

# Jihaad

Fardh ayn or fardh kifaayah?

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A refutation of the takfeeree jihaadee groups  
By Shaikh Taalib ur-Rehmaan Shah

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# Jihaad

Is it

Fardh-ayn or Fardh-kifaayah?

A refutation of the Jihaadee groups

*“Then, who does more wrong than one who utters a lie against Allaah, and denies the truth when it comes to him.” {39:32}*

By: Shaikh Taalib ur Rahmaan.

Translated By  
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## INTRODUCTION.

This short treatise analyses the differences in methodology 'manhaj' between the Salafee and Jihaadee, takfeeree groups.

The Salafee always bases his belief and methodology upon the Quraan, prophetic Sunnah and the understanding of the pious predecessors. Whereas, this treatise exposes the baatil methodology of the jihaadee and takfeeree sects in labeling the Muslims as disbelievers and so on.

A great benefit of this treatise is, that it analyses and brings comment from the scholars of Ahlus-Sunnah regarding, the various proofs and evidences which are utilised by the Jihaadee and takfeeree groups in promotion of there deviant methodologies.

The Shaikh [may Allah preserve him] has left no stone unturned in discussing intricate points of creed and methodology, such as:

- [a] Rebelling against a Muslim ruler.
- [b] The conditions when jihaad of kitaal [battle] becomes fardh-ayn [an obligation upon every individual].
- [c] The issue of jihaad being fardh-kifaayah [it is sufficient that it be performed by a group of people, thus removing the obligation of others].
- [d] Is the call of the believer to Jihaad of kitaal or Tawheed.
- [e] An analysis of the prophet (Peace be upon him) life balanced with the participation in jihaad of kitaal and t call to Tawheed.

We pray to Allah that he accept this treatise and make it a means of guidance.

## A DISCUSSION BETWEEN A SALAFEE AND JIHAADIEE.

**[Jihaadee]** As salaamu alaikum

**[Salafee]** Wa alaikum salaam

**[Jihaadee]** There is a question I would like to ask you. Is jihaad (of kitaal i.e. fighting with the sword) fardh-ayn [every individual must perform it] or kifaayah [it is sufficient for it to be carried out by a group of people]?

**[Salafee]** What do you say?

**[Jihaadee]** Our scholars say it is fardh-ayn.

**[Salafee]** Do you know what 'fardh-ayn' means?

**[Jihaadee]** Yes. It is the obligation upon every individual to perform, like, daily prayers, fasting, salah and hajj, for those who have the ability.

**[Salafee]** Do you also know the punishment for the one who abandons the fardh-ayn?

**[Jihaadee]** Yes. The one who does not prayer is a murtad [disbeliever] and it is a necessity that he be killed and the same applies to the one who abandons the zakah [unless they repent and rectify themselves].

**[Salafee]** So is the one who leaves the jihaad al kitaal also to be killed?

**Jihaadee]** Yes. He is also a non-muslim, and is to be killed. He is a hypocrite and his imaan is deficient. His face is not worthy of standing in front of almighty Allaah.

**[Salafee]** Is it correct to say then, that, those scholars upon the truth which are not performing jihaad of kitaal are.....

**[Jihaadee]** They are not scholars upon the 'truth', but scholars who are 'misguided'. They seek nothing more than to strive for worldly pleasures. They have no shame and are those who fear death!

**[Salafee]** Think about what you are saying! Verily, from amongst those who did not perform jihaad kitaal is the great companion, Ibn Umar [may Allaah be pleased with him]. Further, what about those 'callers' who are within the various groups and partisanships [Hizbs] like yourselves, who primarily call the people to jihaad through speeches and conference's, and take no part in jihaad kitaal?

**[Jihaadee]** As far as I am concerned they are hypocrites as well. This is because the performance of jihaad kitaal is obligatory for every individual.

**[Salafee]** Can you inform me how you came to know that jihad of kitaal was fardh-ayn?

**[Jihaadee]** This is recorded in the Qur'aan. For example, Allaah says, "**Jihaad is prescribed for you**"<sup>1</sup> and, just like this he says, "**Fasting is prescribed for you**"<sup>2</sup>. Do you not see? Just like fasting is obligatory upon every individual, likewise, jihaad is obligatory upon every one also.

**[Salafee]** My dear brother, to make an action obligatory upon every individual by merely utilising the word "**prescribed**", shows, a lack of knowledge and understanding on your part. Do you not see Allaah says in the Quraan, "**Al-Qisaas [the law of equality in**

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<sup>1</sup> Al Baqarah (2/216).

<sup>2</sup> Al Baqarah (2/183).

**punishment in relation to murders etc] is prescribed for you"<sup>3</sup>**  
Does this then mean, that, to perform and take part in Qisaas will be obligatory upon every individual?

**[Jihaadee]** If what you are saying is correct then inform me, how can one conclude whether an act is fardh-ayn or kifaayah?

**[Salafee]** Simple, from the explanation and tafseer of the Quraan. The best tafseer is the practical life of the prophet {Peace be upon him}. Therefore, one should look at the practical understanding of the prophet {Peace be upon him} in matters relating to Kitaal, Qisaas and fasting. Look at the hadeeth of Jibraa'eel. When he came to the prophet {Peace be upon him} he questioned *"Inform me about Islaam". The prophet {Peace be upon him} replied, "It is to say that none is worthy of worship except Allaah, and Muhammad is his messenger, and, to establish salah, and, to give zakah, and, to fast in ramadhan, and to perform hajj if one has the ability to do so". Jibraaeel replied, "You have spoken the truth".*<sup>4</sup>

Similarly, a man from Najd enquired from the prophet {Peace be upon him} about what Islaam was. The prophet {Peace be upon him} replied, *"To pray five times a day from morning to evening". He then asked "Is there any thing after that?" He replied, "No, except that you perform superogatory prayers". After this the prophet {Peace be upon him} informed the man about fasting in ramadhaan. The man asked, "Is there any thing after that?" The prophet {Peace be upon him} replied, "No, except that you perform superogatory fasts". Then the prophet {Peace be upon him} informed him about zakah. The man enquired, "Is there any thing after that?" The prophet {Peace be upon him} replied, " No, except that you perform the superogatory giving of alms and sadaqah". The man then began to walk away saying, "I swear by Allaah I shall perform no more or less than this". The prophet {Peace be upon him} said, "This man shall be successful if he has spoken the truth".<sup>5</sup>*

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<sup>3</sup> Al Baqarah (2/178).

<sup>4</sup> Agreed upon. Bukhaaree and Muslim.

<sup>5</sup> Agreed upon. Bukhaaree and Muslim.

There is another narration that is similar to the above. Here, the man asked the prophet {Peace be upon him} to inform him of actions that would allow him to enter paradise. The prophet {Peace be upon him} replied, "*Worship Allaah alone and associate no partners with him. Establish your prayers, give zakaah and perform hajj*". The man replied, '*I swear by Allaah in whose hand is my sole I shall do no more or less than this*'. When the man departed the prophet {Peace be upon him} said, '*The one who wishes to see a man of paradise then he is to look at this man*'.

Also, someone asked Ibn Umar, 'why have you not participated in the jihaad of kitaal?' Ibn Umar replied, by mentioning the above reported hadeeth to the man.<sup>6</sup>

Imaam Nawawee after recording the above mentioned hadeeth, explains, "The reply of Ibn Umar clearly shows that the taking part in the battle is not fardh-ayn, and, Islaam is based upon five fundamentals, of which the jihaad on the battle field is not part of".<sup>7</sup>

It is then clearly proven from the above ahadeeth that it is Fardh and obligatory for one to have belief in Tawheed, the prophet {Peace be upon him}, the prayer, fasting and Hajj.

If the jihaad of kitaal was obligatory for every individual, in the same way that fasting is obligatory for every individual, then, it would be the case that the prophet {Peace be upon him} would have 'always' participated in all the battles. However, we find, that there were 87 battles which took place at the time of the prophet {Peace be upon him}, yet he took part in only 27. Surely, if what you claim were truthful then the prophet {Peace be upon him} would never have left '60' battles.

The matter of Qisaas is not obligatory upon every individual; rather, it is the job and duty of the Muslim ruler. This is the reason why the Muhadditheen [scholars of hadeeth] have said that it is

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<sup>6</sup> Muslim, Chapter: Arkaan al Islaam wa Daaimah. (1/177).

<sup>7</sup> Muslim with explanation of Nawawee. (1/177).

fardh upon the Muslim rulers, and not every individual, to lead others on to the battlefield.

**[Jihaadee]** So will one be able to enter paradise without the jihaad of kitaal?

**[Salafee]** Yes. The prophet {Peace be upon him} has said, "*The one who meets with his lord having, associated no partners with him, prayed five times a day and fasted in the month of Ramadhaan, then, Allaah shall forgive him*". Muaadth said, "O Messenger of Allaah should I not inform the people of this good news?" He replied, "*Leave them so that they may perform good deeds*".<sup>8</sup>

**[Jihaadee]** I understand this, but are there no other Ahaadeeth which include jihaad of kitaal as a fardh for every individual? Surely, just because a matter is not mentioned in a single hadeeth it does not mean it is negated.

**[Salafee]** This statement of yours is incorrect that, 'Just because a matter is not mentioned.....' Indeed, the following hadeeth 'mentions' jihaad. The prophet {Peace be upon him} said, "*Who ever believes in Allaah, his messenger, establishes prayer, fasts in Ramadhaan, then, it is his right upon Allaah that he enter him into paradise, whether he performs jihaad or stayed at the place where he was born, upon the earth*".<sup>9</sup>

**[Jihaadee]** But the Quraan states, "**Leave [for jihaad] whether you are many or a few**".

**[Salafee]** Yes. But, this ayah was revealed not upon you but the prophet {Peace be upon him}. If it meant and was commanded, that, one should leave for jihaad of kitaal at all times and regardless of any circumstances, then, the noble prophet {Peace be upon him} would never have missed 'any' battle at all. He was the one who performed the best of the deeds for himself before any one else.

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<sup>8</sup> Musnad Ahmad.

<sup>9</sup> Bukhaaree



Also, the mufasssireen [explainers of Quraan] have reported from Ibn Abbaas, Hasan Basree and Ikrimah, that this verse has been abrogated.<sup>10</sup>

Imaam Qurtubee in his tafseer and Abu Bakr al-Jassaas in his Ahkaam ul-Quraan have said, this ayah is abrogated and to use it as a proof is like the one who uses the ayah of the Quraan to say, '*One should face Bayt ul-Muqaddas whilst standing for prayer!*'

Additionally, Ibn Hajr said, "*Allaah is being sterner with the ones here, who, after the call and command was made for 'all' to carry out jibaad, still stayed behind. Especially, those whom the prophet {Peace be upon bim} commanded to go to the battlefield, yet they remained behind. When the kaliph, or prophet {Peace be upon bim} give a command to 'all' then, the command is for all [without exclusion]*"<sup>11</sup>

Those who believe these ayahs are not abrogated, then, they should explain them as Ibn Hajr has. He said, "*It should be known these ayahs are not abrogated, but, these ayahs indicate as to when an Imaam should be appointed, and this in itself is dependant upon the circumstances of any given time*".<sup>12</sup> Likewise, Imaam Nawawee and Ibn Hajar say, "*When the Imaam gives a command to leave for jibaad or any other deed, then, one should leave to perform it*." Ibn Hajr then said, "*It is fardh-ayn upon an individual to leave for battle if he is commanded by the Caliph*".<sup>13</sup>

It is therefore established, that, this ayah means that without the command of the Caliph if one states that jibaad of kitaal is fardh at any given time, is incorrect.

**[Jihaadee]** Yes. But Allaah also says, "**And what is wrong with you that you fight not in the cause of Allaah, and for those weak, ill treated and oppressed among men, women, children,**

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<sup>10</sup> Fath ul-Baaree (2/38)

<sup>11</sup> Fath ul-Baaree (6/38)

<sup>12</sup> Fath ul-Baaree (6/38)

<sup>13</sup> Fath ul-Baaree (6/39)

whose cry is: "Our lord! Rescue us from this town whose people are oppressors".<sup>14</sup> Do you not see that Allaah is questioning and condemning those who do not perform jihaad of kitaal!

[Salafee] This verse was also revealed upon the prophet {Peace be upon him}, and according to Ibn Abbaas, he and his mother were the ones from the, 'weak, ill treated, and oppressed' in Makkah whilst living there. If this verse made jihaad of kitaal fardh-ayn then tell us which battalion did the prophet {Peace be upon him} dispatch to Makkah to aid Ibn Abbaas? Therefore, this verse refers to fardh-kifaayah not ayn. Hence, Ibn Battaal said, "*to help free those imprisoned is fardh-kifaayah and this is what the majority of scholars have said*".<sup>15</sup>

[Jihaadee] What about when Allaah says in the Quraan, "**But if they seek your help in the religion, it is your duty to help them**".<sup>16</sup>

[Salafee] Who from the salaf has said this verse refers to fardh-ayn?

[Jihaadee] Fine. What about the verse, "**And fight them until there is no more fitnah [disbelief and polytheism] and the religion will all be for Allaah alone**".<sup>17</sup>

[Salafee] Every verse will have to be looked at carefully, at the way the prophet {Peace be upon him} acted upon it. Did the prophet {Peace be upon him} fight at every single time against the disbelievers? If every battle was fardh-ayn then why did he participate only in 27 encounters from a possible 87? Then the very groups who utilise these ayahs for their own means, why do we not see them fight against the grave worshipper and one who commits

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<sup>14</sup> An -Nisaa (4):75)

<sup>15</sup> Fath ul-Baaree (6/116)

<sup>16</sup> Al-Anfaal (8/72)

<sup>17</sup> Al-Anfaal (8/39)

shirk. Instead, they will unite with such people and parties, based upon falsehood!

**[Jihaadee]** What will you say about the verses that indicate nothing less than, jihaad of kitaal being fardh ayn. For example **"March, forth, whether you are light {being healthy, young and wealthy} or heavy {being ill, old and poor.....}"**<sup>18</sup>

**[Salafee]** Imaam Ibn Katheer says, *"Ibn Abbaas, and, Muhammad Bin Ka-ab, and Ataa al-Kharasane and others have said this verse is abrogated with the saying of Allaab: "And it is not proper for the believers to go out to fight all together. Of every troop of them, a party only should go forth".*<sup>19</sup> & <sup>20</sup>

Also, Imaam Shawkaanee states, "Abu Dawood mentions in his 'Naasikh' [book of abrogation], and Ibn Abee Haatim, and, Ibn Mardawiyah from Ibn Abbaas that: 'the verse: **"March, forth, whether you are light {being healthy, young and wealthy} or heavy {being ill, old and poor.....}"** was abrogated by the verse **" And it is not proper for the believers to go out to fight all together....."**<sup>21</sup>

Imaam Qurtubee also understood this verse to be abrogated.<sup>22</sup>

Imaam Hasan al Basree the Taabi'ee and Ikrimah also held the same position as Ibn Abbaas in relation to the above mentioned verse.<sup>23</sup>

Indeed, those scholars such as Ibn Hajr, who do not hold this verse to be abrogated say that *'If the kaliph commands generally all to leave for*

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<sup>18</sup> Soorah At-Taubah {9}: 41}

<sup>19</sup> Soorah At-Taubah (9):122)

<sup>20</sup> Ibn Katheer (2/474)

<sup>21</sup> Fath ul-Qadeer (2/474)

<sup>22</sup> Tafseer Qurtubee (8/91)

<sup>23</sup> Fath ul-Baaree (6/38)

*battle then it is fardh-ayn upon every person. This verse is not abrogated but specific for some only'.<sup>24</sup>*

**[Jihaadee]** If it is as you say then how do you explain the condemnation of Allaah upon those who stayed behind in the battle of 'Tabook' during the time of the prophet {Peace be upon him}?

**[Salafee]** They were condemned because due to the command and call of the prophet {Peace be upon him} to participate in 'Tabook', this meant that it had become fardh-ayn. See above for what Ibn Hajr has said<sup>25</sup> concerning the call to 'all' of the people, from the prophet {Peace be upon him} and kaliph for the jihaad.

**[Jihaadee]** There is another ayah in the Quraan, wherein; Allaah orders every one to dispatch for jihaad. "**Either go forth [on an expedition] in parties, or go forth all together**".<sup>26</sup>

**[Salafee]** I shall inform you of a point of benefit, remember it. Whenever someone uses these ayahs or hadeeth as a proof for jihaad of kitaal being fardh-ayn, then, check his proofs validity with the life of the prophet {Peace be upon him}. That is, how did he understand these proofs? Verily, if he had the understanding that you give then he would not have participated in 27 battles out of 87! To this they have no answer.

**[Jihaadee]** What will you then say about the saying of the prophet {Peace be upon him}, that, "The one who dies without participating in any battle, or, not having the intention to do so, he has died upon a branch of hypocrisy".<sup>27</sup>

**[Salafee] [1]** The jihaad of kitaal is not the obligation here, but the intention is. Therefore, if one has never actually participated in the

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<sup>24</sup> Fath ul-Baaree (6/38)

<sup>25</sup> Fath ul-Baaree (6/38)

<sup>26</sup> An-Nisaa (4):71)

<sup>27</sup> Muslim

jihad of kitaal, but had the intention to do so, then he is free from that hypocrisy.

[2] The words 'gazz-a' or 'yagazzu' [as has been mentioned in the above hadeeth utilised by the Jihaadee] does not only refer to actual participation on the battle field, but, may also refer to financial assistance. The prophet {Peace be upon him} said, "The one who in the way of Allaah prepares a mujaahid, has, participated in the battle itself. The one who in the way of Allaah performs good for the household of the mujaahid has also participated in the battle".<sup>28</sup> The same wording of 'gazz-a' is used in this hadeeth. Therefore, one who does not physically participate in the jihad of kitaal but aids it financially is also free from that branch of hypocrisy.

[3] This hadeeth shows that, when jihad is fardh-ayn and one turns away from it then his punishment is that he dies upon a branch of hypocrisy. But, when it is kifaayah then the position is as in the hadeeth of Ibn Umar above 'Allaah will enter him into paradise, whether he performed jihad or stayed at the place he was born, upon the earth'.

[4] The prophet {Peace be upon him} said, "*The signs of a hypocrite are three, When he makes a promise he breaks it, when he speaks he lies, and, when he is given a trust he breaks it*". The prophet {Peace be upon him} then went on to say, "*The one who has all three characteristics within him, he is a pure hypocrite*". That is, the one who has a single characteristic will be judged according to his level of hypocrisy, and, he will not be the hypocrite" about which Allaah said, '**Verily the hypocrite shall be in the lowest depths of the hell fire**'. Therefore, the one who does not even intend to participate in jihad of kitaal, and dies, will not die as a pure hypocrite, but upon a branch of hypocrisy. Hence, to say that 'such people are pure hypocrites and disbelievers always condemned to the hell fire', is incorrect.

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<sup>28</sup> Bukhaaree

**[Jihaadee]** At least this hadeeth talks of the great punishment for those who do not participate in a battle.

**[Salafee]** We have to see though what the various groups and parties are fighting over today. Is it just over land, politics and leadership or Islaam? This hadeeth utilised by the groups and parties does not even fit into the context which they attempt to force it into. The example of these people is that of a man who uses the hadeeth, "The one who dies not even having given the pledge of allegiance to the khaleefah has died the death of ignorance". Then to say, 'We must perform the pledge of allegiance now, it does not matter of whom, but we must do it, and the one who leaves this obligation shall die the death of ignorance'. Then, a similar answer shall be given to him, that is, the pledge of allegiance will only be obligatory to perform when the khaleefah is present. Likewise, when the khaleefah calls for jihaad for all only then will it be obligatory to intend to participate in the jihaad.

**[Jihaadee]** What about the hadeeth, "*Their will never cease to be a group from my ummah who will be manifest upon the truth*". Verily, the characteristic of this group is there continual participation in the jihaad of kitaal through out the ages.

**[Salafee]** This group does not refer to the ones you say. If this was the case then, there have been many times through out history where the jihaad of kitaal has not taken place, yet the prophet {Peace be upon him} has said, "*There will not 'cease to be a group'*".

Shaikh Abdullah Bin Abdur Rahmaan Abaabateen said, "*The 'never cease' in this narration refers to the group who always speak with proof and sometimes [when required] fight the jihaad, and not to those who always fight with the sword*".<sup>29</sup>

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<sup>29</sup> Ar-Rasaail un-Najdiyyah (8/228)

**[Jihaadee]** Do you have any proof from the Quraan to say that jihaad is fardh-kifaayah?

**[Salafee]** Yes. "And it is not proper for the believers to go out to fight all together. Of every troop of them, a party only should go forth, that they [who are left behind] may get instructions in [Islamic] religion, and that they may warn their people when they return to them, so that they may beware [of evil]".<sup>30</sup>

[1] Imaam Qurtubee explains this ayah by saying, "*Jibaad is not fardb-ayn but kifaayah. If every one were to go to jibaad then there would be many problems for those left behind. Therefore, a group must remain to teach people the religion. And when the troops return, those who stayed behind should teach them the religion also*".<sup>31</sup>

Also, Allaah says, "Not equal are those of the believers who sit [at home], except those who are disabled and those who strive hard and fight in the cause of Allaah with their wealth and their lives. Allaah has preferred those in grades who strive hard and fight with their wealth and lives above those who sit. Unto each, Allaah has promised good [paradise], but Allaah has preferred those who strive hard and fight above those who sit by a huge reward".<sup>32</sup>

[2] Ibn Qudaamah quotes the majority of scholars as saying, "*This verse is a proof to say that those who stay behind in the jibaad are not sinful. Allaah has ordered that 'all' the people should not go out and fight together. Indeed, the prophet {Peace be upon him} and some companions would remain behind whilst others would go and fight*".<sup>33</sup>

[3] Imaam Kaasaanee states, "*Allaah has promised 'reward' for both of those who participate and those who do not, in jibaad. If jibaad were fardb-*

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<sup>30</sup> Soorah At-Taubah (9):122)

<sup>31</sup> Tafseer Qurtubee (8/293)

<sup>32</sup> An-Nisaa (4):95)

<sup>33</sup> Al-Mughnee of Ibn Qudaamah (8/346)

*ayn then Allaah would never reward those who 'sit', or stay behind. This is because to sit at home whilst jibaad is fardh-ayn would be baraam. There would be no chance of reward whatsoever in such a situation".<sup>34</sup>*

The prophet {Peace be upon him} said, ***"The one who believes in Allaah, and his messenger, and establishes prayer, and fasts in Ramadhgaan, then, it is his right upon Allaah that he admit him into paradise, weather he performs jihaad or remains at the place of his birth upon this earth".<sup>35</sup>***

[4] Whilst explaining this hadeeth Ibn Hajr writes, *"That they are not deprived of reward, rather there Eemaan and acting on the obligatory actions will lead them to enter paradise even though they will be lower in status then the mujaabideen."*<sup>36</sup>

Ibn Hajr further writes; *"This means one should not be given the absolute glad tidings of entering paradise due to ones Eemaan and performance of obligatory actions. Otherwise, this may lead one to remain content with what he has performed, and this can be a barrier in attaining the higher station which one receives from jihaad."*<sup>37</sup>

[5] Imaam Sarkhasee said; *"Jibaad is Fardh Kifaayah, When some people are performing it then the rest of the people are relieved of this obligation. The carrying out of jihaad is Intending to attain the downfall of the splendor and glory of the Mushrikeen, (polytheists) and, to grant respect and honour to the religion (of Islaam). If it was established to be obligatory on everyone all the time, then a defect will arise in this matter. The intent of jihaad is that Muslims live in peace and tranquility in order to acquire superiority and advantage in the affairs of the religion of this world if the people were engaged in jihaad [continuously] then they will not finish (this duty) to deal with the issues of the worldly affairs."*<sup>38</sup>

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<sup>34</sup> Badaa'i ad-Dhaa'i (8/97)

<sup>35</sup> Fath ul-Baaree (6/11)

<sup>36</sup> Fath ul-Baaree (6/11)

<sup>37</sup> Fath ul-Baaree (6/12)

<sup>38</sup> Al-Mabsoot of Sarkhasee (3/10)



[6] Imaam Jassaas said; *“Concerning the issue of jibaad it was the opinion of Ibn Umar (Ra) that it is Fardh-Kifaayah and it was never Fardh-Ayn in any given condition or time.”*<sup>39</sup>

[7] Ibn A’tiyyah said; *“There is consensus (Ijmaa) about jibaad being Fardh Kifaayah upon the Ummah of Muhammad (saas).”*<sup>40</sup>

[8] Imaam Qurtubee said; *“Jibaad is not Fardh-Ayn but it is Fardh-Kifaayah”*<sup>41</sup>. *At another place the imaam states, “Jibaad is Fardh-Kifaayah, but, when the Kbaleefah of a nation declares it Fardh-Ayn and orders the people with Jibaad, then it is not permissible for them to remain back or abstain whomsoever the Kbaleefah orders with jibaad then it will be Fardh-Ayn upon him. The ruling of Fardh-Ayn will be due to the obedience of the Kbaleefah’s command, and not because jibaad is Fardh-Ayn in itself.”*<sup>42</sup>

[9] Imaam Ibn Qayyim said; *“Performing jibaad with ones life is Fardh-Kifaayah.”*<sup>43</sup>

[10] Imaam Kasaanee said; *“Allaah has promised ‘al-Husnaa’ (reward/Paradise) to those who perform jibaad and those who do not. Further, if jibaad was Fardh-Ayn all the time in every condition then, why would Allaah promise ‘al-Husnaa’ to those who do not perform jibaad because, not doing jibaad in this situation when it obligatory upon every individual will be unlawful (Haraam).”*<sup>44</sup>

[11] Imaam Qurtubee said, *“The majority agree that a war expedition once in a year, drops the obligation [upon others] and after that what remains is superogatory actions.”*<sup>45</sup>

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<sup>39</sup> Tafseer al-Jasaas (3/116)

<sup>40</sup> Tafseer Ibn A’tiyyah (2/43)

<sup>41</sup> Tafseer Qurtubee (8/293)

<sup>42</sup> Tafseer Qurtubee (8/91)

<sup>43</sup> Zaad al-Ma’aad (3/72)

<sup>44</sup> Badaa’i ad-Dhaa’i (7/98)

<sup>45</sup> Tafseer Qurtubee (8/152)

[12] Ibn Hajr said; *“The conclusion is, that it is Fardh-Ayn upon the individuals that it was declared Fardh-Ayn upon by the prophet {Peace be upon him} himself. The saying which is most well known is that, it is Fardh Kifaayah.”*<sup>46</sup>

And the correct saying is that the ones who perform jihaad and the ones who do not are both believers, and the only difference is, the ones who perform jihaad are higher in status than the ones who do not. Allaah said, **“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), 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).....”**<sup>47</sup> The believers who do not participate in jihaad, and, those who spend of their wealth in the path of Allaah and perform jihaad with their lives, are not equal. Allaah has given the mujaahideen superiority due to the utilization of their wealth and lives over the ones who do not do jihaad, but for every one of them Allaah has promised a reward. So we find that the ones who do not participate in jihaad are still believers, but are lower in their status. However, to label these believers as hypocrites, and to say their Eemaan is null and void is oppression.

[13] This is why Ibn Qudaamah after quoting Soorah Nisaa’ verse number 95 said; *“This verse clarifies that the ones who do not perform jibaad compared to the ones who do, are not sinful because Allaah says, ‘all the believers should not leave for jibaad but one group should remain behind for explaining the religion’. The prophet {Peace be upon him} would send armies out and, he and his companions would remain in Madeenah.”*<sup>48</sup>

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<sup>46</sup> Fath ul-Baaree (6/37)

<sup>47</sup> Soorah an-Nisaa (4):95)

<sup>48</sup> al-Mughnee of Ibn Qudaamah (8/346)

[14] Imaam Baghawee has also accepted that jihaad is Fardh-Kifaayah, not only this, but it is also superogatory.<sup>49</sup>

In addition to this, the difference between a Ghazwah and Surrayah is known. A Ghazwah is that in which the prophet {Peace be upon him} participated in himself, and the Surrayah is that in which he did not participate in. From this angle if every war made jihaad Fardh-Ayn then there would not have been this division of Ghazwah and Surrayah.

[15] The grand Muftee of Saudia Arabia (al-Imaam al-Allaamah) ash-Shaikh Ibn Baaz (rahimahullah) said, *“Jibaad is Fardh-Kifaayah and if some people are ready and waiting for the time and condition for when it arises, then the obligation on others is dropped. Sometimes Jibaad becomes Fardh-Ayn and it is impermissible for a muslim to remain behind apart from (someone with a) legislated excuse.”*<sup>50</sup>

[16] Imaam Nawawee said; *“This hadeeth contains the proof that jibaad is Fardh-Kifaayah and if it was Fardh-Ayn then no individual would have stayed behind.”*<sup>51</sup>

[17] Abu Qataadah the companion said, *“The prophet {Peace be upon him} mentioned jibaad in his Khutbah and he never gave precedence and superiority over it to anything apart from the obligatory acts.”* Imaam Baihaqee draws the conclusion from this report that, *“This is a proof for jibaad being Fardh-Kifaayah and he gave the obligatory acts precedence and superiority over jibaad because they are always Fardh-Ayn.”*<sup>52</sup>

[18] Imaam Baihaqee in another place establishes the following chapter heading *‘The Chapter of Nafeer’ and this proves jibaad is Fardh Kifaayah.*<sup>53</sup>

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<sup>49</sup> Sharh us-Sunnah (10/242)

<sup>50</sup> Jihaad and the Virtues of the Mujaahideen (p.2)

<sup>51</sup> Fath ul-Baaree (6/17)

<sup>52</sup> As-Sunan al-Kubraa (9/48)

<sup>53</sup> As-Sunan al-Kubraa (9/47)

[19] Imaam Ibn Katheer whilst explaining verse number (122) of Soorah Taubah states, "Jibaad is Fardh-Kifaayah."<sup>54</sup>

[20] Imaam ash-Shaafi'ee said; "Jibaad is Fardh- Kifaayah"<sup>55</sup>

[21] Imaam Nawawee (under a hadeeth in Saheeh Muslim) writes; "This is a proof for jibaad being Fardh-Kifaayah and it is not Fardh-Ayn"<sup>56</sup>

[22] The author of Au'n al-Ma'bood<sup>57</sup> wrote; "When the Khaleefah commands people to leave for an expedition then it is Waajib (obligatory) and it is Fardh-Ayn upon the individual who is ordered by the Khaleefah with such a command."<sup>58</sup>

[23] Imaam Qurtubee said; "One of the types of jibaad is also superogatory."<sup>59</sup>

[Jihaadee] Okay. Then what is your understanding of Jihaad.

[Salafee] First of all you must understand what jihaad is.

Ibn Hajr said; "Jibaad linguistically means striving, pain and affliction. In the Sharia'h it connotes, The struggle in fighting the disbeliever. Its usage is also applied in fighting and combating the Nafs (evils of the soul), Shbaytaan (devil) and Fasaad (corruption and obscenity)".<sup>60</sup>

Ibn Hajr further states,

(i) "The jibaad of the Nafs (Soul) is to learn the affairs of the religion and to act upon them, teaching them to others." And,

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<sup>54</sup> Tafseer Ibn Katheer (2/527)

<sup>55</sup> Fath ul-Baaree (6/124)

<sup>56</sup> Sharh Saheeh Muslim (Kitaab al-Amarah Hadeeth no.1353)

<sup>57</sup> [Trans note] He was Allaamah ash-Shaikh Abu Tayyib Shams ul-Haqq Adheemabaadee al-Hindhee (d.1329H)

<sup>58</sup> Au'n al-Ma'bood Sharh Sunan Abee Dawood (7/157)

<sup>59</sup> Tafseer Qurtubee (8/152)

<sup>60</sup> Fath ul-Baaree (6/3)

- (ii) *"Jibaad against the shaytaan (Devil) is to abstain from the Shububaaat (doubts) that come from him and the desires he places within an individual." And,*
- (iii) *"Jibaad against the disbelievers is with ones hand, wealth, tongue and heart", And,*
- (iv) *"Jibaad against corruption and obscenity is with the hand, tongue and heart."<sup>61</sup>*

Ibn Hajr continued to say, *"It is well established that jibaad against every disbelieving individual is Fardh-Ayn upon every muslim, either, with ones heart, wealth, or hand. Every muslim should perform jibaad from within these categories by any means. The jibaad with ones life is Fardh-Kifaayah and as regards to jibaad with ones wealth, then, there are two opinions regarding this, and the correct position is that jibaad is also with the wealth".<sup>62</sup>*

We can understand from the above that, jihaad is not only with the hand, but also with the tongue, wealth and heart. If one considers the disbelievers to be abhorrent with his heart then this is acting upon the last level of jihaad.

Imaam Qastalaanee said; *"Fighting the disbelievers for the victory of Islaam and to give the religion of Allaah superiority, is called jibaad, as the Messenger of Allaah said, "So that Allaah's religions attains superiority."<sup>63</sup>*

Imaam Kasaanee said; *"The might that is used for battle in the path of Allaah with ones life, wealth, tongue and other things is called jibaad in the sharia".<sup>64</sup>*

Jihaad is also used for the correction and rectification of ones soul in the obedience of Allaah, as the prophet {Peace be upon him} said, *"The Mujaahid is the one who carries out jihaad of his Nafs (soul) in the obedience of Allaah."<sup>65</sup>*

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<sup>61</sup> Fath ul-Baaree (6/3)

<sup>62</sup> Fath ul-Baaree (6/37-38)

<sup>63</sup> Irshaad as-Saaree Sharh Saheeh al-Bukhaari (5/31)

<sup>64</sup> Badaa'i ad-Dhaa'i (7/97)

<sup>65</sup> Zaad al-Ma'aad (3/6)

The Messenger of Allaah {Peace be upon him} has mentioned different types of jihaad, he said; *“Perform jihaad against the polytheists (Mushrikeen) with your wealth, lives and tongues.”*<sup>66</sup> I.e. the prophet {Peace be upon him} mentioned the order of jihaad with the wealth, with the hands and with the tongue.

He {pbuh} said; *“The Mujaahid is the one who carries out jihaad against his Nafs (soul).”*<sup>67</sup> I.e. the one who rectifies his self.

Ibn Hajr writes under the heading *“Jihaad upon the parents”*. It is the saying of the prophet {Peace be upon him}, *“perform jihaad upon your parent”, meaning, do jihaad of the soul [strive] in order to attain their pleasure because the things that are included from the jihaad for the service to ones parents, includes, pain to the body and the spending of the wealth. From this it is proven that every (Islamic) action with which the body tires is called, jihaad.*<sup>68</sup>

The hadeeth Imaam Bukhaaree mentioned, is that the prophet {Peace be upon him} enquired from the individual who asked for permission to participate in jihaad, *“Are your parents alive?”* So the man replied, *“Yes”* so the prophet {Peace be upon him} aid, *“Go and do jihaad upon them.”*<sup>69</sup>

[Jihaadee] Okay then tell me, is the jihaad of kitaal better or commanding the good and forbidding the evil? And, what is the position of jihaad in relation to the other actions of Islaam.

[Salafee] Commanding the good and forbidding the evil is Fardh-Ayn on the Muslim to perform with his hand, wealth or with the

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<sup>66</sup> Nasaa’ee (no.3098), Abu Dawood (no.2506) and Daarimee (2/213)

<sup>67</sup> Tirmidhee (no. 621) who said *“Hadeeth Hasan-Saheeh”*

<sup>68</sup> Fath ul-Baaree (6/140)

<sup>69</sup> Bukhaari (4/18)

heart. And the jihaad of kitaal is Fardh-Kifaayah as has been established. Therefore, commanding the good and forbidding the evil is superior, and Allaah has called it the 'major' jihaad. As Allaah says "O prophet {Peace be upon him} carry out the major jihaad against the disbelievers".

Ibn Taymiyyah writes that the messenger of Allaah was ordered, 'O prophet {Peace be upon him} perform jibaad against them with the Qur'aan' and this is also major [jibaad] because you are commanding the good and forbidding the evil. The prophet {Peace be upon him} was beaten and engrossed with stones and ashes that were thrown on his head, a cloth was tied around his neck and twisted in order to strangle him, thorns were spread in his path and he was abused. However, he did not return with vengeance. Even upon the plea of the Angels to destroy such a nation who injure their prophet {Peace be upon him}, he [pbuh] replied, "O Allaah guide my nation for they do not understand who I am" However, during battle some of their polytheists die and some believers are martyred. [however, the believer stands out in his enduring pain for the truth and this is also jibaad].

The levels of Jihaad are also explained by the hadeeth of Abdullah ibn Mas'ood, he asked the prophet {Peace be upon him}, "What is the most virtuous action?" The prophet {Peace be upon him} replied, "To pray at its correct time", He then asked "Then what", the prophet {Peace be upon him} replied, "To obey ones parents", He said "Then what" he said "Jihaad in the path of Allaah"<sup>70</sup>

In the same manner Aish'ah (Ra) asked the prophet {Peace be upon him}, "We think jihaad to be the superior action, should we not do jihaad? The prophet {Peace be upon him} said; "The superior jihaad is Hajj al-Mabroor."<sup>71</sup>

Ibn Hajr said; "The prayer is superior, over and above jihaad and ones parents because it is obligatory on everyone capable of it in any condition, and

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<sup>70</sup> Fath ul-Baaree (6/3)

<sup>71</sup> Fath ul-Baaree (6/3)

*the looking after ones parents is also superior over jihaad because, jihaad is dependent upon the permission of ones parents.*"<sup>72</sup>

Allaah's Messenger gave superiority to different things at different times. He said; **"No action is more superior than the ones performed in these 10 days (i.e. the 10 days of the month of Hajj). The companions said, "Not even jihaad in the path of Allaah" he replied "Not even jihaad in the path of Allaah"**<sup>73</sup> In another hadeeth he gave superiority to 'dhikr' remembrance over battle<sup>74</sup>

Ibn Katheer records the following hadeeth from Musnad Ahmad under the explanation of verse number 35 from Soorah Ahzaab that Abu Sa'eed al-Khudree (Ra) asked **"O Messenger of Allaah who will be the one with the greatest status with Allaah on the day of judgment?"** He replied **"The one who remembers Allaah the most"** I said; **"O Messenger of Allaah will he have even more status then the mujaahid who fights in the path of Allaah"** the prophet {Peace be upon him} replied **"Even if he hurls swords at the disbelievers and his sword breaks and he is full of blood, the one who remembers Allaah in abundance will still remain superior over him."**<sup>75</sup>

Now we turn to the issue about why jihaad should be performed. Allaah says, **"And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allaah) and the religion (worship) will all be for Allaah Alone [in the whole of the world]"**<sup>76</sup>

In the explanation of this verse Ibn Katheer writes; *"Allaah has ordered the fighting against the disbelievers up until the fitnah (trial) of shirk is eliminated. This is also the saying of Ibn Abbaas, Abul A'aliyyah, Mujaahid,*

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<sup>72</sup> Fath ul-Baaree (6/4)

<sup>73</sup> Fath ul-Baaree (6/5)

<sup>74</sup> Fath ul-Baaree (6/5)

<sup>75</sup> Tafseer Ibn Katheer

<sup>76</sup> Soorah al-Anfaal (8):39)



Hasan, Qataadah, Rabee'a, Maqaatil ibn Hayaan Saadee and Zaid ibn Aslam. The 'religion will be for Allaah' means, that the religion of Allaah conquers and becomes manifest over all other religions.<sup>77</sup>

Ibn al-Jawzee said, Ibn Abbaas said; "So that Tawheed becomes solely for Allaah"<sup>78</sup>

Ibn Jareer said; "Fight them so that Shirk is eliminated and no one apart from Allaah is worshipped, and until obedience and worship is sincerely devoted to Allaah and not to any one else."<sup>79</sup>

Imaam Shawkaanee said 'Fight them until....' means; "The religion belongs to Allaah alone and that everyone enters Islaam and they leave all the other religions. Allaah's Messenger (Saas) said, "So that the Kalimah [word] of Allaah is raised."<sup>80</sup>

The prophet {Peace be upon him} said; "I have been sent with the sword up until only Allaah is worshipped."<sup>81</sup> He also said "I have been ordered to fight up until they testify to the oneness of Allaah and my prophet hood, establish the prayer and give Zakah."<sup>82</sup>

Similarly whilst sending Nu'maan ibn Maqran (Ra) to fight against Kisrah, Nu'maan said to Kisrah, "Our prophet {Peace be upon him} has ordered us to fight you up until you worship Allaah alone or pay the Jizyah."<sup>83</sup>

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<sup>77</sup> Tafseer Ibn Katheer (1/329)

<sup>78</sup> Zaad al-Mayseer (1/200)

<sup>79</sup> Tafseer at-Tabaree (13/537)

<sup>80</sup> Fath ul-Qadeer (1/191) of Shawkaanee and the hadeeth is in Muslim (13/49)

<sup>81</sup> Majma'a az-Zawaa'id (6/49)

<sup>82</sup> Fath ul-Baaree (1/72)

<sup>83</sup> Fath ul-Baaree (6/190)

The same was said by Rab'ee ibn Aamir to Rustum, *“So that we are taken out of the worship of people and made the worshippers of Allaah.”*<sup>84</sup>

Imaam Shaafi'ee said, *“So that the idol worshippers become Muslims or the people of the book give the Jizyah.”*<sup>85</sup>

Muhammad ibn al-Hasan (Ash-Shaibaanee) said, *“The meaning of fighting is to give the religion respect and honour and to disgrace and humiliate the polytheists (mushrikeen).”*<sup>86</sup>

Imaam Ibn Qayyim said, *“What is meant by jibaad is raising the Kalimah of Allaah, so that all the religion belongs Allaah.”*<sup>87</sup>

Ibn Abdul Barr said, *“To fight all the people of disbelief so that they become Muslims or they pay the Jizyah.”*<sup>88</sup>

Today we see the various Jihaadee sects uniting with the people of grave worship and carrying out jihaad for independence and fighting and rebelling against the Muslim rulers making them and the general people disbelievers, instead of advising them upon the prophetic methodology. They fight those 'within' Islaam.<sup>89</sup> In the same way jihaad is done to save the Muslims from the disbelievers and the oppression which they commit, and there are many reasons why jihaad is performed but the main reason is for the Tawheed of Allaah.

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<sup>84</sup> Al-Bidaayah Wan-Nihaayah of Ibn Katheer (4/39)

<sup>85</sup> Kitaab al-Umm of Imaam Shaafi'ee (4/167)

<sup>86</sup> As-Siyar al-Kabeer (1/188) of Ash-Shaibaanee.

<sup>87</sup> Al-Ahkaam Ahluz-Zumah (1/18) of Ibn Qayyim.

<sup>88</sup> Kitaab al-Kaafee (p.466)

<sup>89</sup> [Trans note] Through the overthrowing of Islamic governments and associating this action with declaring muslim rulers and those who oppose this methodology of theirs as disbelievers. They have formulated Hizbs and groups in order to achieve this goal, and they will not stop at anything. They will continue to oppose the sacred Manhaj of Ahlus-Sunnah Wal-Jamaah.

**[Jihaadee]** But the issue of seeking permission from ones parent is fabricated and false.

**[Salafee]** It is not fabricated rather it is reality.

It is narrated by Abu Sa'eed al-Khudree that the prophet {Peace be upon him} said to an individual, ***“Return back and ask your parents for permission and if they grant it to you then carry out jihaad otherwise serve them.”***<sup>90</sup>

Ibn Hajr said, *“The majority of the scholars say that, when the parents or one of them prohibit you from jihaad then jihaad is unlawful (Haraam) but the condition is that they are Muslims because looking after them is Fardh-Ayn and jihaad is Fardh-Kifaayah. However, when jihaad becomes Fardh-Ayn [one is to refer to what has proceeded from ibn Hajr about the conditions for jihaad becoming Fardh-ayn, e.g., the call by the kaliph etc] there is no need for permission. Likewise, a man came to ask for the prophets {Peace be upon him} advise to participate in an expedition, the prophet {Peace be upon him} asked him “Is your mother alive?” He said, “Yes”, so the prophet {Peace be upon him} said to him “Then look after her.”*<sup>91</sup>

Ibn Hajr also said, *“The servitude to ones parent is superior over jihaad.”*<sup>92</sup> The prophet {Peace be upon him} said to a man ***“Go back and look after your parents.”***<sup>93</sup>

It is in the hadeeth of Abu Dawood and Ibn Hibbaan which comes from Abdullah ibn Amr in which the prophet {Peace be upon him} sent back the man who came to the battlefield and left his parents crying, the prophet {Peace be upon him} said to him, ***“Go back***

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<sup>90</sup> Fath ul-Baaree (6/140), narrated by Abu Dawood and authenticated by Ibn Hibbaan.

<sup>91</sup> Fath ul-Baaree (6/140)

<sup>92</sup> Fath ul-Baaree (6/140)

<sup>93</sup> Fath ul-Baaree (6/140)

*and make your parents laugh in the same way you've made them cry.*<sup>94</sup>

To say now, that the issue of the parents permission is not really an issue, is exceeding the bounds. Are their eyes and hearts blind of these narrations. May Allaah guide them.

#### **FINAL WORDS.**

Our duty was to explain with proofs and guidance is from Allah. This is why every claimant of Salafiyyah<sup>95</sup> and other individuals should think and ponder, and they have to decide which path they wish to take. We Supplicate to Allaah to take us out of group partisanship, discord and sectarianism and to grant us the understanding of the Book and the Sunnah.

Aameen.

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<sup>94</sup> Fath ul-Baaree (6/140)

<sup>95</sup> [Trans note.] As a lot of Takfeeri and Jihaadee individuals claim to be Salafee's. At the same time they hold ideas and beliefs contrary to the way of the Salaf, this includes making takfeer of individuals and more so of muslim rulers, rebelling against them and reviling them. Innovating beliefs such as the formation of new categories of Tawheed, reviling the great scholars of Ahlus-Sunnah and uniting with the people of innovation who share the same common goal to achieve their rebellious and self formulated desires.

## NOTES

This book is a refutation of the various jihaadee and takfeeree groups which are present in our society today.

The Shaikh deals with the claims brought forward by these groups.

Issues such as "The call to jihaad", "Is jihaad fardh ayn or fardh kifaayah" and "Is it permissible to rebel against the muslim rulers" are dealt with in some detail by the Shaikh.

The Shaikh establishes that the correct manhaj concerning jihaad is that based upon the Book and the understanding of the pi

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