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Lesser Jihad

Lesser Jihad[1] **الجِهادُ الأصغر**

Jihad

الجِهاد

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن ماتَ ولَم يَغْزُ ، ولَم يُحدِّثْ بِهِ نَفسَهُ ، ماتَ على شُعْبَةٍ مِن نِفاقٍ1

1– The Prophet (S) said, ‘Whoever dies, having neither waged a campaign nor having intended to do so, dies on a branch of hypocrisy [in his heart].’[Sahih Muslim, v. 3, p. 1517, no. 1910]

ـ أنَّ رجُلاً أتى جَبَلاً لِيَعْبُدَ اللّهَ فيهِ ، فجاءَ بِهِ أهلُهُ إلى رَسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فنَهاهُ عَن ذلكَ ، وقالَ له :2
إنَّ صَبرَ المسلمِ في بعضِ مَواطِنِ الجِهادِ يَوما واحدا خَيرٌ لَهُ مِن عِبادَةِ أربعينَ سنةً.

2– A man went to a mountain to worship Allah, so his family came to the Prophet (S) concerning it. The Prophet forbade him from it, saying, ‘It is better for a Muslim to bear patiently certain instances of jihad even for a single day than to worship for forty years.’[Mustadrak al-Wasa’il, v. 11, p. 21, no. 12324]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنّ الجِهادَ بابٌ مِن أبْوابِالجَنّةِ فَتَحَهُ اللّهُ لِخاصَّةِ أوْليائِهِ ، وهُو لِباسُ التَّقوى، ودِرْعُ3
اللّهِ الحَصينَةُ، وجُنَّتُهُ الوَثيقَةُ.

3– Imam Ali (a.s.) said, ‘Indeed jihad is one of the gates of Paradise that Allah will open for his exceptional friends. It is the garment of piety, Allah’s fortified defense and a solid shield.’[Nahjul Balaghah, Sermon 27]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الجِهادُ عِمادُ الدّينِ ، ومِنْهاجُ السُّعَداءِ .

4– Imam Ali (a.s.) said, ‘Jihad is the pillar of religion and the path of the felicitous.’[Ghurar al-Hikam, no. 1346]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّ اللّهَ فَرضَ الجِهادَ وعَظَّمَهُ وجَعلَهُ نَصْرَهُ وناصِرَهُ. واللّهِ ، ما صَلُحتْ دُنيا ولا دِينٌ إلّا بِهِ.

5– Imam Ali (a.s.) said, ‘Verily Allah has made jihad obligatory and has magnified it and made it a [source of] triumph and a helper. By Allah, neither one’s worldly affairs nor one’s religion are set aright except through it.’[Wasa’il al-Shi’ah, v. 11, p. 9, no. 15]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنَّ الجِهادَ أشْرَفُ الأعمالِ بعدَ الإسلامِ ، وهُو قِوامُ الدّينِ ، والأجْرُ فيهِ عَظيمٌ مَع العِزّةِ والمَنَعةِ ، وهُو الكَرّةُ، فيهِ الحَسَناتُ والبُشْرى بالجنّةِ بَعد الشَّهادَةِ.

6– Imam Ali (a.s.) said, ‘Certainly jihad is the noblest of deeds after [acceptance of] Islam, and it is the pillar of religion. The reward for it is great, while at the same time, consistently maintaining one’s honour and strength. There are rewards and good tidings of Paradise after martyrdom.’[Nur al-Thaqalayn, v. 1, p. 408, no. 429]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : الجِهادُ أفضَلُ الأشياءِ بَعدَ الفَرائضِ.

7– Imam al-Sadiq (a.s.) said, ‘Jihad is the greatest deed after fulfilling the obligatory ones.’[Mishkat al-Anwar, no. 154]

The One Who Wages Jihad

المُجاهِدُ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما أعْمالُ العِبادِ كُلِّهِم عِندالمُجاهِدينَ في سبيلِ اللّهِ إلّا كَمِثْلِ خُطّافٍ أخَذَ بمِنْقارِهِ مِن ماءِ البَحرِ .

8– The Prophet (S) said, ‘The deeds of all the worshippers when compared to those who wage jihad in the way of Allah is as a gulp of sea-water that a swallow takes into his beak.’[Kanz al-’Ummal, no. 1068]

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : السُّيوفُ مَفاتِيحُ الجَنّةِ.

9- The Prophet (S) said, ‘Swords are the keys to Paradise.’[Mustadrak al-Wasa’il, v. 11, p. 13, no. 12293]

10- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : المُجاهِدونَ تُفْتَحُ لَهُمأبْوابُ السَّماءِ.

10- Imam Ali (a.s.) said, ‘The doors of the heavens are opened for those who wage jihad.’[Ghurar al-Hikam, no. 1347]

Aiding Those Who Wage Jihad and Censure of Those Who Harm Them

إعانَةُ المُجاهِدينَ وذَمُّ إيذائِهِم

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن جَهّزَ غازيا بسِلْكٍ أو إبْرَةٍ غَفَرَ اللّهُ لَهُ ما تَقدَّمَ من ذَنبهِ وما تَأخّرَ.

11- The Prophet (S) said, ‘Whoever equips a warrior, even with a needle and thread, Allah forgives his past and future sins.’[Mustadrak al-Wasa’il, v. 11, p. 24, no. 12333]

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن بَلّغَ رسالةَ غازٍ كانَ كَمَنْ أعْتقَرَقَبةً، وهُو شَريكُهُ في بابِ «ثوابِ» غَزْوَتِهِ.

12- The Prophet (S) said, ‘Whoever carries a message on behalf of a fighter during war is like one who frees a slave, and he partakes in the reward of the one who actually fought.’[Wasa’il al-Shi’ah, v. 11. p. 14, no. 2]

13- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : اتَّقوا أذَى المُجاهِدينَ في سبيلِاللّهِ ، فإنَّ اللّهَ يَغْضَبُ لَهُم كَما يَغْضَبُ للرُّسُلِ ، ويَسْتَجيبُ لَهُم كَما يَسْتَجيبُ لَهُم.

13- The Prophet (S) said, ‘Be wary of harming those who fight in the way of Allah, for Allah is angered for their sake just as He is for the sake of the Prophet (S), and He answers their prayers just as He answers the prayers of the Prophet (S).’[Kanz al-’Ummal, no. 10664]

The Command To Wage Jihad With One's Hands, Tongue, and Heart

الأمرُ بِالجِهادِ بِالأيدي وَالألسُنِ وَالقُلوبِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : صَلاةُ الرّجُلِ مُتَقَلِّداً بسَيفِهِ تَفْضُلُ علىْ صَلاتِهِ غَيرَ مُتَقَلِّدٍ بسَبعِمائةِ ضِعْفٍ

14– The Prophet (S) said, 'The prayer of one carrying his sword is seven hundred times better than praying without it.'[Ibid. no. 10791]

15ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : جاهِدوا في سبيلِ اللّهِ بأيْديكُم، فإنْ لَم تَقْدِروا فجاهِدوا بألسِنَتِكُم ، فإنْ لَم تَقْدِروا فجاهِدوا بقُلوبِكُم .

15– Imam Ali (a.s.) said, 'Fight in the way of Allah with your hands; and if you are not able to do so then fight with your tongues; and if you are still not able to then fight with your hearts.'[Bihar al–Anwar, v. 100, p. 49, no. 23]

16ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : اللّهَ اللّهَ في الجِهادِ بأمْوالِكُم وأنْفُسِكُم وألْسِنَتِكُم في سبيلِ اللّهِ . .

16– Imam Ali (a.s.) said, 'By Allah! By Allah! Wage jihad with your wealth, your selves and your tongues for the sake of Allah.'[Nahjul Balaghah, Letter 47]

Abandoning Jihad

تَركُ الجِهادِ

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : فمَن تَركَ الجِهادَ ألْبسَهُ اللّهُ ذُلاًّ في نفسِهِ، وفَقْرا في مَعيشَتِهِ، ومَحْقا في دينِهِ. إنَّ اللّهَ تباركَ وتعالى أعَزَّ أُمّتي بسَنابِكِ خَيْلِها ومَراكِزِ رِماحِها .

17– The Prophet (S) said, 'Allah covers with disgrace the one who abandons jihad, and subjects him to poverty, and deprivation in his religion. Verily Allah, blessed and most High, has honoured my community by the solid hooves of its cavalry, and the tips of its lances.'[Amali al–Saduq, p. 462, no. 8]

Branches of Jihad

شُعَبُ الجِهادِ

18ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : الجِهادِ على أرْبَعِ شُعَبٍ : على الأمرِ بالمَعروفِ والنَّهيِ عنِ المُنكَرِ والصِّدْقِ في المَواطِنِ وشَنَآنِ الفاسِقينَ.

18– Imam Ali (a.s.) said, ‘Jihad has four branches: enjoining the good, forbidding the wrong, fortitude in the battlefield, and detesting the wicked.’[al–Khisal, p. 232, no. 74]

Keeping Posts

المُرابطَةُ

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : رِباطُ يَومٍ في سبيلِ اللّهِ خَيرٌ مِن الدُّنيا وما عَلَيها.

19– The Prophet (S) said, ‘Keeping your posts for a single day is better than the whole world and all that it contains.’[Kanz al–’Ummal, no. 10508]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كُلُّ عَملٍ مُنْقَطِعٌ عَن صاحبِهِ إذا ماتَ إلّا المُرابِطَ في سبيلِ اللّهِ ، فإنَّهُ يُنْمى لَهُ عَملُهُ ويُجْرى علَيهِ رِزْقُهُ إلى يَومِ القِيامَةِ .

20– The Prophet (S) said, ‘Every action will be separated from its owner upon death, except the one who maintained his post for the sake of Allah, since it will be increased and rewarded to him until the Day of Resurrection.’[Ibid. no. 10611]

The Merit of Standing Guard

فَضلُ الحِراسَةِ

21ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : حَرَسُ لَيلةٍ في سبيلِاللّهِ عزّوجلّ أفْضَلُ مِن ألفِ لَيلةٍ يُقامُ لَيلُها ويُصامُ نَهارُها .

21- The Prophet (S) said, ‘Standing guard for a single night for the sake of Allah is better than a thousand nights spent in worship followed by fasting during the day.’[Ibid. no. 10730]

22- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : عَيْنانِ لا تَمَسُّهُما النّارُ : عَينٌ بَكَتْ مِن خَشْيَةِ اللّهِ ، وعَينٌ باتَتْ تَحْرُسُ في سبيلِ اللّهِ .

22- The Prophet (S) said, ‘The eyes of two categories of people will never touch the fire: the one who cried out of fear of Allah, and the one who spent the night awake standing guard for the sake of Allah.’[Sunan al-Tirmidhi, no. 1639]

1. The Arabic word jihad lexically means struggle, fight, or combat, but has adopted a very specific meaning in Islamic terminology. When used in its general sense or as ‘the lesser jihad’, it refers to physical combat or ‘holy war’ against infidels, disbelievers or hypocrites who wage war against Islam and Muslims. When used in the sense of ‘the greater jihad’- (jihad al-nafs) - coined by the Prophet (S) in his famous tradition (see Ch.78: JIHAD (2): The Greater Jihad), it refers to one’s combat against one’s own base self. In this chapter, due to want of an exact English equivalent, the word jihad will be left as it is (ed.)

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