

Because in most cases people would not stop at the limits when granted a concession allowing retaliation, since people want that satisfaction, Allah (ﷻ) enjoined them to always fear Him, which means heeding His limits and not overstepping them. Allah tells us that He is ﴿with those who fear Him﴾, and He will help them, support them and guide them.

If Allah is with a person, he will attain eternal happiness. But if a person does not adhere to piety and fear Allah, He will forsake him and not protect him; He will leave him to his own devices and thus his doom will be closer to him than his jugular vein.



﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

(سورة البقرة: ١٩٥)

2:195. And spend in the cause of Allah, and do not contribute to your destruction with your own hands; but do good, for Allah loves those who do good.

Here Allah (ﷻ) commands His slaves to spend for His sake, which means giving wealth in ways that bring one closer to Allah. These are all good ways, such as giving charity to one who is needy or to a relative, or spending on dependents on whom one is obliged to spend.

More important, and first and foremost, is spending on jihad for the sake of Allah. Spending on it is itself jihad with one's wealth; it is obligatory just as physical jihad is, and it serves great purposes such as helping to strengthen the Muslims and weaken polytheism and its followers, and helping to establish and support the religion of Allah. Jihad for the sake of Allah cannot be done except by spending; spending for jihad is like the soul for the body; it cannot exist without it. Failing to spend for the sake of Allah undermines jihad and gives