

الجهاد

أنواعه و أحكامه

The Legislated Types of

JIHAD



&

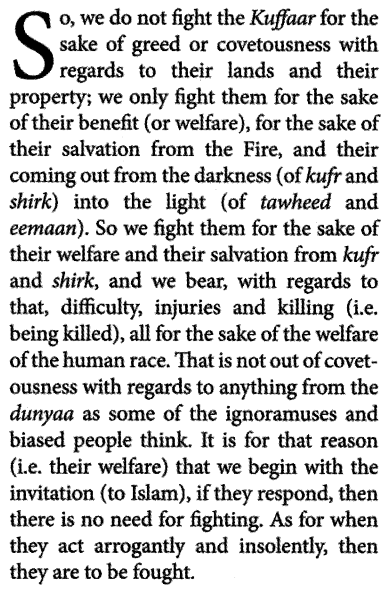
The Deviation of

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



**S**o, 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.

الْجِهَادُ

أنواعه وأحكامه

The Legislated Types of  
**JIHAD**

&

The Deviation of  
**THE EXTREMISTS**

Dr. Saalih Ibn Fawzaan al-Fawzaan





All rights reserved.

No part of this book may be reprinted or reproduced or utilized in any form, or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, without prior permission from the publisher.

1<sup>st</sup> Edition: August 2013

ISBN: 978-1-927012-07-9 | Printed in Hong Kong

**Published by:**

TROID Publications

874-A Weston Rd.

Toronto, ON, Canada, M6N 3R6

N. America 1.416.243.5320

UK & Europe (+44) 0121 2709453

General Enq.: shop@troid.ca

Shipping: shipping@troid.ca

**Cover Design:**

  
USULDESIGN.COM | IMAGE IS FUNDAMENTAL

**Editing and Typesetting:**

  
mishlyn.me  
writes words the right way

**TROID**  **ISLAAM.CA**  
*.ca* **الإسلام**  
'the religion of all the prophets'

**TROID**  **STORE**  
ISLAMIC GOODS

# فہرست

## Table Of Contents

<b>Translator's Preface .....</b>	<b>III</b>
<b>A Brief Biography of Shaykh Saalih Ibn Fawzaan al-Fawzaan .....</b>	<b>V</b>
<b>Jihaad: Its Types and Rulings.....</b>	<b>1</b>
Jihaad Is an Ancient Obligation.....	3
The Wisdom behind the Legislation of Jihaad.....	7
The Definition of Jihaad.....	10
The Types of Jihaad.....	10
Jihaad Was Legislated in Stages .....	13
The Objective of Jihaad .....	17
As for the One Who Fights for Other Than That.....	19
Jihaad Is of Two Parts .....	20
Jihaad Is Fought against a People Only If They Refuse the Invitation to Islam .....	23
Jihaad Is Undertaken Only under the Leadership of an Imaam .....	25
Only the Imaam Can Organize Jihaad.....	28
Islam Is a Favour upon the Whole of Mankind.....	29
Jihaad Is Legislated until the Hour, but There Are Rules and Limits .....	32
<b>Questions and Answers.....</b>	<b>35</b>
[Q1] Which of the two is greater: the Jihaad of knowledge or the Jihaad of the sword? .....	35
[Q2] Is hearing and obeying those who are in charge of the Muslims' affairs one of the principles of the Salafee 'aqeedah? .....	35
[Q3] Is revolting against the rulers done by way of action only or is it also with the speech? .....	36

[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?" .....	37
[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? .....	38
[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 Muftadi'? .....	38
[Q7] Al-Bukhaaree's hadeeth: "The Imaam is a shield (junnah); one guards himself with him and fights behind him." Is this daleel for one who says that it is obligatory for the Jihaad to have an Imaam joining his banner? .....	39
[Q8] Some go out for Jihaad in these disunited conditions without the Imaam's permission. Is this correct? .....	39
[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)? .....	40
[Q10] Is it permissible to go out for Jihaad with the Imaam's permission when the parents have conferred their pleasure? .....	41
<b>Commentary of 'Abdul-Azeez Aalish-Shaykh.....</b>	<b>43</b>
<b>Appendix I: Refutation of Those Who Allege That Islam Was Spread by the Sword .....</b>	<b>47</b>
The Nature of al-Harb (War) in Islam.....	49
<b>Appendix II: Commentary on the Meaning of the Verse "Al-Jihaad Is Ordained for You..." .....</b>	<b>61</b>
<b>Appendix III: Shaykh Fawzaan Refutes Claims That Islam Is a Religion of Terrorism.....</b>	<b>67</b>
<b>Appendix IV: Shaykh al-Albaanee's Refutation of a Jihaadist.....</b>	<b>71</b>
<b>Glossary of Important Arabic Words and Phrases .....</b>	<b>83</b>
<b>Index.....</b>	<b>87</b>



## Translator's Preface

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 Riyadh on the 2<sup>nd</sup> of *Rabee' ath-Thaane* 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."**<sup>1</sup>

And in the narration: **"...has died a death of Jaahiliyyah."**<sup>2</sup>

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

---

<sup>1</sup> *Muslim*, 4696.

<sup>2</sup> *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 *Imaam* 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 Riyaadh) 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 *Sharee'ah* (at the University of Imaam Muhammad) in Riyaadh 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 Riyaadh, 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

## A Brief Biography of Shaykh Saalih Ibn Fawzaan al-Fawzaan

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 *ar-Raabitah*), 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-Shanqeetee (*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 Ibraaheem al-Bulayhee
- ❁ The noble Shaykh, Muhammad Ibn Subayyal
- ❁ The noble Shaykh, 'Abdullaah Ibn Saalih al-Khulayfee
- ❁ The noble Shaykh, Ibraaheem 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'tiqaad*
- ❁ *al-Mulakhkhas al-Fiqhee*
- ❁ *Foods and the Rulings regarding Slaughtering and Hunting*, (which was part of his Doctorate).
- ❁ They also include *at-Tahqeeqaat al-Mardiyah* 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](http://www.alfuzan.ws)



**A Brief Biography of Shaykh Saalih Ibn Fawzaan al-Fawzaan**



## *Jihaad: Its Types and Rulings*

All praise is for Allaah, *Rabbul-'Aalameen*, peace and blessings from Allaah be upon our Prophet, Muhammad and upon his family and Companions altogether.

As for what follows:

*Jihaad* in the way of Allaah (*'azza wa jal*) is surely a great obligation, and it is the foundation of the religion (*qawvaamud-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 *Jihaad* in the way of Allaah.”**<sup>3</sup>

Allaah has commanded us with it in many verses (of the Qur'an), 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 *Jihaad*, 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 (*Jihaad*) has

---

<sup>3</sup> 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 'anh*). It was also related by other than him (at-Tirmidhee).

conditions and moral precepts which they deduced from the Book of Allaah and from the *Sunnah* of the Messenger of Allaah (*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 Allaah, (*'azza wa jal*), says:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

**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 Allaah 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...”<sup>4</sup>**

---

<sup>4</sup> 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:

﴿ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ ﴾

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.

[Sooratum-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:

﴿ يَفْقَوْمِ آدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ  
وَلَا تَرْتَدُوا عَلَىٰ أَذْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴾

**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'eel after (the time of) Moosaa, *Jihaad* was legislated just as He, the Exalted, said:

﴿ أَلَمْ تَرَ إِلَى الْأَمَلِإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيِّهِمْ هُمْ آبَعَثْ لَنَا مَلِكًا نُقَاتِلْ  
فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا  
نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ﴾

**Have you not thought about the group of the children of Israa'eel 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]

Until their Prophet said to them:

﴿ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ﴾

**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 Banees 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):

﴿ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ ﴾

**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:

﴿ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئْتَهُ كَثِيرَةٌ يَأِذِنُ اللَّهُ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٨﴾ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أفرغ علينا صبرًا وثبت أقدامنا وانصرتنا على القوم الكافرين ﴿٢٤٩﴾ فَهَزَمُوهُمْ يَأِذِنُ اللَّهُ وَكَتَل دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ﴾

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:

﴿ أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴾

**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:

﴿ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

**Verily I have wronged myself, and I submit [in Islam, together] with Sulaymaan to Allaah, The Lord of the 'Aalameen.**

[Sooratum-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:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۚ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ

يُطْعَمُونِ ۚ

**And I created not the *jinn* and mankind except that they should worship me [alone]. I seek not provision from them nor do I want them to feed me.**

[Sooratudh-Dhaariyaat, 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 jal) 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 *kufur*. (As Allaah said):

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ ﴾

**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..."<sup>5</sup>

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*

---

<sup>5</sup> 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,<sup>6</sup> and his reckoning is with Allaah.”<sup>7</sup>**

---

<sup>6</sup> **Translator’s note:** The saying of the Prophet (*sallallaahu ‘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 *khaleefah*, and some of the Arabs apostated (Abu Bakr fought them). So ‘Umar said: ‘How can you fight the people when the Messenger of Allaah (*sallallaahu ‘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 *salaah* and the *zakaah*, for verily, *zakaah* 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 (*sallallaahu ‘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 additional wordings, then he quotes al-Imaam at-Tabaree (*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, Jihaadan*. 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.<sup>8</sup>

---

<sup>7</sup> 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*).

<sup>8</sup> **Translator's Note:** Shaykhul-Islam Ibnul-Qayyim 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 أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ ﴾

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-Usaati 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*."<sup>9</sup> And in another narration: "Not even a grain of a mustard seed remains after that."<sup>10</sup>

**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:

﴿هُمُ الْعَدُوُّ فَاحْذَرُوهُمْ﴾

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:

---

<sup>9</sup> 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*).

<sup>10</sup> Ibid. no. 50, from the narration of 'Abdullaah Ibn Mas'ood (*radhiyallaahu 'anhu*).

﴿يَأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ﴾

**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:

﴿ أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴾

**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:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

**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*.<sup>11</sup>

---

<sup>11</sup> **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. ﷻ

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 Bulooghil-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,

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ  
لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴾

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]

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ ﴾

“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 أَدْلَسَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ  
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ  
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ ﴾

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, Allaah is Off-Forgiving, Most Merciful.

[Sooratut-Tawbah, 9:5]

And He, the Exalted, said:

﴿ قَتَلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَتُخْزِيهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ  
وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿٦﴾ ﴾

﴿ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾

“And the religion, all of it, is for Allaah [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 Allaah'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.”

﴿ فَإِنِ انْتَهَوْا ﴾

“But if they cease...” From what they are upon of *dhulm* [oppression, i.e. *shirk*] Then certainly, Allaah 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-Mannaan, 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 يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِن تَطَعُوا ﴾

**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 تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ﴾

**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:

﴿ وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ سَوَاءً ۗ ﴾

**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:

﴿ وَوَدُّوْا اِنْ لَوْ تَكْفُرُوْنَ ۗ ﴾

**And they desire that you should disbelieve.**

[Sooratul-Mumtahanah, 60:2]

So if they were not fought they would surely attack or encroach 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."**<sup>12</sup>

---

<sup>12</sup> 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 تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴾

**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 تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمُوتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَدَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

**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 Is of Two Parts

*Jihaad* in the way of Allaah, just as the 'Ulamaa 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)<sup>13</sup> calls on him to carry out *Jihaad*, it is obligatory upon him to obey (the *Imaam* in this case). He, the Exalted, said:

---

<sup>13</sup> 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.

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمْ اَنْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اَنْتُمْ قُلْتُمْ  
اِلَى الْاَرْضِ اَرْضَيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ فَمَا مَتَّعُ الْحَيٰوةِ  
الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا قَلِيْلًا﴾

**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. Jihaad] 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 Jihaad and intention. And when you are called upon [to go out for Jihaad] then hasten [to answer the call].<sup>14</sup>**

---

So whoever calls to *Jihaad* in any other manner, then he is one of two types of people: Either he is ignorant concerning the juristic rulings of *Jihaad*, 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 refute him and to warn against him.

(Ref: “A Warning against Anwar al-Awlaki,” source: sunnahaudio.com, a recorded telephone link with Shaykh Ubayd al-Jaabiree. Refer to the book, *The Rise of Jihadist Extremism in the West*, published by Salafi Publications).

<sup>14</sup> Related by al-Imaam al-Bukhaaree in his *Saheeh* (2/946, no. 3077) *The Book of Jihaad and Sayr*, Chapter: “There Is No Hijrah after the Conquest.” From the *hadeeth* of Ibn ‘Abbaas (*radhiyallaahu ‘anh*).

**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:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ﴿٥٥﴾  
 وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ  
 بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٥٦﴾﴾

**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 *Jihaad* 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 *Jihaad* of pursuit (*Jihaadut-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.<sup>15</sup> 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 wathaniyyah*) whenever they have the ability (to do so). He, the Exalted, said:

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾

**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 *kufir* 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.

### **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.<sup>16</sup> 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'usaa'*) and the

---

<sup>15</sup> Refer to footnote 11.

<sup>16</sup> 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<sup>17</sup> 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: **"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."**<sup>18</sup>

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

**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**

---

<sup>17</sup> Ibid.

<sup>18</sup> Related by al-Imaam Muslim in his *Saheeh* (3/1357 no. 1731) and what is after it, *The Book of al-Jihaad and As-Sayr*, Chapter: "*Jihaad and Sayr*," from the *hadeeth* of Buraydah, (*radhiyallaahu 'anh*).

**Allaah, if Allaah guides one man by you it is better than red camels.<sup>19</sup>**

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.

### ***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 [*salaahiyat*hi (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**

---

<sup>19</sup> Related by al-Imaam al-Bukhaaree in his *Saheeh* (2/925 no. 3009) *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.”<sup>20</sup>

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 Allaah.

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:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتُمْ فَنِيَّةً فَانْبِتُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ  
﴿١٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنزَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ  
الصَّابِرِينَ ﴿١٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنِ  
سَبِيلِ اللَّهِ ؕ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٧﴾﴾

**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**

---

<sup>20</sup> Related by al-Imaam Maalik in *al-Muwatta* (2/990) *The Book of Kalaam*, Chapter: "What Has Come Concerning Squandering Wealth and Being Two-Faced." And related by Muslim similarly in his *Saheeh* (3/134, no. 1715), *The Book of Judgements*, Chapter: "The Prohibition of Many Matters Without a Need..." from the *hadeeth* of Abu Hurayrah, (*radhiyallaahu 'anhu*).

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-Tafarruq*), and Allaah's refuge is sought. And this makes the enemy rejoice. Allaah says:

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴾

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...<sup>21</sup>

### **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 *kufir* 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:

---

<sup>21</sup> Ibid.

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ

الْمُشْرِكُونَ ﴿٣٣﴾

**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. *Jihaad* in the Way of Allaah (*'azza wa jal*)

Just as He, The Exalted, said:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

وَتُؤْمِنُونَ بِاللَّهِ ﴿١١٠﴾

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

[Soorah Aali 'Imraan, 3:110]

And He, the Exalted, said:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

**Let there arise out of you a group of people, inviting to all that is good [Islam], enjoining *al-Ma'roof* and forbidding *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 *deen* by way of *da'wah* and *irshaad* (guidance) and by way of *Jihaad* in the Way of Allaah ('azza wa jal). And by these means, this religion will gain victory. Allaah, ('azza wa jal), says:

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ غَلِيبٌ﴾

**Those [Muslim rulers] who, if we give them power in the land, [they] enjoin *Iqaamatus-Salaah* [i.e. to perform the five compulsory congregations *Salawaat* (prayers) (the males in the mosque)], to pay the *zakaah* and they enjoin *al-Ma'roof* and forbid *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.

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:

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا  
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ  
 خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ﴾

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:

﴿ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ﴾

...[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:



﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّغُوتَ ۗ ﴾

**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 مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿١٢﴾ ﴾

**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 (*sallallahu ‘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

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 quwwata 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:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ مُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَتَخَفُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَسِعَ عَلِيمٌ ﴿٥٤﴾

**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:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيِكَ 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:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ ۗ﴾

**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 *taqwaa* 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*..."**<sup>22</sup>

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



**[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

<sup>22</sup> Related by ad-Daarimee in his *Sunan* (1/45) in the introduction, Chapter: "Following The *Sunnah*," and related by at-Tirmidhee in his *Sunan* (5/43 no. 2676) *The Book of Knowledge*, Chapter: "What Has Come Concerning Adhering to the *Sunnah* and Avoiding Innovators," and related by Ibn Maajah in his *Sunan* (1/15 no. 42) in the introduction, Chapter: "Following the *Sunnah* of the Rightly Guided *Khaleefahs*. From the *hadeeth* of al-'Irbaad Ibn Saariyah (*radhiyallaahu 'anhu*).

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.



**[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 *Khawaaarij*. (Having) a banner 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 *Khawaaarij*.



**[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 (*sallallaahu '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 *Mubtadi'*?**

**[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.



[Q7] Al-Bukhaaree's *hadeeth*: "The *Imaam* is a shield (*junnah*); one guards himself with him and fights behind him."<sup>23</sup> 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

---

<sup>23</sup> 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*."<sup>24</sup>

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.



<sup>24</sup> Related by al-Imaam al-Bukhaaree in his *Saheeh* (2/923 no.3004) *The Book of Jihaad and Sayr*, Chapter: "Jihaad with the Parents' Permission." From the *hadeeth* of 'Abdullaah Ibn 'Amr (*radhiyallaahu 'anhu*).

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

Under normal circumstances, *Jihaad* is *fard kifaayah* (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-Saaliheen* 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.

## Questions and Answers



## 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'iiyyah*) from their 'Ulamaa 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 *Fataawaa* to the people. So these *Khawaarij* 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."**<sup>25</sup>

(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

---

<sup>25</sup> *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 *Fatwaa* without knowledge (*Diraayah*) 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 Allege 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 kifaayah* (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:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ  
اللَّهِ أَنْ أَقْلَبْتُمْ إِلَى الْأَرْضِ ﴾

**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. *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].”**<sup>26</sup>

The *'Ulamaa* have said:

---

<sup>26</sup> *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 *Fussaaq* (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 Allege That Islam Was...

Whoever follows the texts of the Noble Qur'an and the purified *Sunnah*, which contains the instructions of the Prophet (*sallallaahu 'alayhi wa sallam*) to the leaders of his armies and contains his (*sallallaahu '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 إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

**There is no compulsion in the religion. Verily, the right path has become distinct from the wrong path.**

[Sooratul-Baqarah, 2:256]

And read His, the Exalted's saying:

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ

حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿١١﴾﴾

**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 يَنْهَكُمُ اللَّهُ عَنِ الدِّينِ لَمْ يُقَيِّلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِينِكُمْ أَن تَبَرُّوهُمْ

وَتُقْسَطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسَطِينَ ﴿١٠﴾﴾

## Appendix I: Refutation of Those Who Allege That Islam Was...

Allaah 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, Allaah loves those who deal with equity.

[Sooratul-Mumtahanah, 60:8]

And His, the Exalted's saying:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

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]

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 Allaah, 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 Allaah, in the Cause of Allaah; fight whosoever disbelieves in Allaah. 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].<sup>27</sup>**

<sup>27</sup> At-Tirmidhee, 1408; saheeh.

And he (*sallallaahu 'alayhi wa sallam*) forbade: **from the killing of women and children.**<sup>28</sup>

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].**<sup>29</sup>

And he (*sallallaahu 'alayhi wa sallam*) said: **“And do not kill the old man [Shaykhan Faaniyan].”**<sup>30</sup>

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,

---

<sup>28</sup> Agreed upon.

<sup>29</sup> *Ahmad*, 2625.

<sup>30</sup> *Abu Daarwood*, 2608; *hasan*.

## Appendix I: Refutation of Those Who Allege That Islam Was...

8. do not inundate a date palm nor burn it,
9. do not fetter [the people],
10. do not act cowardly.<sup>31</sup>

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

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾<sup>ط</sup>

**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:

﴿فَمَا اسْتَقَمُّوْا لَكُمْ فَاسْتَقِمْوْا لَهُمْ﴾<sup>ع</sup>

**So long as they are true to you, stand you true to them.**

[Sooratut-Tawbah, 9:7]

---

<sup>31</sup> 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 *Uhud*, the day of *al-Khandaq* and the day of *al-Badr*<sup>32</sup> also. They came to kill him and if they left (or gave up their mission), he would not (continue) fighting them.

---

<sup>32</sup> **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:

﴿إِنْ كُنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَيَّ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقِي الْأَجْمَعَانِ﴾

...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-Ahzaab* (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 ﴿

## Appendix I: Refutation of Those Who Allege That Islam Was...

significant victory for the Muslims, and it was about this battle that Allaah revealed Soorah Ahzaab, in which He said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١﴾ إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿٢﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿٣﴾ وَإِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿٤﴾ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿٥﴾ وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَمْطَارِهَا ثُمَّ سُيِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿٦﴾ وَلَقَدْ كَانُوا عَاهِدُوا لَكُمْ مِنَ اللَّهِ مِنْ قَبْلِ أَنْ يُؤَلَّفَهُمُ الْإِسْلَامَ وَكَانَ عَهْدُ اللَّهِ مَشْهُورًا ﴿٧﴾ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تَمْتَعُونَ إِلَّا قَلِيلًا ﴿٨﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٩﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٠﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِاللَّيْسَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ ﴿١١﴾ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٢﴾ تَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْتَغْلِبُونَ عَنْ أَنْبِيَائِهِمْ وَلَوْ كَانُوا فِيكُمْ مَا قَتَلْتُمَا إِلَّا قَلِيلًا ﴿١٣﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْأَخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿١٤﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿١٥﴾ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿١٦﴾ لَيَجْرِي اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنْفِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ أَنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٧﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْبِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَرِهَ اللَّهُ قَوْلًا عَرِيزًا ﴿١٨﴾ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِبِهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿١٩﴾ وَأَوْرَثْنَاكُمْ أَرْضَهُمْ وَدِينَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْعُوهَا وَكَرِهَ اللَّهُ عَلَى كُلِّ قَوْمٍ الْقِتَالَ ﴿٢٠﴾ سُنَّ قَدِيرًا ﴿٢١﴾

O you who believe! Remember Allaah'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-Ahzaab (the Confederates)]. And Allaah 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 ﴿



about Allaah. 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: "Allaah and His Messenger (*sallallaahu '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 (*sallallaahu '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 Allaah not to turn their backs, and a covenant with Allaah must be answered for. Say [O Muhammad (*sallallaahu '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 Allaah if He intends to harm you, or intends mercy on you?" And they will not find, besides Allaah, for themselves any Walee [protector, supporter, etc.] or any helper. Allaah already knows those among you who keep back [men] from fighting in Allaah'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 Allaah'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 Allaah makes their deeds fruitless, and that is ever easy for Allaah. 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 Allaah [Muhammad (*sallallaahu 'alayhi wa sallam*)] you have a good example to follow for him who hopes in [the Meeting with] Allaah and the Last Day and remembers Allaah much. And when the Believers saw *al-Ahzaab* [the Confederates], they said: "This is what Allaah and His Messenger [Muhammad (*sallallaahu 'alayhi wa sallam*)] had promised us, and Allaah and His Messenger [Muhammad (*sallallaahu 'alayhi wa sallam*)] had spoken the truth, and it only added to their faith and to their submissiveness (to Allaah). Among the Believers are men who have been true to their covenant with Allaah [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 ۞

## Appendix I: Refutation of Those Who Allege That Islam Was...

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:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

**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-Islam Muhammad Ibn 'Abdil Wahhaab, and *The Sealed Nectar* by Safiur-Rahmaan Mubarakpuri.

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 *Munaafiqeen* 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).

## Appendix I: Refutation of Those Who Allege That Islam Was...

Then He revealed to him (*sallallaahu 'alayhi wa sallam*):

﴿ يَتَأْتِيَا الْمَدَائِرَ ۝ فَمَنْ فَانَدِرَ ۝ ﴾

**O you enveloped in garments! Arise and warn.**

[Sooratul-Muddaththir, 74:1-2]

So He commissioned him as a Prophet with His Saying:

﴿ اقْرَأْ ۝ ﴾

**Read**

[Sooratul-'Alaq, 96:1]

And sent him (as a Messenger) with:

﴿ يَتَأْتِيَا الْمَدَائِرَ ۝ ﴾

**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).

## Appendix I: Refutation of Those Who Allege That Islam Was...

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<sup>33</sup> 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.<sup>34</sup>

---

<sup>33</sup> **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](http://www.sayyidqutb.com).

<sup>34</sup> *Tayseerul-'Allaam*, Vol.2, pgs. 539-543.



## Appendix II: Commentary on the Meaning of the Verse “Al-Jihaad Is Ordained for You...”

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

*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.<sup>35</sup>

---

<sup>35</sup> 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*.**<sup>36</sup>

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]."**<sup>37</sup>

And His, the Exalted's, saying:

﴿ وَهُوَ كُرْهُ 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:

﴿ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ ﴾

...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.

---

<sup>36</sup> *Muslim* 3/1517.

<sup>37</sup> *Fathul-Baaree*, 4/56.

## Appendix II: Commentary on the Meaning of the Verse...

﴿ وَعَسَىٰ أَن تَحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ﴾

...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:

﴿ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

...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.<sup>38</sup>

*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

<sup>38</sup> *Misbaahul-Muneer Fee Tahdheebee 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.).

﴿وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ﴾

...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 *dunyahaa*, 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

## Appendix II: Commentary on the Meaning of the Verse...

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.<sup>39</sup>

---

<sup>39</sup> *Tayseerul-Kareemir-Rahmaan Fee Tafseere Kalaamil-Mannaan*, p.97.

## Appendix II: Commentary on the Meaning of the Verse...



## Appendix III: Shaykh Fawzaan Refutes Claims That Islam Is a Religion of Terrorism

Shaykh Saalih al-Fawzaan, stated in an article in the newspaper, *ar-Riyaad*, dated 21/3/1424H, corresponding to 22<sup>nd</sup> May 2003:

...and Islam is not to be blamed for their action [that of the terrorists] as is said by the enemies of Islam, amongst the non-Muslims and hypocrites [that] 'the religion of Islam is a religion of terrorism.' And they argue by way of the actions of these criminals. Indeed, these actions of theirs are not from Islam, and Islam does not affirm them, nor does any religion.

It [terrorism] is rather a foreign ideology and the Prophet (*sallallaahu 'alayhi wa sallam*) has encouraged the killing of its proponents [terrorists]. He said, **"Wherever you come across them, then kill them."**<sup>40</sup>

And he promised a great reward for whoever killed them. And the one [who is to] fight them is the leader in charge of the affairs of the Muslims, just as the Companions fought them [the *Khawaarij*, the Revolters] under the leadership of the Chief of the Believers, 'Alee Bin Abee Taalib (may Allaah be pleased with him).

---

<sup>40</sup> 'You' refers to those in authority, not just anyone (anarchism).

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 19<sup>th</sup> 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-Maqdisee, and Abu Qatada, and the book,

### Appendix III: Shaykh Fawzaan Refutes Claims That Islam Is...

*In the Shade of the Qur'an* of Sayyid Qutb.<sup>41</sup> These admissions have left no room for doubt that our methodologies (curriculum)—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-Maqdisee (otherwise known as Isaam al-Barqaawee) and Abu Mustafa al-Haleemah, and all those who are poisoned with their poison.<sup>42</sup>

---

<sup>41</sup> The Leninist, Marxist, Raafidhee, Takfeeree, Khaarajee Revolutionary who revived the methodology of the Khawaarij in the 20<sup>th</sup> 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.sayyidqutb.com](http://www.sayyidqutb.com)

<sup>42</sup> 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](http://islamagainstextremism.com)





## Appendix IV: Shaykh al-Albaanee's Refutation of a *Jihaadist*<sup>43</sup>

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 *ijtihaad* regarding the current situation and conditions? And before that, do you really call for these conditions?"

---

<sup>43</sup> Taken from the book, *In Defense of Islam in Light of the Attacks on September 11<sup>th</sup>* by TROID Publications (troid.ca).



## Appendix IV: Shaykh al-Albaanee's Refutation of a *Jihaadist*

**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 *jihad* 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 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. 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?

**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*.

## Appendix IV: Shaykh al-Albaanee's Refutation of a *Jihaadist*

**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?<sup>70</sup>

---

<sup>70</sup> 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?'

**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."<sup>71</sup>

**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...

---

<sup>71</sup> 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 *hadeeth* 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 *hadeeth* 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 *hadeeth*. The student asks his teacher what to do to avoid the evil; the

## Appendix IV: Shaykh al-Albaanee's Refutation of a *Jihaadist*

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 (*sallallaahu '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 Afghanis 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 Afghanis 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*,

﴿ وَلَا تَنَزَعُوا فَنَفْسُلُوا وَتَذَهَبَ رِيحُكُمْ ﴾

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

[Sooratul-Anfaal, 8:46]



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 (*sallallaahu '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 (*sallallaahu '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,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

“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

#### Appendix IV: Shaykh al-Albaanee's Refutation of a *Jihaadist*

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 *Jihaad*. *Jihaad* 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 *Jihaad* 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 (*sallallaahu '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 *Jihaad* when they are yet to understand what is obligatory on them of creed??!! This, my brother, leads us to understand that *Jihaad* is not to be discussed without discussing its premises. The first premise is, as we attest 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 Ibnul-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

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

### F

## Glossary of Important Arabic Words and Phrases

<b>Fiqh</b>	An Islaamic science focused on the permissibility or impermissibility of people's actions and the relative Religious texts.
<b>Fitnah</b>	(pl. <i>fitan</i> ) Calamity; trial; tribulation.
<b>H</b>	
<b>Hijrah</b>	Migration from the land of <i>shirk</i> (polytheism) to the land of Islam.
<b>I</b>	
<b>Iktilaaf</b>	Differing or difference of opinion.
<b>Imaam</b>	Leader.
<b>Imaamate (Imaamah)</b>	Central leadership
<b>J</b>	
<b>Jaahiliyyah</b>	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 ( <i>'alayhis-salaam</i> ) and Muhammad ( <i>sallallaahu 'alayhi wa sallam</i> ). It is synonymous with the concepts of disbelief, polytheism, backwardness and ignorance.
<b>Jizyah</b>	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 (*sallallaahu 'alayhi wa sallam*).

**Kuffaar** disbelievers, (sing.) kaaffir

### M

**Muftee** One who issues religious edicts.

**Mubtadi'** Innovator

**Mujaahideen** (sing. *Mujaahid*): Muslim warriors in *Jihaad*.

**Mushrikoon** Polytheists.

### R

**Rabbaaniyoon** Those (scholars) who revive the *Sunnah*.

**Rabb** Lord.

**Rabbul-'Aalameen** Lord of the worlds (Allaah).

## Glossary of Important Arabic Words and Phrases

### S

**Salaf/Salafus-Saalih**

The Righteous Predecessors; the first three righteous generations of Muslims as well as those who came after them and traversed their methodology.

**Sahaabah**

(pl. *ashaab*) Muslims who met the Prophet (*sallallahu 'alayhi wa sallam*), believing in him and died believing in him.

**Salaah**

Prayer.

**Shirk**

The association of partners with Allaah.

**Sunnah**

The statements, actions and tacit approvals of the Prophet Muhammad (*sallallahu alayhi wa sallam*).

### T

**Tawheed**

Oneness; Islamic monotheism; the belief that none has the right to be worshipped other than Allaah.

**Taqwaa**

Piety; fear and reverence of Allaah.

### 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.



## Index

---

### C

*collective duty* · 40, 47  
*collective obligation* · 22

---

### I

*Imaam* · 2, 8, 10, 12, 24, 25, 26, 28, 37,  
 38, 39, 41, 48, 84  
*Imaamate* · 26, 27, 28, 39, 84  
*individual obligation* · 20  
*Invitation* · 10, 23, 83  
*Islam*  
 a duty · 29  
 a favour · 29

---

### J

*Jihaad*  
 against Disbelievers and  
 Hypocrites · 11  
 against perpetrators of injustice ·  
 11  
 against Shaytaan · 10  
 an ancient obligation · 3  
 definition · 10  
 levels · 10  
 objective · 17

of self · 10  
 parts · 20  
 rules and limits · 1, 3, 10, 24, 32,  
 39, 40, 47, 48, 61  
 stages · 13  
 types · 10  
 wisdom of · 7  
*Jihaad of pursuit* · 22, 39

---

### L

*Leadership* · 25

---

### M

*Mujaahideen* · 2, 85

---

### P

*permission* · 13, 25, 28, 39, 40, 41, 59

---

### R

*Righteous Predecessors* · 86



---

**S**

*statements* · 86  
*Sunnah* · 86

---

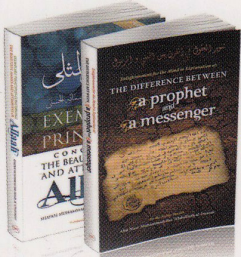
**T**

*Taabi'oon* · 86



TROID  
PUBLICATIONS

TROID.CA | ISLAAM.CA



PRINT



MEDIA



INTERNET

TROID  
.ca

TROID STORE  
ISLAMIC GOODS

ISLAAM.CA

'the religion of all the prophets'

# 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 *jihaaad* groups is far removed from the *jihaaad* sanctioned by Allaah (ﷻ) and his Messenger (ﷺ). That these groups are not influenced by the Noble Qur'an and the *Sunnah* of the Messenger (ﷺ) but by deviated ideologies foreign to Islam.

T·R·O·I·D PUBLICATIONS

874-A Weston Rd.  
Toronto, ON, Canada  
M6N 3R6

N. America: 1.416.243.5320  
UK/Europe: (+44) 0121 2709453  
Email: shop@troid.ca

ISBN 978-1-92701-207-9



9 781927 012079

RETAIL PRICE: \$10 CAN  
PRINTED IN HONG KONG