The Legislated Types of Jihad

&

The Deviation of The Extremists

Dr. Saalih Ibn Fawzaan al-Fawzaan
The Legislated Types of Jihaad
By Shaykh Saalih Ibn Fawzaan al-Fawzaan
Translated By Naasirud-Deen Ibn William Ferron
So, we do not fight the Kuffaar for the sake of greed or covetousness with regards to their lands and their property; we only fight them for the sake of their benefit (or welfare), for the sake of their salvation from the Fire, and their coming out from the darkness (of kufr and shirk) into the light (of tawheed and eemaan). So we fight them for the sake of their welfare and their salvation from kufr and shirk, and we bear, with regards to that, difficulty, injuries and killing (i.e. being killed), all for the sake of the welfare of the human race. That is not out of covetousness with regards to anything from the dunyaa as some of the ignoramuses and biased people think. It is for that reason (i.e. their welfare) that we begin with the invitation (to Islam), if they respond, then there is no need for fighting. As for when they act arrogantly and insolently, then they are to be fought.
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In the Name of Allaah, the Most Merciful, the Bestower of Mercy. All praise is for Allaah, Rabb of the worlds. Peace and blessings be upon Prophet Muhammad (sallallaahu ‘alayhi wa sallam), his family, his Companions and all those who follow them in goodness.

This book, entitled The Legislated Types of Jihaad (الجهاد – أنواعه و أحكامه), is a translation of a lecture entitled "Al-Jihaad, Its Types and Rulings" which was delivered by Shaykh Saalih al-Fawzaan in al-Jaami’ al-Kabeer (the Great Mosque) in Riyaadh on the 2nd of Rabee’ ath-Thanee in the year 1424H.

Jihaad is a vital part of the religion of Islam; it is an obligation that is established through the Qur’an, the purified Sunnah, as well as the Ijmaa’ of the scholars. It is a lofty act of worship and one of the greatest that anyone could perform. Its importance can be seen in the narration of Abu Hurayrah, wherein the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) said: “Whoever died without having fought or having considered fighting has died upon a branch of hypocrisy.”¹

And in the narration: “...has died a death of Jaahiliyyah.”²

Despite the importance of this obligation and its status in Islam, many people are ignorant concerning it, ignorant of its conditions, its rulings and the overall purpose of Jihaad, believing it to be what the media

¹ Muslim, 4696.
² Muslim.
Translator's Preface

reports of the people who spread terrorism throughout the world, while in fact, Islam is free of the actions that emanate from those people.

For this reason, I felt it to be of great need for this treatise to be translated into the English language so that the people can begin to acquaint themselves with this lofty affair.

I ask Allaah to greatly reward all those who aided in bringing this work into fruition. I ask Him to make this work a source of benefit for Shaykh Saalih al-Fawzaan, those who heard it directly from him, and all who read it. Ameen.

After the translation of the Shaykh's work, some very beneficial appendices were added:

- A refutation of those who allege that Islam was spread by the sword.
- Commentary of the verse "Al-Jihaad is ordained for you..." (Sooratul-Baqarah, 2:216) by Imaams Ibn Katheer and as-Sa'dee (rahimahumallah).
- Shaykh Fawzaan refuting the claim that Islam is a religion of terror.
- Shaykh al-Albaanee's refutation of a Jihaadist

It is hoped that these appendices serve as a clarification regarding some common misconceptions regarding the religion of Islam in general and the affair of Jihaad specifically.

Naasirud-Deen Ibn William Ferron as-Salafee
A Brief Biography of Shaykh Saalih Ibn Fawzaan al-Fawzaan

He is the noble Shaykh, Dr. Saalih Ibn Fawzaan Ibn 'Abdullaah from the family of Fawzaan from the tribe of ash-Shamaasiyyah.

He was born in 1354 AH (1933). His father died when he was young so he was brought up by his family. He learnt the Noble Qur’aan, the basics of reading and writing with the Imam of the masjid of the town, who was a definitive reciter. He was the noble Shaykh, Hamood Ibn Sulaymaan at-Talaal, who was later made a judge in the town of Dariyyah (not Dar'iyyah in Riyadh) in the region of Qaseem.

He later studied at the state school when it opened in ash-Shamaasiyyah in the year 1369 AH (1948). He completed his studies at the Faysaliyyah school in Buraydah in the year 1371 AH (1950) and was then appointed an infant school teacher. Then he joined the educational institute in Buraydah when it opened in the year 1373 AH (1952), and graduated from there in the year 1377 AH (1956). He then joined the Faculty of Share‘ah (at the University of Imam Muhammad) in Riyadh and graduated from there 1381 AH (1960). Thereafter he gained his Masters degree in Fiqh (Jurisprudence), and later a Doctorate from the same faculty, also specialising in Fiqh.

After his graduation from the Faculty of Sharee’ah, he was appointed a teaching position within the educational institute in Riyadh, then transferred to the Faculty of Sharee’ah. Later, he transferred to the Department for Higher Studies within the Faculty of the Principles of the
Religion (Usool ad-Deen). Then he transferred to the Supreme Court of Justice, where he was appointed the head. He then returned to teaching there after his period of leadership came to an end. He was then made a member of the Permanent Committee for Islaamic Research and Fataawa, where he continues to this day.

The noble Shaykh is a member of the Council of Senior Scholars, and member of the Fiqh Committee in Makkah (part of or-Raadibah), and member of the Committee for Supervision of the Callers (du'aat) in Hajj, whilst also presiding over (his main role) membership of the Permanent Committee for Islaamic Research and Fataawa. He is also the Imaam, Khateeb and teacher at the Prince Mut'ib Ibn 'Abdul-'Azeez masjid in al-Malzar.

He also takes part in responding to questions on the radio program "Noorun 'alad-Darb", as he also takes part in contributing to a number of Islaamic research publications at the Council for (Islaamic) Research, Studies, Thesis and Fataawa which are then collated and published. The noble Shaykh also takes part in supervising a number of thesis submissions at the Masters Degree and Doctorate level.

He has a number of students of knowledge who frequent his regular gatherings and lessons.

He himself studied at the hands of a number prominent scholars and jurists, the most notable of whom were:

- The noble Shaykh, 'Abdul-'Azeez Ibn Baaz (rahimahullaah)
- The noble Shaykh, 'Abdullaah ibn Humayd (rahimahullaah)
- The great Shaykh, Muhammad al-Ameen ash-Shanqeeete (rahimahullaah)
- The noble Shaykh, 'Abdur-Razzaaq 'Afeefee (rahimahullaah)
A Brief Biography of Shaykh Saalih Ibn Fawzaan al-Fawzaan

- The noble Shaykh, Saalih Ibn 'Abdur-Rahmaan as-Sukaytee
- The noble Shaykh, Saalih Ibn Ibraheem al-Bulayhee
- The noble Shaykh, Muhammad Ibn Subayyal
- The noble Shaykh, 'Abdullaah Ibn Saalih al-Khulayfee
- The noble Shaykh, Ibraheem Ibn 'Ubayd al-'Abd al-Muhsin
- The noble Shaykh, Saalih al-'Alee an-Naasir

He also studied at the hands of a number of scholars from al-Azhar University (Egypt) who specialised in hadeeth, tafseer and Arabic language.

He has played a major role in calling to Allaah and teaching, giving fataawa, khutbahs and knowledgeable refutations.

His books number many, however, the following are just a handful which include

- Sharh al-'Aqeedatul-Waasitiyyah
- al-irshaad ilas-Saheehil-I'tiqad
- al-Mulakhkhas al-Fiqhee
- Foods and the Rulings regarding Slaughtering and Hunting, (which was part of his Doctorate).
- They also include at-Tahqeeqaat al-Mardiyyah in inheritance (which is part of his Masters degree).
- Further titles include, Rulings relating to the Believing Women
- and a refutation of Yusuf Qaradawi's book al-Halaal wal-Haraam

The Shaykh's official website: www.alfuzan.ws
A Brief Biography of Shaykh Saalih Ibn Fawzaan al-Fawzaan
Jihād: Its Types and Rulings

All praise is for Allaah, Rabbu l-‘Aalameen, peace and blessings from Allaah be upon our Prophet, Muhammad and upon his family and Companions altogether.

As for what follows:

Jihād in the way of Allaah (‘azza wa jal) is surely a great obligation, and it is the foundation of the religion (qawaamud-deen), just as he (sallallaahu ‘alayhi wa sallam) said: “The head of the affair is Islam, its supporting pillar is Salaah, and its apex is Jihād in the way of Allaah.”

Allaah has commanded us with it in many verses (of the Qur’ān), He urged (the Muslims) to carry it out, and He awakened (their) interest in it. Similarly, our Prophet, Muhammad (sallallaahu ‘alayhi wa sallam) commanded us with Jihād, awakened (the Muslims) interest in it, and urged (them) to carry it out. He clarified its excellence as well as its benefits to the point that some of the scholars considered it a sixth pillar from the pillars of Islam due to its importance, and due to much of what came of aayaat and ahaadeeth concerning its affair, and this is something about which there is no doubt, and it is agreed upon among the people of knowledge. And this is collected in the books of hadeeth, the books of Fiqh, and in the speech of the people of knowledge. It (Jihād) has

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3 Related by at-Tirmidhee in his Sunan (5/13 no. 3616), The Book of Eemaan, Chapter: “What Has Come Regarding the Sanctity of Salaah.” From the hadeeth of Mu’aadh Bin Jabal (radhiyallaahu ‘anhu). It was also related by other than him (at-Tirmidhee).
conditions and moral precepts which they deduced from the Book of Allah and from the Sunnah of the Messenger of Allah (sallallaahu 'alayhi wa sallam) because it is an important matter.

But in this time of ours, there is much "he said, she said" concerning this great issue, and people discuss it without having any insight or any knowledge. So they speak concerning the affair of Jihaad: whatever emanates from the zealot and radical concerning it, and whatever emanates from the careless and negligent (person) concerning it. (They speak about it) to the extent that some of the ignoramuses and some of the biased individuals from the enemies of Islam describe Jihaad in Islam as being savage or barbaric (wahshiyyah) and as being a compulsion in the religion. And Allah, ('azza wa jal), says:


لَا إِكْرَاهَ في الْدِّينِ

There is no compulsion in the religion.
[Sooratul-Baqarah, 2:256]

And they allege that there is no fighting in Islam nor is there any Jihaad in it; this is a view.

The other view is stern concerning it. It speaks about it (Jihaad) without knowledge, without insight, and without legislated precepts. Due to that, it is necessary and important to clarify this great matter.

The Prophet (sallallaahu 'alayhi wa sallam) has said: "Paradise has one-hundred grades which Allah has reserved for the Mujaahideen who fight in His cause, and the distance between two grades is like the distance between the heaven and the earth..."4

4 Related by al-Imaam al-Bukhaaree in his Saheeh (4/2316 no. 7423), The Book of Tawheed, Chapter: "His Throne Was over The Water, and He is The Lord of The Mighty Throne."
Allaah (‘azza wa jal) says:

«لا يعْتَسَى القَابَةُ وَالْمَغَابِرُ أَثْرَى أَوْلِي الْأَلْبَابِ وَالْمَجَاهِدُونَ فِي سِبْيلِ اللَّهِ بَيْنَ أَوْلِي الْأَمْوَالِ»

وَأَنْفَسُهُمْ فَضَّلَ اللَّهُ الْمَجَاهِدِينَ أَمَامَ الْمَأْوَاةِ وَأَنْفَسُهُمْ عَلَى الْمَمْلِكَةِ دِرَاجَةً وَكَلَّا وَعَدَ اللَّهُ أَحْسَنَ النَّاسِ فَضَّلَ اللَّهُ الْمَجَاهِدِينَ عَلَى الْمَمْلِكَةِ أَجْرًا عَظِيمًاٰ ذَرَّجَتْ مِنْهُ مَغْفِرَةً وَرَحْمَةً 

وَكَانَ اللَّهُ غَفُورًا رَحِيمًاٰ»

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 Allaah with their wealth and their lives. Allaah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit [at home]. Unto each, Allaah has promised good [Paradise], but Allaah has preferred those who strive hard and fight above those who sit [at home] by a huge reward. Degrees of [higher] grades from Him, and forgiveness and mercy. And Allaah is Ever Oft-Forgiving, Most Merciful.

[Sooratun-Nisaa’, 4:95–96]

**Jihaad Is an Ancient Obligation**

**Jihaad** is an ancient obligation. Moosaa (‘alayhis-salaam) performed **Jihaad**; thus, the children of Israa’eel went forth on a military expedition. He, the Exalted, said:
O my people! Enter the holy land [Palestine] which Allaah has assigned to you and turn not back [in flight]; for then you will be returned as losers.

[Sooratul-Maa'idah, 5:21]

So what emanated from them occurred, and Allaah punished them for what He mentioned in these verses from Sooratul-Maa'idah. In the end, and after the death of Moosaa, ('alayhis-salaam) they stood up for Jihaad and they conquered Baytul-Maqdis (Jerusalem). They entered it through Jihaad in the way of Allaah ('azza wa jal). So they carried out what Allaah commanded them with, but after procrastination and delay.

Similarly, concerning Banee Israa'eeel after (the time of) Moosaa, Jihaad was legislated just as He, the Exalted, said:

Have you not thought about the group of the children of Israa'eeel after [the time of] Moosaa? When they said to a Prophet of theirs, ‘Appoint for us a king and we will fight in Allaah’s way.’ He said: ‘Would you then refrain from fighting if fighting was prescribed for you?’ They said: ‘Why should we not fight in Allaah’s way while we have been driven out of our homes and our children [have been taken as captives]?’

[Sooratul-Baqarah, 2:246]
"And they said: 'Indeed Allaah has appointed Taaloot [Saul] as king over you..."

[Sooratul-Baqarah, 2:247]

So what emanated from them of disputation occurred, as was the custom of Banee Israa'eel, then when they left Taaloot and he set out with them, meaning: he left with them as a fighter in the way of Allaah for the purpose of fighting the Kuffaar, their test which Allaah tried them with occurred by the river, and none passed this test except a small number (of them):

Yet they drank thereof, all except a few of them.

[Sooratul-Baqarah, 2:249]

So when Taaloot, and whoever was with him from the soldiers, crossed the river, He, the Exalted, said:

"And they said: 'Indeed Allaah has appointed Taaloot [Saul] as king over you..."

[Sooratul-Baqarah, 2:247]
Jihaad: Its Types and Rulings

So when he had crossed it [the river], he and those who believed with him, they said: ‘We have no power this day against Jaaloot [Goliath] and his hosts.’ But those who knew with certainty that they were going to meet Allaah, said: ‘How often a small group overcame a mighty host by Allaah’s leave?’ And Allaah is with as-saabiroon [the patient]. And when they advanced to meet Jaaloot [Goliath] and his forces they invoked: ‘Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.’ So they routed them by Allaah’s leave and Daawood [David] killed Jaaloot [Goliath], and Allaah gave him [Daawood] the kingdom [after the death of Taaloot (Saul) and Samuel] and al-Hikmah [prophethood], and taught him of that which He willed...

[Sooratul-Baqarah, 2:249–251]

So this is proof that Jihaad is an old affair (legislated) for the nations that came before us.

And similarly, Sulaymaan (‘alayhis-salaam) and his situation with Bilqees the Queen of Saba’ (Sheba); that he said:

آرَجِعُ إِلَيْهِمْ فَلْتَأْتُواْ مِنْذُو لَا يُقَدِّرُونَهُ وَلَا يَحَرَّجُونَهُ مِنْ بَعْدِ ذَلِّلَهُ وَهُمْ صَغِيرُونَ

Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.

[Sooratun-Naml, 27:37]

So this is Sulaymaan Bin Daawood (‘alayhimaa as-salaatu was-salaam); he threatened this queen that he would wage war (against her) with an army that the people of al-Yaman could not resist, so there was no other choice except that she surrendered and submitted and she came (to him) as a Muslimah. She said:
Verily I have wronged myself, and I submit [in Islam, together] with Sulaymaan to Allaah, The Lord of the ‘Aalameen.

[Surat al-Naml, 27:44]

The evidence that Jihaad is found in the ancient laws (Sharaa‘ia’) is because Allaah, Glorified and Exalted, created the creation for the purpose of His worship, just as He said:

وَاذْكُرُونَ مَا أَنْعَمَ عَلَيْكُمْ مِنْ رَزْقٍ وَاذْكُرُونَ مَا أَنْعَمَ عَلَيْكُمْ

[Surat al-Dhu’l-Qurun, 51:56-57]

The Wisdom behind the Legislation of Jihaad

So Allaah created the creation for the purpose of His worship, and He guaranteed their provisions. So when it occurred that some of the servants revolted, or drew away from His obedience and disdained His worship, which is the purpose they were created for, Allaah took revenge on them. It was (like this) with regards to the preceding nations (al-umamis-saabiqah). The nation, when it acted disobediently and unruly concerning the command of Allaah and didn’t comply with or obey their prophet, Allaah (in response to their actions) seized them with an uprooting or exterminating punishment. So they were destroyed down to the last of them, just as it occurred to the people of Nooh (Noah), ‘Aad, Thamood, and those who came after them from the ones whom Allaah destroyed when they rebelled against their prophets and disdained the
worship of Allaah. They persisted in the worship of other than Allaah, and they insisted on shirk, so Allaah ('azza wa jall) annihilated them down to the last of them. None were rescued (from this annihilation) except the people of eemaan. None were rescued except the messengers and their followers.

Then after that, Allaah, Glorified and Exalted, legislated jihaad instead of the common destruction as a punishment for the Kuffaar who refused to worship Him, Glorified and Exalted, and who disdained that which they were created for. Allaah legislated jihaad; so it was from the Sunnah of the prophets after the first generations until there came our Prophet (sallallaahu ‘alayhi wa sallam). So he carried out this law, and it is jihaad in the way of Allaah in order to elevate the word of Allaah and eliminate shirk and kufrr. (As Allaah said):

And fight them until there is no more fitnah [shirk] and the religion, all of it, is for Allaah [alone].
[Sooratul-Anfaal, 8:39]

This is the wisdom behind the legislation of jihaad: for the sake of Allaah being worshipped alone, just as he (sallallaahu ‘alayhi wa sallam) said: “I was sent with the sword so that Allaah be worshipped [alone] without any partners...”

And he (sallallaahu ‘alayhi wa sallam) said: “I have been ordered to fight the people until they say: Laa Ilaaha Illallaah. So whoever says: Laa

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5 Related by al-Imaam Ahmad in his Musnad (9/123, no. 5114) from the hadeeth of Ibn 'Umar (radhiyallaahu 'anhu).
Ilaaha Illallaah, then his life and his wealth are safeguarded except with respect to its rights, and his reckoning is with Allalaah.

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6 Translator’s note: The saying of the Prophet (sallallahu ‘alayhi wa sallam), “Except with regards to its rights,” (i.e. with regard to the right that Islam has over his life and wealth). What makes this abundantly clear is another hadeeth that was recorded by Imaam al-Bukhaaree, on the authority of Abu Hurayrah (radhiyallaahu ‘anhu) who said:

When the Messenger of Allaah (sallallahu ‘alayhi wa sallam) died and Abu Bakr (radhiyallaahu ‘anhu) became the khaleefa, and some of the Arabs apostated (Abu Bakr fought them). So ‘Umar said: ‘How can you fight the people when the Messenger of Allaah (sallallahu ‘alayhi wa sallam) said: ‘I have been commanded to fight the people until they say ‘Laa Illaaha Illallaah,’ and whoever said it, then he has safeguarded his wealth and his life except with regards to its rights, and his reckoning is with Allaah?’ Abu Bakr said: ‘By Allaah! I will fight those who differentiate between the salah and the zakah, for verily, zakah is ‘the right of the wealth.’ By Allaah! If they withhold from me a young she-goat which they used to pay at the time of the Messenger of Allaah (sallallahu ‘alayhi wa sallam) I will fight with them for withholding it.’ Then ‘Umar said: ‘By Allaah, it was nothing, but Allaah opened up Abu Bakr’s chest to the decision to fight, and I came to know that he was correct. (Al-Bukhaaree, no. 1399, 1400)

With regard to the specific narration that Shaykh Saalih al-Fawzaan (hafidhahullaah) mentioned, al-Haafith, Ibn Hajr al-Asqalaanee (rahimahullaah) made some brief comments concerning the different variations of the hadeeth with their additionalwordings, then he quotes al-Imaan at-Tabarea (rahimahullaah) as having said:

As for the first (issue that this narration addresses), then he said it regarding the case of his fighting Ahlul-Awthaan [The People of the Idols, i.e. the polytheists] who do not affirm tawheed [of worship]. The second [issue], then he said it regarding the case of Ahlul-Kitaab [The People of the Book, i.e. the Jews and Christians] who acknowledge tawheed whilst obstinately rejecting his Prophethood in a general or specific sense. And the third [issue], then it contains an indication that whoever has entered into Islam and bore witness to tawheed and the Prophethood whilst not doing acts of obedience, that their ruling is that they be fought until they submit to that...

Refer to Fat’hul-Baaree.
The Definition of Jihaad

Jihaad is the verbal noun [masdar (derived from)] Jaahada, Jihaadah. The intended meaning is ‘to do one's utmost with regards to the obedience of Allaah, Glorified and Exalted, and (with regards to) His worship and from that is fighting the Kuffaar.’

The Types of Jihaad

So, Jihaad has types, and the Muslim remains in a Jihaad from these types, and it is five types.8

7 Related by al-Imaam al-Bukhaare in his Saheeh (2/908, no. 2946) The Book of Jihaad and Sayr, Chapter: “The Prophet's Invitation unto Islam and Prophethood and That They Did Not ¶ Take One Another as Lords besides Allaah.” From the hadeeth of Abu Hurayrah (radhiyallaahu 'anhu).
8 Translator’s Note: Shaykhul-Islaam Ibnuul-Qaayyim al-Jawziyyah (rahimahullaah) said: ...when this is known, then (it is clear that) Jihaad is on four levels:

1. Jihaad of the Self, and this is also on four levels:
   - That he struggles against it (himself) by learning guidance.
   - That he struggles against it (himself) by acting upon that guidance once he has learned it.
   - That he struggles against it (himself) by calling people to the guidance, for if he does not, he will be one of those who hides what Allaah has revealed.
   - That he does so with patient perseverance in the face of the hardships which afflict one who is calling upon Allaah and that he bears all of this for Allaah.

If all of these four are fulfilled, he will be one of the Rabbaaniyyoon, for the Salaf are in agreement that a scholar is not one of the Rabbaaniyyoon until he knows the truth, acts upon it, and teaches it.

2. Jihaad against Shaytaan, and this is of two levels:
   - Struggling against him by repelling the doubts which may afflict him (the Believer).
   - By repelling the desires which assail him (the Believer).
The first: Jihaadun-nafs. It is that one wages war against his soul with regards to the obedience of Allaah, that he orders it with good and forbids it from evil. The Muslim will never be able to wage war against other things except if he wages war against himself first.

The second: Jihaadush-Shaytaan. So when he finishes with Jihaad against his soul he begins with waging war against Shaytaan, by disobeying him

The first is with the weapon of certainty and the second is with the weapon of patience. Allaah, the Exalted, says:

وَجَعَلْنَا مِنْهُمْ بَيْنَاهُمْ آيَةً يَدْرِسُونَ لَمَّا صَبَرُوا وَصَبَّارُونَا بَابِيَةَ بُوبِنَوٍّ

And we made from among them [children of Israel], leaders, giving guidance under our command, when they were patient and used to believe with certainty in our Aayaat.

[Sooratus-Sajdah, 32:24]

3. Jihaad against the Disbelievers and the Hypocrites, and this is on four levels:
   - With the heart.
   - With the tongue (i.e. by preaching).
   - With one's wealth.
   - With the body (i.e. by fighting), and Jihaad against the Disbelievers is more particularly with the hand, while Jihaad against the hypocrites is more particularly with the tongue.

4. Jihaad against The Perpetrators of Injustice, Evil Deeds and Innovations, and this is at three levels:
   - With one's hand, if one is able to do so; if he is unable to do so, he proceeds to the second.
   - With one's tongue (i.e. to speak against it), if he is unable to do that, he must proceed to the third.
   - With one's heart (i.e. to hate the deed in one's heart).

These are the thirteen levels of Jihaad and whoever died without fighting (in Allaah's cause) and without expressing any desire (or determination) for Jihaad has died upon a type of hypocrisy. [(Muslim, Abu Daawood and an-Nasaa'i)]. Refer to Provisions of the Hereafter which is a translation of Mukhtasir Zaadil-Ma'aad, pp. 250-251].
concerning what he orders him with and doing what he forbids him from.

The third: Jihaadul-Ussaati minal-Muslimeen (waging war against the sinful Muslims). That is by commanding the good and forbidding the evil, and that is dependent upon (one’s) ability. He (sallallaahu ‘alayhi wa sallam) said: “Whoever amongst you sees an evil [taking place] then let him change it with his hand, if he is not able to then with his tongue, if he is not able to then with his heart, and that is the weakest of eemaan.”

And in another narration: “Not even a grain of a mustard seed remains after that.”

The fourth: Jihaadul-Munaafiqeen (waging war against the hypocrites). And that is by refuting their doubts and refuting their lies. Waging war against them is obligatory as well as being on guard against them, just as Allaah, (‘azza wa jal), said:

"هَمْرُ الْعَدُوْ فَأَحْدَرْهُمْ" 

They [the Munaafiqoon] are the enemy, so beware of them. 
[Sooratul-Munaafiqoon, 63:4]

And Jihaad against them is by way of the tongue. He, the Exalted, said:

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9 Related by al-Imaam Muslim in his Saheeh (1/69 no. 49) The Book of Eemaan, Chapter: “Forbidding the Munkar is From Eemaan and That Eemaan Increases and That Commanding the Ma’roof and Forbidding the Munkar Are Obligatory.” From the hadeeth of Abu Sa’eed al-Khudree (radhiyallaahu ‘anhu).
10 Ibid. no. 50, from the narration of ‘Abdullaah Ibn Mas’ood (radhiyallaahu ‘anhu).
O Prophet! Strive hard against the Disbelievers and the hypocrites, and be severe against them.
[Sooratut-Tahreem, 66:9]

The fifth: Jihaadul-Kuffaar. And that is by carrying the weapon and entering the battlefield for the purpose of spreading the deen of Allaah and removing (or defeating) shirk and its people. Allaah has legislated upon this Ummah Jihaad in His cause, but He legislated it in stages. So (during) the time when the Prophet (sallallaahu ‘alayhi wa sallam) was in Makkah, (he) and the Muslims that were with him were forbidden from Jihaad (and they were) ordered to withhold their hands (from fighting). The Prophet (sallallaahu ‘alayhi wa sallam) had remained in Makkah a period of thirteen years after the commissioning (of him as a Prophet and Messenger) inviting unto Allaah (‘azza wa jal) despite what he used to encounter of afflictions and hardship from his people.

Jihaad Was Legislated in Stages

The reason for that is the Muslims were in a state of weakness, so if they were ordered to fight while they were in the likes of this state, the enemy would have overcome them, annihilated them, and suppressed their da’wah.

Then when the Prophet (sallallaahu ‘alayhi wa sallam) migrated to Madeenah and he met with the helpers and supporters (al-Ansaar wal-A’waan), Allaah, Glorified and Exalted, permitted Jihaad for them—permission, not a command. So He said:
Permission to fight [against the disbeliever] is given to those [Believers] who are fought against because they have been wronged; and surely, Allaah is able to give them [Believers] victory.

[Sooratul-Hajj, 22:39]

So He permitted Jihaad for them; He allowed it for them after it had been forbidden for them.

After that (stage), they were commanded to fight whoever fights them and refrain from (fighting) whoever does not fight them. He, the Exalted, said:

And fight in the way of Allaah those who fight you but transgress not the limits. Truly, Allaah likes not the transgressors.

[Sooratul-Baqarah, 2:190]

So, they were ordered to fight whoever fought them only.

Then after that (stage), they were commanded to fight the Kuffaar unrestrictedly, whoever fought them as well as whoever did not fight them, for the purpose of elevating the word of Allaah, and that was when strength and statehood came to them and their power became great. It was at that time that He commanded them with Jihaad.\(^\text{11}\)

\(^{11}\) Translator’s note: It must be made abundantly clear that there is a tremendous difference between the Jihaad which was legislated by Allaah and that which is done at the hands of the extremists and terrorists who allege to be performing Jihaad. The stark contrast lies in the fact that their aim and purpose is to wreak havoc in the land, create chaos, murder, shed blood, seize power, etc. None of these being the objective and goal behind Allaah legislating this noble act of worship, and all of them being forbidden.
Allaah legislated Jihaad for the purpose of elevating His Word (Laa ilaaha illallah), to elevate His Religion over all other religions and to eradicate shirk (polytheism) and kufr (disbelief), to free the people from the shackles of servitude to other than Allaah, and the one who has not fought for this reason has not fought for the sake of Allaah, as has been mentioned in the authentic texts.

The author made clear, here in this book, the goal and objective of Jihaad, and in yet another place, his book, Tasheelul-Ilmaam bi Fiqhil-Ahaadeeth min Bulooqhil-Maraam, v.5 pg. 324–325. He states after mentioning the conditions of Jihaad, which must be met before any fighting takes place:

But firstly, it is obligatory to invite them to Allaah [through the call of tawheed and warning against shirk]. Thus, if they answer the invitation [becoming Muslims] it is accepted from them. And if they do not answer the invitation, then it becomes obligatory to fight them until the religion, all of it, is for Allaah [alone]. They are to be fought on account of their shirk and kufr, and they are not to be fought for the purpose of seizing their wealth and conquering their lands. They are to be fought for the purpose of repelling shirk until no more fitnah remains, and the religion, all of it, is for Allaah [alone]. So the fighting that is for the elevation of Allaah’s Word, Glorified and Exalted is He, is the objective.”

Al’Allaamah ’Abdur-Rahmaan bin Naasir as-Sa’dee (rahimahullaah) said, commenting on the verse,

وَقَتَلُوهُمْ حَتَّى لَا تَكُونُ فِتَنَّا وَهُمْ يَعْمَلُونَ الْدُّنْيَا سَفَرًَا

And fight them until there is no more fitnah, and the religion, all of it, is for Allaah [alone]. And if they cease [associating partners with Allaah] then certainly, Allaah is All-Seer of what they do.
[Sooratul-Anfaal, 8:39]

"’And fight them until there is no more fitnah...’ meaning: [until there is no more] shirk, hindering [others] from the Path of Allaah, and until they yield to Islaam’s rulings."
He, the Exalted, said:

"فَإِذَا أُتْلِيَ الْأَيْنُوَارُ الْحَرِيمُ فَأُقْتَلُوا الْمُشْرِكِينَ حِيَاثَ وَجَدُوْهُمْ وَخَذُوْهُمْ وَأَحْصُوْهُمْ وَأَفْعَدُوْهُمْ أَنْ أُقُلُّوْهُمْ مَرَّ مَرَّضِرًا قَالُوا أَتَابُوا وَأَقَامُوا أَنْصُلَةً وَأَتَابُوا أَرْسَالُوْهُ فَحَلَّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ"  

Then when the sacred months [1st, 7th and 12th months of the Islamic calendar] have passed, then kill the Mushrikoon wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent [by rejecting shirk and accepting Islamic Monotheism] and perform Salaah, and give Zakaah, then leave their way free. Verily, Allaaah is Oft-Forgiving, Most Merciful.  
[Sooratut-Tawbah, 9:5]

And He, the Exalted, said:

"قَتَلُوْهُمْ نَعْذِرُوهُمْ وَأَيْدِيهِمْ وَخَذُوْهُمْ وَأَقَامُوهُمْ عَلَيْهِمْ  
وَنَشِفُ صُدُورُ قُوَّمِ مُؤْمِنِينَ (١٠٢)"

"And the religion, all of it, is for Allaaah [alone]...‘ So this is the goal and objective of the fighting and the Jihaad against the enemies of the religion. [The objective] is that their evil be repelled from the religion, and that it be chased away from Allaaah's religion, which is the reason that He created the creation. [This is to continue] until it is elevated and exalted above all other religions."

"But if they cease...‘ From what they are upon of dhulm [oppression, i.e. shirk] Then certainly, Allaaah is All-Seer of what they do. Nothing of them [i.e. from what they do] is hidden from Him.” (Tayseerul-Kareemir-Rahmaan fee Tafseeri Kalaamil-Mamnaan, pg. 365).
Fight against them so that Allaah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people.

[Sooratut-Tawbah, 9:14]

The Objective of Jihaad

So they were commanded to fight the Kuffaar until they accept Islam (hatta yuslimoo) because this is the purpose they were created for, and it is the worship of Allaah Who created them and provided for them; thus, He is the One Who deserves to be worshipped. It is not permissible for worship to be directed to other than Him. This is the objective of Jihaad, to elevate the word of Allaah, and the singling out of Him in worship, and if they repented and believed (then) they are not to be fought. And if the Kuffaar are left without fighting (them), their evil would surely be drawn out upon the Muslims because they are not pleased that any Muslim would remain on the face of the earth. He, the Exalted, said:

وَلَا يَزَالُونَ يَقْدِرُونَكُمْ حَتَّى يَرْدُوُّونَ عَنِ الْبَيْحَكَمْ إِنَّ تَطْنُؤُوا١

And they will never cease fighting you until they turn you back from your religion if they can.

[Sooratul-Baqarah, 2:217]

And He, the Exalted, said:

وَلَنْ تَرْضِي عَنكُمْ أَلِيَهاَدُ وَلَا النَّصْرَةَ حَتَّى تَتَّبِعُوا مِلَّتِهِمْ٢

Never will the Jews or the Christians be pleased with you [O Muhammad] till you follow their religion.

[Sooratul-Baqarah, 2:120]
And He, the Exalted, said:

They wish that you reject faith, as they have rejected [faith], and thus you all become equal [like one another].
[Sooratun-Nisaa’, 4:89]

And He, the Exalted, said:

And they desire that you should disbelieve.
[Sooratul-Mumtahanah, 60:2]

So if they were not fought they would surely attack or ercroach upon the Muslims by massacre, expulsion, destruction, and harm (against them) just as it is witnessed and apparent now since Jihaad has been discontinued and it has been suspended from them. The (kuffaar) devoted themselves to that (massacre, expelling, destroying, and harming the Muslims), so they began the Christian missionaries spreading their influence and other than that.

When the Prophet (sallallaahu ‘alayhi wa sallam) was asked about the man who fights out of family pride, another who fights to display his courage and another who fights for the war booty, which of these is in the cause of Allaah? So He, (sallallaahu ‘alayhi wa sallam), said: “The one who fights so that Allaah’s word [Islam] may be exalted, fights in the cause of Allaah.”

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12 Related by al-Bukhaaree in his Saheeh (4/2329, no. 7458) The Book of Tawheed, Chapter: “And Our Word Has Already Gone Forth for Our Servants, the Messengers,” and he mentioned it in nos. 123, 281, 3126.
As for the One Who Fights for Other Than That

Then it is not for the cause of Allaah. He who fights in the cause of Allaah, if he is killed, then he is a *shaheed* (martyr), and if he is not killed, then he is rewarded and recompensed (with good); Allaah, Glorified and Exalted, said:

"وَلَا تَقْفُلُوا لِمَن يَقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٍ بَلْ أَحْيَاءٍ وَلَيْكُنْ لَا يُنْتَهُونَ" (Qur'an)

**And say not of those who are killed in the way of Allaah, 'They are dead.' Nay, they are living, but you perceive it not.**

[Sooratul-Baqarah, 2:154]

And He, Glorified and Exalted, said:

"وَلَا تَحْسَبْنَ أَنْ نَسِئَ عَنِ الْمُوْتِ حَيَّاءٌ فِي سِبْيِلِ اللَّهِ أَمْوَاتٍ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَرْحِينَ بِمَا أُتْنِيُهمُ اللَّهُ مِنْ فَضْلِهِ وَدُلْلُهُمُ الَّذِينَ لَمْ يَلْهَقْهُمْ مِنْ حَلَفِهِمْ أَلَا حَرَفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ" (Qur'an)

**Think not of those who are killed in the way of Allaah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allaah has bestowed upon them of His bounty and rejoice for the sake of those who have not joined them, but are left behind [not yet martyred] that on them no fear shall come, nor shall they grieve.**

[Soorah Aali-Imraan, 3:169-170]

So if he is not killed then he returns with a salary and war booty, honour, and a high rank in this world as well as the Hereafter.
Jihaad: Its Types and Rulings

Jihaad Is of Two Parts

Jihaad in the way of Allaah, just as the 'Ullamaa have categorized, is of two parts:

The first part: an individual obligation (fard 'ayn) upon every Muslim who is able to carry out Jihaad and that is with respect to three situations:

❖ The first situation: the fight of defending the country when their enemies from the Kuffaar besiege (it), so they are fought against, and it is obligatory upon everyone who has the ability to carry out Jihaad that he fights for the purpose of defending the sanctities of the Muslims who are in the country.

❖ The second situation: when the Imaam (Muslim ruler)\(^{13}\) calls on him to carry out Jihaad, it is obligatory upon him to obey (the Imaam in this case). He, the Exalted, said:

\[^{13}\text{The Imaam referred to here is the Muslim ruler and not the Imaam of a random masjid, in a random locale. Rather, what has been legislated in the authentic texts of the sharee'ah is that Jihaad is to be carried out behind the ruler, who has as one of his special characteristics, the authority to establish the legislated Islamic Jihaad.}\]

This has been elucidated by the great scholar of our time, 'Ubayd Ibn 'Abdillaah al-Jaabiree, may Allaah preserve him, who said:

Offensive jihaad is to mobilize the troops and to dispatch the armies and to prepare sufficient equipment in order to fight whosoever is surrounding them from the disbelievers for the purpose of making the worship of Allaah uppermost. And this is from the special functions of the Muslim ruler. He is the one who can call to such an act, and he is the one who sets it up, and he is the one who leads it himself. Or he appoints someone to lead a military detachment for it.

20
O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allaah [i.e. Jihaaad] you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

[Sooratut-Tawbah, 9:38]

And he (sallallaahu 'alayhi wa sallam) said: “There is no hijrah after the conquest, but there is Jihaaad and intention. And when you are called upon [to go out for Jihaaad] then hasten [to answer the call].”

So whoever calls to Jihaaad in any other manner, then he is one of two types of people: Either he is ignorant concerning the juristic rulings of Jihaaad, or he is a person of desires who is misguided and is misguiding others—an innovator. And regardless of whether he is from the former or the latter, it is obligatory upon the ummah to be cautious of him and to have hatred for him, and it is obligatory upon the scholars to refuse him and to warn against him.


Translator’s Note: This does not mean that the duty of hijrah remains no longer, as the Prophet (sallallaahu ‘alayhi wa sallam) said: “Hijrah will not cease until repentance ceases,
The third situation: when he participates in the fight and there is intensity in it (i.e. the fighting heats up), it is not permissible for him to flee from the advance (i.e. flee from the battlefield) against the enemy; rather, it is obligatory upon him to fight. He, the Exalted, said:

بِنَائِهَا الَّذِينَ آمَنُوا إِذًا لَقِيتمُ الَّذِينَ كَفَرُوا أَزِحًا فَلاَ تَوَلَّوْهُمْ الْأَدْبَارُ
وَمِنْ يُوْلِيَهُمْ يُوْلِيَهُمْ دُرُّهُ إِلَّا مُتَّهِرًا إِنْ قَتَلْتُمْ أَوْ مَتَّهِرًا إِلَّا فِيْتُوْفِّيَتْ بَأْعَضَاءِ

O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. And whoever turns his back to them on such a day—unless it be a stratagem of war, or to retreat to a troop [of his own]—he indeed has drawn upon himself wrath from Allaah. And his abode is hell, and worst indeed is that destination.

[Sooratul-Anfaal, 8:15-16]

So the flight from the advance (flight from the battlefield) is one of the major sins. In these three situations Jihaaad is upon the individuals, meaning: it is fard 'ayn (an individual obligation) upon every Muslim possessing the ability (to undertake it).

The second part: Fard Kifaayah (a collective obligation). It is called the Jihaaad of pursuit (Jihaaadut-Talab) and it is that we carry out a

and repentance will not cease until the sun rises from the west.” (Abu Daawood, 2479, Ahmad, 2/192, and al-Albaanee declared it saheeh in Saheehul-Jaami’, 7469.) Rather, it refers to the hijrah from Makkah to Madeenah.
military expedition against the *Kuffaar* in their lands.\textsuperscript{15} This is a communal obligation. When whoever is able undertakes it, the sin is dropped from those who remain behind and (going out for *Jihaad*) will remain as a *sunnah* for them, from the greatest acts of worship (if they choose to undertake it). And Allaah, Glorified is He, made it an obligation upon the Muslims, that they carry out a military expedition against the *Kuffaar* in order to elevate His word and to eradicate polytheism and idolatry (*shirk* and *wathaniiyyah*) whenever they have the ability (to do so). He, the Exalted, said:

\begin{verse}
\textit{\textsuperscript{6}}
\textit{ذَٰلِكَ لَا تَكُونِ فِيمَآ أَحَدٌ مِّنَ الْمُجَاهِدِينَ مَّعَنَا إِلَّآ أَنْ تُحْكِمُوا مَنْ يُقَاتِلُونَ مِنَ الْكُفَّارِ بِمَآ أَنْفَسُوا مِنْهُمْ إِلَّآ مَا غَلَبَتْهُ ثُمَّ إِلَيْنِي مَرْتَبَةً}.
\end{verse}

\textit{And fight them until there is no more fitnah [shirk] and the religion, all of it, is for Allaah [alone].}

[Sooratul-Anfaal, 8:39]

Thus, the eradication of *kuffr* and *shirk* from the earth and returning the people to the worship of their *Rabb*, the purpose for which they were created, is obligatory upon the Muslims.

\textit{Jihaad Is Fought against a People Only If They Refuse the Invitation to Islam}

But before the fighting, inviting the *Kuffaar* to enter into Islam is obligatory, and then if they refuse and do not accept the invitation, taking them to war and fighting them then becomes obligatory.\textsuperscript{16} Due to this, the Prophet (sallallaahu ‘alayhi wa sallam) when he migrated to Madeenah and Allaah made the fighting obligatory upon him (the fight of pursuit), he began corresponding with the chieftains (*ru’usoa‘*) and the

\textsuperscript{15} Refer to footnote 11.

\textsuperscript{16} Ibid.
kings, writing to them and inviting them to Islam as he wrote to Kisraa, Caesar and to others from the disbelieving kings, inviting them to Islam because his (sallallaahu ‘alayhi wa sallam) message is general for all mankind. So it is obligatory upon every human being, all of the jinn and mankind, that they follow this Messenger (sallallaahu ‘alayhi wa sallam.)

Thus, he invites them unto Allaah firstly, then if they respond (to the invitation, they are left alone) and if not, then he is to fight them\textsuperscript{17} because their excuse (of ignorance) if cut off, and the proof was established against them. Similarly, when he (sallallaahu ‘alayhi wa sallam) used to appoint a leader over an army or a military detachment, he would advise him from the bottom of his heart with the taqwaa of Allaah, then he would advise him and whoever is with him from the Muslims. He would say to him: \textit{“When you besiege your enemy from the Mushrikeen [polytheists], invite them to Allaah (‘azza wa jal) then if they answer the invitation [then they are left alone], and if not then demand from them al-Jizyah, if they refuse, then seek Allaah’s aid and fight them.”}\textsuperscript{18}

And when he gave the banner to ‘Alee Ibn Abee Taalib (radhiyallaahu ‘anhu) on the day of Khaybar, he said to him:

\begin{quote}
Proceed with ease until you arrive at their encampment. Then invite them to Islam and inform them of what is obligatory upon them from the rights of Allaah, the Most High. By
\end{quote}

\textsuperscript{17} Ibid.

\textsuperscript{18} Related by al-Imaam Muslim in his \textit{Saheeh} (3/1357 no. 1731) and what is after it, \textit{The Book of al-Jihaad and As-Sayr,} Chapter: “Jihaad and Sayr,” from the hadeeth of Buraydah, (radhiyallaahu ‘anhu).
Jihaad: Its Types and Rulings

Allaah, if Allaah guides one man by you it is better than red camels.\(^{19}\)

So, we do not fight the Kuffaar for the sake of greed or covetousness with regards to their lands and their property; we only fight them for the sake of their benefit (or welfare), for the sake of their salvation from the Fire, and their coming out from the darkness (of kufr and shirk) into the light (of tawheed and eemaan). So we fight them for the sake of their welfare and their salvation from kufr and shirk, and we bear, with regards to that, difficulty, injuries and killing (i.e. being killed), all for the sake of the welfare of the human race. That is not out of covetousness with regards to anything from the dunyaa as some of the ignoramuses and biased people think. It is for this reason (i.e. their welfare) that we begin with the invitation (to Islam), if they respond, then there is no need for fighting. As for when they act arrogantly and insolently, then they are to be fought.

\textbf{Jihaad Is Undertaken Only under the Leadership of an Imaam}

And the one who gives the command to fight and organizes it is the Imaam of the Muslims because it is from his full power [salaahiyatihi (competence)] that he carries that out himself, or whoever he appoints to do so. And it is not permissible for the Muslims to undertake Jihaad without the Imaam’s permission except in one case: when an enemy invades them and they fear his harm, so they repel him (i.e. drive this enemy force away), and this repelling does not need the permission of the Imaam because this is a prevention of danger. He (sallallaahu ‘alayhi wa sallam) said: “Allaah is pleased with three things for you: that you worship Him and not associate anything as a partner with him, that

\(^{19}\) Related by al-Imaam al-Bukhaaree in his 	extit{Saheeh} (2/925 no. 3009) \textit{The Book of Jihaad and Sayr}, Chapter: “The Excellence of He Who Accepts Islam at the Hands of a Man.” From the hadeeth of Sahl Ibn Sa’d (radhiyallaahu ‘anhu).
you hold on to His rope and do not become divided, and that you give sincere advice to whoever He places in authority over you.”

So it is obligatory for the Muslims that there be a leadership (qiyaadah) and Imaamate (Imaamah) organising Jihaad and the military expeditions in the cause of Allah.

The Muslims must be under an Imaam, under a leadership, and they must be one Ummah (nation); division and differing is not permissible, particularly in the affairs of Jihaad. When they become united with their Imaam and are under a leadership, that will be a source of strength for them and be awe-inspiring for the enemy.

As for when they become divided and they differ, each one seeing himself as being the possessor of full power, not obeying or following an Imaam, then at this point catastrophe will befall them. Allaah, the Exalted, said:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنْزِعُوا فَتْفَشَّلُوا وَتَذْهَبَ رَحْمَتُ اللَّهِ وَلَا تَنْزِعُوا فَتْفَشَّلُوا وَتَذْهَبَ رَحْمَتُ اللَّهِ

O you who believe! When you meet [an enemy] force, take a firm stand against them and remember the Name of Allaah much [both with tongue and mind], so that you may be successful. And obey Allaah and

Jihada: Its Types and Rulings

His Messenger, and do not dispute [with one another] lest you lose courage and your strength departs, and be patient. Surely, Allaah is with those who are as-Saabiroon [the patient]. And be not like those who come out of their homes boastfully and to be seen of men, and hinder [men] from the path of Allaah; and Allaah is Muheet [encircling and thoroughly comprehending] all that they do.

[Sooratul-Anfaal, 8:45-47]

He, Glorified and Exalted, commanded us to unite under one leadership, until taqwaa is our scent and our union remains standing shoulder to shoulder (in a state of solidarity), so when each one of us becomes his own Muftee, he will not submit to the Imaamate nor the leadership; so this is division (at-Tafarruaq), and Allaah's refuge is sought. And this makes the enemy rejoice. Allaah says:

وَاعْتَصَمُوا بِجَمِيعِ أَشْهَالِ اللَّهِ وَلَا تَفْرَقُوا وَاذْتَرَأْوَا بِعَمَّتِ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أُمُودًا فَالْفَرْقُ بَيْنَ قُلُوبِكُمْ فَأَصَبْحُوا بَيْنَكُمْ إِحْوَانًا وَكَمْ عَلَى سَفَنَى حُذْرَةٍ مِّنَ الْقَارَ وَفَنْقُدْكُمْ مِّنْهَا كَذَٰلِكَ بَيْنَ أَشْهَالِ اللَّهِ لَكُمْ وَأَبْنِيهِ لَعْلَمُ الْحَقَّ وَهُدُوَانُ (6)

And hold fast, all of you together, to the Rope of Allaah [this Qur'an] and be not divided among yourselves, and remember Allaah's favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren [in Islamic faith], and you were on a brink of a pit of fire and He saved you from it. Thus Allaah makes His Ayaat clear to you that may be guided.

[Soorah Aali ‘Imraan, 3:103]

And he (sallallaahu ‘alayhi wa sallam) said: “Verily Allaah is pleased with three things for you: that you worship Him and do not associate
anything as a partner with Him, that you hold fast to the Rope of Allaah, and [that you] do not become divided... "21

**Only the Imaam Can Organize Jihaad**

Thus, leadership and *Imaamate* are mandatory for the Muslims, and it is obligatory upon them to beware of separation, becoming divided and differing. None besides the *Imaam* organizes *Jihaad* and the military expedition. So the affair of *Jihaad* is from the full authority of the *Imaam* because it (i.e. *Jihaad*) is not an insignificant affair; rather, it is an important affair (that it) requires being united, strong, organized, and in numbers. Consequently, the permission and the leadership of the *Imaam* are mandatory. This *Jihaad* in the Way of Allaah, the utmost degree or the goal from that is elevating the Word of Allaah, Glorified and Exalted, spreading this *deen* and bringing the people out of the darkness (of *kufr* and *shirk*) into the light (of *eemaan* and *tawheed*).

Therefore, the Messenger (*sallallaahu ‘alayhi wa sallam*) before his death, when he corresponded with the kings and conveyed the *da’wah*, he began undertaking *Jihaad*. So he prepared the troops and carried out a military expedition against the *Kuffaar* in their lands. Then when he (*sallallaahu ‘alayhi wa sallam*) died, his Companions continued the *Jihaad* in the Way of Allaah that the Messenger (*sallallaahu ‘alayhi wa sallam*) began. So they carried out military expeditions in Persia and Rome, and they spread this *deen* through invitation, knowledge, and *Jihaad* in the Way of Allaah, until this *deen* reached the east and the west of the earth, and the saying of Allaah, ('azza wa jal), proved true:

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21 Ibid.
Jihaaad: Its Types and Rulings

It is He Who has sent His Messenger [Muhammad (sallallaahu ‘alayhi wa sallam)] with guidance and the religion of truth [Islam], to make it superior over all religions even though the Mushrikoon hate it.

[Sooratut-Tawbah, 9:33]

Islam Is a Favour upon the Whole of Mankind

This is the *deen* of Islam, the *deen* of justice, goodness and guidance, and it is a huge favour (which Allaah has bestowed on us). It is not permissible for us to monopolize it and abandon the people (excluding them from it and not inviting them to partake in this huge favour—the *deen* of Islam). Rather, it is obligatory that we spread it amongst all mankind. Thus, it will be our responsibility (i.e. we will be held accountable) in front of Allaah, Glorified and Exalted, on the Day of Resurrection. This *deen* is not ours only; rather, it is for (all) mankind. And this *deen* will never be spread amongst mankind except by way of two affairs:

1. *Da’wah* unto Allaah
2. *Jihaaad* in the Way of Allaah (‘azza wa jal)

Just as He, The Exalted, said:

”كنتم خير أمة خرجت للناس نذوراً باlements وعفو وتبغور عى المشركين وءامتمو بِالله”

29
You are the best of peoples ever raised up for mankind; you enjoin \textit{al-Ma’roof} [all that is good] and forbid \textit{al-Munkar} [all that is evil] and you believe in Allaah.

[Soorah Aali ‘Imraan, 3:110]

And He, the Exalted, said:

egin{equation}
\text{وَلَتَنَكُنْ مِنْ كُمْ أُمَّةً يَدْعُونَ إِلَى أَحْكَمَ وَيَأْمُرُونَ بِالْمُعْرُوفَ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَـيِّ الْأَمْرِ هُمُ}
\end{equation}

\text{المُفْلِحُورُونَ}

Let there arise out of you a group of people, inviting to all that is good [Islam], enjoining \textit{al-Ma’roof} and forbidding \textit{al-Munkar}. And it is they who are successful.

[Soorah Aali ‘Imraan, 3:104]

This is the duty of the Muslims: that they spread this \textit{deen} by way of \textit{da’wah} and \textit{irshaad} (guidance) and by way of \textit{Jihaad} in the Way of Allaah (‘azza wa jal). And by these means, this religion will gain victory. Allaah, (‘azza wa jal), says:

egin{equation}
\text{الَّذِينَ إِنْ مَكَّنُوهُمْ فِي الْأَرْضِ أَقَامُوا الْصَّلَاةَ وَاتَّبَعُوا الرَّسُولَ وَأَمَرُوا بِالْمُعْرُوفَ وَنْهَوْا عَنِ}
\end{equation}

\text{الْمُنْكَرِ وَلِلَّهِ عِنْقَبَةُ الْأَمْوَرِ}

Those [Muslim rulers] who, if we give them power in the land, [they] enjoin \textit{Iqaamatus-Salaah} [i.e. to perform the five compulsory congregations \textit{Salawaat} (prayers) (the males in the mosque)], to pay the \textit{zakaah} and they enjoin \textit{al-Ma’roof} and forbid \textit{al-Munkar}. And with Allaah rests the end of [all] matters [of creatures].

[Sooratul-Hajj, 22:41]

So once we have gained power in the land, we do not limit ourselves to seizing the wealth, levying the land tax, and whatever resembles that.
Jihada: Its Types and Rulings

Rather, it is obligatory that we establish the salaah and we impose its establishment, that we enjoin al-ma’roof and forbid al-munkar in all of the lands of Allaah (‘azza wa jal) which are under our authority. He, Glorified and Exalted, says:

"And the promise of Allaah is true. He will surely give you all that He has promised you, and He will surely make you inheritors of the earth, after those before you. Those who believed in the Reef will be given authority over what they believe, and they will not associate with Me anything in worship."

Allaah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to [the present rulers] in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them [i.e. Islam]. And He will surely give them in exchange a safe security after their fear [provided] they [Believers] worship Me and do not associate anything [in worship] with me.

[Sooratun-Noor, 24:55]

This is the foundation:

"...[provided] they [Believers] worship Me and do not associate anything [in worship] with Me."

[Sooratun-Noor, 24:55]

And after it, Jihaad in the Way of Allaah, so that Allaah be worshipped alone, and that nothing be associated with Him (in worship). This is the da’wah of the Messengers, as Allaah, the Exalted, said:
And verily, We have sent among every Ummah [community, nation] a Messenger [proclaiming]: ‘Worship Allaah [alone], and avoid [or keeping away from] Taaghoot.’

[Sooratun-Nahl, 16:36]

And He, The Exalted, said:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَسُولٍ إِلَّا نُوحِي إِلَيْهِ إِبْرَاهِيمُ وَأَنَا أَقَامَ عِبَادَتِي ۚ

And We did not send any Messenger before you [O Muhammad] but We revealed to him saying: Laa Ilaaha Illa Ana [none has the right to be worshipped but Me] so worship Me.

[Sooratul-Anbiyaa’, 21:25]

This is the goal [or utmost extent (ghaayah)] of Jihaad in the Way of Allaah, and these are some of its rulings and these are some of its manners.

**Jihaad Is Legislated until the Hour, but There Are Rules and Limits**

Jihaad has a great chapter in the compilations of the people of knowledge, and it is traced back to them (i.e. those compilations), and these rulings from the Qur’an and the Sunnah of His Messenger (sallaallahu ‘alayhi wa sallam) have been investigated thoroughly. And the people of knowledge and insight have been questioned about it because Jihaad, its affair is great. Whenever it has been organized and it occurred as Allaah (’azza wa jal) described it, it becomes a Jihaad that is beneficial for the Ummah. Whenever it is chaotic and without insight and knowledge then surely it becomes degeneration for the Ummah and for the Muslims. So how many from the Muslims are massacred on account of the foolhardiness of an
Jihaad: Its Types and Rulings

ignorant individual, infuriating the Kuffaar while they are more powerful than him, so they attack the Muslims, massacring, expelling (them from their own land), and causing their destruction, wa laa hawla wa laa quwooata illa billaah [There is no might or power except with Allaah]. So they call this foolhardiness ‘Jihaad,’ and this is not Jihaad because its conditions are not being fulfilled and its pillars are not being realised, so it is not a Jihaad. It is only a transgression that Allaah (‘azza wa jal) did not order.

We ask Allaah, Glorified and Exalted, to aid His deen and to elevate His Word and to establish the knowledge of Jihaad. Certainly, Jihaad is carried out until the Hour is established: until the last part of this Ummah fights the Dajjaal. So, Jihaad is carried, and the praise is for Allaah, until the Hour is established. Whatever remains of this deen, Jihaad will remain. May Allaah (‘azza wa jal) make us ready for this Jihaad and this deen, whosoever carries it out. Allaah, the Exalted, said:

ۚبيَّتِكَ اللَّدُنِينَ أَمَاتُوا مِنَ الْذَّيِّنِينَ مِنْ يَزَالُونَ مِنْهُمْ عَنْ دِينِهِمْ فَسَوَفُ يَأْتِيَ اللَّهُ بِمَوْمُومَيْهِمْ وَقَتَّلَتْهُمْ أَدِلَّةٌ عَلَى النَّاسِ أَعْرِفُونَ عَلَى الْكُفَّارِينَ مَجَاهِدُونَ في سَبِيلِ اللَّهِ وَلَا يَجْعَلَنَّ اللَّهُ لَوَاصِقَتْهُمْ لَمَّا يَبْعَثَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مِنْ بَشَأْنِهِ وَاللَّهُ وَبِغَيْرِ عِلْيِهِۚ

O you who believe! Whoever from among you turns back from his religion [Islam], Allaah will bring a people whom He will love and they will love Him; humble towards the Believers, stern towards the Disbelievers, fighting in the Way of Allaah, and never fear the blame of the blamers. That is the Grace of Allaah which He bestows on whom He wills. And Allaah is All-Sufficient for His creatures’ needs, All-Knower.

[Sooratul-Maa’idah, 5:54]

So Jihaad remains until the Hour is established, but it is obligatory that it be in accordance with the legal rules and the observed limits so that it
will be a correct Jihaad, so that there will be no disorder (or chaos) in it; so that there will be no transgressions in it; so that there will be no ignorance in it, it will only be a legitimate Jihaad. When jihaad is (carried out) in the rightful manner, it will surely bring about the good result just as it occurred in the early period of this Ummah when they performed Jihaad for the sake (of Allaah) under the banners of Jihaad, and under the command of the leaders (wulaatul-umoor), spreading this deen to the east and the west of the earth.

We ask Allaah, Glorified and Exalted, to send prayers and peace upon our Prophet Muhammad, and upon his family and his Companions altogether.
Questions and Answers

[Q1] Which of the two is greater: the Jihaad of knowledge or the Jihaad of the sword?

[A1] The knowledge is first. It is obligatory for the person to learn what will cause his deen to be correct and upright. Allaah, The Exalted, says:

«فَأَعْلَمْكُمْ أَنَّهُمْ لَا إِلَّا أَنَّهُ إِلَيْهِ الْمُثْلُ لَدَيْهِ وَلَدْنَاكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ»

So know that none has the right to be worshipped but Allaah, and seek forgiveness for your sins and for the believing men and women.

[Soorah Muhammad, 47:19]

So He began with knowledge before speech and before action, thus knowledge is first, then the action takes place, and from it (i.e. actions) is Jihaad. (Knowledge is first) so that his Jihaad will be based upon knowledge and insight and not upon ignorance and error.

[Q2] Is hearing and obeying those who are in charge of the Muslims’ affairs one of the principles of the Salafee ‘aqeedah?
[A2] Yes, there is no group (Jamaa'ah) for the Muslims except with leadership, and there is no leadership except with hearing and obeying. For this reason He, the Exalted, said:

"O you who believe! Obey Allaah and obey the Messenger and those in authority over you."

[Sooratun-Nisaa', 4:59]

And the Prophet (sallallaahu 'alayhi wa sallam) said: "I counsel you with taqwa of Allaah and hearing and obeying, even if a slave came into power over you. Verily, he who lives from among you will see much ikhtilaaf..."22

So he commanded us with hearing and obeying after the taqwa of Allaah, Glorified and Exalted.

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[Q3] Is revolting against the rulers done by way of action only or is it also with the speech?

[A3] Revolting against those in authority is done by way of belief (I'tiqaad), speech and action. When one believes that it is permissible to

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revolt against those in authority and that obedience to them is not a duty upon him, when he believes this, even if he does not speak about it, then this is (a type of) revolt against those in authority, and revolt against hearing and obeying those in authority.

When he speaks and he says: “It is not obligatory to obey the one in authority,” then this is revolt with the speech. And when he carries the weapon (against the authorities) that is the worst portion for the rebel—this is revolt by way of action.

So the revolt is done by way of the belief and the speech—as one is saying in the gatherings, reviling those in authority saying: “There is no hearing and obeying for these [authorities].”

And it (the revolt) is done by way of action: and that is by carrying the weapon against the Muslims and their leaders.

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**[Q4]** What is your opinion concerning the one who issues a *Fatwaa* to the people about the obligation of *Jihaad*, saying: “A leader and a banner are not to be stipulated as a condition for *Jihaad*?”

**[A4]** This is the opinion of the *Khawaarij*. (Having) a bannerer and an *Imaam* is a must, and this is the *manhaj* of the Muslims from the times of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam). He who issues a *Fatwaa* (saying) it (i.e. *Jihaad*) is done without an *Imaam* and without a banner, then he a *Khaarijee*, following the *madhhab* and opinion of the *Khawaarij*. 
Questions and Answers

[Q5] Your excellence, what is your opinion concerning one who acts in accordance with the story of Abu Baseer (radhiyallaahu ‘anhu), (carrying out Jihaad) without the Imaam’s permission?

[A5] Abu Baseer’s (radhiyallaahu ‘anhu) (story) is not with regards to the Imaam’s authority nor was it in regards to being under his command; rather, it is concerning the authority of the Kuffaar and with regards to their rule. So he wanted to free himself (or get rid) of their authority and rule. It was not under the rule of the Messenger (sallaallaahu ‘alayhi wa sallam), but the Messenger handed him over to them on account of the contract and peace treaty which was underway between him and the Kuffaar. So he was not in the land of the Muslims nor under the leader’s authority.

[Q6] What is the ruling on Jihaad at this time and where do we find it (taking place)? And is it permissible for us to undertake Jihaad beneath the banner of a disbelieving ruler or a Mubitadi’?

[A6] The fighting, when it is under the banner of a Kaafir then it is not Jihaad. Fighting is only under the Muslims’ banner and with the group (Jamaa’ah) of the Muslims.
Questions and Answers

[Q7] Al-Bukhaaree’s hadeeth: “The Imaam is a shield (junnah); one guards himself with him and fights behind him.”23 Is this daleel for one who says that it is obligatory for the Jihaad to have an Imaam joining his banner?

[A7] Yes, this is a test concerning the subject. The Imaam is the sutrah (shield) for the Muslims, and he fights from behind this shield. There is no doubt that the leadership and Imaamate of the Muslims is a great favour upon the Muslims; they fight under its banner, and the Imaam establishes the prescribed limits and discharges the rights, and through him Allaah spreads security though the land. Thus, he is a favour from Allaah.

[Q8] Some go out for Jihaad in these disunited conditions without the Imaam’s permission. Is this correct?

[A8] It is not permissible for them that they go out (for Jihaad) except with the Imaam’s permission because they are a flock, and it is obligatory that the flock obeys the Imaam. When he gives them permission, there also remains the parents’ permission and their pleasure regarding the Jihaad of pursuit. So he does not go except with his parents’ pleasure because a man came to the Prophet (sallallaahu ‘alayhi wa sallam) wanting to perform Jihaad, so he (sallallaahu ‘alayhi wa sallam) said to him: “Are

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23 Related by al-Imaam al-Bukhaaree in his Saheeh (2/911 no. 2957) The Book of Jihaad and Sayr, Chapter: “Fighting behind the Imaam and Shielding with Him; from the hadeeth of Abu Hurayrah (radhiyallaahu ‘anhu).
your parents living?” He replied: “Yes.” He (sallallaahu ‘alayhi wa sallam) said: “Consider their service as Jihaad.”

So he sent him to his parents, this proves that their permission is obligatory, after the permission of the leader.

[Q9] If my father has children other than me and he doesn’t need me for anything, there is no justification for him not giving me permission except his fear of me dying. So what is the ruling (in this regard)?

[A9] The ruling is that you obey him even if he has one hundred children. So obeying him is obligatory upon you and so is righteousness towards him. There is reward (ajr and thawaab) in this.

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Translator's note: Haafidh Salahud-Deen Yoosuf commented on this hadeeth saying:

Under normal circumstances, Jihaad is fard kifaaayah (collective duty; which means that if some people observe it, the rest of the Muslims will be exempted from the obligation). In such circumstances permission of parents to partake in Jihaad is necessary because their service is fardul-‘ayn [individual duty, or injunction or ordinance, the obligation of which extends to every Muslim in person], and the former cannot be preferred to the latter. This hadeeth explains such a situation. In certain circumstances, however, Jihaad becomes fardul-‘ayn and in that case permission of the parents to take part in Jihaad is not essential because then every Muslim is duty-bound to partake in it. (Refer to the translation of Riyaadhus-Saalikeen by Darussalam)
[Q10] Is it permissible to go out for Jihaad with the Imaam’s permission when the parents have conferred their pleasure?

[A10] When the parents give him permission, the Imaam’s permission remains; so the two matters are obligatory: The Imaam’s permission and the parents’ permission.
Commentary of His Eminence, the Shaykh, ‘Abdul-Azeez Aalish-Shaykh, Grand Muftee of the Kingdom (of Saudi Arabia)

All praise is for Allaah, prayers and peace be upon the Messenger of Allaah and upon his family, his Companions and whoever follows him.

Your excellence: Saalih (Shaykh al-Fawzaan) has spoken in this place, about the types of Jihaad, the rules of each type, what is necessary for the Muslim concerning this matter, what the obligatory Jihaad is, and what the non-obligatory Jihaad is. He also answered the questioners’ questions with legitimate answers that contain insight for he who desires clear-sightedness (tabassur) (regarding this issue).

So these important topics, whenever the people of knowledge and fiqh in the religion of Allaah spoke about them, they spoke from insight and from knowledge. They dealt with these issues in accordance with what the Book and authentic Sunnah have indicated and with that the condition of the Ummah is corrected (or put in order)—whenever they learn the legislated rulings (al-Ahkaam ash-Shar‘iyyah) from their ‘Ullamaa and the possessors of Fiqh from amongst them, and when they take (from them) the beneficial instructions which guide them to the straight path.

How many a muftee, and how many a lecturer, and how many a speaker says what he has no knowledge of, and speaks about one whose level he hasn’t attained?! Maybe his tongue made a mistake with something—so whoever learned from him, learned from him and whoever is misled by
it, is misled, so it results in outright harm (or detriment) for these (individuals).

So the acquiring of knowledge and fiqh is from the People of Knowledge and Fiqh (i.e. the scholars), those who, if they speak, they speak with knowledge, and if they remain silent, they do so out of knowledge, and they speak about Allaah with knowledge. And the matter (about which they speak) is not conjecture (or a lie), nor is it impassioned feelings driving them without insight and without deliberation.

So whoever heard this lecture and paid attention to it—he listened to him with understanding and reflection—he will have found in it the utmost degree of impartiality (or balance) and clear-sightedness, then he will set out with regards to his affairs upon proof and guidance.

Verily, the Ummah only fell into what it fell into of trial (or tribulation) when the one who does not know and the one who speaks without understanding issues Fatawa to the people. So these Khawarij during the time of the Companions of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam), when they didn’t accept from the Companions of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) their understanding and they didn’t pay attention to their knowledge and were blinded (or misled) by their own selves, and they overstepped their opinion, and understood the Qur’an in accordance with other than what the Companions of the Prophet (sallallaahu ‘alayhi wa sallam) understood of it, they were as the Prophet (sallallaahu ‘alayhi wa sallam), informed (us): “Young people with foolish thoughts or ideas.”

(They have) no knowledge and no insight so they went astray from the path of guidance. So they deemed (the spilling of) the Muslims’ blood

25 Bukhaaree, 5057.
permissible and (the taking of) their wealth permissible despite having near them the Companions of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam), the most knowledgeable of the creation, the ones having the most understanding of Allaah’s deen. But the deception and self-admiration, and the misleading by the one who has no knowledge have misguided them from the straight path. If they had taken the knowledge from the Companions of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) and paid attention to their instructions and advice (they would have been fine). Like when there came to them Ibn ‘Abbaas; he debated with them until whoever returned (to the truth) amongst them returned, and he whose goal was not the truth, he remained upon his error and misguidance; his goal is only falsehood and misguidance. So when they turned away from the knowledge of the Sahaabah and their instructions, they went astray.

And this is at every place and time: whenever the people turn away from the instructions of the ‘Ulamaa, those firmly grounded (in knowledge), the sincere advisors, and they take knowledge from a people who engage in knowledge and Fatwaat without knowledge (Dinaayat) and insight, so at that point, they guide the people to al-Haawiyah (chasm, abyss, bottomless pit), and they cause them to fall into trials and tribulations.

So we ask Allaah for safety and security. And may Allaah reward the Shaykh for what he said of goodness and make us and you of those who hear the speech and follow the best of it.

May Allaah send prayers and peace upon the servant of Allaah and His Messenger Muhammad, and upon him family and his Companions.
Appendix I: Refutation of Those Who Alleged That Islam Was Spread by the Sword

In this regard, 'Abdullaah Ibn 'Abdur-Rahmaan Ibn Saalih Aali Bassaam mentioned in his commentary on Umdatul-Ahkaam entitled Tayseerul-'Allaam:

The linguistic context: al-Jihaad, with the kasra on the jeem (جهاد), its origin, linguistically, is al-Mashaqqah (i.e. hardship, toil, labour, burden). It is said: "Jaahadtu Jihaadan," I struggled, meaning: I reached or came across hardship (al-Mashaqqah).

The religious context: (it means) taking pains with regards to fighting the Kuffaar, the tyrants, and the people who cut off the path (of guidance). And its legitimacy is (established) by means of the Book (i.e. Qur'an), the Sunnah and Ijmaa' (i.e. unanimous agreement amongst the people of knowledge).

The texts regarding commanding with it (i.e. Jihaad), urging upon it, and arousing the desire to carry it out have occurred frequently, and some of them will come (later in the book) if Allaah, the Exalted, so wills.

(The ruling regarding it, is that) it is fard kifaaayah (a collective duty) when it is carried out by whoever is able (enough to carry it out), all others are exempted (from the obligation). If none carries it out, they all bear the sin (if they abstain from it) while having the knowledge and the ability to carry it out.
Appendix I: Refutation of Those Who Allege That Islam Was...

(It is fard kifaayah) except in three situations in which case it becomes fard ‘ayn (an individual obligation and they are):

🔹 When the two parties meet on the battlefield it becomes obligatory (to remain and fight) and it becomes forbidden to leave (or flee unless it is a stratagem of war).

🔹 When the enemy takes up quarters in the country and besieges it, fighting or resisting the enemy becomes obligatory.

🔹 When the Imaam makes a general call for the people to fight or calls on a specific individual (it becomes obligatory) due to His, the Exalted, saying:

نَبِيِّكُمُ الَّذِي يُخَلِّصُكُمْ مِنَ الْأَسْوَأَتِ مَنْ كَذَّبَ الْأَخِرِيَّينَ إِذَا قَبَلَ اللَّهُ أَنْفُضُواْ إِلَى الْأَرْضِ

O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah [i.e. Jihaad] you cling heavily to the earth?

[Sooratut-Tawbah, 9:38]

And due to his (sallallaahu ‘alayhi wa sallam) saying: “And when you are called upon [to go out for Jihaad] then hasten [to answer the call].”

The ‘Ulamaa have said:

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26 Al-Bukhaaree, 2631, 2670, 2912; Muslim, 1353. From Ibn ‘Abbaas.
Appendix I: Refutation of Those Who allege That Islam Was...

_Jihaad_ applies to fighting the soul, the Shaytaan, and the _Fussaqq_ (i.e. the sinful, at the forefront are the _Kuffaar_, then the sinful from the Muslims). As for fighting the soul, it is through learning the affairs of the religion, then acting upon them, then teaching them. As for fighting the Shaytaan, it is by repelling whatever he comes with of doubts, repelling whatever he beautifies from the desires. As for fighting the _Kuffaar_, it occurs by way of the hand, the tongue, wealth, and the body. And as for fighting the sinful (from the Muslims), it is with the hand, then the tongue, then with the heart (all dependent upon one's individual ability).

The Nature of _al-Harb_ (War) in Islam

Some of the Western missionaries are of the opinion that Islam was established through violence and tyranny, and that it was spread by the sword and the spilling of blood, and that the use of force and compulsion to enter it (i.e. the religion) was employed.

The response (to those allegations) is that we say: "This is an erroneous claim, and it results from either ignorance of the Islamic religion, its conquests, its battles, and its texts (regarding these), or it results from partisanship (or fanaticism) and enmity for this religion." So they intend to make it appear ugly and scare (people) away from it (by demonizing Islam and the affair of _Jihaad_).

The truth (of the matter) is that it results from the two affairs collectively, but the Islamic religion was established through inviting with wisdom and beautiful exhortation, calling for peace and inviting to it; _as-salaam_ (peace) is a derivative of Islam.
Appendix I: Refutation of Those Who Alleged That Islam Was...

Whoever follows the texts of the Noble Qur'an and the purified Sunnah, which contains the instructions of the Prophet (sallallahu 'alayhi wa sallam) to the leaders of his armies and contains his (sallallahu 'alayhi wa sallam) conduct in battles, he would learn that Islam came with wisdom, mercy, peace and harmony, and that it came with the betterment (of the society in mind), not corruption.

Read the saying of Him, the Exalted:

«لَا إِرَاءَةٌ فِي الْدِّينِ ۚ فَدَّ تَبَيَّنَ أُرْشُدُ مِنْ أُوْلِي الْأَنْبَأٍ»

There is no compulsion in the religion. Verily, the right path has become distinct from the wrong path.
[Sooratush-Baqarah, 2:256]

And read His, the Exalted’s saying:

«وَلَوْ شَاءَ رَبُّكُمْ أَنْ يَكُونُوا مُؤْمِنِينَ ۖ بَلْ هَمْسُكُمْ أَفَاتَتْ تَكُورُ الْأَنْسَ»

And had your Lord willed, those on earth would have believed, all of them together. So will you [O Muhammad] then compel mankind until they become Believers.
[Soorah Yoonus, 10:99]

And read His, the Exalted’s saying:

«لَا يَبْتَهْلِكَ إِلَى الْأَرْضِ إِنَّ الْأَرْضَ مَسْتَقِيمَةٌ وَاللَّهُ لَهُ الْغَيْبُ ۖ وَُنُزِّعُوا إِلَّahu إِنَّ اللَّهَ ۖ عَلَى الْمُقَسَّمِينَ»

50
Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity.

[Sooratul-Mumtahanah, 60:8]

And His, the Exalted’s saying:

«وَقَتَلُواْ فِي سَبِيلِ اللَّهِ أَلَّذِينَ يُقِيلُونَ نَكُورُونَ أَوْ لَا تَعْتَذَّرُونَ اِبْرَاهِيمُ اللَّهُ لَا يَحْبُبُ اَلْمُعَتَّدِينَ»

And fight in the way of Allah those who fight you, but transgress not the limits truly Allah likes not the transgressors.

[Sooratul-Baqarah, 2:190]

The verses that indicate this meaning are many.

As for the Sunnah, then all of the actions of the Prophet (sallallaahu ‘alayhi wa sallam) regarding warfare and his instructions to his commanders (which he appointed over the troops) make that clear.

He (sallallaahu ‘alayhi wa sallam) in the hadeeth of Buraydah, which is in Muslim, whenever he appointed an ameer (leader) over a military detachment or an army, he would advise him from the bottom of his heart with the Taqwaa of Allah, and whoever accompanied him from the Muslims (he would advise with) goodness. Then he (sallallaahu ‘alayhi wa sallam) said:

Wage war in the Name of Allah, in the Cause of Allah; fight whosoever disbelieves in Allah. Wage war and do not exceed the proper bounds, nor act treacherously [to one who makes a peace treaty], and do not maim [or mutilate the people] and do not kill the young [children].

---

27 At-Tirmidhee, 1408; saheeh.
And he (sallallaahu ‘alayhi wa sallam) forbade: from the killing of women and children.  

And he (sallallaahu ‘alayhi wa sallam) said:

Go out in the Name of Allaah, fight in the Cause of Allaah whosoever disbelieves in Allaah. Do not be treacherous, nor exceed the proper bounds, do not maim [or mutilate the people], and do not kill the children nor the hermits [Ashaabus-Sawaami’—those who take shelter in their homes].

And he (sallallaahu ‘alayhi wa sallam) said: “And do not kill the old man [Shaykhan Faaniyan].”

And Abu Bakr (radhiyallaahu ‘anhu) instructed Yazeed Ibn Abu Sufyaan, when he delegated him as an ameer over one of the territories (or regions) of ash-Shaam, saying:

I am advising you with ten characteristics:

1. Do not kill a woman,
2. nor a child,
3. nor a senile old man,
4. do not cut down fruit bearing trees,
5. do not lay waste to a cultivated land,
6. do not wound a sheep,
7. nor a camel except for its food,

---

28 Agreed upon.
29 Ahmad, 2625.
30 Abu Daawood, 2608; hasan.
8. do not inundate a date palm nor burn it,
9. do not fetter [the people],
10. do not act cowardly.\(^{31}\)

Ibn al-Anbaaree said, concerning the saying of Him, the Exalted:

\[
\text{لَا إِكْرَاهَةَ فِي ٱلْدِّينِ}
\]

There is no compulsion in the religion.
[Sooratul-Baqarah, 2:256]

"The meaning of the verse is: The *deen* is not what is professed apparently with regards to the compulsion towards it while the heart does not bear witness to it. So the consciences [or hearts (*damaa’ir*)] are included in it. The *deen* is only what the heart holds as its ‘*aqeedah*."

Whoever contemplates the life history of the Prophet (*sallallaahu ‘alayhi wa sallam*) it will become clear to him that he (*sallallaahu ‘alayhi wa sallam*) did not compel (or force) anyone to (convert to) his religion, ever! And he only fought whoever fought him.

As for whoever concluded a treaty with him, then he (*sallallaahu ‘alayhi wa sallam*) would not fight him as long as he upheld his treaty and did not breach his contract. Rather, Allaah, the Exalted, commanded him (*sallallaahu ‘alayhi wa sallam*) to live up to their contract with them as they stood true to him as He, the Exalted, said:

\[
\text{فَمَا أَسْتَقْمَىْ لَكُمْ فَأَسْتَقْمِمُواْ فَهُمْ}
\]

So long as they are true to you, stand you true to them.
[Sooratut-Tawbah, 9:7]

\(^{31}\) The statement of Abu Bakr here can be found in *Al-Muwatta*. 
When he reached Madeenah, he made peace with the Jews and allowed them to be upon their *deen*. Then when they waged war against him and breached his contract, he carried out military expeditions against them in their lands. Before that, they used to carry out military expeditions against him, just as they aspired to on the day of *Uhuud*, the day of *al-Khandaq* and the day of *al-Badr*\(^32\) also. They came to kill him and if they left (or gave up their mission), he would not (continue) fighting them.

\(^{32}\) **Translator’s note**: These names that are mentioned here are the names of battles that were fought between the Muslim army and the armies of the disbelievers. The first of the aforementioned battles was the battle of *Badr*, so named due to the location where the battle was fought. This battle took place in the 2nd year after the Prophet’s (sallallaahu ‘alayhi wa sallam) migration to Madeenah, and it was the first decisive win over the disbelieving forces. It is also referred to as *Yawmul-Furqaan* (the day of distinction), as Allaah said:

«إن كنت مائَتم بِالله وَما أَنزَلْنا عَلِى عِبَادِي يُومَ الْفَرْقَانِ يُومَ الْمَلْعَابِ جَمِيعًا»

...If you believed in Allaah and what We sent down to Our Servant [Muhammad] on the day of distinction [*Yawmul-Furqaan*], the day when the two groups met [to fight the battle of *Badr*]...

[Sooratul-Anfaal, 8:41]

The second of these battles which took place was the battle of *Uhud*, so named due to the mountain on which the fighting occurred. This battle took place during the 3rd year after the Prophet’s (sallallaahu ‘alayhi wa sallam) migration to Madeenah. In this battle the Muslims suffered great losses including the death of the Prophet’s (sallallaahu ‘alayhi wa sallam) uncle Hamzah. Also during this battle, the Prophet (sallallaahu ‘alayhi wa sallam) himself suffered injuries, including a broken tooth, and his head was split open, leading him to say as was mentioned in the agreed upon narration: “How can a people be successful who cut the face of their Prophet and break his tooth—he who calls them to worship Allaah.” It was also in this battle that it was thought that the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) had been murdered.

The third of these battles which took place was the battle of *Khandaq* (the trench), so named due to the trench that was dug around al-Madeenah, at the suggestion of Salmaan al-Faarisee, in order to keep the Disbelievers from entering the city. It is also known as the battle of *al-Ahzab* (the confederates). This battle took place during the 5th year after the Prophet’s (sallallaahu ‘alayhi wa sallam) migration to Madeenah, and it marked another
significant victory for the Muslims, and it was about this battle that Allah revealed Soorah Ahzaab, in which He said:

O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seer of what you do. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts
Appendix I: Refutation of Those Who Alleged That Islam Was...

about Allah. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease [of doubts] said: "Allah and His Messenger (sallallahu ‘alayhi wa sallam) promised us nothing but delusions!" And when a party of them said: "O people of Yathrib [Al-Madeenah]! There is no stand [possible] for you [against the enemy attack!] Therefore go back!" And a band of them ask for permission of the Prophet (sallallahu ‘alayhi wa sallam) saying: "Truly, our homes lie open [to the enemy]." And they lay not open. They but wished to flee. And if the enemy had entered from all sides [of the city], and they had been exhorted to al-Fitnah [i.e. to renegade from Islam to polytheism] they would surely have committed it and would have hesitated thereupon but little. And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for. Say [O Muhammad (sallallahu ‘alayhi wa sallam) to these hypocrites who ask your permission to run away from you]: "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!" Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you?" And they will not find, besides Allah, for themselves any Walee [protector, supporter, etc.] or any helper. Allah already knows those among you who keep back [men] from fighting in Allah's Cause, and those who say to their brethren "Come here towards us," while they [themselves] come not to the battle except a little. Being miserly towards you [as regards help and aid in Allah's Cause] Then when fear comes, you will see them looking to you, their eyes revolving like [those of] one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards [spending anything in any] good [and only covetous of booty and wealth]. Such have not believed. Therefore Allah makes their deeds fruitless, and that is ever easy for Allah. They think that al-Ahzaab [the Confederates] have not yet withdrawn, and if al-Ahzaab [the Confederates] should come [again], they would wish they were in the deserts [wandering] among the bedouins, seeking news about you [from a far place]; and if they [happen] to be among you, they would not fight but little. Indeed in the Messenger of Allah [Muhammad (sallallahu ‘alayhi wa sallam)] you have a good example to follow for him who hopes in [the Meeting with] Allah and the Last Day and remembers Allah much. And when the Believers saw al-Ahzaab [the Confederates], they said: "This is what Allah and His Messenger [Muhammad (sallallahu ‘alayhi wa sallam)] had promised us, and Allah and His Messenger [Muhammad (sallallahu ‘alayhi wa sallam)] had spoken the truth, and it only added to their faith and to their submissiveness (to Allah). Among the Believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihaad (holy fighting), and showed not their backs to the Disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with]"
The intended (meaning of all of this) is that he (sallallaahu ‘alayhi wa sallam) absolutely did not force anyone to enter his religion. The people only entered his religion voluntarily.

Most of the people of the earth came to his invitation when the guidance and (the fact) that he is truly Allaah’s Messenger became clear to them. Ibn Katheer said concerning His, the Exalted’s saying:


een

There is no compulsion in the religion
[Sooratul-Baqarah, 2:256]

Meaning: do not force anyone to enter the religion of Islam, for its proofs and evidences are clear, evident and weighty, and there is no need to compel anyone to enter it. Rather, whoever

Allaah in the least. That Allaah may reward the men of truth for their truth: [i.e. for their patience at the accomplishment of that which they covenanted with Allaah], and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, Allaah is Oft-Forgiving, Most Merciful. And Allaah drove back those who disbelieved in their rage; they gained no advantage [booty, etc.]. Allaah sufficed for the Believers in the fighting [by sending against the Disbelievers a severe wind and troops of angels]. And Allaah is Ever All-Strong, All-Mighty. And those of the people of the Scripture who backed them [the disbelievers] Allaah brought them down from their forts and cast terror into their hearts, [so that] a group [of them] you killed, and a group [of them] you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden [before]. And Allaah is Able to do all things.
[Sooratul-Ahzaab, (33:9-27)

For details about these three battles refer to the books *Abridged Biography of Prophet Muhammad* by Shaykhul-Islaam Muhammad Ibn ‘Abdil Wahhaab, and *The Sealed Nectar* by Safiur-Rahmaan Mubarakpuri.
Appendix I: Refutation of Those Who Alleged That Islam Was...

Allaah guides to Islam and expands his chest and illuminates his sight, he enters it (Islam) on account of its clarity. And whoever’s heart Allaah blinds and whoever’s hearing and sight he seals, then verily he will not be benefited by entering the deen through force and compulsion.

And the speech of the verifying scholars concerning this field is abundant, and it is that which is understood from the spirit of Islam, its fundamental concepts, and its goals (or objectives).

But the enemies of Islam insist on describing it with what mars and disfigures it, for the sake of misleading (the people) and deterring (them from Islam).

His (sallallaahu ‘alayhi wa sallam) military expeditions, which opened the hearts and minds and prompted the defence of the threatened beliefs, his mutual relations and his treaties, his inviting (unto Islam) with wisdom and beautiful exhortation, his arguing (with the Kuffaar) in a way that is better, (all of this) refutes those allegations. Surely, your Rabb knows best who has strayed from His Path, and He knows best who are guided.

Ibnul-Qayyim elucidated that in his book Zaadul-Ma’aad when he said: Chapter: “Concerning the Provision of the Sequence of His Guidance in Relation to the Kuffaar and the Munaafiqueen from When He Was Sent Until the Time When He Met His Rabb, the Mighty and Majestic.”

The first thing his Rabb, the Blessed and Exalted, revealed unto him was that he read in the Name of his Rabb Who created him; that is the beginning of his Prophethood. So He commanded him (sallallaahu ‘alayhi wa sallam) to read to himself and was not ordering him (sallallaahu ‘alayhi wa sallam) at that time with the conveyance (of the message).
Then He revealed to him (sallallahu ‘alayhi wa sallam):

\[
\text{أَقْرِءَ أَمَامَكُمُ الْمُدْخَنَةَ}
\]

O you enveloped in garments! Arise and warn.
[Sooratul-Muddaththir, 74:1-2]

So He commissioned him as a Prophet with His Saying:

\[
\text{اَقْرَا}
\]

Read
[Sooratul-‘Alaq, 96:1]

And sent him (as a Messenger) with:

\[
\text{أَقْرِءَ أَمَامَكُمُ الْمُدْخَنَةَ}
\]

O you enveloped in garments!
[Sooratul-Muddaththir, 74:1]

Then He commanded him to warn his closest relatives, then warn his people, then warn whoever is around him of the Arabs, then warn the Arabs all together (i.e. those around him as well as those who are distant from him), then warn the world (al-‘Aalameen). So he continued warning through da’wah (calling) without fighting for over thirteen years after his Prophethood—he was commanded with restraint, patience and pardon.

Then He gave him permission to migrate (from Makkah to Madeenah), then He gave him permission to fight, then He commanded him to fight whosoever fought him and to refrain from whoever turned away and did not fight him, then He commanded him to fight the polytheists (unrestrictedly) until the religion is wholly for Allaah (alone).
I say: the obligation of fighting the *Kuffaar* and attacking them after inviting them and excusing them until the word of Allaah is elevated is known from the last stages concerning fighting [that are found in the life history of Allaah’s Messenger (*sallallaahu ‘alayhi wa sallam*)]. Verily, fighting the *Kuffaar* in Islam is not only defensive, rather it is (a legislated) military operation until the religion is wholly for Allaah (alone).

We ask Allaah to let His religion triumph (over all others), and to elevate His Word. Verily, He is the Most Strong, the Almighty.\textsuperscript{34}

\textsuperscript{33} Translator’s note: The *jihaad* operations spoken here by the Shaykh are those that follow the guidelines and conditions that were clearly laid out for us in the authentic Islamic text. It is the legislated *jihaad* under the Muslim ruler, his government and army. It is not the pseudo-*jihaad* that is carried out by the likes of al-Qaa’idah (al-Qaeda) and those who imitate them, following the innovated principles of Sayyid Qutb, who was influenced by the thoughts and writings of Western revolutionaries. For more information see www.sayyidqutb.com.

\textsuperscript{34} *Tayseerul-’Allaam*, Vol.2, pgs. 539–543.
Appendix II: Commentary on the Meaning of the Verse

"Al-Jihaad Is Ordained for You..."

Al-Jihaad is ordained for you 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. Allaah knows but you do not know. [Sooratul-Baqarah, 2:216]

Ibn Katheer (rahimahullaah) commented: “This is an obligation from Allaah, the Exalted, upon the Believers to carry out Jihaad, that they avert the enemies’ evil from Islam’s territory.”

Az-Zuhree (rahimahullaah) said:

Jihaad is an obligation upon everyone whether he goes out to fight or stays behind. The one who stays behind must provide help when his help is sought, provide aid when his aid is sought, and must hurry to join the fight when he is called upon. And if there is no need for him, then he remains behind.35

35 Ibn Abee Haatim, 2/620.
Appendix II: Commentary on the Meaning of the Verse...

That is why it is reported in the Saheeh: *Whoever dies without having fought, nor did he consider fighting will die a death of Jaahiliyyah.*

And he (sallallaahu ‘alayhi wa sallam) said on the day of the conquest (of Makkah): *“There is no hijrah after the conquest, but there is Jihaad and intention. And when you are called upon [to go out for Jihaad] then hasten [to answer the call].”*

And His, the Exalted’s, saying:

\[
\text{وَهُوَ كَرِهِ لَكُمْ}
\]

...though you dislike it...

[Sooratul-Baqarah, 2:216]

Means: (that Jihaad) is hard and difficult upon you. And it is just like this (i.e. hard and difficult), for one is either killed or injured, together with the hardships of travel and fighting the enemy.

Then He, the Exalted, said:

\[
\text{وَعَسِىَ أَن تَكُرُّهُوا شَيْئًا وَهُوَ حُبُّ لَكُمْ}
\]

...it may be that you dislike a thing which is good for you...

[Sooratul-Baqarah, 2:216]

Meaning: (it is good for you) because victory and triumph over the enemy follows the fighting, as well as taking hold of their land, wealth, and their descendants.

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36 *Muslim* 3/1517.
Appendix II: Commentary on the Meaning of the Verse...

...and that you like a thing which is bad for you...

[Sooratul-Baqarah, 2:216]

And this is general concerning all matters. A man may desire a thing while it contains nothing good or beneficial for him in it, and from that is refraining from fighting for it will be followed by the enemies taking control of the land and the rule.

Then He, the Exalted, said:

...Allaah knows but you do not know.

[Sooratul-Baqarah, 2:216]

Meaning: He knows better about the end result of the affairs than you, and He informs of what contains your welfare in both your dunyaa and your Hereafter. So listen to Him and comply with His Command so that you may be guided.38

Al-'Allaamah, 'Abdur-Rahmaan Ibn Naasir as-Sa’dee (rahimahullaah) commented on this verse, saying:

In this verse, He prescribed the fighting in the Cause of Allaah after the Believers had been ordered to leave it off because of their weakness. Their lack of carrying it out was due to that. Then when the Prophet (sallallaahu 'alayhi wa sallam) migrated [from Makkah] to Madeenah and the Muslims grew in number and in strength, Allaah, the Exalted, commanded them to fight. And He informed them that it is disliked by the soul due to what

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38 Misbaahul-Muneer Fee Tahdheeb Tafseer Ibn Katheer, pg.150.
it contains of difficulty and hardship and of the setting in of (the different) types of fears and subjecting oneself to harm. Nevertheless, it is (nothing but) outright goodness due to what it contains of great reward, of guarding against the painful punishment, of victory over the enemies, of seizing or obtaining the spoils (of war), and other than that from what nurtures (the desire to carry out this act) despite what it contains of the disliked things (ie. being injured or killed etc.).

...and that you like a thing which is bad for you
[Sooratul-Baqarah, 2:216]

And that is the parable or similitude of refraining from Jihaad due to the preference for comfort. Surely, it is evil because disappointment follows: the enemies gaining the upper-hand over Islam and its people, the setting in of humiliation and degradation, passing up on the great reward, and the punishment’s taking place (as a result of not fighting).

These verses are general regarding the acts of goodness which the souls dislike due to what they contain of hardship, (informing) that they are undoubtedly good and that the acts of evil which the souls love (and enjoy) due to what it believes to contain of comfort and delight, that they are undoubtedly evil.

As for the affairs of the dunyaa, then the matter is not steady or constant, but the predominate thing in the believing servant is that whenever he desires one of the affairs, then Allaah destines for him from the means what distracts or averts him from it and that is good for him. So the more appropriate thing regarding that, is that he thanks Allaah and actually takes the good because
he knows that Allaah is more merciful with the servant (than the servant is to) himself and is more capable of benefiting His servant than he (the servant) (is capable of benefitting himself), and is more knowledgeable of his (i.e. the servant’s) welfare than himself, just as He, the Exalted, said: "Allaah knows but you do not know." So the suitable thing for you is that you proceed in accordance with His Divine Preordainment regardless of whether they make you happy or cause you to grieve.\textsuperscript{39}

\textsuperscript{39} Tayseerul-Kareemir-Rahmaan Fee Tafseeree Kalaamil-Mannaan, p.97.
Appendix II: Commentary on the Meaning of the Verse...
Appendix III: Shaykh Fawzaan Refutes Claims That Islam Is...
Some of the hypocrites and ignoramuses claim that the Muslim schools taught them this ideology, and that the teaching methodologies [curriculums] comprise such a deviated ideology, and they request change in the methodologies of teaching.

We say (in response): Indeed, the proponents of this ideology (of terrorism) did not graduate from the Muslim schools, nor did they take knowledge from the Muslim scholars because they (themselves) declare as unlawful studying in these schools, institutes and faculties. And they belittle the Muslim scholars, declaring them to be ignorant, and describe them as ‘paid workers of the sultans.’ Rather, they learn from the ideologues of the deviant ideology, and the youthful in age, foolish-minded who are like them—just as their predecessors [upon this deviant ideology] declared the scholars amongst the Companions to be ignorant and declared them as disbelievers.

Shaykh al-Fawzaan also stated in another article published in al-Jazeera no. 11343, dated 26/11/1424H, corresponding to 19th January 2004:

And a group of those, who adopted the heretical ideology and were deceived by it, admitted that they did not take this (ideology) from the teaching methodologies (curriculums) that are taught in our schools in our land (Saudi Arabia), but that they took it from the ideas of the ideologues of the heretical ideology, from strange and peculiar [individuals] in the society that they meet with here and there. And the various media outlets have broadcast these admissions and explanations.

And from those whom they admitted being influenced by are Abu Muhammad al-Maqdisi, and Abu Qatada, and the book,
In the Shade of the Qur’an of Sayyid Qutb. These admissions have left no room for doubt that our methodologies (curriculums)—and all praise is due to Allaah—are free in every way from those corrupt ideologies, and that (our curriculums) teach goodness, a healthy belief and attitude in behaviour, and they encourage the adherence to the jamaa’ah (to unity and solidarity), and the obligation of hearing and obeying (those in authority).

The reality of the affair is that the extremists and terrorists consider all Muslim states to be apostate states, and thus judge that studying in any of the state-run schools, or under whom they call “state scholars” is prohibited. Thus, they never took their extremist ideologies from state schools or from the scholars in the Muslim lands.

The real sources of their extremist ways lie in the books and ideas of Sayyid Qutb and the influence of Qutb upon subsequent political movements and activist figureheads. This includes people like Ayman az-Zawahiree, Abu Qatada, Abu Muhammad al-Maqdisi (otherwise known as Isaam al-Barqaawe) and Abu Mustafa al-Haleemah, and all those who are poisoned with their poison.42

41 The Leninist, Marxist, Raafidhee, Takfeeree, Khaarajee Revolutionary who revived the methodology of the Khawaarij in the 20th century. An Egyptian writer and thinker who to this day is beloved and referenced by extremists such as Ayman az-Zawahiree, the lieutenant of Usamah Bin Laadin. For full research on this individual, see www.sayyiqutb.com

42 Source: Quotations are from “Fikr at-Takfeer, Qadeeman wa Hadeethan,” (The Ideology of Takfeer, Past and Present) by Abdus-Salam Bin Saalim Bin Rajaa as-Sihimi, Dar al-Imaam Ahmad, 1426H (2005CE). Taken from islamagainstextremism.com
Appendix IV: Shaykh al-Albaanee’s Refutation of a Jihaadist

Appendix IV:
Shaykh al-Albaanee’s Refutation of a Jihaadist^13

In a debate with an extreme Jihaadist the great scholar of hadeeth, Muhammad Naasirud-Deen al-Albaanee, showed the correct understanding with regards to Jihaad,

Jihaadist: We have no doubt that you are one of the first of the scholars in the century to call for the return to the understanding of the Salaf. There is no doubt that the issue of Jihaad is an issue of disagreement among those who follow the methodology of the Salaf. In the issue of Jihaad, we call the people to fight Jihaad under two conditions: The first is that it has to be done with pure intention for the sake of Allaah and the second that it has to be under the banner of Islam. However, we hear from the devout Muslim youth other conditions that they narrate from you, which we never heard about in a hadeeth; such conditions are Islamic knowledge (or education and purification) and having Khilaafah or an Islamic state. These conditions we hear a lot from the brothers who follow the methodology of the Salaf; and I am among those who follow this manhaj, if Allaah so wills. My question is: do these conditions have any reference in the Sunnah? Or are they only an ijtiaad regarding the current situation and conditions? And before that, do you really call for these conditions?”

^13 Taken from the book, In Defense of Islam in Light of the Attacks on September 11th by TROID Publications (troid.ca).
Imaam al-Albaanee: First of all, we agreed to discuss this issue with you to find out about your call.

Jihaadist: I told you about it.

Imaam al-Albaanee: Then, explain your call. Your questions are premature now. I want to understand what your call is about.

Jihaadist: My call is clear. To perform Jihaad according to the conditions I mentioned. Intention, because the Prophet (sallallaahu ‘alayhi wa sallam) said, 'Whoever fought for the word of Allaah to be the higher word has fought in the Way of Allaah,' under the banner of Islam because the Prophet (sallallaahu ‘alayhi wa sallam) said, 'Whoever fought for the sake of partisanship, supporting one group or fighting another and died, he died the death of jaahiliyyah.'

Imaam al-Albaanee: Fine, do we need an Ameer [leader] to perform Jihaad?

Jihaadist: No.

Imaam al-Albaanee: So we perform Jihaad in a big disorganized mess?

Jihaadist: No...but.

Imaam al-Albaanee: Also, your first condition which is the pure intention. This condition is in every act of worship, so we are done with it. Your second, under the Islamic banner, do you imagine Jihaad without an Ameer? How can we have an Islamic banner without an Ameer [leader] for that banner?
Appendix IV: Shaykh al-Albaanee’s Refutation of a Jihaadist

Jihaadist: We can perform Jihaad in this manner, like if a Muslim goes to the disbelieving enemy leader, and kills him.

Imaam al-Albaanee: We were talking about the Jihaad of a group. Jihaad under an Islamic banner, is it the Jihaad of one person or the Jihaad of a group? Also, a group of Muslims that leave for Jihaad, do they not need an Ameer to lead them?

Jihaadist: Yes, yes of course a group of Muslims who travel or leave for jihaad need an Ameer, and if a group of Muslims of more than three leave for Jihaad they need an Ameer.

Imaam al-Albaanee: Then why did you not mention this as a condition?

Jihaadist: Well, okay, let us make it a third condition.

Imaam al-Albaanee: Okay, for the Jihaad that is obligatory on all the Muslims, do we need a group for it or can it be done as individuals?

Jihaadist: Either case.

Imaam al-Albaanee: This is not an answer.

Jihaadist: Why is that?

Imaam al-Albaanee: We said that Jihaad is two kinds: Fard Kifaaayah, which only a small group of Muslims can do, and if a group does it, the rest of the Muslims are not questioned about it. This kind of Jihaad individuals can do on their own, and Fard ‘Ayn which all the Muslims have to perform in a specific area. To do this kind of Jihaad, do we not need an Ameer to lead the Muslims?
Appendix IV: Shaykh al-Albaanee’s Refutation of a Jihaadist

Jihaadist: Yes, we need an Ameer for this group if it fights or if it doesn’t fight.

Imaam al-Albaanee: Good, we return to say Ameer to mean a Khaleefah [leader] of the Muslims.

Jihaadist: No not a Khaleefah.

Imaam al-Albaanee: Why? Is it dangerous to say Khaleefah?

Jihaadist: Yes of course, because this means we want to reap the fruit before we plant the trees.

Imaam al-Albaanee: This is what I see you doing. You say you want an Ameer for the whole group of Muslims to lead Jihaad and at the same time you don’t want him to be the Khaleefah! Is this what you want?

Jihaadist: Well, yes.

Imaam al-Albaanee: Okay then where is this Ameer? And who is this Ameer? And can we have more than one Ameer? We are now on the condition we agreed on before, which is that we need an Ameer, and you claim that we need an Ameer to lead this group to Jihaad without him being the Khaleefah. Which do we get first, the Ameer or the Jihaad? This is like asking do we pray before the adhaan [call to Prayer] or after, which comes first?

[After some arguing]

Jihaadist: Okay we do need an Ameer for the Jihaad that is Fard ‘Ayn [obligatory upon all the Muslims] before we start the Jihaad.
Imaam al-Albaanee: Excellent. Then do we call to have an Ameer first, or do we call for the Jihaad first?

Jihaadist: Well, both at the same time.

Imaam al-Albaanee: "Laa hawla wa la quwaata illa billaah [There is no might or power except with Allaah]. We just agreed that we need an Ameer for Jihaad before we start the Jihaad. The next question is do we call for an Ameer first or do we call for the Jihaad first? This group, all kinds of groups, need an Ameer. To call for this kind of Jihaad we do need an Ameer first, the Ameer will call for the Mujaahideen and send some here and some there.

Jihaadist: Okay what if a group of Muslims read in the Qur’an about Jihaad and want to do Jihaad, so they gather for Jihaad and then appoint an Ameer from them?

Imaam al-Albaanee: O brother! What you are describing is a case of Jihaad Fardul-Kifaayah (which only a small group of Muslims can do, and if a group does it, the rest of the Muslims are not questioned about it). For Fardul-Kifaayah it is okay for a small group to gather and perform Jihaad. For Fard ‘Ayn we need the whole group of Muslims. How can we have the whole group of Muslims if we don’t have a unified leadership for this kind for Jihaad? This kind of Ameer, I do not see any of the Mujaahideen calling for it. Why do you not call for that Ameer?"

Jihaadist: Okay then let us call for this Ameer.

Imaam al-Albaanee: Okay, then what are the characteristics for this Ameer, in your opinion?

Jihaadist: [some characteristics]
Imaam al-Albaanee: And do you see an Ameer with these qualities?

Jihaadist: Yes, many.

Imaam al-Albaanee: Where?

Jihaadist: Everywhere.

Imaam al-Albaanee: We said that we need an Ameer for the whole group, for all the Muslims. How can we have more than one Ameer for all the Muslims?

Jihaadist: [arguing around the issue]

Imaam al-Albaanee: Do you know what the hadeeth of Hudhayfah Ibnul-Yamaan (radhiyallaahu ‘anhu) says about this, does it lead to the conclusion that this Jihaad needs a Khaleefah, or otherwise?\textsuperscript{70}

\textsuperscript{70} It states, “When people were asking the Prophet (sallallaahu ‘alayhi wa sallam) about the goodness, I was asking about the evil, in fear that it may reach me, so I asked, ‘O Prophet of Allaah! We were in Jaahiliyyah (Pre-Islamic days of ignorance) then Allaah brought this goodness, will there be any evil after it?’ The Prophet (sallallaahu ‘alayhi wa sallam) said, ‘Yes there will.’ I said, ‘Will there be goodness after it?’ He said, ‘Yes, and it has some impurities.’ I asked, ‘And what are its impurities?’ He said, ‘People who guide without my guidance, you know of them and deny.’ I asked, ‘Is there evil after this goodness?’ He said, ‘Yes, there will be callers who call to the doors of the Hellfire, whoever answers them will be thrown into Hellfire.’ So I said, ‘O Prophet of Allaah! Describe them for us.’ He said, ‘They are from you and they speak with our language.’ So I asked, ‘What should I do if I witness that?’ The Prophet (sallallaahu ‘alayhi wa sallam) said, ‘Stick with the group of Muslims and their leader.’ I asked, ‘What if they had no leader?’ He said, ‘If they have no leader or Imaam, then leave all these groups even if you had to bite on a tree until your death.’

Related by al-Bukhaaree (no. 3338).
Appendix IV: Shaykh al-Albaanee’s Refutation of a Jihaadist

Jihaadist: What does this hadeeth have to do with our discussion?

Imaam al-Albaanee: Did Hudhayfah not ask the Prophet (sallallaahu ‘alayhi wa sallam) about what to do when there are callers to the doors of the Hellfire? The Prophet (sallallaahu ‘alayhi wa sallam) answered that he must stick to the Imaam (leader) of the group, if there is no Imaam then let him stay away from every group. Do these conditions apply to today? Do we not have people who claim to be Muslims yet they are callers to the Hellfire? Is the Khilaafah not missing?

Jihaadist: I prefer to discuss other narrations, like, “There will never cease to be a part of my nation victorious upon the truth, they will not be harmed by whoever opposes them or lets them down.”

Imaam al-Albaanee: What does this have to do with our discussion? We are not in disagreement about calling for Jihaad. We are in agreement that Jihaad is an obligation today, what we disagree on, is that do we need a Khaleefah first or not? What you quoted adds nothing to the argument. We both agree that Jihaad is a fard (obligatory). Do you understand? What we disagree about is the issue of needing a Khaleefah to start this Jihaad.

Jihaadist: Okay.

Imaam al-Albaanee: Notice that the Prophet (sallallaahu ‘alayhi wa sallam) advised Hudhayfah to stick with the Imaam of the Muslims and their main group. You have to admit that all the conditions in that hadeeth are true today...

Jihaadist: True...

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71 Related by al-Bukhaaree (no. 7311), and Muslim (no. 3545).
Appendix IV: Shaykh al-Albaanee's Refutation of a Jihaadist

Imaam al-Albaanee: And the Prophet (sallallaahu ‘alayhi wa sallam) said if the Muslims had no Imaam or group, to leave all the groups. So what do you do now?

Jihaadist: Well, we try to look for the group of Muslims and find an Imaam for it.

Imaam al-Albaanee: This is what we call for! Jihaad is fard, but right now is not the time for it. We need the Imaam first and that the Prophet (sallallaahu ‘alayhi wa sallam) ordered you to follow and stick with his group.

Jihaadist: How do we know that we cannot perform Jihaad until we get this Khaleefah that is indeed necessary?

Imaam al-Albaanee: The hadeeeth says if the Muslims had no one leader then leave all the groups. And we already said before that the Jihaad for Fard ‘Ayn has to be done with the group led by a leader to all the Muslims, an Ameer. If the Muslims had no leader they stay away from all the groups. How can they do group Jihaad if they should at the same time stay away from all groups?? You are contradicting what you already agreed on. Islamically, we have only one banner, one group, and one leader. We do need this one group to start the Fard ‘Ayn Jihaad.

Jihaadist: [silent]

Imaam al-Albaanee continues: Now what I want to do is prove to you that this Ameer of the Fard ‘Ayn Jihaad must be a Khaleefah, not just an Ameer. The proof is the hadeeeth of Hudhayfah again. Sometimes, as you know the evidence is clear and sometimes not so clear. Let us consider an example of a teacher advising his student on the guidelines of this hadeeeth. The student asks his teacher what to do to avoid the evil; the
teacher says stick with the *Imaam* of the Muslims. The student answers that the Muslims have no *Khaleefah*, so the teacher advises him to stay away from all the groups. This student is obedient to his teacher, and this teacher is following his Prophet (ṣallallāhu ‘alayhi wa sallam). What would this student do? He would go ahead living his life in a valley looking after his sheep or whatever, worshiping Allaah. Where is the *Jihaad*? If it were obligatory upon this Muslim to fight then the teacher would tell him to fight and not to stay away from every group. Is there a *Jihaad* here? As long as there is no *Imaam* then there is no *Jihaad*. This evidence is clear. *Jihaad* must be under the supervision of an *Imaam*, or *Khalifah*. But let me tell you about something that troubles many of the students of knowledge, that there are many groups that fight, like the Afghans or those in Syria a decade or more ago. Those people, if they want to fight they must be under the leadership of one *Ameer*, that doesn’t mean that Syrians fight in Afghanistan and Afghans fight in Syria, no. It means that both fighting groups must be under the supervision of one *Imaam* and one *Khaleefah*. If there were no one *Imaam* and no one group (not in the meaning of two fighting groups, but in the meaning of one group in their unity of leadership, but could be more than one group of fighters each fighting in a part of the Islamic world), both groups would be operating on their own.

To do this *Jihaad*, the obligation of the Muslims is unity and unity needs a *Khaleefah*. To establish this thing we must start with education and purification. We cannot start with *Jihaad* right now. You say that there are many groups for *Jihaad*, yet all these groups are in disagreement and as Allaah said in the *Qur’aan,*

> ولَا تَتَّزَعَّلُوا وَتَتَّهَبُوا رِيحَكُرُوا

*And do not dispute (with one another) lest your courage and strength departs.*

*[Sooratul-Anfaal, 8:46]*
Appendix IV: Shaykh al-Albaanee’s Refutation of a Jihaadist

We are today many like the flowing of the river, what you want to do is give legitimacy to these variant groups.

Jihaadist: Okay, then how does this education and purification lead to Khilaafah?

Imaam al-Albaanee: History repeats itself. Everybody claims that the Prophet is their role model. Our Prophet (sallaallaahu ‘alayhi wa sallam) spent the first half of his message in making the call to Tawheed, and he started with this, not with Jihaad. The Prophet (sallaallaahu ‘alayhi wa sallam) first raised his companion’s Islamic education; he educated them to say the word of truth and not be afraid of it; he also taught them the Islamic teachings. We know that our Islam today is not like it was when Allaah revealed,

\[ \text{"Today I have completed your Religion."} \]

[Sooratul-Maa’idah, 5:3]

Many things have indeed been added to Islam, do you not agree?

Jihaadist: Yes I fully agree. But there are many Qur’aanic proofs that Jihaad is an important obligation!

Imaam al-Albaanee: I do not deny that, but O my brother the question is: “where do we start from?” My call is: to perform this Jihaad we need an Ameer, to get this Ameer we must work on the Tasfiyah (clearing the Religion from all falsehood) and Tarbiyah (rearing the Muslims upon the pure teachings of Islam). Think about this on your own, by considering the hadeeth of Hudhayfah. Which do we need first, Jihaad or the Ameer?”
Appendix IV: Shaykh al-Albaanee’s Refutation of a Jihaadist

Jihaadist: Has anyone before called for tasfiyah and tarbiyah before Jihaad?

Imaam al-Albaanee: May Allaah be merciful with you. Tell me when did the Muslims not have a unified Khaleefah?

Jihaadist: What about the time of ‘Alee and Mu’aawiyah?

Imaam al-Albaanee: You mean you have a doubt that ‘Alee was right, and that Mu’aawiyah was wrong?

Jihaadist: No...but...

Imaam al-Albaanee: No ‘buts,’ how many khulafaa (rulers) were there?

[after some discussion]

Jihaadist: Okay, okay, one.

A listener says: “To be frank my Shaykh, this discussion is going nowhere, if one does not make his intention and mind pure he will never understand.”

Imaam al-Albaanee: This is indeed a good advice. We live in an age where one of these fatal characters is widespread, which is everyone liking his own opinion. Today, everybody who reads a bit of Qur’an or learns a bit of Islamic rulings and ahaadeeth begins to think he is something in knowledge although he cannot read the ahaadeeth without errors, and then he wants to argue everything he sees...

Jihaadist: [trying to interrupt]

Imaam al-Albaanee: The time for discussion is over. I will take the advice of the brother. My advice to the students of knowledge is not...
proceeding in preaching to the people something that may lead them to
great misguidance. He should check with the people of knowledge
before he jumps to conclusions. It is one of the disasters of the Muslim
youth today to quickly adopt opinions without looking into the opinions
of the Salaf and Khalaf with regards to these issues. I advise Muslims to
research this especially in the issues that concern the group such as
Jihaaad. Jihaaad is, without doubt, the pride of Islam and the basis of Islam,
and the verses and ahaadeeth regarding this are known to everyone,
Allaah willing. However, this Jihaaad has its conditions and premises.
From its basic conditions is that the group that fulfills it must be in
agreement to return to the Qur’aan and Sunnah in their rulings. This, in
fact, needs a great time of education, purification by the Scholars and
callers, like the manner in which the Prophet (sallaallaahu ‘alayhi wa sallam)
educated his Companions. We notice that Mujaahideen call for the
Muslims to join in the fight, and when they go to fight they find
disagreement among themselves in matters of their faith: and the basics
of Islam.

How do these people get ready to go for Jihaaad when they are yet to
understand what is obligatory on them of creed??!! This, my brother,
leads us to understand that Jihaaad is not to be discussed without
discussing its premises. The first premise is, as we attes: before Allaah,
the Khaleefah. Since, if the leaders exist today and the bond I talked about
[common understanding of Islam] does not exist among them then they
will turn against each other and fight each other. They must be all for
one methodology and one understanding. I therefore advise every
Muslim to work by the hadeeth of Hudhayfah Iblnul-Yamaan; leave all the
(deviant) groups, and stay by yourself. And this is not to mean to live in
isolation. It means not to join one or another group. You can do yourself
and all the Muslims good with your knowledge. This is a reminder and
the reminder benefits the Believers.
Glossary of Important Arabic Words and Phrases

A

aayaat  (sing. Aayah) Signs; verses of the Qur’an.

‘aqeedah  The principles and specific details of belief one holds in his heart.

D

dunyaa  The world or the worldly life.

Da‘wah  Invitation or call to Allaah.

Deen  Religion.

Daleel  Proof or evidence.

E

eeemaan  Belief, comprised of both inner convictions and outward statements and actions.

F
Glossary of Important Arabic Words and Phrases

Fiqh
An Islamic science focused on the permissibility or impermissibility of people’s actions and the relative Religious texts.

Fitnah
(pl. fitan) Calamity; trial; tribulation.

H

Hijrah
Migration from the land of shirk (polytheism) to the land of Islam.

I

Iktilaaf
Differing or difference of opinion.

Imaam
Leader.

Imaamate
Central leadership

(Imaamah)

J

Jaahiliyyah
The days of ignorance. This term represents the era in which the original message of the Prophets had been changed between the time of Jesus (‘alayhis-salaam) and Muhammad (sallallaahu ‘alayhi wa sallam). It is synonymous with the concepts of disbelief, polytheism, backwardness and ignorance.

Jizyah
A tax levied on non-Muslims living in a Muslim country
Glossary of Important Arabic Words and Phrases

K

Khawaarij A deviant group which declares that a Muslim becomes a disbeliever due to committing a major sin alone, and deem it permissible to fight against the Muslim rulers. Their roots trace back to Dhul-Khuwaysirah, one who questioned the social justice of the Prophet Muhammad (sallaahu 'alayhi wa sallam).

Kuffaar disbelievers, (sing.) kaaffir

M

Muftee One who issues religious edicts.

Mubtadi' Innovator


Mushrikoon Polytheists.

R

Rabbaaniyyoon Those (scholars) who revive the Sunnah.

Rabb Lord.

Rabbul-'Aalameen Lord of the worlds (Allaah).
### Glossary of Important Arabic Words and Phrases

**S**

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<th>Salaf/Salafus-Saalih</th>
<th>The Righteous Predecessors; the first three righteous generations of Muslims as well as those who came after them and traversed their methodology.</th>
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<tr>
<td>Sahaabah</td>
<td>(pl. ashaab) Muslims who met the Prophet ( \text{sallallaahu 'alayhi wa sallam} ), believing in him and died believing in him.</td>
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<tr>
<td>Salaah</td>
<td>Prayer.</td>
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<td>Shirk</td>
<td>The association of partners with Allaah.</td>
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<td>The statements, actions and tacit approvals of the Prophet Muhammad ( \text{sallallaahu alayhi wa sallam} ).</td>
</tr>
</tbody>
</table>

**T**

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<thead>
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<th>Tawheed</th>
<th>Oneness; Islamic monotheism; the belief that none has the right to be worshipped other than Allaah.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taqwaa</td>
<td>Piety; fear and reverence of Allaah.</td>
</tr>
</tbody>
</table>

**Z**

| Zakaah               | That which is given to one of a number of designated recipients from the different forms of a person's wealth, 2.5% of one's saved money if it reaches a substantial amount and a year passes. |
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The Legislated Types of Jihaad

&

The Deviation of THE EXTREMISTS

Shaykh Saalih Ibn Saalih al-Fawzaan clarifies the issues related to Jihaad. He begins by establishing its place in the history of mankind. He then explains the wisdom behind its legislation, its linguistic and religious meanings, and the different rulings and regulations pertaining to its performance.

Shaykh ‘Abdul-Azeez Aalish-Shaykh praises Shaykh Fawzaan’s clarification of this oft-misunderstood issue:

“Saalih has spoken in this place about the types of Jihaad, the rules of each type, what is necessary for the Muslim concerning this matter, what the obligatory Jihaad is, and what the non-obligatory Jihaad is. He also answered the questioners’ questions with legitimate answers that contain insight for he who desires clear-sightedness [tabassur] [regarding this issue].”

Also included in the Appendices are clarifications from Shaykh Fawzaan and Imaam al-Albaanee that the terrorism perpetrated today by so-called jihaad groups is far removed from the jihaad sanctioned by Allaah (牋) and his Messenger (牋). That these groups are not influenced by the Noble Qur’an and the Sunnah of the Messenger (牋) but by deviated ideologies foreign to Islam.