

Summary of Jihad and the Reality of the Muslims Today.  
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This chapter covers pages 15 through 18.

This chapter flows from the last. The heart of this chapter is about the sufficiency needed to repel Kufir who has invaded Muslim lands. What is extremely interesting and important is how Hizb defines what is an Islamic land. The sufficiency seems to be what makes the difference between defensive and offensive Jihad and the need for a Khalifah.

The author raises two questions which are, what should Muslims do when their lands are attacked by an aggressor. . . ? and Would the Muslims let their lands be violated and their blood shed?

The Shar'ia answer is threefold. First, if a Muslim land is attacked, it is the obligation of all Muslims in that land to Jihad the Kufir. If sufficiency is achieved then the Kufir will be driven from the land. So, if America were to invade, say, Uzbekistan then the obligation falls on Egyptian Muslims only. Second, if sufficiency to drive the Kufir is not met then the obligation of Jihad falls upon the Muslim people of the nations closest to the initial invasion. Those in the neighboring lands must come to the aid of their brethren. If sufficiency is achieved then the Kufir will be driven from Muslim lands. So, America defeats Uzbekistan and Jihad fails. Now, Jihad is obligatory on the Muslims in countries like Turkmenistan, Kyrgyzstan and Tajikistan because of their geographic proximity to Uzbekistan. If this is sufficient to liberate Uzbekistan then Jihad is no longer obligatory. Third, if we follow Hizb's logic then if sufficiency and liberation are not achieved then the obligation of Jihad continues until it engulfs the entire Ummah worldwide. The problem is Hizb's logic does not lead to this conclusion.

So let us sum up what Hizb declares to this point. Sufficiency is concerned with the numbers and abilities necessary to repel an invader. If sufficiency is met to repel the Kufir then Jihad is not obligatory for the rest of the Ummah. In reality, defensive Jihad is not an obligation on the entire Ummah but those Muslims who are at the epicenter of the attack first and transfers to those Muslims who are closest until sufficiency is reached.

But let us return for a moment to the scenario where sufficiency is not met. If the reader follows Hizb's logic then you might conclude that as long as sufficiency is not met then eventually Jihad will become obligatory on the entire Ummah because the obligation to wage jihad continues to expand concentrically outward from the point of invasion. Eventually it would seem that the entire Ummah must take up arms and fight the Kufir who is invading a particular Muslim land(s). But you would be wrong.

At this point in the chapter Hizb introduces the Khalifah. Hizb argues that liberation or resistance movements, read jihadi, are permitted by Shar'ia but regulates these attempts to mere fighting. Hizb differentiates between mere fighting and fighting for an objective which in this case is to liberate occupied Muslim lands. Of course I am sure that the liberating or resistance movements whom Hizb seems to dismiss would disagree with their assessment.

Nevertheless, Hizb argues that fighting for an objective requires a state which is the Khalifah. The Ummah has two primary purposes. The first is to defend the lands where Islam is existent and the second is to liberate those lands the Kufir has invaded. Both purposes require fighting for an objective and the only way to fight for an objective is to have both the numbers and abilities necessary to overcome and defeat the enemy. Sufficiency. The Khalifah state is the only organization which has the resources to accomplish both purposes.

But what does Hizb mean by existent? The statement follows the author's claim that Muslims do not need to keep silent while their lands are being occupied. But to whom does this apply? Hizb claims that when a Muslim defends or protects his land it is because the land belongs to the Ummah irrespective, Hizb's word, whether the land is in Dar al-Isami or Dar al-Kufr. So, "wherever Islam is existent in any land, it is deemed a land for every Muslim." (A) Since this applies to lands in both houses then the term existent must refer to all lands whether they are fully Muslim (Saudi Arabia) or those which are not (America). Hizb believes that Islam calls for the defense of Muslim's lands and therefore, jihad is obligatory on every Muslim. This is what some call defensive jihad and corresponds to the liberation or resistance movements of which the Hizb author spoke of earlier. These movements are legitimate and yet, they are insufficient to liberate the land. The question is, what is their use if it is a foregone conclusion that these movements are not sufficient to repel the invaders? A fifth column perhaps?

The author argues Muslims must choose between what is permissible to do (resistance movements) and what is effective (Khalifah) in liberating Muslim lands. The problem Hizb sees is that the permissible is individualistic and the effective is collective. The individualistic approach takes place from within the occupied territory and the obligation of jihad is limited to only a portion of the Ummah. Hizb seems to believe that working within the borders of the nation a group is trying to liberate is self-defeating. On the hand the collective approach is obligatory, centered outside the occupied land and has the resources to effectively reclaim lost Muslim lands. One of the reasons the Khalifah is superior to a resistance movement is because the Khalifah has the resources to Jihad outside the borders of the land being liberated.

The collective is the Khalifah. The Khalifah is the only proper organization who can hoist the banner of offensive jihad under which the Ummah can fight to make the word of the Kufr the lowest and the word of Allah the highest. The jihad must begin at home. Hizb states that once the Khalifah is restored the first battle is against those entities governing Islamic lands which do not follow Shar' ia. The jihad begins with faithful Muslims aggressively engaging the unfaithful Islamic leaders politically. The political confrontation is an intellectual battle in which Hizb exposes the leaders of these Islamic states as puppets of the Kufr and the Kufr principles they use to govern against Shar' ia. Once these leaders have been removed by political means the Ummah within these free Islamic states can remove Kufr-inspired borders, chose a Khalif, institute the Khalifah and organize this single state militarily, politically, economically and religiously to fight "a fierce war of liberation." If the Muslim lands have been liberated and the Kufr's puppets have been removed then the only lands left to liberate would be those in Dar al-Kufr. It is interesting that the author uses the word liberation to refer to the offensive jihad against Dar al-Kufr. Understanding why the author uses this word also helps us to better understand the phrase "wherever Islam is existent in any land, it is deemed a land for every Muslim." The entire world is a mosque and more specifically the land upon which a mosque is built belongs to Allah no matter the house. (B) Shar' ia does not permit Muslims to give up the land upon which a mosque is built but it must be defended to the death. Yet, if a mosque and the land it is on is occupied by Kufirs then it must be retaken. So, to begin with since the world is mosque then each piece of land is deemed as a land that belongs to Islam. But non-Islamic nations do not observe this belief. So, whenever a Muslim moves to a piece of land, discovers a piece of land or merely declares Allah's name on the land it automatically becomes the land of the Ummah and deemed a proper place for Muslims to live. There are videos on the internet in which Muslims in England roam the streets of various cities praying to Allah. What they are doing is dedicating that land to Allah no matter what the non-Muslims desire. When enough Muslims have congregated in a particular area a mosque will be built and it signifies that this land belongs to Allah and Shar' ia has been imposed. It only takes one mosque to be built in the land for the entire land to be declared Allah's. If the land that has been newly dedicated to Allah is controlled by a non-Shar' ia compliant government then the land is deemed occupied and now, according to Hizb, defensive jihad is obligatory on all Muslims who live in that land. At this point the conflict is merely a resistance

movement. When the Khalifah is restored, the conflict will become a war of liberation when state meets state and army meets army.

So, how does this affect America? According to Shar' ia the land of America is Muslim because (1) it is a part of the worldwide mosque and (2) mosques have been built in the land. This means the land of America is deemed fit for Muslims to live in and since the government is not Shar' ia compliant then it is considered to be a Muslim land occupied by the Kufr. If Hizb will be consistent with her ideology then she supports the jihadi (resistance) movements against the American people while Hizb is trying to restore the Khalifah. If the Khalifah is restored then her military might and resources will be brought to bear against America to rid her of her polytheism turning America into the Islamic State of America.

Next: The Falsehood of Defensive Jihad

A) Hizb ut-Tahrir, Jihad In Islam, (Hizb ut-Tahrir date unknown, accessed Dec. 1, 2010) , 16 available from <http://thehizbuttahrirwatch.wordpress.com/2010/10/23/summary-00/>

B) S. Solomon and E. Alamaqdisi, The Mosque Exposed, (ANM Press: Charlottesville,VA, 2007) , 41