

## Benefits from Shaykh 'Alī al-Ḥaddādī on War Captives in the Islāmic Sharī'ah

All praise is due to Allāh, the Lord of the Worlds, the Lord of Noah, Abraham, Moses, Jesus and Muḥammad. May the peace and blessings be upon them all. To proceed:

The Salafī scholars have not ceased for the past three decades to systematically dismantle and refute the doubts of the followers of the ideology of Sayyid Quṭb, Taqī al-Dīn al-Nabhānī (Hizb al-Taḥrīr) and other misguided extremists who laid the path for the emergence of takfīrī ideologies and a twisted, corrupt understanding of jihād. These efforts continue today with force. We present below some benefits extracted from a sermon given by **Shaykh 'Alī al-Ḥaddādī** (Riyāḍh, Saudi Arabia) recently on the guidance of the Prophet Muḥammad (صلى الله عليه وسلم) regarding war captives. This being a refutation of the dubious, fake organization claiming to be the Islāmic State (ISIS) whose existence does not serve the beneficial interests of Islām, nor the Muslims nor their lands.

The Shaykh quoted the verse in the Qur'ān, **“And they feed the poor, the orphan and the war-captive out of their love for Allāh”** (76:8). This verse follows one which states that the righteous are those who fulfil their vows, and the one after it states that such righteous people, when they feed the poor, the orphan and the war-captive, they say, **“We feed you only for the countenance of Allāh. We wish for no reward, nor thanks from you.”** (76:9). And then they say, **“Indeed, we fear from our Lord, a Day austere and distressful.”** (76:10). This indicates that a believer, due to his certainty that he will be held to account for every last deed, is fearful, and thus races towards the goodness he has been commanded, and especially as it relates to the rights of others, since the Islāmic Sharī'ah is founded upon protection of the rights - both the rights of Allāh, the Lord of the heavens and Earth and the rights of His creatures which includes non-Muslims.

From those rights is the good treatment of the captive. Shaykh 'Alī al-Ḥaddādī explains:

“In this verse, Allāh praises the righteous amongst His servants because they are benevolent towards those who are in their hands amongst the captives from the polytheists. They give them food despite being in need of it themselves, hence they give preference to the captive over themselves, even if he was a disbeliever. This is because the captive is in a state of weakness. His food and drink is a pledge in their hands, he himself is not able to attain it. The fact that they are in a position of strength does not make them arrogant nor does seeking vengeance make them transgress. They do this because they seek what is with Allāh of reward and recompense which He has provided for the righteous. For this reason, they say, through the tongue of disposition, not the tongue of speech, **“We feed you only for the countenance of Allāh. We wish for no reward, nor thanks from you.”** (76:9). When the Muslims took seventy captives from the polytheists of Quraish and whoever was with them [fighting on their side] in the battle of Badr, the Prophet (ﷺ) was benevolent towards them and ordered them to be shown benevolence. The Companions implemented his command in the best way in which it could have been implemented as was stated by Ibn 'Abbās (رضي الله عنه), ‘The Messenger of Allāh ordered his Companions on the Day of Badr to honour the captives. Hence, they would give them preference over themselves when taking a meal.’ The flag-bearer of the polytheists in the [battle] of Badr was Abu 'Uzayr bin 'Umayr and he related what he experienced after he was taken captive by a man from the Anṣār, ‘I was amongst a group of the Anṣār when they returned from Badr with me. When their lunch and supper was prepared, they gave the bread to only eat dates themselves, due to the command of the Messenger of Allāh (ﷺ) to them with respect to us. No piece of bread fell into the hand of one of them except that they presented it to me. I would feel ashamed and return it and then they would return it back to me without taking anything from it.’ The benevolent (behaviour) of the (Companions) reached a level where they would give preference to the captive with the best of what they had in their hands of food, despite the fact that the previous day, these

[captives] were punishing them, killing them, frightening them and expelling them from their homes without just cause.” End of quote from Shaykh ‘Alī al-Ḥaddādī.

One can see the clear difference between the Sharī'ah of Islām and its maqāṣid (objectives) and between the corruption and mischief being worked upon the land through the fake caliphate whose objective is to paint the ugliest, vilest picture of Islām, its Prophet, its Scholars and its people ever known. The Messenger (صلى الله عليه وسلم) was sent as a mercy to mankind, as a guide and not to destroy and make the people flee from the truth.

Written by Abū ‘Iyaḍ  
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Refer also to:  
<http://IslamAgainstExtremism.Com>  
<http://Takfiris.Com>