The Great Reward of Jihad

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In the Name of Allah the Most Beneficent, the Most Merciful
Quran and Hadith emphasize the importance of Salah, Fasting, Hajj and Zakat, similarly Quran and Hadith also emphasize the prominence of Jihad - to fight in the path of Allah. Just like Salah and Fasting, the great rewards of Jihad have been mentioned in Quran and Hadith. They are as follows:

SINS ARE FORGIVEN AND JANNAH IS OBTAINED

“O you who have believed shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should but know. He will forgive you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love – victory from Allah and an imminent conquest; and give good tidings to the believers.” (Holy Quran, Al-Saff 10-13)

Commentary: Oh who you believe in Allah and His Messenger, and carry out Jihad in His way with your riches and your lives. This verse refers to ‘faith and jihad (struggle) in Allah’s way with one’s wealth and life’ as a trade, because when man invests wealth in trade and works hard, he gains profit. Likewise, when man believes in Allah and invests his life and wealth in His cause, he incurs Allah’s pleasure and attains the eternal blessings of the Hereafter, which is mentioned in the forthcoming verse that
whoever carries out this trade, Allah will forgive his sins and provide him with dwellings in the Gardens of Eternity with all sorts of luxuries and comforts, as is mentioned by the Holy Prophet (Salallahu Alaihi Wasallam) in explanation of ‘pleasant dwellings’. Alongside the blessings of the Hereafter, the next verse promises some blessings of this world too:

And [He will give you] another thing that you love: Help from Allah, and a victory, near at hand ... 61:13) This verse adds that the blessings of this trade are not restricted to the Hereafter. There is one blessing that will be granted right here in this world, which is the Divine help and an imminent victory, that is, conquests of enemy territories. If the word Qarib (near) is taken as the opposite of Hereafter, it would include all later Islamic conquests of Arab and non-Arab territories. And if the word Qarib (near) is taken in its normal sense, it would, in the first instance, apply to the conquest of Khaibar, and in the second instance it would apply to the Conquest of Makkah. This ‘near victory’ is referred to as “that you love”. It implies that this worldly blessing is dear to man, because he is by nature haste-prone as the Quran says “…and man is prone to haste. [17:11] This, however, does not imply that the blessings of the Hereafter are not dear to him. It simply means that the love of seeking the blessings of the Hereafter is quite obvious, but he naturally would love to have the blessings of this world as well. They too will be granted to him.

THE PEAK OF ISLAM IS JIHAD

Hazrath Muadh (radhiallahu anhu) narrates Messenger of Allah (Salallahu Alaihi Wasallam) said : “The peak of Islam is to fight in the path of Allah” (Ahmad)

THE BEST DEED

Narrated Abu Hurairah (radhiallahu anhu) the Prophet (Salallahu Alaihi Wasallam) was asked, “Which is the best deed?” He said, “To believe in Allah and His Messenger (Muhammad) He was then asked, “Which is the next (in goodness)” He said, “To participate in Jihad in Allah’s Cause.” He was again asked, “Which is the next?” He said, “To perform Hajj-Mabrur.” (Hajj Mabrur - most probably means the Hajj which is performed with the intention of seeking Allah’s Pleasures only and is in accordance with the Prophet’s legal ways; without committing sins and is acceptable to Allah) (Bukhari)

THE BEST PERSON IS A MUJAHID

one of the mountain paths worshipping Allah and leaving the people secure from his mischief. (Bukahri and Muslim)

**Commentary:** This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet (Salallahu Alaihi Wasallam) says in a Hadith reported by At-Tirmidhi: “He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief.” (Qastalani)

**SORROW AND GRIEF IS ELIMINATED BY JIHAD**

Hazrath Ubadah bin Al-Samith (radhiyallahu anhu) narrates that Messenger of Allah (Salallahu Alaihi Wasallam) said: “Fight in the path of Allah!, Because to fight in the path of Allah is a door among the doors of Jannah. Through this Allah frees the mujahid from worries and grief” (Ahmad)

**TO GET RAISED BY A HUNDRED LEVELS IN PARADISE**

It was narrated from Abu Saeed Al-Khudri (radhiyallahu anhu) that the Messenger of Allah (Salallahu Alaihi Wasallam) said: “0 Abu Saeed, whoever is content with Allah as his Lord, Islam as his religion and Muhammad as his Prophet, Paradise is guaranteed for him.” Abü Sa’eed wondered at that, and said: “Say it to me again, O Messenger of Allah.” He did that, then he said: “And there is something else by means of which a person will be raised one hundred levels in Paradise, and the distance between each two levels is like the distance between heaven and earth.” He said: “What is it, O Messenger of Allah?” He said: “Jihad in the cause of Allah, Jihad in the cause of Allah.”  (Muslim)

**TO PARTICIPATE IN JIHAD IS BETTER THAN THE WORLD**

Narrated SahI bin Sad As-Sa’idi, Allah’s Messenger (Salallahu Alaihi Wasallam) said, “To guard Muslims from infidels in Allah’s Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning’s or an evening’s journey which a slave (person) travels in Allah’s Cause is better than the world and whatever is on its surface. (Bukhari and Muslim)

Hazrath Usman (radhiyallahu anhu) narrates, I heard Allah’s Messenger (Salallahu Alaihi Wasallam) saying “To guard one night in the path of Allah is better that one thousand nights that are spent in worship and the fasting of one thousand days” (Hakim)
TO GET FAR AWAY FROM THE HELL FIRE

Hazrath Jabir (radhiallahu anhu) narrates that I heard Allah’s Messenger (Salallahu Alaihi Wasallam) saying “When a mujahid guards one day in the path of Allah, Allah installs seven trenches between the mujahid and the Hell fire. Each trench is (so long and so wide) such that it can contain seven skies and seven earths” (Tabrani)

TO JIHAD WITH LIFE, WEALTH AND TONGUES

It was reported from Anas (radhiallahu anhu), that the Prophet (Salallahu Alaihi Wasallam) said: “Perform Jihad against the idolators, with your wealth, yourselves, and your tongues.” (Abu Dawood)

Commentry: From this we come to know that it is also Jihad to use our tongues and our writings in the path of Allah, just like one spends his wealth and life in the path of Allah. For example - to educate people about Jihad, to write lectures and articles on Jihad, to expose and oppose the plans of the enemies of Islam, to curse the idolators and to supplicate for the victory of Muslims, to encourage and inspire Muslims etc.

THE REWARD OF SPENDING IN THE PATH OF ALLAH

It was narrated Ali bin Abu Talib, Abu Darda, Abu Hurairah, Abu Ummamah, Al Bahili, Abdullah bin Umar, Abdullah bin Amr, Jabir bin Abdullah, Imran bin Hussain (radhiallahu anhum ajmaeena), all of them narrating that the Messenger of Allah (Salallahu Alaihi Wasallam) said “Whoever send financial support in the cause of Allah and stays at home, for every dirham he spends he gets (a reward of) one hundred dirham, Whoever fights himself in the cause of Allah and spends on that, for every dirham, he will have (a reward of) seven sundred thousand dirham.” Then he recited this verse “Allah gives manifold increase to whom He wills” - (Al Baqara, Verse 261) (Ibn Majah)

TAKING CARE OF A MUJAHID AND HIS CHILDREN

Narrated Zaid bin Khalid (radhiallahu anhu): Allah’s Messenger, said, “He who prepares a Ghazi going in Allah’s Cause is (given a reward equal to that of) a Ghazi; and he who looks after properly the dependents of a Ghazi going in Allah’s Cause is (given a reward equal to that of) a Ghazi. (Bukhari and Muslim)
THE FIRE OF JAHANNUM BECOMES HARAM ON THE BODY OF A MUJAHID

Hazrath Amr bin Qais Karni (radhiallahu anhu) narrates “I heard Rusulallah (Salallahu Alaihi Wasallam) saying - Whoever has his feet dirty in the path of Allah, Allah will save his whole body from Hellfire” (Al-Tabrani)

HOW DO WE NEED TO PARTICIPATE IN JIHAD?

From all the preceding ahadeeth it becomes clear that that jihad is a great deed. It is a sacred form of worship. There is a huge recompense and reward for participating in it. We need to sacrifice our life, wealth and words for its cause. We need to support the mujahid and take care of their families.

There is indeed immense reward in it, hence it is neccessary for every muslim to participate in Jihad to the greatest extent possible. And we must try to contribute in this cause by any means possible.

But there is one condition in Jihad. In normal (peaceful) situations Jihad is Fardh-e-kifayah on muslims, but when a muslim country or area is attacked by the infidels, it becomes Fardh-e-ain on all the muslims of that country. And if these muslims do not have enough power to fight against the kuffar and defend themselves, then Jihad becomes Fardh-e-ain on the muslims of the nearest (neighbouring) countries. In this way Jihad becomes Fardh on the nearest muslims stage by stage.

And when Jihad becomes Fardh-e-ain on a country, then the common beleif is all muslims must leave their houses immediatly and everyone must fight against the kuffar at the same time. But this should not be done under any circumstance. Instead the real meaning of Jihad becoming Fardh-e-ain is - to oblige and act according to the instructions of the muslim authority who would have assessed the situation of war and understood the requirements for Jihad. If there is a need to fight against the enemy then we must take the necessary training. If it has been decided to conduct a (peaceful) demonstration, we must take part in it.

If Jihad demands contribution of wealth for buying goods, weapons, armory, medicines etc, then muslims must contribute as much as possible according to their capacity and must try to arrange these goods for the Mujahideen. During jihad if there is a need for
giving speeches, public talks or writing articles, then those who have these talent, must make use of it. Therefore under such circumstances, every muslim can contribute for jihad according to his abilities. He must engage himself fully into serving Jihad and must take every possible action to make Jihad successful. E.g. Inspiring and encouraging the *Mujahideen*, to make dua for Allah’s help and victory, discouraging and demotivating the kuffar, to make dua against the kuffar and cursing them is also a part of jihad.

Finally it is incumbent on every muslim to act upon these instructions and participate in the current jihad. Every muslim must fulfill this fardh. May Allah guide us towards right deeds and grant victory to all the muslims (Ameen)