to demolish the principles of the *Ummah* and its manners, with your open display of yourself and your corruption and your heedlessness. For indeed we expected good from you, but if you refuse, then we hope that we are safe from your evil, and we ask Allāh that He stop the evil of the sinners of the *Ummah*, and that He busy them with themselves, away from us. Indeed He is the Owner of that and Able to do so.

And our final call is all praise is due to Allāh, and may the Blessing of Allāh be upon His Messenger, his family and companions.

Your brother,

Yūsuf Bin Sālih Al-'Uyayrī.

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