



Dome of the Rock & Al-Aqsa Mosque

## JIHAD -

### The Foreign Policy of Al-Khilafah (Islamic State)

#### Introduction:

The Islamic ideology is an ideology revealed by Allah, the Creator. It offers the only correct, comprehensive, and viable way of life for the human being, providing him with a sound purpose, a clear vision, and a stable life. It manifests itself in the personalities of its followers and in the form of a system implemented by a State. It is a universal ideology meant to liberate all of mankind. Consequently, one cannot accept for this ideology to be confined to a specific people or land; rather, it has to be offered to all of mankind. In order to deliver this ideology to the rest of humanity, the State that adopts this ideology shoulders the responsibility of carrying it to new lands. As would be expected, this goal will lead to a conflict with other states and their ideologies. This conflict has to be resolved either through diplomacy or through force. Every ideology utilises these alternatives. All leading nations use diplomacy and force.

Due to a general lack of knowledge among Muslims and the Western propaganda against Islam, both Muslims and non-Muslims have misunderstood the concept of Jihad to non-Muslims, Jihad is presented as the diabolical call of "blood-thirsty people" to convert others to Islam by 'the sword'. To Muslims, on the other hand, it has been promoted as a self-help concept whose aim is to make one a model citizen in whatever society he finds himself in. Neither of these ideas represent the reality of Jihad.

Jihad, as a term, cannot be translated as 'holy war', nor can it be translated, as a term, as the word 'struggle'. At best, its legal meaning can be understood as "using mili-

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tary force, where diplomacy fails, to remove the obstacles the Islamic State faces in carrying its ideology to mankind". The aim of Jihad, unlike the Crusades, past and present, is not to forcibly convert the inhabitants of other

lands to Islam. Rather, it is to provide them with the security that comes from the application of Islam, leaving them the choice of adopting Islam or keeping their own religions. The affairs of the society however must be run according to Islamic law. History confirms that this is and always has been the role of Jihad, for it was in Muslim Spain that the Muslims, Christians, and Jews were able to live peacefully under an Islamic authority. It was Islam's justice that allowed non-Muslims in the Islamic State to flourish as artisans, writers, and thinkers.

Islam neither colonised other land nor did it enslave the people of newly opened lands, using them as cheap blood in the battlefields as was the practice of the Kings and Emperors of European nations till recently. The Islamic State annexed all conquered lands to the body of the State, looking after their affairs with the same priority as that of its capital. Contrast this with the imperialist policies of England, France, Germany and America which raped the lands which they conquered. Even the capital of the Islamic State moved out of Arabia to the newly liberated lands, such as Damascus, Baghdad and Istanbul. None of these were traditional Arab lands, they being Roman, Persian, and European cities. Can one imagine that France would move its capital to Senegal or the King of Britain would take up residence in Nairobi. This stands as clear proof that Jihad is not the tool of an imperialist foreign policy.

In summary, Jihad is the method adopted by Islam to protect its lands and save humanity from slavery to man-made regimes. The difference between the use of force by the West and that by Islam is that the Capitalist West uses force overtly and covertly

for the benefit of a few, such as corporations, while Islam uses force openly and justly to carry its mercy to others.

Jihad is a complicated and dangerous topic. It is one of the main Pillars of Islam after Tawhid and Dawah. In fact Jihad is form of Dawah, Dawah by the Islamic State as its foreign policy. It is dangerous because it involves taking life, property etc. It is complex because, just like a delicate surgical operation, the slightest of mistakes could be very destructive, Algeria being a lesson for us all. To understand Jihad we need to understand at the outset that Allah (swt) is the only Commander, that He (swt) is the only one who gives life and takes life and that all our actions are only for Him (swt).

## Jihad in the Quran:

The subject of Jihad has been discussed with particular emphasis and in considerable detail in the Quran. There is consensus of opinion amongst researchers of the Quran, that no other action has been explained in such great detail as Jihad. Allah has revealed many Surah (chapters) in the Quran primarily to guide the believers towards this path. The subject of Jihad has been expressed in many different ways, in numerous verses of the Quran. The verses explain in detail the clear objectives and benefits of Jihad. The status of the Mujahid is honoured in the Quran and there are many verses which warns of the dangers of leaving Jihad. There is such great emphasis of this subject, that some commentators and scholars of the Quran have remarked that the topic of the Quran is Jihad. The terminology of Jihad-Fi-Sabilillah, which means Jihad in the Path of Allah, has been used in the Quran twenty-six times and the specific word, Qitaal (Fighting), used in the context of fighting in the Path of Allah, is mentioned in the Quran seventy-nine times. There are whole Surah in the Quran, which have been revealed, explaining the ruling and virtues of Jihad and admonishing those leaving Jihad; such as Surah Anfaal consisting of ten Rukuhs (also known as Surah Badr) and Surah Bara'ah, which consists of sixteen Rukuhs. The Surah Baqarah, Nisa and Maidah have large sections on the topic of Jihad and in Surah Hadeed, the weapons of Jihad is detailed. There are Surah which are named after battles, such as, Surah Ahzaab (trenches), Qitaal (fighting), Fath (victory) and Saff (rows). The title of these Surah clearly illustrates the subject matter of Jihad. In Surah 'Adiyat an oath has been taken on the horses of the Mujahideen and further in Surah Nasr, world-wide revolution and the spreading of Islam has been mentioned through Jihad. The truth is that a Muslim who reads the Quran with devotion is determined to reach the battlefield in order to attain the reality of Jihad. It is solely for this reason that the Kuffar con-

spire to keep the Muslims far away from understanding the Quran, knowing that Muslims who understand the Quran will not distance themselves from Jihad.

Jihad in the Ahadith:

Allah (swt) commanded His Beloved Prophet Muhammad (saw) to fight and to urge the believers to fight. The Holy Prophet (saw) fulfilled both of these duties completely. For this reason, there are thousands of Ahadith of the Prophet (saw) regarding Jihad. The Muhaditheen (experts in the field of Hadith) have compiled the sayings and actions of the Prophet (saw) relating to Jihad. To develop a better understanding of this subject is by studying these collections, which clearly give evidence to the importance of Jihad.

## Topic of Jihad in the Books of Hadith:

Listed below are chapters of Jihad in various Hadith books, this will enable the reader to gain easy access on the subject of Jihad.

- Sahih Bukhari Consists of 241 chapters under the title of Jihad (p390-454, vol.1), English version (p34-275, vol.4).
- Sahih Muslim Consists of 100 chapters under the title of Jihad (p81-144, vol.2), English version (p942-1063, vol.3).
- Tirmizi Sharif Consists of 115 chapters under the title of Jihad (p282-302, vol.1), no English version.
- Abu Dawood Sharif Consists of 172 chapters under the title of Jihad (p342-362, vol.2), English version (p684-776, vol.11).
- Nasai Sharif Consists of 48 chapters under the title of Jihad, (p53-66, vol.2)
- Ibne Majah Sharif Consists of 46 chapters under the title of Jihad, (p197-207). No English version.
- Mishkat The chapter of Jihad (p329-355, vol.1), English version (p806-867, vol.1).
- At Targheeb Wat Tarheeb The chapter of Jihad (p365-455, vol.2).
- Musan'naf ibne Abi Shayba The chapter of Jihad (p212-542).
- Sunani Kubra Baihaqi The chapter of Jihad (p1-183, vol.9).
- Khanzul Ummal The chapter of Jihad (p276-637, vol.4).
- E'ela-us Sunan The chapter of Jihad (p1-674, vol.12).
- Fathul Qadeer The chapter of Jihad (p183-333, vol.5).
- Al-Bahr ur Ra,iq The chapter of Jihad (p70-142, vol.5).
- Fatawa Shami The chapter of Jihad (p119-268, vol.4).

Topic of Jihad among the Classical Scholars:

Many Books have been written on Jihad Due to the importance of Jihad and the high status attributed to it. Almost all the books on Hadith and Fiqh (jurisprudence) devote considerable coverage to this subject, consisting of long chapters and hundreds of pages written on the rulings and virtues of Jihad. Some renowned schol-

ars have condensed this vast information and books have been written specifically on Jihad. Listed below are some of these books.

- Abu Sulaiman Dawood bin Ali Dawood Al-Asfahani At-Tahiri. Died 270 Hijri.
- Ahmad bin Amar bin Sahaq As-Shaybani Abu Bakr also known as Ibne Asim. Died 287 Hijri.
- Abu Sulaiman bin Nazeer Al-Qurtubi Al-Maliki. Died 318 Hijri.
- Ibrahim bin Hammal bin Ishaq Al-Azdi Al-Maliki. Died 323 Hijri.
- Abu Sulaiman Ham bin Muhammad Al-Katabi. Died 388 Hijri.
- Abu Bakr Muhammad bin At-Tayyab Al-Baqilani. Died 403 Hijri.
- Takiyudeen Abdul Gani Bin Abdul Wahid Bin Ali Al-Jamaily Al-Maqdasi. Died 600 Hijri. The name of his book is Tuhfutut Talibeen Fil Jihad Wal Mujahideen.
- Abu Muhammad Kasim Bin Ali Bin Hasan Bin Hibatullah, known as Ibne Asakir. Died 600 Hijri.
- Izzudeen Ali Bin Muhammad Al-Jazari, known by the name of Ibne Ashir. Died 630 Hijri.
- Bahaudeen Abul Mahasin Yusuf Bin Rafe, known by the name of Ibne Shadad Al-Marsau Al-Habali. Died 632 Hijri.
- Abu Muhammad Izzudeen Abdul Aziz Bin Sallam Assolamy. Died 660 Hijri. The name of his book is Ahkamul Jihad Wa Fazailoh.
- Ammadudeen Ismael Bin Umar, famous by the name of Ibne Kathir Al-hafiz Ad-Dimashqi. Died 774 Hijri. The name of his book is Al-Ijtihad Fi Talabil Jihad.
- Ali Bin Mustafa Alaudeen Al-Bosnawy Ar-Romy Al-Hanafi, famous by the name of Ali Dada. Died 1007 Hijri.
- Hishamudeen Khalil Al-Barsawy Ar-Romy. Died 1072 Hijri. (Extracted from the introduction of Kitabul Jihad Ibne Mubarak, written by Doctor Anzaha Hammad).

## The meaning of Jihad in Arabic:

The word Jihad is derived, in the Arabic language, from the root word JAHADA.

The word JAHADA has many meanings in Arabic including the following:

To make effort to be perfect, A studious student, To aim or to create, To work to reach the aim, To become very tired, To interrogate, To insist, To overload, To become weak from illness, A hard working person, To be love-sick, To mix, To rise, To desire, To eat alot, To be generous, Hardship, To be cautious, To exhaust, To fight without rest i.e Al Jahada is to exhaust the utmost effort until the limit of

exhaustion which could be in any aspect of our lives e.g. in work, to fight etc..

The definition of Jihad in Shari'ah Terminology:

“Exhausting the utmost effort fighting the kaffir, to make Allah's (swt) Deen the highest”.

It is reported in Sahih Muslim upon the authority of Abou sa'ad Al Kudri that the Sahabah asked the Messenger Muhammad(saw) ‘What is Jihad?’ And He(saw) said ‘To fight to make Allah's Deen the highest’

This definition is comprehensive and restrictive (*Al Jamiyyah wa al Maniyyah*). It is comprehensive because it includes the linguistic meaning of Jihad and the attributes of Jihad. It is restrictive since it involves fighting only the kuffar for the sole purpose of raising Allah's (swt) name.

The fukaha insist that the *Jeem* in Jihad must not be pronounced in a soft manner i.e. it is *Al Jeem al Mushadadah*.

There is difference of opinion as to whether Jihad is only an offensive duty or whether it can be attributed to both offensive Jihad and defensive Jihad. Al Izz Ibnu Abdul Salaam (Sheikh al Jihad) said that it is only an offensive duty not defensive i.e. Jihad by definition will only be called so if we initiate fighting, the other duty (i.e. defensive Jihad) is called *Al Dafa'ah*. Defending oneself being instinctive in man just as it is with the animals, not a unique duty like offensive Jihad.

Moreover Ibnu Qayum laid down certain conditions for Jihad:

- i) That the Muslims must start or initiate the fighting
- ii) That the fighting must be against the kuffar (**NB.** fighting the *murtadeen* (i.e. the apostates) is called *Qaatal al Ridda* and is implementation of the Islamic penal code whilst fighting the *Baghee* (i.e. the rebels) is called *Qaatal al Baghee*, neither of these being Jihad).
- iii) *Al Ma'niyyah* - having the intention of fighting Jihad to make Allah's (swt) deen dominant. (**NB.** this is not usually the case in defensive Jihad since one usually fights for victory or martyrdom not looking to implement the Islamic ruling system in such circumstances).

## The divisions of Jihad

There are two divisions of Jihad:

- i) Al-Jihad al-Mubadahah - Offensive Jihad
- ii) Al-Jihad al-Dafa'ah- Defensive Jihad

However since linguistically the word Jihad connotes the exhaustion of effort it is found used within the Quran with different meanings e.g. Jihad of the Nafs etc.. When Allah (swt) describes fighting in Jihad He (swt) uses the word *Qaatala* and the one fighting those who fight him is called *Muqaatil* (*Qatala* is to murder and the murderer is called *Qatil*).

Imam Shafi said that the reason why we fight the kuffar (offensive Jihad) is because they reject our deen i.e. are

at war with our deen. Imam Abu Hanifa on the other hand said that we fight the kuffar (offensive Jihad) because i) they fight us and ii) they reject our deen to be implemented.

## The Evidence

The evidence for Defensive Jihad - Jihad al-Dafa'ah:

This is found in Surah Al-Tauba verse 36:

“And whosoever does any aggression against you retaliate against them in the same manner but know that Allah is with those who restrain themselves.”.

“Wa Qaatilul Mushrikeena Qaafatan kamaa uqaatilunakum Kaafa. Waa'lamuu analaha ma'al mutaqaen”.

It is reported in the Musnad of Imam Ahmed that Abu Sayed Al Kudri asked the Messenger Muhammad (saw) “What is aggression?” and He (saw) said “When they fight you for your deen or for your wealth or for your life”.

Imam Ahmed also reported that the Messenger Muhammad (saw) also said whoever dies defending his deen is a martyr, whoever dies defending his wealth is a martyr, whoever dies defending his homeland is a martyr”.

The indication *Qarina* that it is an obligation to defend yourself is firstly that Allah (swt) connects the issue of fighting with that of Taqwa (“...Allah is with those who restrain themselves...”) and secondly that retaliation is permitted here whereas the general rule for the Muslim is that he is not permitted to retaliate.

## Jerusalem the First Qibla

“Glory to Allah Who did take His Servant for a journey by night from Masjid Al Haram to Masjid Al Aqsa, whos precincts We did bless, in order that we may show Him some of Our Signs. For He is the One who bears and sees all things” (Bani Isreal 17:1 EMQ)

This ayah ( sign, proof, verse ) tells us why Masjid Al Aqsa, is one of the three holiest places in Islam. Al Aqsa was the destination of Prophet Muhammad ( saw ) on the prophetic night journey called Al Isra and the place where the Miraj or the ascension to the seven heavens took place and where our Prophet (saw) led all the other Messengers of Allah (saw) in prayer.

The above Ayah in the Holy Quran is followed by seven others, where Allah (swt ) tells us about the history of Jerusalem and the history of the Bani Isreal. The Jews who had a covenant with Allah (swt) that they would get the blessings and custodianship of Jerusalem as long as they lived by and kept the covenant. To transgress this would mean punishment and the two punishments that where promised by Allah (swt) came down on the Jews

after they ignored the covenant and the warnings that where sent to them. After the death of Prophet Sulaiman ( as ) the kingdom was divided into two, the north became Israel and the south became Judah. The area known as Judah also included Jerusalem. Many battles occurred at this time including battles with pagans.

Therefore, Jerusalem has had a long history of fighting between Iman and Kufr. Jerboam the first king of Israel in the 10th century BC introduced the worshipping of a golden calf into the temples. In the 11th century king Ahab built a temple in Sumaria the capital of Baal which was also the name of a pagan idol. Many of our Prophets ( as ) where persecuted at the request of his pagan wife Jezebel. At this time because of the idolatry that was taking place, society totally degenerated as they lived by their own pleasure and desires.

In 721 BC Assyrians overran Israel and a similar event also happened in Judah and the Jews where exiled from Jerusalem to Babylon. After this punishment the Jews repented and where given another chance. In 538 BC the Jews returned to Jerusalem after Babylon was conquered by the Persian emperor Cyrus. When the Jews where originally expelled from Jerusalem the temple was destroyed and on their return they started to rebuild it in 515BC during the time of Prophet Ezra ( as ), Paganism was still rife in that area when the Roman Pompeii came to Jerusalem, Herod was appointed king of the Roman empire and replaced the Hellenistic paganism brought into Jerusalem earlier by the Greeks with a style of his own. King Herod built a temple in Jerusalem this was during the time of Prophet Isa ( as), the Jews joined forces with the pagan Romans and persecuted Isa ( as ) which continued with Prophet Yayha ( as ) who was beheaded by King Herods grandson.

We can see that Jerusalem has always been involved in conflict between Islamic monotheism and kufr. Jerusalem for Muslims has been the place for land marks in Islamic history. The sanctity of Jerusalem is matched only by the Haram Al Sharif of the Holy Ka'ba and our Prophets (saw) Mosque in Medina. Many of our Prophets, for example; Isaac, Ismael, Ibrahim, Musa, Isa, Sulaiman, Jacoub, Yayha, Dawoud, (as) and Muhammad (saw), have all had important connections with Jerusalem in delivering the message of calling to the belief in Almighty Allah ( swt ). In Jerusalem we as Muslims are reminded of the previous Prophetic missions such as Musa ( as ) in Surah Al Maidah ( 5: 2126 ).

Islam enjoins the rights of everyone, even the Jews who are given a special title in Islam along with Christians, the title of “ People of the Book “ in the Holy Quran. ‘The Zionist murderers of today, forget how they ran to the protection of the Muslims during the crusades and their persecution under the Spanish Inquisition. They forget how the Muslims by the order of Allah ( swt ) preserved their right of existence of worship, for example it was the Muslims who restored the temple desecrated by the Romans. The Khalif Umar ( ra ) cleared the site after the area had been desecrated, Jews forget that their presence in Jerusalem was completely annihilated in the 6th century BC before Islam, Jews have never been the majority occupants of the land even to present day. Previous to Khalif Umars entry into the city the Byzantium leader banned all Jews from entering the city. After the peace treaty was signed between the Khalif and the

Byzantium leader the ban on Jews entering Palestine was relaxed and ultimately lifted when the area came under Islamic rule.

Today we see the Zionist not content with their illegal occupation of Muslim land. 'They want to demolish Masjid Al Aqsa , they are removing our brothers and sisters from the surrounding area of the Masjid and are opening tunnels that lay underneath. 'The Jews claim that the Temple of Soloman ( Prophet Sulaiman a.s ) is underneath the mosque.

The Zionists do not care about the sanctity of the site and have tried to desecrate the site on many occasions, by arson attacks in 1967/69 and opening fire on a Muslims as they enter the Masjid. For the Zionists the state of Israel is their homeland, their birth right. For Muslims the state of Israel is illegal and must be fought against, in Judaism state of Israel does not exist it is only a myth produced and propagated by the Zionists who are given allegiance by Jews all around the world. We can not look to the puppet leaders like Arafat who has openly signed away our land to the Kafir, who's hands are soaked with Muslim blood, to protect our rights, when he and others like him, for example King Hussein of Jordan, formally accept the state of Israel as legitimate. Allah (swt) says in the Holy Quran:

"Fight in the way of Allah those that fight you " [EMQ Surah Al Baqarah 2:190]

"Fight them wherever you find them, and expel them from wherever they expelled you "[ EMQ Surah A1 Baqarah 2: 191]

Therefore it is clear to the Muslims that the Pirate state of Israel has to be fought against we can not peacefully co-exist with oppressors, it is a duty upon the Ummah to eradicate this thorn in our side and replace this Kafir rule with the rule of Islam.