



# BOOK OF A MUJAHIDDEEN

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(Shamil Basaev)

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

PRAISE GOD, THE LORD OF THE WORLDS, WHO CREATED US MUSLIMS AND WHO BLESSED US WITH JIHAD ON HIS STRAIGHT WAY!

PEACE AND BLESSING BE TO PROPHET MUHAMMAD, TO HIS FAMILY, TO HIS DISCIPLES AND TO ALL OF THOSE WHO FOLLOW THE STRAIGHT WAY UNTIL THE DAY OF JUDGMENT!

And then:

If something from what I wrote does not correspond with the Koran and the Sunnah of the Prophet (peace be upon him), then I renounce it and I ask Allah to forgive me my transgressions due to my ignorance.

And then:

*One Mujahid is a Warrior on battlefield  
In spite of all Russian stories,  
And may Allah bless you  
To live and to die free!*

In late March of last year I had two weeks of free time, when I got a hold of "Mujahid of the Light: A Manual" by Paulo Coelho and a computer. I wanted to derive benefits for the Mujahiddeen (Resistance Fighters) from this book and I this is why I rewrote most of it, removed some excesses and strengthened all of it with verses (ayats), hadiths and stories from the lives of the disciples.

I wrote it while exclusively hoping for mercy of Allah, for the benefit that the Mujahiddeen will derive from it for themselves and for the Jihad.

AND NO ONE BUT ALLAH HAS THE MIGHT AND THE POWER! GOD IS GREAT! (ALLAHU AKBAR!)

**March, 2004**

## **JIHAD**

Almighty Allah says: *“Fighting is enjoined on you, and is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.”* **(The Cow, 216)**

Jihad is spending power and energy in the war on the Way of Allah against the infidels, with the intention to exalt the word of Allah with direct participation or financial support, or with treating the wounded, or with food supplies, or with an idea...

Almighty Allah says in the Holy Koran: *“Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden (the Paradise); they fight in Allah's way”* **(The Immunity, 111)**

Prophet (peace be upon him) said, “Indeed, fight on the way of Allah, in the morning and in the evening, is better than this world along with everything that it has!” (Bukhari and Muslim)

## **MUJAHID**

It is one who takes active part in Jihad with his property and his soul for Allah, the Lord of the Worlds, and who is capable of comprehending the miracle of life and to fight till the end for what he believes in... A Mujahid ardently desires to receive the reward from Allah for fulfillment of Jihad, which is the most important religious duty of a Muslim.

Allah says: *“Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know.”* **(The Immunity, 41)**

Prophet said: *“A Mujahid (Mujahid) is one who fights against his passions”* **(At-Tirmizi and Ahmad)**

A Mujahid sticks to monotheism and renounces polytheism,  
He sticks to the Truth and renounces the lies,  
He sticks to justice and renounces injustice and oppression,  
He sticks to honesty and renounces treason,  
He sticks to faithfulness and renounces guile,  
He obeys his parents and renounces disobedience to them.  
He maintains relations with his kin and does not sever them,  
He maintains good-neighborly relations and does no harm to his neighbors.  
A Mujahid clings to any good manners and rejects any vileness.

A Mujahid is looking closely into a child's eyes, for they are the ones that get to see the world without sorrows. When a Mujahid wants to know whether someone beside him is trustworthy, he tries to see it with eyes of a child. He never loses sight of what is being created or centuries to come, and he remembers how firm these bonds are and how powerless the time is before them.

A Mujahid can tell the temporal from the final.

Any Mujahid already had to experience fear before a battle.  
Any Mujahid already had to be lying and betraying in the past.  
Any Mujahid already had to be plodding along his own way.

Any Mujahid already had to be racked out of mere trifles.  
Any Mujahid already had to be coming to the conclusion that he was not a Mujahid.  
Any Mujahid already had to give up his spiritual duty.  
Any Mujahid already had to be saying “yes” when he wanted to say “no”.  
Any Mujahid already had to hurt and inflict wounds on those whom he loved.

This is why he has the right to be called a Mujahid, a Mujahid, because he went through all of it and he has not lost hope to become better than what he was before.

A Mujahid knows that enemies exist in order to test his Faith (Iman), his courage, his perseverance, his ability to make decisions, and his patience. The enemies are making him fight for the sake of fulfilling his duty before Almighty Allah.

## 1. KINDNESS

Almighty Allah says: *“and whatever good you do, Allah surely knows it.”* **(The Cow, 215)**

Prophet (peace be upon him) said, *“Indeed, Allah is kind, He likes kindness and for kindness he gives what he does not give for severity or for anything else.”* **(Muslim)**

A Mujahid remembers kindness.

Angels help him in a battle; heavenly powers put everything where it belongs thus giving him the opportunity to make the best of himself.

Angel Gabriel (Jabrail) said to the Prophet (peace be upon him): “Muhammad, live for as long as you wish, -- you are mortal anyway; love whomever you wish – you will part with him anyway; do whatever you wish – you will receive your reward for it anyway.”

“Lucky him!” his companions are saying. And at times a Mujahid manages to do something way above the human power. And therefore he kneels down and thanks Allah for Mercy and Help that was given to him. But a Mujahid’s gratitude goes beyond just the spiritual sphere; he never forgets his friends, for they together were shedding blood on the battlefield. A Mujahid needs not be reminded of help that was given by others; he himself always remembers it and shares rewards with them.

Allah says: *“So, he who has done an atom’s weight of good shall see it”* **(The Quaking, 7)**

## 2. LEARNING

A Mujahid is always learning.

Almighty Allah says in the Koran: *“and say: O my Lord! Increase me in knowledge.”* **(Ta Ha, 114)**

A Mujahid is always striving for perfection.

Each blow that he deals to the enemy has centuries of wisdom and thought behind it. Each blow must contain power and swiftness of all Mujahids of the past, who are still continuing to be blessing the battle to this day. Each motion that he makes honors the motions that the preceding generations were trying to pass to the present ones through the Tradition.

A student says to his teacher: “When I bend the bow, the moment comes when it becomes clear: if I don’t let the bowstring go, I will lose the resolve.”

The preceptor answers: "So long as you don't stop bringing the moment of the shot closer inside your mind, you will never master the skill of archery. Sometimes a slip can be explained with the archer's excessive zeal and unnecessary ardor."

Prophet (peace be upon him) said, "*A person, who was asked about knowledge but who concealed it, will be bridled with a fiery rein on the Day of Resurrection*" **(At-Tirmizi)**

A Mujahid takes lessons from the disciples (askhabs), who were using their every step and their every move to the detriment of the enemy and to the good of the Muslims.

A vivid example for a Mujahid is the deed of Jafar Ibn Abu Talib in the Battle of Mutah. As soon as a fierce battle started, the leader of the Mujahiddeen (Fighters), Zaid Ibn Harisa died a courageous death facing the enemy. Jafar Ibn Abu Talib jumped off his horse right away, cut the tendons on the horse's legs so that the enemy could not use it, and picked up the Leader's (Amir's) banner in his "winged" hands.

A Mujahid is perfecting the beauty of his strikes.

Every time a Mujahid has to unsheathe his weapon, he puts it to use.

Inscriptions on Chechen daggers say: "Do not unsheathe with no need, do not sheathe without a deed."

With weapons can he make the way, give someone his help or ward off an impending danger – but a weapon is capricious and it does not like to be unsheathed without a reason.

And this is why a Mujahid never resorts to threats. He may attack, he may defend himself, or he may run away – all of these are actually parts of a battle. But bragging about a weapon beforehand means to waste the power, which has nothing to do with battle.

A Mujahid is always careful about motions of his weapon. He doesn't forget for a single moment that his weapon is also watching every move that he makes.

For the weapon is created not to accompany speeches,

A Mujahid is always open to learn something new.

The Most High says: "*those of His servants only who are possessed of knowledge fear Allah*" **(The Creator, 28)**

### **3. EXPERIENCE**

Prophet (peace be upon him) said, "*A believer will not be stung twice from the same burrow.*" **(Bukhari and Muslim)**

The experience gained in a battle strengthens the Mujahid's spirit!

A Mujahid counts not only on his own power, but he also uses the energy of his adversary. He engages in a combat armed only with inspiration and art to deal and parry blows, while using the techniques of warfare that he was learning for a long time. But later on he realizes that inspiration or skill are not enough for victory – experience is necessary as well.

And then he asks Allah to make him understand and to inspire him so that each attack that the adversary makes would teach him a new lesson in the science of defense.

“He is full of prejudice,” his companions say. – “He stops fighting and starts praying, and that’s exactly what the enemy is waiting for.” The Mujahid remains deaf to the sarcastic words, for he knows that any training is wasted without inspiration and experience. The Mujahid does not repeat the mistakes of the past, and he risks his heart only for the sake of what is worth the risk.

The Mujahid knows that you can’t consider anybody a fool and that the life will teach anyone: as long as there is enough time required.

The Mujahid knows that some moments tend to repeat. He often encounters difficulties that he had to overcome before, and he ends up in difficult situation, from where he already had to get out with honor, and it makes his spirit embarrassed: it seems to him that everything is repeating and that he makes no headway and has no power to move on.

“I was already going through this,” he complains to his heart.

“Yes you were,” his heart replies – “But you never went through it completely.”

And that’s when the Mujahid realizes that Allah is testing him on His Straight Way and sending him the repetition of experience with the only purpose: to teach him what he was unwilling to learn in the first place.

#### **4. STRATAGEM**

*“War is a stratagem!”* Prophet Muhammad (peace be upon him) said.

A Mujahid remembers the words said by Umar Ibn Al-Khattab, which were said to Saad Ibn Abu Waqqas: “I am ordering you and your Mujahids to always be upright because truthfulness is the best weapon against the enemy and the best stratagem in a war.”

A Mujahid will never go for guile. Yet he can make the enemy confused and misled. However strong the desire of victory may overwhelm him, still, to achieve the desired goal he does not disdain to play a game, and this is where he becomes a strategist. When he feels that he runs out of power, he makes the enemy think that he is just in no hurry to go anywhere. When he is going to attack the right flank, he brings his troops towards the left flank. When he is about to engage in a battle immediately, he pretends that drowsiness came over him and that he is about to go to sleep. “Look how low his morale fell,” his friends are saying. But the Mujahid pays no heed to their remarks, for even his friends will not have to partake of the stratagems and tricks that he uses in battle.

A Mujahid knows what he wants.

#### **5. STRATEGY**

The Most High says: *“Allah will exalt those of you who believe, and those who are given knowledge, in high degrees”* **(She Who Pleaded, 11)**

At times a Mujahid is like streaming water that flows around obstacles that are getting in its way. Sometimes it happens that resistance leads to inevitable death, and then the Mujahid adapts himself to the circumstances. Without complaining or whining he follows the rocky path winding along the mountain gorges. And his power is akin to water, for so far no one has been able to crush the water with hammer or pierce the water with a knife. The mightiest sword on earth is incapable of leaving a scar on its surface. Waters of a river adapt themselves to possibilities and features that they get to meet on their way, but they always remember about their main goal: the sea. The weakest stream gains power little by little from meeting with other rivers. And the

moment arrives when the might of the water becomes insuperable.

Abu Bakr said to Yazid Ibn Abu-Sufyan: "...I appointed you as a commander, in order to test you; if you handle your job well, I will appoint you to your previous spot and promote you even further; but if you cannot handle it, I will relieve you of your duties. Be god-fearing, because Allah sees your inner self, just as He sees you outward appearance. He that approaches Allah with his deeds is the closest to Allah."

"I appointed you to Khalid's place, so leave your Jahili arrogance behind, because Allah hates it as He hates the arrogant ones. When you come to your troops, treat them well. Start doing good and promise it to them. When you give advices, speak briefly because where there are many words, one word makes you forget another word that you said. Improve yourself and the people will improve for you. Make sure you read prayers (Namaz) on time, with full Rukus (*done by bending forwards with your hands on your knees, but keeping the back straight*) and Sujuds (*prostrating yourself by kneeling, with your forehead, nose, hands, knees, and toes all on the ground*), and with the fear of God. If ambassadors of the adversary come to you, respect them, but don't let them stay too long: so that when they leave your army camp, they may know nothing. If they stay longer, they will find out your weaknesses and your secrets. Show them the army's stronger side. Do not let any other ones from your circle talk to them, only you do the talking."

"When you give advices, be candid. At nights stay up among your companions, and you will find out a lot, and veil will open up before you. Increase the number of sentries and arrange them across the camp. Come to them suddenly. If you find somebody sleeping during the night watch, teach him a good lesson, punish him, but not too severely. Do not be afraid of punishing the ones who were found guilty. But do not be in haste when doing this. Do not leave the Mujahids without control, otherwise they will get spoiled. And do not spy on them, or else you will dishonor them. Do not announce people's faults. Make sure you are fine with their appearance. Do not sit with idlers, but sit with faithful and trusted men. Do not be a coward, or else the men will get cowardly too. Do not steal from the spoils of war, for it brings the need nearer and moves the victory farther away. If you find people devoted to prayers, leave them and let them do what they are doing."

Umar compensated the insufficient number of troops with the power of their commander.

A Mujahid must be both patient and swift at the same time.

Wise men say: "In accordance with the situation that you are in, concentrate or dissipate your energy."

Every time the Prophet (peace be upon him) was setting out for a military march, he would always make a secret of the time and direction in order to conceal the purpose of the march from the enemy.

There are two strategic mistakes: to hurry and to set out early than when the right moment comes, or linger and miss the moment. So, in order to avoid either one of these things, the Mujahid considers each case as the only one of its kind and never uses any common formulas and ready-to-use recipes.

Amr Ben Al-As said: "I have never got involved in a case without studying the ways of withdrawal beforehand. But once I would get involved, I would never rush to run away headlong."

This is what a Chinese sage says about strategy:

"Make your enemy believe that he will not achieve much by attacking you, and thus you will weaken his militant ardor."

"If you see that the odds are in the enemy's favor, do not feel ashamed to leave the battlefield to him, for it is not the outcome of any individual battle that counts, but it is the final outcome of the war that matters."

"If you have enough power, cast your false shame aside and pretend to be weak: it will make the enemy lose caution and attack you without waiting for the right moment to come."

"The skill to catch the adversary by surprise is a prerequisite of victory in war."

And here are the five rules of combat formulated by another Chinese sage Juang Chi three thousand years ago:

"Faith: before engaging in a battle, you must believe what you're doing it for."

"Companion: learn to choose companions and fight shoulder to shoulder with them, for no one can with a war all alone."

"Time: a true Mujahid remembers that a combat in the winter is different from a combat in the summer. When engaging in a combat, he always chooses the right moment."

"Space: you cannot fight in the mountains the same way you are fighting on a plain. Evaluate everything around you and choose the best way to fight."

"Strategy: the best Mujahid is one who can foresee and prepare the course of the battle."

## 6. SHORTCOMINGS

Allah says: "Ask protection for your fault and for the believing men and the believing women."  
**(Muhammad, 19)**

A Mujahid had to meet many people who would try to show their bad side as soon as they got a chance. It is their inner powerlessness that they are hiding behind their belligerent vigor; they hide their fear of loneliness behind their mask of independence. They do not believe in their own abilities, but at every corner they shout about their virtues and their values.

A Mujahid sees these traits in many men and women whom he had to know. But he never falls for delusion and never trusts the first impression. But if they want to get him stunned or interested, he persistently keeps silence. He constantly uses any chance he can get to fix his shortcomings, for he sees himself in other people, like in a mirror.

Allah says: "Surely Allah does not change the condition of a people until they change their own condition" **(The Thunder, 11)**

## 7. CONFRONTATION

Almighty Allah says: *"therefore vie with each other in good works"* **(The Cow, 148)**

Prophet (peace be upon him) said: *"...and Allah will be helping His servant for as long as he helps his brother."*

He that protects his friends will not tremble before the storms of this reality and will always find power inside himself to overcome hardships and move on.

At times a Mujahid opposes those whom he loves.

He looks around and recognizes his brothers. He looks back and determines who his adversaries are. He is relentless towards treason but he never takes revenge, he only removes traitors from his own life and does not fight against them any more than he has to.

A Mujahid knows what his capabilities are. He has no need to be bragging about his talents and his virtues. A Mujahid does not spend his days trying to perform the role that somebody else assigned to him.

A Mujahid does not make any efforts to look like something. He is what he is!

For a Mujahid there are no such concepts as “better” or “worse”, for everyone in his eyes is gifted enough to follow the Straight Way. But there are people who are not satisfied with it. They are trying to hurt him or to insult him, to provoke an argument or to do anything to make him mad. And in such moments the heart tells the Mujahid: “Cast the insult aside, it will not increase your abilities. You will only waste your energy.”

A Mujahid doesn't waste his time when responding to the challenge, for he knows that what was prescribed by the Most High has to be fulfilled.

## **8. TACTICS**

Almighty Allah says: *“And say: Work; so Allah will see your work”* **(The Immunity, 105)**

Before engaging in a battle, upon which many things depend, a Mujahid asks himself: “But what would I do if I had to fight with my own self? How well have I managed to develop mastery and swiftness in myself?” And thus he determines his own weak spots. He knows that he learned at least something from each one of his prior battles. Yet at the same time the lessons that he learned made the Mujahid suffer more than he had to.

When the hour of the battle approaches, the Mujahid tries to be ready for any unexpected thing. He always tries to strike the enemy first and thus impose his own plan of the battle on the enemy. When the enemy outnumbers, both in power and in means, the Mujahid uses the tactics of his glorious ancestors: “the bee tactics”. Just like bees, the Mujahiddeen constantly circle around the enemy and dealing weak yet multiple and regular blows to any spot that there is available. The enemy thus gets worn out and the number develops into quality.

Umar Ibn Al-Khattab said to Saad Ibn Abu Waqqas:

“I am ordering you and your men to be more afraid of their own sins rather than being afraid of the enemy. Because the sins of the troops are much more dangerous than their enemy is. Muslims win because of the enemy's sinfulness before Allah. If this were not so, we would not have been able to defeat them, since our number is lesser than theirs and our weapons are not like the ones that they have. If we will be equal with them in sins, they will overpower us. But we are winning with our dignity, but not with our power.”

“Know that angels of Allah will always be with you in your march; they know what you are doing. Feel ashamed before them. Do not commit sins when being on the way of Allah. Do not be saying, ‘Our enemy is worse than we are, they will not overpower us’. Sometimes one nation rules over another nation, which is a worse nation, just like the Hebrews were being ruled by heathens when they were evoking the wrath of Allah.”

“Ask Allah for help against your whims the same way you are asking for victory over enemies. Treat Muslims in your marches gently. Give one day of rest each week. Stay as far as you can from villages where agreements were signed and where Zimmii (*people of other beliefs who are*



*under Muslim rule and who have an agreement with Muslims*) are living. Do not let anybody in there except the most trusted ones, except the religious people. In order to defeat the enemy, do not allow any injustice towards the people whom the agreements were signed with. When you enter the enemy's land, send your reconnaissance men in order to have the information. Keep some of the locals with you, the ones who are loyal to you and the ones you trust. Because liars are useless, even though sometimes they tell the truth. A deceiver spies to your detriment, but not to your benefit."

"Send advanced detachments more often. Choose the smartest and the most tested ones for such detachments. Give them the best horses. When choosing, do not be guided by your own sympathies; do not be sending detachments and groups in the places that are obviously dangerous. Get to know the terrain and get to know the locals. When you see the enemy, assemble all troops, detachments and groups. Muster up all your strength, do not start the contact battle until you have to go for it. When you see the enemy's weakness, strike there. Treat the enemies the same way they are treating you. Guard your army thoroughly, be careful of attacks done by night. Do not let a prisoner go without cutting his head off, so that the enemies of Allah and your enemies could be afraid. Allah protects you and those who are with you. Allah is the One Who gives victory over the enemy and the One Whom you ask for help."

A Mujahid knows that it is impossible to be living in a state of total relaxation or total tension. He is like an archer, who has to bend his bow. He sees that the horse strains all of its muscles when overcoming the hurdles. But he can tell the tension from purposeless bustling and he would never get the two things confused.

He knows that a fallow-deer is strong with its legs, and a seagull's strength is in how sharp-sighted it is when detecting a fish and how keen it is to get the fish out of the water. The Mujahid knows that a tiger is not afraid of a hyena, for a tiger is confident of its power. And then the Mujahid tries to comprehend what he can be counting on. And he checks his ammunition, which consists of three things: faith in Allah, hope for His mercy, and love for Islam. If all three things are there, then the Mujahid goes on and continues on his way.

After all, the Most High says in the Holy Koran: *"And helping the believers is ever incumbent on Us."* **(The Romans, 47)**

## **9. PERSISTENCE**

The Most High says: *"And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest."* **(Muhammad, 31)**

A Mujahid honors the main postulate of *I Ching*: "Persistence is wholesome".

He knows that stubbornness has nothing to do with persistence. For times come when battles that last longer than normal wear out your power and reduce your inspiration. And that's when the Mujahid changes his tactics. He understands that his ability to resist is just about to run out, so he withdraws from the battle and takes a breather. He is persistent in fulfilling his will, he can improve a favorable moment and then he can start a new offensive.

A Mujahid always returns to battle not because he is stubborn.

A Mujahid always recalls these words: "There was a time when I was hearing out the stories about somebody's bravery. There was a time when I was just living: just because I had to be living. And now I am living because I'm a Mujahid and because one day I want to appear before the One for Whom I was fighting for so long."

## 10. SUFFERING

Almighty Allah says: *“And among people there are those who are ready to sell themselves just to please Allah; and Allah is full of compassion towards His servants.”*

Prophet (peace be upon him) said: *“Whatever befalls a Muslim, whether it is weariness, a lingering illness, anxiety, sadness, grief (or) even if he gets stung by a thorn, Allah will certainly forgive him some of his sins for that.” (Bukhari and Muslim)*

Mujahids are trying not to make the radiance in the eyes fade away. They are living in this world, they are not shunning other people, they start on their journey with an open heart. Quite often they get overwhelmed by fear. Not always do they do a right thing. At times they suffer because of trifles, at times they are small-minded and vain, and at times they think that they cannot grow. Quite often they are assured that they are not worthy of grace or miracle. Not always are they self-confident. They spend sleepless nights and suffer from having done something wrong.

But Mujahids always seek calmness and strength in prayer.

Once a Mujahid experiences injustice that was done to him, he tries to remain alone, so that nobody sees him suffer. It is both good and bad. For one thing is when you let your heart heal the inflicted wounds by itself. And another thing is spending the whole day in deep reflections and being afraid to show your weakness to everybody else.

But when such a thing happens, the Mujahid isolates himself in silence and does not waste his energy on words, for words may be of no help. It is a lot better to save your energy for the Resistance, to arm yourself with patience and keep in mind that Allah sees that you are suffering unjustly and thus he puts you to the test.

A Mujahid says: *“O Allah, Thou seest everything! Everything is for Thy sake! And my reward is with Thee!”*

And Allah gives the Mujahid what he needs most: time, and sooner or later everything will turn to his benefit if he shows patience.

Prophet (peace be upon him) said: *“Fear a prayer of an offended one because there is no barrier between it and Allah.”* A Mujahid is familiar with despair.

Sometimes it seems to him that he has no power to awaken the desirable feeling of inspiration in his soul. Throughout many days and nights he has to abide in a depressed state, and none of the new events can ever return his prior inspiration to him.

“His fight is over with,” his friends say.

The Mujahid is hurt and ashamed when hearing such words, for he knows that he has not reached the goal that he has been striving for. He is persistent and he does not stop halfway. At such moments he addresses to the Most High in prayers and a new door opens up before him when he least expects it.

The Mujahid is being advised: *“Don’t raise a storm in a teacup.”*

He is not inclined to exaggerating the difficulties and he always tries to maintain the calmness needed. But he never starts evaluating the measure of someone else’s suffering.

Some trifling thing of no importance to him whatsoever may act as a fuse, and the despair that has been accumulating in the soul of his brother may break out and blow up. The Mujahid respects suffering of his loved ones and does not compare it to his own grief.

Each person has his own cup of woe.

## 11. HARDSHIPS

Allah says: *“And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; but give good news to the patient” (The Cow, 155)*

At times a Mujahid has no place to sleep, nothing to eat, not enough weapons and ammunition. At times he is overcome with illnesses and there is no medical assistance. “That’s all right,” he figures – “It’s a part of my job. Nobody was making me go this way. This is the decision that I made.” These words contain his entire might: he chose his Way, and for him there is nothing to be whining about and nobody to complain to.

Prophet (peace be upon him) said: *“Whomever Allah wishes good, then He puts to the tests.” (Bukhari)*

A Mujahid admires the steadfastness that the Prophet’s aunt, Safia, had. She was the first out of 8 Muslim women who killed the enemy for the defense of Islam.

During the Battle of Uhud she was fighting desperately while defending the Prophet (peace be upon him), and after the battle she discovered her brother Hamza with his belly ripped up, his liver torn out, his nose cut off, his ears chopped off and his face terribly disfigured, and she said:

“All of it is in the name of Allah, and I am happy with the destiny prepared for him by Allah. I swear to Allah, I will be steadfast and may Allah grant him the proper reward.”

## 12. WISDOM

Allah says: *“Call to the way of your Lord with wisdom and goodly exhortation...” (The Bee, 125)*

Prophet (peace be upon him) said: *“A wise one is he that requires an account from his soul and does (righteous) works for what will be in the hereafter. A weak one is he that allows his soul to be guided by its passions, while hoping for Allah.” (At-Tirmizi)*

A Mujahid learned long time ago that Allah sends loneliness in order to teach a person the art of communal life.

Allah uses anger to show the endless value of the world, and He uses boredom so that the importance of risk and selflessness could become clearer.

Allah uses silence to suggest how responsible each word has to be.

Tiredness is for making the delight of cheerfulness be manifested.

Infirmary is for us to realize the delight of health fuller.

With fire Allah gives us the idea of water. With earth He teaches us what air is. And with death Allah shows us how important the life is.

A Mujahid will not waste his time to criticize decisions made by others.

The important things will stay and the useless things will vanish.

To believe in your Way, there is no need to be proving that someone else chose a wrong way for himself.

Chinese philosopher Lao-Tse said: "The way of the Mujahid includes respect towards anything small and fragile. Always try to catch the moment when you should take proper steps. Even if you already mastered the art of archery, still watch closely how you put the arrow and bend the bow. In the final analysis, a novice who firmly realizes what his needs are ends up being wiser than an absent-minded sage. Concentrating love within yourself means happiness; concentrating hatred entails upheavals. He who could not discern a difficulty leaves the door open and thereby gives rise to disasters. A battle has nothing to do with a brawl!"

Implanted habit cannot be determining any important steps.

A Mujahid remembers the words uttered by another sage: "Consequences of the actions that we take are stunning to cowards yet to wise men they are like rays of light."

"The world is like a chessboard. The pieces are our everyday deeds; the rules of the game are so-called laws of nature. We cannot see the One Whom we are playing with, but we do know: He is just, patient and honest."

A Mujahid is enjoined to comply with the agreement signed with Allah in full. He knows that God will not omit a single mistake made by those whom He loves, and will not let the ones whom He preferred to be pretending not to be aware of the rules of that agreement.

A Mujahid is wise and therefore he never keeps talking on and on about his defeats.

### **13. RISK**

The Most High says: "*Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; (by committing a perjury) they cause their own souls to perish, and Allah knows that they are (lying) most surely*" **(The Immunity, 42)**

A Mujahid studies with careful thoroughness what he is going to attack. However hard the way to the goal could be, there are always the tricks and ways to overcome obstacles. A Mujahid does not look for any roundabout roads. He sharpens his sword and tries to make his soul get filled with steadfastness, which you can't be fighting a worthy battle without. But once he starts moving along the way, he realizes that there are hardships and obstacles that he did not take any notice of.

If he decides to wait for a right moment to come, he will never start moving forward; a little bit of madness is needed to make your first step. A Mujahid can put this madness at his service.

For it's impossible to foresee everything at once, especially during a war.

### **14. PERSEVERANCE**

Allah says: "*Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least*" **(The Clans, 23)**

A Mujahid knows his weaknesses and he knows what he is gifted with. Others may complain: "We had no opportunity". They may be right, but a Mujahid will never let himself get torpid for that reason, no way, he will strain his every nerve and his every gift that he has.

A Mujahid remembers the words of one disciple, who said these words before the Battle of Muta, where there were only 3 thousand Muslims and 200 thousand infidels (Kafirs):

"I swear to Allah, o people, we are fighting not with out numbers or our strength, but we are fighting with our faith. So go ye forward for the sake of what you set out on this march for. Allah provided you with success in any of the two possible outcomes: either victory or death on the battlefield for the faith."

There are no abstract ideas existing for a Mujahid.

Everything is material and definite, and everything commands respect to him. A Mujahid is not sitting still chilling at his home and observing what is going on in the world from the outside. No, he accepts all challenges from the world and in them he sees an opportunity for his own transformation.

Some of his companions might have been complaining all life long about having no choice, or they might have been discussing the decisions made by others.

A Mujahid transforms his thought into action.

At times a Mujahid happens to pick his goal incorrectly, and then, without complaining and murmuring, he pays for the mistake that he made. At times he happens to go astray, and then he wanders around on and on before he gets back on the path that was leading him at the beginning.

But a Mujahid never deviates from the chosen path.

## 15. RESOLVE

Allah says: "*so when you have decided, then place your trust in Allah*" (**Family of Imran, 159**)

A Mujahid never changes his mind on the decisions that he makes.

Before getting down to the actions, he gets into long reflections and evaluates the level of his readiness, the measure of his responsibility and his duty before the others. While trying to maintain his composure, he thoroughly researches his every step, the way as if everything depends on him. And he performs the Sunnah: a prayer (Namaz) with two Rakats (*sets of prayers*), asking Allah for guidance. But at the moment when the decision is made, the Mujahid starts moving ahead without looking back: he has no doubts that the choice that he made is correct, and even if the circumstances happen to be different from what he was anticipating, the Mujahid never deviates from the chosen path, while relying on the help from Allah. And if the decision was correct, he wins a victory in the battle, even if the battle is longer than he thought it would be. But if the decision was erroneous, he will suffer defeat and will have to start it all over again, but this time he will be fully armed with his bad experience after trying it the hard way. But his reward will be according to his intentions.

A Mujahid is like a rock.

When he is in a plain, everything around him is full of harmony, and he remains unflinching. People may erect their dwellings in his shadow that renders protection from any destructive storms.

And if he happens to stand on a slope or on a hill, and everything around him enjoys no balance or respect, that's when he will show his might and assault the enemy who tries to disturb the peace. At such moments a Mujahid is destructive and lethal and no one is able to hold him.

And a graphic example for the Mujahid is the deed done by over four hundred disciples, who swore by death at the hardest moment of the battle with the heathens of Musailima. It was when Sabeet put the balm for the dead all over his body, wrapped himself in a shroud and announced before everybody:

“O Muslims! This is not the way we were fighting during the times of the Messenger of Allah! It's sad for me to see how you made your enemies get used to attacking you so fearlessly... It is also sad for me to see how you got used to suffer defeat from them...”

Sabeet lifted up his eyes to the sky and called out: “O Allah, indeed I have nothing to do with what these heathens came here with (Musailima and his accomplices). Indeed, I have nothing to do with what these (arguing Muslims) are doing.”

Then, like an enraged lion, he pounced on the enemy shoulder to shoulder with his best companions: Al-Baraa Ibn Malik, Zaid Ibn Al-Khattab, Salim Maulayya and many others from among the first Muslims. And they won that battle.

This is why a Mujahid never asks anybody for a permission to strike with his sword, he just takes the sword in his hand. The same way he will never waste his time to explain his actions: he is faithful to what has been predetermined by God and he is responsible for what he is doing.

Allah says: “*And whoever is patient and forgiving, these most surely are actions due to courage.*”  
**(The Counsel, 43)**

A Mujahid thinks about both war and peace all at the same time and he can act in accordance with the circumstances.

Once he started a Jihad, a Mujahid goes to the very end. His motto is VICTORY OR PARADISE!

## **16. FRIENDSHIP**

The Most High says: “*The believers are but brethren*” **(The Chambers, 10)**

Prophet (peace be upon him) said: “*One who defends the honor of his brother, Allah will defend his face from Fire on the Day of Resurrection.*” **(At-Tirmizi)**

A Mujahid knows that the best tutors are his brothers, with whom he comes out on a battlefield. When a Mujahid needs help, first of all he tries to understand the way his friends act in difficult circumstances: whether they do something or nothing. While searching for inspiration, he reads the lips of a person standing next to him and listens to the words that his guardian angel is whispering to him.

When tired or lonely, he does not get carried away in his thoughts to men or women who are far away, but he looks for those near him and with them he shares his longing and seeks understanding from them without suffering consciousness of his guilt, and he derives pleasure from it.

At times, while sitting at a campfire, the Mujahids (Mujahiddeen) hurl accusations against one another, yet they spend the night in one tent and leave their past offences behind.

Time after time they have a novice among them. Since he has no common history with them, he shows only his gifts and capabilities, from which some look at him as if he were a teacher.

However, a Mujahid never compares a newcomer to his old companions-in-arms. "Welcome!" he says to him, but he will start trusting him only after he knows not just about his strength but about his weaknesses as well.

When engaging in a battle, a Mujahid tries to comprehend the limit of capabilities of his companion-in-arms.

He was destined to be near his fellow Mujahids, but at times he has to practice his mastery of weapons on his own. And so, he separates from his brothers and becomes like a star.

He illumines the part of the Universe that was allotted to him, so that those who look up to the sky could see other galaxies and other worlds.

His persistence and perseverance will soon be rewarded. Other Mujahiddeen are approaching him one after another, and all together they form entire constellations and galaxies.

A Mujahid knows: the farthest star in the Universe reveals its presence in what surrounds *him*.

## 17. GENEROSITY

Prophet (peace be upon him) said: *"It is not the abundance of property that brings riches, but richness of the soul is what the (true) riches are."* **(Bukhari and Muslim)**

A Mujahid gives the best of what he has in him, and this is what he demands from others. And in addition to that, he bigheartedly and generously tries to show to the whole world what each man is capable of doing. "People are ungrateful," some of his companions might note in this regard. A Mujahid can never be confused with such a talk. He keeps encouraging his fellow Mujahids and spurring them to action, for this is how he exerts influence upon his own self as well.

Prophet (peace be upon him) said: *"Those who did not personally participate in military marches or who did not equip anybody from among the participants of such marches for a march or who did not take care of their family members, Allah will smite them with disaster even before the Day of Resurrection comes."* **(Abu-Daud)**

A Mujahid shares what he knows about the Straight Way with others.

He that helps others can count on being helped. He that was taught must teach others, and so, while sitting at a campfire, a Mujahid tells about how his day of battles was going.

"Why divulge your strategic secrets?" they whisper to him – "Don't you understand that you are taking a risk? You have to share your victories with others!"

A Mujahid only smiles in response without saying a single word.

He knows that if the Paradise, which he will gain in the end of the road, will be empty and uninhabited, it would mean that the fight was making no sense at all.

## 18. PRAYER

Allah says: *"surely prayer keeps (one) away from indecency and evil..."* **(The Spider, 45)**

A Mujahid needs some time for himself.

He uses that time for rest, for contemplation and for worshipping the Almighty Creator. Even in the heat of a battle a Mujahid manages to pray and perform Zikr (concentrating on God's name, divine remembrance).

There are two types of prayer.

The first type is when a man asks Allah for certain events to happen in his life, while trying to suggest to Him what should be done. The Almighty is given no time or space for action. And He, Who knows much better what really *is* better for everyone of us, does not heed such a prayer, and keeps doing what He considers necessary. And the praying person starts feeling that his prayer was unheard.

The second type of prayer is when a man may not even realize which ways the Creator paves for him, yet he waits until all plans of the Most High in his life are fulfilled.

He asks for deliverance from sufferings and afflictions, he asks to send him courage of spirit for the Righteous Battle, yet he never forgets to repeat each minute: "May it be Thy will".

This is the way a Mujahid prays.

It happens that the moments come when the way that the Mujahid follows becomes habitual, monotonous and boring. In such conditions mentioning of Allah is of great help.

The Most High says: "...and remember Allah much, that you may be successful" **(The Congregation, 10)**

When a Mujahid has to accomplish the same mission over and over again, he uses that method and a routine duty thus turns into a prayer.

Prophet (peace be upon him) said: "*The servant becomes the closest to his Lord when he makes a low bow; so address to Him with supplications (in such minutes) more often*". **(Muslim)**

A Mujahid devotes himself to prayers. At the same time he tries not to think about anything; in his mind he moves away from searching for any pleasures, from challenges and revelations, from the entire earthly bustle.

And then the soul of a Mujahid gets filled with joy and tranquility.

## 19. VICTORY

Allah says: "*O you who believe! If you help (the cause of) Allah, He will help you and make firm your feet.*" **(Muhammad, 7)**

Imam Ibn Qayyim, may Allah have mercy upon him, said there are five major qualities that Allah prescribes to the Mujahids (Mujahiddeen). If some group of Mujahiddeen possesses such qualities, then it will surely win, even if the enemy group outnumbers them:

1. Steadfastness
2. Mentioning Allah
3. Submission to Allah and His Messenger
4. Coordinating their actions and not getting involved in arguments that lead to cowardice and weakness. An argument weakens those arguing and only makes the enemy stronger. Indeed,



coordination in one is like a sheaf of arrows that cannot be broken, but if you untie them, you can break the arrows all one by one.

5. Patience is the main and the correct foundation thereof.

These are the five qualities that the victory is based on. If these qualities or one of these qualities are lacking, then the victory is lacking as well, depending on which quality is absent.

The disciples possessed these qualities. And not a single community could oppose them and they were always winning. And when these qualities started getting weaker, the whole thing came down to what it is today.

Almighty Allah says: *“And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you;”* **(The Family of Imran, 152)**

When starting a fight, a Mujahid declares: “I have a goal”. When many years go by he realizes that he can achieve what he wants and that he will be rewarded.

And then he experiences sorrow. For he is aware of grief and loneliness, failures and disappointments of other people as well, which haunt most of the mankind. And to him it seems like he is unworthy of what he will have to obtain.

“Give out everything,” his angel whispers to him.

And the Mujahid kneels down and offers up all of his victories to Allah.

Because he does that, the Mujahid stops asking himself stupid questions and overcomes the feeling of guilt.

All ways in the world are leading to the Mujahid’s heart: he uses caution when plunging into the rapid of passions, which his life is certainly full of. The Mujahid knows that he is free to choose what he desires; he makes decisions with courage and without looking back, and at times he even rushes headlong. He accepts his passions and reaps the fruits thereof. He knows that one shouldn’t reject the rapture given by victories; victories are a part of life, and they make the souls of those who were striving after them happy.

At times in the heat of a battle that seems to know no end, the Mujahid gets struck with some idea and he wins the victory instantly.

And then he thinks: “Why was I suffering for so long and fighting the battle that could have been won with the forces twice as smaller as what I have spent?”

Indeed, any task looks very simple once it has been solved. And a major success, which was achieved with no efforts – as it may seem now, -- was the last link in the chain of minor victories that remained unnoticed.

And then the Mujahid understands the meaning of what happened, and instead of accusing himself of taking too long to reach the goal, the Mujahid is glad that he finally reached it.

Prophet said: *“A group out of my community that fights for the truth will not cease winning until the Day of Judgment.”* **(Muslim)**

After winning a battle he celebrates victory. It cost him dearly: there were losses, there were difficult moments, there were nights of painful doubts and days of never-ending waiting.

When seeing the Mujahid rejoicing, people wonder: "Why is he triumphing so much about it? Who knows, maybe he will have to face disappointment in his next battle. Before you know it, he may incur anger of the enemies on him."

But the Mujahid knows the explanation for his actions. He wants to enjoy his self-assurance, for it is the most precious gift brought by the victory.

He also knows that one must restrain his passions and delights in order not to forget that you can't always be following your passions in everything, and that help and victory come from Allah.

Aisha said: "I had never seen Messenger of Allah, peace and blessing of Allah be upon him, laughing so hard with his mouth open that even his uvula would be seen, for he would only smile."

Today he celebrates victory that he won yesterday, and from today's triumph he derives strength for the battles of tomorrow.

Ability to control your delights after victories helps accept bitterness of defeats as well.

## **20. LONELINESS**

Prophet (peace be upon him) said: *"There are four companions who are the best; a unit of four hundred is the best unit; the best army is army of four thousand troops, but twelve thousand (Mujahids) can never be defeated because of their number being too small."* **(Abu-Daud and At-Tirmizi)**

A Mujahid knows that a man is not an island.

He cannot be fighting for the truth all alone; whatever his plan might be, it still depends on other people. He needs to be discussing his intentions with somebody so that he could ask somebody for help and assistance and in the moments of rest sit at the campfire and tell somebody about his past battles.

But a Mujahid will never allow this need to be mistaken by others for being unsure. His deeds are obvious, yet his plans are veiled with mystery.

A Mujahid rests along with his brothers, but he never shifts the responsibility for the steps that he himself has taken.

At times he involuntarily takes a wrong step and plunges into the abyss.

He gets tormented with loneliness and frightened by the ghosts. When he was looking for a Righteous Battle, he could not assume that something like that would happen to him. But it did. Submerged in darkness, he calls to his heart: "I am plunging into the abyss, the waters are so dark and so deep".

"Remember one thing," his heart replies – "He who did not just plunge but who remained under water is the one who chokes and drowns."

And the Mujahid strains every nerve to get out of the predicament that he ended up in.

Prophet (peace be upon him) said: *"If people but knew about trips in loneliness what I know about them, not a single horseman would set out on his way at night all alone."* **(Bukhari)**

A Mujahid uses loneliness, but never lets loneliness use him.

A Mujahid uses a very good exercise in the moments of dismay and confusion: he tries to do sensibly and carefully what others do unknowingly: to breathe, to blink, and to notice the surroundings. And thus he gets free from tension and allows his intuition work more freely – his fear and desires do not get involved in this work.

A Mujahid knows how to maintain the balance between loneliness and dependence.

## 21. LOVE

Allah says: *“And be kind to him who follows you of the believers.”* **(Poets, 215)**

Prophet (peace be upon him) said: *“Indeed, Almighty Allah is not looking upon your bodies or your appearance, but He is looking upon your hearts.”* **(Muslim)**

A Mujahid cannot do without love. The need to give out warmth and caress is in his very nature, like the need to eat and drink, and like the pleasure from the Righteous Battle. If the Sun goes down and the Mujahid did not experience any happiness, then something goes wrong.

He sees that there is an ardent heart hidden behind the icy mask that the people are putting on themselves. And this is why he risks more than other people do. He seeks love unceasingly and constantly, even if in these searches he sometimes gets to hear a “no” or leave with nothing and feel rejected. A Mujahid does not let himself be intimidated by the circumstances when he looks for the significant other whom he needs. He cannot do without love.

Prophet (peace be upon him) said: *“Marry those who love and who are fertile, for on the Day of Resurrection I will be proud of your great number before other prophets.”* **(Ahmad)**

And a Mujahid marries as soon as he gets the first chance because this also is a part of Jihad, for a righteous family is the foundation of a righteous society.

Quite often did he have to suffer because of those unworthy of his love.

Moments come when his life puts him to the test and makes him part with those whom he always loved. During such moments a Mujahid tries to find out whether he fulfills God’s will or whether he is full of self-love. In the former he obeys it with no complains or murmur, even if he has to part with someone on his way.

But if such parting comes from somebody’s malicious intent, the Mujahid gives it a ruthless repulse.

A Mujahid knows that since he is capable of seeing good, this is because he carries the good things within himself, for the world is like a mirror where everybody sees his own reflection.

## 22. JUSTICE

Allah says: *“Now surely the curse of Allah is on the unjust.”* **(The Holy Prophet, 18)**

A Mujahid cannot be indifferent towards injustice.

He knows: everything in this world is intertwined and united, and therefore any action done by one person has an influence on other people, however many of them there are upon the Earth. And therefore, when seeing someone else suffer, he unsheathes his sword to put everything back

in order where it belongs.

But when fighting oppression, he never condemns the oppressor, for he remembers: each one will have to answer for his own deeds before God. After accomplishing his mission, the Mujahid refrains from making any judgments.

A Mujahid came into this world to help his brothers but not to condemn his neighbors.

Allah says: *“And act equitably; surely Allah loves those who act equitably”* **(The Chambers, 9)**

A Mujahid is endowed with the gift to strike and a gift to forgive. He uses both with the same skill.

There is no such Mujahid who could say, while sitting in the company of his brothers: “I have always done what is right”. He that claims such a thing is either not telling the truth or has not learned to know his own self. For in the past a true Mujahid had to do something that was not right.

But then, while on his way, he understands that Allah will inevitably bring him back together with the people whom he might have wronged.

This is the way he gets the opportunity to redeem the evil that he once did. And the Mujahid seizes this opportunity without hesitation.

Almighty Allah says in the Koran: *“Surely Allah enjoins the doing of justice and the doing of good (to others)”* **(The Bee, 90)**

A Mujahid honors the words of Umair: “O people! Indeed, Islam is a strong citadel and firm gate. And the citadel of Islam is justice and the truth is its gate. But if the citadel and the gate collapse, then the holiness and inviolability of this religion will be trampled upon. But so long as the ruler is strong, Islam is invincible. And the power of the ruler is not in the art of handling a whip and cutting heads off with a sword. The power is in just and lawful rule.”

A Mujahid always strives after balance between steadfastness and mercy. He always acts justly. To make a dream come true, your faith has to be firm and mighty, and when the goal is achieved, one should remember that the way leading to the goal is not always what it might look like to our imagination.

This is why a Mujahid can both give orders and be compassionate.

Prophet (peace be upon him) said: *“Those showing excessive strictness will perish!”* **(Muslim)**

Allah will never leave his servants, but His plans and destinations are beyond comprehension. Ability to command, as well as to be under orders, inspires the Mujahid.

A Mujahid never accepts something unacceptable.

A Mujahid knows that the most important words are short in all languages.

God.

Yes.

Life.

These words, which can be easily pronounced, fill vast expanses.

But there is yet another word, which is short as well and which is hard for many people to say.

This word is “no”.

He that never says “no” thinks he is magnanimous, understanding, and well-bred, for this word is famed for being said by those who are selfish, non-spiritual and malicious.

But the Mujahid never falls into this trap. Some moments come in his life when saying “yes” to others he says “no” to his own self.

And this is why his lips will never utter “yes” if his heart says “no”.

### **23. PATIENCE**

The Most High says: *“O you who believe! Seek assistance through patience and prayer; surely Allah is with the patient.”* **(The Cow, 153)**

A Mujahid, who excessively relies on the keenness of his mind, finally ends up underestimating his enemy’s strength.

One should not forget: at times might is more efficient than any contrived artfulness.

A fight with a bull lasts a quarter of an hour: and soon the bull understands how he is being deceived and his next step is to attack the torero. And when this happens, there is nothing that can prevent the disaster from happening: glitter, mind, persuasiveness of an argument, or what they call “charm”.

And this is why the Mujahid gives the benefit of the doubt to the brute force that opposes him. And when its rage turns into frenzy, he steps aside from the battlefield and waits until this unrestrained outburst runs out by itself, and that’s when he attacks again.

The Most High says: *“How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.”* **(The Cow, 249)**

A Mujahid is able to identify the enemy who is stronger than he is.

He understands that if he meets him face to face, he will inevitable be eliminated. If he falls for his ruse, he will fall into a trap. And this is why, in order to get out of the predicament, the Mujahid acts the way he considers best, but not the way the enemy wants him to. When the enemy acts like an unwise child, the Mujahid acts the same way. When the enemy challenges him to a battle, the Mujahid acts like he is deaf and uncomprehending.

“He chickened out,” people say.

“Piglets grunt by Jihad goes on!” a Chechen proverb says.

And the Mujahid doesn’t care about their opinions, for he knows: courage and rage of a bird will not save it from the cat’s claws in an open battle.

In such circumstances a Mujahid arms himself with patience: the enemy is more likely to go look for another prey and will not “swallow the dust”, rather than wait for an open combat with him.

Always remember: whatever you are preoccupied with, whatever you do, you should wait for the means to achieve the goal and for the opportunity to accomplish your mission.

A Mujahid does not let himself be misguided by those who are not capable of achieving any result yet who are publicly announcing their refusal to do so.

There is a Chechen proverb that says: "A fox could not jump and reach the piece of lard hanging up and said, 'I don't want it, it probably doesn't taste good anyway'."

Allah says: "*O you who believe! Be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.*" **(The Family of Imran, 200)**

## **24. FEAR**

Allah says: "*We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority*" **(Family of Imran, 151)**

Prophet said: "*Two kinds of eyes are the eyes that the Fire will not touch: the eyes of one who cried from fear before Allah, and the eyes of one who spent a night standing guard on the way of Allah.*" **(At-Tirmizi)**

A Mujahid never experiences any kind of fear.

Escape could be a perfect way of defense, but you can't use this method when you are overwhelmed by fear. When facing a choice, a Mujahid will prefer to suffer a defeat and then heal the wounds that were inflicted upon him rather than taking to his heels and thus giving the aggressor bigger and undeserved advantage.

Allah says: "*so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.*" **(The Cow, 150)**

Before making important decisions, a Mujahid is fearful of making mistakes, but if he needs to choose he will courageously say "yes" if necessary. If he has to say "no", he will do it with fear.

A Mujahid knows: the entire world is enveloped with fear before the entire world.

This fear is showing in a twofold way: either through belligerent onslaught, or through obedient subordination. These are the different sides of the same coin.

And therefore when a Mujahid faces the ones who inspire fear in him, he remembers: that man is overwhelmed with the same uncertainty. He had to go through the same obstacles and he encounters the same difficulties.

But why he ends up being stronger then? Because he uses his fear as a motor and not as a brake.

And learning from his enemy, the Mujahid does not let the fear impede him.

During the moments of hardships and sorrow, in the situation that does not bode any advantages, the Mujahid behaves with calmness and courage, i.e. heroically, while relying on the mercy of Allah.

## **25. COMPOSURE**

Allah says: "*Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.*" **(The Ranks, 4)**

Prophet (peace be upon him) said: "*O people, you should remain calm, for indeed, piety does not show in a haste!*" **(Bukhari and Muslim)**

A Mujahid is always calm: nothing in this world can frighten him and nothing is capable of stopping him, for he is on the Straight Way and the Truth is behind him.

Time is on his side -- he knows it and he learns how to curb his impatience and avoid any thoughtless actions.

A Mujahid is never in a hurry.

His steps are unhurried and firm. He is aware of the fact that the moment will come that will be crucial to the whole mankind, so before transforming the world he should transform his own self.

A Mujahid will never start picking an unripe fruit.

A great fighter endures and puts up with insults; he knows how heavy his fist is and how hard of a blow it can deal. When facing an enemy who did not have time to prepare for the battle, he looks into his eyes, right into the very depth of them, -- and he wins without even having to resort to his physical power.

The more a Mujahid learns from his fellow brothers, the brighter the light of faith gets enkindled in his eyes, and he doesn't need to prove anything to anybody. Belligerent arguments of the enemy do not matter to him at all, while they claim that God is superstition, Jihad is terrorism, Shariah is Dark Ages and that one must bow to their military might.

A Mujahid realizes how invincible his might is, which is based on genuine Faith, and he will never deviate from the Straight Way.

Prophet (peace be upon him) said: "O Zaid, indeed you have two qualities that are pleasing to Allah and His Messenger."

Zaid asked: "What are these qualities, o Messenger of Allah?"

"Endurance and prudence," Prophet replied (peace be upon him).

## **26. HATRED**

Allah says: "*Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves;*" **(The Victory, 29)**

A Mujahid looks at the life without fear or spitefulness.

When setting off for a battle, he recalls the words said by Prophet Isa (Jesus): "Love your enemies", and he obeys this precept, for a Mujahid knows that any person, until the very death, has the chance from Allah to get on the Straight Way. And by mercy of Allah your worst enemy may happen to become your brother.

The Most High says: "*Take to forgiveness and enjoin good and turn aside from the ignorant.*" **(The Elevated Places, 199)**

Once Abu Ad-Darda spotted a crowd of people on the street, which surrounded one man and started beating him and cursing him. Abu Ad-Darda came up to the people and inquired, "What's going on?" The people answered: "This man has committed a big sin". Abu Ad-Darda asked: "But what if this man fell into a water well, would you have dragged him out of there?" "Of course we would have," the people replied. "Do not scold him and do not beat him," Abu Ad-Darda said to them. "But exhort and admonish him instead. Give praise to Allah, who did not let you commit the

same sin.” “Do you not hate him?” the people asked. Abu Ad-Darda replied: “I hate what he has done. But if he stops his sinful acts, he will become my brother.”

The man who committed the sin burst into tears and declared about his repentance.

A Mujahid tries to make sure that the feeling of hatred does not contaminate his heart.

But he also knows that forgiveness is not equal to universal all-acceptance. A Mujahid knows that he should not bow his head, for if he does so, he will lose sight of everything: of both his enemy and the horizon of his dreams.

## 27. FAITH

Almighty Allah says: *“Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.”* **(The Accessions, 2)**

Prophet (peace be upon him) was asked: “What deed is the best?” He answered: “Faith in Allah and His Messenger”. He was asked: “And what then?” He replied: “Fight on the Way of Allah.”

Once he learned how to wield a weapon a Mujahid comes to the conclusion that he needs the full ammunition, which means that he cannot do without the outfit.

He sets out in search, and the traders offer him the merchandise that they have.

“Take the armor of loneliness,” one says.

“Why don’t you cover yourself with the shield of cynicism?” interrupts the other.

“The best armor is not to get involved in anything,” claims the third one.

But the Mujahid turns a deaf ear to these talks. He dauntlessly and calmly goes to the place that is holy to him, and he clothes himself in indestructible cloak of faith.

Faith protects from any blows. Faith will turn poison into the purest moisture.

The Mujahid’s friends are asking him where he draws his energy from.

“From the faith in endless mercy of Allah to His servant, from believing that He will never leave him without help and support on His Straight Way. And by mercy of Allah you can even overpower this entire world,” he replies.

This faith is the source of power for the Mujahid.

A Mujahid remembers the past.

He knows what Spiritual Search is, because of which some of the glorious pages of history of the mankind were written.

This search consists of the most glorious and most disgusting ones: polytheism, idolatry, obscurantism, sacrifices to other deities than God, and blood feud.

People have been using the Spiritual Search for various purposes, and the Mujahid knows how often his ideals used to serve as a cover for horrible intentions.



“Ye shall know the tree by its fruits,” Prophet Isa (Jesus) said.

A Mujahid follows this rule and never errs.

How many times a Mujahid already had to hear something like: “How would I know if this way is leading to the truth?” How many times had he had to see people who did not get the answer to this question and rejected Jihad, while listening to other talks!

But the law of majority does not work in the issues of faith.

And the Mujahid has no doubt, for he is guided by the Koran – the true and accurate formula of life.

Allah says in the Koran: *“and make provision, for surely the provision is the guarding of oneself”* **(The Cow, 197)**

A Mujahid has been slumbering for quite a long time, and now he is slowly awakening and gets used to the light of the Truth. The light no longer makes him scared and he accepts the Straight Way, even though it means that he will have to suffer, to put up with deprivations and to take risks.

“What a wonderful faith!” his friends are saying.

From these words the Mujahid gets filled with pride for a few minutes, but then he gets overwhelmed with shame right away, for his soul does not have as much faith as he shows on the outside.

At that moment his angel whispers to him: “You are only a servant of Allah, you have nothing to have conceited about, but nor do you have any reason to feel guilty. You only have the reasons to be rejoicing.”

And the Mujahid realizes that he is only a servant of the Lord of the Worlds, and that's when he finds calmness and assurance.

Prophet Muhammad said: “A believer will never get sated with the good until he reaches the Paradise.” **(At-Tirmizi)**

A Mujahid does not use malicious gossip against others, because anything said about anybody will eventually reach the ears of those who are at enmity with that man, when the charge of extra grudge will be added.

And therefore, when a Mujahid speaks of his brother, he visualizes that his brother is standing near him and hears every words that he says.

## **28. PRESENTIMENT**

A Mujahid knows how important presentiment is.

Almighty Allah says: *“Soon shall the hosts be routed, and they shall turn (their) backs. Nay, the hour is their promised time, and the hour shall be most grievous and bitter.”* **(The Moon, 45-46)**

In the heat of a battle, when there is no time to be pondering on how to repulse the enemy's attack, the Mujahid acts by his intuition and obeys his guardian angels.

During the time of peace he unravels the meaning of the signs that were sent to him by Allah.

Allah says: *“And one of His signs is your sleeping”* **(The Romans, 23)**

A Mujahid knows: intuition and dreams is the ABC, through which Allah opens up what He has predetermined for us.

Prophet said: *“The most truthful dreams will be seen by those of you who are the most truthful in their speech.”* **(Muslim)**

Ibn Umar said: *“Whenever I hear Umar talk about something and say: ‘Indeed, I think that it will be so’, eventually it would happen just the way he thought it would.”* **(Bukhari)**

A Mujahid can recognize the silence that precedes a decisive battle.

And it seems like the silence talks and says: “Everything came to a standstill and stopped. Wouldn’t it be better to forget about the battle and have fun?” At such moments inexperienced Mujahiddeen (Mujahids) drop their weapons, relax and complain that they are bored.

A Mujahid listens keenly and carefully into the silence. He knows that something is just about to happen somewhere. He knows that destructive earthquakes happen without warning. He had a chance to be walking in the woods at night, and he remembers this unfailing sign: if you hear no animals or birds, then the danger is near.

And while everybody else is conversing, the Mujahid brings his skill of wielding weapons and his purity to perfection and does not take his eyes off the horizon.

Motion of fight generates huge energy around it, and the moment comes when both victory and defeat are possible. Only time will tell who won and who lost, but the Mujahid knows that from that moment on there is nothing that he can do about it: the result of the battle is in the hands of God.

During such moments a Mujahid is not bothered with what the outcome of the battle will be: that’s not what he cares about.

He knows that Allah says in the Koran: *“and no one knows what he shall earn on the morrow; and no one knows in what land he shall die;”* **(Luqman, 34)**

And Prophet (peace be upon him) said: *“A prayer of a one who goes to a fortune teller and asks him about something and then believes him will not be accepted for forty days.”* **(Muslim)**

He carefully listens to his heart and he asks his heart: “Was it a Righteous Battle? Was I fighting appropriately?” If his heart answers in the affirmative, he reposes himself.

But if the answer is negative, he takes up arms and starts getting ready again.

## **29. REST**

Allah says: *“Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know.”* **(The Kneeling, 18)**

Prophet (peace be upon him) said: *“Many lands will be given to you, and Allah will protect you (from enemies). So let none of you stop playing with their arrows!”* **(Muslim)**

A Mujahid reposes in between battles. Oftentimes he may even be inactive day after day, while fulfilling the demands of his heart, yet his spirit is alert and he is always on his guard.

After all, the strings will be making wrong sounds if they are tightly strained all the time. In the battle the Mujahids who constantly practice martial arts lose the ability to take and carry out instant decisions. A horse that fences and jumps over hurdles day after day will eventually break its leg. A bow, whose string does not slacken for a moment, will never be able to send its arrows to the target with its normal power.

And this is why a Mujahid tries to get some rest in his daily routine, even if he is not predisposed to doing so.

A Mujahid sits with his brothers around a campfire.

They tell one another about victories that they won and they give a cordial welcome to the Ansars (*companions-in-arms*), for each one of them is proud of his life and his participation in the Righteous Battle. A Mujahid tells about his way with inspiration, he recounts about how he accepted one challenge or another, about how he responded to challenges, and about what kind of a decision was ready in his mind at a certain moment. And when he tells about it, his words are permeated with romanticism and are inspiring fervor.

At times he can afford a little bit of exaggeration. He remembers that he will never confuse pride with vainglory, and he will never believe the fantasy that he himself just made up.

At times a Mujahid acts like a child. He gets people stunned and the people forget that a child must frolic, play, ask naïve questions, and he finds repose in all of this naïve fun.

### **30. DUTY**

Allah says: *"Therefore declare openly what you are bidden..."* **(The Rock, 94)**

At times a Mujahid hears: "Yes, before making a decision I must understand everything. I wish to have the freedom to change my opinions."

A Mujahid perceives these words with bewilderment. He too can have such freedom, but it will not prevent him from fulfilling certain duties, even though sometimes he does not quite clearly realize why he is doing so.

The Most High says: "Whoever follows the Straight Way, he is doing it for his own self, and whoever errs, he errs to his own detriment. A bearer will not carry someone else's burden. And We have never punished until we sent a messenger."

A Mujahid admires the call of duty that Abu Talha had.

When during Caliph Usman he started getting ready for a difficult naval march, his sons said to him: "May Allah have mercy on you, Father. You are a man of very old age. You used to take part in marches with the Messenger of Allah, Abu Baqr and Umar. The time has come for you to rest, and we will be fighting instead."

He replied to them: "Verily, the Most High and Almighty Allah says, 'Rise for Jihad both unburdened and ones with burden'. It means that everybody is obligated to participate in Jihad, including the elderly and the youth, and no age limits were determined for us."

And in that march Abu Talha became a Shaheed (a Martyr), God Willing (Insha Allah).

Prophet (peace be upon him) said: *"To one who spent something on the Way of Allah it will be recorded seven hundred times more."* **(At-Tirmizi)**

A Mujahid makes decisions and accomplishes them. His soul is free as clouds in the sky, but he himself is bound with his duty. Along his way, which he chose by his good will, he happens to awaken at an hour that may not be pleasant to him, or he has to talk to people who will not enrich his knowledge even for an iota. At times he has to make sacrifices.

"You are not free," his friends are saying to him.

A Mujahid is free.

He just knows that it is harder to bake bread in an oven with its door open.

### **31. TRIFLES**

Almighty Allah says: *"and you deemed it an easy matter while with Allah it was grievous."* **(The Light, 15)**

A Mujahid is careful about trifles, for he knows that they can upset the habitual course of events.

There is an old saying that goes like this: "Devil abides in small trifles".

A Mujahid heeds the words said by Lao-Tse, who teaches that we must renounce such concepts as "days" or "hours" and look into each minute more and more vigilantly.

This is the only way a Mujahid can solve some of the problems before they come up: by paying close attention to little details will he be able to avoid major disasters.

But thinking about little details does not mean being small-minded.

Prophet (peace be upon him) said: *"Those showing (excessive) concern are lost!"* **(Muslim)**

Excessive concern is capable of chasing even the slightest gleam of joy from one's life.

A Mujahid knows that a great dream consists of a great number of many things, just like the sunlight consists of millions of sunrays.

A tiny splinter can make a wayfarer discontinue his journey. A cell, which is not seen with a naked eye, is capable of destroying robust flesh. Recollection of a moment of fear experienced in the past makes fear come back each morning. Procrastination lasting only a split second will open the Mujahid's chest for a smashing blow of the enemy.

A Mujahid never neglects any trifles. At times he has to be harsh to his own self, but this is exactly the way he acts.

### **32. ASSURANCE**

A Mujahid cannot always retain his assurance.

Moments come when he is totally unsure of everything and he inquires his heart: "Are such efforts really necessary?" But the heart is silent. And the Mujahid has to make decisions for his own self.

Then he starts looking for an example and for a role model in prophets and disciples. And he recalls that they too had to go through something similar in order to be tested by Allah in full on

His Straight Way. They even used to lose heart and courage and implore Allah to help and to give them victory.

This is what Allah says about it in the Koran: *“Or do you think that you would enter the Garden (the Paradise) while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!”* **(The Cow, 214)**

But they would not stop, they were enduring and moving on.

Even when left without assurance for a short while, a Mujahid keeps going and finally regains what was lost, because he knows what he wants.

### **33. TRUST**

Allah says: *“...and their rule is to take counsel among themselves...”* **(The Counsel, 38)**

A Mujahid is trustful. Time after time he gets bitterly disappointed because of this. At times he even has to suffer.

It is important to trust people, and a Mujahid is not afraid of disappointments, for he knows the might of his weapon and the power of his love.

Nevertheless, he knows the limit of his capabilities and he understands that accepting God's signs and realizing that angels help us with the lips of our loved ones is one thing. Another thing is not being able to make your own independent decisions and to be always yearning for doing something so that others could tell us what has to be done in one case or another. You can't confuse trust with the tendency to dodge responsibility.

A Mujahid trusts the others, for he trusts his own self first of all.

“How naïve he is!” he often gets to hear behind his back.

But a Mujahid knows that he remains the winner. There are two victories per each defeat. Everybody who believes in the mercy of Allah knows about it.

When the Messenger of Allah (peace be upon him) was bidding farewell to the Mujahids, he (peace be upon him) would say: *“I am entrusting your religion to Allah, and so with the things entrusted to you, as well as the outcome of your deeds!”* **(Abu-Daud)**

A Mujahid is trustworthy.

At times he takes hasty steps; at times he thinks he is a lot more important than what he really is. But he is not lying.

While sitting among his brothers, he converses with them. He knows that his words are being recorded by angels as a record of his life and his deeds.

“Why do I talk so much, since sometimes I am not able to turn words into actions?” a Mujahid reflects.

“When you defend your views openly in front of everybody, you automatically have to be living in harmony with them,” his heart replies to him.

And since his words are unailing and true reflection of his thoughts, the Mujahid finally turns into what he talks about.

### **34. PREPARATION**

Allah says: *“And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them...”* **(The Accessions, 60)**

A Mujahid knows that a battle ceases from time to time.

And then he does not make any efforts to resume it immediately; he knows that one must have patience and wait until one's strength increases. When silence sets in on a battlefield, the Mujahid hears his heart beat.

He understands that he is experiencing tension. He realizes that he is being troubled.

A Mujahid is trying to achieve balance in his life: the weapon has to be ready, the heart has to be satisfied, and the faith has to be inflaming the soul. He knows that it is just as important as the action.

There is a Chechen proverb that says, “A weapon that you may use only once in your life you have to carry with you all life long.”

Prophet (peace be upon him) said: “And prepare against them as many forces as you can. As far as the strength goes, indeed it is in shooting, indeed it is in shooting!” **(Muslim)**

Something is always missing. And a Mujahid uses the minutes, when the time stops racing, to replenish the shortage and to better prepare for the next battle.

The weapon could have been broken during the first battle. But the Mujahid must make himself last for a long time.

This is the reason why he is never deceived concerning his own powers and talents and this is why he does not let the circumstances catch him by surprise. He estimates everything in the world at its true worth.

Oftentimes before some terrible ordeals he happens to hear devil (curse be upon him) whisper in his ear: “Don't worry about that, it's downright nonsense”.

Or it may happen otherwise. When nothing major happens, the devil (curse be upon him) whispers: “Gather all your strength, and direct all of your energy to settle this situation”.

A Mujahid does not listen to what the devil (curse be upon him) is trying to suggest to him and he finds comfort in remembering Allah.

### **35. RESPONSIBILITY**

Allah says in the Koran: *“and fulfill the promise; surely (every) promise shall be questioned about.”* **(The Children of Israel, 34)**

The root of the word “responsibility” explains the word's meaning: ability to respond, to be responsive and to be able to act.

A responsible Mujahid is capable of observing and practicing. But besides that, he is capable of being “irresponsive”: to submissively obey the course of events without accepting their challenge and without opposing these events.

However, a Mujahid would always learn his lessons: he would listen to the advices and humbly receive help.

A Mujahid remembers the words of Prophet Isa (Jesus): “May your word be “yes” – “yes”, or “no” – “no”.”

When a Mujahid assumes responsibility he keeps his word.

As soon as Umar Ibn Al-Khattab became a Caliph, Said Ibn Amir came to him and said:

“O Umar, I would advise you to fear Allah in the relations with the people and not to be afraid of the people in relations with Allah. I also advise you that your words do not disagree with your deeds. And the best words are those that are supported by deeds...”

“O Umar! Turn your face to the Muslims both far away and near, whose deeds Allah enjoined you to be in charge of. Wish them what you wish to yourself and to your household. Wherever you are, never be afraid of hardships and always strive towards the truth, and do not be afraid of a criticizing reproach before Allah.”

Umar exclaimed: “But who can ever do that, o Said?!”

He replied: “It can be done by a man like you, out of those whom Allah authorized to deal with the deeds of the Ummah (Nation) of Muhammad. And there is no one between that person and Allah.”

Those who promise but who do not keep their promises are thus losing self-respect and are ashamed of their actions. The whole life of people like that turns into non-stop running: they waste a lot more energy on searching for plausible excuses to deny their own words that they had said before than what a Mujahid spends to fulfill his promise.

At times a Mujahid assumes an unwise responsibility and falls under the power of superstition. From that time on he will not do such a thing ever again, but he still never evades keeping his promise: his word is holy, and he pays for his uncontrolled aspiration in full.

A Mujahid can be called responsible not when he loads the whole heaviness in the world upon his shoulders; a responsible Mujahid is one who learned how to respond to the challenge of the moment.

### **36. HYPOCRISY**

Prophet (peace be upon him) said: *“He that died without fighting (on the way of Allah) and who never told himself (that he had) to fight, he died without getting rid of one of the manifestations of hypocrisy.” (Muslim)*

A Mujahid will not associate with those who wish him ill. The same way, he will never be spotted in the company of the ones who would like to “comfort” him.

He also avoids such people who inevitably end up next to him only when he suffers a defeat: such false friends want to enjoy his weakness. They bring nothing but bad news. Under the guise of friendly concern they constantly try to undermine his self-confidence.

Allah says: *“O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you should say that which you do not do.”* **(The Ranks, 2-3)**

When they see him wounded, they shed tears of sympathy, but deep inside their heart they are pleased, for the Mujahid lost a fight, but they have not been given understanding that this is only a part of the battle and that's all.

Prophet (peace be upon him) said: *“There are three signs that reveal a hypocrite: when he tells something, he lies; when he promises something, he breaks (his promise), and when he is trusted with something, he acts treacherously.”* **(Bukhari)**

A Mujahid always has his true friends by his side: during moments of difficulty or happiness.

### **37. FREEDOM**

Almighty Allah says: *“Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Satan. Fight therefore against the friends of the Satan; surely the strategy of the Satan is weak.”* **(The Women, 76)**

Prophet (peace be upon him) said: *“Fire will not touch the servant whose feet were getting covered with dust on the way of Allah.”* **(Bukhari)**

A Mujahid never falls into a trap of the word “freedom”.

If his fellow people are oppressed, freedom becomes the barest necessity. A Mujahid takes up arms and fights for freedom -- for life or death. Before the face of oppression, freedom is such a simple thing to understand; it is opposed to slavery.

But at times a Mujahid gets to hear something like this from the older people: “As soon as I stop working, I will become more free.” A year goes by after they retire and the same people still keep complaining: “Life is monotonous, wearisome and dismal”. In this case “freedom” means something different: absence of feelings.

A Mujahid does not consider himself to be free. He is free to act any way he likes, yet he is a servant of Allah, Most Gracious and Most Merciful.

### **38. NEGOTIATIONS**

Almighty Allah says: *“And if they incline to peace, then incline to it”* **(The Accessions, 61)**

A Mujahid does not always get to choose the battlefield for himself.

At times he gets caught by surprise and ends up on the very threshold of an undesirable battle, but in such cases he does not try to run, for he knows that such battles will be following him wherever he goes.

And so, when a combat is almost inevitable, the Mujahid starts negotiations with his adversary. He is not showing any fear or timidity, nor is he asking for peace, but he is trying to find out what the reason for it is: why the adversary wished to battle with him and what made him leave his home sweet home and seek an encounter with him. Without unsheathing his weapons, the Mujahid gets the adversary convinced: this battle is not his.

The Mujahid will hear out everything that the adversary wants to tell him, and thus his ardor will be cooled. He will engage in a battle with him only if it will be necessary.



In each battle a Mujahid acts differently, especially when there are no attacks or retreats.

If the battle does not lead to victory or is not ended with defeat, the Mujahid understands: terms of armistice must be discussed with the enemy. Both sides have already shown their martial skills well enough, and now they need to understand each other.

A Mujahid never asks for peace: he offers peace.

Negotiations testify about his dignity, but not his faintheartedness. It is balance of forces and change of strategy.

An adversary comes with a whole bunch of promises, negotiations and proposals that instill temptation, and options that may satisfy both sides.

A Mujahid studies each proposal thoroughly, he also tries to reach an agreement and at the same time not lose his dignity. If he dodges the battle, it is not because the adversary was cajoled by his words, but because he deemed it as the best strategy.

A Mujahid never accepts any gifts from the enemy.

After working out the plans of an armistice, the Mujahids return home. They do not have to be proving anything to anybody: they were waging a Righteous Battle and they were strengthening their faith. Each one of them made a little concession within what is allowed by the Shariah Law, thereby mastering the art of negotiations.

### **39. CAUTION**

The Most High says: *“And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.”* **(The Children of Israel, 36)**

A Mujahid is cautious with those who think they know the way.

They are always so confident of their ability to make decisions, that they do not understand the irony, with which the fate treats the life of each one of them. And when the inevitable knocks on their door, they get outraged.

A Mujahid has two dreams. They are leading him onward. But he will never make a mistake by figuring that the road is easy and the door is wide enough.

There is time to act and there is time to accept the circumstances the way they are. A Mujahid knows what the difference between them is.

### **40. ENVY**

Almighty Allah says:

*“I take the refuge in the Master of daybreak  
When the Sun comes up,  
From evil of created things  
And darkness, when it's coming up.  
From sorcerers, who blow on knots, I seek the refuge, verily,  
I seek the refuge in my God*

*From enviers that envy.”*  
**(Daybreak, Al-Falaq, 1-5)**

Prophet (peace be upon him) said: *“Do not envy one another, give up mutual hatred, do not try to find something out about one another and do not stalk one another, do not vie with one another; do not raise prices, and be brothers to one another, o servants of Allah!”* **(Bukhari and Muslim)**

A Mujahid knows that envy is incapable of doing any harm – as long as a person does not resignedly accept it. Envy is a part of life and everyone must be able to control it.

A Mujahid knows how powerful the words are.

Nevertheless, a Mujahid rarely talks about his plans, and this is why sometimes people think that he is afraid of envy.

But a Mujahid knows: every time he talks about his plans, he has to spend some of the energy to word his plans. And if you talk often and amply, there is a danger in spending all of your energy completely, so nothing will be left for the plans to be fulfilled.

Prophet (peace be upon him) said: *“One should not envy anybody except those who possess two qualities: a person whom Allah granted riches and opportunities to spend them properly and in full, and a person whom Allah gave wisdom and who makes his judgments based on this wisdom, and who imparts this wisdom to the others.”*

## **41. COURAGE**

Almighty Allah says: *“O you who believe! When you meet a party, then be firm, and remember Allah much, that you may be successful. And obey Allah and His Apostle and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.”* **(The Accessions, 45-46)**

A Mujahid knows how high the price of perseverance and courage is. One must have courage to pass through the Straight Way with dignity.

Said used to say that Abu Ubaida once said when he was trying to inspire Muslims before a battle:

*“O servants of Allah! Help Allah and He will come to help you by sending you steadfastness. O servants of Allah! Be steadfast, for steadfastness is the means of salvation from unbelief, and it will help you gain favor with Allah and avoid disgrace. So aim your spears at the enemy and cover yourselves with shields. Do not be saying anything but mentioning the Most High and Almighty Allah in your souls for as long as I am in command of you, with the permission of Allah.”*

After that one man stepped out of the ranks of Muslims and told Abu Ubaida:

*“I firmly decided to die in this hour. Do you have anything that you would like to tell to Messenger of Allah?”*

Abu Ubaida replied: *“Yes. Give him regards on my behalf and on behalf of all Muslims and tell him: ‘O Messenger of Allah! We have found out that what was promised to us by our Lord is the very truth’.”*

Then Said was telling: *“After I heard his words and saw him unsheathing his sword and rushing to fight the enemies of Allah, I deeply kneeled to the ground. Then I put my spear forward and pierced the first enemy horseman who came near us. After that I rushed to fight the enemy and*

Allah dispelled fear from my heart. Muslims were frantically and courageously attacking the Byzantines and kept heroically fighting until Allah gave the victory to the faithful.”

Often a Mujahid happens to take unexpected knocks. And he understands that as long as the war is going on, the adversary will win a few battles. When such a thing happens, he grieves for a little while, and then he reposes to recuperate and restore his energy a little bit. But right after that he again resumes fighting for his Faith and Freedom.

For a Mujahid knows: the longer he stands aside from the battle, the more chances he will have to feel weak, timid and cowardly.

If a horseman is thrown off his horse and does not jump back in the saddle at the same second, he will never have enough courage to do it anymore.

## **42. INDEPENDENCE**

Almighty Allah says: *“And yield not to any mean swearer, defamer, going about with slander”* **(The Pen, Kalam, 10-11)**

A Mujahid knows what he is worth.

He makes a decision to do it one way and not any other way, while being guided by inspiration and faith. But at times he gets to meet people who call him to get involved in what is foreign, unknown and uninteresting to him. Such people are trying to make the Mujahid accept the challenge that is crucial to them but not to him.

And oftentimes these are the people who are close to the Mujahid, -- the ones who love him and who believe in his strength, and who therefore demand that he comes and helps them. When this happens, the Mujahid smiles and tries to prove them that he loves them, yet he does not respond to their call.

A true Mujahid always chooses his battlefield for himself.

## **43. LOSSES**

Great and Almighty Allah says: *“Surely you shall die and they (too) shall surely die.”* **(The Companions, 30)**

Prophet (peace be upon him) said: *“Almighty Allah said, ‘I never need to be ascribed any companions, and if someone does something not just for the sake of Me, but also for the sake of someone else, I will renounce him and his polytheism!’”* **(Muslim)**

A Mujahid excelled in the science of suffering losses.

And once he suffers a defeat, he does not show indifference towards it; nor does he say any phrases like: “That’s all right, that doesn’t really matter to me” or “I didn’t want it much anyway”. He accepts a defeat as a defeat, and he doesn’t try to make it look like a victory.

“Indeed, we belong to Allah, indeed, to Him we will return”.

He knows what kind of pain is inflicted by wounds; he knows how bitter it is to be feeling indifference of your friends; he knows what kind of loneliness you feel after you lose your loved ones. In such moments a Mujahid says to himself:

"I was fighting and I suffered a defeat. I lost the first battle, but I did not lose the whole war. Allah is only testing me."

The Most High says: *"(Recall) when two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust."* **(The Family of Imran, 122)**

And these words inspire him with new strength. A Mujahid knows that there is nobody who would always gain the upper hand in anything, and he can tell his own mistakes from just an unfavorable set of circumstances.

And he starts getting ready for a new battle.

#### **44. THOUGHTS**

The Most High says: *"O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin."* **(The Chambers, 12)**

A Mujahid knows: when you want something really bad, the entire power of the Universe seems like to be joining in some plan to help you.

This is the reason why he is very careful about his thoughts. Behind good intentions there are feelings that hardly anybody will admit even to his own self: vindictiveness, tendency towards self-destruction, guilt, fear of victory, and grim joy born of someone else's misery.

Prophet (peace be upon him) said: *"Beware of ill thoughts, for indeed, ill thoughts are the most lying words."* **(Bukhari and Muslim)**

The Most High helps us out in our desires. And this is why a Mujahid musters up his courage and looks deep inside the darkest corners of his soul in order to make sure that he is not asking anything that would be to his own detriment.

A Mujahid is always careful about his thoughts.

#### **45. INSPIRATION**

The Most High says: *"Fight then in Allah's way; this is not imposed on you except in relation to yourself, and rouse the believers to ardor maybe Allah will restrain the fighting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment."* **(The Women, 84)**

A Mujahid shares his world with the people he loves. He tries to inspire them to such deeds that they would like to do but have no resolve to. And these are the moments when Iblis (Satan) comes (curse be upon him) and starts whispering: "First of all, think about your own self. Save the grace for your own self, first of all, or else you will end up losing everything. Who are you to help others? Are you not capable of seeing your own vices? Do you need things more than anybody else does?"

A Mujahid knows that he has his own weaknesses and shortcomings. He also knows that he cannot be growing all alone and stay away from his brothers.

By concentrating on God (by performing a Zikr, divine remembrance), a Mujahid rejects the instigation and still keeps inspiring his loved ones.

Almighty Allah says in the Koran: *“O Prophet! Urge the believers to war”* **(The Accessions, 65)**

One fine day a Mujahid all of a sudden comes to understand that he fights without his past inspiration.

While remembering about his vices and knowing his limited nature, a Mujahid still does all he can to maintain his courage in critical moments.

He keeps doing what he has been doing, but it seems to him that all motions lost their meaning and that he just goes with the flow. There is one thing left to do in such moments: to continue waging the Righteous Battle. It doesn't matter for what reason he is doing what he is supposed to do: out of the call of duty or out of fear or anything else, but he never deviates from the Straight Way.

He knows that the angel, who has been blessing him with inspiration, is now gone. But the Mujahid still directs all strength of his soul to the battle; the Mujahid is being persistent even when everything seems to be useless. A little bit of time will go by and the angel will return. Rustling of his wings is enough to make joy set inside his soul again.

#### **46. HELP**

Allah says: *“and help one another in goodness and piety”* **(The Dinner Table, 2)**

Prophet (peace be upon him) said: *“He that equipped a Mujahid for a march on the way of Allah, took part in the march as well; and he that replaced a participant of such a march in caring for his family, also took part in the march.”* **(Bukhari and Muslim)**

A Mujahid gives without waiting until he is asked.

When some of his companions see it, they make a remark: “Whoever needs something will ask”.

But the Mujahid knows that there are many people in this world who just cannot be asking anybody for help. There are people with such delicate heart living next to him that the love that visits them is itself weak and painful. These people have been hungering for caress, but they are ashamed of manifesting it.

A Mujahid gathers them around a campfire and tells them all kinds of stories, shares his supplies with them, rejoices along with them, cheers them up and praises them for their good deeds. And on the next day they feel better and stronger.

Prophet (peace be upon him) said: *“Visit the sick, feed the hungry and relieve the ones who experience hardships.”* **(Bukhari)**

Those who are indifferent to someone else's misfortune are the most unfortunate.

#### **47. OUTLOOK**

Almighty Allah says: *“Say to the believing men that they cast down their looks...”* **(The Light, 30)**

Allah also says: *“He knows the stealthy looks and that which the breasts conceal.”* **(The Believer, 19)**

A Mujahid saves his eye from anything unnecessary and indecent. One wise man once said: "What your eyes don't see, your heart doesn't want; once your heart doesn't want, necessity doesn't gnaw you."

#### **48. REPENTANCE**

The Most High says: *"and turn to Allah all of you, O believers! So that you may be successful."* **(The Light, 31)**

A Mujahid knows that repentance that completely envelops a man paralyzes him and slowly, little by little, corrodes the soul of the one who committed an unworthy deed, and it inevitably leads to self-destruction.

A Mujahid doesn't want to die like that. If he happens to do any harm to somebody, if he happens to do ill, wrong or cause damage to somebody, -- for he is a man with all inherent vices and shortcomings present in him, -- he is never ashamed of asking for an apology.

Prophet (peace be upon him) said: *"Indeed, Allah Almighty and Great will accept repentance of a servant until he starts making a death-rattle."* **(At-Tirmizi)**

If time has not been lost forever, he tries to correct his mistake any way he can. And if the person whom he wronged is no longer alive, the Mujahid will do good deeds to a stranger.

A Mujahid does not let repentance paralyze him and he removes the evil that he committed.

#### **49. MISTAKES**

Prophet (peace be upon him) said: *"Leave behind whatever instills doubts in you and turn to what does not cause any doubts."* **(At-Tirmizi)**

A Mujahid does not blame himself for the thoughtless acts that he did, but nor does he make any excuses to himself for his mistakes, for this is when he will never be able to mend his ways.

The Most High says: *"Allah confirms those who believe with the sure word"* **(Ibrahim/Abraham, 27)**

Once he arms himself with common sense, he judges the results of his actions: the results, but not the intentions that he was guided by while carrying out the actions. He is responsible for everything he has done -- even if he has to pay dearly for the mistake that he might have made.

"The Most High judges the tree by its fruits but not by its roots," an ancient Arab proverb says.

#### **50. CONSEQUENCES**

The Most High says: *"O you who believe! If you help (the cause of) Allah, He will help you and make firm your feet."* **(Muhammad, 7)**

Prophet (peace be upon him) said: *"Military marches consist of two parts: he who set out for a military march for the sake of Allah, and who is under the command of an imam; who expends the most precious things that they have, who helps their companions-in-arms, who beware of defilements, -- indeed, his sleep and his awakening will be the reward for him. And whoever set out on a march for show, out of self-praise, out of fame and whoever disobeyed the imam and was committing wickedness upon the earth, indeed, he will return with nothing."* **(Abu-Daud)**

Before making an important decision: to declare a war, to move to another location, to choose a field for sowing, a Mujahid asks himself: "How will it affect the life of Muslims? What effect will it have on my descendants?"

A Mujahid knows that each deed has its long-term consequences. He wants to know what kind of world he will leave to his descendants.

## 51. COWARDICE

Almighty Allah says: *"And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you). If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste."* **(The Immunity, 56-57)**

Prophet (peace be upon him) said: *"The worst quality of a man is restless stinginess or strong cowardice."* **(Abu-Daud)**

To cowardly people this world seems to be frightening and menacing. In search for deceitful security they are living without throwing down a challenge or accepting a challenge, and they get armed to their teeth to defend what they think they possess, but what they really cannot protect.

Cowardly people erect the walls of their own dungeon.

Allah says: *"Wherever you are, death will overtake you, though you are in lofty towers"* **(The Women, 78)**

A Mujahid is not a coward.

To him it doesn't matter when to die (since he doesn't know his term anyway), but what matters to him is how to die. A Mujahid wants to travel his Way with dignity and obtain the eternal Paradise.

## 52. MEMORY

Almighty Allah said: *"...and remember Allah much, that you may be successful."* **(The Congregation, 10)**

Prophet (peace be upon him) said: "Recall about interruption of delights more often!" He meant death.

A Mujahid remembers the words said by one sage: "After you become able to overcome difficulties, return your memory not to how hard you managed to do it, but to the joy that you could stand that test honorably. Once you recover from a serious illness, do not think about the sufferings that you had to go through, but think about the grace of God, Who let you recover. Until the end of your life preserve in your memory the kind and good things that came from difficulties. They will be a test of your strength and they will give you assurance before new obstacles."

Rubbish of bygone feelings and sensations gets accumulated in your memory.

These are past sufferings that are now good-for-nothing. These are the precautions that once used to be very important, and that are now futile and not making any sense.

A Mujahid has his own memories too, but he can separate the useful from the futile. He disposes of the rubbish of bygone joys and sorrows.

A Mujahid never makes any attempts to feel again what he used to feel before. He is changing, and he doesn't want these feelings to accompany him on this new path.

There is a Chechen proverb that says: "Who fires a gunshot into the past, the future will fire a cannon shot at him."

A Mujahid does not forget the past; from the past he learns his lessons for his future.

### **53. SORROW**

Prophet (peace be upon him) would say: *"O Allah, indeed, I seek the refuge in Thee from worries and sorrows, from weakness and negligence, from stinginess and faintheartedness, from burden of debt and people's oppression."* **(Bukhari and Muslim)**

At times, in the moments of sorrow, the heart says to the Mujahid: "Recall how many people have left for good – for the reasons that we will never understand – and you are staying here and fighting on the Straight Way. Why did Allah call such incredible people to Himself and did not call you? At this moment millions and billions of people already got desperate. They do not feel vexed and they do not cry; they are not doing anything anymore, they are only waiting for their time to come. They lost their ability to react to what is happening. And unlike them, you are being sad.

Sorrow shows that your soul did not become numb."

A Mujahid chases the sorrow away with prayers and Zikr (*concentrating on God's name, remembrance of the divine*). Prophet (peace be upon him) said: *"Allah will show the way out of any predicament and will ease any sorrow for those who will start asking for forgiveness. He will send (such a person) his lot from where he least expects it."* **(Abu-Daud)**

### **54. INTRIGUES**

The Most High says: *"Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter"* **(The Light, 19)**

Prophet (peace be upon him) told Muaz: "...the main thing in this business is Islam; its pillar is the prayer, and its acme is Jihad." Then he (peace be upon him) said: "Why don't I tell you what lies in the foundation of all of it?" I said: "Of course, o Messenger of Allah!" And then he touched his tongue and said: "Restrain it." I asked him: "O Messenger of Allah, will we be accounted for what we were saying?" and Prophet (peace be upon him) exclaimed: "O that your mother may lose you, o Muaz! Will there be anything else for what people will be plunged into the fire faces down, other than slanderous speeches?!" **(Ahmad, An-Nasai and At-Tirmizi)**

An adversary is endowed with wisdom.

As soon as he gets a chance, the adversary uses his most reliable and efficient weapon: intrigues. And once he uses them, he doesn't have to be making any more efforts: others will be acting for him. Words that slipped carelessly off your tongue will eliminate months of devotion and years spent on searching for harmony.

A Mujahid happens to fall into that trap pretty often. He doesn't know which side an attack will come from and he doesn't know how to refute a lie. Tricks do not imply the right to defense, an intrigue pronounces sentence without a court hearing.



Allah says: "...and avoid false words..." (**Hajj, The Pilgrimage, 30**)

And then the Mujahid puts up with the consequences and accepts the undeserved punishment: for a word is powerful and he knows it. But he suffers silently and he will never attack the enemy with the same weapon.

Prophet (peace be upon him) said: "*Worshipping (Allah) during troubled times is like coming here and moving with me (Hijr)*". (**Muslim**)

And the Mujahid devotes himself to worshipping Almighty Allah, the Lord of the Worlds.

## **55. STUPIDITY**

Allmighty Allah says: "*O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little. If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm; and Allah has power over all things.*" (**The Immunity, 38-39**)

"Give a fool a thousand of intellects, but he will still need yours," an Arab proverb says.

A Mujahid is already intelligent by the fact that he has set out for Jihad.

Once a Mujahid starts working on his own garden, he spots his neighbor watching him work and getting anxious about giving him an advice on how to plant a deed, how to dig up a thought and how to irrigate victory.

If a Mujahid listens to these advices, he will eventually end up doing someone else's job and the garden that he is working on right now will become the embodiment of his neighbor's idea.

A Mujahid knows: a fool, who is too preoccupied with somebody else's garden, will not be bothered with his own.

A Mujahid prefers to work on his garden on his own.

## **56. BETRAYAL**

Allah says: "*O you who believe! Do not take My enemy and your enemy for friends*" (**The Tested, 1**)

One should engage in a battle with his eyes open. And you have to have faithful ones near you.

At times it happens that a companion who used to fight shoulder to shoulder with the Mujahid all of a sudden becomes his adversary.

It causes hatred above all other feelings; but the Mujahid knows that a fighter blinded by hatred is doomed to be lost and vanish in battle.

Then he tries to recall anything good that his today's adversary was doing back when he was a companion. He tries to understand what made him do such a sudden change, and which spiritual wounds were accumulating and strengthening each other that would contribute to it. He tries to realize what made each one of them become a traitor, some earlier, some later. Some of them were temporary fellow travelers, who were running from the war and around the war. Others were

companions, they were brave, strong and patriotic, but all of them had little Faith; they were only counting on their own power when fighting against the enemy. But human powers are not unlimited.

A Mujahid knows: Faith (Iman) tends to decrease unless it is constantly strengthened.

Almighty Allah says: *“O you who believe! Be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know.”* **(The Accessions, 27)**

Nobody is perfect, just as nobody is hopelessly stupid. This is what the Mujahid reflects on when he discovers that he has a new adversary.

## **57. GOAL**

A Mujahid knows that the end does not justify the means.

The life leads him from the unknown to the unexplored. Each moment of existence is cloaked in this burning mystery: a Mujahid does not know where he came from, nor does he know where he is going. But there is a reason why he ended up here, and his soul rejoices and all of a sudden gets captivated with new impressions.

Will is a thought put into action.

If the Mujahid directs all of his thoughts exclusively towards attaining the goal, he will overlook everything else on his way. If he concentrates all of his attention on only one question, then he will lose the answers, even though they are near him.

The Most High says in the Koran: *“And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.”* **(The Spider, 69)**

And this is why the Mujahid entrusts himself to Allah.

## **58. ANGER**

Almighty Allah says: *“...and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).”* **(The Family of Imran, 134)**

Prophet (peace be upon him) said: *“It’s not the one who overpowers many who is strong, but it’s the one who is able to control himself when in anger.”* **(Bukhari and Muslim)**

A Mujahid knows that there is the “cascade effect”.

He often had to see that a person does not act appropriately with the one whom he cannot give a repulse and when he does not have enough courage to give a repulse. And being ashamed of the faintheartedness that he just showed, he will take it out on a weaker one, who in turn will take it out on a meek one, and this is when disaster will really start pouring from threshold to threshold.

Nobody has the gift to foresee the consequences of his own cruelty.

And this is why the Mujahid is so cautious when starting to use his weapon. And if anger overwhelms him, he hits his fist against a rock and hurts his hand.

His hand will soon be healed, while a child's scar, which he sustained because his father suffered a defeat, will remain for the rest of his life.

## **59. EQUALITY**

Allah says: *"The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward"* **(The Women, 95)**

Allah says: *"What! Do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people. Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects)."* **(The Immunity, 19-20)**

A Mujahid always remembers the words of Umar Ibn Al-Khattab:

"O Saad, do not be self-deluded before Allah about what they've been saying, 'The uncle of the Messenger of Allah... companion of the Messenger of Allah...' Allah, The Most High and Almighty does not eliminate bad things with other bad things, but he eliminates bad things with good things. O Saad, before Allah relation degree or nobility do not matter. For Him the main thing is obedience. Both a nobleman and a commoner are equal before Allah. Allah is their Master, and they are His servants, who vie with one another and who are different from one another in their degree of righteousness. And Allah is well-disposed towards them depending on how they obey Him. Always remember the great cause started by the Prophet, and continue it. This is the order that is mandatory for you to carry out."

Prophet (peace be upon him) said: *"Indeed, in Paradise there are a hundred steps, which Allah prepared for the ones fighting on the Way of Allah, and the distance from one step to another is like the distance from heaven to earth."* **(Bukhari)**

A Mujahid loves his brothers-in-faith and gives them preference before his own self.

## **60. ACCORD**

The Most High says: *"...and take counsel with them in the affair..."* **(The Family of Imran, 159)**

You can't be engaging into a battle unprepared and without coordinating your actions with other Mujahids; and you can't be fighting without having any prior intention and thought.

The Most High says: *"...and do not quarrel for then you will be weak in hearts and your power will depart"* **(The Accessions, 46)**

Prophet (peace be upon him) said: *"I vouch for the house on the outskirts of Paradise for the one who will start rejecting any arguments, even if he will be right, and I vouch for a home in the middle of Paradise for those who will not lie even as a joke, and I vouch for a house in the upper reaches of Paradise for those who are well-behaved."* **(Abu-Daud)**

## **61. SHAHEED (MARTYR)**

Death is the inevitable truth, and the Most High stressed its importance in the Holy Koran three times, and He says: *“Every soul shall taste of death”* **(The Family of Imran, 185)**

Any man is mortal, even if his hope deludes him.

Allah says: *“And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.”* **(Hajj, The Pilgrimage 58)**

Prophet (peace be upon him) said: *“None of the ones who entered Paradise will wish to return to this world, even if he is offered anything that there is upon the earth, -- nobody except for a Shaheed (Martyr) who will want to return to this world to be killed ten times and to see what honor will be given him.”* **(Bukhari and Muslim)**

The best qualities of a noble man are combined in a Mujahid: courage, inherent dignity, faithfulness and devotion, inexhaustibility and selflessness.

A Mujahid recalls the story told by Said Ibn Amir about the heroic death of Hubayb:

Through noise and screams of women and children Said heard Hubayb's voice, which was firm and calm: “If you can, please allow me to perform a prayer with two Rakats (sets of prayers) before death...”

Said was watching how Hubayb stood up facing the Caaba and prayed with two Rakats. How wonderful and how perfect that prayer was!

Then Said saw how Hubayb turned towards the Kuraish leaders and said:

“I swear to Allah, if you were not thinking that I'm trying to stretch out my prayer because I fear death, I would have been praying longer than that...”

Said saw with his own eyes how people from his tribe started tearing Hubayb apart, literally tearing peaces out of his body one after another. And they were screaming to Hubayb:

“Would you like to see Muhammad in your spot, and would you want to be saved?”

Hubayb was bleeding and he was answering:

“I swear to Allah, I wouldn't like to be in the family among children, in peace and safety, but let Muhammad be even stung with a single thorn instead of me.”

People were raising their hands, and the crowd was roaring louder and louder: “Kill him! Kill him!”

Then Said Ibn Amir saw how Hubayb lifted up his eyes to the sky from the gallows and uttered: “O Allah! Reduce their numbers and kill them one by one, without leaving a single one of them!” After that Hubayb breathed his last breath from countless wounds on his body, which were inflicted with swords and spears.

Prophet (peace be upon him) said: *“The ones who were sincerely asking Allah Almighty to let them die for the Faith, Allah will bring to the state of Shaheeds (Martyrs) even if they die in their own beds.”* **(Muslim)**

When during one of the battles Muslims were in a critical situation, Ikrima dismounted, broke the scabbard of his sword and rushed into the middle where the enemies were. Khalid Ibn Al-Walid rushed to him with the words:

“Don’t do that, Ikrima! If you get killed, it will be a great loss for the Muslims.”

Ikrima answered him: “Leave me alone, Khalid... You have been a disciple of the Messenger of Allah for quite a while. And me and my father used to be the worst enemies of the Prophet. Let me redeem my past... In many battles I have fought against the Messenger of Allah. So, am I supposed to be running away from the Byzantines today?! That’s never going to happen!”

Then he called to the Muslims: “Who will take an oath to face certain death?”

Ikrima’s uncle, Al-Haris Ibn Hisham and Dirar Ibn Al-Azwar, along with other four hundred Muslims, swore to face death. They engaged in a fierce battle with the enemies for Khalid’s command post and they had heroically defended it.

Prophet (peace be upon him) said: *“Allah forgives a Shaheed (a Martyr) anything except for unpaid debt.”* **(Muslim)**

Once an order is issued to relocate, the Mujahid sees everybody whom he made friends with during his journey.

His heart is full of sadness, yet the Mujahid knows that his weapon is sacred and he must obey the orders of the One, Whom he dedicated his fight to.

And then the Mujahid thanks his brothers, takes a deep breath and moves on, and he takes the unforgettable reminiscences about his past journey with him.

## **62. DU’A**

The Most High says: *“And when they went out against Jalut and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people.”* **(The Cow, 250)**

Prophet (peace be upon him) said: *“Two types of supplications are never rejected (or hardly ever rejected): a supplication to Allah during a call for the prayer, and a supplication to Allah during a battle, when the adversaries advance towards each other.”* **(Abu-Daud)**

A Mujahid addresses with the prayer:

“O Allah! I entrusted myself to Thy will and I will be happy with any of Thy decisions. Strengthen fear before Thee in my heart. Strengthen love towards Thee in my heart. Send me patience and strengthen my spirit. Send me the reward of the steadfast and strengthen me on Thy Straight Way. Give me an opportunity to overpower my own self. Give me victory over the infidels. Send me the knowledge that will never be forgotten. Give me an opportunity to die as a Shaheed (Martyr). Forgive me and have mercy on me.”

Prophet (peace be upon him) said: *“Addressing Allah with supplication is worship.”* **(Abu-Daud and At-Tirmizi)**

## **63. FASTING**

Prophet (peace be upon him) said: *“Allah Almighty and Great said, ‘Any deed done by a son of Adam is done for his own self, except for fasting, for verily, fasting is for My sake, and I will reward for it.’”* **(Bukhari)**

A Mujahid fasts every time he gets a chance to, as long as it's not to the detriment of Jihad or his health.

Prophet (peace be upon him) said: *"The face of a servant, who during (just) one day observes the fast on the way of Allah -- on that day Allah will certainly move it away from the Fire as far as seventy years (of journey)."* **(Bukhari and Muslim)**

People are thoughtless: they are doing their best taking care of their health of their bodies, yet they neglect the health of their souls.

A Mujahid takes care of both body and soul. He takes care of this life and the life to come at the same time, while giving preference to the latter.

When Al-Muhajir noticed that Muslims lost many of their Mujahids killed, he firmly decided to sacrifice himself thus trying to attain favor from Allah. He rubbed the mixture for embalming the dead all over his body, wrapped himself in a shroud and issued his last orders to his brother Ar-Rabia. Ar-Rabia came to Amir Abu Mussa and said to him: "Al-Muhajir firmly decided to sacrifice himself while fasting. After hard battles and under the influence of strict fast the will and resolve of all Muslims got weaker, but they are not going to break their fast. You have to do something, whatever you think is necessary."

Abu Mussa Al-Ashari addressed to the Mujahids (Mujahiddeen) and said to them: "O Muslims! I am calling upon each one of you who is fasting to either break your fast or stop fighting." After that he drank out of a vessel that he had at hand, so that the people could follow his example. After hearing the words of Abu Mussa, Al-Muhajir drank some water and said: "I swear to Allah, I had a drink of water not because I feel thirsty, but because I followed the call of my commander..." And then he unsheathed his sword and courageously rushed to the battle, while fearlessly smiting the enemies. When he reached the very center of the enemy troops, the enemy swords pounced upon him from all around him, and right on the battlefield Al-Muhajir fell in the battle as a Shaheed (Martyr). God is Great! (Allah Akbar!)

#### **64. ASCETICISM**

Allah says: *"Then on that day you shall most certainly be questioned about the boons."* **(Vying in Abundance, 8)**

Prophet (peace be upon him) said: *"A couple of hungry wolves in the middle of a flock of sheep will not be able to do any more harm than a man's aspiration for riches and honors would do to his religion."* **(At-Tirmizi)**

A Mujahid takes care of purity of his soul, and moderation in everything helps him in doing that. A Mujahid is not a slave of his feelings, a slave of his stomach, or a slave of money.

A Mujahid is a servant of Allah and a master of his own feelings.

Prophet (peace be upon him) said: *"A meal of one person is enough to feed two, and a meal of two is enough to feed four, and a meal of four is enough to feed eight."* **(Muslim)**

This is what Abu Ad-Darda answered to his guest who was surprised with his modesty: "That's where our house is, and we send our belongings there right away, as soon as we acquire them. If we did have something in this house, we would have certainly given it to you. There is a serious obstacle on the way by which we will go to that other home. That obstacle can be overcome only when you travel light and not burdened with anything. This is why we don't want to have anything heavy so that we could successfully overcome that obstacle. Did you get it?" he asked the man.

"Yes, I did," the man answered, - "May it repay you with good."

Prophet (peace be upon him) said: *"If for Allah this world were equal even to a mosquito's wing (value-wise), He would not have let an infidel drink even a sip of water!"* **(At-Tirmizi)**

## **65. SHAME**

Prophet (peace be upon him) said: *"In bashfulness there is nothing but good."* **(Muslim)**

A Mujahid knows that Allah and angels can always see him, and he feels shy before them than he does before people.

Prophet (peace be upon him) said: *"Indeed, the following from the words of the first prophecy has reached the people: as long as you don't feel ashamed, do whatever you want."* **(Bukhari and Muslim)**

A Mujahid knows that bashfulness is what makes us different from animals.

## **66. SINCERITY**

Allah says: *"O you who believe! Be careful of (your duty to) Allah and be with the true ones."* **(The Immunity, 119)**

Prophet (peace be upon him) said: *"Imam is the shield, behind which the war is waged and by this shield you get protected. If he orders godliness and acts justly, he receives a reward from Allah for doing so, but if he orders otherwise, he commits a sin."* **(Muslim)**

Lies puts a man down, and justice is as vital as air and water.

A Mujahid is sincere before Allah, before the people and before himself.

When Caliph Umar saw the riches that arrived into the treasury, he exclaimed: "Indeed, Muslims showed honesty." Ali Ibn Talib, who was standing nearby, said: "You have been abstaining from bad things, and so have the subordinates, but had you been living a free life, they would have been living the same way!"

## **67. MODESTY**

The Most High says: *"Therefore do not attribute purity to your souls; He knows him best who guards (against evil)."* **(The Star, 32)**

Modesty and absence of arrogance are inherent in a Mujahid. He fights in order to exalt the word of Allah, but not in order to rise above the people.

Prophet (peace be upon him) said: *"On the Day of Resurrection there will nothing heavier on the scale of believers than good manners, for indeed, Allah hates those who utter inappropriate and obscene words."* **(At-Tirmizi)**

## **68. DISCIPLINE**

Almighty Allah says: *"O you who believe! Obey Allah and obey the Apostle and those in authority from among you."* **(The Women, 59)**

A Mujahid does not forget what happened to the disciples during the Battle of Uhud, when archers would not obey Prophet's order.

Prophet (peace be upon him) said: *"He that obeys me obeys Allah, and he that disobeys me, disobeys Allah. He that obeys the ruler obeys me. But he who disobeys the ruler, has disobeyed me."* **(Bukhari and Muslim)**

Will is a thought put into action.

A Mujahid concluded an agreement with Allah. One of the items of that agreement is strict compliance with all instructions and commands given by the Most High. If he starts violating the agreement with Allah, all of his deeds will be futile and this is why a Mujahid constantly controls himself and strengthens his discipline and his will. This is why a Mujahid fulfills the tasks that he was charged with and perfectly obeys the Amir (Commander) in everything that does not contradict the Shariah Law.

## 69. POLITENESS

Prophet (peace be upon him) said: *"Indeed, those who greet people first are the closest to Allah."* **(Abu-Daud)**

A Mujahid sticks to this rule: look for good in everything! He treats his brothers gently and graciously; he does not hurt them with a word or deed.

A Mujahid shows mercy to creations of Allah; he fights in order to lead the people out of ignorance to the light of the truth, so that he himself could deserve mercy and favor from Allah.

A Mujahid wishes for what is near Allah and abstains from what is near the men.

## 70. PURITY

Prophet (peace be upon him) said: *"Purification is half the faith."* **(Muslim)**

A Mujahid likes cleanliness. He constantly takes care of himself.

Prophet (peace be upon him) said: "There are ten things that are natural: trimming your moustache, growing a beard, using a toothpick, rinsing your nose with water, washing the joints of your fingers, plucking your hair from under armpits, shaving your hair from pubis and using water for washing [after emptying your bowel or bladder]." One of those who transmitted this Hadith said: "And I forgot about the [part] number ten, but possibly he was talking about mouth rinsing."

A Mujahid knows that everything around him: his victories, his defeats, his rapture, and his despair – are all inseparably intertwined with Jihad. The joy of life is in battle.

And a Mujahid learns to use the right strategy at the right moment.

Allah says: *"Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward."* **(The Women, 74)**

Allah says: *"O you who believe! Seek assistance through patience and prayer; surely Allah is with the patient."*



*And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.*

*And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,*

*Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.*

*Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.” (The Cow, 153-157)*

Allah Great and Almighty says in the Holy Koran: *“They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.” (The Family of Imran, 111)*

Prophet (peace be upon him) said: *“Indeed, Almighty Allah said, ‘I declare a war on those who are in enmity with the one who is close to Me! The thing I love the most from whatever My servant does in his aspiration to get closer to Me is what I charged him with; and My servant will keep striving to get closer to Me by doing more of what he is supposed to do, until I come to love him. And when I come to love him, I will become his hearing by which he will hear, and his sight by which he will see, and his hand with which he will grasp, and his foot with which he will walk, and if he asks Me (about anything), I will certainly grant it to him, and if he appeals to me for protection, I will certainly protect him’.” (Bukhari)*

“ALLAH IS ENOUGH FOR US, HE IS A WONDERFUL PROTECTOR!”  
GOD IS GREAT! (ALLAH AKBAR!)

**Commander (Amir) Abdallah Shamil Abu Idris**