

THE MOST IMPORTANT DIFFERENCES BETWEEN *JIHĀD AT-TALAB* (OFFENSIVE *JIHĀD*) AND *JIHĀD AD-DAF'* (DEFENSIVE *JIHĀD*)

Shaykh Husayn Ibn Mahmūd

At-Tibyān Publications

	<i>JIHĀD AT-TALAB</i>	<i>JIHĀD AD-DAF'</i>
DEFINITION	Waging war against the <i>Kuffār</i> - who are not under a covenant - in their lands so that they may be ruled by <i>Islām</i> . Either they embrace <i>Islām</i> or they give <i>Jizyah</i> from their hands while they are disgraced	Fighting the enemy and blocking him from the lands of <i>Islām</i> if he enters it or plan to enter it. (Translator's Note: Likewise, fighting the <i>Kuffār</i> from among the apostates also falls under the ruling of <i>Jihād Ad-Daf'</i> , except that they must be fought before the original <i>Kuffār</i> , according to the <i>Ijmā'</i> of the <i>Salaf</i>)
ITS RULING	<i>Fardh Kifāyah</i> – based upon the opinion of the the majority of scholars. When some [of the Muslims] fulfill it, [the obligation] falls from all. And some said it is an individual obligation	<i>Fardh 'Ayn</i> according to the <i>Ijmā'</i> of the scholars, until the enemy exits from the lands of the Muslims or they are hindered from them
ITS TIME	It is <i>Mustahabb</i> once annually or more	When the enemy enters the Islāmic lands, or wishes to enter them
THE RULING UPON THE ONE WHO UNDERTAKES IT	He will be rewarded for it and would be given a great reward if he purifies his intention and follows the guidance of the Messenger of the Lord of the creation, صلى الله عليه وسلم	He will be rewarded for it and would be given a great reward if he purifies his intention and follows the guidance of the Messenger of the Lord of the creation, صلى الله عليه وسلم
THE RULING UPON THE ONE WHO LEAVES IT	He will not be punished for leaving it if there are enough [people to fulfill the obligation] without him, except that the one who does not fight nor determines within himself to fight, dies upon a branch of hypocrisy (as per the <i>Hadīth</i> in <i>Sahīh Muslim</i>). And whoever comes to the ranks [of the <i>Jihād</i>], then it is not allowed for him to turn back unless it be a stratagem of war, or to retreat to a party [of his own army]	He will be very sinful due to him leaving the lands and the women and the children of the Muslims as a booty for the disbelievers
THE RULING UPON ONE WHO IS FAR FROM THE BATTLEFIELD (FURTHER THAN THE DISTANCE AT WHICH ONE SHORTENS THE PRAYER)	<i>Jihād</i> [upon such a person] is <i>Fardh Kifāyah</i> , he is rewarded for it, or it is <i>Mustahabb</i> for him to go to it. And if the Muslims need him and he is able to reach them, then it becomes an individual obligation upon him	If there is not a sufficient [amount] of those who are present then it becomes an individual obligation for the one far away, the nearest then the nearest until the obligation becomes general upon the whole earth (all the Muslims in it), until the disbelievers leave the lands of <i>Islām</i> or they are hindered from them

THE INVITATION TO ISLAM	The enemies are invited to <i>Islām</i> if it has not reached them before. And even if it has reached them, then it is recommended (and not compulsory) to invite them. And they are given a choice between <i>Islām</i> or [paying] the <i>Jizyah</i> or being fought, and are given a period of three days [to decide]	The enemies are not invited [to <i>Islām</i>], rather they are fought without an invitation because they are transgressors
IS EQUIVALENCE BETWEEN ARMIES CONSIDERED?	Yes, it is considered. If the enemies are more than double [the number of Muslims], then retreating is permissible	It is not considered, because if the men run, then the enemies would reach the Muslim women and the children. So it becomes an obligation to fight them whatever the situation is
IS LEAVING COLLECTIVELY PERMISSABLE?	It is allowed to retreat to a party [of his own troops], or due to a plan, based upon the benefit	It is allowed in a very narrow way. And it is not allowed if then enemies are to reach the women and the children of the Muslims
IS RETREATING PERMISSIBLE?	It is permissible if the enemy is more than double the number [of Muslims]. And it is not permissible without a <i>Shar'ī</i> excuse. And fleeing is from the seven most destructive sins	It is not permissible. Rather, fighting is obligatory until the Islāmic lands are safe and the enemy is prevented from the Muslim women and children
ITS CONDITIONS	<i>Islām</i> , maturity, intellect, freedom, manhood, being safe from harms (i.e. being blind, etc) and the presence of what he can spend with	Ibn Taymiyyah رحمه الله said, "So the attacking enemy who corrupts the Religion and the <i>Dunyā</i> – nothing is more obligatory after faith than repelling him, and no conditions are set for him, rather he is repelled according to the capacity"
THE FIGHTING OF THE WOMEN	It is said that it is forbidden. And it is said that it is permissible with conditions: that she should not be young, and that there must be no fear of her being captured, and other conditions. And there is no doubt that it is not obligatory	It is permissible with the presence of a <i>Mahram</i> , where [the battlefield] is further than the distance at which the prayers are shortened. And sometimes it maybe obligatory if she is needed when there are not enough in men. And she doesn't need to take permission of her husband if it is obligatory upon her [if the fighting] is within a distance which is nearer than the distance at which the prayers must be shortened, if she is capable of fighting
TAKING PERMISSION FROM THE PARENTS	It is obligatory except if they are not Muslims. And there are further details in the matter	It is not considered. Unless there is fear that one or both of them would die [by his going] (Translator's Note: like they are sick, have no food, etc.)
TAKING PERMISSION FROM THE RULER	It is <i>Mustahabb</i> , and it is disliked to fight without his permission. But it is not forbidden.	It is not considered. And sometimes it is considered as hypocrisy - see the verses 44 and 45 from <i>Surat At-Tawbah</i>
TAKING PERMISSION FROM THE LOAN-GIVER	It is obligatory, with a difference of opinion. And there are further details in the matter	Not considered
TAKING PERMISSION FROM A SCHOLAR	Not considered	Not considered

TAKING PERMISSION FROM THE HUSBAND	A condition	It is not a condition, [if the battlefield] is nearer than the distance at which one has to shorten the prayer.
TAKING PERMISSION FROM THE WIFE	Not considered	Not considered

“These are most important differences between *Jihād At-Talab* and *Jihād Ad-Daf*. And it is the summary of the sayings of the scholars of the *Salaf*. And I have collected them here so that it can be a protection for the Muslims from the deception of the abandoners and those who spread lies and the hypocrites and the ignorants who mix the rulings of *Jihād At-Talab* and *Jihād Ad-Daf*, and who change the *Shar’i* understandings that are constant in the Book of Allāh and in the *Sunnah* of the Messenger صلى الله عليه وسلم, and the sayings of the trusted people of knowledge from the icons of this *Ummah*. Thus, [despite] all the deception on this issue, a person can know the reality of it by returning to these differences, *In Shā* Allāh, and perhaps the one who reads up on the *Fiqh* of *Jihād* will conserve this chart so the matters would not be uncertain for him.”

Shaykh Husayn Ibn Mahmūd حفظه الله

Taken from his article, ***Complete the Āyah – A Response to Shaykh 'Ā'id Al-Qarnī***

12 *Safar* 1429