
THE CORRECT MEANING OF JIHAD

*Verified by Shaikhul Hadīth Hadrat Moulana
Fazlur Rahman Azmi damat barakatuhu and
other scholars*

MUFTI ATIQR RAHMAN AZMI
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Foreword 1

SHAYKH AL-ḤADĪTH ḤAḌRAT MAULĀNĀ FAZLUR RAHMĀN AZMI
dāmat barakātuhu

الحمد لله وكفى وسلام على عباده الذين اصطفى، أما بعد،

JIHĀD IS A GREAT and lofty deed in Islām. In the Aḥādīth it is referred to as the peak of the hump of Islām. Islām is elevated and raised through it.

However, the purport of Jihād is vast. In general, it not only refers to combat, but any effort made for the elevation of religion, whether by the tongue, by the pen, or any part of the body. It could be through wealth, weapons, individually or collectively. All these efforts can be referred to as Jihād. In fact, the effort made to fulfil a command of Allāh ﷻ is also Jihād.

This book explains this concept. Some people misunderstand or they spread the incorrect information on purpose. It is hoped that this book will remove this misunderstanding. Therefore, the texts of the Qur’ān and Ḥadīth have been presented, and then many texts of the linguists, Mufasssirūn, Jurists, and Muḥaddithūn have been reproduced with the references.

The compiler has carried out great research and enquiry in the compilation of this work. I was astonished when studying it and du‘ā came forth from the heart. May Allāh ﷻ accept this effort and may He grant the ummah the divine ability to carry out every form of Jihād. May He save the ummah from disunity and sectarianism and may He make this work a means of progress and success for the compiler in this world and the hereafter. May Allāh ﷻ grant him the divine ability to do more research as well. Āmīn.

[Shaykh al-Ḥadīth Ḥaḍrat Maulānā]

FAZLUR RAHMĀN AZMI

Azaadville, South Africa

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Foreword 2

HADĤRAT MUFTĪ MUĤAMMAD SAEED MOTARA

dāmat barakātuhu

باسمہ تعالیٰ

THIS LOWLY ONE had the good fortune of reading the booklet titled: ‘Jihād ka Ṣaḥīḥ Mafhūm’ (compiled by Muftī ‘Atīq ur Rahmān Azmi ḥafīẓahullāh). Māshā Allāh ﷻ, the compiler has made a great effort and has fulfilled the rights of the subject matter. I fully back the concept that according to the Sharī‘ah, the words ‘Jihād’ and ‘Fī Sabīlillāh’ are not confined to combat with the sword and Jihād with weapons in terms of their generality.

The purport of these words is vast, to the extent that besides Jihād with the sword, the word Jihād can be used to refer to: Jihād with the tongue, Jihād with the pen, Jihād with one’s life, spending on parents and children, performing Ḥajj and ‘Umrah, going out to seek knowledge, calling someone to religion, speaking the truth, protecting Ṣalāh along with other religious duties, etc.

In the Ḥadīth works, the Muḥaddithūn have referred to going for the Jumu‘ah Ṣalāh with the words ‘Khurūj fī Sabīlillāh’, i.e. going out in the path of Allāh ﷻ. Subsequently, Imām Bukhārī ﷺ has recorded the Ḥadīth:

«مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ»

under the chapter of ‘Walking for Jumu‘ah’.

In essence, in terms of their generality, whatever Qur’ānic verses and Aḥādīth there are regarding Jihād, include all the above-mentioned types. However, it is known that there are certain verses of the Qur’ān and Aḥādīth that specifically refer to Qitāl (combat).

For example:

﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا﴾

Permission (to fight) is given to those against whom fighting is launched, because they have been wronged. [al-Ḥajj: 39]

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

Fight in the way of Allah against those who fight you, and do not transgress. Verily, Allah does not like the transgressors. [al-Baqarah: 190]

﴿يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ﴾

They fight in the way of Allāh ﷻ, and kill and are killed. [al-Tawbah: 111]

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ﴾

Prepare against them whatever force you can, and the trained horses. [al-Anfāl: 60]

This is especially the case when in the exegesis of the last verse, there is a Ḥadīth that clearly states:

«أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ»

Verily! Strength is in archery. [Muslim: 1917]

Similarly, it is narrated in the Ḥadīth books:

«مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ مِنْ رَجُلٍ مُسْلِمٍ فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ»

A Muslim man who fights in the cause of Allāh ﷻ for the time it takes for two milkings of a camel, then Paradise is obligatory for him. [Tirmizi: 1657]

«مَنْ قَاتَلَ لَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعَلِيَا فَهُوَ فِي سَبِيلِ اللَّهِ»

Whoever fights so that the Word of Allāh ﷻ be raised, then he is in the Path of Allāh ﷻ.

It will be contrary to the clear purport to use these verses to refer to any religious deed besides that of Jihād with the sword.

Written by the servant

[MUFTĪ] MUḤAMMAD SAEED

(may Allāh ﷻ forgive him and his parents)

Khādim, Dār al-Iftā, Madrasah Arabia Islamia, Azaadville

Author's Note

الحمد لله رب العالمين والصلوة والسلام على أشرف الأنبياء والمرسلين وعلى آله

وأصحابه ومن تبعهم بإحسان إلى يوم الدين . أما بعد،

قال الله تعالى: ﴿وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ﴾

IN THE LIGHT of the Qur'ān, Ḥadīth and statements of the Mufasssirūn, Muḥaddithūn and Jurists, it is totally clear that the word 'Jihād' is not specific to fighting using the sword, but it includes the different branches for reviving religion. Therefore, it is incorrect to state that it is interpolation to use the texts of Jihād for Tablīgh.

Similarly, it is incorrect to state that the original meaning is fighting, and the other meanings are *majāzī* or take second stage, or that fighting is the original meaning and the other branches are linked. The objective of this booklet is to remove all these misunderstandings.

However, it is also correct that certain texts are such that the meaning of fighting is the only objective, and the other branches of religion are not meant. Besides these, the other texts have a general meaning. In fact, the texts whose meaning is only that of fighting, some scholars have included other branches of religion by way of linking (*ilhāq*). For examples, see Aḥādīth no. 25, 37, 48 and 49 of this booklet, together with the commentary.

Ḥaḍrat Maulānā Badre 'Ālam has written a chapter title 'Jihād with the hand and tongue and heart' and he translated it like this: 'Not to leave any stone

untuned in commanding the good and forbidding evil'. (see *Tarjumān al-Sunnah* 2:289)

IMPORTANT NOTE

It is necessary to clarify at this point that the objective of this booklet is not to negate Jihād with the sword, or to lower the importance of fighting, but the objective is only to clarify the vast nature of the purport of 'Jihād' based on which the effort of Tablīgh and other branches of religion are included. Therefore, there is no problem with using the texts of Jihād on these occasions, nor is it correct to criticize this.

We have not relied only on our opinion in this booklet, but other noble scholars have verified it as well, especially my noble father, Shaykh ul Ḥadīth Ḥaḍrat Maulānā Fazlur Rahmān *dāmat barakātuhu*, and our noble teacher Ḥaḍrat Muftī Muḥammad Saeed Motara *dāmat barakātuhu*, both of whom studied the entire work despite their many engagements and provided appropriate corrections thereby making it worthy of consideration.

May Allāh ﷻ reward them and those who have assisted. May He make this service a means of salvation and a treasure in the hereafter for all. *Āmīn*.

The Servant
[MUFTĪ] 'ATĪQ UR RAHMĀN AZMI
Azaadville
Rabī' uth Thānī, 1433

❁ Chapter 1 ❁

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ﴾



The Meaning of Jihād

IMĀM RĀGHIB AL-IṢFAHĀNĪ ؒ writes, “Jihād and Mujāhadah mean: making all out efforts in repelling the enemy. Jihād is of three categories; 1. Repelling the apparent enemy; 2. Combating Shaiṭān; 3. Combating one’s ego (self). All three of these categories fall under the following Ayāt and Aḥādīth:

﴿وجهدوا في الله حق جهاده﴾

And strive in the way of Allāh ؒ as you ought to.

﴿وجهدوا بأموالكم وأنفسكم في سبيل الله﴾

Strive with your wealth and lives in the way of Allāh ؒ

﴿إن الذين آمنوا وهاجروا وجاهدوا بأموالهم وأنفسهم في سبيل الله﴾

Indeed those who believe and migrate and strive with their wealth in the way of Allāh ﷺ...

«وقال النبي ﷺ: جاهدوا الكفار كما تجاهدون أعداءكم»

Combat your desires like how you fight your enemies

The manifestation of Mujāhadah is physical and verbal. Nabī ﷺ said, ‘Combat the enemy with your hands and tongues.’ (*al-Mufradāt* pg. 101)

Hāfiẓ Ibn Ḥajar ﷺ (d. 852 A.H) says, “In terms of sharī‘ah, Jihād refers to leaving no stone unturned in fighting the enemy. It also refers to combating the ego, Shaitān, the transgressors, etc...” (*Fath al-Bārī* 2:6) Thereafter he elucidates in roughly the same manner as will be mentioned from Zād al Ma‘ād on page 34 of this book.

Ibn Rajab Hanbalī ﷺ (d. 795 A.H) mentions, “The greatest of deeds is striving in the path of Allāh ﷻ, and it is of two types. The most virtuous is a believer going against his non-believing enemy and fighting him in the path of Allāh ﷻ, for this is an invitation in itself to him to believe in Allāh ﷻ and his Messenger ﷺ so that he may also enter into Īmān. Allāh ﷻ says, ‘You are the best of Nations...’ So Jihād in the path of Allāh ﷻ is inviting the creation to believe in Allāh ﷻ and his Messenger ﷺ by way of the sword and tongue after having invited them with proofs and cogent evidences.” (*Latā’if al-Ma‘ārif* pg. 253)

He says further, “The second type of Jihād is combating the Nafs in the obedience (of Allāh ﷻ), just as the Nabī of Allāh ﷻ said, ‘The [true] mujāhid is one who combats his ego for the sake of Allāh ﷻ.’ A Ṣaḥābī, in reply to a question regarding battle says, ‘Begin by combating your Nafs and by striving against [the demands of] your Nafs. The greatest mujāhadah of the Nafs in the obedience of Allāh ﷻ, is inhabiting the houses of Allāh ﷻ with dhikr and worship.” (*Latā’if al-Ma‘ārif* pg. 254)

‘Allāmah Sayyed Sharīf al-Jurjānī ﷺ (d. 816 A.H) writes, “Jihād is inviting to the true religion.” (*Mu’jam at-Ta’rīfāt*, pg. 72, #653)

Mujāhadah literally means to wage war. In terminology of the sharī‘ah it means to wage war against the ego which incites towards evil by burdening it with actions desired in sharī‘ah. (*Mu’jam at-Ta’rīfāt* p.171, no.1606)

Ibn ‘Ābidīn ؒ has quoted the above in the preface of *Radd al-Muḥtār*. (*Radd al-Muḥtār* 1:58)

It is mentioned in ‘*al-Kullīyyāt*’ of Abu al-Baqā al-Kafawī ؒ (d. 1094 A.H), “[Jihād is] Inviting to the true religion and fighting the one who doesn’t accept it.” (*al-Kullīyyāt* pg. 295)

‘Allāmah Kāsānī ؒ (d. 587 A.H) says, “Jihād literally is a term for exhausting one’s efforts or doing something excessively, and in terms of sharī‘ah it is used in exhausting one’s efforts in fighting in the path of Allāh ﷻ physically, or with one’s wealth, or by means of one’s speech or in any other way.” (*Badā’i al-Sanā’i* 7:97; see also 7:100)

Muḥaqqiq Ibn al-Humām ؒ (d. 861 A.H) and Mullā ‘Alī al-Qārī ؒ (d. 1014 A.H) write, “Inviting them to the true religion and fighting them in the event of them not accepting. (*Fath al-Qadīr* 5:187, *al-Mirqāt Sharḥ al-Mishkāṭ* 7:264)

Similar texts have been mentioned in the marginal notes of Chalabi Saadi on *al-Fath* (5:189), and ‘Aynī in the commentary of *al-Hidāyah* (6:490) and in *al-Baḥr* (5:70). They mention, “It is the shar‘ī definition of Jihād.”

It is recorded in *al-Durr al-Mukhtār* (4:121) of ‘Allāmah ‘Alāuddīn al-Ḥaṣkafī ؒ (d. 1088 A.H), “In linguistic terms it is the root of ‘جاهد في سبيل الله’ – to strive in the way of Allāh ﷻ, and in terminology of the sharī‘ah it is: ‘inviting to the true religion and fighting the one who doesn’t accept it.’ Ibn al-Kamāl ؒ has defined it as: ‘exerting one’s efforts in fighting in Allāh’s ﷻ path personally or by assisting with one’s wealth, beneficial opinion or by adding to the numbers etc.”

‘Allāmah Shāmī ؒ (d. 1252 A.H) writes, “Exerting oneself, this is general and includes the mujāhid who calls to good and forbids from evil.” (*Radd al-Muḥtār, Kitāb al-Jihād* 4:121)

‘Allāmah Muḥammad Thānwī ؒ (d. 1191 A.H) writes, “Jihād literally means exerting oneself whether by means of speech or action as stated by Ibn al-Athīr ؒ. In sharī‘ah it is combating the infidels by fighting them, taking their wealth, destroying their places of worship, breaking their idols etc.” (*Jāmi‘ al-Rumūz*). A similar text appears in *Fath al-Qadīr* where he says, ‘Jihād in terms of sharī‘ah has been predominantly taken as ‘Jihād of the kuffār’ i.e. inviting them to the true

religion and fighting them in the event of them not accepting but Jihād literally is far broader and more general than this.” (*Kashāf Iṣṭilāḥāt al-Funūn* 1:197)

“According to the Ṣūfīs it is the lesser Jihād. The greater Jihād is combating the evil commanding Nafs” (*Kashāf Iṣṭilāḥāt al-Funūn* 1:198)

It is calling to the true religion and fighting the one who does not accept it, physically or conceptually by the discharging of taxes or making of a peace treaty. (*al-Taʿrīfāt al-Fiqhiyyah of Muftī ʿAmīm al-Iḥsān* pg. 255)

The Bayhaqī of his time, ʿAllāmah Qāḍī Thanāullāh Pānī Pattī ؒ (d. 1225 AH) writes, “Jihād is to exert oneself and one’s ability. It refers to those who exert themselves and spend their capabilities in combating the kuffār and opposing their egos and desires.” (*Tafsīr Maẓharī* 7:216)

ʿAllāmah Shabbīr Aḥmad ʿUthmānī ؒ (d. 1369 AH) writes, “Jihād means to make the utmost effort to repel any offensive action. At times, this is achieved through means of the sword, sometimes with the tongue and pen, and at other times through other approaches. Regarding the hypocrites, the majority of the ummah is of the view that Jihād by sword was not sanctioned [against them], nor did it ever happen in the era of Nubuwwah.” (*Fawāʿid Uthmānī* pg. 263, Surah Tawbah: 73)

Shaykh al-Ḥadīth Ḥaḍrat Maulānā Zakariyya ؒ writes, “Jihād literally means to undergo hardship. And in the sharīʿah it means: ‘bearing difficulties in fighting the kuffār.’ In its generality, it also includes combating the Nafs, Shaitān, and the transgressors. Fighting the kuffār is by way of the hand, tongue and wealth.” (*Jamāt-e-Tablīgh par ʿItirādhāt ke Jawābāt* pg. 3)

ʿAllāmah Sayyid Sulaymān Nadwī ؒ has discussed Jihād at length in his work *Sīrat al-Nabī* ρ (5:228-236). Two points from it are worthy of mention:

“Generally, Jihād is understood as war and fighting, but this shallow and restricted understanding is absolutely incorrect. In Arabic, Jihād and mujāhadah are the derivatives of the root word ‘juhd’, which means making a concerted effort. Hence, the technical meaning of Jihād and mujāhadah will be similar to that of juhd, which is to make every effort in establishing, spreading and protecting the truth; to bear the hardships and difficulties in the process; and to utilise all

the divinely given faculties of body, mind and wealth for this purpose. That is why the Qur’ān has used the word Qu‘ūd [قعود – to sit, remain stationary and immobile] as the antonym of Jihād, whose meaning is indolence, idleness and forgoing the obligatory.” (*Sīrat al-Nabī* 5:228)

He also mentions, “This work of Da‘wat and Tablīgh which has been deduced entirely in an academic method is (definitely) a type of Jihād. This method of Da‘wat is termed as ‘Jihād bi al-Qur’ān’ – (Jihād by means of Qur’ān).” He then quotes verse 52 of Surah al-Furqān, and thereafter, with reference to Imām al-Rāzī رحمه الله, narrates that the preferred view is that ‘Jihād bi al-‘Ilm’ [Jihād by knowledge] is favoured over ‘Jihād bi al-Nafs wa al-Māl’ [Jihād by person and wealth].” (*Sīrat al-Nabī* 5:231)

❁ Chapter 2 ❁



Qur’ānic ‘Āyāt

١. يا ايها النبي جاهد الكفار والمنافقين (التوبة : ٧٣ جزء ١٠ والتحريم : ٩ جزء ٢٨)

ALLĀMAH IBN KATHĪR رحمه الله (d. 774 A.H) writes, “Ibn ‘Abbās ؓ says, “Allāh ؓ commanded him (Nabī ﷺ) to fight the disbelievers by the sword, and the hypocrites by speech.”

Ḍaḥḥāk رحمه الله says, “Fight the disbelievers by the sword and be harsh on the hypocrites in speech. That is regarded as Jihād with them.” (*Tafsīr Ibn Kathīr* 2:385, *Sūrah al-Tawbah*: 73)

Commentators differ regarding the meaning of Jihād which Allāh ؓ ordered his Nabī with, against the hypocrites. Some have said that He ؓ ordered

him to fight them by hand (physically), speech, and everything possible to combat them. It is narrated from Ibn Mas‘ūd ؓ regarding this verse, ‘Physically, and if not possible, then by speech, and then at heart. And if this is also not possible, then one should make a miserable face to them.’ Others have said, ‘He commanded him ρ to combat them by way of speech.’ Yet still others have said, ‘He commanded him to mete out the legal punishment against them.’ (*Tafsīr al-Ṭabarī* 10:183)

He ﷺ ordered him ρ to fight the disbelievers by the sword, good counsel, and inviting them to Allāh ﷻ. He ﷺ also ordered him ρ to fight the hypocrites by being harsh to them, meeting out the legal punishment against them, and to announce to them their outcome in the hereafter. (*Tafsīr al-Tafsīr al-Qurṭubī* 18:201, Surah al-Taḥrīm: 9)

In both, Sūrah al-Tawbah and Sūrah-Taḥrīm, Ḥaḍrat Thānwī ؒ (d. 1362 A.H) writes, “O Nabī, fight the disbelievers (by speech) and the hypocrites (by speech).” (*Bayān al-Qur’ān*)

Ḥaḍrat Maulānā Muḥammad Shafi‘ al Uthmānī ؒ (d. 1396 A.H), the Grand Mufti of Pakistan writes, “But the meaning of Jihād against the hypocrites has been automatically established by the action of Rasūllullāh ρ. The meaning of Jihād here is by speech, i.e. invite them to the reality and the true nature of Islām so that they develop sincerity in their claim of Islām.” (*Ma‘ārif ul Qur’ān* 4:422)

‘Allāmah Shabbīr Aḥmad ‘Uthmānī ؒ (d. 1369 A.H) writes, “Jihād means to do one’s utmost to curb some offensive deed. This is sometimes realised by means of the sword, pen, and other ways. Most of the scholars say that Jihād by the sword against the hypocrites had never been sanctioned nor did it happen during the era of Nubuwwah.

Therefore, the meaning of Jihād in this verse should be left general i.e. Jihād should be by means of sword, tongue, pen, etc according to the time, enemy and need.” (*Fawā'id Uthmānī* pg. 263, Surah Tawbah: 73)

۲. وجهدوا في الله حق جهاده (التوبة: ۷۳ جزء ۱۰ والتحريم: ۹ جزء ۲۸)

2. ‘Allāmah Ibn Kathīr رحمہ اللہ (d. 774 A.H) writes, “meaning: with your wealth, tongues and selves, like mentioned in the verse ‘Fear Allāh ﷻ as He ought to be feared.” (*Tafsīr Ibn Kathīr*, Sūrah al-Ḥajj: 78; see the statement of Ibn al-Qayyim pg.33)

‘Allāmah Tafsīr al-Qurṭubī رحمہ اللہ (d. 671 A.H) says, “It is said that Jihād against the kuffār is meant in this verse. It is also said that it refers to obeying all the commands of Allāh ﷻ and desisting from all His prohibitions, i.e. combat your Nafs in the obedience of Allāh ﷻ and refrain from following your base desires; and fight Shaiṭān by rejecting his devilish insinuation, the oppressors by repelling their oppression, the kuffār by repulsing their disbelief. Ḥaywah Ibn Shurayḥ narrated directly from Nabī ﷺ saying, “A Mujāhid is one who strives against his Nafs for the sake of Allāh ﷻ.” In a similar narration, Abū Ghālib relates from Abū Umāmah رضی اللہ عنہ that a man asked Nabī ﷺ at the first Jamarah [pillar stoned during the pilgrimage], ‘Which type of Jihād is most virtuous?’ He ﷺ did not reply. The man then asked at the second Jamarah, and likewise he ﷺ said nothing. Then [finally] he asked him at the third Jamarah. Nabī ﷺ asked, “Where is the one enquiring?” He said, “I am present.” Nabī ﷺ said, “Proclaiming the Truth in the face of a tyrant.” (*Aḥkām al-Qur’ān* of Tafsīr al-Qurṭubī 12:99)

Zamakhsharī (d. 538 A.H) the Ḥanafī mufassir and linguist says, “He ﷻ ordered to either fight [in war] or combat the ego and suppress the desires and this [latter meaning] is al-Jihād al-Akbar [the major or greater Jihād].” As proof of [of the above] he then mentions the Ḥadīth ‘We returned from the minor Jihād to the major Jihād’. (*Tafsīr al-Kashāf* 3:41).

It means speaking the truth in the presence of a tyrant ruler (*al-Madārik* of Imām al-Nasafī (d.710 AH) 3:292)

Al-Bayḍāwī رحمہ اللہ (d. 685 A.H) says, “For the sake of Allāh ﷻ (to strive against) the apparent enemies of His religion like the deviant sects and the unseeable enemies like the desires and ego. Thereafter he mentions the Ḥadīth ‘We returned from the minor Jihād to the major Jihād’. (*Tafsīr al-Bayḍāwī*, pg.450).

The Muftī of Baghdād, ‘Allāmah Ālūsī رحمہ اللہ (d.1270 A.H) after reproducing the statement of Imām Rāghib al-Iṣfahānī رحمہ اللہ says, “Preferred is that all the three types of Jihād are intended in this verse. This will not be regarded as combining the

literal and figurative meanings whatsoever. Indicating to this is what has been narrated from Ḥasan رضي الله عنه. After reciting the Āyah, he رضي الله عنه said, ‘Sometimes a man fights in the way of Allāh ﷻ but doesn’t strike with the sword. This may include him doing Jihād against the innovators and transgressors (for they are also the enemies of Allāh ﷻ) by repelling them from their innovation and transgression.” (Rūḥ al-Ma‘ānī 17/209, Sūrah al-Ḥajj: 78)

‘Allāmah Shabbīr Aḥmad ‘Uthmānī رحمته الله (d. 1369 AH) writes, “The object of this nation which has come last, is to correct the mistakes of all the nations and to show each and every one the straight path, as if to say the honour and nobility they have acquired is for this very reason that they are the educators of the world and [the fact] that they carry out the Jihād of Tablīgh [calling to Allāh ﷻ] (Fawāid Uthmānī pg. 554, Surah al-Ḥajj: 78)

۳. وجاهدہم بہ جہادا کبیرا (الفرقان : ۵۲ جزء ۱۹)

3. Ibn ‘Abbās رضي الله عنه says, “By means of the Qur’ān” (Tafsīr Ibn Kathīr 3:334, Sūrah al-Furqān)

By reading what it contains of proofs and evidence, warnings and advice, and the mention of the outcome of the rejecting nations. Jihādan Kabīra, i.e. the calling and inviting of the entire world in the manner mentioned above is the greatest Jihād and invaluable. (Rūḥ al-Ma‘ānī 19:32)

You know quite well that the Sūrah is Makkan and Jihād by sword was not sanctioned in Makkah, nonetheless what it (the verse) means is explicit. The power and importance of the Jihād of the ‘Ulamā’ against the enemies of Dīn by the proofs they produce can be concluded from this verse based on the narration mentioned above, and the more fortunate of them are those who combat with the aid of the Qur’ān. (Rūḥ al-Ma‘ānī 19:33)

One opinion is by sword, but this view is far-fetched as the Sūrah is Makkan and was revealed before the command to fight. (Tafsīr al-Qurṭubī 13:58)

Ibn Taymiyyah رحمته الله (d.728 A.H) says, “Initially Nabī ﷺ was commanded to wage jihad against the kuffār by the tongue and not hand, by inviting, advising

and debating them. Jihād by means of the Qur’ān is 'Jihādan Kabīra' with reference to the verse in Sūrah al Furqān (52:19).” (*al-Jawāb al-Ṣaḥīḥ li man Baddala Dīn al-Masīḥ* pg. 74)

This too was the view of Ibn Qayyim Al-Jawziyyah رحمہ اللہ (d.791 A.H) which he mentions in detail in the beginning of the third volume of his compilation, Zād al-Ma‘ād.

Ḥaḍrat Maulānā Ashraf ‘Alī Thānwī رحمہ اللہ mentions under the Tafsīr of Sūrah al-Furqan: 52, “Do not involve yourself (O Nabī ﷺ) in things that please the kuffār (in other words the kuffār will become happy when Tablīgh is not carried out, or when the intensity is decreased, and when their freedom is not tampered with). And with the aid of the Qur’ān (the true proofs like Tawḥīd), oppose them and their might (i.e. propagate completely and fully. In other words, tell everyone and tell them repeatedly. And keep motivated as you are doing now. (*Bayān al-Qur’ān* 3:19, al-Furqān: 52)

‘Allāmah Shabbīr Aḥmad ‘Uthmānī رحمہ اللہ says: Take hold of the Qur’ān and oppose these kuffār vehemently (*Fawā'id ‘Uthmānī* pg. 486, al-Furqān: 52)

٤. ومن جاهد فانما يجاهد لنفسه (العنكبوت : ٦)

4. This verse is similar to the verse من عمل صالحا فلنفسه i.e. the benefit of his action returns to him... Ḥasan Basrī رحمہ اللہ says, “Certainly a person can do Jihād and not strike with a sword even once.” (*Tafsīr Ibn Kathīr* 3:415)

The one that combats his Nafs with steadfastness on the obedience of Allāh ﷻ, or the devil by repelling his whisperings, or the kuffār, then most assuredly he is doing Jihād for himself because the benefit of this in is his favour. (*Tafsīr al-Madārik* 4:78)

The one who fights his Nafs by resolve on the hardships of obedience and refrains from his obeying his desires, definitely he is fighting for himself as the benefits are for him. (*Tafsīr al-Bayḍāwī* pg. 524)

٥. والذين جاهدوا فينا لنهدينهم سبلنا (العنكبوت : ٦٩)

5. Imām al-Qurṭubī رحمته الله (d.671 A.H) says, “Suddī رحمته الله says, ‘Verily this verse was revealed before the obligation of taking up arms.’ Ibn ‘Aṭīyah says, ‘It is before the commonly known Jihād and is general effort for the Dīn of Allāh ﷻ and seeking His pleasure.’ Ḥasan Ibn Abī al-Ḥasan says that the verse is regarding the worshippers. Ibn ‘Abbās رضي الله عنه and Ibrāhīm Ibn al-Adham رحمته الله says, ‘It is regarding those who practice on their knowledge for indeed he ﷺ said the one who practices on his knowledge, Allāh ﷻ will teach him that which he does not know.’ Abū Sulaymān al Dārānī رحمته الله says, ‘The Jihād in the verse does not refer to taking up arms against the kuffār only, rather it is helping the Dīn and refuting the liars, and repelling the oppressors, and the greatest amongst these is commanding good and forbidding evil and included in it is also combating the Nafs in the obedience of Allāh ﷻ. The latter (combating the Nafs) is al-Jihād al-Akbar. (*Aḥkām al Qur’ān* 13:364)

Mujāhadah in this verse was left unrestricted, and the sentence left without any Maf’ūl to include all things on which Mujāhadah is necessary; some of which are the Nafs, Shaiṭān, and the enemies of Allāh ﷻ. It is reported from al-Dārānī رحمته الله, ‘Those who make an effort regarding their knowledge, for verily it is said that the one who puts his knowledge to practice he will be guided to that which he does not know.’ Narrated Fuḍail رحمته الله, ‘Those who strive in attaining knowledge we will guide them to pathways of practicing on their knowledge.’ Sahl رحمته الله says, ‘Those who strive to establish the Sunnah we will guide them to the pathways of Jannah.’ It is reported from ‘Atā’ رحمته الله, ‘Those who strive in attaining our pleasure we will guide them in reaching the place of our pleasure.’ Ibn ‘Abbās رضي الله عنه says, ‘Those who strive in our obedience we will guide them to pathways of reward.’ Junaid رحمته الله says, ‘Those who endeavour in repentance we will direct them to ways of Ikhlās (sincerity), or those who strive in serving us we will open up the pathways of secret conversation with us and familiarity with us, or strive in searching for us to attain our pleasure, we will guide them to ways of reaching us.” (*Tafsīr al-Madārik* 4:103)

The Bayhaqī of his time, Qāḍī Thanā’ullāh Pānī Pattī رحمته الله (d.1225) writes, “It is reported from Abū Dardā’ رضي الله عنه, the meaning of which is: ‘Those who strive in that

which they have knowledge of, We will guide them to that which they do not know.” And then he quoted the statements of other ‘Ulamā and thereafter, similar to what Nasafī mentioned. Then he mentions from Ḥasan that, ‘The greatest Jihād is opposing one’s desires.’ (*al-Maḥzarī* 7:216)

The generalisation of Mujāhadah (in the verse) is to include the commonly understood apparent Jihād and the different types of inner concealed Jihāds (*Kashāf* 3:196; *al-Bayḍāwī* pg. 534; *Rūḥ al-Ma‘ānī* 14:21)

The Mufasssīrūn mention: “This verse was revealed before the command of Jihād because it is a Makkan verse. Hence, the meaning of Jihād is Jihād of the Nafs.” Then the sayings of the ‘Ulamā are mentioned just as al-Nasafī mentioned. (*Ḥāshiyah al-Jalālayn* pg. 340 from al-Ṣāwī)

Ḥaḍrat Thānwī رحمته translates, “And those people who bear difficulties in Our path, We will most certainly show them the ways to Jannah, (i.e. the paths to reward and attaining our proximity).” (*Bayān al-Qur’ān* pg. 120; *Sūrah al-‘Ankabūt*)

٦. يجاهدون في سبيل الله ولا يخافون لومة لائم (المائدة : ٥٤)

6. Ibn Kathīr رحمته says under this verse: “No one can prevent them from what they are involved in, viz. the obedience of Allāh ﷻ, upholding His laws, fighting His enemies, commanding good, and forbidding evil. They cannot deter them from this nor can anyone turn them away from it. (*Ibn Kathīr* 2:73, *Sūrah al-Mā’idah*: 53)

٧. فلو لا نفر من كل فرقة منهم طائفة (التوبة : ١٢٢)

7. Many commentators have mentioned under this verse that the command was that a group from every tribe should go out in Jihād, and the rest should remain learning Dīn so that they are not deprived of understanding Dīn, which is al Jihād al Akbar (the greater Jihād). This is because Jihād with proofs is more effective than Jihād with weaponry. (See for example: *Tafsīr al-Nasafī* 2:61; *Tafsīr Abū al-Sa‘ūd* 3:112; *Tafsīr al-Maḥzarī* 4:325; *Tafsīr al-Kashāf* 2:312; *Tafsīr al-Bayḍāwī* pg. 271)

Chapter 3



The Noble Aḥādīth

‘U BĀDAH IBN RIFĀ‘AH says that Abū ‘Abs met me while I was on my way for Jumu‘ah and stated, ‘I heard Rasūlullāh ﷺ saying: The person whose feet get covered in dust in the path of Allāh ﷻ, Allāh ﷻ will forbid the fire on them.’ (*al-Bukhārī, al-Tirmizī, al-Al-Nasā’ī, Ibn Mājah, Aḥmad*)

Imām Bukhārī رحمه الله, Baihaqī رحمه الله, Ḥāfiẓ Mundhirī رحمه الله, Ḥāfiẓ Sharafuddīn al-Dimyātī رحمه الله, and others have quoted this Ḥadīth on the virtue of walking for Ṣalāh or walking to Jumu‘ah.

Shaykh Rashīd Aḥmad al-Gangohī رحمه الله has stated: “The context of the Ḥadīth (this referring to the narrators of this Ḥadīth making their way for the Jumu‘ah Ṣalāh) indicates that the meaning of Sabīl is not Jihād. If this is the case, then the virtue applying to Jihād will be established to a greater extent.” (*al-Kawkab al-Durri* 2:429)

For more detail refer to *Ḥāshiyah al-Sindhi ‘ala al-Nasa’ī* 2:55; *‘Umdat al Qārī* 6:205; *Fatḥ al Bārī* 2:392 and 6:23; *al-Qaṣṣalānī* 5:49; *Dalīl al-Fāliḥīn* 4:109)

Ibn Baṭāl رحمه الله says: Sabīlullāh refers to all obediences. (*Sharḥ al-Bukhārī* 5:26)

2. Ibn Mas‘ūd رضي الله عنه narrates from Rasūlullāh ﷺ, “No messenger was sent before me except that he had disciples and companions who adhered to his ways and followed his orders. Thereafter evil people followed who said what they did not practice and did what they did not command. Whoever fights them by hand is a believer, and whoever fights them with his tongue is a believer, and whoever

fights them with his heart is a believer. Thereafter there is no belief even to the amount of a mustard seed.” (*Muslim* 1:52; *Abū ‘Awānah* 1:43; *Mishkāt* pg. 29)

3. ‘Umar τ said, “Fasten the saddles (set out for Ḥajj) because it is (also) a form of Jihād.” (*al-Bukhārī* 2:205)

4. Tāriq Ibn Shihāb narrates that a man asked Nabī ρ at the time when he had put his foot into the stirrup, ‘What Jihād is most virtuous?’ He ρ said, ‘Truth in the face of a tyrant ruler.’ (*al-Nasā’ī* 2:186)

“The greatest Jihād is the word of justice in the presence of a tyrant ruler.” (*al-Tirmizī* 2:40; *Ibn Mājah* pg. 279; *Aḥmad* 3:19)

5. The true mujāhid is one who fights his Nafs for the sake of Allāh ﷻ (*al-Tirmizī*; *Aḥmad*; *Ibn Ḥibbān*; *al-Ḥākim*; *Ibn al-Mubārak in al-Zuhd wa al-Riqāq*)

The true Muhājir (migrator) is the one who abandons sin and disobedience. (*al-Tirmizī* 1:291; *Aḥmad* 6:21-22)

al-Munāwī ﷺ says: “Jihād against that (sins and disobedience) is better than Jihād of the kuffār, hypocrites, and sinners because a thing holds virtue based on the honour of its end result and the result of mujāhada of the Nafs is ‘guidance.’ Allāh Ta’ālā says, ‘Those who strive for us, We will certainly guide them to Our pathways’. This is a sufficient virtue. Allāh ﷻ Himself has commanded the Mujāhadah of the Nafs wherein He says, ‘Strive for Allāh ﷻ as it ought to be done.’” (*Fayḍ al-Qadīr* 2:49. Also, see commentary of *Ibn Baṭāl* on *Bukhārī* and *al-Mirqāt Sharḥ al-Mishkāt*)

6. “A man came to Rasūlullāh ρ seeking his permission to go in Jihād, so he ρ asked him, ‘Are your parents alive?’ He said, ‘Yes’. Nabī ρ said, ‘In them do Jihād (by serving them)’” (*All six books besides Ibn Mājah, Ibn Ḥibbān, and Aḥmad*; *Mishkat* pg. 331)

7. Anas τ reports that, “a man came to Rasūlullāh ρ and said, ‘I want to go out in Jihād.’ He ρ asked, ‘Are any of your parents alive?’ The man said, “My mother.” He ρ said, ‘Express your excuse to Allāh ﷻ by treating her well. If you do that you will get the reward of Ḥajj, Umrah, and Jihād. If your mother is pleased

with you then fear Allāh ﷻ and be kind to her (i.e. obey her).” (*Abū Ya‘la* 5:150; *al-Tabrānī as in Majma‘ al-Zawā'id* 8:138)

8. Abu Saeed al-Khudrī τ narrates that, “a man from Yemen migrated to Rasūlullāh ρ. Nabī said to him, ‘You have abandoned shirk but this is Jihād. Are your parents in Yemen?’ He said, ‘Yes.’ Nabī ρ questioned, ‘Did they permit you?’ He replied, ‘No’. So Rasūlullāh ρ said, ‘Return to them, and thereafter if they permit you. then well and good, otherwise be kind to them.’” (*Aḥmad with a Ḥasan chain; Majma‘ uz Zawā'id* 8:138)

9. Anas τ narrates, “Fight the polytheists with your wealth, hands and tongues.” (*al-Nasā'ī* 2:53; *Abū Dāwūd* 1:339)

10. Ka‘b ibn Mālīk τ said to Nabī ρ, “Certainly Allāh ﷻ has revealed regarding poetry what He has revealed (condemnation).’ So Nabī ρ said, ‘Satirize (language used to convey insult or scorn) the polytheists by use of poetry. Verily a believer does Jihād by both sword and tongue. By the One in whose control my life lies, because of this poetry it is as if you are shooting arrows at them.’” (*Mishkāṭ* pg. 410, *Ibn Kathīr*, *Sūrah al-Shu‘arā’*: 225)

Satirize by poetry because the believer does Jihād with his sword and tongue. (*Aḥmad* 3:460)

11. It is reported from ‘Ā’ishah ؓ she said, ‘O Messenger of Allāh ρ, we deem Jihād to be the most virtuous of actions, should we not go out in Jihād?’ He ρ said, ‘For you the most virtuous Jihād is Ḥajj Mabrūr.’” (*al-Bukhārī* 1:206)

12. ‘Ā’ishah ؓ asked, “O Rasūlullāh, is Jihād the responsibility of the women?” He ρ said ‘Yes, Jihād in which there is no Qitāl (fighting). Ḥajj and Umrah are their Jihād.” (*Ibn Mājah* pg. 208, *Aḥmad* 6:165)

13. It is reported by Ḥusayn Ibn ‘Alī τ that, “a man came to Nabī ρ and said, ‘I am a coward and a weakling.’ He ρ said, ‘Hasten to a Jihād free of thorns: Ḥajj.’” (*al-Tabrānī as in Majma‘ al-Zawā'id* 3:206)

14. It is narrated by Shifa ؓ that, “a man came to Nabī ρ and said, ‘I want to go in Jihād in the path of Allāh ﷻ.’ He ρ said, ‘Should I not show you a Jihād free

of thorns?’ He said, ‘Certainly.’ Nabī ρ said, ‘Ḥajj.’” (*al-Tabrānī as in Majma‘ al-Zawā'id* 3:206)

15. Umm Salamah ؓ reports that Nabī ρ said, “Ḥajj is the Jihād of every weak person.” (*Ibn Mājah* pg. 208, *al-Tabrānī fil Kabīr* 23:292)

16. Abū Hurayrah τ narrates that Nabī ρ said, ‘Jihād of an adult and minor, the weak and the woman is Ḥajj and Umrah.’ (*al-Nasā'ī* 2:2, *Aḥmad* 2:421)

17. Ibn ‘Abbās τ relates that Rasūlullāh ρ said, ‘Ḥajj is Jihād and Umrah is optional.’ (*Ibn Mājah* #215, *Ibn Abī Shaybah* 8:262, *al-Tabrānī fil Kabīr* 11:442)

18. Buraydah τ reports that Rasūlullāh ρ said, ‘Spending in Ḥajj is like spending in the path of Allāh ﷻ, every dirham is seven hundred-fold.’ (*Aḥmad* 5:354; *al-Tabrānī fil Awṣaṭ* 6:131)

19. Anas τ reports from Nabī ρ that spending one dirham in Ḥajj, [i.e.] the path of Allāh ﷻ, is equal to seven hundred. (*Majma‘* 3:208)

20. A Ṣaḥābī passed by Rasūlullāh ρ. The Ṣaḥābah saw his strength and alertness and said, ‘If only he went out in the path of Allāh ﷻ (it would have been good). Rasūlullāh ρ said, ‘If he left home to earn for his small children, aged parents and for his self-sufficiency then he is in the path of Allāh ﷻ. If he left to earn for show and ostentation, then he is in the path of Shaitān.’ (*Majma‘* 4:325)

21. Anas τ says, ‘Jihād is not only the striking of the sword in Allāh ﷻ’ s way, but arranging of sustenance for the parents, children and oneself is also Jihād.’ (*Fayḍ al-Qadīr* 5:356)

22. The Ṣaḥābah ψ asked Nabī ρ, ‘What is the status of spending on our families?’ He ρ said, ‘That which you spend on your families without miserliness and wastage is in the path of Allāh ﷻ.’ (*Ibn Abī Shaybah* 13:147; *Tārīkh Ibn ‘Asākir* 21:172)

23. Abū Umāmah τ says, ‘Going to the Masjid in the morning and evening is also part of Jihād in the path of Allāh ﷻ.’ (*Aḥmad* 5:268)

24. Abū Hurayrah τ reports that I heard Nabī ρ saying, ‘Whoever comes to my Masjid to learn or teach something beneficial, he is akin to the one striving in the path of Allāh ﷺ .’ (*Ibn Mājah* pg.20)

25. Reported by Anas τ from Rasūlullāh ρ , “The one who sets out to seek knowledge is in the path of Allāh ﷺ . (*al-Tirmizī* 2:93)

Mullah ‘Alī al Qārī رحمہ اللہ says, ‘In the path of Allāh ﷺ means in Jihād. This is so because seeking knowledge comprises of keeping the Dīn of Allāh ﷺ alive, disgracing Shaitān and tiring oneself in a similar way as in Jihād.’ (*al-Mirqāt* 1:285). A similar explanation is mentioned in *Dalīl al-Fāliḥīn* (4:185) and in *Fayḍ al-Qadīr* (6:124).

26. ‘Alī τ says, ‘A scholar is better than a one who fasts, an ardent worshipper and a mujāhid.’ (*al-Matjar al-Rābiḥ* pg.20)

Note: Even though the deeds in these Aḥādīth are not termed as Jihād, but they have been classified as Jihād because of the same rewards mentioned for them. Based on this, these Aḥādīth have been quoted here.

27. ‘Abdullāh Ibn Mas‘ūd τ says, ‘Be steadfast on Ilm! By the Being in whose control is my life, those who have been killed in the path of Allāh ﷺ as martyrs, on seeing the rank and honour afforded to the scholars will wish they were resurrected as scholars. Verily no one is born a scholar, knowledge comes with learning.’ (*al-Matjar al-Rābiḥ* pg.20)

28. Abū Dardā’ τ said, ‘Whoever thinks that departing for knowledge is not Jihād, then his opinions and intellect are deficient.’ (*al-Matjar al-Rābiḥ* pg.23, 33, *Jām‘i Bayān al-‘Ilm wa Faḍliḥi* pg.31)

29. Abū Hurayrah τ and Abū Zarr τ say, ‘When a student dies in the process of learning then he dies as a martyr.’ (*al-Bazzār, al-Matjar al-Rābiḥ* pg.23, 33)

30. ‘Alī al-Azdī رحمہ اللہ says that he asked Ibn ‘Abbās τ regarding Jihād. He said, ‘Should I not show you something better than Jihād?’ Build a Masjid and teach the Qur’ān, Sunan and Fiqh therein. (*Jām‘i Bayān al-‘Ilm wa Faḍliḥi* pg.31, 62)

31. According to Allāh ﷻ , a student [of Dīn] is better than a Muhājīd in the path of Allāh ﷺ . (*Fayḍ al-Qadīr* 4:263)

32. A student [of Dīn] is like a fighter who goes out in the path of Allāh ﷺ in the morning and evening. (*Fayḍ al-Qadīr* 4:263)

33. ‘Alī τ said, ‘Jihād is three, Jihād of the hand, tongue and heart. The first to be overpowered will be Jihād of the hand, then tongue and then the heart. Once the heart no longer realises truth as truth and does not deem evil as evil it will become inverted. (*Baihaqī fil Shu‘ab* 6:94; *Mawsū‘ah Āthār al-Ṣaḥābah* 2:133)

34. Umm Salamah once asked Nabī ρ for advice. One narration suggests that she said, ‘Direct me to such an action upon which I can practise.’ Nabī ρ said, ‘Abandon sins as this is the greatest Hijrah, and be punctual on Ṣalāh and other Farā’id [compulsory actions], this is the greatest Jihād.’ (*al-Tabrānī*)

35. Rāfi‘ Ibn Khadij τ narrates that I heard Nabī ρ say, ‘The collector of Ṣadaqah and zakāt with justice is like the fighter in the path of Allāh ﷺ, until he returns to his house.’ (*Abū Dāwūd, al-Tirmizī, Ibn Mājah, Aḥmad, and others*)

36. Umar τ sent a person from Thaqīf to collect Ṣadaqah. After a few days when he saw him (he hadn’t yet set out) he said, ‘(Why haven’t you set out for your work yet) don’t you know that you will get the reward of a warrior in the path of Allāh ﷺ?’ (*Ibn Abī Shaybah* 7:57, Ḥadīth #10821)

37. Abū Hurayrah τ reports from Rasūlullāh ρ, “Should I not show you that which will eliminate your sins and raise your ranks?” The Ṣaḥābah replied most certainly. He ρ said, ‘Completing the ablution despite the effort, taking many steps to the Masjid and waiting for one Ṣalāh after the other. This is Ribāṭ. This is Ribāṭ. This is Ribāṭ.’ (*Mālik* 1:145; *Muslim* 1:127)

(Ribāṭ means defending the borders of Islām, or upholding the laws of Allāh ﷺ)

‘Allāmah al-Sindhī ؒ says, ‘These actions block the way of Shaiṭān from a person and curtail the desires of the Nafs. The rebellion of the Nafs and Shaiṭān are well known. This is al Jihād al-Akbar in which lies overpowering the greatest enemy, therefore Nabī ρ mentioned al-Ribāṭ thrice, and [also] as a definite noun to amplify its importance.’ (*Ḥāshiyah al-Sindhī ala al-Nasā’ī* pg.34) See *Mirqāt* (1:322)

يا ايها الذين آمنوا اصبروا وصابروا ورابطوا

Abū Hurayrah ؓ said, ‘There was no battle in the time of Rasūlullāh ﷺ wherein there was Ribāṭ, rather it was waiting for one Ṣalāh after the other.’ (Ḥākim 2:301)

A man asked ‘Abdullāh Ibn Mubārak ؓ about Ribāṭ, so he said, ‘Station yourself upon the truth so that you remain on it. That is the best Ribāṭ.’ (Ḥilyatul Awliyā’ 8:171, 181)

38. Zayd Ibn Khālīd al-Juhanī ؓ narrates that Rasūlullāh ﷺ said, ‘The one who prepares a mujāhid is as if he has done Jihād and the one who stands-in rightfully for a mujāhid in the path of Allāh ﷻ has certainly done Jihād. (al-Bukhārī 1:399; Muslim 2:137)

39. ‘Abdullāh Ibn Amr ؓ relates that Rasūlullāh ﷺ said, ‘A muhājīd get his reward only but the one who funds a muhājīd gets his own reward and the reward of the mujāhid.’ (Abū Dāwūd 1:342)

40. Types of Martyrs: a Martyr in the path of Allāh ﷻ, one who died in the path of Allāh ﷻ, in a plague, due to stomach pains or due to pleurisy, one who drowns or is crushed to death, the expecting woman who dies due to the death of the foetus, the one who dies protecting his wealth, life, family or Dīn. (These categories are mentioned in different books of Aḥādīth with many variations, on the authorities of Abū Hurayrah ؓ, Jābir Ibn ‘Atīq ؓ and ‘Ā’ishah ؓ, amongst others. See for example al-Bukhārī 1:90)

41. Jihād is of four types: Commanding good, forbidding evil, speaking the truth in a trying situation and enmity for a transgressor. (al-Jāmi‘ al-Ṣaghīr ma‘a Fayḍ al-Qadīr 3:36; al-Sirāj al-Munīr 3:85)

42. Umm Harām ؓ narrates from Nabī ﷺ that he said, “The one who becomes sea sick and vomits gets the reward of a martyr and the one who drowns gets the reward of two martyrs.’ (Abū Dāwūd 1:337)

43. Abū Hurayrah ؓ narrated that Nabī ﷺ said, “The one who holds fast to the Sunnah at the time of evil and corruption will receive the reward of a martyr.” (al-Targhīb 1:80)

44. Ibn Mas‘ūd ؓ narrates, “Allāh ﷻ has ordained Ghayrah (self-honour) on the women and Jihād on the men, so whosoever from among the women is steadfast with belief and expectation of reward will receive the reward of a martyr.” (*Majma‘* 4:320)

45. Anas ؓ narrates, “The woman companions approached Rasūlullāh ﷺ and complained thus, ‘The men have taken all virtue by going out for Jihād in the path of Allāh ﷻ. Is there any action for us through which we will get the reward of going out in Jihād in the path of Allāh ﷻ?’ Nabī ﷺ said, ‘Fulfilling your domestic responsibilities will fetch you the reward of the mujāhidīn in the path of Allāh ﷻ.’” (*Abū Ya‘la, al-Bazzār, Majma‘ al-Zawā'id* 4:304)

46. Ibn ‘Abbās ؓ narrates, “A woman came to Rasūlullāh ﷺ and said, ‘The women have delegated me to inquire that Allāh ﷻ has made Jihād compulsory on the men. If they are victorious, they receive reward and if they are martyred then they remain alive and are sustained by Allāh ﷻ. We women see to their matters, so what is in it for us?’ Rasūlullāh ﷺ said, ‘Inform the women that obedience to the husband and recognising his rights is equivalent to that (i.e. the reward received by the husband), but very few of you do that.’” (*Ḥayāt al-Ṣaḥābah* 1:757)

47. On return from the expedition of Tabūk, Nabī ﷺ said, ‘We have returned from the minor Jihād to the major Jihād.’ (*Baihaqī fil Zuhd* pg.198)

Ibn ‘Allān al-Shāfi‘ī ؒ (d. 1057 AH) writes under the Ḥadīth ‘*Fazālikum al-Ribāṭ*’, ‘This is al-Ribāṭ, not other things and actions, i.e. the three things mentioned in the Ḥadīth [making a perfect wudhu, taking multiple steps to the Masjid and waiting for one salaah after the other] are deserving of being called al-Ribāṭ, and other things including actual al-Ribāṭ which is guarding the borders to protect the Muslims is less deserving of being called al-Ribāṭ compared to these three things, due to the fact that it is more difficult to overpower the greatest enemy, [i.e.] the ego that commands with evil and to subdue its force, and to escape every type of plot from Shaiṭān and his cronies. In this lies the most substantial endorsement and corroboration for the narration ‘We have returned from the minor Jihād’, i.e. from fighting the enemy, to the major Jihād i.e. combating the Nafs.’ This is so because when a‘māl and actions obstruct the inroads of Shaiṭān and desires of the soul and overpower and prevent it from

obeying the whisperings [of Shaiṭān] and following the carnal desires resulting in the party and armies of Allāh ﷻ dominating the enemy, then it is really the true Murābaṭah [al-Ribāṭ].

On the other hand, even though fighting the enemies was sanctioned by leaving behind the children and wealth to elevate the word of Allāh ﷻ, together with the perfection of the Nafs incorporated therein i.e. by being separated from things familiar and beloved to it and things that it takes delight from, but this Jihād does not continue. It is merely for a short while and then terminates, while those actions are continuously found and the perfection mentioned above are found in them to a higher degree. (*Dalīl al Fāliḥīn* 3:559)

Shaykh al Ḥadīth Ḥaḍrat Maulānā Zakariyya ؒ writes, ‘The weakness present in these narrations firstly, is regarding virtues and secondly, they are repelled through the number of various chains of narration supporting them. (*Jamā’at Tabligh par I’tirāḍāt ke Jawābāt* pg.4)

‘Allāmah Sayyid Sulaymān Nadwī ؒ writes, ‘When the meaning of Jihād is concerted effort and exertion, then every good action is included in the meaning. According to the scholars of the heart (Sufis), the highest form of Jihād is to combat one’s own Nafs and they refer to this as al Jihād al Akbar. Imām Khatīb has narrated on the authority of Jābir ؓ in his Tārīkh that Nabī ﷺ said to those Ṣaḥābah that just returned from the battle field, ‘Your coming is blessed, you have returned from the minor Jihād to the major Jihād’ i.e. the major form of Jihād is where a person combats the desires of his Nafs. In the other books of Ḥadīth there are other narrations of this nature. For instance, Ibn al-Najāṛ relates from Abū Zarr ؓ that Nabī ﷺ said, ‘The best Jihād is a person that combats his Nafs and desires for the sake of his Rabb.’ This very narration comes in Daylamī with the following variation, ‘Combat [make Jihād with] your Nafs and desires for the sake of Allāh ﷻ.’ Even though as far as the chain of these three narrations goes, there are inconsistencies, but in reality, they support other Aḥādīth in meaning and are the commentary of the following verses: Surah al- Ankabūt: 6, 69; and Surah al-Ḥajj: 78. (*Sīrat al-Nabī* 5:230)

The one who sustains an injury in the path of Allāh ﷻ, on the day of Qiyāmah his wound will be filled with blood but will give off the smell of musk.

Included in this law also, are those involved in other works of Dīn, for example commanding good and forbidding evil. (*al-Tamhīd* 10:134; *al-Istizkār* 14:218; *Sharh Muslim li al-Nawawī* 2:134; *Umdat al-Qārī* 14:100; *Irshād al-Sārī li al-Qaṣṭalānī* 5:143; *Mirqāt* 7:365)

Nabī ρ said, “There will be in the latter part of this ummah, a people who will receive reward similar to the forerunners. They will command good and forbid evil and fight the people of fitnah [corrupt people].” (*al-Bayhaqī fi al-Dalā’il*) ‘Fighting’ means by hand or tongue and ‘people of fitnah’ refers to, the rebels, Khawārij, Rawāfiḍ and all people of innovation. (*Mirqāt* 11:469)

❧ Chapter 4 ❧



Sayings of the ‘Ulamā

SHAYKH MUḤAMMAD RIḌĀ’ says, “The greatest of people after Rasūlullāh ρ is Abū Bakr τ. The Shiites and many Mutazilites are of the opinion that it is ‘Alī τ. They have approved the leadership of the one preceded in virtue over the one who precedes in virtue while the one who precedes is still present. Their proof is that ‘Alī τ participated in Jihād more than Abū Bakr τ, so this necessitates ‘Alī τ being superior to him, because Allāh ﷻ has said, ‘And Allāh ﷻ has distinguished those who strive over those who sit [at home] by great reward [al Nisā’: 95].’

The Ahl al-Sunnah have replied by explaining that Jihād is of two types: Jihād by calling to Dīn, and Jihād by the sword. It is a fact that Abū Bakr τ made Jihād in Dīn at the very beginning of Islām by calling the people to Islām. By his invitation, ‘Uthmān τ, Ṭalhā τ, Zubayr τ, Sa‘d τ, Saeed τ, and Abū ‘Ubaydah Ibn al-Jarrāḥ τ accepted Islām. ‘Alī τ only made Jihād by sword when Islām had already

gained strength, so the first is definitely better. The proof of those who prefer Abū Bakr τ is found in Nabī ρ 's statement, 'The sun has not risen nor set on anyone after the messengers better than Abū Bakr τ .' (*Abū Bakr al-Ṣiddīq: Awwal al-Khulafā' al Rāshidīn*, pg. 24, *Dārul Fikr ed.2*)

2. Imām Rāzī رحمہ اللہ has mentioned in his exegesis of the Qur'ān under Surah al-Nisā': 95 in detail, and briefly under Sūrah al Mā'idah: 54, the gist of which is, "Jihād by calling to Dīn was the occupation and profession of Nabī ρ and through this trait was Abū Bakr given virtue over the rest of the companions." (*Tafsīr al-Rāzī* 11:10, 12:24)

3. Ḥaḍrat Shāh 'Abdul 'Azīz Muḥaddith Dehlawī رحمہ اللہ has written quite detailed [about this subject], however one point is worthy of reproducing: "Some say that 'Alī τ was more distinguished in Jihād than Abū Bakr τ or Umar τ . In reply I say, Jihād is of three types:

- Jihād by tongue i.e. the invitation of Islām is given and the laws of sharī'ah are explained. Counsel, advise, encouragement and admonition are given. Proofs are established and the doubts of the opposition are removed, thereby becoming a means of spreading Islām.

- The second type is a) the preparation stage of fighting, for example, planning and scheming with respect to the battle, to instil awe into the hearts of the opposition, to arrange the warriors for combat, to direct the hearts of the Mujāhidīn toward the battle, to add to the numbers of the Muslims, and to cause discord in the enemy rank and b) to spend in acquisition of material means, like horses, camels, weaponry etc.

- The third type of Jihād is to attack the enemy with your spear, strike by sword, to wrestle, and to attack the opponent.

Without doubt, Nabī ρ participated in the first two and did not engross himself with the third. The third type is without reservation the lowest stage of Jihād, because Nabī ρ was ordered with Jihād. For instance, Allāh ﷻ says, 'O Nabī, wage war against the Kuffār and hypocrites and be harsh on them!' In another place He says, 'So fight in the way of Allāh ﷻ .' There are many similar verses. Nabī ρ only adopted the first two methods of Jihād so it is certain that these two types

are more virtuous and higher ranking than the other forms. Abū Bakr τ and ‘Umar τ were ahead of the other companions in these two categories of Jihād and also more ready for it. For this reason, Abū Bakr τ is distinguished in Da‘wah and propagation. He is considered from those companions who accepted Islām and were outstanding. Moreover, Abū Bakr τ always remained occupied in the calling to Islām... It is also established that Nabī ρ was an extremely brave man, yet he preferred these two types of Jihād. So, we can safely say that these two categories of Jihād are more virtuous than the third.” (For details refer to *Fatāwā ‘Azīzī* pg. 375, 376)

4. Hakīm ul-Ummah Maulānā Ashraf ‘Alī Thānwī رحمہ اللہ writes, “From the verse ‘(They are) those who, if We establish them in the land, they establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allāh ﷻ rests the end (and decision) of (all) affairs’ [al-Ḥajj: 41], it becomes clear that the injunctions of the Dīn are the actual intent. Politics and Jihād are not the real objective but merely a means to carry out the Dīn. This is the very reason why all prophets were given Dīn and the injunctions of Dīn but not all were given politics and Jihād. Rather, it was given to them when there was need and benefit, otherwise they would not be given it. This is the quality of something which is a means to the actual objective. (*Ashraf al-Sawānīh* 4:28)

5. Imām Rāzī رحمہ اللہ has mentioned under the commentary of the verse ‘Verily Allāh ﷻ has purchased your wealth’: “There is difference of opinion whether or not fighting the enemy with proof, and commanding with good and forbidding evil fall under the purport of this verse or not. Some say that this verse is restricted to Jihād and fighting because Allāh ﷻ explained the allegiance (bay‘ah) to be fighting, saying, ‘they will fight in the way of Allāh ﷻ and slay and be slain.’ Some say all types of Jihād are included in this verse with proof from the Ḥadīth we have quoted on the authority of ‘Abdullāh Ibn Rawāḥah τ ¹.

¹ ‘Allamah Qurṭubī رحمہ اللہ says: The Anṣār being 70, pledged allegiance on the night of ‘Aqabah in Makkah. ‘Abdullāh Ibn Rawāḥah τ said, ‘Make for your Rabb and for yourself whatever condition you wish.’ Nabī ρ said: ‘I impose as a condition for my Rabb that you worship only Him and that you do not ascribe any partners to him. And for myself that you protect me like how you protect yourselves and your wealth.’ They said, ‘If we fulfil the condition what will we get in exchange?’ He said, ‘Paradise’, so they responded in unison, ‘The deal is profitable, none will cancel.’ Thereafter this verse was revealed. (*Tafsīr al-Rāzī* 16:199)

Also, Jihād by (explanation of) proofs and inviting to the cogent evidences of Tawhīd is more effective than fighting. This is why Nabī ρ said to ‘Alī τ, ‘That Allāh ﷻ guides one man at your hands is better for you than all that upon which the sun rises.’

Furthermore, the effect of Jihād by war is not good unless succeeded by Jihād by proof. As for Jihād by proof, it is independent of Jihād by war. The essence of souls is honoured. Allāh ﷻ has specially selected them for added nobility in this world, and there is no corruption in the essence of the soul (i.e. in the soul itself). The corruption lies in the quality that is within it and that is disbelief and ignorance. When it is possible to remove the corrupt quality by keeping the soul and essence intact, then this is preferred. Don’t you realise that the hide of dead animal had some benefit, so there is no problem in fleshing and scraping the hide (and using it thereafter)? Sharī‘ah has said, ‘Why did you not take the hide and tan it, thereby taking benefit? Jihād by proof is akin to tanning, and that is keeping the essence intact but removing the corrupt quality, and Jihād by fighting is likened to destroying the actual essence. Hence the first method is preferred and better. (*al-Tafsīr al-Kabīr* 16:200, *al-Tawbah*: 111)

6. Imām Taqī ud Dīn al-Subkī ﷺ says, “We regard Nabī ρ’s statement to be pointing out to the fact that the object of war and fighting is solely hidāyah [guidance]. And wisdom demands this also, because the purpose is guidance of humanity, inviting them to monotheism and the commandments of Islām, and that they and their progenies obtain this up until Qiyāmah. Nothing equates to this. If this is possible through knowledge, debates, and removal of doubts, then it is preferred. This is where the proverb ‘The ink of the scholars is better than the blood of the martyrs’ springs up from.

If it is not possible except by fighting, then we will wage war till one of three things: *a.* either they are guided - this is the highest stage - or *b.* we are slain as martyrs - this is the middle stage but noble still - and the nobility here is due to the giving of life which is the most valuable asset, but less preferred in relation to it not being the objective. The objective is merely the reign of Allāh ﷻ’s religion. *c.* As for killing the Kāfir - this is third in rank and not the objective - because it is losing a soul which was hoped to have believed and given rise to a believing offspring. But he has killed himself by persisting on disbelief. When the martyr

has given up his own life which is dearest to him, and he has sold it for Allah ﷻ seeking to raise His Word... and there is nothing greater than what a martyr bears, Allah ﷻ rewards him - and He is the Most Noble of the nobles- with such which the minds of humans cannot fathom. (*Fatāwā Taqī ud Dīn Subkī, Kitāb al Jihād*, 2:340)

The virtue of Jihād is phenomenal. Why not, when the objective is to give up the most beloved commodity - that is, the Nafs of man - and put it through the greatest of difficulties seeking only Allāh ﷻ's pleasure and proximity. But even more difficult than this is to confine the Nafs on perpetual obedience, whether it feels active or lethargic, and refrain from its desires. This is why Nabī ρ mentioned after returning from an expedition, 'We have returned from the minor Jihād to major Jihād'. The Ḥadīth of 'Abdullāh Ibn Mas'ūd τ indicates to this where Nabī ρ mentioned Jihād after Ṣalāh in virtue: 'I asked, 'O Rasūl of Allāh ρ, which action is most virtuous?' He said, 'Ṣalāh at its appointed time.' I asked, 'Thereafter?' He said, 'Obedience to the parents.' I asked, 'Then?' He said, 'Jihād in the path of Allāh ﷻ.' Narrated by al-Bukhārī.

The first thing mentioned in the Ḥadīth is Ṣalāh on time which is one of the obligatory actions. In this there is no doubt that being punctual in observing Ṣalāh, and adhering to its prescribed times - which is the meaning of 'at the appointed times' - is better than Jihād. Another reason is that this is an obligation that repeats itself while Jihād does not. Furthermore, the obligation of Jihād is only *for* Īmān and establishment of Ṣalāh, which makes it an objective and a commendable objective, but due to other reasons (not in itself), whereas Ṣalāh is commendable in itself and also an objective as is explicitly mentioned by Nabī ρ in the lengthy Ḥadīth of Mu'ādh τ where he says, 'By the Being in Whose control lies the life of Muḥammad, no face is wounded nor is any foot soiled in an action wherein the ranks of the hereafter are sought, *after Ṣalāh*, like Jihād in the path of Allāh ﷻ.' Tirmizī has verified the narration as Ṣaḥīḥ. (*Fath al-Qadīr* 5:187-188, *Shāmī in Jihād* 4:119-120)

7. 'Allāmah Ibn Taymiyyah ﷺ has explained the terms Jihād by the tongue (i.e. Da'wah) and Jihād by the sword in great detail. Only two excerpts will be reproduced here.

“As for combating the disbelievers by the tongue, it has been prescribed from the beginning and will continue to be so right up until the end. If Jihād by the sword is sanctioned then more so should Jihād by the tongue be, as Nabī ρ said, ‘Fight the polytheists with your hands, tongues and wealth.’ He ρ used to erect a pulpit for Ḥassān τ in his Masjid to satirize the polytheists using his tongue, and this was after the verses of fighting were revealed...” (*al-Jawāb al-Ṣaḥīḥ li man Baddala Dīn al-Masīḥ* pg.73)

He also says, “Allāh ﷻ sent His Messenger ρ with guidance and the true Dīn so that He manifests it over all other religions. It is a known fact that the manifestation of Islām by knowledge and explanation preceded its manifestation by way of power and war, for Nabī ρ remained in Makkah for thirteen years, exhibiting Islām by knowledge and explanation, signs and proofs resulting in the Muhājirīn and Anṣār accepting freely and willingly without [the intervention of] the sword, due to the manifest signs, proofs, and miracles that became apparent to them. Thereafter, he ρ manifested Islām by the sword. If Jihād against the disbelievers by sword, defensive and offensive, is obligatory on us, then more so does the explanation and invitation defensively and offensively to those who refute and challenge Islām become an obligation. (*al-Jawāb al-Ṣaḥīḥ li man Baddala Dīn al-Masīḥ* pg.73)

8. ‘Allāmah Ibn Qayyim al Jawziyyah (d. 791 AH) states, “Jihād of the Nafs came before Jihād of the enemy on the outside, and was the basis of it. For surely if one does not combat his Nafs first so that it carries out what it was ordered to do and shuns what it was prohibited from, and if one does not suppress it for the sake of Allāh ﷻ then it will be impossible for him to do Jihād of the external enemy. How will it be possible to do Jihād of his enemy and extract revenge when the enemy in him is in control over him and overpowering him because he hasn’t made Jihād with it and hasn’t fought it for Allāh ﷻ. Instead, it won’t be possible for him to leave to fight his enemy until he fights his Nafs to leave.” (*Zād al-Ma‘ād* 3:6)

He also mentions, “He ﷻ commanded them to do Jihād for His sake as it ought to be done, just as He ordered them to fear Him as He ought to be feared. Just as His right to be feared is that He be obeyed and not disobeyed, remembered and not forgotten, and thanked and not disregarded, His right of Jihād is that the

bondsman strives against his Nafs so that his heart, tongue, and limbs submit to Allāh ﷻ resulting in his total self being for Allāh ﷻ and not for himself, and that he combats Shaiṭān by rejecting his promises and disobeying his orders.” (*Zād al-Ma‘ād* 3:7)

He further mentions, “Jihād has four stages: Jihād of the Nafs, Jihād of Shaiṭān, Jihād of the disbelievers, and Jihād of the hypocrites. Then Jihād of the Nafs is further classified into four stages: firstly, he fights it in seeking guidance and the true Dīn without which there will be neither success nor fortune in this world or the next... The second is that he fights it to practice after having gained the knowledge... The third is that he fights it to invite towards Dīn and teach it to those who are unaware... and fourthly, he fights it in enduring patiently the difficulties of Da‘wah to Allāh ﷻ and the harm of the creation, bearing all this for the sake of Allāh ﷻ. If he completes these four levels then he becomes part of the Rabāniyyūn (Men of Allāh ﷻ). The predecessors have consensus that a scholar is not fit to be called a Rabbāniyy until he recognises the truth, practices on it, and passes it on...

As for Jihād of Shaiṭān, it has two parts: firstly, fighting him by repelling the doubts and uncertainties he levels at man which ruin his faith, and secondly, fighting him by repelling the corrupt intentions and the evil desires which he incites man towards. The first comes after faith and conviction and the second after obedience and steadfastness...

As for Jihād of the disbelievers and the hypocrites, it is of four stages: by heart, tongue, wealth, and Nafs. Jihād of the disbelievers is (generally) more specific to the hand (i.e. physically) whereas of the hypocrites is more specific to the tongue.

As for Jihād of the oppressors, innovators and transgressors, it is of three types: by hand, if possible, otherwise by tongue, and if also not possible, then by heart. All in all, they count for 13 stages of Jihād, and whoever dies and doesn’t participate in Jihād nor does he encourage himself to do Jihād dies on a branch of hypocrisy (*Zād al-Ma‘ād* 3:9,10)

9. Hāfiz Ibn Hajar رحمہ اللہ says, “It is an established fact that Jihād against the disbelievers is stipulated upon every Muslim: either by hand, tongue, wealth, or heart.” (*Fath* 38/6)

He also says under the Chapter - ‘One who combats his Nafs in the obedience of Allāh ﷻ’ (i.e. the mention of the virtue of one who does Jihād): “The meaning of Mujāhadah is to restrain the Nafs from occupying itself from anything other than the worship of Allah ﷻ... Ibn Baṭāl رحمہ اللہ has said, ‘Jihād of a man against his own self is complete Jihād... Some of the jurists say that Jihād of the self is included in Jihād of the enemy, for verily the enemy is three: the leader being Shaiṭān, followed by the Nafs, because it coaxes to fulfil desires which leads to falling into Ḥarām, which in turn angers Allāh ﷻ. Shaiṭān aids the Nafs in this path and beautifies it for the individual. Whosoever goes against the demand of his Nafs will annihilate his Shaiṭān. Therefore, mujāhadah of one’s Nafs is to bring it upon executing the commands of Allāh ﷻ and desist from His prohibitions. When a man is able to do this, then fighting the enemies of Dīn will become easy for him.

So, the first thing is Jihād of the Bāṭin (Nafs), then Jihād of the Zāhir (enemy). Furthermore, Jihād of the Bāṭin (Nafs) is classified into four categories: encouraging it to learn the different aspects of Dīn, then to bring it into practice, then to pass it on to those who don’t know, and finally, to invite to monotheism, fight those who oppose the Dīn of Allāh ﷻ, and fight those who deny His favour.” (*Fath al-Bārī* 11:338)

10. Ḥaḍrat Muftī Muḥammad Shafīʿ رحمہ اللہ, the grand Muftī of Pakistan says, “All this was there (i.e. the disbelievers tormenting the Muslims), but the Qur’ān did not authorize its followers the use of any tactic other than to be patient and tolerant. Yes, the law of Jihād at that time was to call the disbelievers to their Rabb with wisdom and altruism. If an opportunity of debating arose, then to debate with good planning and gentle speech¹ as well as to combat with the cogent evidences of the Qur’ān,² so that they realise the truth.” (*Sīrah Khātām al-Ambiya’* pg. 89)

¹ The Āyah, ادع الى سبيل ربك refers to this specifically. (*Sīrah Khātām al-Ambiya’* ft. pg. 89)

² The Āyah, وجاهدہم به جہادا کبیرا means this specifically. (*Sīrah Khātām al-Ambiya’* ft. pg. 89)

11. Qārī Muḥammad Ṭayyib ؒ writes, “This work of Da‘wah is Jihād Kabīr (great Jihād). In it a person is made object of criticism, abusive language, difficulties, and persecution. Whereas in the battlefield, a person fights till he kills or is killed.” (*Kiyā Tablīghī Kām Ḍarūrī Hai* pg. 88)

He also writes, “That is Jihād ‘bi al-sayf’ (by sword), so what is Jihād bi al-lisān (by tongue)? In Jihād by the tongue also, if the minority is sincere, they will be victorious, and this is a greater Jihād than the former. Jihād by sword is the minor Jihād and Jihād by tongue is greater Jihād. The Qur’ān says, ‘*And fight them the greater Jihād*’. This was revealed for those who lived in Makkah when taking up arms was prohibited, and even defending by speech was not sanctioned. This was the law: tolerate the persecution, but continue inviting to Allāh ﷻ; this is Jihād Kabīr.” (*Kiyā Tablīghī Kām Ḍarūrī Hai* pg. 128)

12. Ḥaḍrat Muftī Mahmūd Ḥasan Gangohī ؒ said, “This is why Ḥaḍrat Maulānā Muḥammad Ilyās ؒ used to say that the greatest Jihād today is to create honour and value for Dīn in the hearts that have no value for it. (*Khuṭbāt-e-Maḥmūd* 2:153)

He also said, “There are two things. One is to be killed in the path of Allāh ﷻ. The reward of this is attained only through this fighting. The other thing is Jihād. The meaning of it in the light of Qur’ān and Ḥadīth is very broad. To sacrifice and make an effort for Dīn is termed as Jihād. So much so, that even teaching Dīn, authoring books, advising, refuting the objections of the opposition, and to give legal verdicts, are all part of Jihād. It is not restricted to killing. This is why Imām Nawawī ؒ has stated that there are thirteen types of Jihād.

It is mentioned in the Qur’ān: ‘*Whosoever strives for our sake we will show them the paths of guidance*’ and ‘*O Nabī do Jihād against the disbelievers and the hypocrites*’ and in the Ḥadīth: ‘*We have returned from the minor Jihād to the major Jihād*.’ Because you are an ‘Alim, you do not need the translation. You can very well understand the meaning of Jihād here.

Therefore, in the light of the Qur’ān and Ḥadīth, to restrict Jihād to the sword is totally incorrect. Rather, the ’Āyāt and Aḥādīth of Jihād are general and include all the various forms. In the same manner, ‘*khurūj fi sabīlillāh*’ (coming out in the path of Allāh ﷻ) holds a broad and general meaning. Imām Bukhārī ؒ has

mentioned the Ḥadīth regarding ‘the one whose feet become covered in dust in the path of Allāh ﷺ in the chapter of Jihād (pg. 394) and in the chapter of Jumu‘ah Ṣalāh as well (i.e. in going for Jumu‘ah, a person gets the exact same reward as when going to fight in the path of Allāh ﷺ). Will you now object on Imām Bukhārī ﷺ also? (*Fatāwā Maḥmūdiyyah* 1:467. A similar discussion is mentioned in 12:240, 14:114)

13. He also says, “Ḥaḍrat Maulānā Ilyās ﷺ says, ‘When Ḥaḍrat Shaykh ul Hind ﷺ came from Malta and Ḥaḍrat Maulānā Khalīl Aḥmad ﷺ was detained and sent to Nini Taal, Ḥaḍrat Shaykh ul Hind ﷺ said, ‘We have erred, we have misunderstood the position of the Muslims (i.e. they still don’t have the required power). This is the time to go and knock at the doors of the Muslims and say to them, listen to the Kalimah and perform Ṣalāh! They don’t know Kalimah and Ṣalāh, what Jihād will they do?’”

14. Maulānā Khalīl Aḥmad ﷺ said, “The need of the time is that we gather small groups of people and send them from place to place to emphasise on Ṣalāh. Then only will we achieve something.” (*Malḡūzāt Faqīh al-Ummah* 9:83)

Ḥaḍrat Muftī Sāhib also mentioned different incidents regarding the failure of the Muslims against the Tartars and the English. (See ch.9 pg. 80 and onwards)

15. Shaykh ul Ḥadīth Maulānā Muḥammad Zakariyya ﷺ writes, “It is mentioned in Mishkāṭ on the authority of Khuraim τ from Nabī ρ that whoever spends anything in the path of Allāh ﷺ, his reward is multiplied seven hundred times. When the path of Allāh ﷺ is not restricted to fighting only, as mentioned previously, then what objection can be raised when the people of Tablīgh use this Ḥadīth for the expenditure in their journeys? In the same manner, a similar narration from different Companions is reported from Rasūlullāh ρ that whoever sends money in the path of Allāh ﷺ while (himself) remaining at home, for every dirham that he spends he will get seven-hundred-fold reward, and the one who himself comes out for Jihād and spends will get seven-hundred-thousand-fold reward. The journeys of the people of Tablīgh are without doubt included in this virtue. The collection of money and donations to the Madāris are included in this as well. In Tafsīr Mazḥarī 1:374 it is mentioned in the commentary of ‘*The example of those who spend their wealth in the path of Allāh ﷺ: Jihād and other works of good.*’

Similarly, it is mentioned in the commentary of ‘Those who have been held back in the path of Allāh ﷻ: in acquiring outer and inner knowledge as well as in Jihād. (Jamā‘at-e-Tablīgh par I‘tirāḍāt ke Jawābāt pg. 6-7)

16. Ḥaḍrat Maulānā Shabbīr Aḥmad Rānga Bālwī Arkānī (Burma) ḥafīzahullāh writes, “There are four things worthy of contemplation here. *Jihād*, *Da‘wah*, *Jizyah*, and *Qitāl*. The meaning of *Jihād* is to put all of one’s efforts in seeing that the Kalimah of Allāh ﷻ reigns superior. *Da‘wah* is to call the servants of Allāh ﷻ to His servitude. *Jizyah* means to take tax from the disbelievers, and *Qitāl* is to fight and kill.

17. In explaining the connection between these terms, Ḥaḍrat Maulānā Muḥammad Umar Pālanpūrī ﷻ once said in the Tongi Ijtimā‘ of 1409 A.H among a large group of eminent ‘Ulamā’, that Jihād refers to Da‘wah, Jizyah and Qitāl collectively. Therefore, Jihād is the whole and the rest are the components (making up the whole).”

Further he said, “The books of Sīrah and the works of Aḥādīth are witness that whenever Nabī ﷺ left for Jihād or dispatched a contingent, he ﷺ would give the following guidelines: On approaching the disbelievers, do not attack them right there and then. Firstly, invite them to Islām for three days. If this fails, ask them for Jizyah. If they do not accept, then finally on the basis of the ‘last resort being the sword,’ take up your arms.”

“The first approach (da‘wah) is a concise verbal invitation. The second (Jizyah) is a thorough da‘wah expounded through action. In other words, when the disbelievers give Jizyah, they will come into contact and live with the Muslims. Hence, they will see their actions, character, excellent conduct, and social dealings. Then, they will automatically become Muslims in large numbers.”

“The phrase, ‘fighting is a part of Jihād’ means: Taking up arms is the final and last resort of Jihād. Da‘wah in Sharī‘ah is an action good in itself, whereas fighting is evil in itself but good for other reasons, because through Da‘wah, the disbelievers will go to Jannah, while through Qitāl they will go to Jahannum. It is apparent that is it better to send people to Jannah or Jahannum?!”

Then, he explained Qitāl through a practical example. In Sharī‘ah, Qitāl is akin to an operation. Just as when treatment has no effect in curing limbs affected by boils and abscesses, the doctor resorts to operating and removing the affected limb as a final step so that the disease does not spread and kill the patient.

After explaining this example in detail on the authority of Muftī Shafī‘ رحمہ اللہ he concluded saying, ‘The crux is that the meaning of Jihād is very broad and is likened to a whole entity, whereas Da‘wah, Jizyah, and Qitāl are components of this entity i.e. the relationship between Jihād and Da‘wah is that of a ‘Whole Part’ nature (where Jihād is the whole and Da‘wah a part of the whole) and the relationship is one of ‘Tabāyun’.”¹ (*Tuḥfah al-Ṭalabah* pg. 499, 500)

❧ Chapter 5 ❧



Quotes of the ‘Ulamā

THE WORK OF DA‘WAH is Jihād Akbar (the greatest Jihād) – Moulānā Muḥammad Yusuf al-Binnūrī رحمہ اللہ (*Special edition of Bayyināt Magazine*)

The work of Da‘wah is Jihād Akbar – Moulānā Abdur Raḥmān Kāmilpūrī رحمہ اللہ (*Jamā‘ah Tablīgh Par I‘tirāḍāt Kai Jawābāt* pg. 61)

The work of Da‘wah is Jihād Kabīr (Great Jihād) – Moulānā Qārī Ṭayyib رحمہ اللہ Khuṭbāt Ḥakīm al-Islām

¹ I heard from some old workers that when Ḥaḍrat Moulānā ‘Umar رحمہ اللہ was asked if Qitāl is better or Da‘wah, he responded, “In Qitāl, the Kuffār are killed and enter into Jahannam, whereas through Da‘wah, they attain Īmān and enter into Jannah. You can decide for yourself which one is better and primary. (Like this, the Īmān of the Muslims and their Dīn is strengthened).



Fatāwā

THE WORK OF TABLĪGH is in the same Ḥukm (level) of Jihād in the path of Allāh ﷻ. (*Āp ke Masā'il* 7:287)

2. To go out in the Tablīghī Jamā'at is also one of the forms of Jihād. Therefore, the virtues related for Jihād in the path of Allāh ﷻ can be used for the Tablīghī Gasht and their journeys, because Islām shined throughout the world trough through this Da'wah and Tablīgh also. Hence, coming out in this path and spending one Rupee can also fetch the reward of seven hundred thousand Rupees. (*Khayr al-Fatāwā* 1:372)

3. Jihād has a specific meaning and that is to fight for upholding the Kalimah of Allāh ﷻ. It is apparent that this movement is not Jihād considering this meaning. Another meaning of Jihād is to make an effort in the path of Allāh ﷻ. Based on this meaning, this movement *can* be called Jihād and *can* be included under the verse 'Come out light and heavy, and strive with your wealth...' and the Ḥadīth, 'A little while in the morning or evening in the path of Allāh ﷻ' (*Kifāyat al Muftī* 10/2)

4. The virtue of actions while spending time in the Tablīghī Jamā'at being equivalent to four hundred and ninety million is established by multiplying the figures in two Aḥādīth, but this virtue is mentioned for the path of Allāh ﷻ. To restrict it specifically to the Tablīghī Jamā'at is not appropriate. (*Fatāwā Haqqāniyyah* 2:440)

5. Darul Iftā', Darul 'Ulūm Deoband. In the name of Allāh ﷻ. The Answer is presented with the ability and protection from Allāh ﷻ. After praising Allāh ﷻ

and salutation on the Messenger ﷺ: Jihād and coming out in the path of Allāh ﷻ is very broad. The effort and works of the Tabligh Jamā‘at are included in it. Imām Bukhārī رحمه الله has brought the Ḥadīth ‘*The ones whose feet are covered in dust in the path of Allāh ﷻ, Allāh ﷻ forbids them from the fire of Hell*’ under the chapter of Jihād and the same Ḥadīth in ‘the chapter on one who goes for Jumu‘ah’. i.e. the one who takes the trouble in leaving his house to attend the Jumu‘ah in the Jāmi‘ Masjid also holds true to this. Do not the people involved in the work of the Jamā‘at-e-Tabligh also tolerate the difficulty that a person attending the Jumu‘ah tolerates? Allāh ﷻ says, ‘*Those who strive for us we will guide them to our pathways*’ and ‘*O Nabī, do Jihād against the Kuffār and Hypocrites*’, but Jihād by sword never took place against the hypocrites. And Allāh ﷻ the High and Pure knows best. Written by Maḥmūd Ḥasan Bulandshahrī, Darul ‘Ulūm Deoband 10/9/1426 A.H. The Answer is correct: Kafilur Rahman Nashat, Muḥammad Zafiruddin.

This type of fatwā was also published by the Darul Iftā’ of Jāmi‘ah Khayrul Madāris in 1426 A.H, and this is also the view of Abū Bakr al Jazā‘irī as mentioned in al-Qawl al-Balīgh fi Jamā‘at al-Tabligh (For detail, refer to: Awa Laysa fi Sabīlillāhi illā man Qutil? Pg. 165-168)

An extract from the book Khānqāhī Taqrīren of Ml Ubaidullāh Balyāwī رحمه الله at the time of I‘tikāf with Shaykh Muḥammad Zakariyya رحمه الله:

All the actions of Tabligh are deduced in the light of the Qur’ān and Ḥadīth. This is the view of our Elders and that is why they have extracted everything from Qur’ān and Ḥadīth. Once I came to a certain saint. He said that I get the scent of Sunnah in this. How is this so? I replied, ‘Those guidelines which Nabī ﷺ used to give when dispatching the contingents are the same that these Jamā‘ats are going out to practice. In this are all these guidelines that were for these contingents and also the practice of them. Nevertheless, two things are still absent up till now. One is going to disbelievers and the other taking up arms. Therefore, Maulānā Ilyās رحمه الله used to say, ‘Don’t call this work ‘Sunnah’ but rather ‘similar to Sunnah’ so that the Muftīs and ‘Ulamā’ don’t object.





وَمَنْ أَحْسَرُ
قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي
مِنَ الْمُسْلِمِينَ

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ
ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَا وَبَيْنَهُ
عَدُوٌّ كَأَنَّهُ وَليٌّ حَمِيمٌ