Chapter Five

_Jihād bi’l Māl—Striving to Resolve the Economic Deadlock of the Indigent_

[Economic Dimension]
Qur'an

1. «أَرَأَيْتَ الَّذِي يُسَيَّبِبُ الْأَلْبَابِ قَلِيلًا الَّذِى يَدْعُ
   أَنْ يَخْصُصُ عَلَى طَعَامِ الْمَسْكِينِ»
   «Have you seen him who denies the Dīn (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), and does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy).»

2. «وَأَمَامًا مِنْ جَحِلٍ وَأَسْتَفَغَّى٧ وَكَذَّبَ بِأَحْسُنِ أَمْوَاتِهِ فَسْنَبُّ رَبِّهِ
   لِلْعُسْرَى٦»
   «But he who is miser and disregards (spending in the cause of Allah), and (in this way) denies the good (the Dīn [Religion] of truth and afterlife), soon shall We facilitate his landing into hardship (advancing towards torment, so that punishment becomes his rightful due).»

1 Qur'an 107:1–3.
2 Ibid., 92:8–10.
It is freeing a neck (from slavery and subjugation), or feeding on a day of scarcity (the poor and the needy during famine and scarcity i.e., striving to put an end to their sufferings and economic crises), the orphaned relative, or the poverty-stricken destitute who is completely rundown (and homeless).\(^1\)

5.1 Striving for Altruism and Alleviation of Poverty is Superior to Military Option

Qur’ān

\[1\] (وَلَاتَدْنَ أَمَنُوا وَهَاجِرُوا وَجَهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دِرَجَةٌ عِنْدَ اللَّهِ) \(^2\)

"Those who have believed and have emigrated and have consistently toiled hard in the cause of Allah with their material and human resources enjoy a very high rank in the presence of Allah."\(^2\)

\[2\] (وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ذَلِكَ الْخَيْرُ لَكُمْ إِن كُنْتُم تَعْلَمُونَ) \(^3\)

"And fight in the cause of Allah with your material and human resources. It is better for you if you are (reality) conscious."\(^3\)

\[3\] (إِنَّمَا أَلْمُؤْمِنُونَ أَلَدِينَ أَمَنُوا بِاللَّهِ وَرَسُولِهِ ﷺ لَمَّا تَمَّ لَمْ

\(^1\) Ibid., 90:13-16.
\(^2\) Ibid., 9:20.
\(^3\) Ibid., 9:41.
Striving to Resolve the Economic...
45/1. According to Abū Sa'īd al-Khudrī ﷺ:

“A man came to the Prophet ﷺ and submitted: ‘Who is the best among people?’ He said: ‘(The best one is he) who strives hard for the cause of Allah through his human and material resources.’”

Reported by Muslim and Aḥmad b. anbal.

5.2 Striving for Social Welfare and Altruism

Qur’ān

They ask you what they should spend (in the way of Allah). Say: “Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.”


46/2. According to Abū Hurayra ﷺ:

“The Prophet ﷺ said: ‘The sustainer of the widow and the poor is like the striver in the cause of Allah.’”

Agreed upon by al-Bukhārī and this is the wording of Muslim.

47/3. According to ‘Abd Allah b. ‘Abbās ﷺ:

“Allah’s Messenger ﷺ said: ‘If someone fosters three orphans, he is like a person who worships all night, fasts all day and strives, with physical means, in the way of Allah, morning and evening. I and he will be like this in Paradise.’

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and he brought his middle and index fingers close together (to illustrate).”

Reported by Ibn Majah.

48/4. According to Abu Dharr:

“Allah’s Messenger said: ‘Your smiling in your brother’s face is a charitable donation to your credit. Your enjoining what is right and forbidding what is wrong is a charitable donation to your credit. Your guiding the man who has lost his way is a charitable donation to your credit. Your leading the poor-sighted man to his path is a charitable donation to your credit. Your clearing the stone, the thorn and the bone from the path is also a charitable donation to your credit. Your pouring from your pail into your brother’s pail (too) is a charitable donation to your credit.’”

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Jihad

Striving to Resolve the Economic...


According to Abû Dharr:"

"Allah’s Messenger said: ‘Every morning wherein the sun rises, a charitable donation is mandatory for every human being!’ It was submitted: ‘O Messenger of Allah! Whence can we manage charity resources?’ He said: ‘There are many doors to piety: reciting Allah’s glorification [tasbîh]; eulogizing His praise [tahmîd], pronouncing His Supreme Greatness [takbîr]; declaring His Oneness [tahlîl]; enjoining what is righteous and forbidding what is evil; removing the painful hurdles from the way; helping a deaf to listen; leading the poor-sighted to his path; guiding the one seeking guidance; attending to the needs of the victims of injustice on his footsteps and helping the elderly disabled and physically debilitated—all are charities donated from your (contented and pleased) self.’"\(^1\)

\(^1\) Set forth by •Aḥmad b. anbal in al-Musnad, 5:168 §21522. •al-Nasâʾî in al-Sunan al-kubra, 5:325 §9027. •Ibn Ḫibbân in al-Sahîh, 8:171 §3377. •al-Bayhaqî in Shuʿāb al-imān, 6:106 §7618. •al-
Reported by Ahmad, al-Nasâ’î and Ibn Hibbân (and the wording is his).

Reported by Ahmad, al-Nasâ’î and Ibn Hibbân (and the wording is his).

50-51/6. According to Anas b. Mâlik ﷺ:

“Allah’s Messenger ﷺ said: ‘To remain in the company of the poor and the destitute is a sign of humility and humbleness and (a form of) supreme jihad.’”¹

Reported by al-Daylamî in Musnad al-firdaws, as said by al-Suyûtî and al-Hindî.

51. According to Ismâ’îl al- aqqî:

“Ţawûs held striving for sisters as superior to striving in the way of Allah ﷺ.”²

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