

HOW CAN YOU OUT DO THE SCHOLARS

﴿ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ﴾

Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons.

BY THE EMINENT SHEIKH

Khalid bin Abdur Rahman Al Husainan
(May Allah preserve him)

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¹ Warning- What is meant by outdoing, that we mean, is the comparative and not absolute outdoing, for they have preceded some of the Mujahideen in seeking knowledge and spreading it, but we wanted to present some great and exalted worships that the scholars have left in this age and did not work by it even though they know its importance and virtues, but they have been denied working upon it.

Dar Al Murabiteen Publications

Praise is to Allah, the Lord of the Worlds, a great, blessed and pleasant praise

And peace and blessings upon our Prophet Muhammad and his family and companions collectively.

Abu Jafar At Tabari, the Sheikh of Mufasireen said about the saying of Allah

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرِّ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

“Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons.” (Sura anNisaa 95)

: the Almighty means by His saying- *“Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah”* the ones who stay back from Jihad in the way of Allah from the people of belief in Allah and His messenger can not equal, those who prefer to stay back, lowly, and sit in their houses on bearing the hardships of travel and walking on land, and the hardship of facing the enemies of Allah with Jihad in the way of Allah, and fighting them in obedience to Allah, except those who have been excused from them as those who are blind, and other handicaps, who do not have a way- due to the defects in them- to do jihad and fight in the way of Allah, *“and those who strive and fight in the cause of Allah”*, and the methodology of His religion, that the word of Allah is the highest, those who spend their energies in fighting the enemies of Allah, and the enemies of their religion with their money, spending it in what weakens the plot of the enemies, from the people who believe in Allah, and themselves, directly fighting, for what will make the word of Allah, the highest, and the word of those who disbelief the lowest.²

I know that this topic is going to bother a lot of people of knowledge and status, as it might reveal the defect in some area of the life of that Scholar- and we, in all of us is some or the other defect and shortcoming- as Allah the Almighty has described man in His book –

² (End of At-tabari's Word.

See: Jaami' Al Bayaan fee ta'weel Al Qur'aan (9/85), Muassasah Ar-Risaalah print. Verified by Shaykh Ahmed Muhammad Shaakir.)

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ
يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

“We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-” (Sura Ahzaab 72)

And from what is accepted in the minds is that there is no one who is complete in all things and in every manner of worship, for he might be successful in seeking knowledge and learning it and spreading it, while in other aspects he is weak and failing, as might be in night prayers, and fasting the days, and joining relationships and Jihad in the way of Allah, and other worships

And a person might be strong in praying the night and fasting and calling to Allah, and weak in seeking knowledge and learning it, and another person might be strong in Jihad and combating the enemies, but he is weak in seeking knowledge and learning it, and Allah divides the sustenance of people according to His wisdom, equality, mercy and grace.

Why do we get angry from reality?

Then why do we get angry when anyone tells us frankly of our faults and weaknesses in our life and think ill of him and say him “criticizing the scholars” when accepting the truth is a good quality which we should all accept with a open heart, and with all leniency and acceptance, Allah the Almighty says

بَلِ الْإِنْسَانُ أَعْيَا نَفْسِهِ بَصِيرَةٌ

“Nay! man is evidence against himself” (Sura alQiyamah 14) for every man knows in his inside the reality of what he is upon

From the strange things!

Some people accept when you tell him – so and so Scholar does not pray at night nor does he fast during the day because he is busy in seeking knowledge and writing books and teaching students, so he is busy with what is more important because the benefits of knowledge are many, and the benefit of these worships are limited to oneself only, so he accepts the matter simply without feeling angry or agitated

But on the other hand, if you tell him – this Scholar has left Jihad and Ribaah and preparation... then he will get angry and agitated, how can you say such a thing about this Scholar? And who are you to give this decree, and will make it a matter from the most dangerous of matters

A Word that is heavy on the selves

Many Scholars and Shuyookh in this age have been denied the blessing of Jihad and Ribaah and preparation and migration in spite of the fact that its benefit is several with no deficiency and its merit can not be equaled by anything and it does not collide with spreading knowledge and gathering both the benefits and merits, and in reality we have not denied them this instead they have denied their selves from this great benefit and this noble merit. *It is narrated on the authority of Abu Husain Uthman bin Asim from Abu Saleh from Abu Hurairah who said, 'A man came to Allah's Messenger (saw) and said "Instruct me as to such a deed as equals jihad (in reward). He replied, "I do not find such a deed. "Then he added, "Can you, while the Muslim fighter is in the battlefield, enter your Masjid to perform prayers without cease and fast and never break your fast?" The man said, "but who can do that?" Abu Huraira (May Allah be pleased with him) added, "The Mujahid is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied on a long rope.",* narrated by Bukhari from the Hadith of Abu Husain and narrated by Muslim from the Hadith of Abu Muawiyah' ³

Imam Ahmad Ibn Hanbal, (May Allah have mercy on him) said – Jihad and Ribaah can not be equaled by anything. And Sheikh Al Islam, Ibn Taymiyyah said ‘And the scholars have agreed upon - as to my knowledge- that none of the voluntary deeds are better than Jihad, for it is better than Hajj and better than voluntary fasts and better than voluntary prayers, and Ribaah in the way of Allah is better than neighboring Maccah or Madeenah or Bait Al Maqdis. To the point that Abu Hurairah said that ‘That I stand stationed even for a night in the way of Allah is more beloved to me than to stand by the Black stone on the Laylah Al Qadr’. ⁴

So we see many of the people of Knowledge going for Hajj and Umrah several times in a year, and they do not even miss the fast of Ashura, nor Arafah, and neither other days from the days in which it is better to fast, but in the worship of Jihad and it is better than all these, do not care for it, and years after years pass on them and they do not raid nor perform Jihad or fighting, in their lives even once

What is the most difficult worship in this age?

³ (See: Al Bukhaaree (3/1026) #2633 , Muslim (3/1498) #1878 . Also An-Nasaabee (6/19) #3128 , Ahmed (2/344) #8521 , At-Tirmidhee (4/164) #1619 and Ibn Hibbaan (10/486) #4627)

⁴ (See: Majmoo' Al Fataawaa (28/418) , Dar Al Wafaa' – third print.)

The most difficult worship in this age, is Jihad in the way of Allah, Why? Because the world as a whole, whether it was believing or disbelieving, close or far, righteous or unrighteous, even the scholars- except who Allah has mercy upon- will fight you and will direct the arrows of anger towards you, because you have lighted the flame of Jihad in your heart to light with it a fire around the throats of the Crusaders and the unbelievers.

And if you did any worship in this age [Night prayers, fasting during the day, learning the Quran, seeking knowledge, calling to Allah, all the worships in all its forms and colors] then no one will get angry with you or make enmity with you and all will be satisfied with you and you will not find any teasing or oppositions towards you, in fact they might help you in some of it.

But as soon as you think of going to the grounds of glory and honor and victory and sacrifice, except that you will find every one turn against you and trying to lower your spirits and dampen your inspiration and will try to drive you away from this way, in any way it was, to the point that we heard of a person from the people knowledge when he came to know that his son will go for Jihad, he stood against him and made enmity with him, and if this scholar's son, would have gone to any of the lands of disbelief and corruption and immorality to complete his worldly studies then you would have found a wave of encouraging words and raising of spirits and he would have found the monetary and spiritual support for this son, because he would have raised his head, and lightened it before people, and there is no might nor power except with Allah

And the Prophet (peace be upon him) told about this matter, when he said *"Shaytaan sits in the path (of every good action) that the son of Adam (may try to take). He sat in front of him when he took the path to Islam and told him, 'How could you leave the religion of your fathers and your fore-fathers?' But he disobeyed him and became Muslim. Then Shaytaan sat in front of him in his path to Hijrah and said, 'How could you leave your land and your sky?' But he disobeyed him and migrated. Then he sat in front of him in his path of Jihaad and said, 'Why should you do Jihad? It will only exhaust your wealth and body. You'll be killed, your wife will marry someone else, and your wealth will be divided (to others).' But he disobeyed him and went for Jihad. So whoever does this, it is a duty upon Allah that He shall enter him into Jannah!"* Narrated by Nasai and others ⁵

Fadl ibn Ziyad said, I heard, Abu Abdullah, Imam Ahmad- and raid was mentioned before him? He started weeping and said: None of the works of righteousness are better than it

And others quoted from him: Nothing equals facing the enemy and fighting with oneself is the best of deeds, and those who fight the enemy are those who defend Islam and their

⁵ (See: Ahmed (3/483) #16000 – and in its commentary Al Arnaoot said that "Its Isnaad is Strong" . In Saheeh Al Jaami' #1652 Al Albaanee said it is "Saheeh". Also narrated by An-Nasaaee (6/21) #3134 and Al Bayhaqee (4/21) #4246)

kin, then which of the works are better than it, people are safe and they are in fear, they have sacrificed their own foreheads...⁶

-And whether we say that Jihad is Fard Ayn, or Fard Kifayah, the result is the same, and that is 'Denial of the worship of Jihad in the way of Allah, and its benefits' and there is no doubt that if Jihad is Fard Ayn as it is in our age, then the matter is greater.

-Jihad is the distinction between the truly loving and those who claim

Ibn Al Qaym said:

As for jihad, then leave alone a worship, it is the peak of all worships and it is the hump and it is the certain evidence that separates between a true lover and a mere person who claims, for the lover has sacrificed his head and money for his Lord and God, in order to draw close to Him, spending the most beloved thing to him, wishing he had a soul in every hair to spend it in the Love and satisfaction of His Lords, and he wishes if he is killed then he is brought back to life and if again killed and then he is brought back to life and then he sacrifices and is killed

*He would sacrifice his soul for you and if
He had something more precious he would give that too*

For he has given his self and money to its buyer and he knows that there is no way to get the product except to spend its cost, Allah has bought from the believers their selves and their money that for them is Paradise they fight in the way of Allah, and kill and get killed, and if it was from the established knowledge amongst the creation that the sign of love for Allah, and every correct love, is to spend the soul and money in the happiness of the beloved, and the True Beloved, other than who no love is permissible and every love other than His love is false, is more rightful to seek the worship of Jihad which should be the source through which they draw close to their Lord and God. The earlier nations used sacrifices and slaughters to give themselves for being slayed in the way of Allah, their true Lord, then what good is better than the goodness of this worship and that is why Allah reserved it for the most complete of His Messengers and the most complete of the Nations in mind and Tawheed and Love for Allah.⁷

Do you want to be similar to the first forerunners?

Sheikh Al Islam said : And know- May Allah rectify you- that from the greatest of blessings on those whom Allah intends good, is the one who Allah has granted life up to this era, in which Allah is renewing the matter of religion and enlivening in it the slogan of Muslims and the conditions of the believers and Mujahideen so that they become similar to the first forerunner from the Muhaajireen and the Ansaar

⁶ (See: Al Mughnee (10/362) , Dar Al Fikr , Beirut)

⁷ (See: Miftaah Daar As-Si'aadah (2/4) , Dar Al Kutub al 'Ilmiyyah - Beirut)

So the one who does it at this time, will be from those who followed them with goodness those whom Allah was satisfied with and they were satisfied with Him and prepared for them Paradise below which rivers run, eternal in it for ever and that is the greatest victory.⁸

A look into the situation of the Companions

The one who ponders into the condition of the Companions- (May Allah be pleased with them) with the difference in their status and ranks, from amongst them were scholars and Jurists and worshipers and speakers and poets and traders, he will find that they all were joint in one thing (the love of Jihad and martyrdom in the way of Allah) and this is what they picked from their ideal and master and Imam and teacher and up bringer, the Prophet (peace be upon him) when he said *“By Him in whose Hands Muhammad's soul is! I love to fight in the cause of Allah and be killed, to fight and again be killed and to fight again and be killed.”* Reported by Muslim⁹

And to you my honorable brother, some of the worships from which many of the scholars today have been denied

The First worship- Jihad in the way of Allah

And in its merit several known Ahadith have come in the two Sahih and others

For on the authority of Abu Hurairah may Allah be pleased with him said, it was told to the Prophet (peace be upon him) *“O Rasoolullah! What deed could be an equivalent of Jihad Fi Sabilillaah?”* He answered: *“You do not have the strength to do that deed.”* They repeated the question twice or thrice. Every time he answered: *“You do not have the strength to do it.”* When the question was asked for the third time, he said: *“One who goes out for Jihad is like a person who keeps fasts, stands in prayer (constantly), (obeying) Allah's (behests contained in) the verses (of the Qur'an), and does not exhibit any lassitude in fasting and praying until the Mujahid returns from Jihad Fi Sabilillaah .ta'ala”* Reported by Muslim¹⁰

Pay attention to his saying- *equivalent of Jihad* – means, is equal to it or just like it, and he did not say better than Jihad, for there is nothing better than it

⁸ (See: Majmoo' Al Fataawaa (28/420) , Dar Al Wafaa' – third print.)

⁹ (See: Saheeh Muslim (3/1495) #1876 ,Saheeh Ibn Hibbaan (11/39) #4737 . Also refer to Saheeh Al Bukhaaree (3/1085) #2810 , “Al Jihaad” (1/42) #27 of Ibn Al Mubaarak , Musnad Ahmad (2/502) #10530 and at-Tabaraanee (2/68) #1273)

¹⁰ (See: Saheeh Muslim (3/1499) #1878)

Sheikh Al Islam said commenting on the Hadith “And this is a very wide door, nothing of such width and merit has been reported on any good deeds like has been reported on it”¹¹

Has Jihad benefited those who have stayed behind from it?

Sheikh Al Islam said “The benefit of Jihad is general for those who do it as well as others in religion and the world, and is dominant on all the worships apparent and hidden for it is based on the love of Allah and sincerity and reliance on Him and delivering the self and money to Him and having patience and exertion and remembering Allah and all other types of works, something that other works do not encompass, And the one performing it either an individual or the Ummah are between one of the two victories either victory and establishment or either martyrdom and Paradise, for the creation have to inevitably live and die, and in this is the using up of their lives and death in the matter of their happiness in the world and the Hereafter and in leaving it is the going of the two happiness or their lacking”¹²

Instead it is from the fulfillment of the saying of Allah

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (١٦٢) لَا شَرِيكَ لَهُ ۗ لَهُ ٱمْرٌ وَأَنَا ٱوَّلُ الْمُسْلِمِينَ

“Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds: (162) No partner hath He: this am I commanded, and I am the first of those who bow to His will. (Sura Al Anaam 162 -163)”

After you have come to know that Jihad is the best of deeds, know that its people are the best of the people

And on the authority of Narrated Abu Said Khudri (May Allah have mercy on him), somebody asked, "O Allah's Messenger! (peace and blessings of Allah be upon him) Who is the best among the people?". Allah's Messenger (peace and blessings of Allah be upon him) replied, "A believer who performs jihad with his life and wealth." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people safe from his mischief." Agreed upon¹³

So if you are in the land of Jihad and Ribaat then you will gather (these) two great benefits, the first has general benefit and the other is specific to you

¹¹ (See: Majmoo' Al Fataawaa (28/353) , Dar Al Wafaa' – third print.)

¹² (See: Majmoo' Al Fataawaa (28/353-354) , Dar Al Wafaa' – third print.)

¹³ (See: Saheeh Al Bukhaaree (3/1026) #2634 and Saheeh Muslim (3/1503) #1888)

- That you have done jihad with yourself and money, and this is from the best of deeds and its people are from the best of people near Allah
- That you are in a mountain from the mountains or a valley from the valleys worshipping Allah and doing jihad in the way of Allah, and repelling shirk from the people

The Second worship- Ribaat in the way of Allah

Ibn Qudamah al Maqdisi said: The meaning of **Ribaat** is standing on a **Thaghr**, as a strength for Muslims against the unbelievers. **Thaghr** means “Every place whose people scare the enemy and the enemy scares them” ¹⁴

And from the worships that many of the scholars have been denied in this age is Ribaat in the way of Allah, for the Prophet (peace be upon him) has said *“Ribaat (Stationing) for a day and a night is better than fasting for a whole month and standing in prayer every night. If a person dies (while, performing this duty), his (meritorious) activity will continue and he will go on receiving his reward for it perpetually and will be saved from the trial of the grave.”* Narrated by Muslim ¹⁵

So imagine O slave of Allah that a day you spent in Ribaat in the way of Allah is better for you than fasting a complete month and praying during its nights in your own country, and if we calculate, then a Murabit for a month will have the reward of 2 and a half years of fasting and praying, and the accumulative for an year will be 30 years of fasting and praying. Then how of it when it is much better than that? How can you waste these great rewards by giving lame excuses introduced upon you by Shaytaan and his allies

The Martyred Imaam Ibn Al Nahhaas said about Ribaat “There are many great benefits in relation to it which are not present in other worships” ¹⁶

And from the Messenger of Allah (peace be upon him) who said *“Everyone who dies will have fully complete his action, except one who is on the frontier – in cause of Allah, for his deeds will be made to go on increasing till the Day of Resurrection, and he will be safe from the trial in the grave.”* Narrated by Tirmidhi and he classed it as Hasan Saheeh ¹⁷

¹⁴ (Al Mughni 10/370)

¹⁵ (See: Saheeh Muslim (3/1520) #1913, ibn Hibbaan (10/485) #4626 and Aboo ‘Awaanah (4/497) #7468 . Also Narrated by At-Tirmidhee (4/189) #1665 and stated that it is “Hassan” , and Al Bazaar (6/492) #2528, Ahmad in his “Musnad” (5/441) #23786 and At-Tabaraanee (6/267) #6180)

¹⁶ (See: Mashari' Al Ashawaaq (1/368) , Dar Al Bashaair Al Islaamiyya)

¹⁷ (See: Aboo Daawood (9/3) #2500 , At-Tirmidhee (4/165) #1621 and he said “hassan Saheeh” , Al Haakim (2/88) #2417 and said “Saheeh upon the condition of Muslim” , ad-Dhahabee agreed on this. Also Narrated by ibn Hibbaan in his “Saheeh” (10/484) #4624 and Ahmad in his “Musnad” (6/20) #23996 – and in the commentary of both of these narrations Al Arnaoot said “Isnaad is Saheeh”. Also in Saheeh Al Jaami’ #4562 Al Albaanee said “Saheeh”.)

The Martyred Imaam Ibn Al Nahhaas further commented on this hadith “And this proves that *Ribaat* is from the best of the deeds, the reward of which continues after death”¹⁸

Removing a doubt- Some people excuse not going for Jihad with the pretext that the Prophet (peace be upon him) said “*The best among the human beings is the one who lives a long life and performs good deeds*”¹⁹ and we say: Praise is to Allah, this doubt has been removed with this Hadith “*Everyone who dies will have fully complete his action...*” so the person who dies or is killed a martyr in this era, may it be in Afghanistan or Chechnya or Iraq or Somalia or Algeria or Yemen... or other than it, from the fighting pits of Islam, and the person who is steadfast on it and fought and did not waver from the path until he is killed then he is considered a martyr and stationed, his reward continues for him, the reward of Ribaat and others until the Day of Judgment, Imagine, when the Day of Judgment will be 200 years? 300 years? Allah knows best!

The important thing is this that all these years your reward of Ribaat and daily works will continue and you are in the highest of stations, by the mercy of Allah and His grace,

And also, has he come to know the unseen that he knows that his life is long and his works are good, even though the signs of abandonment are evident in his saying with which he is wasting the best of deeds relying on what he does not know or possess **and know that Jihad does not hasten the death or delay it.** Allah the Almighty says

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُل لَوْ كُنْتُمْ فِي
 بُيُوتِكُمْ لَتَرَرَ الَّذِينَ كَتَبَ عَلَيْهِمُ الْقِتْلَةَ إِلَىٰ مَصَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ
 مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ
 الصُّدُورِ

“They say: “If we had had anything to do with this affair, We should not have been in the slaughter here.” Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death”; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts. (Surah Aal Imraan 154)”

Ibn Kathir said Allah the Almighty has said “Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death”” that is- this is a predestined matter from Allah the Almighty and a decree that can not be changed, and cannot be escaped.

¹⁸ (See: Mashari' Al Ashawaq (1/371) , Dar Al Bashaair Al Islaamiyya . [Ibn Al Nahhaas is referring to the actual words of Al Qurtubi (4/325)])

¹⁹ (See: Musnad Ahmad (4/190) #17734 and in its commentary Al Arnaoot said “Hassan Saheeh”. Also At-Tirmidhee (4/565) #2329 and said “Hassan Ghareeb” , Al Baihaqee (3/371) #6318 , ibn Abee Shaybaa (7/89) #34420 and at-Tabaraanee (2/118) #1441)

And His saying “*but (all this was) that Allah might test what is in your breasts and purge what is in your hearts*” that is- to test you with what has befallen you, and to separate the evil from the good, and to show the matter of the believers and the hypocrites to the people in sayings and doings “*For Allah knoweth well the secrets of your hearts*” that is- of what is hidden in the hearts from secrets and conscience.²⁰

And Allah, the Almighty has said

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۗ قُلْ فَادْرَأُوا عَنْ
 أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (١٦٨) وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي
 سَبِيلِ اللَّهِ أَمْوَاتًا ۗ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩) قَرِحِينَ بِمَا
 آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

“*They are) the ones that say, (of their brethren slain), while they themselves sit (at ease):* “*If only they had listened to us they would not have been slain.*” Say: “*Avert death from your own selves, if ye speak the truth.*” (168) Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord; (169) They rejoice in the bounty provided by Allah” (Surah Aal Imraan 168-170).

Ibn Kathir said- His saying “*They are) the ones that say, (of their brethren slain), while they themselves sit (at ease):* “*If only they had listened to us they would not have been slain.*” that is- had they heard our advice of sitting back and not going out they wouldn't have been killed with those who are killed, Allah the Almighty says “.” Say: “*Avert death from your own selves, if ye speak the truth.*”” that is- if sitting back can repel death and getting killed from a person then it should be, that you all, should not die, but death is certain to come to you even if you are in fortified bases, so repel death from yourselves if you are truthful. Mujahid said on the authority of Jabir bin Abdullah- this verse was revealed about Abdullah bin Ubai Ibn Salool²¹

The Third worship- Preparation in the way of Allah

And from the worships that many of the scholars are denied in this age “Preparation in the way of Allah” Allah the Almighty says

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ يُرْهِبُونَ بِهِ
 عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِبُونَ مِنْ بَيْنِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ
 وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

²⁰ (See: Tafseer Al Qur'aan Al Adheem (2/146) , Dar Tayyibah print.)

²¹ (See: Tafseer Al Qur'aan Al Adheem (2/160-161) , Dar Tayyibah print.)

“Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly. (Surah alAnfaal 60)”

Imaam Ibn Al Nahhaas said: And some of the scholars have gone to the extent of considering it obligatory to learn shooting as a reference to this verse. ²²

And Sheikh As-Sa'di said *“make ready”* that is for your enemies, the unbelievers, who want your destruction and nullification of your religion *“the utmost of your power”* that is, what ever you are capable of preparation from mental and physical strength and the types of weapons and the like from what helps in fighting them, and included in this are types of productions of various weapons and machines from cannons, machine guns, guns, airplanes, and land and water vehicles, and forts and defenses and trenches, and defense weapons, and opinions and policies through which Muslims may progress and repel the evil of their enemy, and learning shooting, bravery and tactics

And that is why the Prophet (peace be upon him) has said *“Verily! Strength is in archery”* and included in that is: Preparation with vehicles that can be used in fighting and that is why Allah has said *“, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies”* and this reason was present at that time, i.e. terrorizing the enemies and the ruling goes along with its disease

For if something more terrorizing than it is present, like the land and air vehicles, prepared for battle, that cause greater vexation, you are asked to prepare with it, and work in order to gain it, to the point that if it can not be gained except by learning its production, it becomes compulsory to learn its production, for that without which the obligation can not be fulfilled, then that too is obligatory and His saying *“, to strike terror into (the hearts of) the enemies, of Allah and your enemies”* from those you know are your enemies *“and others besides, whom ye may not know”* from those who will fight you after this time that Allah is addressing you *“but whom Allah doth know”* and that is why He has asked you to prepare for them, and from the greatest thing that helps against them is the monetary spending in Jihad against the unbelievers ²³

And in the hadith from Muslim from the Hadith of Uqbah bin ‘Amir Al-Juhani (May Allah be pleased with him) reported: *I heard the Prophet (peace be upon him) saying from the pulpit, “Prepare to meet them (the enemy) with as much strength as you can afford. Verily! Strength is in archery, strength is in archery, strength is in archery”* ²⁴

²² (See: Mashari' Al Ashwaaq (1/441) , Dar Al Bashaair Al Islaamiyya)

²³ (See: Tafseer Al Kareem Ar-Rahmaan Fi Tafseer Kalaam Al Mannaan (1/324-325) , Muassasah Ar-Risaalah print.)

²⁴ (See: Saheeh Muslim (3/1522) #1917 , Musnad Ahmad (4/156) #17468 and in its Commentary Al Arnaoot said “Isnaad is Saheeh, Trustworthy, men of As-Saheeh”. Also by Aboo Daawood (3/13) #2514 , ibn Maajah (2/940) #2831 and At-Tirmidhee (5/270) #3083)

The Fourth worship- Migration in the way of Allah

Allah the Almighty says

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعًا كَثِيرًا وَسَعَةً
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: And Allah is Oft-forgiving, Most Merciful. (Sura Nisaa’ 100)”

Sheikh As Sa’di said: This is in relation to encouraging Hijrah and inciting, and an exposition of what it carries of benefits for the Truthful has promised in His promise that the one who migrates in His way seeking His satisfaction, will find a refuge on earth and spaciousness. **Muragham** (refuge) covers the interests of religion and **Sia’ah** (spaciousness) covers the interests of the world

And this is because many people imagine that Hijrah results in separation after gathering and poverty after richness and disgrace after honor and hardship after ease. While the matter is not like that, for the believer, as long as he lives amongst the polytheists then his religion is incomplete, neither in the specific worships like prayer and others nor in the general worships like jihad of saying and doing, and its follow-ups, because of his incapability of it, and he is at risk of being put to trial in his religion especially if he is oppressed

And if he migrates in the way of Allah, he becomes capable of establishing the religion of Allah and Jihad against the enemies of Allah and angering them, as **Muraghamah** is a collective word for everything that angers the enemies of Allah from saying and doing, and similarly what happens to him of variety in his sustenance. And it has happened as Allah has informed.

Consider in that the Companions (May Allah be pleased with them), for they migrated in the way of Allah and they left their lands and children and money for Allah. Thus their faith was completed through that, and they were able to achieve complete belief and great Jihad and victory for the religion of Allah, that made them an ideal for those after them, and just like that what followed of victories and booty made them of the richest of men. Similarly, many are those who did their doing and whatever happened to them happened, until the Day of Judgment²⁵

²⁵ (See: Tafseer Al Kareem Ar-Rahmaan Fi Tafseer Kalaam Al Mannaan (1/196) , Muassasah Ar-Risaalah print)

The Fifth worship- Guarding in the way of Allah

Ibn 'Abbas (May Allah have mercy on them both) has said: I have heard the Messenger of Allah (peace be upon him) say, *"Two eyes will not be touched by the Hell fire, one is that eye which has shed tears in the fear of Allah and second that eye which stayed awake guarding in the path of Allah.* Narrated by Tirmidhi ²⁶

Abdullah Ibn 'Amr (May Allah be pleased with both of them) said: That I spend a night in fear guarding in the way of Allah is more beloved to me than to give in charity a 100 riding camels.

And Ibn An Nahhaas said: And know that guarding in the way of Allah is from the greatest of ways of drawing close (to Allah) and highest of worships and is from the best types of Ribaat, and every person who guards the Muslims at a point where they fear the attack of the enemy then he is a **Murabit** (stationed). ²⁷

Better than Laylatul Qadr

And on the authority of Ibn Umar (May Allah be pleased with them both) that the Prophet (peace be upon him) said *"Shall I not tell you of the night which is better than the night of Qadr?.The one who is keeping watch in such a fearsome place where it is doubted he would return home."* Narrated by Hakim and said authentic on the condition of Bukhari. ²⁸

The Sixth worship- Moving in the morning and evening in the way of Allah

And from the worships that many of the scholars have been denied in this age is "moving back and forth in the way of Allah". On the authority of Anas bin Malik (May Allah be pleased with him) who said, The Prophet (peace be upon him) said *"A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."* Narated by Muslim ²⁹

²⁶ (See: Sunan At-Tirmidhee (4/175) #1639 and said "Hassan Ghareeb" Also reported by others with an extra phrase "...will not be touched by the Hell fire ever..." Reported by Aboo Ya'laa (3/307) #4346 and At-Tabaraanee (6/56) #5779 – al Haithamee (5/288) and al Mundhree (2/159) stated that the men in Aboo Ya'laa's narration are trustworthy.)

²⁷ (See: Mashaari' Al Ashwaaq (1/413) , Dar Al Bashaair Al Islaamiyya)

²⁸ (See: Al Haakim (2/90) #2424 and he stated "Saheeh upon the condition of al Bukhaaree" Also narrated by Al Baihaqee (9/149) #18225 and An-Nasaaee (5/273) #8868. Also declared "Saheeh" by Al Albaanee in "Silsilaa As-Saheehah" # 2811)

²⁹ (See: Saheeh Al Bukhaaree (3/1028) #2639 , Saheeh Muslim (3/1499) #1880 , At-Tirmidhee (4/181) #1651 and he stated "Saheeh" and ibn Maajah (2/921) #2757 . Also narrated by ibn Hibbaan in his "Saheeh" (10/461) #4602 – in its Verification Shaykh Al Arnaoot said that "Its Isnaad is Saheeh upon the

An Nawawi (May Allah have mercy on him) said- **Ghadwah** means walking from beginning of the day until the dawn and **Rauha** means walking from dawn till the end of day, and “*or*” is used, not for doubt but for separation and it means- that with **Rauha** you get, that much reward and just like that with every **Ghadwah** and what is apparent is that it does not specify just going or coming from the country, instead this reward is with every going and coming on the way to a raid and just like that going and coming from the fighting arena because all is called **Ghadwah** and **Rauha** in the way of Allah

And the meaning of this Hadith is that the merit of **Ghadwah** and **Rauha** in the way of Allah and its reward is better than the luxury of the world as a whole, if a man owns it and imagine his entertainment with all of it, this is because all of it is ever ending and the pleasure of the Hereafter is ever remaining ³⁰

Jihad is like a market

And know that Jihad is like a market and the doors of goodness in it are many, like other markets, so the one who denies himself Jihad has denied himself many great doors of goodness and the rewards from many righteous deeds

As for the virtues that those who stay back from Jihad are denied then they are many, and from them are

1- The First Virtue- 100 ranks in Jannah are for the Mujahideen in the way of Allah

Narrated Abu Huraira (May Allah have mercy on him), the Messenger of Allah (peace and blessings of Allah be upon him) said, *"Whoever believes in Allah and His Messenger, performs salaah and observes sawm of the month of Ramadhan, then it will be a promise binding upon Allah to admit him to Paradise, no matter whether he fights in Allah's cause or remains in the land where he was born." The people said, "O Allah's Messenger (and blessings of Allah be upon him) shall we acquaint the people with the good news?". He said, "Paradise has one hundred grades which Allah has reserved for the Mujahideen who fight in his cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So when you ask Allah (for something), ask for al-Firdaus which is the middle (best) and the highest part of Paradise. And above it is the throne of the Beneficent (Allah), and from it gushes forth the rivers of Paradise".* Narrated by Bukhari ³¹

condition of Muslim.”)

³⁰ (See: Sharh An-Nawawee ‘Alaa muslim (13/26-27) , Dar Ihyaa’ At-Turaath Al ‘Arabee – Third Print. Beirut)

³¹ (See: Saheeh Al Bukhaaree (3/1028) #2637 , ibn Hibbaan (10/471) #4611 and Musnad Ahmad (2/339) #8455 – in its Commentary Al Arnaoot declared it “Saheeh”)

Sheikh Al Islam Ibn Taymiyyah said, commenting on the Hadith- so that is the height of 50 000 years in paradise for the people of Jihad ³²

2- The Second Virtue- the Status of the martyr near Allah

On the authority of Anas (May Allah be pleased with him) that the Prophet (peace be upon him) said *"Nobody who enters Paradise likes to go to the world even if he got everything in the earth except a Mujahid who wishes to return to the world so that he may be killed ten times, because of the dignity he receives (from Allah)"*

And in another narration *"because of what he sees from the virtue of martyrdom"* Agreed upon ³³

Imagine my dear brother- the scholars and jurists and callers and worshippers and righteous with the difference in their stations, none of them would wish to come back to the world except the martyr due to what he sees from the virtue and greatness of martyrdom near Allah the Almighty.

'for the virtue of the martyr can not be imagined by a mind or described by a pen'

He will wish to come back to the world not once or twice but 10 times and in this is rebuke for those who say Jihad is a Hell while Allah says

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ

"O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-(Surah asSaff 10)"

Ibn Kathir may Allah have mercy on him said : Then He explained this great transaction that does not expire, and which is an achievement for the intended and removal of the warned when He said

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ لَكُمْ خَيْرٌ لِّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

"That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew! (Surah asSaff 11)"

that is – from the trade of the world and resisting it and limiting it

And then He said

³² (See: Majmoo' Al Fataawaa (28/417) , Dar Al Wafaa' – third print.)

³³ (See: Saheeh Al Bukhaaree (3/1029) #2642 , Saheeh Muslim (3/1498) #1877 and At-Tirmidhee (4/177) #1643 – in it he declared it "Hassan Saheeh")

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ

“He will forgive you your sins” that is if you do as I have ordered you and shown you, I will forgive your mistakes and enter you paradise and pleasant dwellings and high stations and that is why He said

وَبُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ
عَدْنٍ ۗ لَيْلِكَ الْقَوْزُ الْعَظِيمُ

“and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement. (Surah asSaff 12)”³⁴

and the Messenger of Allah says “Nobody who enters Paradise likes to go to the world even if he got everything in the earth except a Mujahid who wishes to return to the world so that he may be killed for ten time, because of the dignity he receives (from Allah)” and this is not the case with the one who gets burnt for the one who gets burnt will not wish to get burnt again, instead he will wish to be safe. This saying is nothing but diversion of words from their meaning, and speaking of Allah without knowledge and plot against the religion and its people and denying them great benefits and it is from the door of stopping from the way and stealing the provision and helping the thieves from the Jinn and the Humans upon the Muslims for there is no provision except the provision of Hereafter, and no safety except the safety of the Hereafter. This is stopping from the way of Allah, and this is the job (for the likes of) Ibn Ubayy (the chief of Hypocrites) and his gang to dampen the believers from fighting in the way of Allah and sowing negation and discord between them and we seek refuge from Allah from disappointment and moving away from Ar- Rahmaan.

3- The Third virtue- The specialties of the martyr

On the authority of Al Miqdam bin Ma'd Karib - May Allah be pleased with him - who said: Messenger of Allah - May Allah's peace and blessings be upon him - said: “*The Shaheed is granted seven special favors from Allah. He is forgiven (his sins) at the first drop of his blood. He sees his place in Paradise. He is dressed in the clothes of Iman. He is married to seventy-two of the Hoor al- 'Ain (beautiful women of Paradise). He is saved from the punishment of the grave. He will be protected from the great fear of the Day of Judgment. A crown of honor will be placed on his head, one jewel of which is better than the whole world and what it contains, and he will be able to intercede for seventy members of his family.*” Narrated by Ahmad and Tirmidhi and others³⁵

³⁴ (End of ibn Katheer's words. See: Tafseer Al Qur'aan Al Adheem (8/112) , Dar Tayyibah print.)

³⁵ (See: At-Tabaraanee (20/266) #629 and al Haithamee (5/293) said that “its men are Trustworthy”. And in “Fath Al Baaree” (6/16) ibn Hajar stated that “its Isnaad is Hassan” . Also narrated by Ahmad in his “Musnad” (4/131) #17221 – and in its Commentary Al Arnaoot declared one of its narration as “Hassan” . Also stated as “Hassan Saheeh” by Musaa'id bin Sulaimaan Ar-Raashid, in his commentary to “Al Jihaad” of ibn Abee 'Aasim. At-Tirmidhee narrated it in (4/187) #1663 and declared it “Hassan Saheeh Ghareeb” . Al Albaanee further stated in Saheeh Al Jaami' #5182 that it is “Saheeh”. Also narrated by ibn Maajah

A Very frank question:

If two men die, one of them with a heart attack in a class of knowledge, and the other was killed in battle in the way of Allah, then can we say that the person who died in the class inherits the qualities of the martyr mentioned in this Hadith? Just like the person who died on the battle field inherited it? This is an unknown matter in which there is no scope for Ijtihad, or opinion and it can only be referred to the book of Allah and the Sunnah of the Prophet (peace be upon him), and there is no evidence that the person who dies in a class inherits from the qualities of the martyr!

And some people want to deny you all this so that he remains a Sheikh and on the Day of Judgment they will acquit themselves of you if you do as they say, even though you might have left the clear and evident extract from the Hadith of the Prophet (peace be upon him), so where is the gainer, O Poor one?

Hold on to the guidance of the Prophet (peace be upon him) and to every thing that is from him for he is the safety and what is other than him is a mirage, that a thirsty thinks of as water.

4- The Fourth virtue- The Prophets are higher in status to him except by the status of Prophet hood

On the authority of 'Utbah bin Abdu Sulami that the Messenger of Allah peace and blessings of Allah be upon him said *“The slain [in jihad] are three [types of] men: a believer, who struggles with himself and his possessions in the path of God, such that when he meets the enemy [in battle] he fights them until he is killed. This martyr (shahid) is tested, [and is] in the camp of God under His throne; the prophets do not exceed him [in merit] except by the level of prophet hood....”* Narrated by Ahmed with a good chain and Tabarani and Ibn Hibban in his Saheeh and the wordings are his.³⁶

Many of us go over such Ahadith lightly without pondering over the words and do not go in-depth in its meanings. Look at the saying *“the prophets do not exceed him [in merit] except by the level of prophet hood”* and this means that they are amongst the Siddeeqeen (Truthful), because Allah says

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَادَةِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

(2/935) #2799 , al Baihaquee (4/25) #4254 and Abdu Razzaaq (5/265) #9559)

³⁶ (See: At-Tabaraanee (17/126) #311 – Al Albaanee said that “Its men are of As-Saheeh – except Abul Muthanna, who is Trustworthy” and he declared the narration as “Saheeh” in “Saheeh At-Targheeb wa Tarheeb” #1370 . Ad-Daarimee narrated it in (2/206), (2/272) #2411 and ibn Hibbaan in his “Saheeh” (10/519) #4663 – al Arnaoot, in both of his Commentaries, to Ad-Daarimee and ibn Hibbaan stated that their “Isnaad is Hassan”. Also narrated by ibn Al Mubaarak in “Al Jihaad” (1/30) #7 , Al Baihaquee (9/164) #18304 and Ahmad in his “Musnad” (4/185) #17807, #17808.)

“All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship! (Surah anNisaa 69)”

So may coolness be upon your heart, if you are a sincere martyr.

And some people want to make you of those sitters and stayer backs and leave a station in which you will be close to the Prophets there, with a pleasant self and a satisfied conscience and there is no might nor power except with Allah

5- The Fifth virtue- Better than the worship of 70 years

On the authority of Abu Hurairah May Allah be pleased with him, said : *One of the Prophet's Companions came upon a valley containing a rivulet of fresh water and was delighted by it. He reflected: 'I wish to withdraw from people and settle in this valley; but I won't do so without the permission of the Messenger of Allah (peace be upon him).'* This was mentioned to the Messenger of Allah (peace be upon him) and he said (to the man), *"Do not do that, for when any of you remains in Allah's way, it is better for him than performing Salat (prayer) in his house for seventy years. Do you not wish that Allah should forgive you and admit you to Jannah? Fight in Allah's way, for he who fights in Allah's Cause as long as the time between two consecutive turns of milking a she-camel, will be surely admitted to Jannah."* (Narrated by Tirmidhi, and he said ; Hasan) ³⁷

And how apart are the advice of the Prophet (peace be upon him) to this man and between the advice of some people in our era, as their main goal, aim and capital and all work is to praise you and stop you from Jihad and the right and conscious way. So who will you follow my Muslim brother from your ideals, and Allah has said

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Ye have indeed in the Messenger of Allah a beautiful pattern (Surah alAhzab 21)”

6- The Sixth virtue- The best of the martyrs

The Messenger of Allah (peace and blessings of Allah be upon him) *“The best of all martyrs are those who fight in the front line; they do not turn their faces away until they are killed. They will be rolling around in the highest rooms of Paradise, their Lord laughing at them - when your Lord laughs at a servant, there is no accounting for him.”* Narrated by Ahmad

³⁷ (See: At-Tirmidhee (4/181) #1650 and said it is “Hassan”. Al Haakim narrated in (2/78) #2382 and declared “Saheeh upon the condition of Muslim”, Adh-Dhahabee agreed on this. Ahmad in his “Musnad” (2/524) #10796 and in its Commentary, Al Arnaoot stated that its “Isnaad is Hassan”. Also Narrated by Al Baihaqee (9/160) #18284.)

7- The Seventh virtue- The best house in the Paradise is for martyrs

Narrated Samura (May Allah be pleased with him), the Prophet (peace be upon him) said, *"Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house better of which I have never seen. One of them said, this house is the house of the Shuhadah."* Reported by Bukhari³⁸

Light upon light

And after all these blessed and great benefits and fruits, don't you long to come to the lands of Jihad and Ribaat? The land of glory and honor, the land of sacrifice and giving, so that you are close to acquiring martyrdom that was the wish of the Prophet (peace be upon him)

And how great and beautiful is it to gather between Jihad in the way of Allah and learning the Quran and seeking knowledge and praying at night and fasting during the day and calling to Allah and good manners and following the Sunnah

Therefore ponder over these verses well-

Allah the Almighty says

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ إِنَّكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

'O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things. (Surah alMaida 54)'

Allah the Almighty says

³⁸ (Sahih Bukhari, p.185, vol.1, See: Musnad Ahmad (5/287) #22529 , at-Tabaraanee (3/286) #3169 and Musnad Ash-Shaamiyyeen (2/190) #1167. Al Haithamee (5/292) stated that it was also reported by Abul Ya'laa and that "the men (in the narration) of Ahmad and Abul Ya'laa are Trustworthy". In the Commentary of "Musnad Ahmad" al Arnaoot said that its isnaad is "Strong". Al Albaanee declared it "Saheeh" in Saheeh Al Jaami' #1107)

مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾
وَمَنْ حَاهِدًا فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۖ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

‘For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the term (appointed) by Allah is surely coming and He hears and knows (all things). (5) And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation. (Surah al Ankaboot 5-6)’

And praise is to Allah the Lord of the Worlds

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