

THE CORRECT MEANING OF 'JIHĀD'

Verified by:

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dāmat barakātuhu and other scholars

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CONTENTS

Foreword – Shaykh ul <u>H</u> adīth <u>H</u> adrat Maulānā Fadl ur Rahmān <i>Azmī dāmat barakātuhu</i> 3
Foreword – <u>H</u> adrat Muftī Muḥammad Sa‘īd Motara <i>dāmat</i> <i>barakātuhu</i> 4
Compiler’s Preface 6
The meaning of ‘Jihād’ 8
Qur’ānic Verses 12
Ahādīth 18
Sayings of the ‘Ulamā’ 28
Sayings 38
Fatawā 38



FOREWORD

Shaykh ul Hadīth Hadrat Maulānā Faḍl ur Rahmān Azmī
dāmat barakātuhu



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

Jihād is 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 Hadīth have been presented, and then many texts of the linguists, Mufasssīrīn, Jurists and Muḥaddithīn 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 ul Hadīth Hadrat Maulānā) Faḍl ur Rahmān Azmī

9 Sha'bān 1432

11 July 2011

FOREWORD

Hadrat Muftī Muḥammad Sa'īd Motara *dāmat barakātuhu*

باسمہ تعالیٰ

This lowly one had the good fortune of reading the booklet titled; 'Jihād ka Ṣaḥīḥ Maḥmū' (compiled by Muftī 'Atīq ur Raḥmān Azmī *ḥafīẓahullāh*). Māshā Allāh, 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 life, spending on one's parents and children, performing Hajj and 'Umrah, going out to seek knowledge, calling someone to religion, speaking the truth, protecting Ṣalāh and other religious duties etc.

In the Hadīth works, the Muḥaddithīn have referred to going for the Jumu'ah Ṣalāh with the words 'Khurūj fī Sabīlillāh', i.e. going out in the path of Allāh. Subsequently, Imām Bukhārī رحمہ اللہ has recorded the hadīth (من اغبرت قدماء في) (سبيل الله حرمه الله على النار) under the chapter 'Walking for the Jumu'ah'.

In essence, in terms of their generality, whatever Qur'ānic verses and Aḥādīth there are regarding Jihād, they 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, (اذن للذين يقاتلون بأنهم ظلموا ، وقاتلوا في) (سبيل الله الذين يقاتلونكم ، يقاتلون في سبيل الله فيقتلون ويقتلون ، وأعدوا لهم ما استطعتم من قوة ومن رباط الخيل). This is especially the case when in the exegesis of the last verse, there is a hadīth that clearly states (الا ان القوة الرمي). Similarly, it is narrated in the Hadīth books, (من قاتل في سبيل الله عز وجل من رجل مسلم فواق ناقة وجبت له الجنة ، من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله). 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.

(Muftī) Muhammad Sa'īd, May Allāh forgive him and his parents
Khādim, Dār ul Iftā', Madrasah Arabia Islāmia,
Azaadville



COMPILER'S PREFACE

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلوة والسلام على أشرف الأنبياء والمرسلين وعلى آله وأصحابه ومن تبعهم بإحسان إلى يوم الدين . أما بعد ، قال الله تعالى ، والله يقول الحق وهو يهدي السبيل ،

In the light of the Qur'ān, Hadīth and statements of the Mufasssīrīn, Muḥaddithīn 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 braches 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 25, 37, 48 and 49 of this booklet, together with the commentary.

Ḥadrat Maulānā Badr e 'Ālam راجد علیہ has written a chapter title 'Jihād with the hand and tongue and heart' and he translated it like this, 'Not to leave any stone unturned in commanding the good and forbidding evil'. See Tarjumān us Sunnah vol.2 p.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 Tabligh 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 Hadīth Hadrat Maulānā Fadl ur Raḥmān *dāmat barakātuhu* and our noble teacher Hadrat Muftī Muḥammad Saʿīd 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

(Muftī) 'Atīq ur Raḥmān Azmī

Azaadville

Rabī' uth Thānī 1433



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
والله يقول الحق وهو يهدي السبيل

The meaning of Jihād

Imām Rāghib al-Isfahānī رَغِيبُ الْإِسْفَهَانِيّ 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 Shaytān; 3 Combating ones ego (self). All three of these categories fall under the following verses.

1. وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ - And strive in the way of Allāh ﷻ as you ought to
2. وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ - Strive with your wealth and lives in the way of Allāh ﷻ
3. إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ... - Indeed those who believe and migrate and strive with their wealth in the way of Allāh ﷻ ...
4. وَقَالَ النَّبِيُّ جَاهِدُوا الْكُفَّارَ كَمَا تَجَاهِدُونَ أَعْدَاءَكُمْ - 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: 101*)

Hāfiz Ibn Hajar رَحْمَةُ اللَّهِ عَلَيْهِ (d. 852 A.H) says, “In terms of shari‘ah, Jihād refers to leaving no stone unturned in fighting the enemy. It also refers to combating the ego, Shaytān, the transgressors, etc..... Thereafter he elucidates in roughly the same manner as mentioned in Zād al Ma‘ād. (*Fath al-Bārī vol.2 p.6*)

Ibn Rajab Hambalī رَحْمَةُ اللَّهِ عَلَيْهِ (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 in itself is an invitation to him to believe in Allāh ﷻ and his Messenger so that he may also enter into imān. 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 by way of the sword and tongue after having inviting them with proofs and cogent evidenced.” (*Latā’if al-Ma‘ārif p. 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 ﷺ said, 'The [true] mujāhid is one who combats his ego for the sake of Allāh ﷻ.' A ṣahābī, in reply to a question regarding battle says, 'Begin by combating your nafs and also 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." (*Lata'if al-Ma'ārif* p.254)

'Allāmah Sayyed Sharīf Jurjānī راجعہ (d. 816 A.H) writes, "Jihād is inviting to the true religion." (*Mu'jam at-Ta'rīfāt*, p.72, no.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 راجعہ has quoted the above in the preface of Radd al-Muhtār. (vol.1 p.58)

It is mentioned in the 'al-Kulliyyāt' of Abu al-Baqā راجعہ (d. 1094 A.H), "[Jihād is] Inviting to the true religion and fighting the one who doesn't accept it."

'Allāmah Kāsānī راجعہ (d. 587 A.H) says, "Jihād literally is a term for exhausting ones efforts or doing something excessively, and in terms of sharī'ah it is used in exhausting ones 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'* vol.7 p.97, see also p.100)

Muḥaqqiq Ibn al-Humām راجعہ (d. 861 A.H) and Mullā 'Alī al-Qārī راجعہ (d. 1014 A.H) write, "Inviting them to the true religion and fighting them in the event of them not accepting. (*Fath al-Qadīr* vol.5 p.187, *al-Mirqāt* (commentary on *al-Mishkāt*) vol. 7 p.264)

Similar texts have been mentioned in the marginal notes of Chalabi Saadi on *al-Fath* (vol.5 p.189), and 'Aynī in the commentary of *al-Hidāyah* vol.6 p.490 and in *al-Bahr* vol.5 p.70. They mention, "It is the shar'ī definition of Jihād."

It is recorded in al-Durr al-Mukhtār (vol.4 p.121) of ‘Allāmah ‘Alāuddīn al-Haskafī رحمه الله (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 رحمه الله has defined it as exerting one’s efforts in fighting in Allāh’s path personally or by assisting with one’s wealth, beneficial opinion or by adding to the numbers etc.”

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

‘Allāmah Muḥammad Thānwī رحمه الله (d. 1191 A.H) writes, “Jihād literally means exerting oneself whether by means of speech or action as stated by Ibn al-Athīr رحمه الله. 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 literally is far broader and more general than this.” (*Kash-shāf Istilāhāt al-Funūn vol.1 p.197*)

According to the Sūfis it is the lesser Jihād. The greater Jihād is combating the evil commanding nafs (*Kash-shāf Istilāhāt al-Funūn vol.1 p.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-Ta‘rīfāt al-Fiqhiyyah of Muftī ‘Amīm al-Iḥsān p.255*)

The Bayhaqī of his time, ‘Allāmah Qādī Thanāullāh Pānī Pattī رحمه الله (d. 1225 AH) writes, “Jihād is exerting oneself, and to make efforts. Therefore the meaning is those who exert themselves and spend their energies in combating the kuffār, and opposing their egos and desires.” (*Tafsīr e Mazharī vol.7 p.216*)

‘Allāmah Shabbīr Aḥmad ‘Uthmānī رحمه الله (d. 1369 AH) writes, “Jihād means to make all out efforts in checking any offensive action. Sometimes this is achieved

through means of the sword, sometimes with the tongue and pen, and at other times through other methods. Regarding the hypocrites, 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.” (*Fawā'id Uthmānī* p.263)

Shaykh al-Hadīth Maulānā Zakariyya رحمہ اللہ writes, “Jihād literally means to undergo hardship and in the sharī'ah it means bearing difficulties in fighting the kuffār, and in its generality also includes combating the nafs, Shayṭān, and the transgressors. Fighting the kuffār is by way of the hand, tongue and wealth.” (*Jamāt-e-Tablīgh par 'Itirādhāt ke Jawābāt* p.3)

‘Allāmah Sayyid Sulaymān Nadwī رحمہ اللہ has discussed Jihād at length in his work *Sīrat al-Nabī* ﷺ (pp. 228-236 part 5). Two points from there are worthy of mention.

1. Generally Jihād is understood as war and fighting, but this understanding is very shallow and restricted. In Arabic, Jihād and mujāhadah are the derivatives of the root 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, and 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* p.228 part 5)
2. 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 رحمہ اللہ 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].” (*Sīrah al-Nabī* p.231)

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

'Allāmah Ibn al-Kathīr رحمته الله (d. 774 A.H) writes, "Ibn 'Abbās رضي الله عنه says, "Allāh ﷻ commanded him [Nabī ﷺ to fight the disbelievers by the sword, and the hypocrites by speech.""

Dahhāk رحمته الله says, "Fight the disbelievers by the sword and be harsh on the hypocrites in speech. That is regarded as Jihād with them. (*Ibn Kathīr vol.2 p.385 Sūrah at-Tawbah: 73*)

Commentators differ regarding the meaning of Jihād which Allāh ﷻ ordered his Nabī with, against the hypocrites. Some have said He ordered him to fight them by hand [physically] and by speech and with everything possible to combat them..... It is narrated from Ibn Mas'ūd رضي الله عنه 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 to combat them by way of speech." Yet still others have said, "He commanded him to meet out the legal punishment against them." (*Tafsīr al-Tabarī vol.10 p.183*)

He ordered him to fight the disbelievers by the sword, good counsel and inviting them to Allāh ﷻ, and to fight the hypocrites by being harsh to them, meeting out the legal punishment to them and to announce to them their outcome in the hereafter. (*Tafsīr al-Qurtubī vol.18 p.201, Sūrah at Tahrim: 9*)

In both, Sūrah at Tawbah and Sūrah at Tahrim, Hadrat Thānwī رحمته الله (d. 1362 A.H) writes, "O Nabī, fight the disbelievers (by speech) and the hypocrites (by speech)." (*Bayān al-Qur'ān*)

Hadrat Maulānā Muḥammad Shafī' al Uthmānī رحمته الله (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 ﷺ. 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 vol.4 p.422*)

‘Allāmah Shabbīr Aḥmad ‘Uthmānī رحمته الله (d. 1369 A.H) writes, “Jihād means to do ones utmost to curb some offensive deed. This is sometimes realised by means of the sword, pen and other ways. The majority of the scholars say that Jihād by the sword against the hypocrites had never been sanctioned and 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 ‘Uthmāniyyah pg 263, Surah at-Tawbah: 73*)

٢. وجاهدوا في الله حق جهاده (التوبة : ٧٣ جزء ١٠ والتحريم : ٩ جزء ٢٨)

‘Allāmah Ibn Kathīr رحمته الله (d. 774 A.H) writes, “i.e. with your wealth, tongues and selves, like mentioned in the verse ‘Fear Allāh ﷻ as he ought to be feared’.” (*Ibn Kathīr, al-Hajj: 78, for more detail refer to the statement of Ibn al-Qayyim*)

‘Allāmah Qurtubī رحمته الله (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 [ego] in the obedience of Allāh ﷻ and refrain from following your base desires, and fight Shayṭān by rejecting his devilish insinuation, and the oppressors by repelling their oppression, and the kuffār by repulsing their disbelief...Haywah Ibn Shurayh 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 رضي الله عنه 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 Qurtubī 99/12*)

Zamakhsharī (d. 538 A.H) the Hanafi mufassir and linguist says, “He [Allāh 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] (*Tafsīr al-Kash shāf* 41/4). As proof of [of the above] he mentioned the Hadīth ‘We returned from the minor Jihād to the Major Jihād’

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

Al-Baydāwī رَحِمَهُ اللهُ (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 (*al-Baydāwī*, p.450). Thereafter he mentions the Hadīth ‘We returned from the minor Jihād to the major Jihād’

The Muftī of Baghdād, ‘Allāmah ‘Ālūsī رَحِمَهُ اللهُ (d.1270 A.H) after reproducing the statement of Imām Rāghib Isfahānī رَحِمَهُ اللهُ 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 Hasan ؓ. After reciting the verse he 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.” (*Rūh al-Ma’ānī* 209/17, *Sūrah al-Hajj*: 78)

‘Allāmah Shabbīr Aḥmad ‘Uthmānī رَحِمَهُ اللهُ (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*: 554, *Surah al-Hajj*: 78)

٣. وجامدهم به جهادا كبيرا (الفرقان : ٥٢ جزء ١٩)

Ibn ‘Abbās ؓ says, “By means of the Qur’ān” (*Ibn Kathīr* 334/3)

By reading what it contains of proofs and evidences, warnings and advices, 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* 32/19)

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*)

One opinion is by sword, but this view is far-fetched as the Sūrah is Makkan and was revealed before the command to fight. (*Qurtubī* 13/57)

Ibn Taymiyyah (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-Sahīh Li Man Baddala Dīn Al-Masīh* pg. 74)

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

Ḥadhrat Maulānā Ashraf 'Alī Thānwī راجعہ اللہ علیہ mentions, "Don't involve yourself (O Nabī) 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 Tawhīd) oppose them and their might, (i.e. propagate completely and fully, in other words say to everyone and say again and again and keep motivated as you are doing now..... (*Bayān al-Qur'ān* 19/3, *al-Furqān* 52)

'Allāmah Shabbīr Aḥmad 'Uthmānī راجعہ اللہ علیہ 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)

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

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* 78/4)

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-Baydāwī* 524)

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

Al-Imām al-Qurtubī (d.671 A.H) says, “Suddī رحمته الله says, ‘Verily this verse was revealed before the obligation of taking up arms’. Ibn ‘Atiyyah says, ‘It is before the commonly known Jihād and is general effort for the Dīn of Allāh ﷻ and seeking his pleasure.’ Hasan Ibn Abī al-Hasan 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 ﷻ 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. (*Ahkām al Qur’ān* 364/13)

Mujāhadah in this verse was left unrestricted, and the sentence left without any object to include all things on which Mujāhadah is necessary, some of which are

the nafs, Shaytān, the enemies of Allāh ﷻ. It is reported from al-Dārānī رحمه 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 Fudayl, ‘Those who strive in attaining knowledge we will guide them to pathways of practicing on their knowledge.’ Sahl says, ‘Those who strive to establish the Sunnah we will guide them to the pathways of Jannah.’ It is reported from ‘Atā’, ‘Those who strive in attaining our pleasure we will guide them in reaching the place of our pleasure.’ Ibn ‘Abbās says, ‘Those who strive in our obedience we will guide them to pathways of reward. Al Junaid, ‘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.’ (*al Madārik* 103/4)

The Bayhaqī of his time, Qādī Thanā'ullāh Pānī Pattī رحمه الله (d.1225) writes, it is reported from Abū Dardā' رحمه الله that he said something to the effect that, those who strive on that which they have knowledge of, we will guide them to that which they do not know and thereafter, like Nasafi he quoted the statements of the Ulama. He also mentioned from Hasan, that he said, ‘The greatest Jihād is opposing ones desires.’ (*al-Mazharī* 216/7)

The generalisation of Mujāhadah [in the verse] is to include the commonly understood apparent Jihād and the different types of inner concealed Jihāds (*Kash shāf* 196/3; *al Baydāwī* 534; *Rūh al-Ma'ānī* 14/21)

Interpreters of the Qur’ān mention: This verse was revealed before the command of fighting because it is a Makkan verse, hence the meaning of Jihād is Jihād of the nafs. Then he mentioned the sayings of the ‘Ulamā’ just as al-Nasafi. (*Hāshiya al-Jalālayn* 340 from *al-Sāwī*)

Hadrat Thānwī رحمه الله 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).’

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

Ibn Kathir رحمته الله says under this verse: They do not prevent them from what they are involved in viz. the obedience of Allāh ﷻ; upholding His laws; fighting His enemies; commanding with good; forbidding from evil. They cannot deter them from this nor can anyone turn them away from it. (*Ibn Kathir* 73/2, *al Mā'idah* 53)

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

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), because Jihād with proofs is more effective than Jihād with weaponry. (See *al Nasafi* 61/2; *Abū Sa'ūd* 112, part3; *al Mazhari* 325/4; *al Kash shāf* 312/2; *al Baydāwī* 271)

Ahādīth

1. 'Ubādah 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 Nasā'ī*, *Ibn Mājah*, *Aḥmad*)

Imām Bukhārī رحمته الله, Baihaqī رحمته الله, Hāfiz Mundhirī رحمته الله, Hāfiz Sharaf al Dīn Dimyātī رحمته الله and others have quoted this ḥadīth on the virtue of walking for Ṣalāh or walking to Jumu'ah

Shaykh Rashīd Ahmad al Gangohī رحمته الله has stated: The context of the Hadīth [this referring to the narrators of this hadīth 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* 429/2)

For more detail refer to al Sindhi 'ala al Nasa'i 55/2; 'Umdat al Qāri 205/6; Fath al Bārī 392/2, 23/6; al Qastallānī 49/5; Dalil al Fālihīn 109/4

Ibn Battāl رحمته الله says: Sabīlullāh refers to all obedience

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 52/1*)
3. 'Umar رضي الله عنه said, "Fasten the saddles (set out for Hajj) because it is [also] a form of Jihād." (*al Bukhārī 205/2*)
4. Tāriq Ibn Shihāb narrates that a man asked Nabī ﷺ at the time when he had put his foot into the stirrup, 'What Jihād is most virtuous?' He ﷺ said, 'Truth in the face of a tyrant ruler.' (*al Nasā'i 186/2*)

The greatest Jihād is the word of justice in the presence of a tyrant ruler (*al Tirmizī 40/2*)

5. The true mujāhid is one who fights his nafs for the sake of Allāh ﷻ (*al Tirmizī, Ahmad, Ibn Hibbān, al Hākim, al Zuhd wa al Riqāq*)

The true Muhājir (migrator) is the one who abandons sin and disobedience. (*Ahmad 21-22/6*)

Al Munāwī رحمته الله says: Jihād against them 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. 'Those who strive for us, We will certainly guide them to our pathways', this is sufficient enough a virtue. Allāh ﷻ himself has commanded with Mujāhadah of the

nafs wherein he says, 'Strive for Allāh ﷻ as it ought to be done' (*Fayḍ al Qadīr* 49/2, see commentary of Ibn Battāl on Bukhārī and *Mirqāt* of Mullā 'Alī al Qārī also)

6. A man came to Rasūlullāh ﷺ seeking his permission to go in Jihād, so he ﷺ said, 'Are your parents alive?' He said, 'Yes'. Nabī ﷺ said, 'In them do Jihād [by serving them] (*All six books besides Ibn Mājah, Ibn Hibbān and Ahmad*)
7. Anas ؓ reports that a man came to Rasūlullāh ﷺ and said, 'I want to go out in Jihād.' He ﷺ asked, 'Are any of your parents alive?' He said my mother. He ﷺ said, 'Express your excuse to Allāh ﷻ by treating her well. If you do that you will get the reward of Hajj, 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* 150/5, *Tabrānī (Majma' uz Zawā'id* 138/8))
8. Abu Sa'īd Khudrī ؓ narrates that a man from Yaman migrated to Rasūlullāh ﷺ. Nabī said to him, 'You have abandoned shirk but this is Jihād. Are your parents in Yaman?' He said, "Yes". Nabī ﷺ questioned, 'Did they permit you'. He replied, "No", so Rasūlullāh ﷺ said, 'Return to them and thereafter if they permit you then well and good otherwise be kind to them.' (*Ahmad with a Hasan chain, Majma' uz Zawā'id* 138/8,)
9. Anas ؓ narrates, "Fight the polytheists with your wealth, hands and tongues." (*Nasā'i* 53/2, *Abū Dāwūd* 339/1)
10. Ka'b ؓ said to Nabī ﷺ, 'Certainly Allāh ﷻ has revealed regarding poetry what He has revealed [condemnation]. So Nabī ﷺ 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." (*Mishkāt* 410, *Ibn Kathīr – Sūrah Shu'arā'* 225)
11. It is reported from Ā'ishah *radīyallāhu anhā* that she said, 'O messenger of Allāh, we deem Jihād to be the most virtuous of actions, should we not go

out in Jihād.' He ﷺ said, 'For you the most virtuous Jihād is Hajj Mabrūr.' (Bukhārī)

12. Ā'ishah *radīyallāhu anhā* asked, 'O Rasūlullāh, is Jihād the responsibility of the women?' He ﷺ said 'Yes, Jihād in which there is no Qitāl [fighting]. Hajj and Umrah are their Jihād.' (*Ibn Mājah* 208, *Aḥmad* 165/6)
13. Reported by Husayn Ibn 'Alī ؓ that a man came to Nabī ﷺ and said, "I am a coward and a weakling" He ﷺ said, "Hasten to a Jihād free of thorns, Hajj" (*al Tabrānī*)
14. It is narrated by Shifa that a man came to Nabī ﷺ and said, "I want to go in Jihād in the path of Allāh ﷻ" He ﷺ said, "Should I not show you a Jihād free of thorns?" He said certainly. Nabī ﷺ said, 'Hajj'. (*al Tabrānī*)
15. Umm Salamah *radīyallāhu anhā* reports that Nabī ﷺ said, 'Hajj is the Jihād of every weak person'. (*Ibn Mājah* 208, *Tabrānī fil Kabīr* 292/23, *Ibn Abī Shaybah*)
16. Abū Hurayrah ؓ narrates that Nabī ﷺ said, 'Jihād of an adult and minor, the weak and the woman is Hajj and Umrah.' (*Nasā'ī, Aḥmad*)
17. Ibn 'Abbās ؓ relates that Rasūlullāh ﷺ said, 'Hajj is Jihād and Umrah is optional.' (*Ibn Mājah, Ibn Abī Shaybah, al Tabrānī*)
18. Buraydah ؓ reports that Rasūlullāh ﷺ said, 'Spending in Hajj is like spending in the path of Allāh ﷻ, every dirham is seven hundred fold.' (*Aḥmad and Tabrānī*)
19. Anas ؓ reports from Nabī ﷺ that spending one dirham in Hajj, [i.e.] the path of Allāh ﷻ, is equal to seven hundred. (*Tabrānī*)
20. A ṣaḥābī passed by Rasūlullāh ﷺ. 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 ﷺ 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 Shayṭān.' (*at Targhib wa at Tarhib*)

21. Anas ؓ 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* 356/5)
22. The ṣahābah ؓ asked Nabī ﷺ, 'What is the status of spending on our families?' He ﷺ said, 'That which you spend on your families without miserliness and wastage is in the path of Allāh ﷻ.' (*Ibn Abī Shaybah*)
23. Abū Umāmah ؓ says, 'Going to the Masjid in the morning and evening is also part of Jihād in the path of Allāh ﷻ.' (*Aḥmad* 268/5)
24. Abū Hurayrah ؓ reports that I heard Nabī ﷺ saying, 'Whoever comes to my Masjid to learn or teach something beneficial, he is akin to the one striving in the path of Allāh ﷻ.' (*Ibn Mājah*)
25. Reported by Anas ؓ from Rasūlullāh ﷺ, "The one who sets out to seek knowledge is in the path of Allāh ﷻ. (*al Tirmizī*)

Mullah 'Alī al Qārī ؒ says, 'In the path of Allāh ﷻ means in Jihād. This is so because seeking knowledge comprises of keeping the Dīn of Allāh ﷻ alive, disgracing Shayṭān and tiring oneself in a similar way as in Jihād.' (*al Mirqāt* 285/1). A similar explanation is mentioned in *Dalīl al Fālihīn* (185/4) and in *Fayḍ al Qadīr* (124/6).

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

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

27. 'Abdullāh Ibn Mas'ūd ؓ says, 'Be steadfast on Ilm! By the being in whose control is my life, those who have been killed in the path of Allāh ﷻ 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* 20)
28. Abū Dardā' ؓ said, 'Whoever thinks that departing for knowledge is not Jihād, then his opinions and intellect are deficient.' (*al Matjar al Rābiḥ* 23 and 33, *Jām'i Bayān al 'Ilm wa Fadliḥi* 31)
29. Abū Hurayrah ؓ and Abū Zarr ؓ say, 'When a student dies in the process of learning then he dies as a martyr.' (*alBazzār, al Matjar al Rābiḥ* 23 and 33)
30. 'Alī ؓ says that he asked Ibn Mas'ūd ؓ 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 Fadliḥi* 31 and 62)
31. According to Allāh ﷻ, a student [of Dīn] is better than a Muhājīd in the path of Allāh ﷻ. (*Fayḍ al Qadīr* 263/4)
32. A student [of Dīn] is like a fighter who goes out in the path of Allāh ﷻ in the morning and evening. (*Fayḍ al Qadīr*)
33. 'Alī ؓ 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. (*Mawsū'ah Āthār al Sahābah*)
34. Umm Salamah *radīyallāhu anhā* once asked Nabī ﷺ for advice. One narration suggests that she said, 'Direct me to such an action upon which I can practise.' Nabī ﷺ 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 Khadīj ؓ narrates that I heard Nabī ﷺ say, 'The collector of sadaqah and zakāt with justice is like the fighter in the path of Allāh ﷻ, until he returns to his house.' (*Abū Dāwūd, Tirmizī, Ibn Mājah, Ahmad and others*)
36. Umar ؓ sent a person from Thaqīf to collect sadaqah. 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 ﷻ?' (*Ibn Abī Shaybah 57/7, Hadīth no. 10821*)
37. Abū Hurayrah ؓ reports from Rasūlullāh ﷺ, "Should I not show you that which will eliminate your sins and raise your ranks?" The ṣahābah replied most certainly. He ﷺ said, 'Completing the ablution despite the effort, taking many steps to the Massjid and waiting for one Ṣalāh after the other. This is Ribāt. This is Ribāt. This is Ribāt.' (*Mālik, Muslim*)

(Ribāt means defending the borders of Islām, or upholding the laws of Allāh ﷻ)

Sindhī says, "These actions block the way of Shaytān from a person and curtail the desires of the nafs. The rebellion of the nafs and Shaytān are well known. This is al Jihād al Akbar in which lies overpowering the greatest enemy, therefore Nabī ﷺ mentioned al Ribāt thrice, and [also] as a definite noun to amplify its importance.' (*Hāshiyat al Sindhī ala al Nasā'ī page 34*)

يا ايها الذين آمنوا اصبروا وصابروا ورابطوا - Abū Hurayrah ؓ said, 'There was no battle in the time of Rasūlullāh ﷺ wherein there was Ribāt, rather it was waiting for one Ṣalāh after the other.' (*Hākim 301/2*)

A man asked 'Abdullāh Ibn Mubārak راجع عليه about Ribāt, so he said, 'Station yourself upon the truth so that you remain on it. That is the best Ribāt.' (*Hilyatul Awliyā' 171/8 or 181*)

38. Zayd Ibn Khālid 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. (*All six major books of Ḥadīth*)

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*)

40. Types of Martyrs: Martyr in the path of Allāh ﷻ, one who died in the path of Allāh ﷻ, the one who died 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 Ḥadīth with many variations, on the authorities of Abū Hurayrah ؓ, Jābir Ibn Atīq ؓ and Ā'ishah radiyallāhu anḥā, amongst others*)

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 Saghir ma'a Fayḍ al Qadir 36/3, al Sirāj al Munir 85/3*)

42. Umm Harām radiyallāhu anḥā 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*)

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 Targhib 80/1*)

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' 320/4*)

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* 304/4)
46. Ibn 'Abbās ؓ narrates, "A woman came to Rasūlullāh ﷺ and said, 'The woman 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.'" (*Hayāt as Sahābah* 757/1)
47. On return from the expedition of Tabūk Nabī ﷺ said, 'We have returned from the minor Jihād to the major Jihād.'

Ibn 'Allān al Shāfi'ī رحمه الله (d. 1057 AH) writes under the Hadīth '*Fadhālikum al Ribāt*', 'This, is al Ribāt, not other things and actions, i.e. the three things mentioned in the Hadīth [making a perfect wudhu, taking multiple steps to the Masjid and waiting for one salaah after the other] are deserving of being called al Ribāt, and other things including actual al Ribāt which is guarding the borders to protect the Muslims is less deserving of being called al Ribāt 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 Shaytān 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 Shaytān and desires of the soul and overpower and prevent it from obeying the whisperings [of Shaytān] and

following the carnal desires resulting in the party and armies of Allāh ﷻ dominating the enemy, then it is really the true al Murābatah [alRibāt].

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 Fālihīn* 559/3)

Shaykh al Ḥadīth Maulānā Zakariyya رَحْمَةُ اللهِ عَلَيْهِ writes, 'The weakness present in these narrations firstly are regarding virtues and secondly they are repelled through the number of various chains of narration supporting them. (*Jamā'at Tabligh par I'tirādāt ke Jawābāt* pg4)

'Allāmah Sayyid Sulaymān Nadwī رَحْمَةُ اللهِ عَلَيْهِ 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 Hadīth there are other narrations of this nature. For instance Ibn al Najār 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 Ahādīth in meaning and are the commentary of the following verses..... Surah al Ankabūt, verse 6 and 69, and Surah al Ḥajj, verse 78. (*Sīrat an Nabī* 230/5)

48. The one who sustains an injury in the path of Allāh ﷺ, 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* 134/10, *al Istizkār* 218/14, *Sharh Muslim lin Nawawī* 134/2, *Umdat al Qārī* pg100 part14, *Irshād al Sārī lil Qastallānī* 143/5, *al Mirqāt* 365/7)
49. Nabī ﷺ 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 in his 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* 469/11)

Sayings of the Ulama

Shaykh Muḥammad Ridā' says, “The greatest of people after Rasūlullāh ﷺ is Abū Bakr ؓ. The Shiites and many Mutazilites are of the opinion that it is 'Alī ؓ. They have approved of the leadership of the second-rate in the presence of the first-rate. Their proof is that 'Alī ؓ participated more in Jihād than Abū Bakr ؓ, so this necessitates 'Alī ؓ 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 (Sūrah al Nisā': 95).”

The Ahl us Sunnah have replied by explaining that Jihād is of two types, Jihād by calling to Dīn and Jihād by sword. It is a fact that Abū Bakr ؓ made Jihād in Dīn at the very beginning of Islām by calling the people to Islām. By his invitation 'Uthmān ؓ, Talḥa ؓ, Zubayr ؓ, Sa'd ؓ, Sa'id ؓ and Abū 'Ubaydah Ibn Jarrāḥ ؓ accepted Islām. 'Alī ؓ made Jihād by sword when Islām had gained strength, so the first is definitely better. The proof of those who prefer Abū Bakr ؓ is found in Nabī ﷺ's statement, “The sun has not risen nor set on anyone after the messengers better than Abū Bakr ؓ.”” (*Abū Bakr Siddiq Awwal Khulafā' al Rāshidīn*, page 24)

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

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

1. Jihād by tongue i.e. the invitation of Islām is given and the laws of shari'ah are explained. Counsel, advice, encouragement and admonition are given. Proofs are established and the doubts of the opposition are removed, thereby becoming a means of spreading Islām.
2. 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, to cause discord in the enemy rank and b) to spend in acquisition of the material means, like horses, camels, weaponry etc
3. The third type of Jihād is to attack the enemy with your spear, strike by sword, to wrestle, to attack the opponent.

Without doubt, Nabī ﷺ participated in the first two not the third. The third type is without reservation the lowest stage of Jihād, because Nabī ﷺ 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 ﷺ 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 ؓ and 'Umar ؓ were ahead of the other companions in these two categories of Jihād and also more ready for it. For this reason Abū Bakr ؓ is distinguished in Da'wah and propagation. Nabī ﷺ considered those companions who accepted Islām at his hands to be outstanding. Moreover Abū Bakr ؓ always remained occupied in the calling to Islām..... It is also established that Nabī ﷺ 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 detail refer to *Fatāwā ‘Azizī* 375-376)

Hakīm ul Ummah Maulānā Ashraf ‘Alī Thānwī رحمۃ اللہ علیہ 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,’ it becomes clear that faith and Dīn is the actual intent and politics and Jihād are not the real objective but just a means to 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 not. This is the position of means..... (Ashrafus Sawānih 28/4)

Imām Rāzī رحمۃ اللہ علیہ has mentioned under the commentary of the verse ‘Verily Allāh 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 Hadīth we have quoted on the authority of ‘Abdullāh Ibn Rawāḥah رضی اللہ عنہ¹. Also Jihād by [explanation of] proofs and inviting to the cogent evidences of tawḥīd is more effective than fighting. Therefore Nabī ﷺ said to ‘Alī رضی اللہ عنہ, ‘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 fighting. The essence of souls is honoured. Allāh ﷻ has specially selected them for added nobility in this

¹ The ansaar being 70 pledged allegiance on the night of Aqabah in Makkah. A ‘Abdullāh Ibn Rawāḥah رضی اللہ عنہ said, ‘Make whatever condition you wish for your lord and for yourself.’ He ﷺ said I impose as a condition that for my Rabb that you worship him only and 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 retorted, ‘The deal is profitable, none will cancel.’ Thereafter this verse was revealed. (Tafsīr Rāzī 119/16)

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]. Shari'ah has said, 'Why didn't you take the hide and tan it thereby take 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* 200/16)

Imām Taqī ud Dīn Subkī رحمه الله says, "We regard Nabī ﷺ 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 and inviting them to the monotheism and the commandments of Islām, and that they and their progenies up until Qiyāmah obtain this. 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. Either they are guided and this is the highest stage, or either we are slain as martyrs, and this is the middle stage, but noble still. 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. As for killing the kāfir, it 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 [unfortunately] he killed himself by persisting on disbelief. (*Fatāwā Taqī ud Dīn Subkī* 340/2, *Kitāb al Jihād*)

The virtue of Jihād is phenomenal. Why not, when the objective is to give up the most beloved commodity and put it through the greatest of difficulties, and that is the self of man, seeking only Allāh ﷻ's pleasure and a means of attaining proximity to Him, the Pure. But even more difficult is to confine the nafs on perpetual obedience willingly and unwillingly, and refrain from the desires of the nafs. Therefore Nabī ﷺ mentioned after returning from an expedition, 'We have

returned from the minor Jihād to Major Jihād'. Pointing out to this is that Nabī ﷺ positioned it after ṣalāh in virtue [as mentioned] in the Hadīth of 'Abdullāh Ibn Mas'ūd ؓ, 'I asked, 'O Rasūl of Allāh, 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.' (Bukhārī)

The first thing mentioned in the Hadīth is Ṣalāh on time which is one of the obligatory actions. In this there is no doubt that being punctual in observing the Ṣalāh, and adhering to their 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 is unlike this. Furthermore the obligation of Jihād is for imān and establishment of Ṣalāh, which makes it an objective, but at the same time commendable but due to other reasons [not in itself], whereas Ṣalāh is commendable in itself and is an objective also according to explicit word of Nabī ﷺ in the lengthy Hadīth of Mu'adh ؓ 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 the obligatory prayers like Jihād in the path of Allāh ﷻ.' Tirmizī has verified the narration as Sahīh. (*Fath al Qadir* 187-188/5)

'Allāmah Ibn Taymiyyah رحمه الله has explained in detail regarding Jihād by tongue and Jihād by sword. Only two extracts will be reproduced here forth.

"As for combating the disbelievers by the tongue, it has continued from the beginning right up until the end. If Jihād by the sword is sanctioned then more so should Jihād by the tongue be, as Nabī ﷺ said, 'Fight the polytheists with your hands, tongues and wealth.' He ﷺ used to erect a pulpit for Ḥassān in his Masjid to satirize the polytheists using his tongue, and this was after the verses of fighting were revealed " (*al Jawāb as Sahīh* 73)

He also says, "Allāh ﷻ sent his messenger with guidance and the true Dīn so that he manifests it over all other religions. It is a fact that the manifestation of Islām by knowledge and explanation preceded its manifestation by way of power and war, for Nabī ﷺ 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 ﷺ manifested Islām by the sword. If Jihād against the disbelievers, defensive and offensive, by sword is obligatory on us, then more so does the explanation and invitation to those who refute and challenge Islām become an obligation defensively and offensively. (*al Jawāb as Ṣaḥīḥ* 73)

‘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* 6/3)

He also mentioned, “He 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, and 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 not for his nafs, and that he combats shayṭān by rejecting his promises and disobeying his orders.” (*Zād al Ma’ād* 6/3)

He mentions further on, “Jihād has four stages: Jihād of the nafs, Jihād of Shayṭān, 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 Rabbāniyyīn [Men of Allāh ﷻ]. The predecessors have consensus that a scholar is not fit to be called a Rabbāniyy until he recognised the truth, practices on it and passes it on..... As for Jihād of Shayṭān, 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 [one's self]. Jihād of the disbelievers is [generally] more specific to the hand [i.e. physically] whereas of the disbelievers 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* 9-10/3)

Hāfiz Ibn Hajar رحمه الله says, "Precisely as a matter of fact, the type of Jihād against the disbelievers is specific to every Muslim, either by hand, tongue, wealth or heart." (*Fath* 38/6)

He says also under the chapter of one who combats his nafs in the obedience of Allāh ﷻ, that the meaning of Mujāhadah is restraining the nafs from occupations other than worship that it intends..... Ibn Battāl رحمه الله has said, 'Jihād of a man against his nafs is the complete Jihād.....until he says, 'Some of the jurists say that Jihād of the nafs is included in Jihād of the enemy, for verily the enemy is three, the leader being Shayṭān followed by the nafs, because it coaxes to [fulfilment of] desires which lead to the impermissible, which [in turn] angers Allāh ﷻ. Shayṭān aids the nafs in this path and beautifies it for the individual. Whosoever goes against the demand of his nafs will check his Shayṭān. Therefore mujāhadah of one's nafs is bringing it upon executing the commands of Allāh ﷻ and desisting from his prohibitions. When a man is able to do this then fighting

the enemies of Dīn will become easy for him. So [in summary] the first thing is Jihād of the bātin [nafs] then Jihād of the zāhir [enemy]. Furthermore Jihād of the nafs is classified into four categories; encouraging it to learn the different aspects of Dīn, then to bring into practice, then to pass on to those who don't know, and finally to invite to monotheism and fight those who oppose the Dīn of Allāh ﷻ and those who deny his favour....." (*Fath* 338/11)

Hadrat Muftī Muḥammad Shafī' رَحِمَهُ اللهُ, the grand Muftī of Pakistan says, "All this was happening (i.e. the disbelievers tormenting the Muslims), but the Qur'ān didn't authorize the use of a spear also, other than patience and tolerance. Yes, the law of Jihād of 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 speech and to combat them with the cogent evidences of the Qur'ān, so that they realise the truth." (*Sīrat-e-Khātamul Ambiyā'* p.89)

Qārī Muḥammad Tayyib رَحِمَهُ اللهُ also says, "This work of Da'wah is Jihād Kabīr [great Jihād], in it a person is made object of criticism, abusive language, difficulties and torture, whereas in the battlefield a person fights till he kills or is killed." (*Kiya Tablighī Kām Darūrī Hai* pg 88)

He further says, "So that, is Jihād 'bis sayf' [by sword] and what is Jihād bil lisān [by tongue]? In Jihād by the tongue also, if there is minority 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, but continue inviting to Allāh ﷻ, this is Jihād Kabīr."

Hadrat Muftī Mahmūd Ḥasan Gangohī رَحِمَهُ اللهُ said, "Hadrat Maulānā Muḥammad Ilyās used to say that today the greatest Jihād is to create honour and value for Dīn in the hearts that have no value for it. (*Khutbāt-e-Mahmūd* 153/2)

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 is Jihād.

The meaning of it in the light of Qur'ān and Hadīth is very broad. To sacrifice and make an effort for Dīn is termed as Jihād, even teaching Dīn, authoring books, advising, rebutting the objections of the opposition, to give legal verdict are all part of Jihād. It is not restricted to killing. Therefore Imām Nawawī رحمہ اللہ has written down 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 Nabi do Jihād against the disbelievers and the hypocrites' and 'We have returned from the minor Jihād to the major Jihād' You can very well understand the meaning of Jihād here.

Therefore to restrict Jihād to the sword in the light of Qur'ān and Hadīth is totally incorrect. Rather the verses and Ahādīth 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] also has a broad and general meaning. Imām Bukhārī رحمہ اللہ has mentioned the hadīth regarding 'the one whose feet become covered in dust in the path of Allāh ﷻ' in the chapter of Jihād (pg 394) and similarly in the chapter of Jumu'ah Ṣalāh, i.e. in going for Jumu'ah a person gets the exact same reward as when going to fight in the path of Allāh ﷻ. Will you now object on Imām Bukhārī رحمہ اللہ also?" (*Fatāwā Mahmūdiyyah* 467/1, a similar discussion is mentioned in 240/12 and 114/14)

He also says, "Maulānā Ilyās رحمہ اللہ says, 'When Shaykh ul Hind came from Malta and Maulānā Khalīl Ahmad was detained and sent to Nini Taal, Hadrat Shaykh ul Hind 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?"

Maulānā Khalīl Aḥmad رحمہ اللہ 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 we will achieve something." (*Malfūzāt-e-Faqīh al Ummat* 83/9).

Hadrat Muftī Ṣāhib has also mentioned different incidents regarding the failure of the Muslims against the Tartars and the English. (*Refer to* 80/9)

Shaykh ul Hadīth Maulānā Muḥammad Zakariyya رَحْمَةُ اللهِ عَلَيْه writes, "It appears in Mishkāṭ on the authority of Khuraim رَضِيَ اللهُ عَنْهُ from Nabī ﷺ that whoever spends anything in the path of Allāh ﷻ his reward is multiplied seven hundred times. When the path of Allāh ﷻ is not restricted only to fighting as mentioned previously then when the people of Tablīgh use this Hadīth for the expenditure in their journeys then what objection can be raised? In the same manner, a similar narration from different companions report from Rasūlullāh ﷺ that whoever sends money in the path of Allāh ﷻ 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 too. In Tafsīr Mazharī (374/1) it is mentioned in the commentary of '*The example of those who spend their wealth in the path of Allāh ﷻ*', 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 and in Jihād. (*Jamā'at-e-Tablīgh par I'tirādāt ke Jawābāt* pg6-7)

Hadrat Maulānā Shabbīr Aḥmad Rāngā Bālwī Arkānī of Burma says: there are four things worthy of contemplation here. Jihād, Da'wah, Jizyah and Qitāl. The meaning of Jihād is to put all one's effort into seeing that the kalimah of Allāh ﷻ reigns superior. Da'wah is to call the servants of Allāh ﷻ to the servitude of Allāh ﷻ. Jizyah means to take tax from the disbelievers and Qitāl is to fight and kill. In explaining the connection between these terms, Hadrat Maulānā Muḥammad Umar Pālanpūrī رَحْمَةُ اللهِ عَلَيْه 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 remainder are the components [making up the whole]..... Further he says, "The books of Sīrah and works of Aḥādīth are witness that whenever Nabī ﷺ left for Jihād or dispatched a contingent, then he ﷺ would give the following guidelines, that on approaching the disbelievers, don't attack them. First, for three days invite them to Islām. If this fails, ask for the Jizyah. If they don't accept then finally on the basis of the 'last resort being the sword' take up arms.' Further on he says, "The first approach [da'wah] is a concise verbal invitation. The second i.e. Jizyah is detailed 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 and character, excellent conduct and social dealings and automatically in large numbers become Muslims’.

Further he says, “Fighting is a part of Jihād’ i.e. Taking up arms is the final last resort of Jihād. Da’wah in Shari’ah is an action good by nature, whereas fighting is evil in itself but good for other reasons, because through Da’wah people [the disbelievers] will go to Jannah while through Qitāl they will go to Jahannum. So it is apparent, is it better to send people to Jannah or Jahannum?!” Then he explained Qitāl through a practical example, that in Shari’ah, Qitāl is akin to an operation. Just as when treatment has no effect in curing limbs affected by boils and abscesses, the doctor as a final step resorts to operating and removing the affected limb so that the disease does not spread killing the patient.

After explaining this example in detail on the authority of Mufti Shafi’ رحمه الله he concludes 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’. (*Tuhfat at Talabah* pp. 499-500)

Sayings

1. The work of Da’wah is Jihād Akbar [greatest Jihād] – Ml Yusuf Binnori رحمه الله
2. The work of Da’wah is Jihād Akbar – Ml Abdur Rahmān Kāmilpūrī رحمه الله
3. The work of Da’wah is a Great Jihād – Ml Qārī Tayyib رحمه الله

Fatāwā

1. The work of Tabligh has the same hukm [verdict] of Jihād in the path of Allāh ﷻ (*Āp ke Masā’il* 287/7)

2. To go out in the Tablighi 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 Tablighi Gasht and journeys, because through this Da'wah and Tabligh did Islām shine throughout the world. Hence coming out in this path and spending one Rupee can also fetch the reward of seven hundred thousand. (*Khayr al Fatāwā* 372/1)
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 in the verse '*Come out light and heavy, and strive with your wealth.....*' and the Hadīth, '*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 Tablighi Jamā'at being equivalent to four hundred and ninety million is established by multiplying the figures in two Ahādīth, but this virtue is mentioned for the path of Allāh ﷻ. To restrict it specifically to the Tablighi Jamā'at is not appropriate. (*Fatāwā Haqqāniyyah* 440/2)
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 Hadīth '*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 hadīth 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

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 at Tablīgh (*For further detail refer to Awa Laysa fi Sabīlillāhī illā man Qutil? Pg 165-168*)

An Extract from the book Khānqāhī Taqrīre (page 522) of Ml Ubaidullāh Balyāwī رَحِمَهُ اللهُ at the time of I'tikāf with Shaykh Muḥammad Zakariyya رَحِمَهُ اللهُ:-

All the actions of Tablīgh are deduced in the light of 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 رَحِمَهُ اللهُ used to say, 'Don't call this work 'Sunnah' but rather 'similar to Sunnah' so that the Muftīn and 'Ulamā' don't object.'