

**Shaykh, Dr 'AbdusSalām as-Sihaymī**  
*(hafidhahullāh)*

**ON THE STATEMENT OF**  
**'ABDULLĀH 'AZZĀM**  
*(rahimahullāh)<sup>1</sup>*

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**Question:**

“This question is related to jihād and about the statement of 'Abdullāh 'Azzām and the questioner wants a commentary about it. He ('Abdullāh 'Azzām) said:

The ruling of Jihād in these times is that it is a necessary obligation upon every Muslim and it (jihād) is like prayer and fasting therefore no one is allowed ask permission to perform this obligation, just like it is not permissible to ask permission from the parents in the issue of the prayer, so how about the ruler who has to be asked for permission and thus negates this obligation?<sup>2</sup>

Please comment.”

**Answer:**

We will leave commentating on this until we have understood the principles of jihād which we will read later, and there are ten which answer this question and others which are similar. Of course the Shaykh (*rahimabullāh*) was refuted by the people of knowledge for what he authored and they clarified his error in that as the most important branch of individual obligation is tawheed and not other branches of the deen. The most important branch of individual obligation

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<sup>1</sup> Translation: 'AbdulHaq ibn Kofi ibn Kwesi al-Ashantī. This is from the question and answer session of the Shaykh's first lesson explaining his book *al-Jihād fi'l-Islām: Maḥūmuḥu, Dawābituḥu wa Anwāuḥu wa Ahdāfuḥu*. The lesson was held in Jeddah, 5/6/ 1427 AH

<sup>2</sup> [TN]: These ideas over the obligation and *fard 'ayn* and *fard kifāyah* are highlighted in mainly two books of 'Abdullāh 'Azzām, *In Defence of Muslim Lands* and *Join the Caravan*.

is tawheed, the tawheed of Allāh, Subhānahu wa ta'ala and singling Him out for worship, this is the most important branch of individual obligation.

There is nothing which takes precedence over this basis of 'aqeedah, so how can it be said that the most important branch of individual obligation is jihad, rather it is a branch from the many branches of the deen and it is not a pillar from the pillars of Islām. inshā'Allāh this will be further explained when we understand the principles of jihad and the words of Ahl us-Sunnah and their ijma' on these principles (of jihad) which have to be preserved. This is because it is a big claim, as jihad has ahkām, it could be fard 'ayn, it could be fard kifāyah, it could be recommended, it could be prohibited, and it could be innovated! Not all who merely call to jihad are correct, and then jihad has meanings, general and specific, so there has to be some explanation.

It is correct to say that the general meaning of jihad is that it is fard 'ayn! For jihad of the soul, with knowledge and action, is fard 'ayn on the one who is responsible from the time he is old enough to take on responsibility until he dies. Likewise, jihad against Shaytān is fard 'ayn on the one who is responsible from the time he is old enough to take on responsibility until he dies. Jihad against the innovators and against the disobedient is fard kifayah and it could be recommended depending upon the situations. Jihad against the kuffār and Munāfiqeen could be fard 'ayn, it could be fard kifayah, it could be recommended or it could even be not legislated! This is if it brings about harms which are much worse than performing the jihad itself and if participating in jihad brings about a harm greater than the harm of leaving off jihad itself then such a jihad is unlegislated. So the one who speaks about jihad has to take into account the circumstances of the Muslims and of those before like when the Prophet (*sallallāhu 'alayhi wassallam*) as in Makkah and then in Madeenah and of likewise the Sahābah and the Imāms after them, what were their statements about jihad and its circumstances and what is connected to it? But a more detailed explanation inshā'Allāh will follow and when the principles are understood it will be clear what is part of it and what is not.