

Summary of “The Falsehood of Defensive Jihad.”
By Bo Perrin

This section covers pages 26 through 29

Hizb rejects the claim of their critics that Jihad is merely defensive. The second refutation Hizb provides claims Jihad is Da’wah and that any nation which initiates Da’wah to her Aqeedah must fight for its sake. It is unavoidable.

Jihad Is Inherent in Da’wah.

Hizb explains that Da’wah is a comprehensive idea about a way of life and this comprehensive idea inherently demands that war must be initiated against those who refuse the Da’wah. Hizb states that fighting for the Aqeedah falls under believing the Aqeedah. (A) In a sense this is understandable. Christianity is similar for if you truly believe in God, Jesus and the Bible you will be willing to fight for the truth of those items. The difference between Christianity and Islam is vast because Christians are not command to fight physically to spread God’s truth while Muslims are command to fight physically to spread Muhammad’s teachings. So, according to Hizb, belief equals fighting unbelievers physically to spread Islam.

The American populace has heard often that Islam is supposedly a religion of peace. But Hizb argues that the Ummah is a nation of Jihad which means she is a nation of fighting physically. (B) Since Shar’ ia does not allow Muslims to fight other Muslims then dar al-Harb must be the focus of this Jihad. Hizb states that “Several conclusive and clear ayat were revealed denoting the obligation” to initiate war against those who refuse to respond to the Da’wah. The indication is that Da’wah includes Jihad is “the denotation of exigency.” This exigency demands that it is only natural to be instructed to fight for an idea, in this case the Aqeedah, and the life which emanates from it. Therefore, Hizb proclaims it is contradictory for the Ummah to claim Jihad is only defensive when fighting for the Aqeedah is offensive.

Jihad, the author, argues is not a defensive war. Defensive fighting is merely the type of fighting any nation or people might do to protect their land, homes and families. Jihad is a particular form of fighting as Da’wah to promote Islam. To be Jihad the fighting must be connected to Da’wah and to be so connected the fighting must be fighting that is initiated and just ordinary fighting like defending a person’s home or family. So, the main purpose of Jihad is to break the barriers which Kufirs build to stop the implementation of Islam. Hizb believes Muhammad’s statement that he has been ordered to fight until people acknowledge Allah is God is theological justification to use Jihad to implement Islam and remove barriers. (C) Of course, as do all Muslims, Hizb states that Allah does not permit non-Muslims to be forced to embrace Islam. (D) In the previous section the reader learned that Hizb does not believe the Sword verses of Al-Tawbah 9 abrogates previous nonviolent Qur’ anic passages including the no compulsion passage. Instead, Hizb argues that Jihad is not designed to coerce non-Muslims to convert but rather to militarily subjugate (their word) communities of dar al-Harb to implement Shar’ ia. Jihad creates the environment in which the Ummah can freely preach Islam and non-Muslims can be free from the fear of Colonialists to properly investigate the Aqeedah. Yet, contradictorily, Hizb does claim that the non-Muslim who refuses the Da’wah once Shar’ ia is implemented can be compelled to submit Shar’ ia. Specifically, the author states, “Whoever does not embrace Islam will be compelled to submit to the rules of Islam.” (E) Funny. So, where is the peace in all this? What is Hizb’s theological basis for this claim? Mohammad commanded Muslims to “Fight against those who disbelieve in Allah.” (F) In this hadith Mohammad stated that the Ummah is Da’wah the Aqeedah. Once the Aqeedah is Da’wahed then the world is divided into Muslims and non-Muslims. The non-Muslim world is divided into the dhimmis and Kufirs. The dhimmis will pay the jizya tax and practice what limited religion Muslims will allow. What

happens to the Kufirs? They are the barriers to the world implementation of Islam. Hizb states “If they (Kufirs, BIP) refuse to submit to the rules of Islam, they will be fought. The fighting will be to make them submit to the authority of Islam.” So, now get the next statement. Hizb declares that “This means the fighting will be to implement the Islamic way of life and not to force people to embrace Islam.” What a minute! So, Jihad is not designed to coerce a person to become a Muslim but to force non-Muslim communities to implement Shar’ia. But once Shar’ia is implemented fighting, which by Hizb’s definition in this section must be Jihad, can be used to make the Kufr submit. Wow! This is a rather strange way to get around the no compulsion clause but this is the Hizb’s demented. So, Hizb believes that Jihad is multipurpose. Jihad is used to subjugate communities to force them to implement Shar’ia, spread Islam and to kill those who oppose the complete implementation of Islam once Shar’ia is being forced. So, a non-Muslim cannot be coerced to accept Islam but murdered if he refuses. Oh yes, this is a peaceful religion.

But let us continue, shall we? Hizb claims Jihad has one other purpose. Jihad is “undertaken to transform Dar al-Kufr to Dar al-Islam. (G) This statement is important. Dar al-Kufr is transformed by forcing, and there is no other word that can be used to describe this action, Shar’ia on non-Muslims. Islam is not about freedom of choice but subjugation and humiliation or death. There is no freedom of choice because if the non-Muslim makes the wrong choice according to the Muslim it brutally murdered. Hizb argues Jihad is the very nature of the Ummah because the Aqeedah is not an abstract idea supposedly like the philosophy of Christianity. Hence, since the Aqeedah is a comprehensive idea about the cosmos and every human needs to hear the message Jihad is unavoidable. (H)

Next: Hizb’s third response to their critic

A) Jihad In Islam, 27

B) Ibid, 27

C) “I have been ordered to fight people until they profess that there is no god but Allah and that Mohammad is the Messenger of Allah. If they did, their lives and property would be inviolable to me.” (Jihad In Islam, 28)

D) “There is no compulsion in religion.” “He who adheres to his Judaism or his Christianity should not be forced away from it.” (Ibid, 28)

E) Ibid, 28

F) “Fight in the name of Allah and for the sake of Allah. Fight against those who disbelieve in Allah. Declare war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of the Muhajireen (emigrants) and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajireen. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai’ except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah’s help and fight them.” (The Book of Jihad, Vol.3/1357)

G) Ibid, 29

H) Ibid, 29