

Summary of How to Perform Jihad
By Bo Perrin

This chapter covers pages 12 through 13.

In this chapter Hizb argues there are five Shar'ia compliant conditions necessary for Jihad to be obligatory on the Ummah. The reader needs to keep in mind that the Jihad of this chapter is offensive not defensive Jihad.

The first condition for Jihad is that the Ummah must appoint an Emir or Caliph. (1) The author states that Mohammad was the "Emir of the Muslims" and personally directed the army. The author puts together Muhammad as the perfect example and two hadiths as the supportive evidence for the absolute need for an Emir. The Emir is to be competent in that he meets the Shar'ia conditions to lead the Ummah collectively. Since the Emir is the leader of the collective and is necessary for Jihad then Hizb's conclusion is that Jihad is a collective not an individual duty. The first condition for collective or offensive Jihad is the appointment of an Emir.

The second condition for Jihad is that the Emir must be a Muslim but he does not have to be a faithful Muslim. That's right. The Hizb author divides the Emir or Caliph into a person who is righteous and Fajir (dissolute). Fajir means dissolute or false. The author makes a distinction between a fajir and a Kufir. The Emir can be a fajir or a Muslim who is not faithful but this does not mean that the Emir can be a Kufir. The fajir and Kufir are both unfaithful to Allah but Hizb believes the Qur'an clearly states Allah does not allow unbelievers to govern the believers. (2) The second condition is the Emir must be Muslim but not necessarily faithful.

The third condition for Jihad is Muslims fight Kufir in their quality as Kufir. What does this mean? This statement reveals what most in the West either overlook, discard or reject. This statement is also the heart and sole of taqiyya generated by Republophobics (Islamic apologists) of Islamic scholarship. Jihad is fighting a person or nation-state merely because they reject Islamic monotheism. (At-Taubah 9:012, 029, 036, 123; An-Nisa 4:076) (3, 4, 5, 6, 7) Hizb argues that Jihad is about making Allah's word universally supreme which means that Jihad is about forcing Islam on those who do not want it. Hizb clearly teaches this. Sabab is Arabic for cause. Hizb states that the cause or reason for Jihad is that some refuse the Da'wah or message. So, what is the purpose of Jihad? First, according to this chapter Jihad is to "fight them until they embrace Islam." Republophobics (Islamic apologists) continually tell us that Muslims are not allowed to force their religion on anyone because Allah stated that there is no compulsion in religion. (8) Yet, this Meccan verse is abrogated by these Medinah verses (as well as many others) which call for Islam to force their religion on unbelievers. Second, Jihad is to force jizya on those who reject becoming a Muslim but will live under Shar'ia. The jizya is a tax of humiliation. Read At-Tauba 9:29 in the footnotes. The tax is a reminder that a Christian or Jew is too stupid to become a Muslim and so they are constantly being reminded of their supposed inferiority. What is interesting in this chapter is the Hizb author deceptively (taqiyya) leaves out the third purpose of Jihad. Jihad divides the world into three categories. We have looked at the first two. The third category is the Kufir which is the individual who refuses to become a Muslim or to be humiliated by Islamic monotheism. The Kufir is the object of Jihad's violence because he is the obstacle to the complete and worldwide implementation of Islam.

The fourth condition of Jihad is that it must not target Muslims and inflict harm on them. A Muslim deliberately harming another Muslim is Haram. Haram refers to what is sinful and Shar'ia clearly forbids a Muslim from deliberately harming another Muslim whether that Muslim is faithful or Fajir. (9) Allah will forgive a Muslim if he harms another Muslim accidentally but not if the injury is deliberately inflicted.

The fifth condition of Jihad is that Khalifah's army must be only half the size of the Kufr's when hostilities are initiated. I believe this condition for Jihad is unique to Hizb. The condition itself is conditioned on the Ummah initiating the fight (offensive Jihad) and when they do so the Ummah's forces must numerically be only half of the enemy. So, if the Ummah were to initiate fighting against America and say that America's armed forces totaled 3 million soldiers then the Ummah's armed forces could not exceed 1.5 million. To a strategist this condition sounds rather absurd for every military leader wants to have a numerical advantage over the enemy.

Hizb argues that by following this condition that they are relying on Allah rather than their own strength. Hizb quotes Allah's promise that a hundred Muslims will route two hundred Kufers or a thousand Muslims will overcome two thousand unbelievers. (10) Yet despite the Ummah's numerical inferiority during the initiation of hostilities Muslims are forbidden to contemplate defeat. Yes, the enemy is numerically twice their size but Allah himself set this condition presumably for two reasons. First, to make the Ummah rely on Allah's strength for victory and not their own. Second, to realize that it is Allah who gave the Ummah the victory. Therefore, Hizb concludes that Al-Anfal 8:066 creates the Shar'ia rule for initiating Jihad against Dar al-harb (The War Zone).

Alright, let's conclude this chapter. Hizb argues that all of these conditions must be met for the offensive Jihad to be Shar'ia compliant and if it is not then Jihad is not obligatory on all Muslims. If the obligation of Jihad does not apply because these conditions do not exist then the only obligation (duty) that does exist in this vacuum is to create those necessary conditions. Creating the necessary conditions is as much a collective Wajib (duty) as is Jihad itself.

Yet there might be some who believe that because they are already fighting then the obligation to create the conditions of the restoration of the Khalifah does not fall upon them. The author denies this because he argues the conditions to reestablish the Khalifah and therefore, offensive Jihad cannot be accomplished by individual organizations, fighting groups or individual fighting. Offensive Jihad is a collective duty on the Ummah. Creating the conditions necessary for offensive Jihad is also a collective duty.

Next: Jihad Is Ongoing Until the Day of Judgment.

- 1) Hizb ut-Tahrir, Jihad In Islam, (Hizb ut-Tahrir Publications, No Publisher and no date) , 12
- 2) Those (hypocrites) who wait and watch about you: if you gain a victory from Allah, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers. (The Noble Qur'an In the English Language, 143)
- 3) But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism the fight (you) the leaders of disbelief (chief of the Quraish pagans of Makkah) – for surely, their oaths are nothing to them – so that they may stop (evil actions). (Ibid, 251)
- 4) Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His messenger (Mohammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. (Ibid, 254)
- 5) Verily, the number of months of Allah is twelve months (in a year), so was it ordained by Allah on the Day when he created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah)

collectively as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious, See V. 2:2) (Ibid, 256)

6) O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who are Al-Muttaqun. (Ibid, 273)

7) Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut (Satan). So fight yo against the friends of Shaitan (Satan); ever feeble indeed is the plot of Shaitan (Satan).

8) There is no compulsion in religion. Verily, the Right Path has become distinct form the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower. (Al-Baqarah 2:256, page 70)

9) This hadith has been used on numerous Islamic forums as evidence that it is haram for a Muslim to kill another: “Do not be envious of one another; do not artificially inflate prices against one another; do not hate one another; do not shun one another; and do not undercut one another in business transactions; and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. Piety is here – and he pointed to his chest three times. It is evil enough for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for another Muslim: his blood, his property and his honour.” (Sahih Muslim, Hadith 35; <http://ummmtaqwah.blogspot.com/2009/05/do-not-be-envious-of-one-another.html>)

10) Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allah. And Allah is with As-Sabirun (the patient). (Al-Anfal 8:066, page 247)