

Prophet Muhammad صلى الله عليه وسلم carried on his mission of inviting people to Allāh تعالى (Islāmic Religion) and persevered in his mission of invitation for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allāh's Proof be established against the disbelievers and that His Promise (be fulfilled to them which He assured them with His Statement):

“And We never punish until We have sent a Messenger (to give warning).” (V.17:15).

The people continued in their transgression and they did not take guidance from the manifest proof. The people of Quraish oppressed and harmed all those who followed him (Muhammad صلى الله عليه وسلم), put them to trials and afflictions in order to keep them away from their religion (Islām), even to the extent that they exiled them from their homeland; some of them fled to Ethiopia, some went to Al-Madīna (Al-Munawwara) and some remained patient (at Makkah) in spite of the harm they suffered; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner) ... so much so that some of them were not able to sit straight from the severity (of the injuries) sustained from the beatings.

They used to tie a rope around the neck of Bilāl (may Allāh be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah ... And what Yāsir's family suffered from the torment was beyond what a normal human being can endure.

The people of Quraish harmed Allāh's Messenger (Muhammad صلى الله عليه وسلم) (too). They besieged him in Ash-Shi'b. Once 'Uqbah bin Abi Mu'ait tried to strangle him and he kept on squeezing the Prophet's clothes round his neck till the eyes of the Prophet صلى الله عليه وسلم bulged out, and Abū Bakr rushed at 'Uqbah and released the Prophet صلى الله عليه وسلم from him and said, “Would you kill a man because he says: My Lord is Allāh تعالى?”

Abū Jahl also tried to kill the Messenger صلى الله عليه وسلم, while the latter was in prostration praying in the *Al-Masjid-al-Harām*, he carried a huge stone to throw it on the Prophet's head. But when he (Abū Jahl) tried to throw it he turned on his heels frightened saying: “I am being prevented from going near to Muhammad (صلى الله عليه وسلم) by a huge stallion camel intending to swallow me.”

And when Allāh تعالى wanted to reveal His religion (Islām) and to fulfil His Promise and to make His Prophet صلى الله عليه وسلم victorious, Allāh تعالى the Most High ordered him to emigrate to Al-Madīna. So he stayed there and Allāh supported him with His Victory and with His slaves, the faithful believers—the Islamic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.

Muhammad صلى الله عليه وسلم was dearer to the believers than their own selves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad صلى الله عليه وسلم and his followers) and had put up all their efforts of enmity, standing and fighting against them ... and (in fact) they shouted against them from every corner. Then, at that time Allâh permitted them (Muhammad صلى الله عليه وسلم and his followers) to fight but He did not make it obligatory. He said:

“Permission to fight is given to those (i.e. believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allâh is Able to give them (believers) victory.” (V.22:39).

“Those who have been expelled from their homes unjustly only because they said: Our Lord is Allâh.” (V.22:40).

The above Verses clearly state that Allâh تعالى is Able to give victory to His worshippers (the believers) without fighting, but Allâh wants from His worshippers obedience with all their efforts as it is evident from the following Divine Verses:

“So when you meet (in fight ... *Jihâd* in Allâh's Cause) those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection] but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the way of Allâh, He will never let their deeds be lost.

“He will guide them and set right their state.

“And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in this world).” (V.47:4,5,6).

Then after that He made fighting (*Jihâd*) obligatory against all those who fight you (Muslims); not against those who didn't fight you. So Allâh ordered:

“And fight in the way of Allâh those who fight you...” (V.2:190).

Then Allâh تعالى revealed in *Sûrat At-Taubah* (*Bara'ah*) (Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the *Mushrikûn* as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islâm, till they pay the *Jizyah* (a tax levied on the non-Muslims who do not embrace Islâm and are under the protection of an Islâmîc government) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So Muslims were not

permitted to abandon "the fighting" against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non-Muslims).

As it is now obvious, at first "the fighting" was forbidden, then it was permitted and after that it was made obligatory — (1) against them who start "the fighting" against you (Muslims)... (2) and against all those who worship others along with Allāh... as mentioned in *Sūrat Al-Baqarah* (II), *Āt-Imrân* (III) and *At-Taubah* (IX)... and other *Sūrahs* (Chapters of the Qur'ân).

Allāh ﷻ made the fighting (*Jihād*) obligatory for the Muslims and gave importance to the subject-matter of *Jihād* in all the *Surah* (Chapters of the Qur'ân) which were revealed (at Al-Madinah) as in Allāh's Statement:

"March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allāh. This is better for you if you but knew." (V.9:41).

And He (Allāh) said:

"*Jihād* (holy fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know." (V.2:216)

Fighting, even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damage to the industries, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one's homeland, Allāh had made ready an immensely good reward that cannot be imagined by a human soul.

'Ikrimah (a religious scholar) said: At first Muslims disliked it (*Jihād*), but later they loved it and said: "We listen and obey." And that is because the submission to the order to fight means hardship, but if the reward is made known it becomes clear to compare the hardship involved and its reward.

The Verses of the Qur'ân and the *Sunna* (the Prophet's legal ways, orders) exhort Muslims greatly to take part in *Jihād* and have made quite clear its rewards, and praised greatly those who perform *Jihād* (the holy fighting in Allāh's Cause) and explained to them various kinds of honours which they will receive from their Lord (Allāh ﷻ). This is because they — *Mujāhidûn* are Allāh's troops. Allāh ﷻ will establish His religion (Islām), through them (*Mujāhidûn*). He will repel the might of His enemies, and through them He will protect Islām and guard the religion safely.

And it is they (*Mujāhidûn*) who fight against the enemies of Allāh in order that the worship should be all for Allāh (Alone and not for any other deity) and

that the Word of Allāh تعال (i.e. none has the right to be worshipped but Allāh تعال and His religion Islām) should be superior. Allāh has made them (*Mujāhidūn*) partners in reward along with all those who guard Islam with their weapons, along with their good deeds which they performed even if they sleep in their homes.

And the Law-Giver (Allāh) has made one who leads another to do a deed equal to the doer of the deed himself both in reward (for a good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

And sufficient is Allāh's Statement in this matter:

“O you who believe! Shall I guide you to a commerce that will save you from a painful torment?” (V.61:10)

After this Verse was revealed the souls became filled with the yearning for this profitable commerce which Allāh تعال, the Lord of 'Ālamīn (mankind, jinn and all that exists), the All-Knower, the All-Wise Himself directed the people towards; Allāh تعال says:

“That you believe in Allāh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allāh تعال with your wealth and your lives...” (V.61:11)

Allāh تعال further says:

“That will be better for you if you but know.” (V.61:11)

i.e. *Jihād* (holy fighting in Allāh's Cause) is better for you than your staying (back at home). Regarding the reward Allāh says:

“(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity ('Adn Paradise) — that is indeed the great success.” (V.61:12).

So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allāh تعال said:

“And also (He will give you) another (blessing) which you love, — help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.” (V.61:13).

Good-gracious (indeed) how beautiful are these Words (of Allāh) and how they appeal to human hearts. How great is the attraction for them and how they lead one towards one's Lord (Allāh تعال). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allāh تعال to bestow upon us His Blessings.

And Allāh تعال says:

“Do you consider the providing of drinking water to pilgrims and the maintenance of *Al-Masjid-al-Harâm* (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh! And Allâh guides not those people who are the *Zalimûn* (polytheists and wrong-doers).” (V.9:19).

“Those who believed (in the Oneness of Allâh — Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful.” (V.9:20).

“Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights.(V.9:21).

“They will dwell therein for ever. Verily, with Allâh is a great reward.” (V.9:22).

In the above Verses Allâh ﷻ the Most High, Who is above all that they ascribe to Him, informs that those who maintain *Al-Masjid-al-Harâm* (at Makkah) [and their maintenance of the mosque means to do *I'tikâf* in it, the *Tawâf* (circumambulation) of the *Ka'bah*, and the offering of *Salât* (prayers) in it, etc.] mentioned in the above said Verse — and those who provide drinking water to the pilgrims are not equal to those who did *Jihâd* in Allâh's Cause. Allâh ﷻ informed that the believers who fight in Allâh's Cause (*Mujâhidûn*) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of : (1) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allâh ﷻ denied the equality between the *Mujâhidûn* (those who fight in Allâh's Cause) and those who maintain the *Al-Masjid-al-Harâm* (at Makkah) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

“The Mosques of Allâh shall be maintained only by those who believe in Allâh ﷻ and the Last Day, perform *Iqâmat-as-Salât*, and give *Zakât* and fear none but Allâh. It is they who are expected to be on true guidance.” (V.9:18).

So it is they (above said people) who are called by Allâh ﷻ as “the maintainers of the mosques” — And in spite of all this, still the people who do *Jihâd* are far superior in grade than them (maintainers of the mosques) before Allâh ﷻ.

Allâh ﷻ says:

“Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allâh has

promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.” (V.4:95).

“Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful.” (V.4:96).

Allâh تعالى (the All-Mighty) denied the equality between the believers who sit (at home) and join not in *Jihâd* — and the *Mujâhidûn* (those who fight in Allâh's Cause), — then He mentioned the superiority of the *Mujâhidûn* over those (believers) who sit (at home) by a grade and then later on mentioned their (*Mujâhidûn*'s) superiority over them (believers who sit at home) by degrees of grades.

Ibn Zaid (a religious scholar) said: The degrees of grades with which Allâh تعالى preferred the *Mujâhidûn* over those (believers) who sit (at home) are seven and these Allâh تعالى mentioned in His Statement:

“... That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allâh تعالى, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allâh loses not the reward of the *Muhsinûn*.” (V.9:120)

These are five — then Allâh says:

“Nor do they spend anything (in Allâh's Cause) — small or great, — nor cross a valley, but is written to their credit...” (V.9:121).

So these are two bringing the total to seven.

Ibn Qayyim after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in *Sahih Al-Bukhari*:

Narrated Abû Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Whoever believes in Allâh and His Messenger, performs *Iqâmat-as-Salât* and observes *Saum* (fasts) in the month of Ramadân, then it will be a promise binding upon Allâh to admit him to Paradise no matter whether he fights in Allâh's Cause or remains in the land where he is born.” The people said, “O Allâh's Messenger! Shall we inform the people of this good news?” He صلى الله عليه وسلم said, “Paradise has one hundred grades which Allâh has reserved for the *Mujâhidûn* who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for *Al-Firdaus* which is the middle (best) and highest part of Paradise.” [The subnarrator added, “I think the Prophet صلى الله عليه وسلم also said: ‘Above it (i.e. *Al-Firdaus*) is the Throne of the Gracious (i.e. Allâh), and from it originate the rivers of Paradise.’”] (*Hadith* No.2790).

Ibn Qayyim said as regards the Statement of Allâh ( تعالى ):-

“Verily, Allāh has purchased of the believers their lives and their properties; for (the price) that theirs shall be the Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'ân. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.” (V.9:111).

So Allāh ( سبحانه ) has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances:

- (1) Allāh informed the believers with the word of emphasis: “Surely.”
- (2) By using the past tense which denotes that the thing has already happened, and was confirmed and it remained as it was.
- (3) Moreover, He took upon Himself the responsibility of this covenant as He Himself bought the deal.
- (4) He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it.
- (5) The Arabic word '*alâ*' used in this Divine Verse denotes obligation to convey to His worshippers that it is a binding on Him.
- (6) He confirmed that it is indeed a binding on Him.
- (7) He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, the Qur'ân).
- (8) He used the interrogative form to emphasize the fact that there is none Truer to his covenant than Him (Allāh).
- (9) He the Glorified, the Most High ordered them to receive the glad tidings of this contract (bargain) and give the good news to one another regarding a contract which has been ratified and has come to stay and admits of no choice or abrogations.
- (10) He informed them of a truly sure news that there is a supreme success in the bargain (contract) which they have concluded. And bargain here means the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allāh's) Statement “Bargain which you have concluded” i.e. the price with which you have exchanged the deal, Allāh the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

“(The believers whose lives Allāh has purchased are) those who turn to Allāh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who observe *Saum* (fast) (or go out in Allāh's Cause), who bow down [in *Salât* (prayer)], who prostrate themselves [in *Salât*

(prayer)], who enjoin (on people) *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islām has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers." (V.9:112)

And sufficient is this excellence — (for a *Mujāhid* which he will receive) honour and high degrees of grade — along with other things which Allāh تعالى has made clear in the Qur'ān: about the description of the reward of *Mujāhidūn*, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islām, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allāh تعالى will grant them victory and support them with the angels, as it is evident from the Statement of Allāh:

"Remember when you (Muhammad صلى الله عليه وسلم) said to the believers: 'Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?' Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allāh made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allāh the All-Mighty, the All-Wise." (V.3:124, 125, 126).

"So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good) We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zalimūn* (polytheists and wrongdoers). And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are patient?" (V.3:139, 140, 141, 142).

And Allāh informed about those who are martyred in His way. They are alive and that they are with their Lord Allāh تعالى finding what they wish of provisions and their faces are delighted with glad tidings. As Allāh تعالى says:

"Think not of those who are killed in the way of Allāh as dead. Nay, they are alive with their Lord and they have provision.

"They rejoice in what Allāh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

“They rejoice in a grace and a bounty from Allâh and that Allâh will not waste the reward of the believers.

“Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.” (V.3:169-172)

And He (Allâh تعالى) says:

“Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan.” (V.4:76).

“Then fight, (O Muhammad صلى الله عليه وسلم), in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing.” (V.4:84).

And He (Allâh تعالى) says:

“Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allâh; and whoso fights in the Cause of Allâh and is killed or gets victory, We shall bestow on him a great reward.” (V.4:74).

And so on — there are other similar Verses (in the Qur'ân) — besides these.

Think deeply, dear brother in Islâm, how Allâh تعالى encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

Also think deeply how *Jihâd* is connected with *Salât* (prayers) and *Saum* (fasting). It is made obvious that *Jihâd* is similar to both of them, and all the three (*Jihâd*, *Salât* and *Saum*) are ordained (by Allâh) for the believers.

See how Allâh has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart, and to run madly for it (*Jihâd*) with great encouragement, showing clearly to them that death will certainly overtake them, and in case they die as *Mujâhidûn* (Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

*Jihâd* is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing that one can volunteer for. All the Muslim religious scholars, unanimously agree that *Jihâd* is superior to *Hajj* and *'Umra* (pilgrimage) and also superior to non-obligatory *Salât* (prayer) and *Saum* (fasting) as mentioned in the Qur'ân and Prophet's *Sunna*. It is obvious that the benefits of *Jihâd* for us are extensive and comprehensive; it (*Jihâd*) includes all kinds of worship both hidden and open, it also includes (a great) love for Allâh تعالى and it shows one's sincerity to Him and it also shows one's trust in Him, and it indicates the handing over of one's soul and property to Him — it

(*Jihād*) shows one's patience, one's devotion to Islām, one's remembrance to Allāh تعالى and there are other kinds of good deeds which are present in *Jihād* and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for *Jihād*. It is confirmed in the two authentic books (of *Hadīth*). Narrated Abū Hurairah (may Allāh be pleased with him): I heard Allāh's Messenger صلى الله عليه وسلم saying: "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariyyah* (army unit) going out for *Jihād* in Allāh's Cause. By Him in Whose Hand my life is! I would love to be martyred in Allāh's Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred." (*Sahih Al-Bukhari, Hadith No. 2797*).

So the Prophet صلى الله عليه وسلم, through his ways of life, his firmness, his courage, and his patience has deeply encouraged the *Mujāhidūn* for Allāh's Cause.

He صلى الله عليه وسلم informed them the immediate and deferred reward of *Jihād* for them, and how different kinds of evils Allāh تعالى repels with it; and what a great honour, power, dignity and high grade is obtained through it and he صلى الله عليه وسلم has placed *Jihād* at the top in Islām. The Prophet صلى الله عليه وسلم says:

"Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allāh تعالى has reserved for the *Mujāhidūn* who fight in His Cause" [as mentioned in the two authentic Books (*Al-Bukhārī* and *Muslim*)]. [See *Sahih Al-Bukhari, Hadith No. 2790*].

It is narrated in *Sahih Al-Bukhārī*, Allāh's Messenger صلى الله عليه وسلم said:

"Anyone whose both feet get covered with dust in Allāh's Cause will not be touched by the Hell-fire." (*Hadith No. 2811*).

It is also narrated in the two books (*Al-Bukhārī* and *Muslim*):

A man said, "O Messenger of Allāh! Inform me of a thing that is equal to *Jihād* (in Allāh's Cause)!" Allāh's Messenger صلى الله عليه وسلم said, "You cannot (do that)." The man said, "Inform me of that." Allāh's Messenger صلى الله عليه وسلم said, "Can you observe *Saum* (fast) continuously without eating or drinking (at all) and stand continuously in *Salāt* (prayer) from the time the *Mujāhidūn* go out for *Jihād* (till the time they return back home)?" The man replied, "No." Allāh's Messenger صلى الله عليه وسلم said, "That is (the thing) which is equal to *Jihād*."

Likewise Allāh's Messenger صلى الله عليه وسلم said: