

Offensive and Defensive Jihad according to Sayyid Qutb

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ABSTRAK

Artikel ini membincangkan pandangan Sayyid Qutb berhubung dengan kesahan pelaksanaan jihad sama ada bersifat menyerang ataupun mempertahankan diri. Walaupun isu ini telah dibincangkan oleh ulama tradisional tetapi ia tetap menarik minat ulama masa kini untuk membincangkannya. Oleh sebab itu, pandangan ulama-ulama tradisional dan semasa dibincangkan di bahagian awal artikel ini. Ia bertujuan untuk melihat persamaan dan perbezaan pandangan mereka dengan pandangan Sayyid Qutb. Walau bagaimanapun, pandangan Sayyid Qutb masih merupakan pokok utama perbincangan artikel ini.

ABSTRACT

This article discusses the concept of offensive and defensive jihad according to Sayyid Qutb, one of the outstanding writers on Islamic thought of the twentieth century. Although this issue has been discussed by the traditional Muslim scholars it still attracts the present Muslim scholars to discuss it. Therefore, both the traditional and present Muslim scholars, ideas will be discussed in the earlier part of these article in order to ascertain the similarities and differences of their thoughts with those of Sayyid Qutb. Obviously, the main discussion will be focused on Sayyid Qutb's view on the issue.

INTRODUCTION

The issue whether jihad is only defensive or offensive has been discussed in detail by Muslim jurists. The problem mainly lies in the different interpretation of the verses of jihad and hadith of the Prophet adopted by these jurists. Thus, many arguments have been put forward to support each opinion. It seems that Qutb himself was compelled to tackle this issue due to the widespread misunderstanding about this concept. Thus, he regards the Muslims who hold that jihad in Islam is only defensive as distorting

the real meaning of jihad. He calls them ‘defeatist’ in the sense that they are deceived and embarrassed by the attacks of some orientalists (not all orientalists hold that jihad in Islam is only defensive. Lewis for instance, states, “According to Muslim teaching, jihad is one of the basic commandments of the faith.... In an offensive war, it is an obligation of the Muslim community as a whole (*fard kifayah*); in a defensive war, it becomes a personal obligation of every adult male Muslim (*fard ‘ain*)... The basis of the obligation of jihad is the universality of the Muslim revelation. God’s word and God’s message are for all mankind; it is the duty of those who have accepted it to strive unceasingly to convert or at least subjugate those who have not. This obligation is without limit of time or space. It must continue until the whole world has either accepted the Islamic faith or submitted to the power of the Islamic state” (Lewis 1988.73)) on the origin of jihad (Qutb 1988.3/1443). Although he supports the notion that jihad is defensive as well as offensive, some of his arguments differ from other Muslim scholars who hold a similar opinion.

JIHAD: EITHER DEFENSIVE OR OFFENSIVE

Before we discuss Qutb’s opinion, we shall highlight some arguments which have been put forward by Muslim jurists concerning this issue. There are verses about jihad in the Qur’an, especially in *Surah al-Tawbah*, the last *surah* concerning jihad, which clearly indicates that jihad can be either offensive or defensive.

1. Fight those who believe not in God nor the Last Day, nor hold Forbidden that which hath been forbidden by God and His Apostle, nor acknowledge the Religion of Truth (even if they are) of the People of the Book, until they pay the *jizya*, with willing submission, and feel themselves subdued (Qur’an 9:29).
2. O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, – an evil refuge indeed (Qur’an 9:73).
3. O ye who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that God is with those who fear Him (Qur’an 9:123).

All the above verses appear to be a general statement of commandment which results in a general implication that jihad is fighting against the infidels whether in an offensive or defensive manner. Furthermore, al-Tabari (d. 310 AH/925 AC) states that it is a consensus among the Muslim jurists that Muslims are prohibited to make peace with the unbelievers and

the People of the Book when the Muslims are able to fight against them (al-Tabarī 1933:14). Al-Zuhayli (1981:95) also believed that the majority of the Sunnī and Shī'i scholars in the second century of the *Hijrah* considered that the principle in Islam governing international relationships is fighting. This principle is adduced on the basis of the two-tier state; *Dar al-Harb* and *Dar al-Islam*. The existence of a *Dar al-Harb* is ultimately outlawed under the Islamic international law. Thus, the *Dar al-Islam* is under the obligation by which jihad is employed, to eliminate the existence of *Dar al-Harb*.

In support of the view that jihad can be both offensive and defensive, al-Shaybani (d. 189 AH/804 AC) and al-Sarakhsī (483 AH/1090 AC) listed in chronological order, the Qur'anic verses regarding the commandment of jihad. Firstly, the Prophet was ordered to deliver the message of Islam and turn away from the infidels (Qur'an 15:94). Then he was directed to argue with the infidels in the best and most gracious way (Qur'an 16:125). After that, the Muslims were permitted to fight against the infidels to defend themselves (Qur'an 22:39). Then, they were commanded to fight the infidels except in the forbidden months (Qur'an 9:5). Finally, the Muslims were commanded to fight the infidels all out (*mutlaqan*) (Qur'an, 2:244). This commandment holds firm as it was an absolute order which requires obedience (al-Sarakhsī 1957 1/188, al-Bajurī 2/261).

There are several *hadiths* which related to the offensive jihad, among them are:

1. It has been narrated from Sulayman b. Buraydah through his father that when the Messenger of God appointed anyone as leader of an army or detachment he would especially exhort him to fear God and to be good to the Muslims who were with him. He would say: Fight in the name of God and in the way of God. Fight against those who do not believe in God ... When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of those, you also accept it and withhold yourself from doing them any harm. Invite them to accept Islam; if they respond to you, accept it from them and desist from fighting against them ... If they refuse to accept *Islam*, demand from them the *jizya*. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek God's help and fight them (Muslim 1976:3/943).

2. It is narrated on the authority of Abu Hurayra that the Messenger of God said: I have been commanded to fight against people so long as they do not declare that there is no god but Allah. He who professes it is guaranteed the protection of his property and life on my behalf except for what is due, and his affair rests with God (Muslim 1976:1/16-17).

3. It is narrated on the authority of Abu Malik: I heard the Messen-

ger of God say: He who professed that there is no god but Allah and made a denial of everything which the people worship besides God, his property and blood became inviolable, and his affair rests with God (Muslim 1976:1/16-17).

All the traditions of the Prophet above as well as the previous Qur'anic verses undoubtedly show that jihad does not necessarily mean that Muslims should use it only to defend themselves from the attack of an enemy, but Muslims may also be required to initiate fighting.

DEFENSIVE JIHAD

This view was established at first by Sufyan al-Thauri (d. 161 AH/778 AC) (al-Sarakhsi n.d.:1/187). He asserts that fighting against the unbelievers is not an obligation but if they initiate it, fighting them becomes an absolute obligation upon the Muslims, as the Qur'an mentions:

Therein and fight the Pagans all together as they fight you all together (Qur'an 9:36).

According to al-Tabari, the basic principle of the relationship between Muslims and non-Muslims is peace, and he claims that fighting (*harb*) is not to be desired or sought after. This indicates that jihad cannot be used as a means to enlarge the territory of Islam or as a means to proselytize or to accumulate wealth. For the Muslims, legitimate jihad is an instrument applied only to defend from evils and aggression (*li daf' al-sharr wa al-'udwan*) and also to protect those engaged in the mission of *da'wah* (al-Tabari 1992:12/63, al-Zuhayli 1981:94). He also insists that the purpose of jihad is not to extend the territory of Islam. Nor, because of the difference of religion, can Muslims manipulate jihad to legitimize their action. In fact, *da'wah* in Islam should be carried out by arguments and evidence and not with sword and spearhead, because Islam inclines towards a permanent peace and not a dreadful war (al-Zuhayli 1981:94).

Ibn al-Humam (d.861 AH/1457 AC) (n.d:5/421) when interpreted the verse, "Fight the Pagans all together as they fight you all together" (Qur'an, 9:36), believes that it is a commandment from God to fight the infidels in retaliation for injustice and oppression inflicted on the Muslims. This means that jihad is permitted only with legitimate reasons and jihad cannot be employed merely because of differences of religion. In another verse the Qur'an says:

And fight them until there is no persecution and there prevail justice and faith in God (Qur'an 2:193).

Of this verse, Ibn al-Humam said that the fighting is permissible until there is no persecution inflicted upon the Muslims which he perceived as persecution by the infidels of the Muslims in several ways such as transgression and causing of injuries; Muslims cannot wage war against them merely because of their belief (Ibn al-Humam n.d:5/421). Al-Zuhayli maintains that several verses of the Qur'an show that peace (*al-silm*) is a basic principle of relationship between Muslims and non-Muslims until there is an attack from the non-Muslims. At this point, war or jihad becomes an absolute necessity (*darurah*) for every Muslim on the grounds of self-defence and the right to live. In addition, any preparation against any possibility of being attacked is also a type of legitimate defence (al-Zuhayli 1981:94). The Qur'an states:

But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in God (Qur'an 8:61). (This verse according to Qatadah and 'Ikrimah was abrogated by the Qur'an. 9:5. (Al-Qurtubi 1988:8/27; Sallam 1987:69))

The Qur'an also clearly declares that the principle of peace and security is paramount and that it is an obligation for the Muslims to observe it when dealing with the non-Muslims. The Qur'an said:

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out from your homes. Verily, Allah loves those who deal with equity (Qur'an 60:8). (This refers to the Muslims who did not migrate (*Hijrah*). Some say it refers to the infidels of Mecca but later on was abrogated by the verse which commanded the Muslims to fight them (al-Tabari 1992:12/62)).

And in another verse, Allah says:

Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk (Qur'an 4:90).

All the verses of war (*qital*) which require the application of jihad should, according to al-Zuhayli (1981:95), be studied deeply without omitting even a single verse of them. Accordingly, the requirement of jihad or *qital* should be backed at least by one of the following reasons:

1 To defend from any aggression or evil (*daf' al-zulm*), based on the Qur'an:

Sanction is given unto those who fight because they have been wronged (Qur'an 22:39).

2. To eliminate persecution and protect the spread of *da'wah*, as the Qur'an states:

And fight them until persecution is no more, and religion is for God. But if they desist, then let there be no hostility except against wrongdoers (Qur'an 2:194).

The traditions of the Prophet can also be seen to confirm the idea of defensive jihad. The two traditions are clearly carrying that idea:

- 1 It has been narrated on the authority of Abu Hurayra that the Messenger of God said: Do not desire an encounter with the enemy; but when you encounter them, be firm (Muslim 1976:3/945-946).
2. O people! Do not wish to face the enemy (in battle) and ask God to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shade of swords (al-Bukhari 1976:4/112)

The two traditions above suggest that jihad should not be in an offensive manner. This is because the Prophet himself prohibited the desire to be involved in fighting. The above tradition clearly underlines the principle of jihad in Islam, that it should be carried out with concrete reason. To uphold the Word of God according to al-Zuhayli, does not mean that jihad can be waged as understood by some jurists, i.e. in an offensive manner but it should be for some reasons such as defending the spread of *da'wah* or defending Muslims from an attack from an enemy (al-Zuhayli 1981:96). Regarding the tradition of the Prophet which says:

It is narrated on the authority of Abu Hurayra that the Messenger of God said: I have been commanded to fight against people so long as they do not declare that there is no god but Allah, and he who professes it is guaranteed the protection of his property and life on my behalf except for what is due, and his affair rests with God (Muslim 1976:1/16-17).

The above tradition according to al-Khattabi (d. 388 AH/998 AC) is restricted to the infidel Arabs (al-Nawawi 1996:1/156). This means that it may be illegal to wage war against other groups of people, including the People of the Book. This may be explained because the People of the Book are worshipping God (al-Nawawi 1996:1/156).

Despite the opinion that *da'wah* can be spread with the sword as well as the tongue to change the belief of the non-Muslims, it does not

conform with the way Islam should be spread as explained in the Qur'an; that is with argument and proof (Qur'an 16:125). Furthermore, force and compulsion are not the right way to spread Islam because the basic principles of Islam are faith in the heart and belief of a voluntary and free will in religion (Qur'an 2:257).

It seems that there is an opinion regarding the use of jihad in relations between Muslims and non-Muslims, in the sense that the conduct of the Muslims should be observed for the benefit of the public. This conduct is carried out by the authority of the imam who will decide whether to make jihad offensively or defensively. Ibn al-'Arabī (d. 543 AH/1148 AC) also mentions the idea when he discusses Q.8:614 (Ibn al-'Arabī 1988:2/876). He states that there are three views on the meaning of the verse:

1. It was abrogated by the Qur'an (9:5) ('Then when the Sacred Months (the 1st, 7th, 11th, 12th months of the Islamic calendar) have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and offer prayers perfectly and give *zakat*, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.');
2. If the unbelievers seek peace, accept it;
3. If they want to convert to Islam, accept it.

The interesting matter to him, is that if the Muslims feel that they can benefit more from signing the peace treaty with the unbelievers, they may accept it. They may also reject a peace treaty if they are in a strong enough position to defeat the non-Muslims. This view is also supported by al-Zamakhsharī (d. 538 AH/1144 AC)(n.d:2/225), who comments that the *imam* has power to decide whether to wage war against the infidels or to accept a peace treaty on the consideration of the benefits to Islam and its followers. His view is based on verse Q.8:61 which says: "But if they inclined to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower." It is not true, according to him, that jihad is an act of continuous fighting.

SAYYID QUTB'S OPINION

The most important principle which Qutb derives from the verses of the Qur'an and the tradition of the Prophet in dealing with the issue of offensive and defensive jihad is called piecemeal directive (*al-ahkam al-marhaliyya*). The doctrine defines "jihad as a practical movement which progresses stage by stage, and at every stage it adapts to the practical needs of the situation and prepares the ground for the next one" (Qutb

1987: 3/1737, 1432, 1603, 1620, 1631, 1598, 1586, 1583 and 1564). This means that Qutb does not adopt the concept of abrogation with regard to the verses of jihad as held by some Muslim jurists. Qutb believes that the verses of the Qur'an concerning jihad were revealed phase by phase in accordance to the practical needs of the Muslims at that particular time. In order to prove this point, Qutb quotes from Ibn al-Qayyim (751 AH/ 1350 AC) in *Zad al-Ma'ad* (Ibn Qayyim n.d: 1/57) who has summed up the stages of jihad during the Prophet's time as follows:

The first revelation from God which came to the Prophet was "Read, in the name of thy Lord, Who created" (Qur'an 96:1). This was the beginning of the Prophethood... The commandment to preach had not yet come. God revealed "O thou who enwrapped in thy mantle, arise and warn" (Qur'an 74:1-2). Thus, the revelation of "Read or *Iqra*" was his appointment to Prophethood, while "O thou who enwrapped" was his appointment to Messengership. Later God commanded the Prophet to warn his near relatives (Qur'an 26:214), then his people, then the Arabs who were around them, then all of Arabia, and finally the whole world. Thus for thirteen years after the beginning of his Messengership, he called people to God through preaching without fighting or receiving *jizva* and was commanded to restrain himself and to practise patience and forbearance (Qur'an 4:77). Then he was commanded to migrate, and later permission was given to fight (Qur'an 22:39-40). Then he was commanded to fight those who fought him and restrain himself from those who did not make war with him (Qur'an 2:190). Later he was commanded to fight the polytheists until God's religion was fully established (Qur'an 9:36). After the command for jihad came, the non-believers were divided into three categories: one, the people with whom there was peace; two, the people with whom the Muslims were at war; and three, the *dummis*... When the chapter entitled *Bara'ah* was revealed, the details of treatment of these three kinds of non-believers were described. It was also explained that war should be declared against those from among the "People of the Book" who declare open enmity, until they agree to pay *jizyah* or accept Islam (Qur'an, 9:29). Concerning the polytheists and the hypocrites, it was commanded in this chapter that jihad be declared against them and that they be treated harshly. The Prophet carried on jihad against the polytheists by fighting and against the hypocrites by preaching and argument. In the same chapter, it was commanded that the treaties with the polytheists be brought to an end at the period of their expiration. In this respect, the people with whom there were treaties were divided into three categories:... Thus, after the revelation of the *Surah al-Bara'ah*, the unbelievers were of three kinds: adversaries in war, people with treaties, and *dummis*... Now the people of the whole world were of three kinds: one, the Muslims who believed in him; two, those with whom he had peace; and three, the opponents who kept fighting with him. As far as the hypocrites were concerned, God commanded the Prophet to accept their appearances and leave their intentions to God, and carry on jihad against them by argument and persuasion... So this was the practice of the Prophet concerning his enemies among the unbelievers and the hypocrites. (Qutb 1988: 3/1431-1432). (This quotation is cited from Qutb's book *Milestones*.)

With regard to the above quotation, Qutb concludes that the Muslims were first restrained from fighting; then they were permitted to fight; then they were commanded to fight against aggressors; and finally they were commanded to fight against all the polytheists. After the period of the Prophet only the final stage of the movement of jihad is to be followed; the initial or middle stages are not applicable. For this reason, (Qutb 1988. 3/1737) adduces the following verses to support his argument:

- 1 O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who are the pious (Qur'an 9:123).
2. And fight against all the polytheists, as they all fight against you (Qur'an 9:36).
- 3 Fight against those among People of the Book who do not believe in God and the Last Day, who do not forbid what God and His Messenger have forbidden, and who do not consider the true religion as their religion, until they are subdued and pay *jizyah* (Qur'an 9:29).

According to Qutb, every stage of jihad provides the resources according to the practical needs of the situation and prepares the ground for the next one. At the early stage of the Prophet Muhammad's mission in Mecca, the resources of jihad were merely preaching and persuasion. At this time, jihad by the sword was prohibited for various reasons: the Prophet still enjoyed the protection of the Banu Hashim; this was a stage of training and preparing individuals to sustain the trials and tribulations and to obey the commandment of the leader even though it was against their habits and wishes; also, to protect them from the accusation that Islam was a religion of bloodshed; finally, the Muslims at that time were few in number and if fighting had been allowed, this warfare would have resulted in the complete annihilation of the Muslims (Qutb 1988. 3/1436-1439). Qutb maintains that similar action was also taken during the early Medinan period. The reason for this was that the Prophet had signed a pact with the Jews of Medina and with the unbelieving Arabs in and around Medina. Since the political power in Medina was in the hands of the Prophet, the Muslims enjoyed a freedom to preach Islam and there was no need for recourse to fighting (Qutb 1988.3/1439). At the same time, the Prophet wanted to gather all his efforts to protect the newly-established Muslim community from the Quraysh's threat. In order to contain the threat, the Prophet sent scouting parties in various directions (Qutb 1988. 3/1439).

After several years in a mostly defensive position, the Prophet launched his military offensive initially against the Arabs around Medina. After the Conquest of Mecca, the offensive was carried out against the

territories which were under the Roman and Persian authorities (Qutb 1988.3/1736). Qutb believes if this stage is viewed in its proper perspective, then there is no room to say that the basic aim of jihad was defensive in the narrow sense (Qutb 1988.3/1439).

According to Qutb, people who advocate the defensive jihad, have clearly misunderstood these stages. He states:

They quote Qur'anic verses without taking into account this aspect, nor do they understand the nature of the various stages through which the religion develops, or the relationship of the verses at various occasions within each stage.

By this, according to Qutb, when they speak about jihad, they mix up the various stages and draw from the Qur'anic verses final principles and generalities for which there is no justification. Qutb believes that the reason for this is that they regard every verse of the Qur'an as if it were the final principle of this religion (Qutb 1988. 3/1432)

Qutb explains that the command to refrain from fighting during the Meccan period was a temporary stage in a long journey. The same reason was operating during the early days of the *Hijrah*. According to Qutb, people should perceive that when Allah restrained the Muslims from jihad at the time of Prophet, it was a strategy rather than principle. It was a matter that pertained to the requirements of the movement and not the belief (Qutb 1978: 139). But after these early stages, Qutb insists that the reason for jihad was not only defending Medina but also initiating war. However, he believes that some people regard the defensive jihad adopted by the Prophet at those times as a principle of jihad which applies to all times. In principle, some verses are related only to particular stages of the development of jihad, while there are other verses which in principle determine the finality of jihad, which should be adopted (Qutb 1988:3/1432-1433). After the period of the Prophet only the final stage of the movement of jihad is to be followed; the initial or middle stages are not applicable (Qutb 1988.3/1436).

According to Qutb, another obvious reason for those who claim that the role of jihad is defensive, is misunderstanding about the aim and role of jihad by the sword which is not merely cause of a threat of aggression against Islamic lands or against Muslims residing in them. The reason for jihad exists in the nature of its message which is the declaration of the freedom of man from servitude to other men and his own desires and through establishing God's system. In order to achieve this, Muslim authority is sometimes required to employ jihad defensively and sometimes offensively depending on the situation (Qutb 1988: 3/1736). However, this does not mean forcing others to accept Islam. The verse "there is no compulsion in religion" (Qur'an 2:256), is very clear in that it prohibits the

Muslims to force others to embrace Islam. Qutb contends that this verse cannot be mixed up with other verses which command Muslims to fight. This is because all these verses are not meant to force other people to accept Islam but, rather to annihilate all political and material powers which prevent people from accepting Allah's system (Qutb 1988:3/1433), the system which guarantees the freedom of man on the earth from every authority except that of God, and the declaration that sovereignty is God's alone. This, in consequence, brings about the implementation of the system of God. Qutb (1988. 3/1432-1433) states:

Islam does not force people to accept its belief, but it wants to provide a free environment in which they have the choice of beliefs. What it wants to abolish is those oppressive political systems under which people are prevented from expressing their freedom to choose whatever beliefs they want, and after that it gives them complete freedom to decide whether they accept Islam or not.

Furthermore, Qutb (1988.3/1435) states:

This freedom does not mean that they will [be able to] make their desires their Gods or that they would choose themselves to be slaves of other creatures, or that they would take others as sovereign over them, and not God. The system which rules humanity in the world must have as its foundation the worship of God alone and this is by accepting legislation from Him... Anyone who grasps the nature of this religion, as discussed above ... understands the imperative of the dynamic movement of Islam by jihad – side by side – with the jihad through admonition – and would understand that it is not a defensive movement.

Qutb (1988.3/1443) also maintains that this idea is a product of Western thinking of religion which regards it merely as belief in the heart which has no relation to the practical affairs of life, and therefore, they conceive of religious war as a war to impose belief on people's hearts.

Qutb also attacks the argument of jihad exclusively for defence as a manifestation of nationalism, a secular ideal that is not compatible with Islam. It is the very nature of Islam to take the initiative of freeing human beings throughout the earth from servitude to anyone other than God; it cannot be restricted within any geographical or racial limits, although the enemies of Islam do not take any action against Islam. Qutb (1988:3/1441) states:

Those who say that Islamic jihad was merely for the defence of the 'homeland of Islam' diminish the greatness of the Islamic way of life and consider it less important than their 'homeland' This is not the Islamic point of view. Their view is a creation of the modern age and is completely alien to Islamic consciousness... The soil of the homeland has in itself no value or weight. From the Islamic point

of view, a national land gains value only to the extent that on it the authority of Allah is established and His guidance is followed, so that it becomes a fortress for belief in Allah, a place where the religion of Allah entitles it to be called the 'homeland of Islam', and a centre of the movement for the total freedom of man.

Qutb (1988.3/1432) also rejects the view of the Muslims who hold that the role of jihad is defensive, in the sense that jihad is restricted to preaching and persuasion whereas recourse to physical force or jihad by the sword is to be used only when the Muslims are attacked. He also insists that this view clearly contradicts the character of jihad which is employed to confront the enemy system in every aspect of it including the ideas, beliefs and political authorities behind it. In other words, the meaning of jihad includes the physical force which is used to abolish the organisation and authorities of the system that prevents people from reforming their ideas and beliefs.

Finally, Qutb (1988.3/1436) addresses those who still insist on saying that Islamic jihad is a defensive movement by stating:

If we insist on calling Islamic jihad a defensive movement, then we must change the meaning of the word 'defence' to 'the defense of man' against all those elements which limit his freedom. These elements take the form of beliefs and concepts, as well as of political systems, based on economic, racial, or class distinction.

CONCLUSION

From the above discussion, it can be summed up that the Muslim jurists can be divided into three categories with regards to the issue of defensive and offensive jihad. First, those who restrict the scope of jihad to only defensive against a hostile force. Second, those who hand over this matter to the *Imam* to decide for the benefit of the Muslims. The third group, those who believe that jihad is offensive as well as defensive. This group as Solihin (1993 304) states:

... God prescribed jihad for a certain cause which was later changed, such as when Muslims were in weak position or few in number they were just admonished to exercise patience. When they became powerful, jihad was prescribed for them. According to them, there is no *naskh* (abrogation), rather it is part of an oblivion (*mansa'*) which means that the command of jihad was deferred up to a certain stage.

Therefore, Qutb belongs to the third group (This views is also held by al-Zarkasyi, al-Suyuti and al-Muqri) (Sohirin Mohammad Solihin

1993.304). Although he belongs to the group his argument and reasons clearly different from those scholars in the same group. The concept of piecemeal directive (al-ahkam al-marhaliyyah) is clearly a distinctive element in Qutb's thought concerning offensive and defensive jihad.

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