

Jihad is Islamic Warfare that Continually Expands the Khilafah

Introduction: Dawah and Jihad to Spread the Mercy of Islam

Jihad (warfare) is one of the foremost duties in Islam. There is a great reward for the one who is martyred during fighting, or the one who emerges victorious. Expansion of the Khilafah (Caliphate) through warfare is established in the Noble Quran, the Prophetic Sunnah and the Consensus of the Companions. In the great Islamic history, Muslims opened many lands to Islam, liberating their peoples from the oppression of man-made law. The Khilafah made an open Dawah to all of humanity to the light of Islam. Once the atmosphere was prepared in any region, it would remove the material obstacles to the implementation of Islam through warfare. Thus, non-Muslims were secured in their religion, property and lives, paving their willing embrace of Islam. This is the Islamic military doctrine that the Muslims embraced for centuries.

Indeed, Jihad is far removed from the warfare of the Western colonialists, which is nothing but looting and plundering of lands and slaughtering of their people. So let the Muslims not be apologetic regarding Jihad, retreating to saying that all borders of Muslims must be fixed and permanent and never expanded. Let the Muslims understand Jihad as it is. Jihad is offensive, as well as defensive, spreading the light of guidance to all humankind.

Offensive Jihad Brought Mercy to Humankind

The Islamic Khilafah constantly waged offensive Jihad, removing tyrants and their tyranny, liberating peoples with the light of Islam. The Orientalist claim that Islam forcibly converted non-Muslims is false. Under the Khilafah, non-Muslim citizens will be secure from any oppression from their Muslim rulers, as Islam itself commands observation of the rights of non-Muslims, and it has determined that as inviolable. The Messenger of Allah (saw) said, «أَلَا مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِذِمَّةِ اللَّهِ، فَلَا يَرِيحُ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ» **“Indeed, whoever kills a Mu’ahid that has a covenant from Allah and a covenant from His Messenger, then he has violated the covenant with Allah and the covenant of His Messenger, so he shall not smell the fragrance of Paradise; even though its fragrance can be sensed from the distance of seventy autumns.”** [Tirmidhi].

Thus, Islam ensured the complete protection of non-Muslim citizen of the Khilafah, protection for their property and person and Islam prevented any coercion regarding their individual religious practice. Immediately, after the Sword of Allah, Khalid Ibn al-Walid (ra), had opened al-Hira in southern Iraq, he (ra) wrote a letter to the Khaleefah Abu Bakr (ra) telling him how he had implemented the jizyah tax but had exempted non-Muslims who were poor, old and handicapped, saying, **“طَرَحْتُ جَزْيَتَهُ وَعَيْلَ مَنْ بَيْتَ مَالِ الْمُسْلِمِينَ وَعِيَالَهُ”** **“Exempted of Jizyah, he will be financially supported from the Bayt ul Maal of Muslims, along with his family.”**

The Khilafah took care of the lands that were opened, paving the entry of people into Islam. In the time of Khaleefah ‘Umar bin ‘Abdul-Aziz, funds were allocated to relieve non-Muslims of the Jizya taxation. It is narrated in the Book of Funds, by Imam Abu ‘Ubaid al-Qasim, regarding the Khaleefah ‘Umar bin ‘Abdul-Aziz, **“كُتِبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَبْدِ الْحَمِيدِ بْنِ عَبْدِ اللَّهِ قَالَ: قَدْ أَخْرَجْتُ لِلنَّاسِ أَعْطِيَاتَهُمْ وَقَدْ بَقِيَ فِي بَيْتِ الْمَالِ مَالٌ، فَكُتِبَ إِلَيْهِ أَنْ أَنْظُرَ كُلَّ مَنْ أَدَانَ فِي غَيْرِ سَفْهِ وَلَا سَرْفٍ فَاقْضَ عَنْهُ، قَالَ: قَدْ قَضَيْتُ عَنْهُمْ وَبَقِيَ فِي بَيْتِ الْمَالِ مَالٌ، فَكُتِبَ إِلَيْهِ أَنْ يَزُوجَ كُلَّ شَابٍ يُرِيدُ الزَّوْاجَ، فَكُتِبَ إِلَيْهِ: إِنِّي قَدْ زَوَّجْتُ كُلَّ مَنْ وَجَدْتُ وَقَدْ بَقِيَ فِي بَيْتِ مَالِ الْمُسْلِمِينَ مَالٌ، فَكُتِبَ إِلَيْهِ بَعْدَ مَخْرَجِ هَذَا”** **“Umar bin Abdul-Aziz wrote to ‘Abdul-Hameed bin ‘Abdur-Rahman in Iraq. Take funds for the people and give to them. Abdul Hameed wrote, “Indeed I have taken for the people and given them and the remaining is in the state treasury.” So ‘Umar wrote to him, “See whoever became indebted, without foolishness or in extravagance, pay their debt.” So he replied, “I**

have paid their debt and the rest is in the state treasury.” So ‘Umar wrote to him “Get every youth married who wants to marry.” He replied, “I have got married everyone I could find and the rest is in the state treasury of the Muslims. So ‘Umar wrote, “After this expense, see who has Jizya due and has weakened regarding his land, so grant him something that strengthens his work on the land and we do not want from them for a year or two years.”

Should the Khilafah become unable to abide by the contract of protection to non-Muslims, it is not allowed to collect the Jizyah. It is remarkable how non-Muslim citizens built a strong loyalty to the Khilafah, over and above their co-religionists abroad. Ash-Sham had been opened at the hands of Muslims, but as the Roman Christians were gathering troops to regain it, the great Companion, Abu Ubaidah (ra), could not undertake the protection of non-Muslims. The Jizyah was, therefore, returned with the announcement, "وَأَيْنَمَا رَدَدْنَا عَلَيْكُمْ أَمْوَالَكُمْ لِأَنَّا كَرِهْنَا أَنْ نَأْخُذَ أَمْوَالَكُمْ وَلَا نَمْنَعُ بِلَادَكُمْ" "We have returned your money to you because we hate to take your wealth whilst we do not defend your land." Instead of siding with the Roman Christians, the Christians of ash-Sham exclaimed, "رَدَّكُمْ اللَّهُ إِلَيْنَا، وَلَعَنَ اللَّهُ الَّذِينَ كَانُوا يَمْلِكُونَنَا مِنْ الرُّومِ، وَلَكِنْ وَاللَّهِ لَوْ كَانُوا هُمْ عَلَيْنَا مَا رَدُّوا عَلَيْنَا، وَلَكِنْ غَضَبُونَا، وَأَخَذُوا مَا قَدَرُوا عَلَيْهِ مِنْ أَمْوَالِنَا، لَوْلَا بَيْتُكُمْ وَعِدَّتُكُمْ أَحَبُّ إِلَيْنَا مِمَّا "كُنَّا فِيهِ مِنَ الظُّلْمِ وَالْعُتْمِ" "May Allah return you to us safely and Allah curse those who dominated us from Rome. By Allah had they been over us, they would not have returned to us, but would have robbed us and taken what they could form our wealth. Indeed, your guardianship and justice is more loving for us than what we were under of oppression and misery." Thus, the Khilafah returned victorious and secured the non-Muslims of ash-Sham for centuries under its shade.

Linguistic Meaning of Jihad

The word ‘Jihad’ has a four-lettered root verb ‘Jaahada جَاهَدَ’ in the verb form of ‘Fi’al (فعال). It comes with the meaning of المفاعلة i.e. mutual action of the two parties, like the word khisam/الخصام (mutual conflict) with the meaning of المخاصمة / mukhasama (mutual conflict), which has the root word in the verb Khaasama/خاصم. It is also like the word jidal/الجدال (Mutual Quarrel) with the meaning of المجادلة/ mutual quarrel, which has the root word in the verb Jaadala.”

The three-lettered verb root for the word ‘jihad’ is jahdu/جاهد (to exert). The author of Al-Qamus Al-Muhit says the meaning of the tripartite verb as, الجهد: الطاقة، ويُضْمُ، والمشقة، "Al-Jahd means energy, to assemble and hardship." It is also said in Lisan Al-arab: الجهد "بالفتح" المشقة، "Al-jahdu, with Fatha vowel sound, means ‘hardship’, Al-juhdu, with Dhamma vowel sound, means ‘power’. Al-jihad means: ‘exhausting as much as possible of power in terms of sayings and actions.’”

Al-Qastalani says in his commentary to Sahih Bukhari, الجهاد بكسر الجيم، مصدر جاهدت العدو، مجاهدةً، وجهاداً، وأصله: جيهاذاً، كقبتالاً، فحُفِّفَ بحذف الياء، وهو مشتق من الجهد، بفتح الجيم، وهو التعب، والمشقة، لما فيه من "Al-Jihad is a root word ارتكابها، أو من الجهد بالضم، وهو الطاقة، لأن كل واحدٍ منهما بذل طاقته في دفع صاحبه which means to fight the enemy. The word ‘Jihad’ is (جيهاذا)، where the letter ي is included. It is like saying قيتال/ Q’ital, with the letter ي included in the word Qital. Thus the word has ي removed, to pronounce Jihad, which is derived from الجهد/ al-jahd which means fatigue and hardship for the one who commits to it. Or it is derived from the word الجُهد / Al-juhd which means power, as both the party exerts their energy to protect themselves.”

It is said in Tafsir Nisaburi: والصحيح أَنَّ الجهاد: بذل المجهود في حصول المقصود: "The correct opinion is that the word ‘Jihad’ means: exerting efforts to achieve the goal.”

Within this linguistic definition, is included Jihad in the Path of Allah, such as the Jihad of a Muslim seeking the pleasure of Allah (swt), or it includes Jihad in the Path of Shaytan such as Jihad of a disbeliever against others.

Shariah Meaning of Jihad in the Noble Quran

The word ‘Al-Jihad’ used in the Makkah period verses indicates its general linguistic meaning. There are three such verses, two of Surah Al-Ankabut and one of Surah Luqman,

﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ﴾ “And whoever strives (Jaahada) only strives for [the benefit of] himself...” [TMQ Surah Al-Ankabuth 29:6]. Allah (swt) said, ﴿وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفٌ﴾ “But if they endeavor (jaahadaaka/جاهداك) to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness.” [TMQ Surah Luqman 31:15] Allah (swt) said, ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ “And those who strive for Us - We will surely guide them to Our ways.” [TMQ Al-Ankabut 29:69].

However, as for the word “al-Jihad” used in the Madinah period verses, there are twenty-six with wording which clearly indicate the meaning of fighting. Amongst them is its mention in Surah an-Nisa, ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾ “Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward.” [TMQ Surah An-Nisa’a 4:95]. It is clear in this verse that the word ‘jihad’ means setting out for fighting and the preference against those who sit back without leaving out for Jihad.

Amongst them is what comes in Surah As-Saff after the mentioning of Qital (fighting) at the beginning of the surah as Allah (swt) says, ﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ﴾ “Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.” [TMQ Surah As-Saff 61:4].

After that, the following two verses (verse 10 and 11) come to encourage this fighting by naming it as jihad as He (swt) says, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ (10) تَوْمِنُونَ﴾ “O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? (10) [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.” [TMQ Surah As-Saff 61:10, 11].

This is what related to the word ‘Jihad’ in Madinah period verses, in which we can clearly see that these verses specifically indicate fighting. It also includes what is necessitated for fighting in its natural condition in terms of exerting with wealth that which is necessary to prepare the apparatus for fighting, or to proceed in the fighting itself and to present the condition for its legitimacy, which is to convey the Dawah to the disbelievers. As mentioned in the book ‘Mughni Al-Muhtaj’, مغني المحتاج, it is not allowed to initiate fighting without calling them to Islam. Thus, the Khilafah will initiate the Dawah to Islam to all nations and once the atmosphere is ready, it will remove the material obstacles, if any, to the implementation of Islam through Jihad.

Shariah Meaning of Jihad according to the Prophetic Sunnah

The word ‘Jihad’ has come in the Prophetic Sunnah with this Shariah meaning also which is fighting and what it constitutes. Abu Huraira (ra) said: they asked: ‘O Messenger of Allah! Inform us of the deed that equates Jihad in the Path of Allah?’ The Messenger of Allah (saw) said, ﴿لَا تَطِيقُونَهُ﴾ “You will not be able to do that”. They asked: ‘O Messenger of Allah! Inform us so that we may be able to do.’ The Prophet (saw) said, ﴿مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ لَا يَفْتُرُ مِنْ صِيَامٍ وَلَا صَلَاةٍ حَتَّىٰ يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ الْمُجَاهِدُ﴾ “He who engages in Jihad in the Path of Allah is like him who fasts and spends the night in prayer, who assiduously recites Allah’s verses and does not slacken from fasting and charity until he who is engaged in Jihad in the Path of Allah returns (to his family).” It is clear from

the context of the hadith that the question was about the one who engages in Jihad, meaning the one who fights in the path of Allah in particular, and the answer also indicates that meaning as the Prophet (saw) says, «حَتَّى يَرْجِعَ الْمَجَاهِدُ» **“Until the one who engages in Jihad returns (to his family.)”** Jabir (ra) narrates: They asked: “O Messenger of Allah! Which Jihad is best?” He (saw) said, «مَنْ عَفَرَ جَوَادَهُ وَأَهْرَقَ دَمَهُ!» **“(That of a man) whose blood is shed and his horse is wounded.”**

Abdullah ibn Abbas Narrated: The Prophet (saw) said, «لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ تَرْدُ أَنْهَارَ الْجَنَّةِ، تَأْكُلُ مِنْ ثَمَرِهَا، وَتَأْوِي إِلَى قَنَادِيلٍ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طَيْبَ مَا كُلُّهُمْ وَمَشْرَبِهِمْ وَمَقِيلَهُمْ قَالُوا : مَنْ يَبْلُغُ إِخْوَانَنَا عَنَّا أَنَا أَحْيَاءُ فِي الْجَنَّةِ نُرْزَقُ لِنَلَّا بِرَهْدُوا فِي الْجِهَادِ وَلَا يَنْكَلُوا عِنْدَ الْحَرْبِ فَقَالَ اللَّهُ “When your brethren were smitten at the battle of Uhud, Allah put their spirits in the bodies of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; «وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا» **“And do not consider those who have been killed in Allah's path as dead.” (till the end of the verse)** [End Quote].

Shariah Meaning of Jihad in the Opinions of Classical Jurists

Thus, it is clear from these divine legal texts and many other divine texts that Shariah has transferred the word Jihad from its general linguistic meaning into a specific meaning, which is to fight in the Path of Allah (swt). This specific meaning is Jihad and what it constitutes, as mentioned above, apart from the other expressions that revolve around the meaning of Jihad, war, conquest and fighting. Here the Shariah sources come one after another to define Jihad with the meaning of fighting in the Path of Allah (swt). The following are some of the excerpts from the books of jurisprudence that deal with the Shariah meaning of Jihad and its related ahkaam.

It has been mentioned in the Hanifi book of jurisprudence, Bada'i' as-Sana'i' fi Tartib al-Shara'i' (Creative Artistry in the Arrangement of Legalities) بدائع الصنائع في ترتيب الشرائع في اللغة فعبرة عن بذل الجهد وفي عرف الشرع يستعمل في بذل الوسع والطاقة بالقتال في سبيل الله عز وجل بالنفس والمال واللسان أو “As for jihad, it linguistically means the exertion of efforts. In the Shariah definition, the word is used for exertion of capacity and energy for fighting in the Path of Allah (swt), with body, wealth, speech and other than that.”

In the Maliki book of jurisprudence, Manh Al-Jaleel (منح الجليل), it says: «الجهاد: أي، قتال مسلم كافراً غير ذي عهد، لإعلاء كلمة الله تعالى أو حضوره له [أي: للقتال] أو دُخوله أرضه [أي أرض الكافر] له [أي: للقتال] قاله ابن عرفة “Jihad is a fighting of a Muslim against an uncovenanted disbeliever in order to raise the word of Allah (swt) or participating in the fighting or entering the land of disbeliever for fighting. This is what was said by Ibn Arafa.”

It has come in Shafi' book of jurisprudence 'Al-Iqna'a' (الإقناع) about the definition of Jihad, «It is a fighting in the path of Allah”. Shirazi affirms in his book 'Al-Muhdib' (المهذب) that: «Jihad is fighting.” أن الجهاد هو القتال

As for what comes in the Hanbali book of jurisprudence, 'Al-Mughni' (المغني), the author of the book Ibn Qudama did not discuss in the 'Chapter of Jihad' any other meaning other than what is related to war and fighting the disbelievers. He discusses whether it is a collective obligation or an individual one, whether it is in the sense of guarding the believers from the enemy or guarding (Riba'at) the borders and gaps. He says «الرباط أصل الجهاد وفرعه إذا جاء العدو صار الجهاد عليهم فرض “If an enemy comes, Jihad upon them becomes individual obligation... It is affirmed that they will march forth only with the permission of the leader as the matter of war is entrusted upon him.” Thus, the word 'Jihad' has transferred from its linguistic meaning into the Shariah meaning such that when the word is mentioned, it is understood only in the sense of fighting.

Jihad is Offensive to Spread Islam according to the Noble Quran

In Surah At-Tawbah, Allah (swt) said, ﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ **“Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.”** [TMQ Surah At-Tawbah 9: 41]. The command of Jihad after the command to go forth i.e. leaving out means that the word ‘Jihad’ is fighting. It is amongst other verses of At-Tawbah about fighting.

The Quranic evidence for Jihad is a general evidence and it is absolute, including defensive and offensive wars i.e. it includes the enemy’s initiative in fighting, preventive wars and others. It includes all types of fighting against the enemy due to its generality and absoluteness. Thus specifying Jihad or restricting it to defensive war, excluding offensive war, requires divine text for its specification or restriction. There are no divine texts to specify or restrict it, neither in the Quran nor in the Sunnah. So Jihad remains in its general sense that includes all the wars and fighting against the enemy.

As for the verse, ﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا﴾ **“And if they incline to peace, then incline to it [also]”** [TMQ Surah Al-Anfaal 8:61] it does not specify the generality of the verses in Surah Tawba, nor does it restrict their absoluteness. This is because it was revealed before the verses of at-Tawbah. What precedes in revelation does not specify or restrict that which was revealed later.

As for His saying, ﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا﴾ **“And if they inline to peace, then incline to it”** [TMQ Surah Al-Anfaal 8:61], it is during the time of peace. As for His (swt) saying, ﴿قَاتِلُوا﴾ **“Fight those who do not believe”** [TMQ Surah At-Tawba 9:29], it is during the time of war and fighting. Peace and fighting are the two co-existing situations and one situation does not nullify the other.

Offensive Jihad According to the Prophetic Sunnah

The sayings and actions of the Messenger of Allah (saw) conclusively indicate that Jihad is the initialization of fighting against the disbelievers to raise the Word of Allah and to spread His Dawah. The Prophet (saw) said, اللَّهُ وَالْأَلَاءُ اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ **“I have been commanded (by Allah) to fight people until they testify that there is no true creator except Allah and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me, except when justified by Islam, and then account is left to Allah.”** [Bukhari].

When the Prophet (saw) appointed a leader to the army or detachment, he (saw) would instruct him to fear Allah (swt) himself and consider the welfare of the Muslims who were with him. He (saw) would say, ﴿اغْزُوا بِسْمِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ اغْزُوا فَلَا تَغْلُوا وَلَا تَغْدِرُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا وَلِيدًا وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ فَإِيَّتَهُنَّ مَا أَجَابُوكَ فَأَقْبِلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَجَابُوكَ فَأَقْبِلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يَجْرَى عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرَى عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرَى عَلَى الْمُؤْمِنِينَ وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ فَإِنْ هُمْ أَبَوْا فَعَلَهُمُ الْجَزِيَّةُ فَإِنْ هُمْ أَجَابُوكَ فَأَقْبِلْ مِنْهُمْ وَكُفَّ عَنْهُمْ فَإِنْ هُمْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ وَقَاتِلْهُمْ﴾ **“Go forth in Allah’s name in Allah’s path and fight with those who disbelieve in Allah. Go forth and do not be unfaithful regarding booty, or treacherous, or mutilate anyone, or kill a child. When you meet the polytheists who are your enemy summon them to three things, and accept whichever of them they are willing to agree to, and refrain from them. Then summon them to Islam, and if they agree accept it from them and refrain from them. Then summon them to leave their abodes and transfer to the abode of the Emigrants, and tell them that if they do so they will have the same rights and responsibilities as the Emigrants; but if they refuse to transfer from them tell them they will be like the desert Arabs who are Muslims, subject to Allah’s jurisdiction which applies to the believers, but will have no spoil or booty unless they strive with the Muslims. If they**

refuse demand the jizya from them, and if they agree accept it from them and refrain from them; but if they refuse seek Allah's help and fight them.” [Muslim]

As for the actions of the Prophet (saw), plenty of his actions indicate that. The going out of the Messenger (saw) to Badr to take the caravan of Quraish represents an offensive for Al-Qitaal (fighting). It represents the initiation of the Qitaal. The Quraish represented an authority that had yet to aggress against the Messenger (saw) or against Al-Madinah, which would have made it defensive. Instead he (saw) initiated the Qitaal with them. His invasion of Hawaizin in the place of Hunain, his siege of Taif, the Battle of Mut'a to fight the Romans and the Battle of Tabuk are enough to establish that Jihad is an initiation of fighting against disbelievers. Thus, the claim that Jihad is a defensive war is rejected.

Offensive Jihad According to the Consensus of the Companions (ra)

The Consensus of the the Companions (ra) is when they learned something from the Messenger of Allah (saw) and instead of transferring to us the Sunnah of the Messenger of Allah (saw) through a narration from him, they transferred this through their consensus, i.e. their consensus took the place of transferring the Sunnah. Therefore, the Consensus of the Companions (ra) establishes that there is a daleel (evidence), that is, it discloses that there is a Sunnah of the Messenger of Allah (saw) that was not transferred to us as a text through narration, but the Consensus of the Companions on its ruling was transferred to us. So, the Consensus takes the place of a daleel from the Sunnah that was not narrated.

It is a Consensus of the Companions (ra) of the Prophet (saw) that Jihad is fighting in the Path of Allah to spread Islam and that it is the initiation of fighting. The sufficient evidence for that is the opening of Iraq, Persia, ash-Sham, Egypt and North Africa. All these were opened during the reign of the Companions with their Consensus. It is this vast expansion that laid down the pillars of the huge Islamic Ummah that exists today.

Conclusion: Jihad Ensures the Expansion of the Khilafah State

In the absence of the Khilafah, Dawah and Jihad, the world has become a jungle, where the strong devour the weak. Instead of opening new lands to Islam, the Muslims are witness to the occupation of their lands. It is high time that the Islamic Ummah returned to its obligation, to lead the world according to the Deen of Islam and ensure the end of the tyranny of man-made law. It must restore the Khilafah (Caliphate) on the Method of Prophethood, as it is an obligation in the Deen. It is the Khilafah that will initiate the Dawah to Islam to the entire world. It is the Khilafah that will restore the understanding of the Islamic military doctrine, mobilizing the Islamic army to remove any material obstacles to the implementation of Islam.

Thus, whereas the current system is reducing Pakistan into a vassal state of India, by reviving Jihad, the Khilafah will bring India under the Islamic rule, permanently putting an end to Indian aggression. The Messenger of Allah (saw) said, «عَصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمَا اللَّهُ مِنَ النَّارِ» **“Two groups of my Ummah Allah has protected from the Hellfire: a group that will conquer India and a group that will be with ‘Isa ibnu Maryam.”** [Ahmad, An-Nisa'i].

Moreover, the Khilafah (Caliphate) on the Method of Prophethood will challenge the Kafir colonialists who are conducting a war against Islam. It will eradicate their influence over the world, gaining the status of the world's leading state and liberating humankind from the oppression and exploitation of the kufr man-made law. The Prophet (saw) said, «إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ أَوْ قَالَ إِنَّ رَبِّي زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ مَلِكَ أُمَّتِي سَيَبْلُغُ مَا زَوَى لِي مِنْهَا» **“Allah showed me the Earth, I saw its Easts and the Wests, verily my Ummah will rule what I was shown of it.”** [Muslim].

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