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Hassan al-Banna: It is obligatory on us (Muslims) to begin fighting against non-Muslims even if they do not fight against us

On Jihad, one of *Five Tracts* by Hassan al-Banna, Translated by Charles Wendell, Berkeley, University of California Press, 1978, pp. 146-147)

Excerpt:

(p. 146 – bottom) Precious verses from the Qur'an and Noble Traditions concerned with the excellence of jihad have passed in review before you. Now I would like to convey to you some portion of what the legists of the [Four Orthodox] Schools have said -even the latter-day authorities among them - regarding the rules of jihad and the necessity for preparedness, so that you may know to what extent the Islamic umma has lost the ordinances of its own religion on the question of jihad along with the consensus of opinion of the Muslims throughout every period of their history. Now listen.

(1) The author of the *Majma' al-Anhur fi Sharh Multaqa'l-Abhur*, in determining the rules of jihad according to the Hanafi School, said: "**Jihad in its literal significance means to put forth one's maximal effort in word and deed; in the Sacred Law it is the slaying of the unbelievers, and related connotations such as beating them, plundering their wealth, destroying their shrines, and smashing their idols.**

The desired aim is to strive to the utmost to strengthen the faith by such means as fighting the inhabitants of the Dar al-Harb and the tolerated Scripturaries (if they rebel), as well as the apostates, who are the vilest of unbelievers, for recanting after they have affirmed [their belief], and oppressors. It is initiated by us as a communal obligation, that is, **it is obligatory on us to begin fighting with them after transmitting the invitation [to embrace Islam], even if they do not fight against us.**"



Ḥasan Al-Bannā'

Five Tracts of Ḥasan Al-Bannā' (1906-1949)

A Selection from the
Majmū'at Rasā'il al-Imām al-Shahīd Ḥasan al-Bannā'

Translated from the Arabic and annotated by
Charles Wendell

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Dedicated to the memory of

GUSTAVE E. VON GRUNEBAUM 1907-1972

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Byzantine column until he broke into it. The men shouted and said: 'Glory be to God! He has cast himself into annihilation!' But Abū Ayyūb al-Anṣārī³¹ rose and said: 'Men, you interpret this verse in this manner, but it was sent down concerning only us, the band of the Anṣār. When God made Islam powerful and its defenders grew numerous, some of us said to others in secrecy, but not to the Apostle of God (May God bless and save him!): "Indeed our wealth has been lost, and God Almighty has made Islam powerful, while its defenders have grown numerous. What if we were to settle down with our wealth and make good what we have lost of it?" So God Almighty sent down an answer, rebutting what we had said, to His Prophet: "and do not be cast by your own hands into annihilation" [Q.2:195]. The "annihilation" was settling down with our wealth, augmenting it, and abandoning the campaign.' And Abū Ayyūb went on faring in God's way until he was buried in the land of Rūm. Transmitted by Al-Tirmidhī.

Notice, Brother, that Abū Ayyūb was at an advanced age when he said this, having gone well past his youth and his middle years. And despite this, his heart, his spirit, and his faith were models for vigorous youth as support for God and the might of Islam.

(31) On the authority of Abū Hurayra (May God be pleased with him), on the authority of the Apostle of God (May God bless and save him!), that he said: "He who dies without having gone on campaign, and without having exhorted himself to do so, dies in a species of hypocrisy." Transmitted by Muslim, Abū Dā'ūd, and many of their peers.

And there are precious Traditions on this subject and the like, as well as on campaigning by sea and its manifold superiority over campaigning by land, and on campaigning against the People of the Book.

The Rule of Jihād According to the Legists of the Umma

Precious verses from the Qur'ān and Noble Traditions concerned with the excellence of jihād have passed in review before you. Now I would like to convey to you some portion of what the legists of the [Four Orthodox] Schools³² have said - even the latter-day authorities among them - regarding the

rules of jihād and the necessity for preparedness, so that you may know to what extent the Islamic umma has lost the ordinances of its own religion on the question of jihād along with the consensus of opinion of the Muslims throughout every period of their history. Now listen.

(1) The author of the Majma' al-Anhur fī Sharḥ Multaqā 'l-Abhur,³³ in determining the rules of jihād according to the Hanafī School, said: "Jihād in its literal significance means to put forth one's maximal effort in word and deed; in the Sacred Law it is the slaying of the unbelievers, and related connotations such as beating them, plundering their wealth, destroying their shrines, and smashing their idols. The desired aim is to strive to the utmost to strengthen the faith by such means as fighting the inhabitants of the Dār al-Harb³⁴ and the tolerated Scripturaries³⁵ (if they rebel), as well as the apostates, who are the vilest of unbelievers, for recanting after they have affirmed [their belief], and oppressors. It is initiated by us as a communal obligation, that is, it is obligatory on us to begin fighting with them after transmitting the invitation [to embrace Islam], even if they do not fight against us. It is incumbent on the Imām to send a military expedition to the Dār al-Harb every year one or two times, and it is incumbent on the subject populace to aid him. If some perform it, the remainder are released from the obligation. If the communal obligation cannot be fulfilled by that group, it falls upon the closest [adjacent group], and the closest [after that], etc., and if the communal obligation cannot be fulfilled except by all the people, it then becomes an individual obligation, like prayer. As to the actual ordinance, it exists by virtue of what He, the Almighty, said: 'Therefore slay the polytheists!' [Q.9:5], and by what he (On whom be blessings and peace!) said: 'Jihād is in effect until the Day of Resurrection.'³⁶ If the whole body [of believers] abandons it, they are in a state of sin. . .," up to where he says: "If the enemy conquers any territory of Islam, or any regions of it, it becomes an individual obligation, and the woman and the slave shall go forth without the permission of husband or master. In the same way, the