

An Advice to those who Abstain from Fighting in the Cause of Allah

by [al-Imaam Ibn Nuhaas ad-Dimyaati](#)

Source: ClearGuidance



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Know! Oh abstainer from that which has been obligated of Jihad!

Deviator from the ways of success and correctness, that you have been exposed to expulsion and relegation. By Allah! Prevented from happiness by obtaining the objective. What that I knew! The reason for your abstinence from fighting and plunging yourself into the battles of the brave. Your miserliness in the path of Allah with your soul and wealth. All this is due to distant hopes, fear of an on-slaughting life span and hatred of leaving a beloved from family, wealth, son, servant, or relative. A blood brother of yours, a compassionate relative, a generous supporter, a cherished friend, working extra pious deeds, love of a beautiful wife, a preventative high rank, a lofty position, a raised palace, a long shade, magnificent garments or wholesome food. There is not beside these that hinder you from Jihad and none beside these distant you from the Lord of the worshipers. By Allah! What is this from you? Oh brother! Did you not hear the words of the Most High?

"Oh you who believe what is the matter with you that when you are asked to march forward in the cause of Allah you cling heavily to the earth are you pleased with the life of this world rather than the hereafter but little is the enjoyment of the life of this world as compared with the hereafter " [Quran 9:38]

Hearken! To that which I dictate to you of decisive evidences and listen that which I present to you of glaring proofs, so that you may learn, nothing hinders from Jihad, not even the two Holy Mosques (9) and there is no reason for your delay except the lower self and the devil.

"But I fear death! "

As for your appease to distant hopes, fear of an on-slaughting life span, vigilance of death which must occur and fear of the path which must be traversed, by Allah! Verily! Bravery does not shorten the life of the brave just as refrainment does not lengthen the life of those who lag behind:

"And every nation has its appointed term when there term is reached neither an hour can they delay nor an hour can they advance." [Quran 7:34]

"And Allah grants respite to none when his appointed time comes and Allah is all aware of what you do." [Quran 63:11]

Verily! In death there is swooning Oh tribulated one! Verily! The terror of the dying is

great but you do not sense and verily! In the grave there is a punishment none is saved from it except the righteous.

Verily! In it there is the Questioning of the two tribulating angels:

"Allah will keep firm those who believe with the word that stands firm in this world and the hereafter and Allah will cause to go astray those who are wrong doers." [Quran 14:27]

Then after this immense danger either blessed and to the everlasting pleasure or accursed and hence to the punishment of the fire. The martyr is safe from all this, he fears not a thing from these destructors and the Prophet of Allah (S.A.W) has stated: *"The martyr feels not the pain of killing except like a pinch."* (10). So do not hinder Oh brother! From seizing this opportunity, and you would be protected in the grave from punishment and you would be victorious in the reckoning of Allah. Attaining an excellent return, you would be saved from the tribulation of the Questioning and that which is after it of intense fear, for the martyrs are alive with their Lord provided for, no fear upon them nor do they sadden. Happy for what Allah has bestowed upon them from his favours and they rejoice, their souls in the bodies of green birds flying freely in the highest parts of paradise. What a difference between this noble death and a painful death !

"But my relatives and wealth!"

If you say: "my relatives, wealth, children and family hamper me from Jihad", for Allah has stated words that are clear not concealed:

"and it is not your wealth nor your children that bring you nearer to us..." [Quran 34:37]

and the Most High says:

"Beautified for men is the love of things they covet; women children much of gold silver branded beautiful horse, cattle and well tilled land. This is the pleasure of the present World's life, but Allah has the excellent return" [Quran 3:14]

and the Most High says:

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you and rivalry in respect of wealth and children, as the likeness of vegetation after rain , thereof the growth is pleasing to the tiller, afterwards it dries up and you see it turning yellow then it becomes straw. But in the hereafter a severe torment and forgiveness from Allah and good pleasure whereas the life of this world is only a deceiving enjoyment." [Quran 57:20]

There are many verses similar to this and the proofs are clear and gleaming. In a hadeeth; *"If the present world were to be worth the wing of a mosquito in the reckoning of Allah he would not give a disbeliever a drink of water from it."* (11) and the Prophet (SAW) has said *"The space of a whip of any one of you in paradise is better than the present world and that which is in it, a morning march in the cause of Allah or an evening march is better than the present world and that which is in it and the veil of a woman from the people of paradise is better than the present world and that which is in it."* (12). So how do you let hinder you from this vast kingdom a family? Who after a while will be amongst the dead, tear them apart the hands of the dispersers and split them the decent of diseases. With that which emanates from them of annoyance, enmity, bad manners

and malevolence for that which you averted from their share to loss. Their desertion of you when wealth is scarce and their transformation to love of you when situations change. Greater than this their abandonment of you on the Day of Consequences, holding you to account for the smallest of things at the moment of the Grand Questioning so much so that each one of them would wish that he be saved and you carry that which is upon him of sins and burdens.

How do you let hamper you that which is in the fair of departure and decline? Fleeing from you when friendship is lost and when relatives disperse. Abandoning you every friend who use to frequent your company, then on the Day of Judgement you will be asked about him, where did you meet? And what did you do? Oh you who will be questioned! On a day that children will become grey haired, fears intensified, crushing crowds plentiful, disputes heated, every suckling mother shall neglect her suckling infant and every pregnant mother shall miscarry (13) from the fear of that day. The guilty shall be known by their marks and they shall be grabbed by their forelocks and their feet (14).

On that Day the rich shall be held to account for the spot on a date and the skin of a date pip, the significant and the wretched, the incomplete and complete and the poor shall precede the wealthy to paradise by five hundred years (15). They shall feast, drink and enjoy in the abode of peace, whilst you Oh rich one! Shall be held from them because of your wealth and you will fear that you be ordered to be taken to Maalik (16). Then do you sadden upon the departure of that (17) which if scarce increases your worries and concerns, if plentiful makes you rich and causes you to transgress, if you die you leave it behind you, of the things which you return. In front of you the standing and accounting for it, what can make you perceive? Give it that the whole world in its entirety is yours, is not to an end its eventuality? Your departure from it is a must, even if you cling to its deceptive glory.

"But my precious son! "

If you remember your precious son and you sympathise for him the sympathy of a compassionate father, for Allah the Most High has said:

"Your wealth and your children are only a trial whereas Allah with him is a great reward," [Quran 64:15]

By Allah! He is more merciful to the child than his father, mother, brother and uncle and how not! when he had nurtured him before them with the breast of his mercy in the darkness of the interior organs. The child's heart is in the hand of his gentleness and mercy in the womb of his mother and the loins of his father. So where was your compassion and sympathy for him when he was such? And after you where will be your closeness to him? How do you let hamper you from the abode of pleasure and neighbouring the noble Lord? A child who if small, you are with him concerned, or large for you are with him grieved, healthy for you fear for him, sick and your heart due to its weakness restless. If you manner him he angers and bolts or advise him, he sulks and bears grudge. With that which you expect from him of disobedience as of from many children. If you give precedence to your cowardliness, if you pass by your miserliness, if you abstain from your preferences, then the trial will be greater. You hold it to be a blessing, but the tribulation will prevail and you see it as a favour. You wish for him contentment at the sake of your worry, his happiness for your sadness, his profit at your loss and increase in his dirham and dinar at decrease in your scale You burden for his sake that which you can not and you enter because of him into every tight situation. Cast him! Oh you! from your concern to he who created you and created him, trust his sustenance after you, upon the one who sustains you and sustains him. You have surrendered to Allah control of the affairs of the dominion and the realm and you do not surrender to him control of the affairs of your child after you die, and do you have even a

slight control over such?

"...and to Allah belongs the domain and the earth and that is between them and to him is the return." [Quran 5:18]

By Allah! You do not possess the ability to benefit or harm him or yourself. Nor the ability of causing death, life or resurrection, you can not increase his life span by even slight nor his sustenance by the spot on a date. Death could ravage you suddenly then you would be reduced to powder in your grave, cast down and because of your deeds held prisoner, your dear child after you an orphan. Your wealth divided, you are inherited by an enemy or one of mercy, your family disperses in departure and residence and you say: "Oh that I would have been amongst the martyrs! I would have won an immense reward.", and it is said to you: Impossible! Impossible! Passed that which has passed. Regrets will be intensified and you will be alone with that which you have sent forth of good deeds and bad. Verily! Listen to the words of Allah the Mighty, the Forgiving warning you about that which you are in of deception:

"Oh mankind be afraid of your lord and fear a day when no father can avail ought for his son nor a son avail ought for his father, verily the promise of Allah is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allah" [Quran 31:33]

If your child is from amongst the blessed, then you shall be joined with him in paradise and if he is of the accursed, then he shall be so from now. The people of paradise do not join with the people of the fire, nor the pious with the wicked, it maybe that Allah grants you martyrdom and you intercede for him. Your absence from him would be an endeavour to save him, so seek that which will save you from the punishment and exert yourself in it for tomorrow:

"That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that day will have enough to make him careless of others." [Quran 80:34-37]

Verily! This is an immense declaration:

"...and Allah guides whom he wills to a straight path," [Quran 2:213]

"But my dear ones! "

If you say: "It is difficult for me to part from a brother, relative, friend or dear one", for you it is as if the Resurrection has already been established upon the entire of creation:

"Friends on that day will be foes one to another except the pious." [Quran 43:67]

For if the friendship was for Allah's sake, then you shall be joined in the highest ranks, in luxury forever and if the friendship was for other than Allah, then from now: Departure! Departure! Before comrade be joined with comrade, because a person in the hereafter is with his dear one, for his participating with the other in achieving his desire. If he is of the God fearing, his brother will benefit him and if he is of the accursed he will damage him.

With that which you expect from relatives and friends in this abode of harshness, aversion, little loyalty, much annoyance, lack of fairness, their transformation in your presence and their blame of you. Their injustice to you, their abandonment of you during loss of possessions and that which their hearts conceal of defects and diseases. If you fall

into hardship they leave you to yourself, or if you make a mistake they free themselves from you, brothers of prosperity and enemies of hardship. Their friendship necessitates affluence, their companionship is fraught with pains, if your wealth is little you are cuffed and if your situation changes he is your brother! Your brother! If you are in doubt about part of this declaration, then it shall become apparent to you with certainty during the Grand test. If you triumph your hand from them with a brother from the best of brothers and remote is that, or a friend from loyal friends, then what will make you perceive that the two of you tomorrow as says the One truest in speech:

"And we shall remove from their breasts any sense of injury, brothers facing each other on thrones." [Quran 15:47]

So do not hamper yourself from Jihad, Oh you! With a beloved one or relative, it may be that you are split apart before death and so an immense reward passes you by. Your cherished friend separated from you and you are deprived of that which you wish of rank in paradise, you regret but your regret will avail you naught for that which has passed.

In a hadeeth: Jibreel may peace be upon him said to the Prophet (S.A.W): *"Oh Muhammad! Verily Allah says to you; live as you will for verily you will die, love who you will for verily you will depart from him and do what you will for verily you will be rewarded for it."* (18). See what immense meaning these words have gathered, from the remembrance of death, departure of beloved and reward for deeds, is there a warning after this warning ?!

"...Verily in this is a lesson for those who understand." [Quran 3:13]

"But my status and lineage! "

If you say: "My lineage and high position hamper me and my honour is a preventative barrier.", for what that I knew! How many have died and left your lineage? Beloved to them before it reached you and how many faded his authority from his envious obsession with it before it shadowed you. It shall be made clear to you as it was made clear to them, in that it is as if you are already a has-been, for if you bereave at it's loss and your heart is immersed in envy, full of sadness, it will not perpetuate that which you possess of lineage and high status. You will not succeed with that which you are in search of, for it is not of the ways of salvation. Verily! For the last to leave the fire and enter with those who have entered, there is a kingship far greater than that of the kings of this world, and ten fold (19).

For then what is your opinion of he who will be with the first forerunners, the Prophets, the truthful, the martyrs and the righteous. It is not hidden from you that which high status entails of fatigue and tire, bad end and evil return, that which you earn due to it of many enemies and enviers and that which their inner selves gather upon of rancour and malevolence. Their abuse of you when it fades from you, your regret and sadness upon that which has passed due to your concern and attention to it, the departure of most of your servants and the turning away from you of he who it used to gladden the kissing of your feet.

At-Tirmithi and Ibn Hibaan report a hadeeth: *"The lowest of the people of paradise, for him there is eighty thousand servants, seventy two wives, a dome is constructed for him of pearls, aquamarine and gems the size of which is the distance between Al-Jaabiyah (20) and San'aa" (21, 22).*

Listen to the words of the Great, the Forgiver:

"...and the angels shall enter upon them from every gate, peace be upon you for

that you persevered in patience, excellent indeed is the final home," [Quran 13:23-24]

By Allah! This is what eyes are to be soothed with and so:

"For the like of this let the workers work..." [Quran 37:61]

"But my beautiful abode!"

If you say: "It is difficult for me to leave my palace, its shade, its raised construction, high place, my servants, couches and luxuries". What that I knew! Is it not merely a house made from stone, mud, clay, metal, wood, palm branches and cane? If it is not swept it accumulates considerable rubbish, if it is not decorated then how dark is its darkness, if its construction is not renovated then how quick is its ruin, even if you renovate it, its final result is dilapidation. After a short while it will turn to dust, those resident will depart from it, the cotton merchants will move from it, its trace effaced, knowledge of its existence wiped out, its vestige erased and its name forgotten. It has been narrated: when Allah the Mighty and Majestic descended Adam (A.S) to the earth he said: *"Build for destruction and multiply for annihilation."* (23).

Exchange Oh deceived one! Your palace and its quick rate of deterioration, for an eternal abode, whose palaces are high, its light radiant, its rivers flowing, its fruit laden branches stoop low and its delights successive. If you ask about its construction, for it is of silver bricks and gold bricks, no fatigue therein by far and no tire, if you ask about its soil, for it is of sweet smelling musk (24), if you ask about its gravel, for it is of pearls and jewels. If you ask about its rivers, for there are rivers of milk, rivers of honey and Al Kawthar (25). If you ask about its palaces, for there is a palace of hollowed pearl, its height seventy miles into the air, or from green aquamarine, glistening splendidly, or from red ruby, raised its construction. For the believer in every corner of its corner's, a family and servants, they do not see each other due to its vastness. If you ask about its couches, for they are lined with silk brocade, for what then is your opinion of their exterior?! They are raised amongst those who are also upon couches for forty years and there is no sleep upon them or slumber, on the contrary, they recline upon them facing each other:

"And some of them draw near to others questioning..." [Quran 52:25]

"But my nice food!"

If you ask about its food, for its substance is created, perpetual, its fruit not limited by seasons and their supply will not be cut off for the length of that station. On the contrary there will be ripen fruits:

"And fruit that they may choose, And the flesh of fowls that they desire..." [Quran 56:20-21]

They shall be given to drink:

"...pure sealed wine, the last thereof will be the smell of musk, and for this let those strive who want to strive..." [Quran 83:25-26]

Its dwellers shall not defecate, urinate, spit or produce mucus. Their food shall perspire from their skins with an odour of musk, colour of pearls and then the stomach shall be reduced as it was (26). If you ask about its servant's for they are eternal youths:

"...if you see them, you would think them scattered pearls. And when you look there you will see a delight and a great dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their lord shall give them a pure drink. Verily this is a reward for you and your endeavour has been accepted" [Quran 74:19-22]

In summary, all that I have mentioned to you, is what has come of news, except for that in paradise there is what no eye has seen, nor ear heard nor occurred to the heart of man (27). If you ask about the length of stay in this great luxury, for they shall be therein forever, immortal, alive and they shall not die. They shall be youths, never ageing, healthy, never becoming sick, rejoicing, never saddening, content, never becoming angry and from the fear of an end or expulsion they shall be forever safe (28). In a safe station:

"Their way of request therein will be: Glory! to you Oh Allah, and:

"Peace, will be their greeting therein. And the close of their request will be: All the praises and thanks be to Allah, the lord of the worlds." [Quran 10:10]

So with your intelligence compare this immense, momentous kingdom and your present abode, that of a short span, small share and see that if you depart from it with martyrdom to what you will arrive. Verily! The abode that you are in is deceiving:

"...and none can inform you like him who is the All-Knower.." [Quran 35:14]

"But I would like to improve my deeds first! "

If you say: "I like to delay in order to improve my deeds", for this is also a product of deception and distant hoping. By Allah! Delay of a destined life span has never been achieved:

"Oh Mankind! Verily the promise of Allah is true, so do not let this present life deceive you, and do not let the chief deceiver deceive you about Allah. Surely Satan is an enemy to you, so treat him as an enemy, he only invites his followers, that they may become the dwellers of the blazing fire." [Quran 35:5-6]

By Allah! This is nothing but a snare of Iblees the accursed, it is not from the intentions of the friends of Allah, or the righteous, are not the companions of the Prophet (S.A.W) and the best of those who followed them more deserving than you of this intention if you are indeed of the truthful? If they resided to delaying the life span, they would not have developed a great fear of Allah, and they would not have fought the idolaters and disbelievers, nor attack countries and lands, do you not hearken with your ears? Oh tribulated one! To the words of the Most High:

"March forth whether you are light or heavy and make Jihad with wealth and your lives in the cause of Allah. This is better for you, if you but knew..." [Quran 9::41]

Do you not take heed? If you are indeed of the intelligent and understanding and ponder upon the words of the Most High:

"...and Allah has preferred the mujahideen above those who sit by a huge reward." [Quran 4:95]

In a hadeeth: ***"Verily the standing of a man in the battle line for the cause of Allah is***

better than seventy years of worship amongst his family." (29). Oh deceived one! Verily the sleep of a mujaahid is better than the night prayer and the fast of one who remains behind, there shall concerning this follow extra explanation (30) and with Allah lies the assistance.

Suppose that you are truthful in what you claim, do not your deeds waver between being rejected and accepted? Is there not ahead of you that which terrifies and daunts? Is not your advance to the fearful day of the Gathering? By Allah! You do not know whether your deeds will save you, if you work, or destroy you!

"...and he knows what you conceal and what you reveal." [Quran 27:25]

"And whether you die or are killed, verily unto Allah you shall be gathered..." [Quran 3:158]

"But my beautiful wife! "

If you say: "it does not appease my soul, departing from my beautiful wife, my delight when she is close and my happiness from her love". Give it that your wife is the most attractive of women, and the most beautiful of the people of her time, is not her beginning a despised drop? Her last a foul corpse? And between these two she is a virgin. Her menses prevent you from her for half her life, her disobedience to you is more than her obedience, if she does not wear kohl she becomes bleary eyed, if she does not adorn herself her roughness becomes apparent and if she does not comb her hair it becomes dishevelled. If she does not oil herself her radiance is extinguished, if she does not wear perfume musty is her smell, if she does not wash odorous is her odour, full of faults and quick to bore. If she advances in age she disheartens, if she grows old she becomes senile, you do your best and strive for her and she denies this if she becomes angry.

As the Prophet (S.A.W) has said: *"If you were to do good to one of them for a lifetime then she were to notice something bad in you, she would say: I have never seen any good from you."* (31). You desire from her the foulest part of her, you fear her desertion, you fear her harshness, your love for her carries you to exhaustion and fatigue, intense misery and distress. She exposes you to the sources of destruction and you are pleased to fulfil the slightest of her whims at your destruction or that close to it. She loves you because of her needs from you, if they pass by she deserts you, she abandons you and seeks for other than you. She becomes bored with you and she makes her enmity apparent, as she says with the tongue of her condition even if she does not express it in words: "Maintain me and spend, or separate from me and divorce me!". In summary it is impossible to enjoy her except with a twist, your relationship with her will not last except with pressure and hardship.

By Allah! What a wonder! How do you let love of her hamper you from reunion with one created from light? Raised in the shade of palaces with youths and maidens, in the abode of luxuries and happiness, by Allah! The blood of a martyr does not dry but that he has met her. His eyes delight in witnessing her glow, wide eyed, beautiful, exquisite, virgin, as if she were a ruby, no man or jinn has had sexual intercourse with her before you, her speech soft, her figure correct, her hair uniform in colour, her virility immense, her eyelids flutter. Her beauty is dazzling and radiant, her coquetishness evident, her glance darkened with kohl, beautiful her elegance, sweet her speech, marvellous her creation, splendid her manners, glowingly adorned, most gorgeous of things lawful, full of love, free of boredom, her glance created only for looking at you, so she does not look at any except you. She loves for you everything that your desires desire, if a nail of hers was to become apparent the light of the full moon would be completely extinguished and if her bracelet was to become apparent during the night, there would remain no darkness in the creation.

Were that her wrist would to become apparent the whole of mankind would become enthralled and were that she would look between the earth and the sky, it would fill between the two a fragrance. Were that she would spit into the sea, it would turn to freshwater, every time you glance towards her she is enhanced in your eye in splendour and every time you sit with her, her beauty is increased with beauty. Is it befitting of a person of intelligence that he hears of her and then sits back from reunion with her??? How? And for him in paradise are wide-eyed maidens like her and more like her! Know that separation from your wife eventually is a must, it is as if it has already happened and in paradise you shall be joined together if Allah wills. What best of joining places!

And what is between you and her reaching there if she is of the righteous, except a time during which you must separate from her and that is death. You will find her in the hereafter more beautiful than the wide-eyed maidens by a factor that none knows except the Lord of the worlds. That which you despised in her gone, that which was evil in her vanished, her manners perfected, her creation beautified, more attractive, broad eyed, a beautiful radiant woman, virgin, cleaned from menses and bleeding, removed from her all types of impurities and her crookedness straightened. Her jubilation increased, her glow expanded, her virility enlarged and she is superior to the wide-eyed maidens like their superiority over her in this present abode. So turn away from her today for Allah's cause, he will exchange her for you and if she is of the people of paradise then you must have her.

The stark reality of this world

So do not become distracted Oh you! From the eternal abode, by deception with something from the chattels of this present world, for by Allah! It is not an abode of residence, neither a place of meeting nor perfection. An abode that if it makes you laugh today it makes you weep tomorrow, if it makes you happy then succeeds it's happiness ruin, if you gather therein all the luxuries, then Allah's wrath is quick to descend upon you. If it enriches you, it impoverishes you, if it unites it separates, if it rejoins it disperses, if it diminishes it congests, if it enriches it overburdens, if it increases it eradicates, if it constructs, it destroys, if it produces it flees, if it elevates it topples and if it becomes peaceful it oppresses. If it's graces prevail, it causes grief with it's evil results, if it revitalises with it's reunion then weaning follows it, it's closeness is far, it's beloved one dejected, it's drink a mirage and it's sweetness punishment. The abode of worries, sadness, distress, anxiety, transition, separation, wretchedness, schism, disease, fatigue, hardship and tire. It's plenty is little, it's noble one abased, it's rich one poor, it's venerable one menial, plenty of defects, full of regrets, scarce of serenity, devoid of fulfilment, no trust in it's pacts and never fulfilling its promises.

The one who loves it is wretched, the one who desires it is mad and the one who trusts in it is shamed. It has covered its defects, hidden its disasters, it is treacherous with its falsehood, deceiving with its bribes, it has set its meshes and placed its nets. It has made permissible its falsehoods and unsheathed its sword. It has made permanent its traits, concealed its ugliness and it calls; "Embrace me! Embrace me! Oh men!". For he who seeks reunion with it falls into its plot, it manifests upon him its evil condition, it intensifies its punishment and he falls into it's captivity because of his ignorance of its evil. He is afflicted by its plotting, so much so that he does not perceive its affair, until he bites his hands in regret, he cries blood after tears, it forsakes him to what he desired until he meets an evil return. He struggles to flee but escape is impossible.

So awaken yourself! Oh you! Before destruction, free yourself from its captivity before it becomes difficult to escape. Prepare to proceed to success and happiness, maybe Allah will grant you martyrdom from his grace, so do not let hamper you from this reward, a reason from these reasons. For the one of sound assurance is he who exhibits strong resolution and the one of rational opinion is he who has a share in Jihad. He who clings to laziness and is deceived by hopes, his feet shall slip, he will regret where it will not avail

him ought regret, he will gnash his teeth about that which has slipped and passed when he witnesses the martyrs in the highest most chambers of paradise:

"...and Allah says the truth and he guides the way." [Quran 33:4]

"...Allah is sufficient for us and the best disposer of our affairs." [Quran 3:173]

Footnotes:

[*] Taken from volume 1/113-132 of Mashaari' al-Ashwaaq. See his biography for references 1-7.

8. We do not rule that he who is killed in Jihad is a shaheed and will enter paradise, because entry into paradise is a matter which depends upon the intention of the one killed, and that is in the knowledge of Allah. Calling the one killed in Jihad shaheed is for the purpose of attaching an apparent ruling to him built upon strong speculation because we do not wash him, shroud him or pray upon him and this is a matter stated by the majority of the salaf. Ibn Hajr Al-Asqalaany states: "And for this reason the salaf called those killed in Badr and Uhud Shuhadaa, and the intent in this is to attach an apparent ruling built upon strong speculation, and Allah knows best." (Fathul-Baari:6/90)

9. Sheikhul-Islam, Ibn Taymiyyah has quoted from the consensus of the scholars: The residing of a man in the land of ribaat as a muraabit (one who makes ribaat) is better than his residing in Makkah, Medinah or Baitul-Maqdis. See Majmu'a Al Fataawa: 28/5 by Ibn Taymiyyah.

10. Narrated by; At-Tirmithi who states it is hassan ghareeb saheeh, An-Nisaa'i, Ibn-Maaja, Imam Ahmad, Ad-Daarimi, Ibn-Hibaan, Abu Na'eem in Al-Hilya, Al-Baihaqi and Al-Bagawy in Sharh As-Sunnah, all with slightly different wording.

11. Narrated by ; At-Tirmithi who states that it is saheeh ghareeb, Al-Haakim ; saheeh chain of reporters, Abdullah Ibn Al-Mubaarak, Al-Baihaqi in Shu'ab Al-Eeman.

12. Narrated by Al-Bukhari.

13. In reference to Surat Al-Hajj:2

14. In reference to Surat Ar-Rahmaan:41

15. In reference to a hadeeth narrated by At-Tirmithi from Abu Hurrayra who said : The Prophet (sallallahu 'alayhi wa salam) said : "The poor ones of the Muslims will enter paradise before the wealthy by half a day, and that is five hundred years." ; hadeeth hassan saheeh. Also narrated by ; Ibn Maaja and Imam Ahmad.

16. Maalik : the custodian angel of the hell fire.

17. Referring to wealth.

18. Narrated by Al-Baihaqi in Shu'ab Al-Eeman.

19. In reference to a hadeeth narrated by Muslim in the book of eeman, chapter ; "The lowest of the people of paradise in station".

20. A village in Damascus.

21. Capital city of Yemen.

22. Narrated by At-Tirmithi: ghareeb.

23. Narrated by; Al-Baihaqi, Ahmad, An-Nasaa'i and Ibn Hibaan.

24. In reference to a long hadeeth narrated by At-Tirmithi.

25. A river in paradise.

26. In reference to a hadeeth narrated by Al-Bukhari and Muslim.

27. In reference to a hadeeth narrated by Al-Bukhari and Muslim.

28. In reference to a hadeeth Narrated by Muslim.

29. Narrated by; At-Tirmithi; hadeeth hassan and saheeh chain, verified by Al-Baihaqi, Al-Haakim states : hadeeth saheeh upon Muslim's condition, and At-Thahabi agrees with him.

30. In reference to that narrated by; Ibn Abi Shaybah in "Mussanaf" and Ibn Al-Mubaarak.

31. Narrated by Al-Bukhari.