

Summary of The Obligation of Jihad By Bo Perrin

This chapter covers pages 9 and 10.

This particular section is rather difficult to digest for a number of reasons. First, the author does not make the contrast embedded in the article very clear. In addition, he does not explicitly define a number of important words crucial to understanding this obligation. Finally, the article demands background information the author does not provide making it difficult for a novice to grasp the topic fully.

Yet, we will forge ahead. There are three important words crucial to the topic which are sufficiency, individual and obligation. Islam has five isoforms of Jihad and the form this chapter describes is defensive Jihad in which the Ummah is attacked by Kufr forces.

All right, the author begins by saying, "Jihad is initially a duty of sufficiency." Sufficiency is set against the individual. Sufficiency is concerned with numbers more specifically with the number of those who fight against the Kufr. If Muslims in one country are attacked by the Kufr defensive Jihad becomes an individual obligation upon the Muslims attacked (fard ayn). So, if America, the Kufr, were to attack, say, Saudi Arabia then every single Muslim in Saudi Arabia has a religious obligation to wage protective Jihad against the invading forces. Any Muslim whether man, woman or child who does Jihad to protect Islamic lands and homes are sinning. But what about the rest of the Ummah? Well, here is where sufficiency comes in.

What happens if the Muslims of Saudi Arabia, per my example, are either unwilling or unable to expel the American Kufr forces from this Islamic land? It now becomes a religious duty for the Ummah to gather together with sufficient forces to confront and expel the invaders. The obligation is geographically concentric in the sense that obligation to wage defensive Jihad against the invading forces falls upon Muslims who reside closest to the incident. So, if the Muslims in Saudi Arabia are unwilling or to weak to expel American forces then the obligation of Jihad falls upon nation-states closest like Yemen or Kuwait. If the forces of these Muslim nations are not sufficient to expel the Crusaders then the circle grows until the Ummah forces are large and strong enough to expel the Kufr. If Yemeni and/or Kuwaiti forces are able to expel the American Crusaders then the obligation of Jihad does not fall onto the rest of the Ummah. The reason is that those Muslims in Saudi Arabia who could fight combined with the forces of Yemen and Kuwait were sufficient to expel the invader.

The Jihad of sufficiency has been defined as defensive and it is. But it also is not. The Jihad of sufficiency is offensive for the author states, "The meaning of Jihad being a duty of sufficiency (Fardh Kifaya) is that we initiate the fighting of the enemy even if he did not attack us." Lets go back to our example. The American Crusaders attacked Saudi Arabia only and no other location. Yet, the Ummah will perceive it as an attack on the Ummah. So, if the Saudi Arabian forces cannot or will not expel the invaders then those Muslims and Islamic nations closest to Saudi Arabia must initiate fighting the Americans even though American forces did not invade either country. This might be understood as an offensive reaction to Saudi Arabia's defensive Jihad.

This definition of Jihad could conceivably lead to all out war between America and the Ummah. As mentioned previously in this article if sufficiency is not reached then the next Islamic countries are obligated to initiate military action. If those nearest the conflict does not meet the sufficiency needed to expel the Crusaders then the circle grows and grows and grows. It is conceivable that an American incursion into Saudi Arabia could lead to an all out war. This doctrine has implications for an American military inclusion into an Islamic state. I realize that Saddam Hussein was really agnostic or atheistic

nevertheless, he did play the religion card. Imagine what might have been if the Islamic states in the area decided to follow this doctrine rather than disobey it by helping the American Kufr. In fact, I would argue that those insurgents who joined the fight in Iraq under Al Qaeda's umbrella no matter what group they might have originated from was following their religious conviction.

Now, let's look at the Jihad of sufficiency under a Khalifah system. If the Khalifah calls for offensive Jihad against the Kufr then, again, there must be a sufficient number of troops to carry out the Jihad. The sufficiency can be fulfilled by either conscripts or volunteers or both. The author uses Al-Tawba 9:38 to support his view. (1) If there is a sufficiency then Jihad is not obligatory on the other Muslims within the Ummah. If the sufficiency is not met then it will have to be met either by conscription or calling for volunteers.

The author is very careful to make sure the reader understands that Jihad of sufficiency is not the first response of the Ummah to the Kufr even when the Kufr is invading Islamic lands. He states, "The Muslims are forbidden from fighting those the Islamic Da'wah is yet to reach." So, using the previous example when the American Crusader forces land in Saudi Arabia the first thing the Muslims of Saudi Arabia must do is to proclaim to them the Da'wah which is the proclamation of Islamic monotheism. Those who accept can become either a true Muslim. Those who reject the Da'wah will be offered the opportunity to pay the Jizya. Those who refuse either opportunity are considered to be obstacles to the full world wide implementation of Islam and objects of Jihad. This doctrine is based on a number of authorities. The author provides support for his statements from hadiths supplied by Muslim (2), Ibnu Abbas (3) and Farwah Ibnu Musayk (4).

Next: Jihad Is A Collective Duty

- 1) "O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. [Al-Tawba 9:38]"
- 2) Sahih Muslim 19:4294: "When the Messenger of Allah appointed anyone as leader of an army he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; When you meet your enemies who are polytheists, invite them to three courses of action. 1) 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 Muhajirs and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajirs. 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 except when they actually fight with the Muslims against the disbelievers. 2) If they refuse to accept Islam, demand from them the Jizya (tax). If they agree to pay, accept it from them and hold off your hands. 3) If they refuse to pay the tax, seek Allah's help and fight them. . ."
- 3) "The Messenger of Allah (saw) never fought any folk before inviting them." (Reported by Ibnu Abbas)
- 4) "I said: O Messenger of Allah, shall I fight with my consenting folk those who reject?" He said: "Yes." Then after I left, he called me back and said: "Do not fight them until you call them to Islam." (Reported by Farwah Ibnu Musa)