

Circle: Contrast between the battle of Mu'tah and the situation in Palestine

- ◆ We are now within the month of Jumada al-Ula. In the 7th year of the Hijrah this month was the time when the famous battle of Mu'tah took place. The Prophet (saw) gathered an elite force of three thousand warriors and appointed Zayd ibn Harithah as their commander. He (saw) said to them, **"If Zayd gets hurt, Ja'far should take charge and if Ja'far gets hurt, 'Abdullah ibn Ruwahah should take charge"**. Khalid bin al-Walid, the famous warrior who had embraced Islam after the treaty of Hudaibiyah was also with them. This battle was between three thousand Muslims who had come out in search of martyrdom, and two hundred thousand disbelievers. 'Abdullah ibn Ruwahah encouraged the men saying, "O men! By Allah what you dislike is that which you have come out for; viz. martyrdom. We are not fighting the enemy with numbers or strength or multitude, but we are fighting them with this Deen with which Allah (swt) has honoured us. So come on! Both prospects are fine; victory or martyrdom."
- ◆ It is ironic that within this same month the Muslims of Palestine are being slaughtered by the Jews whilst the armies of the Muslims do not move to rescue them and finish the battle. Unlike in the battle of Mu'tah today we are larger in number than the enemy yet still they dominate over our land.

Look at their arrogance:

Eli Yishai, a terrorist leader associated with the fanatically-racist religious party, Shas, called on Sharon to continue his the spate of assassination of Palestinian Muslim civilians irrespective of the "painful operation" in West Jerusalem.

Yishai argued that the assassination of Palestinians by the Israeli occupation army proved beneficial for Israel and the Jewish people. **"We have to drench our hands in their blood,"** said Yishai.

Michael Kleiner, whom Arab Knesset members called on several occasions "the Perfect Jewish Nazi" when asked what he would do with three million Palestinians, Kleiner reportedly said: **"We would tighten the noose around their necks until they suffocate to death."**

Other Jewish terrorist leaders called on the Zionist government to launch sustained attacks on Palestinian towns and population centers. **"We should bomb their towns and villages with F-15 and F-16-s until they are all burned down..."** said Rahaba'am Ze'evi, Minister of Tourism in the Sharon government.

- ◆ The difference between today and the time in which the battle of Mu'tah took place is that there is no Khilafah to protect the Muslims, re-occupy our land and launch the Jihad.

The leaders of the battle of Mu'tah and its warriors had known all along that death was beckoning to them, yet they fought heroically and were killed. Islam commands the Muslim to fight in the way of Allah, kill and be killed, and it is this type of fighting that is regarded as the soundest investment, for it is jihad in the way of Allah. He (swt) says in surah al-Taubah,

"Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): They fight in His cause, and slay and are slain: A promise binding on Him in Truth, through the Torah, the Gospel, and the Qur'an: And who is more faithful to His covenant than Allah?" [TMQ 9:111]

That is the reason why those heroes fought despite the certain death that faced them. The Muslim fights if there is no other way left but to fight and regardless of whether death is certain or not. In jihad, matters are not measured by the number of the enemy and its weaponry, nor by its multitude, but by the result it achieves no matter how high the sacrifice is, regardless of the outcome. The Muslims' war with the Romans in Mu'tah was absolutely crucial, the leaders had no choice but to engage the enemy in battle, despite the fact that death was beckoning. Thus it is that the Muslim should never fear death, nor should he consider anything else but to fight in the way of Allah (swt). The Messenger of Allah had known all along that sending his troops to the Roman state to fight them along their frontiers was dangerous, but it was necessary to scare the life out of them and to demonstrate how the believers fight and how their courage and their belief were unmatched despite their paltry number. The risk was worth taking for it paved the way for further jihad by the Muslims in order to spread Islam and implement it in the lands that they would conquer. The risk and the adventure was successful for it turned out to be an introduction to the battle of Tabuk and it landed a heavy blow against the Romans who shivered at the prospect of facing the Muslims again. Al-Sham was conquered in this way.

Reference

From Dowla Islamiya

The Battle Of Mu'tah

As soon as the envoys sent to the kings had returned, the Messenger of Allah prepared the army and declared Jihad outside the Arabian Peninsula. He began monitoring the news about the Romans and the Persians, and since he had frontiers with the Romans he was constantly gathering intelligence about them. He anticipated that the Message of Islam was about to spread rapidly once it had reached beyond the Arabian Peninsula. Therefore, he was sure that al-Sham (greater Syria) would be the breakthrough. Ever since Badhan, the governor of Chosroes in Yemen, had embraced Islam, he was assured against any imminent danger emanating from there and began to think about sending troops to al-Sham to fight the Romans. So in the month of Jumada al-Ula, in the 7th year of the Hijrah, i.e. just a few months after the treaty of Hdaybiyah, he gathered an elite force of three thousand warriors and appointed Zayd ibn Harithah as their commander. He said to them, "If Zayd gets hurt, Ja'far should take charge and if Ja'far gets hurt, 'Abdullah ibn Ruwahah should take charge."

The army set off, and Khalid ibn al-Walid (who had embraced Islam after the treaty of Hdaybiyah) was among them. The Messenger of Allah marched with them to the outskirts of Madinah, he instructed them not to harm any women or children or to cut any trees. Then he and the rest of the Muslims prayed for them saying, "May Allah be with you, protect you and return you to us safe and well."

The army marched on and its leaders drew up their war plan, deciding that it should be a quick and lightening assault. They decided to take the people of al-Sham by surprise, just as Allah's Messenger always did in his raids. The army commanders agreed on this plan and set off to accomplish it. However, when they reached Mu'an they learnt that Sharhabeel al-Ghassani, Heraclius' governor of al-Sham had gathered an army of 100,000 fighters to confront them. The news came as a shock to them and they encamped at Mu'an for two nights thinking what to do now that they were faced with such a formidable army. The most favoured option was for them to write to the Messenger of Allah informing him about the enemy's numbers, if he sent reinforcements well and good, otherwise they would await his orders. 'Abdullah ibn Ruwahah encouraged the men saying, "O men! By Allah what you dislike is that which you have come out for; viz. martyrdom. We are not fighting the enemy with numbers or strength or multitude, but we are fighting them with this deen with which Allah (swt) has honoured us. So come on! Both prospects are fine; victory or martyrdom." The men were roused by these words and their Iman strengthened. They therefore went forward until they reached the village of Masharif. When the enemy approached the Muslims withdrew to a village called Mu'tah. There the battle between them and the Romans began. It was one of the fiercest battles ever, death and blood baths loomed. The battle was between three thousand Muslims who had come out in search of martyrdom, and two hundred thousand disbelievers (an extra 100,000 men were sent to reinforce the Roman army) gathered to destroy the Muslim force. The fighting was fierce and Zayd ibn Harithah fought holding the Messenger of Allah's banner, he went forward unabated deep into the heart of the enemy's forces, not fearing for one moment the consequences. He fought bravely knowing that it was martyrdom in the way of Allah, his courage was phenomenal, his heroism unmatched, until he died of the wounds caused by the enemy's spears that ripped his body. Then Ja'far ibn Abi Talib took over the banner; he was a handsome young man 33 years of age. He too fought hard, defying death until the enemy surrounded his roan (horse), so he jumped off and hamstrung her and went forward into the heart of the enemy striking them with his sword until a Roman struck him and cut him in half, killing him. 'Abdullah ibn Ruwahah took the banner and advanced with it riding his horse. He had to put pressure on himself as he felt reluctant to go forward. He then proceeded and fought until he too was killed. Then Thabit ibn Arqam took over the banner and said, "O Muslims! Do rally around one man." So they rallied to Khalid ibn al-Walid. He took the banner and gathered the Muslims around him and organised them trying all the while to keep the enemy at bay. He managed to restrict the fighting to a few skirmishes until night had fallen. During the night, Khalid ibn al-Walid drew up a shrewd withdrawal plan having realised the magnitude of the enemy's army compared to the meagre numbers of his. And following his carefully drawn up plan, Khalid ordered a section of the army to create some uproar and noise at the rear to deceive the enemy into believing that reinforcement had arrived. When they did so, the enemy became frightened and refrained from attacking the Muslims, they were even elated when Khalid did not attack them. Then Khalid withdrew and took his troops back to Madinah, not victorious, nor defeated, but having achieved quite a considerable feat.

The leaders of this battle and its warriors had known all along that death was beckoning to them, yet they fought heroically and were killed. Islam commands the Muslim to fight in the way of Allah, kill and be killed, and it is this type of fighting that is regarded as the soundest investment, for it is jihad in the way of Allah. He (swt) says in surah al-Taubah,

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