

Lesson 25

Summary Notes

Jihād

"Ḥajj and Jihād continue, with the authorities of the Muslims, the pious of them as well as the sinners, until the establishment of the Hour [of Judgement]. Nothing invalidates them or abolishes them." [77]

"Good is tied to the forelocks of horses until the Day of Resurrection - the reward and the booty" [Bukhārī, Muslim, Tirmidhī (hs), Nasā'ī, Ibn Mājah, Aḥmad, Dārimī]

Definition of Jihād

• Lexically:

Jihād is the exertion of one's utmost effort in order to attain a goal or to repel something detestable.

"The *Mujāhid* is the one who strives against his self." [Ibn Ḥibbān]

• In the Shari'ah:

Jihād comprises exertion of one's utmost effort to fight in order to raise the Word of Allāh, and aiding in this fighting.

"Perform Jihād against the pagans with your wealth, your selves and your tongues." [Abū Dāwūd]

Jihād is generally **performed by** : adult, male, sane, free Muslim men who are capable.

It is performed **against** : disbelievers, rebels, brigands.

Motivations for Jihād

1. Removing the barriers from the spread of Truth

"And fight them until there is no more *fitnah*, and religion is all for Allāh." Qur'ān [8:39]

2. Fear of the Fire

"Unless you go forth, He will punish you with a severe punishment, and will replace you with another people, and you will not harm Him at all, and Allāh has power over all things." Qur'ān [10:39]

— Severe punishment of Allāh: occupation of the enemy in the world, fire of Hell in the Hereafter.

3. **Shielding the Ummah from disgrace**

“When you trade in *‘inah*, take hold of the tails of cows, become contented with agriculture, and abandon Jihād, Allah will establish over you a disgrace which He will not remove until you return to your religion.” [Abū Dāwūd, Aḥmad]

“A time will come when the nations (of the world) will surround you from every side, just as diners gather around the main dish. Somebody asked: ‘Oh Messenger of Allāh (ﷺ), will we be because we are few at that time?’ He (ﷺ) said: ‘No, you will be many at that time, but you will be scum, like the scum of flood water, which will remove [your] dignity from the hearts of your enemy, and will place feebleness in your hearts *Hubbu’d-Dunyā* (love for life), and *Karahiyatu’l-Mawt* (abhorrence of death).” [Aḥmad, Abū Dāwūd]

4. **Responding to the Call of Allāh**

“Go forth, light and heavy, and strive with your wealth and selves in the Path of Allāh; that is better for you, if only you knew.” Qur’ān [10:41]

5. **Removing oppression and injustice**

“What is the matter with you, that you do not fight in the Path of Allāh, and (in the path of) the weak and oppressed from among the men, women and children who are saying, ‘Oh our Lord! Take us out of this locality, whose people are oppressors, and give us from You a supporter, and give us from You a helper!’” Qur’ān [4: 75]

6. **Establishing justice, well-being and prosperity**

“Had it not been for Allāh’s countering some people by means of others, the earth would surely have become decadent.” Qur’ān [2:251]

— Establishing a solid base for the Khilāfah.

7. **Hoping for Martyrdom**

“The martyr has **7** special favours from Allāh:

- He is forgiven with the first spurt of his blood, • He sees his place in Heaven,
- He is clothed with the garment of Faith, • He is wed with 72 wives from the beautiful Ḥūrīs of Heaven, • He is saved from the punishment of the grave, • He is protected from the Great Fear, • On his head is placed a crown of dignity, the sapphire of which is better than the world and all it contains, and • He is granted intercession for seventy people of his household.” [Aḥmad]

— The reward of martyrdom (being a **Shahīd**) is higher than that of victory.

When Jihād is Performed

- **Combat of Quest** : communally obligatory (*Farfu Kifāyah*), at least once a year. The caliph invites rulers of neighbouring nations to accept Islām, or to enter into the Islamic social order. If they resist, (and prevent their people from receiving the message of Islām), Jihād is performed to remove this corrupt authority, but forcible conversion of the population is **not** undertaken.
- **Counteractive Combat** : becomes immediately obligatory (*Farfu 'Ayn*) when the enemy attacks, or advances towards the Muslims.

Imām Qurtubī says, and there is **Ijmā'** (consensus) regarding this, that:

“When Jihād becomes individually obligatory (*Farfu 'Ayn*) because of the domination of the enemy over a piece of land, or by their occupation of a part of the Islamic frontier, then it at that stage it is obligatory (*Farfu 'Ayn*) on all the inhabitants of that land to go forth, to go out *light* and *heavy*, young and old, each according to his/her capability, those with fathers without their fathers' permission, and also those without fathers. None should linger behind from going out either to fight or to increase numbers, even if the inhabitants of that area are weak, until they know that they have amongst them the capability to stand against the enemy and repel them. In the same way, it is also compulsory for everybody who knows of their weakness against their enemy, and knows that he could join them and help, to go out, for the Muslims are all a single hand against the enemy. This is the status of Jihād until the inhabitants of the area have managed to repel the enemy that descended upon the land and occupied it, at which point the obligation is waived from the others.”

Some Rules of Jihād

• Intention :

“Whoever fights in order that the word of Allāh should be highest, he is in the Path of Allah.” [Muslim, Abū Dāwūd, Tirmidhī, Ibn Mājah, Aḥmad]

— People must be invited to Islām before they can be fought.

• Obedience to the Imām

• Avoiding misappropriation (*ghulūl*) of booty

• Respecting pledges of protection

• Endurance under attack :

“O people! Do not wish for an encounter with the enemy, and ask Allāh for well-being, but when you encounter them be steadfast.” [Bukhārī, Muslim]

- **Avoidance of corruption**

— It is not permissible to kill non-combatants (including women, children, old men and monks) unless they are conspirators.

“And fight, in the path of Allāh, those who fight you, and do not transgress limits.” Qur’ān [2:190]

— It is not permissible to destroy property, kill animals, cut down trees or burn dwellings, except in cases of necessity, in which case these things may be done to the extent necessary to remove the barriers to Da’wah.

“And when he is in power, he strives to cause wholesale corruption in the land, and to destroy crops and annihilate generations. And Allāh does not love corruption.” Qur’ān [2:205]

— It is not permissible to plunder, nor to mutilate those killed.

“The Messenger of Allāh (ﷺ) forbade plundering and mutilation.” [Bukhārī]

— It is not permissible to continue fighting after the opposition has surrendered.

“And if they incline towards peace then incline (you also) towards it.” Qur’ān [8:61]