

Removing Misconceptions About Jihād in Islām (Part 1)

All praise is due to Allāh, the Lord of the Worlds, the Lord of Noah, Abraham, Moses, Jesus and Muḥammad. May the peace and blessings be upon them all. To proceed:

Jihād in Islām is a greatly misunderstood subject area and this is due to numerous reasons. Foremost amongst them is the presence of the Takfīrī Khārijites and the various offshoots of al-Ikhwān (such as al-Qaidah, al-Nuṣrah and ISIS) who propound an erroneous Jihādī ideology that is inspired by misguided deviant innovators such as Sayyid Quṭb and Ḥasan al-Bannā. These people do not derive their understanding of jihād (and its requirements and conditions) upon a correct, authentic reading of the Islāmic texts and nor of the writings of scholars such as Ibn Taymiyyah and Muḥammad bin 'Abd al-Wahhāb as will become apparent through this series inshā'Allāh. A second reason is the presence of high-profile Islamophobes who are funded by certain think-tanks and policy-making organizations with the sole aim of spreading propaganda against Islām and the Muslims. This faction makes use of the rhetoric of the Takfīrī Jihādī movements to defame Islām and whip up enmity and hatred against its people. Both of these groups feed off each other and in the process any reasonable, sensible, rational discussion is drowned and rarely heard.

It is vital that both these factions are countered with authentic Islāmic scholarship. To this end this series is aimed at repelling the doubts of both of these factions through the writings and clarifications of the Salafī Scholars of Islām, past and present.

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21st Dhul-Hijjah 1435H / 15th October 2014CE

Salafī Scholar Ibn al-Qayyim on the Prophet Muḥammad's Call, Jihād and Compulsion in the Religion

The Salafī Scholar, Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said: "And when Allāh sent His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the majority of the people of the [various] religions responded to him and to his successors (caliphs) after him, willingly, out of choice. He did not compel a single person to [accept] the religion, ever. Rather, he would fight whoever waged war against him and fought against him. But as for the one who was peaceful with him or made a truce with him, he did not fight him and did not compel him to enter into his religion - fulfilling the command of His Lord - the Sublime - when he said, "**There is no compulsion in religion truth has become clear from falsehood**" (2:156). And this is a [statement of] negation with the meaning of *prohibition*, meaning "Do not compel anyone upon religion." This verse was revealed regarding some men amongst the Companions (of the Prophet). They had children who had become Jews and Christians prior to Islām. When Islām came, their fathers accepted Islām and they desired to compel their children upon the religion. So they were prohibited from that by Allāh - the Sublime so that they themselves could [willingly] choose to enter into Islām. That which is correct [regarding this verse] is that upon its generality of meaning, it applies to every non-Muslim...

It will become clear to whoever reflects upon the biographical account of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he did not compel a single person to accept his religion, ever. Rather, he fought whoever fought against him. As for the one who made a truce with him, he never fought him so long as he remained upon the truce and did not violate his covenant. Rather, Allāh the Exalted commanded him to fulfil the covenant with them, so long as they abided by it, just as He, the Exalted said, "**So as long as they are upright toward you, be upright toward them**" (9:7). When he came to Madīnah he made peace treaties with the Jews and affirmed them upon their religion. When they waged war against him and broke the covenant and initiated fighting against him, then he fought against them. Thereafter he showed favour to some of them

(sparing them), banished others and killed others. Likewise when he made a truce with the Quraysh for ten years, he never initiated fighting against them until they initiated fighting against him and violated their covenant. When they did that, he fought against them in their lands. Prior to that, they had fought against him, such as when they desired (to kill) him on the day of Uḥud and the day of al-Khandaq and the day of Badr as well. They came to fight against him (first), but if they had turned away from him (and left him) he would not have fought them. **The intent here is that he (صلى الله عليه وسلم) never compelled anyone to enter his religion, ever.** Rather, the people entered his religion wilfully, out of choice. The majority of the people of the Earth entered his call when guidance became clear to them and that He is the Messenger of Allāh in truth.¹ End quote.

For more information refer to:

islamagainstextremism.com ♦ takfiris.com

¹ Ḥidāyat al-Hayārā (Dār 'Ālam al-Fawā'id, pp. 29-30).