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# Jihād and the Effects of Intention Upon It

Taken from "Al-'Umdah Fī l'dād Al-'Uddah Lil-Jihādi Fī Sabīlillāhi Ta'ālā"

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي  
قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا  
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

By Shaykh 'Abdul-Qādir Ibn 'Abdil-'Azīz  
(May Allāh free him)



# *Jihād* and the Effects of Intention Upon It

*Shaykh* ‘Abdul-Qādir Ibn ‘Abdil-‘Azīz,  
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وَأَمَّا الْكُفْيَاةُ



## The First Chapter: A Reminder Concerning Sincerity And Hoping For Rewards

Sincerity is intending Allāh, *Ta'ālā*, Alone without any partners with Him in worship through disavowal from everything besides Allāh, and purifying the purpose and the intention from every worldly objective. So sincerity is purifying the intention and the actions from the impurities of *Shirk*.

As from 'Umar Ibn Al-Khattāb, may Allāh be pleased with him, that the Messenger of Allāh, *صلى الله عليه وسلم*, said, *"Verily, the actions are only by their intentions. And verily, for every individual is only what he intended. So whoever's Hijrah was to Allāh and His Messenger, then his Hijrah is to Allāh and His Messenger. And whoever's Hijrah was for Dunyā that he would attain, or a woman that he would marry, then his Hijrah is to that which he made Hijrah to."*<sup>1</sup>

And from Abū Mūsā Al-Ash'arī, may Allāh be pleased with him, that a Bedouin came to the Prophet, *صلى الله عليه وسلم*, then said, *"O Messenger of Allāh! A man fights for the spoils of war, and a man fights in order to be mentioned, and a man fights in order for his stance to be seen"* – and in a narration, *"He fights out of courage and he fights out of zeal"* – *"So who is in the Path of Allāh?"* So the Messenger of Allāh, *صلى الله عليه وسلم*, said, *"Whoever fights so that the Word of Allāh will be the Highest, then he is in the Path of Allāh."*<sup>2</sup>

And military training is from the requisites of *Jihād*, and it has the same goals as it. And the Muslim Brother is susceptible to injury or martyrdom while in training, so what is obligatory upon him is to make his intention sincere, and for his goal from the training to be *Jihād* so the Word of Allāh will be the Highest, so that full rewards will be recorded for him, *In Shā' Allāh*. As the reward promised for the *Mujāhidīn* is all contingent upon the condition of the action being *"In the Path of Allāh."*

So he must not train or perform *Jihād* with the aim that he be mentioned and for his stance to be seen, then it be said about him that he is courageous. Nor with the aim that he return to his country then stand in the place of glory, so that it be said about him *"The courageous Mujāhid who surpassed his peers."* As the Messenger of Allāh, *صلى الله عليه وسلم*, said, *"Verily, the first person who will be judged upon on the Day of Resurrection is a man who was martyred. So he is brought, then He verifies to him His virtues, so he recognizes them. He says, 'Then what did you do with them?' He says, 'I fought in You (i.e. Your Sake) until I was martyred.' He said, 'You lied. Rather you fought so that it would be said, '(He is*

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<sup>1</sup> Agreed upon.

<sup>2</sup> Agreed upon.

Brave', then it was said' Then He ordered for him, so he was dragged upon his face until he was thrown into the Fire." <sup>3</sup>

And the Muslim must not train or perform *Jihād* with the aim of reaching a financial benefit or leadership and surpassing someone besides him. Because he might be killed before he attains anything from that, so he will have lost the *Dunyā* and the Hereafter, and that is the Evident Loss. <sup>4</sup> And the Messenger of Allāh, صلى الله عليه وسلم, has said, "Two hungry wolves sent into sheep are not more corrupting to them than the greed of a person for wealth and honour is to his Religion." <sup>5</sup> And its meaning is that greed for wealth and honour – and it is leadership – corrupts the Religion more severely than the corruption of two hungry wolves to a stable of sheep. So what is left of it after this?

And the Muslim should not train or perform *Jihād* with the aim of supporting a specific *Jamā'ah* or party, so that if the *Jihād* is with other than his group, he abandons it. So this one is not fighting so that the Word of Allāh will be the Highest, rather so that the banner of the party or the *Jamā'ah* will be the highest, and this is the 'Asabiyyah of *Jāhiliyyah*, about which the Messenger of Allāh, صلى الله عليه وسلم, said, "What is the matter with the call of *Jāhiliyyah*? Abandon it, as it is rotten." <sup>6</sup> And he, صلى الله عليه وسلم, said, "Whoever is killed beneath a blind banner, becoming angry for the group and fighting for the group, then he is not from my Ummah." <sup>7</sup> And he, صلى الله عليه وسلم, said, "Whoever is killed beneath a blind banner, calling to partisanship and supporting partisanship, then it is a death of *Jāhiliyyah*." <sup>8</sup>

I say: And the likes of those ones have no share in the Hereafter, and despite that, they might have a good effect in the fighting and the supporting of the Religion. As the

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<sup>3</sup> A part of a long *Hadīth* narrated by Muslim from Abū Hurayrah.

<sup>4</sup> **Trans. Note:** Allāh, *Ta'ālā*, says,

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

**And among mankind is he who worships Allāh as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing *Islām*). He loses both this world and the Hereafter. That is the evident loss. (*Al-Hajj*, 11)**

<sup>5</sup> Narrated by Ahmad and At-Tirmithī with an authentic chain of narration from Ka'b Ibn Mālik, may Allāh be pleased with him. **Trans. Note:** This *Hadīth* was declared "*Hasan Sahīh*" by At-Tirmithī in his "*Jāmi*", #2376, "*Hasan*" by Al-Baghawī in "*Sharh As-Sunnah*", Vol. 7/299, and "*Sahīh*" by Al-Albānī in "*Sahīh Al-Jāmi*", #5620, as well as in five other areas in his books, with one phrasing missing the word "...sent...". It was also declared "*Sahīh*" by *Shaykh* Muqbil Al-Wādī'ī in "*As-Sahīh Al-Musnad Min Mā Lasya Fis-Sahīhayn*", #1100.

<sup>6</sup> Narrated by Al-Bukhārī from Jābir Ibn 'Abdillāh, may Allāh be pleased with him.

<sup>7</sup> Narrated by Muslim from Abū Hurayrah.

<sup>8</sup> Narrated by Muslim from Jundub Ibn 'Abdillāh.

Messenger of Allāh, صلى الله عليه وسلم, said, “Verily, Allāh, ‘Azza Wa Jall, will support this Religion with peoples who have no share.”<sup>9</sup>

And from those ones are those who performed *Jihād* with the Prophet, صلى الله عليه وسلم, like this one who fought a severe fighting, and was not patient upon his injuries, so he killed himself. So the Messenger of Allāh, صلى الله عليه وسلم, said, “Verily Allāh will support this Religion with a wicked man.”<sup>10</sup> And Muslim narrated from ‘Umar Ibn Al-Khattāb, who said, “When it was the Day of Khaybar, a group from the Companions of the Prophet, صلى الله عليه وسلم, came forward and said, ‘So and so is a martyr, so and so is a martyr and so and so is a martyr.’ Until they passed a man, so they said, ‘So and so is a martyr.’ So the Prophet, صلى الله عليه وسلم, said, ‘Nay. Verily I saw him in the fire in a robe that he attained through *Ghulūl*. – or a cloak” And Al-Bukhārī narrated from ‘Abdullāh Ibn ‘Amr, who said, “There was a man called Kirkirah who oversaw the *Thaql* of the Prophet, صلى الله عليه وسلم, then he died. So the Messenger of Allāh, صلى الله عليه وسلم, said, ‘He is in the Fire.’ So they went to look at him, then they found a cloak which he attained through *Ghulūl*.” And the *Thaql* is the dependents and that which is heavy to carry from the goods. And Al-Wāqidī mentioned that this man was black, and he used to hold the riding animal of the Messenger, صلى الله عليه وسلم, during battle, and he is in the Fire due to *Ghulūl*, and it is stealing from the spoils of war.

And the hypocrites used to go out to battle and spend (in charity) during the era of the Messenger of Allāh, صلى الله عليه وسلم, like this one who said during the Battle of Banī Mustalaq,

لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

**“If we return to Al-Madīnah, indeed the more honourable (‘Abdullāh Ibn Ubay Ibn Salūl, the chief of hypocrites at Al-Madīnah) will expel there from the lower (i.e. Allāh’s Messenger, صلى الله عليه وسلم).”<sup>11</sup>**

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<sup>9</sup> Narrated by Ahmad and At-Tabarānī from Abū Bakrah, and their men are trustworthy. “*Majma’ Az-Zawāid*”, Vol. 5/305. **Trans. Note:** There is much disagreement about the authenticity of this *Hadīth*. It was declared *Munkar* by Ibn ‘Adī in “*Al-Kāmil Fidh-Dhu’afā*”, Vol. 2/390, and criticized by Ibn ‘Adī as mentioned by Al-Qaysarānī in “*Thakhīrat Al-Huffāth*”, Vol. 1/589, as well as others criticizing different narrations of this *Hadīth*. It was authenticated by Al-‘Irāqī in his *Takhrīj* of “*Ihyā’ ‘Ulūm Ad-Dīn*”, Vol. 1/73, and by Al-Albānī in “*Sahīh Al-Jāmi*”, #1866. Its chain was declared “*Jayyid* (Good)” by Muhammad Ibn Muhammad Al-Ghazzī in “*Itqān Mā Yuhsin*”, Vol. 1/396. It was also used as evidence by Ibn Hazm in “*Al-Muhallā*”, Vol. 11/113, and he mentioned in the introduction that he would not use anything as evidence except what he saw as authentic. Based on this one could conclude that the most that could be said about this *Hadīth* is that it is “*Hasan*” or “*Hasan Li-Ghayrih*”, but its meaning is correct, as is proven by the upcoming *Hadīth*, and has been seen in reality throughout the history of *Islām*.

<sup>10</sup> Narrated by Al-Bukhārī from Abū Hurayrah.

<sup>11</sup> *Al-Munāfiqūn*, 8

And like those ones who found fault in the *Sahābah* in the Battle of Tabūk, so concerning them was revealed,

وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

And if you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allāh, and His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صلى الله عليه وسلم) that you were mocking?”<sup>12</sup>

As for their spending, then Allāh, *Ta’ālā*, said regarding it,

قُلْ أَنفَقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنِّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ

Say: “Spend (in Allāh’s Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fāsiqīn* (rebellious, disobedient to Allāh).”

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And they are, despite their *Jihād* and their spending,

فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

...in the lowest depths (grade) of the Fire; no helper will you find for them.<sup>14</sup>

And we many lessons take from this. From them is that the arena of *Jihād* might bring together a hypocrite, an evil person, a person with a corrupt intention, and peoples who have no share – and all of those were (present) in the era of the Prophet, صلى الله عليه وسلم. And also from the lessons is that the presence of those ones in the arena of *Jihād* is not an excuse to sit back from *Jihād*, with the argument that in the ranks there are those deserving of criticism. As the *Jihād* was established in the era of the Prophet, صلى الله عليه وسلم, despite the presence of those ones. And more clarification of this will come, along with the *Fatwā* of Ibn Taymiyyah concerning it. And likewise, from the lessons is that the fact that a man is from the *Mujāhidīn* and those who spend (in the Path of Allāh), is not enough to declare him just, especially if outside factors indicate his being deserving of criticism, as in the past we have seen groups from those deserving criticism waging *Jihād* and spending.

And if all of this had taken place during the life of the Prophet, صلى الله عليه وسلم, then what do you think about the condition now? And he, صلى الله عليه وسلم, has said, “No era will come

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<sup>12</sup> *At-Tawbah*, 65

<sup>13</sup> *At-Tawbah*, 53

<sup>14</sup> *An-Nisā’*, 145

upon you, except that the one after it is worse than it, until you meet your Lord.”<sup>15</sup> And what is intended from this is for the Muslim to be careful concerning himself with regards to the evil of his self and from corruption of the intentions. And whoever has had incorrect or mixed intentions enter upon him, then he must rush to rectify it, and he must not give the *shaytān* any path to him through which he might invalidate his actions and his *Jihād*. As the Messenger of Allāh, صلى الله عليه وسلم, has said, “Verily, the *shaytān* flows in the Son of Ādam the flow of blood.”<sup>16</sup> And he, صلى الله عليه وسلم, said, “Then they will be raised up according to their intentions.”<sup>17</sup> And look to the following *Hadīth* of Anas, (and) it will point you to the rectification of intentions, as he said, “And even if a man would enter into *Islām*, not wanting anything except for the *Dunyā*. Then he would not pass except for a small amount (of time), until *Islām* was more beloved to him than the *Dunyā* and all of what is upon it.”<sup>18</sup> So strive for righteous intentions so that you will benefit from your actions and your *Jihād*. As the *Shari’ah* has made the rewards of *Jihād* contingent upon the correct intentions of the one performing it, as the Messenger of Allāh, صلى الله عليه وسلم, said, “Allah has guaranteed the person who goes out in His Path (and) nothing compelled him to go out but *Jihād* in My Path, Faith in Me and believing in My Messengers, then he is guaranteed from Me to admit him into Paradise or return him to his home from which he went out, having attained what he has attained from reward or spoils of war.”<sup>19</sup>

And He, *Ta’ālā*, said,

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ

Say (O Muhammad, صلى الله عليه وسلم): “Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the Heavens and what is in the Earth. And Allāh is Able to do all things.” On the Day when every soul will find all the good it has done present, and all the evil it has done, it will wish that there were a great distance between it (the soul) and it (the evil). And Allāh warns you against Himself (His Punishment) and Allāh is full of Kindness to the (His) slaves.<sup>20</sup>

<sup>15</sup> Narrated by Al-Bukhārī from Anas, may Allāh be pleased with him.

<sup>16</sup> Agreed upon. **Trans. Note:** From Safiyyah Bint Huyay, may Allāh be pleased with her.

<sup>17</sup> Agreed upon. **Trans. Note:** From ‘Ā’ishah, may Allāh be pleased with her.

<sup>18</sup> Narrated by Muslim. **Trans. Note:** The actual phrasing is, “...Then he would not enter *Islām* except that *Islām* was more beloved to him than the *Dunyā* and all of what is upon it.” *Imām* An-Nawawī stated, “Like this in the majority of the transcripts, and in some of them, ‘...So he would not reach night until...’, and both of them are correct. And the meaning if the first is that he would not pass except for a small amount (of time) after his *Islām* until *Islām* was most beloved to him.” *Al-Minhāj Sharh Sahīh Muslim Ibn Al-Hajjāj*”

<sup>19</sup> Narrated by Muslim from Abū Hurayrah, may Allāh be pleased with him. **Trans. Note:** It is actually agreed upon, and this is the phrasing of Al-Bukhārī.

<sup>20</sup> *Āl ‘Imrān*, 29-30

And contemplate, O my Muslim Brother, the following Verse, in order for you to know the effect of purity of intention on steadfastness when fighting the enemy and in the sending down of victory. Allāh, 'Azza Wa Jall, said,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

Indeed, Allāh was pleased with the Believers when they gave their *Bay'ah* (pledge) to you (O Muhammad, صلى الله عليه وسلم) under the tree, so He knew what was in their hearts, so He sent down *As-Sakīnah* (calmness and tranquility) upon them, and He rewarded them with a near victory, and abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise. <sup>21</sup>

So His, *Ta'ālā's*, statement, "...so He knew what was in their hearts...", in other words, from the genuine intention to fulfill this *Bay'ah*, the *Bay'ah* of *Ridhwān* at Al-Hudaybiyah. And it was upon patience and not fleeing, even if they were killed. So the reward of the genuine intention was, "...so He sent down *As-Sakīnah* (calmness and tranquility) upon them..." And *As-Sakīnah* is tranquility in the situation of war. So that indicated that they harboured in their hearts (the intention) to not flee, so He aided them in that. <sup>22</sup> And along with *As-Sakīnah*, "...and He rewarded them with a near victory, and abundant spoils..." And it is clear. And this Verse is evidence that Allāh rewards the one with genuine intention in the *Dunyā* by aiding him in obedience and other than that from the rewards, on top of the rewards of the Hereafter.

And from the signs of genuine intention is that your steadfastness does not change due to the people praising you or them blaming you. And that your steadfastness does not change through deprivation and bestowal. And that your steadfastness does not change even if all those moving with you on the Path of *Jihād* disperse away from you, and that you do not feel lonely due to the small number of those following (it). He, *Ta'ālā*, said,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Muhammad (صلى الله عليه وسلم) is no more than a Messenger, whom indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful.

<sup>21</sup> *Al-Fat'h*, 18-19

<sup>22</sup> "*Fat'h Al-Bārī*", Vol. 6/118

<sup>23</sup> *Āl 'Imrān*, 144

So if your resolve and your steadfastness are affected by anything from this, then you are acting for other than Allāh, *Ta'ālā*.

And along with the good intention, it is a must that the Muslim knows in this situation that any effort he puts forth in *Jihād*, whether it is small or large, is a good deed which the one performing it will be rewarded for *In Shā' Allāh*, whether he reaches the goal of victory and establishment or does not reach it. He, *Ta'ālā*, said,

ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْؤُونَ مَوْطِنًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ

**That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written, by it, to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the *Muhsinīn*. Nor do they spend anything (in Allāh's Cause) - small or great - nor cross a valley, but is written to their credit, that Allāh may recompense them with the best of what they used to do (i.e. Allāh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner).<sup>24</sup>**

And military training is included in this Verse, as it is a fatigue in the Path of Allāh, spending and crossing valleys in the Path of Allāh. And it is, without a doubt, a step that raises the anger of the *kuffār*. And due to that, then we - the Muslims - worship Allāh through preparation and training exactly as we worship Him, *Subhānahu*, with the fighting itself, and with *Salāt* and fasting. And this meaning must be present in the mind of every Muslim Brother going forth for training, out of obedience to and following of the Saying of Allāh, *Ta'ālā*,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ

**And make ready against them all you can of power<sup>25</sup>**

And training and *Jihād* are from the best ways of becoming closer to Allāh, and are better than all of the voluntary actions, as the Messenger of Allāh, صلى الله عليه وسلم, has said, “*Ribāt for a day and night is better than fasting for a month and standing in it (for prayer). And if he dies in it, the actions he used to do continue upon him, and his provision continues upon him, and he is made secure from Al-Futtān.*”<sup>26</sup> And he, صلى الله عليه وسلم, said to

<sup>24</sup> *At-Tawbah*, 120-121

<sup>25</sup> *Al-Anfāl*, 60

<sup>26</sup> Narrated by Muslim from Salmān. **Trans. Note:** It has been mentioned that this word “*Al-Futtān*” has come like this, as well as “*Al-Fattān*”. An-Nawawī said in his *Sharh* of this *Hadīth*, #3537 “So *Al-*

the one who wanted to withdraw from the people and worship, “Do not do so, as the stance of any of you in the Path of Allāh is better than his prayer in his home for seventy years. Would you not love for Allāh to forgive you and enter you into Jannah? Wage battle in the Path of Allāh. Whoever fights in the Path of Allāh for the amount of time between two milkings of a camel, Jannah is compulsory for him.”<sup>27</sup> And from him, that he said, “It was said, ‘O Messenger of Allāh, what equals Jihād in the Path of Allāh?’ He said, ‘You are not able to do it.’ So they repeated to him two or three times, all of that, he would say, ‘You are not able to do it.’ Then he said, ‘The likeness of the Mujāhid in the Path of Allāh, is like the one who is fasting and standing in prayer, devoted with the Verses of Allāh, not stopping the prayer nor the fast until the Mujāhid in the Path of Allāh returns.’”<sup>28</sup>

And Shaykh Al-Islām Ibn Taymiyyah stated that Jihād is better than Hajj and ‘Umrah and (better) than worshipping in Al-Masjid Al-Harām, in which the Salāt equals one hundred thousand Salāt in other than it from the Masjids,<sup>29</sup> and he used as evidence for that, His, Ta’ālā’s, statement,

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ

**Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harām (at Makkah) as equal to the worth of those who believe in Allāh and the Last Day, and perform Jihād in the Cause of Allāh? They are not equal before Allāh.**<sup>30</sup>

And concerning the Tafsīr of this Verse and the reason for its revelation, it was narrated in the Hadīth that was narrated by Muslim from An-Nu’mān Ibn Bashīr, when the Sahābah disputed about which action was the best, so the Verse was revealed, so it judged between them.<sup>31</sup>

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Qādhi stated, ‘And the narration of the majority is with the Dhamm of the Fā’, plural of Fātin. And the narration of At-Tabarī, is with the Fat’h, and in the narration of Abū Dāwūd ‘He is made secure from Fattānī Al-Qabr (The two trial bringers of the grave).’” As-Sindī mentioned in his Sharh of this Hadīth in his Sharh “Sunan Ibn Mājah”, #2757 and “Sunan An-Nasā’i”, #3117, that with the first phrasing, “Al-Futtān”, it refers to Munkar and Nakīr, and according to the second, it refers to the shaytān.

<sup>27</sup> Narrated by At-Tirmithī, and he declared it “Hasan”, from Abū Hurayrah. **Trans. Note:** Also declared “Hasan” by Al-Albānī in “Sahīh Al-Jāmi’”, #7379, in “Sahīh At-Targhib Wat-Tarhib” #1301, in “Sahīh At-Tirmithī”, #1650, and in “Mishkāt Al-Masābih”, #3753.

<sup>28</sup> Agreed upon, and this is the phrasing of Muslim.

<sup>29</sup> **Trans. Note:** This is based on the Hadīth narrated by Ahmad, from ‘Abdullāh Ibn Az-Zubayr, may Allāh be pleased with him, that the Messenger of Allāh, صلى الله عليه وسلم, said, “Salāt in this Masjid of mine is better than a thousand Salāts in other than it from the Masājid, except Al-Masjid Al-Harām. And Salāt in Al-Masjid Al-Harām is better than a thousand Salāt in this (Masjid).” This was declared “Sahīh” by Ibn Hazm in “Al-Muhallā”, Vol. 7/290, Ibn Al-Mulqin in “Al-Badr Al-Munīr”, and “Hasan” by An-Nawawī in “Al-Majmū’ Sharh Al-Muhath’thab”, Vol. 7/471 and 8/267, and in his Sharh of “Sahīh Muslim”, Vol. 9/164. Some with the phrase “...in this (Masjid)” and some with “...my Masjid.”

<sup>30</sup> At-Tawbah, 19-21. Look to “Majmū’ Al-Fatāwā”, Vol. 28/5 and Vol. 35/160.

<sup>31</sup> **Trans. Note:** It has been narrated on the authority of An-Nu’mān Ibn Bashīr who said: “I was at the pulpit of the Messenger of Allāh, صلى الله عليه وسلم, then a man said: ‘I do not care if, after embracing Islām,

And Ibn Taymiyyah stated in another area, “And likewise the Scholars agreed – in what I know – upon that there is nothing from the voluntary acts better than *Jihād*. So it is better than *Hajj*, better than the voluntary fasts, and better than the voluntary prayers.

“And being in *Ribāt* in the Path of Allāh is better than living in the vicinity of Makkah, Al-Madīnah and Bayt Al-Maqdis, to the point that Abū Hurayrah, may Allāh be pleased with him, said, “That I be in *Ribāt* in the Path of Allāh for a night is more beloved to me than if I caught *Laylat Al-Qadar* while at the Black Stone.”<sup>32</sup> So he chose *Ribāt* for a night over worship on the best of nights in the best of places. And due to this, the Prophet, صلى الله عليه وسلم, and his Companions used to reside in Al-Madīnah instead of Makkah, due to (several) reasons, from them is that they were in *Ribāt* while in Al-Madīnah. As *Ribāt* is being in a place in which the enemy scares him and he scares the enemy.

“So whoever takes up residence in it with the intention of repelling the enemy, then he is a *Murābit*, and the actions are according to the intentions. The Messenger of Allāh, صلى الله عليه وسلم, said, “*Ribāt for a day in the Path of Allāh is better than a thousand days in all (places) besides it from the homes.*” Narrated by the People of the *Sunan* and they authenticated it.<sup>33</sup> And in “*Sahīh Muslim*”, from Salmān, that the Prophet, صلى الله عليه وسلم, said, “*Ribāt for a day and a night in the Path of Allāh is better than fasting for a month and standing in it (for prayer). And whoever dies as a Murābit, his actions are continuously written for him, and his provision is continuously provided for him from Al-Jannah, and he is safe from*

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I do not do any (good) deed except distributing drinking water among the pilgrims.’ And another said: ‘I do not care if, after embracing *Islām*, I do not do any (good) deed beyond maintenance service to the Sacred Mosque.’ And another said: ‘*Jihād* in the Path of Allāh is better than what you have said.’ So ‘Umar reprimanded them and said, ‘Do not raise your voices at the pulpit of the Messenger of Allāh, صلى الله عليه وسلم, while it is the Day of *Jumu’ah*.’ But when I have finished praying *Jumu’ah*, I will enter (the apartment of the Prophet, صلى الله عليه وسلم) and ask his verdict about the matter in which you have differed. Then Allāh, ‘*Azza Wa Jall*, revealed “**Do you make the giving of drinking water to the pilgrims and the maintenance of the Sacred Mosque equal to (the service of those) who believe in Allāh and the Last Day...**” The Verse until its end.” Also narrated by *Imām Ahmad* in his “*Musnad*”.

<sup>32</sup> **Trans. Note:** It appears that Ibn Taymiyyah is referring to the following narration, and Allāh knows best: From Mujāhid, from Abū Hurayrah, that he was in *Ribāt*, then they became scared so they retreated to the shore. Then it was said, “There is nothing wrong.” So the people left, and Abū Hurayrah was (still) standing. Then a person passed by him then said, “What keeps you staying put, O Abū Hurayrah?” So he said, “I heard the Messenger of Allāh, صلى الله عليه وسلم, saying, “*The stance for an hour in the Path of Allāh is better than standing on Laylat Al-Qadr at Al-Hajar Al-Aswad.*” Narrated by ‘Abbās At-Tarqafī in his “*Hadīth*”, Vol. 2/41, and Al-Bayhaqī narrated it from his path in his “*Sunan*”, Vol. 7/270, as well as Ibn ‘Asākir in his “*Arba’in Al-Jihād*”, #18, and Ibn Hibbān narrated it in his “*Sahīh*” #1583, as well as others. It was declared “*Sahīh*” by Al-Albānī in “*As-Silsilah As-Sahīhah*”, #1068, “*Sahīh Al-Jāmi*”, #6636, and “*Sahīh At-Targhib Wat-Tarhīb*”, #1223.

<sup>33</sup> **Trans. Note:** Narrated by An-Nasā’ī, At-Tirmithī, Ahmad and Ad-Dārimī, all from ‘Uthmān Ibn ‘Affān, may Allāh be pleased with him. It was declared “*Sahīh*” by Muwaffiq Ad-Dīn Ibn Qudāmah in “*Al-Kāfī*”, Vol. 4/258, and Ahmad Shākir in his *Takhrij* of “*Musnad Ahmad*”, Vol. 1/232 and 2/15.

*Al-Fattān (The Two Trial Bringers).*" Meaning Munkar and Nakīr. So this is in *Ribāt*, so what about *Jihād*?" <sup>34</sup>

And Ibn Qudāmah Al-Hanbalī said, "Abū 'Abdillāh – Ahmad Ibn Hanbal – said, 'I do not know anything from the actions, after the obligations, better than *Jihād*.' A group of his companions narrated this point from Ahmad. Al-Athram said, 'Ahmad said, 'We do not know anything from the categories of goodness better than The Path.' And Al-Fadhī Ibn Ziyād said, 'I heard Abū 'Abdillāh, and the matter of battle was mentioned to him, so he started to cry, and say, 'There is nothing from the actions of goodness better than it.'" And another mentioned about it, 'Nothing equals meeting the enemy, and facing the fighting with his self is the best of actions. And the ones who fight the enemy, they are the ones who are defending *Islām* and defending its women, so what action is better than it? The people are safe and they are scared. They have put forth the souls of their selves – until his saying – And because *Jihād* is the putting forth the souls and the wealth, and its benefit is general for all of the Muslims, their young and their old, their strong and their weak, their male and their female, and other than it does not equal it in its benefit and its danger, so it does not equal it (*Jihād*) in its virtue and its reward.'" <sup>35</sup>

And *Imām* As-Sarkhasī said in his *Sharh* of the book "*As-Siyar Al-Kabīr*" by *Imām* Muhammad Ibn Al-Hasan Ash-Shaybānī, that the Prophet, صلى الله عليه وسلم, said, in that which Mu'āwiyah Ibn Qurrah narrated from him, "*In every nation there is *Rahbāniyyah* (monasticism), and the *Rahbāniyyah* of this nation is *Jihād*."* <sup>36</sup> As-Sarkhasī stated, "And the meaning of *Rahbāniyyah* is seclusion for worship, and abandoning being busy with the actions of the *Dunyā*. And in the past nations that was by isolation away from the people and residing in monasteries, as the isolation for them was better than mixing with the people. Then the Prophet, صلى الله عليه وسلم, negated that with his statement, "*There is no *Rahbāniyyah* in *Islām*."* <sup>37</sup> And he clarified the way of *Rahbāniyyah* for this nation

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<sup>34</sup> "*Majmū' Al-Fatāwā*", Vol. 28/418.

<sup>35</sup> "*Al-Mughnī Wash-Sharh Al-Kabīr*", Vol. 10/368-369

<sup>36</sup> **Trans. Note:** This *Hadīth* was narrated by Ahmad and Abū Ya'lā from Anas Ibn Mālik, may Allāh be pleased with him, and by At-Tabarānī from Abū Umāmah, with numerous different phrases. It was declared "*Dha'īf*" or rejected by Abū Hātim Ar-Rāzī as mentioned in "*Al-'Ilal Li-Ibn Abī Hātim*", Vol. 2/145, Ibn 'Adī in "*Al-Kāmil Fidh-Dhu'afā*", Vol. 4/149 and Vol. 5/381, Ibn Al-Qaysarānī in "*Thakhīrat Al-Huffāth*", Vol. 4/1950, Al-'Irāqī in his *Takhrij* of "*Ihyā' 'Ulūm Ad-Dīn*", Vol. 1/355 and Vol. 3/51, Al-Haythamī in "*Majma' Az-Zawā'id*", Vol. 5/281 and Al-Albānī in "*As-Silsilah As-Sahīhah*", Vol. 2/95. Some of these narrations state "*For every nation...*", some state "*For every Prophet...*", some state "*Verily, for every...*", some state "...*Ribāt at the necks of the enemy.*" and some state "...*Ribāt at the neck of the enemy.*" Some also state "...*this nation...*", while others state "...*my nation...*".

<sup>37</sup> **Trans. Note:** This *Hadīth* was narrated from Jābir Ibn 'Abdillāh, may Allāh be pleased with him. It has come with numerous phrasings, some as above, some stating "*There is no *Rahbāniyyah* amongst us*", and others mention this alone while some mention numerous other actions along with it. These *Ahādīth* were rejected by Ibn Hibbān in "*Al-Majrūhīn*", Vol. 1/399, Ibn Al-Qaysarānī in "*Tathkirat Al-Huffāth*" 391 and "*Ma'rifat At-Tathkirah*", 251. It has also been narrated as *Mursal* from Tāwūs, may Allāh have mercy on him, as Abū Dāwūd narrated it in "*Al-Marāsīl*", 287, and Ibn Rajab declared in his book "*Fat'h Al-Bārī*", Vol. 1/102.

with *Jihād*, as in it, there is mixing with the people, and distancing oneself from the actions of the *Dunyā*, and busying oneself with that in which there is the hump of the Religion. And the Messenger of Allāh, صلى الله عليه وسلم, called *Jihād* the hump of the Religion. <sup>38</sup> And in it there is ordering of the good and forbidding of the evil, and it is the characteristic of this nation. <sup>39</sup> And in it there is being exposed to the highest of levels, and it is martyrdom, so it is the strongest types of *Rahbāniyyah*."

And due to that, the Muslim should not use his being busy with other obediences as an argument in order to sit back from training and *Jihād*. Rather, this is from the deception of the *shaytān*. And it is the sixth obstacle from the obstacles that the *shaytān* places in the path of the slave, as Ibn Al-Qayyim mentioned. So the first obstacle is trying to make him fall into *Kufr*. And the second is in the innovations. And the third is in the *Kabā'ir*. And the fourth is in the *Saghā'ir*. And the fifth is keeping him busy with the permissible things instead of obediences. Ibn Al-Qayyim said, "The sixth obstacle, and it is the obstacle of the outweighed, less virtuous actions from the obediences. So he ordered him with them, made them look good in his eye, beautified them for him, and showed him what was in them from virtue and gain, in order to busy him with them instead of that which is better than them and greater in yield and gain. Because when he was unable to make him lose the foundation of reward, he hoped to make him lose its fullness and its virtue, and its high levels. So he kept him busy with that which is outweighed in virtue instead of that which is more virtuous, and with that which is outweighed instead of that which outweighs, and with that which is beloved to Allāh instead of that which is more beloved to Him, and with that which pleases instead of that which pleases Him more – until his statement – And in the other *Hadīth*, "*Jihād is the tip of the camel's hump of the matter.*" – until his statement – And no one passes this obstacle except for the People of Sight and Truthfulness from those with knowledge;

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<sup>38</sup> **Trans. Note:** This is based upon a number of *Ahādīth* of varying levels of authenticity and various phrases. The most authentic of them was narrated by At-Tirmithī from Mu'āth Ibn Jabal, may Allāh be pleased with him, and in it, the Prophet, صلى الله عليه وسلم, said, "Should I not inform you of the head of all of the matter, its pillar and tip of its camel's hump?" I said, "Of course, O Messenger of Allāh." He said, "The head of the matter is *Al-Islām*. And its pillar is *As-Salāt*. And the tip of its camel's hump is *Al-Jihād*." The *Hadīth*. This narration was declared "*Hasan Sahīh*" by At-Tirmithī, in his "*Jāmi*", #2616. It was declared "*Sahīh*" by Al-Albānī in "*Sahīh At-Tirmithī*", #2616. A narration without the words "...all of..." was declared "*Sahīh*" by Ibn Al-Qayyim in "*I'lām Al-Muwaqqi'in*", Vol. 4/259, and by Al-Albānī in "*Sahīh Ibn Mājah*", #3224. The first narration is in the plural form for "*Should I not inform you...*" and the second is singular.

<sup>39</sup> **Trans. Note:** Allāh, *Ta'ālā*, stated,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

**You are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rūf* and forbid *Al-Munkar*, and you believe in Allāh.**

*Imām* Al-Bukhārī narrated from Abū Hurayrah, may Allāh be pleased with him, that he said, "**You are the best of peoples ever raised up for mankind**" He said, "The best people for the people. You bring them in chains around their necks, until they enter *Islām*."

those who are traveling upon the Path of Success, who have placed the actions at their (correct) levels and have given every deserving one that which he deserves.”<sup>40</sup> So this is a clarification of the issue of the varying levels of virtue in actions, and it is a confirmed fundamental in the *‘Aqīdah* of *Ahl As-Sunnah*. It is indicated by the statement of the Messenger of Allāh, صلى الله عليه وسلم, “*Īmān is seventy odd or sixty odd branches. So its most virtuous is the statement of Lā Ilāha Illā Allāh, and its lowest is removing the harm off of the path, and humility is a branch of Īmān.*”<sup>41</sup> And the second clarification is that it should not be that the Muslim grieves if he is unable, at the time of training and (performing) *Jihād*, to continue upon that which he used to routinely perform from the recommended actions from recitation, *Thikr*, *Salāt* and fasting. As the rewards for all of that continue upon him, *In Shā’ Allāh*, due to the statement of the Messenger of Allāh, صلى الله عليه وسلم, “*If the slave becomes ill or travels, written for him is the likes of that which he used to perform while in his residence (and) healthy.*”<sup>42</sup>

And it is obligatory upon everyone whom Allāh has made the matter of training and *Jihād* easy to praise Allāh upon this bounty from which most have been forbidden. And the Messenger of Allāh, صلى الله عليه وسلم, said, “*The two feet of a slave are not covered in dust in the Path of Allāh then the Fire touches him.*”<sup>43</sup> And he, صلى الله عليه وسلم, said, “*Whoever, from a Muslim man, fights in the Path of Allāh for the amount of time between two milkings of a camel, Jannah is compulsory for him.*”<sup>44</sup> Except that the rewards in these *Ahādīth* are contingent upon the absence of the preventative factors in the right of the one performing them. As we have seen men in the past that fought in the presence of the Prophet, صلى الله عليه وسلم, and he stated about them that verily, they are in the Fire. And likewise, the *Hadīth* of the one that fought so that it would be said about him that he is brave. And the preventative factor might be a condition that presents itself to the Muslim during his *Jihād*, like *Riyā’* (Showing off), *‘Ajab* (Being impressed with one’s deeds), *Mann* (Belief he has done a favour for someone), *Khiyānah* (Betrayal), and *Ghulūl* (Stealing from the spoils of war). And it might be later, that it presents itself to him after the *Jihād* in what is left from his life, as it has been narrated in the *Hadīth* of *As-Sādiq Al-Masdūq*, from Ibn Mas’ūd as *Marfū’*, “*So by the One whom there is no one worthy of worship except for Him, verily, one of you will perform the deeds of the People of Jannah, until there is not between him and it except for an arm span, then the Book will surpass him, then he will perform the deeds of the People of the Fire, so he will enter it. And verily, one of you will perform the deeds of the*

<sup>40</sup> “*Madārij As-Sālikīn*”, Vol. 1/222-226

<sup>41</sup> Narrated by Muslim from Abū Hurayrah.

<sup>42</sup> Narrated by Al-Bukhārī from Abū Mūsā Al-Ash’arī.

<sup>43</sup> Narrated by Al-Bukhārī from ‘Abdur-Rahmān Ibn Jubayr

<sup>44</sup> Narrated by Abū Dāwūd and At-Tirmithī, and he declared it “*Hasan*”, from Mu’āth. **Trans. Note:** *Imām* Ibn ‘Abdil-Barr declared it “*Mahfūth* (Preserved)” in “*At-Tamhūd*”, Vol. 24/93, *Imām* Ibn Al-‘Arabī declared it “*Sahīh*” in “*‘Aridhat Al-Ahwathī*”, Vol. 4/137, *Imām* Ash-Shawkānī declared one of its chains “*Sahīh*” in “*Nayl Al-Awtār*”, Vol. 8/27, and Al-Albānī declared it “*Sahīh*” in “*Sahīh Ibn Mājah*”, #2269, “*Sahīh At-Tirmithī*”, #1657, “*Sahīh An-Nasā’ī*”, #3141, and it was declared “*Sahīh*” by Al-Wādī’ī in “*As-Sahīh Al-Musnad*”, #1121, some with extra phrasings.

People of the Fire, until there is not between him and it except for an arm span, then the Book will surpass him, then he will perform the deeds of the People of Jannah, so he will enter it.”<sup>45</sup> And he, صلى الله عليه وسلم, said, “Verily, the slave will perform the deeds of the People of the Fire, and verily he is from the People of Jannah. And he will perform the deeds of the People of Jannah, and verily he is from the People of the Fire. And verily, the deeds are (based) upon the seals.”<sup>46</sup> And Ibn Hajar said in its explanation, “Ibn Battāl stated, ‘In the concealment of the seal of the deeds from the slave is a comprehensive wisdom and generous planning, because if he knew, and he was from those who are saved, he would become impressed and lazy. And if he were from those who are perished, he would increase in arrogance. So that was hidden from him so that he would be between fear and hope.’”<sup>47</sup> So be vigilant that nothing befalls you that will lose the rewards of your *Jihād*.

Do you not see a people who performed *Jihād* with the Prophet, صلى الله عليه وسلم, and he informed about them that they are in the Fire? And a people who became his, صلى الله عليه وسلم's Companions, then they apostated after his death? So this is concerning the ill seal after the Righteous Deeds.

Then look as well, to the murderer of a hundred, how Allāh accepted his repentance and contorted the Earth for him.<sup>48</sup> And (look) to the sorcerers of Fir’awn. Ibn Kathīr said, “So they were sorcerers at the beginning of the day, then they became dutiful martyrs at its end.”<sup>49</sup> And that is the virtue of Allāh that He gives to whomever He wills, and Allāh is the One of Great Virtue. And this is concerning the Good Seal after performing the evil deeds.

And Allāh, *Ta’ālā*, has said,

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

**And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.**<sup>50</sup>

<sup>45</sup> Agreed upon.

<sup>46</sup> Narrated by Al-Bukhārī from Sahl Ibn Sa’d.

<sup>47</sup> “*Fat’h Al-Bārī*”, Vol. 11/330.

<sup>48</sup> **Trans. Note:** From Abū Sa’īd Al-Khudrī, may Allāh be pleased with him, from the Prophet, صلى الله عليه وسلم, who said, “There was a man amongst Banī Isrā’īl who had murdered ninety-nine people. Then he set out asking, so he came upon a monk and asked him, so he said, ‘Is there any repentance?’ He said, ‘No.’ So he killed him. He kept on asking, then a man told him, ‘Go to such and such village.’ Then death reached him, so he turned his chest towards it. Then the Angels of Mercy and the Angels of Punishment disputed in his regards. So Allah ordered this one (towards which he was going) to come closer (to him), and ordered this one (from which he had come), to go far away. And He said, ‘Measure the distances between the two.’ So he was found to be one hand span closer to this one (which he was going to). So he was forgiven.” Agreed upon, and this is the phrasing of Al-Bukhārī which mentions the contorting of the Earth.

<sup>49</sup> Vol. 2/238.

<sup>50</sup> *Al-Mu’minūn*, 60.

Ibn Kathīr said in its *Tafsīr*, “Imām Ahmad narrated from ‘Ā’ishah, that she said, ‘O Messenger of Allāh, **And those who give that which they give with their hearts full of fear...**’ He is the one who steals, fornicates and drinks wine, and he fears Allāh, ‘Azza Wa Jall?’ He, صلى الله عليه وسلم, said, ‘No, O Daughter of As-Siddīq. But he is the one who prays, fasts and gives charity and he fears Allāh ‘Azza Wa Jall.’ And At-Tirmithī and Ibn Abī Hātim narrated it likewise from the path of Mālik Ibn <sup>51</sup> Mighwal, with it, with the likes of it, he said, ‘No, O Daughter of As-Siddīq. But they are those who pray, fast and give charity, and they are afraid that it will not be accepted from them.’” <sup>52</sup> End Quote. So those ones described fear that their actions will not be accepted for two reasons:

The First: That “...the deeds are (based) upon the seals.” And they do not know with what will be sealed for them.

The Second: That even if they are sealed for with good, then they do not know, will Allāh accept their deeds or not? Because the deeds, the apparentness of them might be goodness and completeness, except that there is a hidden defect that prevents their acceptance with Allāh, such as *Riyā’* (Showing off), *‘Ajab* (Being impressed with one’s deeds), *Mann* (Belief he has done a favour for someone), *Athā* (Harm), consuming *Harām*, and other than that. And if the deeds are free from the defects of non-acceptance, then after that, the matter is contingent upon the Mercy of Allāh, *Ta’ālā*, towards the slave. As he, صلى الله عليه وسلم, stated, “No one from you will be saved by his deeds.” Narrated by Muslim from Abū Hurayrah. And he, صلى الله عليه وسلم, stated, “Do your best and rejoice, as no one will be entered into *Jannah* by their deeds.” They said, “And not you, O Messenger of Allāh?” He said, “And nor I, unless Allāh covers me with Forgiveness and Mercy.” Narrated by Al-Bukhārī from ‘Ā’ishah, may Allāh be pleased with her. And Ibn Hajar said, “And that no one enters *Jannah* with his actions, rather with the Mercy of Allāh – until his saying – And Ibn Al-Jawzī said, ‘Four answers come out of that: The First: That the granting of ability to perform deeds is from the Mercy of Allāh, and if it were not for the previous Mercy of Allāh, *Īmān* and obedience by which the salvation takes place would not have taken place. The Second: The benefits of the slave belong to his master, so his master is deserving of his deeds. So no matter how generous he is towards him with rewards, then it is from his virtue. The Third: It has come in some of the *Ahādīth* that the entering into *Jannah* itself is with the Mercy of Allāh, and the distribution of the levels is by the deeds. The Fourth: That the actions of obedience were

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<sup>51</sup> **Trans. Note:** The “Ibn” was missing from the original book, so it was added due to it being present in the *Tafsīr* of Ibn Kathīr.

<sup>52</sup> **Trans. Note:** This first phrasing of the *Hadīth* was declared “*Sahīh*” by Ibn Al-‘Arabī in “‘*Āridhat Al-Ahwathī*”, Vol. 6/258, and Al-Albānī in “*Sahīh At-Tirmithī*”, #3175. It was declared “*Munqati*” by Ibn Hajar in “*Hidāyat Ar-Ruwāt*”, Vol. 5/73. The second phrasing was declared “*Hasan*” by Al-Albānī in “*Sahīh Ibn Mājah*”, #3403, and in “*Sharh Al-‘Aqīdah At-Tahāwīyyah*”, 325, and declared “*Munqati*” by Al-Hāfīth Al-‘Irāqī in “*Takhrīj Ihhyā’ ‘Ulūm Ad-Dīn*”, Vol. 4/199. Al-Wādī’ī also mentioned that its men are the men of the “*Sahīh*”, but its chain is “*Munqati*”, in “*Ahādīth Mu’illah Thāhiruhā As-Sihhah*”, 452.

in a short time, and the reward does not cease. So the bestowment of virtues which do not cease as a reward for something that ceases, is out of generosity and not as a compensation for the deeds.”<sup>53</sup>

And the point of this is that the Muslim who intends *Jihād* in the Path of Allāh, it is upon him to be keen with the most severe enthusiasm to not invalidate the rewards of his *Jihād* with anything from the outward or heart-based actions, equally whether he is in the arena of *Jihād* or what comes later from his life, until he meets Allāh, *Ta’ālā*. We ask Allāh for a Good Seal and acceptance of Righteous Deeds for us and for you.

**An Issue:** One of the Brothers asked me, he stated, “If a *Mujāhid* takes an offering – in other words a monetary pay – in order to spend on himself or upon his family, or if he battles then attains something from the spoils of war, does that reduce anything from the reward of his *Jihād* with Allāh, with the knowledge that he did not go out to the *Jihād* except so that the Word of Allāh would be the Highest?”

The Answer: Yes. Every *Dunyā*-based benefit that that takes place for the *Mujāhid* in the Path of Allāh, inclusively, not intentionally, reduces his reward with Allāh. And the explanation of that is that the one who goes out to *Jihād*, his intention is not outside of one condition from four:

**The First:** A man who went out to battle, and his intention was not so that Allāh’s Word would be the Highest, rather his intention was wealth, authority, fame, or other than that from the shares of the *Dunyā*, or spying upon the Muslims, or to be alone with a man from the Muslims in order to kill him during the war. So this one is in the Fire, due to the *Hadīth* of Abū Hurayrah, which I mentioned earlier, and in it, “He said, ‘I fought in You (i.e. Your Sake) until I was martyred.’ He said, ‘You lied. Rather you fought so that it would be said, ‘(He is) Brave’, then it was said’ Then He ordered for him, so he was dragged upon his face until he was thrown into the Fire.”<sup>54</sup> And despite that – in other words, (despite) the invalidity of this one’s intention – a raising of the Word of Allāh might take place upon his hands inclusively, and this is what is meant by his, صلى الله عليه وسلم, s statement, “Verily, Allāh will support this Religion with an evil man.” Narrated by Al-Bukhārī. And in a narration, “...with a people whom have no share.”<sup>55</sup>

**The Second:** A man who went out to battle and his intention was to raise the Word of Allāh, and his intention also was his share from wealth, fame or authority, so there is no reward for this one, due to what was narrated by Abū Dāwūd and An-Nasā’ī from Abū Umāmah, with a “*Jayyid*” chain of narration, he said, “A man came then said, ‘O

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<sup>53</sup> “*Fat’h Al-Bārī*”, Vol. 11/295-296.

<sup>54</sup> Narrated by Muslim.

<sup>55</sup> Narrated by Ahmad and At-Tabarānī, from Abū Bakrah. **Trans. Note:** Look to footnote #8 for the *Takhrij* of this *Hadīth*.

Messenger of Allāh, do you see a man who battles to attain reward and remembrance, what is for him?' He, صلى الله عليه وسلم, said, 'There is nothing for him.' So he repeated it three times, all of that he would say, 'There is nothing for him.' Then the Messenger of Allāh, صلى الله عليه وسلم, said, 'Verily Allāh does not accept from the deeds except that which is sincerely for Him, and with which His Face was sought.'" <sup>56</sup>

**The Third:** A man who went out to battle and his goal was the raising of the Word of Allāh. There was no goal for him other than this, then he attained something from the spoils of war, inclusively not intentionally. So this one has the reward of the *Jihād* in the Path of Allāh, but his reward decreases due to that which he attained from the spoils of war, contrary to the fourth condition. And this third condition is the place of the question, so every *Dunyā*-based benefit decreases the reward.

**The Fourth:** A man who went out to battle and his goal was the raising of the Word of Allāh, there was no goal for him other than this, and no share of the *Dunyā* was attained by him, so this one has the full reward, and those ones are (at different) levels. The lowest of them is the one who returned from the battle healthy without any spoils of war, and the highest of them is the one whose blood was spilled, his horse was struck on its limbs with the sword, and his wealth was depleted in the Path of Allāh. And between them are the injured one and the Martyr.

And the evidence for the two conditions - the third and the fourth - is the *Hadīth* of 'Abdullāh Ibn 'Amr Ibn Al-'Ās, from the Prophet, صلى الله عليه وسلم, who said, "There is no battalion that battles, then they attain (spoils of war) except that they have rushed two thirds of their rewards from the Hereafter, and one third is left for them. And if they do not attain any spoils of war, their rewards are completed for them." <sup>57</sup> And he has in another narration, "There is no battalion or brigade that battles, then attains spoils of war and is unharmed, except that they have rushed two thirds of their rewards. And there is no battalion or brigade that is unsuccessful and injured, except that their rewards are completed." And the "...unsuccessful..." (i.e. *Al-Ikhfāq*) is that they battle and do not attain any spoils of war.

So this is a clear, unambiguous text concerning that whoever battles, and his intention is righteous - in the Path of Allāh - if he comes back with something from the spoils of war, that reduces his Hereafter reward by two thirds - and it is the third condition which I mentioned, and it is the place of the question. And if he does not return with anything, his rewards in the Hereafter are completed for him - and it is the fourth condition.

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<sup>56</sup> **Trans. Note:** This *Hadīth* was declared "*Jayyid*" by Ibn Hajar in "*Fat'h Al-Bārī*", Vol. 6/35, As-San'ānī in "*Al-'Uddah 'Alā Al-Ahkām*", Vol. 4/421, and Al-Albānī in "*Ahkām Al-Janā'iz*", 70. Al-Albānī also declared it "*Hasan Sahīh*" in "*Sahīh An-Nasā'ī*", #3140, and "*Hasan*" in "*As-Silsilah As-Sahīhah*", #52, "*Sahīh At-Targhīb Wat-Tarhīb*", #8 and in "*Sahīh Al-Jāmi*", #1856.

<sup>57</sup> Narrated by Muslim.

And Al-Bukhārī, may Allāh be merciful to him, narrated this issue in the book, “The Obligation of the Fifth” from his “*Sahīh*”, in the chapter “He Who Fights for the Spoils of War, Are His Rewards Decreased?” Like this, leaving the ruling undetermined, and he did not decide anything. And he narrated the *Hadīth* of Abū Mūsā Al-Ash’arī in it, “*Whoever fights so that the Word of Allāh will be the Highest.*” And Ibn Hajar described the differing conditions and he did not decide on a ruling,<sup>58</sup> contrary to An-Nawawī, who decided on the ruling in this issue, as he stated in the *Sharh* of the aforementioned *Hadīth* of ‘Abdullāh Ibn ‘Amr, “*There is no battalion that battles...*” An-Nawawī said, “So the correct (opinion), which none other is allowed, is that if the fighters come away unharmed, or they take spoils of war, their rewards will be less than the rewards of those who did not come away unharmed or came away unharmed but did not take any spoils of war. And that the spoils of war are in exchange for a part of the rewards of their battling. So if it takes place for them, then they have rushed two thirds of their rewards that were based upon their battling, and these spoils of war are from the sum total of the rewards. And this is in compliance with the authentic *Ahādīth* that are famous from the *Sahābah*, like his<sup>59</sup> saying, ‘From us are those who died and did not consume anything from his rewards, and from us are those whose fruit ripened for him, so he is harvesting it.’<sup>60</sup> In other words, he is reaping it. So that which we have mentioned is the correct (opinion), and it is what is apparent from the *Hadīth*, and no clear, authentic *Hadīth* has come contradicting this, so it becomes mandatory to understand it upon that which we have mentioned. And Al-Qādhi ‘Iyādh chose this meaning of that which we mentioned after he mentioned (numerous) opinions in explanation of it. From them is the saying of those who claim that this *Hadīth* is not authentic, and it is not allowed for their rewards to be reduced by the spoils of war, just as the rewards of the People of Badr were not reduced, and they are the best of the *Mujāhidīn* and it was the best of the spoils of war. He said, and some of those claim that Abū Hānī’ Humayd Ibn Hānī’, its narrator, is unknown, and they chose as stronger the aforementioned *Hadīth* concerning that the *Mujāhid* returns with what he achieved from reward and spoils of war.<sup>61</sup> So they declared it stronger over this *Hadīth*, due to its fame

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<sup>58</sup> “*Fat’h Al-Bārī*”, Vol. 6/28, 29, 226.

<sup>59</sup> **Trans. Note:** Meaning Khabbāb Ibn Al-Aratt, may Allāh be pleased with him, as will come in the next footnote.

<sup>60</sup> **Trans. Note:** The full *Hadīth* is as follows: From Khabbāb Ibn Al-Aratt, “We made *Hijrah* with the Messenger of Allāh, *صلى الله عليه وسلم*, in the Path of Allāh, seeking the Face of Allāh, so our reward was assured with Allāh. Then from us was he who spent life and did not consume anything from his reward. Mus’ab Ibn ‘Umayr was one of them. He was killed on the Day of Uhud, then nothing but a woolen cloak was found to shroud him in. So when we covered his head with it, his feet would come out, and when we covered his feet, his head would come out. So the Messenger of Allāh, *صلى الله عليه وسلم*, said, “Place it on the side of (the body with) his head (i.e. his top half including his head) and cover his feet with lemongrass.” And from us are those whose fruit ripened for him, so he is harvesting it.” Agreed upon.

<sup>61</sup> **Trans. Note:** What is being referred to here is the following *Hadīth*: From Abū Hurayrah, may Allāh be pleased with him, “Allah has guaranteed the person who goes out in His Path (and) nothing compelled him

and the fame of its men. And because it is in the two “*Sahīhs*”, and this is only in Muslim. And this is an invalid opinion from (numerous) points, as there is no contradiction between it and between this aforementioned *Hadīth*. Because that which is in the aforementioned *Hadīth* is his returning with what he achieved from reward and spoils of war, and he did not say that the spoils of war reduce the reward or not, nor did he say that his reward is like the reward of the one who did not attain spoils of war. So it is unrestricted, and this is restricted, so it is obligatory to hold it (i.e. the first) upon it (i.e. the second). As for their statement that Abū Hānī’ is unknown, then it is an obscene mistake. Rather he is a famous trustworthy one. Al-Layth Ibn Sa’d, Haywah, Ibn Wahb and large amount from the *Imāms* narrated from him. And sufficient in his being considered trustworthy is Muslim using him as a proof in his “*Sahīh*”. As for their statement that it is not in the two “*Sahīhs*”, then it is not necessary for the authenticity of the *Hadīth* the fact that it is in the two “*Sahīhs*”, nor in one of them. <sup>62</sup> As for their statement concerning the spoils of war of Badr, then there is no text concerning the spoils of war of Badr regarding that if they had not taken spoils of war, that their reward would have been the amount of their reward had they taken spoils of war alone. And the fact that they are forgiven, pleased with and from the People of *Jannah* does not necessitate that after that there is not <sup>63</sup> another level that is more virtuous than it, despite the fact that it is extremely virtuous (and) great in stature. And <sup>64</sup> from the invalid opinions is that which *Al-Qādhī* mentioned from some of them, that he said, perhaps the rushing of two thirds of his reward is only concerning spoils of war that were taken in a way other than they were supposed to have been taken. And this is an obscene mistake, because had it been upon other than its correct way, there would not have been one third of the reward (left). And some of them claim that the meaning is that the one (battalion) that is unsuccessful will have rewards for the regret upon that which it missed out on from the spoils of war, so its rewards will be multiplied, like the one who is harmed with regards to his wealth and family. And this is a false opinion that contradicts the clarity of the *Hadīth*. And some of them claim that the *Hadīth* is held upon the one who went out with the intention of battling and attaining spoils of war at the same time, so his reward was decreased, and this is also weak. And the correct (opinion) is that which we mentioned earlier. And Allāh knows best.” <sup>65</sup>

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*to go out but Jihād in My Path, Faith in Me and believing in My Messengers, then he is guaranteed from Me to admit him into Paradise or return him to his home from which he went out, having attained what he has attained from reward or spoils of war.”* Agreed upon, and this is the phrasing of Al-Bukhārī.

<sup>62</sup> **Trans. Note:** Adding to what *Imām* An-Nawawī stated, it is actually narrated by Al-Bukhārī and Muslim. Al-Bukhārī narrated it in “*Kitāb Al-Manāqib* (The Book of Virtues)”, “Chapter of the *Hijrah* of the Prophet, *صلى الله عليه وسلم*, and his Companions to Al-Madinah”, as well as four other places in his “*Sahīh*”, with similar phrasings. So the argument against this opinion is even weaker than An-Nawawī mentioned.

<sup>63</sup> **Trans. Note:** The word “...not...” was absent from the original copy, but was added due to it being present in *Imām* An-Nawawī’s words in his *Sharh* of “*Sahīh Muslim*”.

<sup>64</sup> **Trans. Note:** The word “And...” was absent from the original copy, but was added due to it being present in *Imām* An-Nawawī’s words in his *Sharh* of “*Sahīh Muslim*”.

<sup>65</sup> “*Sahīh Muslim Bi-Sharh An-Nawawī*”, Vol. 13/52-53.

I say: And an independent chapter researching this issue has come in the book "*Nayl Al-Awtār*", by Ash-Shawkānī, Vol. 8/32, and what follows it. And it is the chapter "That Which Has Come Concerning the Purifying the Intention In *Jihād* and Taking Wages and Assistance as for it." Where he mentioned all of the aforementioned evidence, and that which Ibn Hajar mentioned, and he did not decide on the issue, contrary to An-Nawawī.

And this is what was made easy from writing concerning sincerity and hoping for rewards. Perhaps Allāh will benefit us and the Noble Reader with it. *Āmīn*.

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