

PalArch's Journal of Archaeology of Egypt / Egyptology

Jihad with Money in the Glorious Quran: An Explanatory Study

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Mohammed Kadhim Hussein ALFatlawi. Jihad with Money in the Glorious Quran: An Explanatory Study - PalArch's Journal Of Archaeology Of Egypt/Egyptology 17(7), 3763-3775. ISSN 1567-214x

Keywords: Jihad; Money; Economy; Glorious Quran; Explanatory Study

Abstract

Economy is an important and influential pillar on the individual and society, so it was that the teachings of the sacred law established the economic balance between the interests of the individual and the group on foundations of justice and as the interest required. Struggling with money and spending it is evidence of the sincerity of faith, because faith, when it is empowered by the human soul, transcends the soul and exalts itself, and when the souls are great, the human being is elevated above his animal materialism to pure spirituality that elevates him from individualism and selfishness to feeling with others and altruism, and then sharing their pain by giving and spending, until you reach the stage of sacrifice and redemption. The purpose of this research is to spread the spirit of sacrifice and generosity, and to fight the scarce soul and struggle with it, enlightened by the contents of the verses of the Glorious Quran and the Sunnah of the Infallible "away from the juridical details and details, contenting with the maxim of the words of the commentators. The second requirement: the importance of money in the Glorious Quran, and the third requirement: the importance of jihad with money in the Glorious Quran, and a conclusion and a list of sources.

1. Introduction

People have always considered that the duty to spend money is one of the roles of the rich only, but the one who manages that this is a vital role in the duties of the whole nation; Because, in my opinion, it is the duty of every Muslim and Muslim woman, so giving is not the only feature of the rich, but perhaps the most impressive examples in the life of the infallible and his companions in history were for the poor who cut off their little money for the benefit of the Islamic nation and its crises. Therefore, the importance of this research lies in spreading the culture of giving in accordance with the Quranic concept and its teachings throughout the nation, so that the rich and the poor do it, and the husband and wife, the son and the daughter, the educated and the uneducated, the scientist and the student of knowledge, and other segments of the nation, if the matter of spending becomes a general matter in the ummah, so much good is expected that revives the Islamic economic system. This system is based on commitment to Islam, method and application.

Because the human soul was created by the love of money, spending and jihad with money tame and refine the soul. We should know here that scarcity is a fatal disease for the individual and society. The researcher has seen many sources on this topic and many researches on the same matter, and its right is not underestimated. It dealt with the topic of jihad and spending money in the Glorious Quran from various angles until the divergence in it became clear, so it was justification for choosing the topic of this research with the abundance of what was written about it. His statement here through the verses of the Glorious Quran, which the researcher has restricted to the sayings of the commentators, so that the research does not deviate from the educational path that we have drawn in its contents, since the guiding and educational aspect is the goal of the revelation of the verses of the Glorious Quran and the essence of the Muhammadiyah mission. We also do not find an urgent need for the sayings of the jurists in order not to charge the research with a lot of other particles.

2. The Status of Jihad and Money in the Glorious Quran

In this section, our search for the meaning of jihad and money and their importance will be through the Glorious Quran, trying to focus on the general concept and the requirements of the content of our research, as follows:

2.1 The Status of Jihad in the Glorious Quran

Jihad for the sake of Allah is an Islamic term and it refers to all actions or words that are carried out to spread Islam or to repel an enemy that targets Muslims or to liberate the land of Muslims or to help the weak on the earth. This term includes any action or statement that serves the interest of Islam to repel an enemy that targets Islam in an act or a word. The word "jihad" and its sisters, such as fighting and crawling, and the like thereof, have appeared in the Noble Qur'an in a variety of forms and in various resources, emphasizing the importance of this Quranic original. And through a simple comparison we present with some important topics in Islamic law, it becomes clear to us the great importance of jihad. The importance of jihad becomes clear if we know that the Quran used the word "jihad", glorifying the mujahideen, and demeaning the backward in (33) thirty-three places, and the command to jihad was mentioned in (38) thirty-eight places, in addition to various verses that included the greatness and virtue of jihad. The term "jihad" in Quran has the meaning of jihad with weapons and jihad in the sense of saying to mean intellectual and cultural jihad, or Jihad means actions and works, especially with good deeds.

2.2 The Status of Money in the Holy Quran

The concept of money in Islam includes everything that has a monetary value, such as livestock, land, goods, homes and buildings. True Islam encourages the collection of money from the legal path, such as trade, agriculture, industry and crafts, and forbids some illegal methods such as fraud, bribery and usury. Islam also called on the holy street to spend money on the legitimate roads without excessive or negligence, and forbade stinginess, extravagance and extravagance. And money in Islam is the money of Allah and man is his deputy in supervising it. The word money was

mentioned 86 times in Quran, and that is undoubtedly evidence of the Quran and its keen interest in money, and the particular Islamic view of what is today the nerve of life.

The application of what was stated by the sacred law on the practical reality in the lives of Muslims makes them a unique financial system. We can observe some of the characteristics of the financial system, including meeting the task of the person in the succession of the land in accordance with what the Sharia has stated, providing livelihood, and to achieve cooperation and social solidarity among all members of the nation, achieving the interests of the group and the individual and the moral character of economic activity. The financial system is of a devotional nature, and this is demonstrated by the keenness to make legitimate earnings, and to spend it in good, without being extravagant or stingy.

2. 3 The Importance of Money in Quran

Money in the language is all that is financed, and a person considers it money, and it is stated in the dictionary that a man finances, meaning he becomes a person with money, and someone else finances it, and money for the people of the desert, blessings such as camels, cows and sheep.

Money includes everything that people wish to own, such as palms, gold and silver. The blessings of Allah upon man are innumerable and all these blessings are the duty of the servants to preserve, care for and respect them, and among these blessings is the blessing of money. And the scholars have unanimously agreed that preserving money is one of the five major necessities, which are religion, soul, intellect, offspring, and money on which the orbit and purposes of the Sharia are concerned. Money is for Allah, and this is what the Sharia texts indicate, and he placed it in the hands of people to facilitate their affairs. They desire, but to benefit from it and use it according to what Allah has prescribed.

Whoever spends on the rights of Allah and does not spend too much, will have a great reward and a great reward, and as for whoever transgresses that, it is something forbidden. Allah is the owner of the bid, and the king's

owner made it a deposit when he created it to dispose of it according to his will. They take from him according to their needs and spend the rest in his way, but man's love for money and his attachment to it prevents him from doing that, and if he thought that he left this money to the heirs, he would not strive to acquire and treasure it.

The Quran warned the person who hoarded money with painful torment and did not stop at that, but rather separate and explain the type of this torment. His torment is that which means fire is placed on these treasures to be at the bottom, and their heat intensifies, and this vivid expression embodies the intensity of the torment of the first of wealth who hoard them on the Day of Resurrection. And this torment is to put coals or a burning object on the skin, and this is a generalization for all sides of the body by cauterization, because those sides differ in the sense of pain, so it is with the generalization of cauterization that the one who hoarded money will taste varieties of pain.

Fire, ironing, and constant severe torment, all of this is for those who treasure and accumulate money beyond his need and did not spend it for the sake of Allah. And every person hoarding money will be his torment as much as he hoarded money, for whoever hoards too much money will be more and more tormented, for these treasures, the Almighty and Sublime, will be made of plates of fire and the foreheads and their sides and their backs to iron with.

2. 4 The Importance of Jihad with Money in Quran

Jihad for the sake of Allah is one of the sanctuaries that Allah will grant from His servants who He is pleased with, and it - as mentioned above - has various faces, and jihad with money is better than some of those faces, and jihad with the soul is better than some of those faces, because the soul is the most precious thing for a person, so if he struggles with it this is the best jihad; because he struggled himself. The subject of our discussion is the struggle with money and spending it on what Allah has commanded in terms of righteousness and goodness, which is expressed in "for the sake of Allah".

2. 5 The Expression "for the Sake of Allah"

It is a term associated with the verses of jihad with self, money and spending in the Quran, as the number of resources in which more than sixty resources were mentioned, indicates its capacity, comprehensiveness, greatness and importance. It is a general term, but it is used most in the verses of jihad and spending until it became specific to it or it was originally intended for jihad with money and soul to begin with, then it became general for the use of it by jurists in jurisprudence, the section of Zakat, where it was made one of the eight categories worthy of charity.

It is learned from the foregoing that the term "the path of Allah" is intended to be every action that a Muslim man does in it to benefit all people with the intention of drawing closer to Allah, so that the path of Allah is the path of all people. The meaning of the pure Sunnah, as the Noble Messenger says that "the creation is Allah's family, so creation is loved to Allah by the benefit of Allah's family. We also notice this meaning in the words of the commentators, as the path of Allah is every path that Allah has prescribed for His servants, in which jihad, pilgrimage, building arches, mosques, and helping the poor and orphans enter. The path of Allah is jihad, without controversy, and it includes all Muslim interests.

We notice that this meaning is clearer when we consider how the path of Allah came in the Sharia to mean the path of all people. Islam has made the path of Allah one of the banks of zakat, and it is intended to spend for the good and good of humanity. Thus, it can be said that what is meant by the path of Allah is jihad as well, because it is in order to ward off aggression and harm on behalf of people, and at the same time it leads to the pleasure of Allah. For the sake of Allah it is a broad chapter that includes every group interest that fulfills the word of Allah, and at the beginning of which is the preparation for jihad. This indicates that jihad is a worship that must be intended for the face of Allah Almighty, and in that the nullification of what the people of ignorance and barbarism used to kill people, Islam came to preserve humanity and defend souls, property and honor, and in that it must be for the sake of Allah and sincerity in it and not transgressing against its limits.

2. 6 Jihad with Money is a Duty and a Necessary Requirement

Money is the basis of life by which societies thrive and develop, and it is one of the most important sources of strength in nations and the secret of their progress, and at the same time it is dear to the soul that has been brought about by its love and desire to collect it, and thus its expense causes hardship to many souls. For this reason, the jihad with money was associated with the jihad of the soul in the verses of jihad to encourage its spending and to demonstrate its importance, so that jihad is not for the soul without money, and money is given to the soul in nine verses to indicate that jihad with money is a duty like jihad with oneself. Allah made jihad with money a great virtue and a profitable business and coupled it with faith in Allah and deliverance from hellfire. Belief in Allah and jihad for His cause are considered a trade whose capital is the soul, and its profit is a deliverance from a painful torment. The jihad with money is one of the branches of spending for the sake of Allah that he mentioned in the Quran. Spending is mentioned in more than fifty verses, which exceeds all the verses in which prayer, alms, fasting and Hajj are mentioned. This indicates the importance of spending in the Quran discourse. That is, people must spend their money on jihad, the path of religion, and all that Allah has commanded of good. Spending for the sake of Allah is a general term that includes all aspects of righteousness that Allah commanded.

Spending for the sake of preparing for jihad is one of the basic premises, and in this way it is one of the aspects of spending for the sake of Allah. We note that the struggle with money in its content is two jihads, a struggle with money and a struggle for the soul whose character is caution and miserliness. At that time, a person is struggling with money and a struggle for the refrained soul, while self-jihad is one jihad by himself.

It must be explained that jihad with money in times of hardship is greater and more beneficial than jihad with money in times of ease and prosperity, since he who spent before the conquest has a higher wage and higher status than those who spent after the conquest, and that is only because spending before the conquest carries greater risks and has more benefits. To

him is much greater than after the conquest; because things have stabilized and benefits have started from spending. From this, we concluded that the idea of spending and a good distribution of wealth among people is not only an idea that preserves a healthy human society and nurtures it, but also an idea that works to establish it and raise its buildings as well. The legislation brought spending to help build this community.

2.7 The Priority of Money over Oneself

Allah linked money with the soul in the verses of jihad in ten places where money was advanced in nine verses, which called the commentators to examine them and explain the ruling and the implications for them. The following is an explanation of some of the implications of providing money on oneself:

1. Self-jihad needs money to prepare the equipment and equip the army. Money is an important and necessary prelude to self-jihad, so it cannot be self-jihad without money. Because money is useful in many directions, he can hire the mujahid with it, he can equip the mujahid with it, he can buy weapons with it, food and drink can be bought with it, and cladding is bought. The money can be used for ammunition, so the benefit of money is varied. Therefore, it is the backbone of war, the expansion of the army, and more important than jihad with weapons. With it, weapons are bought, camps and supplies are prepared, and with it the families of the Mujahideen are sponsored and their interests are taken care of when they are busy fighting.
2. A chance for the women, the elderly and the sick with excuses about the possibility of jihad and sharing the reward and reward with the fighters, because many Muslims were able to jihad but did not have the money to equip and buy a war kit until the Quran made them with the excuses, which made them suffer grief for their inability to go out for jihad. Jihad with money is a duty just like jihad with oneself, so whoever does not pursue jihad except with money, he must help him who has no money.
3. A statement and reminder to Muslims that jihad is not only by self, but by whatever means it is possible, and money is one of the most important of these means, and because what comes to mind when hearing the word jihad is

fighting for the sake of Allah. Money is less present in the mind when hearing the command to jihad, so mentioning it was important after jihad.

4. Man's intense love for money and his pride in it. Getting money out and spending it requires striving for the soul, and because the spender does not expect his money to return to him or be replaced by his place, while if he goes out for jihad and fighting, he may win and return the spoils of war.
5. In another resource, the Quran reveals some sick souls who are up to the command to apologize for jihad because of their preoccupation with money, preserving it and presenting it with importance even to their families, which is contrary to the matter of the wise. That is, we had no one to keep that and protect it from loss, and perhaps mentioning the family after the money is a matter of promotion, because keeping the family with those with jealousy is more important than preserving the money.

If the mujahid is able to conquer himself and give his money for the sake of Allah, he will be prepared to present the most precious and dearest, which is himself for the sake of Allah. The harassment in it is more severe, and the mujahid is not willing to exert it even when he is participating in the battle, except in the last ranks.

2. 8 The Priority of Oneself over Money

So the priority of oneself over money in this context is attributed the following reasons:

1. Because Allah made it the supplier of the contract, asked to buy it for himself, and made the price for it heaven. As for money, it belongs to the person who bought it and the slave and what he owns to the buyer. Every transaction consists of five basic pillars: the buyer, the seller, the goods, the price, and the bond of the transaction, and the Almighty has referred to these pillars and made himself a buyer and the believers are sellers, and themselves and their money is a luggage and paradise is a price and the way to reach that is fighting for the sake of Allah. Allah gave preference to remembrance of the soul over money because the soul is more honorable than money, so the buyer presented remembrance of the soul as a warning that the desire for it is greater. It is the most treasured possession of the neighborhood. That is why the Almighty

made Paradise in exchange for it, and it is the most precious thing that is bestowed.

2. That Allah mentioned the word fighting instead of the word jihad, so the matter became specific to the soul, so it had to be presented in the money because it is the actor and the influential in the fighting, so the great reward in fighting in the cause of Allah in any case, whether the fighter or the fighter was martyred and won and won the spoil of war.
3. Allah offered an offer to all Muslims and gave its price to paradise, for he offered the soul in terms of equality because every person has himself with which he struggles, but not all Muslims have the money to present for jihad with it. Everyone has a soul with which he strives, and not everyone has money. Rather, most people have a lack of conscience, so he starts with what is most. Moreover, the one who has money, when he wants jihad, knows that he can compensate him with trade and other things other than the soul that cannot be compensated, so it was a matter of justice for the soul to give preference to money, and Allah gave souls to money starting with the most honorable and without compensation for him if he lost.

3. Conclusions

At the end of the research, and after this journey in spending and jihad with money in the Quran and the sayings of the commentators, the researcher delineates some research summaries, concluding with the research, and they are as follows:

1. The Islamic legislation to save money has no parallel in the old and contemporary positive legislation.
2. Presenting jihad with money over jihad with oneself does not mean that jihad with money is better, for self-jihad is presented, except that money is loved for souls, and many are keen to collect it, so jihad with it was necessary to discipline the human soul.
3. The concept of "for the sake of Allah" came to achieve what is required by the public interest, and called for by the infrastructure of an integrated society. In today's terms it is completely synonymous with the concept of "the public good".

4. The tunnels have etiquette that the spender must adhere to, including the sanctity of manna, harm in charity, corruption of it, the invalidity of the charity of the man and the one who hurts and the one who views them, and the prohibition of hypocrisy, which is polytheism.
5. With money, the building of mosques, schools, universities, hospitals, the building of orphanages, educational institutions and everything that takes place through the building of the Muslim community includes the construction of mosques, schools, universities, and all that is done through which the building of the Muslim community is done, and all kinds of spending are attached to this, including the work of an Islamic adult generation and believers in the values of heaven.

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