



## 26106 - Jihad with one's wealth is compulsory for the rich.

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### the question

I am a Muslim woman and have a great deal of wealth, praise be to Allah. Is it obligatory for me to pay some of the wealth to the oppressed Muslims whose enemies are trying to occupy their land and kill them, as in Chechnya, Palestine and other Muslim lands?.

### Detailed answer

Praise be to Allah.

The Muslims are obliged to help their oppressed brothers in all places. Allah says (interpretation of the meaning):

“The believers are nothing else than brothers (in Islamic religion)” [al-Hujuraat 49:10]

The Prophet (peace and blessings of Allah be upon him) said: “The Muslim is the brother of his fellow-Muslim; he does not wrong him or abandon.” Narrated by al-Bukhaari, 2442; Muslim, 2580. Muslim added in another hadeeth (2546), “and he does not forsake him.”

Al-Haafiz said:

“He does not abandon him” means he does not leave him with someone who could harm him, or in a situation where he could be harmed, rather he helps him and defends him... That may be obligatory or it may be recommended, depending on the situation.

He said in al-Nihaayah: “Abandoning someone” refers to when he leaves him to his fate and does not protect him from his enemy.

From Tuhfat al-Ahwadhi.

Al-Nawawi said:



“And he does not forsake him” – the scholars said: forsaking means failing to help and support. What this means is that when a person is asked for help to ward off an oppressor and the like, he must help him if that is possible and he has no legitimate shar’i excuse (for not doing so).

The jihad in Chechnya, Palestine and other occupied Muslim countries or countries that the enemy is trying to occupy and take over comes under the heading of jihad for the purpose of self-defence. We have already discussed the rulings on that in question no. [34830](#).

If a man is not able to help his Muslim brothers himself by joining them physically in jihad, then he must help them and strive in jihad with them by means of his wealth if he is rich.

Similarly a woman is also obliged to engage in jihad by means of her wealth.

Jihad with one's wealth is mentioned alongside jihad with one's self in the Book of Allah.

Allah says (interpretation of the meaning):

“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 Allah. This is better for you, if you but knew” [al-Tawbah 9:41]

“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward” [al-Nisa’ 4:95]

“Those who believed (in the Oneness of Allah — Islamic Monotheism) and emigrated and strove hard and fought in Allah’s Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful” [al-Tawbah 9:20]



“Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful” [al-Hujuraat 49:15]

Abu Dawood (2504) narrated from Anas that the Prophet (peace and blessings of Allah be upon him) said: “Fight the mushriks by means of your wealth and your selves and your tongues.”  
Saheeh Abu Dawood, 2186.

Al-San’aani said in Subul al-Salaam, 4/87

This hadeeth indicates that it is obligatory to fight in jihad with one's self, which means going out and confronting the kuffaar directly; with one's wealth, which means spending on what is required for jihad such as weapons etc; and with one's tongue, by establishing proof against them, calling them to Allah, and by raising one's voices when meeting the enemy and shouting at them and everything else that will cause harm to the enemies.

Al-Shawkaani said in Nayl al-Awtaar (8/29):

This indicates that it is obligatory to engage in jihad against the enemy with one's wealth, one's hands and one's tongue. The Qur'aanic command mentions jihad with one's self and one's wealth in several places, and the apparent meaning of the command is that it is obligatory.

Shaykh al-Islam Ibn Taymiyah said in al-Ikhtiyaaraat, p. 530:

Whoever is unable to take part in jihad physically but is able to take part in jihad by means of his wealth, is obliged to take part in jihad by means of his wealth. So those who are well off must spend for the sake of Allah.

Based on this: it is obligatory for women to take part in jihad by means of their wealth if they have excess wealth. The same applies to the wealth of minors if there is a need, just as it is also obligatory to pay zakaah on this wealth. But if the enemy attacks, there is no room for differences of opinion, because in that case it is obligatory according to scholarly consensus, to ward off their harm to religious commitment, lives and honour.



Spending for the sake of Allah is one of the best kinds of charity, for which Allah has promised a great reward. He says (interpretation of the meaning):

“The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower” [al-Baqarah 2:261]

Al-Sa’di (may Allah have mercy on him) said:

“The likeness of those who spend their wealth in the way of Allah” means, in obedience to Him and seeking His pleasure, foremost among which is spending on jihad for His sake. “Is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains” this gives a vivid image of the greatness of the multiple reward, as if a person can see that with his own eyes, so that with strong faith and this vivid image in his mind, a man will be able to spend in the hope of this great reward from Allah.

“Allah gives manifold increase” meaning, this multiplication of the reward, “to whom He wills”, meaning according to the situation of the giver and his sincerity and honesty, and according to the situation of what is given, whether it is halaal and beneficial and whether it is spent in an appropriate manner. “Allah gives manifold increase” – more than that, “to whom He wills” – so He gives them reward without reckoning.

“And Allah is All-Sufficient” giving abundantly, so the giver should not imagine that this increase is a kind of exaggeration, because no bounty is too great for Allah to give, and giving does not decrease what He possesses of bounty.

And He is “All-Knower” and knows who deserves that increase and who does not, so He bestows the increase as appropriate because of His complete knowledge and wisdom.

End quote.

We ask Allah to help the Muslims against their enemies.



And Allah knows best.