

JIHAD WATCH

Islam 101

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Islam 101 is meant to help people become better educated about the faith and help the more knowledgeable better convey the facts to others. Similarly, the documentary is meant to serve as concise explanations of the major tenets and their implications for Western society. Islam 101 is a condensation of the documentary with the aim of lending clarity to the public understanding of Islam and countering prevailing views. All should feel free to distribute and/or reproduce it.

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1. The Basics

a. The Five Pillars of Islam

The five pillars of Islam constitute the most basic tenets of the religion. They are:



of the pro

- Muhammad (indicated by the declaration [the Shahadah] that but Allah and Muhammad is the messenger of Allah”).
2. Keeping of the five scheduled daily prayers (salah).
 3. Almsgiving (zakat).
 4. Fasting (sawm).
 5. Pilgrimage (hajj) to Mecca for those who are able.

The five pillars in and of themselves do not tell us a lot about the supposed to believe or how he should act. The second through five — fasting, pilgrimage — are aspects shared by many religions. The first, Muhammad, however, is unique to Islam. To understand Islam and we must come to understand Muhammad as well as the revelations which make up the Quran.

b. The Quran — the Book of Allah

According to Islamic teaching, the Quran came down as a series of revelations from the Archangel Gabriel to the Prophet Muhammad, who then dictated them to Muhammad’s companions memorized fragments of the Quran and was at hand, which were later compiled into book form under the some years after Muhammad’s death.

The Quran is about as long as the Christian New Testament. It can be confused with the Sira, which refers to the life of the Prophet) of various considered chapters. According to Islamic doctrine, it was around Mecca (now in southwest Saudi Arabia) that Muhammad received the way of the Archangel Gabriel. The revelation merely commanded Muhammad (Sura 96); the words he was instructed to utter were not his own but Allah or so years in Mecca, other revelations came to Muhammad that constituted inhabitants of the city to forsake their pagan ways and turn in worship to

While in Mecca, though he condemned paganism (for the most part), Muhammad respect for the monotheism of the Christian and Jewish inhabitants. He claimed to be the same God worshipped by Jews and Christians, who now Arab people through his chosen messenger, Muhammad. It is the Quran later in Muhammad’s career, after he and the first Muslims left Mecca for transformed Islam from a relatively benign form of monotheism into an explicit political ideology that persists to this day.



into another

“translation” in the way that, say, the King James Bible is a translation of Greek Scriptures. A point often made by Islamic apologists to defang critical readers may understand the Quran. But Arabic is a language like any other translation. Indeed, most Muslims are not Arabic readers. In the below a translation of the Quran by two Muslim scholars, which may be found here, explanations in the text are those of the translators save for my interject

Those Westerners who manage to pick up a translation of the Quran without its meaning thanks to ignorance of a critically important principle as “abrogation.” The principle of abrogation — al-naskh wa al-mansukh (abrogated) — directs that verses revealed later in Muhammad’s career cancel and replace — earlier ones whose instructions they may contradict. In Muhammad’s career, in Medina, overrule passages revealed earlier. This lays out the principle of abrogation:

“ 2:106. Whatever a Verse (revelation) do We {Allah} abrogate, We bring a better one or similar to it. Know you not that Allah is the Most Gracious, the Most Merciful.”

It seems that 2:106 was revealed in response to skepticism directed at the revelations were not entirely consistent over time. Muhammad’s revelations “do all things” — even change his mind. To confuse matters further, the revelations to Muhammad sequentially over some twenty years’ time, it was not in order. When the Quran was finally collated into book form under Caliph Uthman, it was ordered from longest to shortest with no connection whatever to the order they were revealed or to their thematic content. In order to find out what the order was necessary to examine the other Islamic sources that give clues as to when the revelations occurred. Upon such examination, one discovers that the earlier revelations, at a time when the Muslims were vulnerable, are generally benign; the later ones, after Muhammad had made himself the head of an army, are bellicose.

Let us take, for example, 50:45 and Sura 109, both revealed in Mecca:

“ 50:45. We know of best what they say; and you (O Muhammad) are to warn them (to force them to Belief). But warn by the Qur’an, him who fears Allah. Say (O Muhammad to these Mushrikun and Kafirun): “O Al-Kafirun who are in His Oneness, in His Angels, in His Books, in His Messengers, in His Resurrection, and in Al-Qadar (divine foreordination and sustainer of the universe).”



109:2. "I worship not that which you worship,
 109:3. "Nor will you worship that which I worship.
 109:4. "And I shall not worship that which you are worshipping.
 109:5. "Nor will you worship that which I worship.
 109:6. "To you be your religion, and to me my religion (Islamic Mo

Then there is this passage revealed just after the Muslims reached vulnerable:

“ 2:256. There is no compulsion in religion. Verily, the Right Path is from the wrong path. Whoever disbelieves in Taghut {idolatry} then he has grasped the most trustworthy handhold that will lead him to Allah, the All-Hearer, All-Knower.

In contrast, take 9:5, commonly referred to as the “Verse of the Sword” in Muhammad’s life:

“ 9:5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th of the Islamic calendar) have passed, then kill the Mushrikun {unbelievers and polytheists} and capture them and besiege them, and prepare for them each way. If they repent and perform As-Salat (Iqamat-as-Salat {the Islamic prayer}) and give Zakat {alms}, then leave their way free. Verily, Allah is Most Gracious, Most Merciful.

Having been revealed later in Muhammad’s life than 50:45, 109, and 2:256, 9:5 abrogates their peaceful injunctions in accordance with 2:106. Sura 8, and 9, reveals a similar theme:

“ 8:39. And fight them until there is no more Fitnah (disbelief and polytheism) and the religion (worship) will all be for Allah [in the whole of the world]. But if they cease (worshipping others besides Allah) then certainly, Allah is All-Seer of what they do. 8:67. It is not for a Prophet that he have prisoners of war (and free them with ransom) until he had made a treaty (among his enemies) in the land. You desire the good of this world

9:29. Fight against those who believe not in Allah, nor in the Last Day, who are not forbidden by Allah and His Messenger and those who are of the religion of truth (i.e. Islam) among the people of the Scripture (i.e. Christians), until they pay the Jizya with willing submission, and feel subdued.

9:33. It is He {Allah} Who has sent His Messenger (Muhammad) with the religion of truth (Islam), to make it superior over all religions and to subdue the Mushrikun (polytheists, pagans, idolaters, disbelievers in the

The Quran’s commandments to Muslims to wage war in the name of Allah are unmistakable. They are, furthermore, absolutely authoritative as the final Prophet’s career and so cancel and replace earlier instructions to the contrary. Without knowledge of the principle of abrogation, Westerners will continue to misdiagnose Islam as a “religion of peace.”

c. The Sunnah — the “Way” of the Prophet Muhammad

In Islam, Muhammad is considered *al-insan al-kamil* (the “ideal man”) — he is not considered divine, nor is he worshipped (no image of Muhammad is permitted, no idolatry), but he is the model par excellence for all Muslims in how they should live themselves. It is through Muhammad’s personal teachings and actions, known as the “Sunnah of the Prophet,” the Sunnah — that Muslims discern what is a good example of a Prophet — how he lived, what he did, his non-Quranic utterances. The Sunnah is an indispensable knowledge for any faithful Muslim.

Knowledge of the Sunnah comes primarily from the hadiths (“reports”) and traditions which were passed down orally until codified in the eighth century AD, some 100 years after Muhammad’s death. The hadiths comprise the most important body of Islamic knowledge after the Quran; they are basically a collection of anecdotes about Muhammad’s life and sayings which originated with those who knew him personally. There are thousands upon thousands of hadiths, some running to multiple pages, some barely a few lines in length. When they were compiled in the eighth century AD, it became obvious that many were inauthentic. Islamic scholars of hadith spent tremendous labor trying to determine which hadiths were authentic and which were suspect.

The hadiths here come exclusively from the most reliable and authoritative collection, Sahih al-Bukhari, recognized as sound by all schools of Islamic scholarship, trustworthy, and which may be found here. Different translations of hadiths can be found at the bottom of each hadith.



information is listed first, then the name of the originator of the hadith (if he knew Muhammad personally), and then the content itself. While the absence of a sound hadith is hardly assured, they are nonetheless accepted as authoritative in their context.

Because Muhammad is himself the measuring stick of morality, his actions are not judged according to an independent moral standard but rather established by what he properly is.

“ Volume 7, Book 62, Number 88; Narrated Ursa: The Prophet (ﷺ) (contract) with Aisha while she was six years old and consumed her while she was nine years old and she remained with him until her death). Volume 8, Book 82, Number 795; Narrated Anas: The Prophet (ﷺ) cut the hands and feet of the men belonging to the tribe of Uraina and did not stop until their bleeding limbs) till they died.

Volume 2, Book 23, Number 413; Narrated Abdullah bin Umar: The Prophet (ﷺ) brought to the Prophet a man and a woman from amongst the Jews of Medina (adultery) illegal sexual intercourse. He ordered both of them to be stoned near the place of offering the funeral prayers beside the mosque.

Volume 9, Book 84, Number 57; Narrated Ikrima: Some Zoroastrians were brought to Ali {the fourth Caliph} and he burnt them. The next day Ibn ‘Abbas who said, “If I had been in his place, I would not have done that. The Apostle forbade it, saying, “Do not punish anybody with Allah’s punishment. Allah would have killed them according to the statement of Allah’s Messenger: “Whoever changes his Islamic religion, then kill him.”

Volume 1, Book 2, Number 25; Narrated Abu Huraira: Allah’s Apostle (ﷺ) was asked, “Is the best deed?” He replied, “To believe in Allah and His Apostle (ﷺ).” The questioner then asked, “What is the next (in goodness)?” He replied, “Jihad (religious fighting) in Allah’s Cause.”

In Islam, there is no “natural” sense of morality or justice that transcends time and injunctions outlined in the Quran and the Sunnah. Because Muhammad is the final prophet and the Quran the eternal, unalterable words of Allah himself, there is no evolving morality that permits the modification or integration of Islamic law with other sources. The entire Islamic moral universe develops solely from the



Along with the reliable hadiths, a further source of accepted knowledge is the Sira (life) of the Prophet, composed by one of Islam's great scholars, Ishaq, in the eighth century AD.

Muhammad's prophetic career is meaningfully divided into two segments: he labored for fourteen years to make converts to Islam; and later in the the Apostle of God), where he became a powerful political and military leader. As a quasi-Biblical figure, preaching repentance and charity, harassed and persecuted; him; later, in Medina, we see an able commander and strategist who killed those who opposed him. It is the later years of Muhammad's life, 632, that are rarely broached in polite company. In 622, when the Prophet was 40 years old, he and his followers made the Hijra (emigration or flight) from Mecca to Yathrib — later renamed Medina — some 200 miles to the north. Muhammad had angered the pagan leaders of Mecca, and the flight to Medina was an attempt on Muhammad's life. Muhammad had sent emissaries to invite the tribes to Islam, but they were not accepted by the Medinan tribes as the leader of the Muslims in the absence of disputes.

Shortly before Muhammad fled the hostility of Mecca, a new batch of converts pledged loyalty to him on a hill outside Mecca called Aqaba. Ishaq here comments on this event:

“ Sira, p208: When God gave permission to his Apostle to fight, the tribes of allegiance at Aqaba contained conditions involving war with the Meccans of fealty. Now they {Muhammad's followers} bound themselves to the Lord sundry for God and his Apostle, while he promised them for the reward of paradise.

That Muhammad's nascent religion underwent a significant change at this time. The scholar Ishaq clearly intends to impress on his (Muslim) readers that, in Islam was a relatively tolerant creed that would “endure insult and forgive.” The required Muslims “to war against all and sundry for God and his Apostle.” This testifies to the paramouncy of the Hijra by setting year one from the date of the year of the Hijra, 622 AD, is considered more significant than the year of death or that of the first Quranic revelation because Islam is first and foremost an enterprise. It was only when Muhammad left Mecca with his paramilitary organization its proper political-military articulation. The years of the Islamic calendar (the months) are designated in English “AH” or “After Hijra.”



i. The Battle of Badr

The Battle of Badr was the first significant engagement fought by the Prophet himself in Medina following the Hijra, Muhammad began a series of raids on the Meccan Quraish tribe on the route to Syria.

“ Volume 5, Book 59, Number 287; Narrated Kab bin Malik: They met the caravans of Quraish, but Allah caused them (i.e. Muslims) to be unexpectedly (with no previous intention). Volume 5, Book 59, Number 288; Narrated Ibn Abbas: On the day of the battle of Badr, the Prophet said (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that I should fight the pagans, then give victory to the pagans.” Then Abu Bakr took the oath and said, “This is sufficient for you.” The Prophet came out saying, “If you put to flight and they will show their backs.” (54:45)



Having returned to Medina after the battle, Muhammad admonished the Bani Qaynuqa to accept Islam or face a similar fate as the Quraish (3:1). If they leave Medina if they could retain their property, which Muhammad had forbidden the Bani Qaynuqa, Muhammad turned to individuals in Medina who were treacherous. The Prophet particularly seems to have disliked the new religion and his claim to prophethood — a theme evident to all Muslims to any perceived mockery of Islam. In taking action against them, he set precedents for all time as to how Muslims should deal with disbelief.



“ Sira, p367: Then he {Kab bin al-Ashraf} composed amatory verses of a nature about the Muslim women. The Apostle said: “Who will rid me of this? Muhammad bin Maslama, brother of the Bani Abdu’l-Ashhal, said, ‘I will do for you, O Apostle of God, I will kill him.’ He said, “Do so if you can. It is incumbent upon you is that you should try” {said the Prophet to Muhammad bin Maslama}. He said, “O Apostle of God, we shall have to tell lies.” He answered, “Say what you like, for you are free in the matter.” Volume 5, Book 59, Number 270; Narrated Jabir bin ‘Abdullah: The Prophet said, “Who bin Al-Ashraf who has really hurt Allah and His Apostle?” Muhammad bin Maslama went to him (i.e. Kab) and said, “This person has put us to task and asked us for charity.” Kab replied, “By Allah, I will do him.” Muhammad said to him. “We have followed him, so we dislike him.”



on talking

he got the chance to kill him.

A significant portion of the Sira is devoted to poetry composed by Muhammad and his enemies in rhetorical duels that mirrored those in the field. There seems to be a competition in aggrandizing oneself, one's tribe, and one's God while riding on the eloquent and memorable ways. Kab bin Malik, one of the assassins of al-Ashraf, composed the following:

“ Sira, p368: Kab bin Malik said: Of them Kab was left prostrate (the Jewish tribe of al-Nadir were brought low). Sword in hand (by Muhammad's order when he sent secretly by night Kab's brother) he beguiled him and brought him down with guile Mahmud was

ii. The Battle of Uhud

The Meccan Quraish regrouped for an attack on the Muslims at M. Meccan force coming to attack him and encamped his forces on a named Uhud, where the ensuing battle took place.

“ Volume 5, Book 59, Number 377; Narrated Jabir bin Abdullah of Uhud, a man came to the Prophet and said, “Can you tell should get martyred?” The Prophet replied, “In Paradise.” T dates he was carrying in his hand, and fought till he was ma Number 375; Narrated Al-Bara: when we faced the enemy, they too saw their women running towards the mountain, lifting up their clo revealing their leg-bangles. The Muslims started saying, “The boot Abdullah bin Jubair said, “The Prophet had taken a firm promise fr this place.” But his companions refused (to stay). So when they ref (Allah) confused them so that they could not know where to go, an seventy casualties.

Though deprived of victory at Uhud, Muhammad was by no means vanqu making raids that made being a Muslim not only virtuous in the eyes of A In an Islamic worldview, there is no incompatibility between wealth, pow also enjoy



As Muhammad had neutralized the Jewish tribe of Bani Qaynuqa after Bani Nadir after Uhud. According to the Sira, Allah warned Muhammad to assassinate him, and the Prophet ordered the Muslims to prepare for war. The Bani Nadir agreed to go into exile if Muhammad permitted them to retain their property. Muhammad agreed to these terms save that they leave behind

iii. The Battle of Medina

In 627 AD, Muhammad faced the greatest challenge to his new community. The Quraish of Mecca made their most determined attack on the Muslims. He thought it advisable not to engage them in a pitched battle as at Medina was protected as it was by lava flows on three sides. The Meccans were defeated at the Battle of the Trench northwest in a valley between the flows, and it was there that Muhammad organized the city's defense.

“ Volume 4, Book 52, Number 208; Narrated Anas: On the day of the Battle of the Trench, the Ansar {new converts to Islam} were saying, “We have given allegiance to Muhammad for Jihad (for ever) as long as we live. If we die, we will be martyrs. O Allah! There is no life except the life of the Hereafter. Take the emigrants {from Mecca} with Your Generosity.” And Narrated Anas: When the Prophet came to the Prophet and I requested him to take the pledge of migration. He said, “Migration has passed away with its people. If you take the pledge of allegiance from us then?” He said, “I will take the pledge of Islam and Jihad.”

The Meccans were foiled by the trench and only able to send small raiding parties several days, they turned back for Mecca. Following his victory, Muhammad sent the Jewish tribe at Medina, the Bani Quraiza. While the Bani Qaynuqa and Bani Nadir were spared, the fate of the Bani Quraiza would be considerably more dire.

“ Sira, p463-4: Then they {the tribe of Quraiza} surrendered, and they were taken to Medina in the quarter of d. al-Harith, a woman of Bani al-Nadir apostle went out to the market of Medina and dug trenches in it. They were killed and struck off their heads in those trenches as they were brought to the apostle. Among them was the enemy of Allah Huyayy bin Akhtab and Kab bin al-Ashraf. There were 600 or 700 in all, though some put the figure as high as 1000. They were being taken out in batches to the apostle they asked Kab bin al-Ashraf to understand?



the summoner never stops and those who are taken away do not reach death!" This went on until the Apostle made an end of them.

Thus do we find the clear precedent that explains the peculiar penchant to behead their victims: it is merely another precedent bestowed by their Prophet.

Following yet another of the Muslims' raids, this time on a place called Khaibar were distributed among the Muslims" as was usual practice. Khaibar had been against the Bani Nadir, whom Muhammad had expelled.

“ Sira, p515: Kinana bin al-Rabi, who had the custody of the treasure was brought to the Apostle who asked him about it. He denied it. A Jew came to the Apostle and said that he had seen Kinana ruin every morning early. When the Apostle said to Kinana, ‘ you have it I shall kill you?’ he said, Yes. The Apostle gave orders to be excavated and some of the treasure was found. When he refused to produce it, so the Apostle gave orders to al-Zubair to kill him until you extract what he has,” so he kindled a fire with him until he was nearly dead. Then the Apostle delivered him to al-Zubair and he struck off his head, in revenge for his brother Mahmud.

iv. The Conquest of Mecca

Muhammad's greatest victory came in 632 AD, ten years after he fled to Medina. In that year, he assembled a force of some ten thousand tribes and descended on Mecca. "The Apostle had instructed his commanders to fight Mecca only to fight those who resisted them, except a small number who they were found beneath the curtains of the Kaba." (Sira, p550)

“ Volume 3, Book 29, Number 72; Narrated Anas bin Malik: Allah's Apostle in the year of its Conquest wearing an Arabian helmet on his head. The Prophet took it off, a person came and said, "Ibn Khatal is holding the Kaba (taking refuge in the Kaba)." The Prophet said, "Kill him."



are of his r

“ Volume 4, Book 52, Number 177; Narrated Abu Huraira: Allah’s Ap {of the Last Judgment} will not be established until you fight with t stone behind which a Jew will be hiding will say. “O Muslim! There i me, so kill him.”Volume 1, Book 2, Number 24; Narrated Ibn Umar: “I have been ordered (by Allah) to fight against the people until the has the right to be worshipped but Allah and that Muhammad is All offer the prayers perfectly and give the obligatory charity, s they save their lives and property from me except for Islami reckoning (accounts) will be done by Allah.”



It is from such warlike pronouncements as these that Islamic schi al-Islam (the House of Islam, i.e., those nations who have submit House of War, i.e., those who have not). It is this dispensation tha Muhammad’s time and that it lives under today. Then as now, Isla world is the same: submit or be conquered.

d. Sharia Law



Unlike many religions, Islam includes a mandatory and highly spe society called Sharia (pronounced “sha-rīʿe-uh”), which transl “path.” The precepts of Sharia are derived from the commandmer (the teachings and precedents of Muhammad as found in the relia Together, the Quran and the Sunnah establish the dictates of Sha good Islamic society. Because Sharia originates with the Quran ar Sharia is the legal code ordained by Allah for all mankind. To viola authority is to commit rebellion against Allah, which Allah’s faithfu are r



There is no separation between the religious and the political in Islam; r constitute a comprehensive means of ordering society at every level. Wh for an Islamic society to have different outward forms — an elective syst hereditary monarchy, etc. — whatever the outward structure of the gove prescribed content. It is this fact that puts Sharia into conflict with form: anything other than the Quran and the Sunnah.

The precepts of Sharia may be divided into two parts:

“ 4 Acts of worship (al-ibadat), which includes Ritual Purification (W



Fasts (Sawm and Ramadan)
Charity (Zakat)
Pilgrimage to Mecca (Hajj)

2. Human interaction (al-muamalat), which includes:

Financial transactions
Endowments
Laws of inheritance
Marriage, divorce, and child care
Food and drink (including ritual slaughtering and hunting)
Penal punishments
War and peace
Judicial matters (including witnesses and forms of evidence)



As one may see, there are few aspects of life that Sharia does not
from washing one’s hands to child-rearing to taxation to military |
Because Sharia is derivate of the Quran and the Sunnah, it affords
But upon examination of the Islamic sources (see above), it is app
application of Sharia is going to look very different from anything
in the Western sense. The stoning of adulterers, execution of apo
repression of other religions, and a mandatory hostility toward nc
regular warfare will be the norm. It seems fair then to classify Isla
of totalitarianism.



2. Jihad and Dhimmitude

a. What does “jihad” mean?

Jihad literally translates as “struggle.” Strictly speaking, jihad does not r
apologists often point out. However, the question remains as to what sor
an inner, spiritual struggle against the passions, or an outward, physical

As in any case of trying to determine Islamic teaching on a particular ma
Quran and the Sunnah. From those sources (see above) it is evident that
struggle against a variety of things: laziness in prayer, neglecting to give
also plain that a Muslim is commanded to struggle in physical combat a
Muhammad’s impressive military career attests to the central role that n



b. Hasan Al-Banna on jihad

Below are excerpts from Hasan Al-Banna’s treatise, *Jihad*. In 1928, Al-Banna founded the Muslim Brotherhood, which today is the most powerful organization in Egypt. In this treatise, Al-Banna cogently argues that Muslims must take up arms and says, “The verses of the Qur’an and the Sunnah summon people in general (with the most eloquent expression and the clearest exposition) to jihad, to warfare, to the armed forces of land and sea fighting.”



“ All Muslims Must Make Jihad Jihad is an obligation from Allah and cannot be ignored nor evaded. Allah has ascribed great importance to the performance of jihad and has made the reward of the martyrs and the fighters in His way a great reward. Those who have acted similarly and who have modeled themselves after the performance of jihad can join them in this reward. Furthermore, Allah has honoured the Mujahideen {those who wage jihad} with certain rewards, both spiritual and practical, to benefit them in this world and the hereafter. Jihad is a symbol of victory in this world and the mark of success and honour will come.



Those who can only find excuses, however, have been warned of severe punishments and Allah has described them with the most unflattering terms. He has reprimanded them for their cowardice and lack of spirit, and weakness and truancy. In this world, they will be surrounded by enemies and next they will be surrounded by the fire from which they shall be rescued. They may possess much wealth. The weaknesses of abstention are regarded by Allah as one of the major sins, and one of the signs of spiritual failure.



Islam is concerned with the question of jihad and the drafting and organizing of the entire Umma {the global Muslim community} into one body to fight in the cause with all its strength than any other ancient or modern system, whether religious or civil. The verses of the Qur’an and the Sunnah of Muhammad (Be Unto Him)} are overflowing with all these noble ideals and they are general (with the most eloquent expression and the clearest exposition) to warfare, to the armed forces, and all means of land and sea fighting.

Here Al-Banna offers citations from the Quran and the reliable hadiths that emphasize the necessity of combat for Muslims. The citations are comparable to those in the following text.



“ The Scholars on JihadI have just presented to you some verses from Noble Ahadith concerning the importance of jihad. Now I would like some of the opinions from jurisprudence of the Islamic Schools of some latter day authorities regarding the rules of jihad and the need for preparedness. From this we will come to realise how far the ummah has strayed from the practice of Islam as can be seen from the consensus of its scholars on jihad.



The author of the ‘Majma’ al-Anhar fi Sharh Multaqal-Abhar on jihad according to the Hanafi School, said: ‘Jihad linguistically means the utmost effort in word and action; in the Sharee’ah {Sharia – the Islamic law} it is the fighting of the unbelievers, and involves all possible efforts to dismantle the power of the enemies of Islam including beating them, destroying their wealth, destroying their places of worship and smashing the idols. Jihad is to strive to the utmost to ensure the strength of Islam by fighting those who fight you and the dhimmies {non-Muslims} (if they violate any of the terms of the treaty) and the apostates and unbelievers, for they disbelieved after they have affirmed the faith.

It is fard (obligatory) on us to fight with the enemies. The Imam in an expedition to the Dar-al-Harb {House of War — the non-Muslim lands} at least once or twice, and the people must support him in this. If the obligation, the remainder are released from the obligation. If the obligation (communal obligation) cannot be fulfilled by that group, the closest adjacent group, and then the closest after that group, and if it cannot be fulfilled except by all the people, it then becomes a fard al-akbar (obligation), like prayer on everyone of the people.

The scholarly people are of one opinion on this matter as should be irrespective of whether these scholars were Mujtahideen or Muqalideen, irrespective of whether these scholars were salaf (early) or khalaf (later). They are unanimous that jihad is a fard kifayah imposed upon the Islamic community to spread the Da’wah of Islam, and that jihad is a fard ‘ayn if an enemy occupies our lands. Today, my brother, the Muslims as you know are forced to be ruled by others and are ruled by disbelievers. Our lands have been besieged (personal possessions, respect, honour, dignity and privacy) violated, overlooking our affairs, and the rites of our din are under their jurisdiction. If Muslims fail to fulfill the responsibility of Da’wah that is on their shoulders in this situation it becomes the duty of each and every Muslim to make jihad.

comes the



I should not finish this discussion without mentioning to you that throughout every period of their history (before the present period which their dignity has been lost) have never abandoned jihad nor negligent in its performance, not even their religious authorities, etc. They were all always ready and prepared. For example, Abdulla very learned and pious man, was a volunteer in jihad for most of his life. 'Abdulwahid bin Zayd, a sufi and a devout man, was the same. And Balkhi, the shaykh of the sufis encouraged his pupils toward



Associated Matters Concerning Jihad



Many Muslims today mistakenly believe that fighting the enemy is jihad (jihad akbar) and that fighting one's ego is jihad akbar (a greater jihad). A narration [athar] is quoted as proof: "We have returned from the lesser jihad on the greater jihad." They said: "What is the greater jihad?" The answer: "The jihad against one's heart, or the jihad against one's ego."



This narration is used by some to lessen the importance of fighting the enemy, and to deter any offering of jihad in the world. It is not a saheeh (sound) tradition: The prominent muhaddith al-Asqalani said in the Tasdid al-Qaws:



'It is well known and often repeated, and was a saying of Ibrahim al-Qasbi:



Al Hafiz Al Iraqi said in the Takhrij Ahadith al-Ahya':



'Al Bayhaqi transmitted it with a weak chain of narrators on the authority of Al Khatib transmitted it in his history on the authority of Jabir.'



Nevertheless, even if it were a sound tradition, it would never warrant neglecting jihad or preparing for it in order to rescue the territories of the Muslims from the hands of the disbelievers. Let it be known that this narration simply emphasizes the importance of struggling against one's ego so that Allah will be the cause of the success of everyone of our actions.

Other associated matters concerning jihad include commanding the good and forbidding the evil. It is said in the Hadeeth: "One of the greatest favors of Allah is that He utter a word of truth in the presence of a tyrannical ruler." But not the least is the honour of shahadah kubra (the supreme martyrdom) or the reward of



Epilogue

My brothers! The ummah that knows how to die a noble and honourable death is granted an exalted life in this world and eternal felicity in the next. dishonour and death are the results of the love of this world and the fear of death. So prepare for jihad and be the lovers of death. Life itself shall come soon.

My brothers, you should know that one day you will face death. Death can only occur once. If you suffer on this occasion in the way of Allah, you can benefit in this world and your reward in the next. And remember that nothing can happen without the Will of Allah: ponder well what Allah has said:

“ ‘Then after the distress, He sent down security for you. A party of you, while another party was thinking about turning back to save themselves, ignoring the others and the Prophet (ﷺ) was wrongfully of Allah – the thought of ignorance. They said, ‘What is the affair?’” Say you (O Muhammad): “Indeed the affair is with Allah.” They hide within themselves what they dare not say. “If we had anything to do with the affair, none of us would be here.” Say: “Even if you had remained in your homes, the decree would certainly have gone forth to the place where you are, that Allah might test what is in your hearts; and to purify your hearts (sins), and Allah is All-Knower of what is in your hearts.” {Sura 3:154}

c. Dar al-Islam and dar al-harb: the House of Islam and the House of War

The violent injunctions of the Quran and the violent precedents set by Muhammad (ﷺ) define the Islamic view of politics and of world history. Islamic scholarship divides the world into two spheres of influence, the House of Islam (dar al-Islam) and the House of War (dar al-harb). Dar al-Islam means submission, and so the House of Islam includes those nations that have accepted Islamic rule, which is to say those nations ruled by Sharia law. The rest of the world, which has not accepted Sharia law and so is not in a state of submission, exists in a state of war with the will of Allah. It is incumbent on dar al-Islam to make war upon dar al-harb until all nations submit to the will of Allah and accept Sharia law. Islam’s message is that the world is the same now as it was in the time of Muhammad and throughout history.



al-harb were when the Muslim world was too weak or divided to make war

But the lulls in the ongoing war that the House of Islam has declared against the West do not indicate a forsaking of jihad as a principle but reflect a change in strategy that is acceptable for Muslim nations to declare hudna, or truce, at times when they are too weak or too powerful for open warfare to make sense. Jihad is not a collective suicide mission, and “being killed” (Sura 9:111) is encouraged on an individual level. For the past 100 years, the Muslim world has been too politically fragmented and too weak to pose a major threat to the West. But that is changing.

i. Taqiyya — Religious Deception

Due to the state of war between dar al-Islam and dar al-harb, religious deception, or taqiyya, lying to the infidel, must be considered part and parcel of Islamic strategy. Many of the organizations throughout dar al-harb that “Islam is a religion of peace” are Muslim violence lie in the unbalanced psyches of particular individuals. This deception is considered as disinformation intended to induce the infidel world to believe that individual Muslims may genuinely regard their religion as “peaceful.” Some are ignorant of its true teachings, or in the sense of the Egyptian theologian Muhammad Ali, his Islam and Universal Peace that true peace would prevail in the world after he has conquered it.

A telling point is that, while Muslims who present their religion as peaceful in dar al-harb, they are nearly non-existent in dar al-Islam. A Muslim apostate is a litmus test for Westerners who believe that Islam is a religion of peace. He is making that point on a street corner in Ramallah, or Riyadh, or Islamabad. He is in the Muslim world. He assured me you wouldn’t live five minutes.

“{A} problem concerning law and order {with respect to Muslims in the West} derives from an ancient Islamic legal principle — that of taqiyya, a word which is “to remain faithful” but which in effect means “dissimulation.” It is based on Quranic authority (3:28 and 16:106) and allows the Muslim to conform to the requirements of unislamic or non-Islamic government, while inwardly remaining faithful” to whatever he conceives to be proper Islam, while waiting for the opportunity to return to Islam. (Hiskett, *Some to Mecca Turn to Pray*, 101.) Volume 4, Book 52, Number 10, Jabir bin ‘Abdullah: The Prophet said, “War is deceit.”

Historically, examples of taqiyya include permission to renounce Islam if it is necessary to save one’s life, that the infidel world is too weak to pose a major threat to the Muslim world, and that the Muslim world is too politically fragmented and too weak to pose a major threat to the West. But that is changing.



insidious in the extreme: they essentially render negotiated settlement — communication between dar al-Islam and dar al-harb — impossible. It is surprising that a party to a war should seek to mislead the other about it. Jihad Watch's own Hugh Fitzgerald sums up taqiyya and kitman, a related

“ “Taqiyya” is the religiously-sanctioned doctrine, with its origins practiced by non-Shi’a as well, of deliberate dissimulation and may be undertaken to protect Islam, and the Believers. A related application, is “kitman,” which is defined as “mental reservation.” “Taqiyya” would be the insistence of a Muslim apologist that there is freedom of conscience in Islam, and then quoting that Qur’anic verse “no compulsion in religion.” {2:256} But the impression given has been no mention of the Muslim doctrine of abrogation, or the reverse as that about “no compulsion in religion” has been accompanied by more intolerant and malevolent verses. In any case, history tells there is, and always has been, “compulsion in religion” for Muslims against non-Muslims.” Kitman” is close to “taqiyya,” but rather than consisting in telling only a part of the truth, with “mental reservation” and omission of the rest. One example may suffice. When a Muslim really means “a spiritual struggle,” and fails to add that this is the struggle of Islam (little more than a century old), he misleads by holding up “kitman.” When he adduces, in support of this doubtful proposition, that Muhammad, returning home from one of his many battles, is known from a chain of transmitters, or isnad), that he had resorted to Jihad to the Greater Jihad” and does not add what he also knew, that a “weak” hadith, regarded by the most-respected muhaddiths as lacking authenticity, he is further practicing “kitman.”

In times when the greater strength of dar al-harb necessitates that the jihad approach, the natural attitude of a Muslim to the infidel world must be one of omission. Revealing frankly the ultimate goal of dar al-Islam to conquer the world when the latter holds the military trump cards would be strategic idiocy. Jihadists, most infidels do not understand how one is to read the Quran, and they themselves to find out what Muhammad actually did and taught, which is an impression through selective quotations and omissions that “Islam is a religion for infidels who want to believe such fiction will happily persist in his mistakes.” A handful of Meccan verses and told that Muhammad was a man of great power, only slightly deeper is sufficient to dispel the falsehood.



In 622 AD (year one in the Islamic calendar, AH 1), Muhammad abandoned Medina (Yathrib) some 200 farther north in the Arabian peninsula. In Me established a paramilitary organization that would spread his influence a throughout Arabia. Because there has never been a separation of the po religious in Islam, this development was entirely natural by Islamic princ death in 632 AD, Muhammad had extended his control in a series of raid southern Arabia. The conquered populations of these areas either had to pay a protection tax or convert to Islam.



i. The First Major Wave of Jihad: the Arabs, 622-750 AD

Near the end of his life, Muhammad sent letters to the great empi their submission to his authority. This dispels any notion that the expansion to stop with Arabia. Indeed, it is only logical that the or final and fullest prophet, should have universal sway. Thus, as Mu the peoples of the Arabian peninsula, his successors Abu Bakr, Ur “the four rightly-guided Caliphs”) and other Caliphs fought and s East, Africa, Asia, and Europe in the name of Allah.

“ Volume 4, Book 53, Number 386; Narrated Jubair bin Haiya: sent the Muslims to the great countries to fight the pagans. of the enemy, the representative of Khosrau {Persia} came (warriors, and an interpreter got up saying, “Let one of you t replied, ? “Our Prophet, the Messenger of our Lord, has orde worship Allah Alone or give Jizya (i.e. tribute); and our Prop Lord says: “Whoever amongst us is killed (i.e. martyred), shi such a luxurious life as he has never seen, and whoever amongst u become your master.”

Unleashing upon the world the blitzkrieg of its day, Islam rapidly spread Byzantium, Persia, and Western Europe in the decades after Muhammad Byzantine and Persian powers, having battled each other into mutual dec resistance to this unanticipated onslaught. The Arab Muslim armies char conquered what is now Iraq and Iran, then swept west across North Afri into France. The Muslim offensive was finally halted in the West at the Ba far from Paris, in 732 AD. In the east, the jihad penetrated deep into Cen

Arab%20Wave into As Muhammad had plundered his foes, so his success

culturally tl



Arabia — of their wealth and manpower. Almost overnight, the more advanced Middle East, North Africa, Persia, and Iberia saw their agriculture, native cities destroyed or plundered. Save for a handful of walled cities that managed to surrender, the catastrophes those lands suffered were very nearly complete.

Bat Ye'or, the leading scholar of Islam's expansion and its treatment of non-Muslims, provides an inestimable service through the compilation and translation of numerous documents describing centuries of Islamic conquest. She includes details on Islamic history and the plight of non-Muslims under Islamic rule: the slaughter of civilians, the desecration of churches, and the plunder of property as a commonplace. Here is Michael the Syrian's account of the Muslim conquest of Antioch (southern Turkey) in 637 AD under Caliph Umar:

“ ... when Muawiya {the Muslim commander} arrived {in Antioch} he ordered all the inhabitants to be put to the sword; he placed guards at the gates. After gathering up all the wealth of the town, they set to torching the houses. They made them show them things [treasures] that had been hidden. They then led everyone into slavery — men and women, boys and girls. There was much debauchery in that unfortunate town: they wickedly carried out sacrifices inside churches. They returned to their country rejoicing. (Michael the Syrian, Bat Ye'or, *The Decline of Eastern Christianity under Islam*, 2001)

The following description by the Muslim historian, Ibn al-Athir (1163-1233), of the Muslim expeditions in Northern Spain and France in the eighth and ninth centuries, shows the same but satisfaction at the extent of the destruction wrought upon the noncombatants.

“ In 177 <17 April 793>, Hisham, prince of Spain, sent a large army under al-Malik b. Abd al-Wahid b. Mugith into enemy territory, and which included Narbonne and Jaranda . This general first attacked Jaranda where the Frank garrison; he killed the bravest, destroyed the walls and towers, and almost managed to seize it. He then marched on to Narbonne, where he did the same actions, then, pushing forward, he trampled underfoot the lands of the Franks {near Andorra in the Pyrenees}. For several months he traversed the region in all directions, raping women, killing warriors, destroying fortresses, burning everything, driving back the enemy who fled in disorder. He returned to Spain dragging behind him God alone knows how much booty. This is one of the greatest victories of the Muslims in 837>, At

Hakam, sovereign of Spain, sent an army against Alava; it encamped al-Gharat, which it besieged; it seized the booty that was found the inhabitants and withdrew, carrying off women and children as captives. In September 845, a Muslim army advanced into Galicia on the territory where it pillaged and massacred everyone. In 246 <27 March 860: al-Rahman advanced with many troops and a large military apparatus to the region of Pamplona. He reduced, ruined and ravaged this territory and sowed death. (Ibn al-Athir, *Annals*, quoted in Bat Ye'or, *Christianity under Islam*, 281-2.)



This first wave of jihad engulfed much of the Byzantine, Visigothic and left the newborn Islamic Empire controlling territory from Southern Spain, east across North Africa to India, and north to Russia. Early the Mongol invasion from the east greatly weakened the Islamic Empire's predominance therein.

ii. The Second Major Wave of Jihad: the Turks, 1071-1683 AD



Some twenty-five years before the first Crusading army set out from the Holy Land, the Turkish (Ottoman) armies began an assault on the Christian-ruled what is now Turkey since the Roman Empire's capital was moved there in 330 AD. At the battle of Manzikert, in 1071, the Christian forces suffered a crushing defeat, and much of Anatolia (Turkey) opened to invasion. This second wave of jihad saw the invading Latin Armies during the Crusades (see Islam 101 Fall 2014). In the 14th century, the Turks were threatening Constantinople and Europe.



In the West, Roman Catholic armies were bit by bit forcing Muslim forces from the Iberian peninsula, until, in 1492, they were definitively expelled (the Reconquista); however, Islam continued in the ascendant. One of the most significant encounters between invading Muslims and the indigenous peoples of the region was the Battle of Kosovo in 1389, where the Turks annihilated a multinational army under the Serbian King. The progress into Europe was significantly slowed. After numerous attempts over the next century, Constantinople, the jewel of Eastern Christendom, finally fell in 1453 to Sultan Mahomet II. Lest one ascribe the atrocities of the first wave of jihad to the perpetrators, the Turks showed they were fully capable of living up to the spirit of the Quran and the Sunnah. Paul Fregosi in his book *Jihad* describes the scene following the fall of Constantinople:



e cathedra

ordinary citizens, their wives and children, priests and nuns. They l doors, prayed, and waited. {Caliph} Mahomet {II} had given the tr They raped, of course, the nuns being the first victims, and slaught thousand were killed before Mahomet stopped the massacre at noc muezzin {one who issues the call to prayer} to climb into the pulpi dedicate the building to Allah. It has remained a mosque ever since the inhabitants, more than half the population, were rounded up ar slaves. For months afterward, slaves were the cheapest com Turkey. Mahomet asked that the body of the dead emperor l Turkish soldiers found it in a pile of corpses and recognized golden eagles embroidered on his boots. The sultan orderec placed between the horse's legs under the equestrian bronz Justinian. The head was later embalmed and sent around th empire for the delectation of the citizens. Next, Mahomet or Notaras, who had survived, be brought before him, asked hi addresses of all the leading nobles, officials, and citizens, w had them all arrested and decapitated. He sadistically bougl Muslim commanders} high-ranking prisoners who had been of having them beheaded in front of him. (Fregosi, *Jihad*, 25



Turkish%20Wave.jpgThis second, Turkish wave of jihad reached i sieges of Vienna in 1529 and 1683, where in the latter instance t Mustapha was thrown back by the Roman Catholics under the cor Sobieski. In the decades that followed, the Ottomans were driven though they were never ejected from the European continent enti jihad faltered, Muslim land- and sea-borne razzias into Christian t were being abducted into slavery from as far away as Ireland into



e. Dhimmitude

Islam’s persecution of non-Muslims is in no way limited to jihad, even th relationship between the Muslim and non-Muslim world. After the jihad c with the conquest of infidel territory, the dhimma, or treaty of protection conquered “People of the Book” — historically, Jews, Christians, and Zoi provides that the life and property of the infidel are exempted from jihad rulers permit, which has generally meant for as long as the subject non- prove economically useful to the Islamic state. The Quran spells out the or head-tax; Sura 9:29), which is the most conspicuous means by which exploit the dhimmi. But the jizya is not merely economic in its function; it

ighili, a fift



“ On the day of payment {of the jizya} they {the dhimmi} shall be as place like the suq {place of commerce}. They should be standing t lowest and dirtiest place. The acting officials representing the Law above them and shall adopt a threatening attitude so that it seems to others, that our object is to degrade them by pretending to take They will realize that we are doing them a favor in accepting from + letting them go free. (Al-Maghili, quoted in Bat Ye'or, *The De under Islam*, 361.)



Islamic law codifies various other restrictions on the dhimmi, all o and the Sunnah. Several hundred years of Islamic thought on the peoples is summed up by Al-Damanhuri, a seventeenth century h Cairo, the most prestigious center for learning in the Muslim world

“ ... just as the dhimmis are prohibited from building churches prohibited to them. They must not assist an unbeliever again cross in an Islamic assemblage ... display banners on their or keep them in their homes. Should they do anything of the punished, and the arms seized. ... The Companions [of the I points in order to demonstrate the abasement of the infidel believer's faith. For if he sees them humbled, he will not be i which is not true if he sees them in power, pride, or luxury g esteem them and incline toward them, in view of his own dis esteem for the unbeliever is unbelief. (Al-Damanhuri, quote *Eastern Christianity under Islam*, 382.)



The Christian, Jewish, and Zoroastrian peoples of the Middle East, North Europe suffered under the oppressive strictures of the dhimma for centu dhimmi peoples is comparable in many ways to that of former slaves in t South. Forbidden to construct houses of worship or repair extant ones, € the jizya, socially humiliated, legally discriminated against, and generally of weakness and vulnerability by the Muslim overlords, it should not be s numbers dwindled, in many places to the point of extinction. The genera of Islamic civilization over the past several centuries is easily explained b of the dhimmi populations, which had provided the principle engines of t administrative competence.



Should the dhimmi violate the conditions of the dhimma — perhaps through religion indiscreetly or failing to show adequate deference to a Muslim — At various times in Islamic history, dhimmi peoples rose above their subjugation, often the occasion for violent reprisals by Muslim populations who believed in the terms of the dhimma. Medieval Andalusia (Moorish Spain) is often popularized as a kind of multicultural wonderland, in which Jews and Christians were allowed by the Islamic government to rise through the ranks of learning and government. One story we are not told, however, is that this relaxation of the disabilities imposed on the part of the Muslim populace that killed hundreds of dhimmis, in part to convert to Islam and straying from the traditional constraints of the Islamic government, which was in need of capable manpower, was often chosen the only other option permitted by the Quran: death.

f. Jihad in the Modern Era

Following its defeat at the walls of Vienna in 1683, Islam entered a period of decline in which it was increasingly dominated by the rising European colonial powers. As weakness vis-à-vis the West, dar al-Islam was unable to prosecute its claims into infidel territory. The Islamic Empire, then ruled by the Ottomans, was weakened by the increasingly predatory European powers.

In 1856, Western pressure compelled the Ottoman government to accept reforms to which the Empire's non-Muslim subjects labored. This provided them with social and personal improvement by the former dhimmis, but it also alienated orthodox Muslims who saw this as a violation of the Sharia and thus a betrayal of unbelievers.

By the late 19th century, tensions among the European subjects of the Empire were open when the Ottoman government massacred 30,000 Bulgarians in 1876 against Ottoman rule. Following Western intervention that resulted in Bulgarian independence, the Ottoman government and its Muslim subjects were increasingly nervous of nationalist groups seeking independence.

It was in this atmosphere that the first stage of the Armenian genocide took place, the slaughter of some 250,000 Armenians. Both civilians and military personnel were massacred. Peter Balakian, in his book, *The Burning Tigris*, documents that the massacres of the 1890s were only the prelude to the much larger genocide that claimed some 1.5 million lives. While various factors contributed to the success, mistaking that the massacres were nothing other than a jihad waged against infidels no longer protected as they were by the dhimma. In 1914, as the Ottoman Empire was preparing for jihad was pr



“ To promote the idea of jihad, the sheikh-ul-Islam’s {the most senior in the Ottoman Empire} published proclamation summoned the Muslims to massacre its Christian oppressors. “Oh Moslems,” the document read, “smitten with happiness and are on the verge of sacrificing your life for the cause of right, and of braving perils, gather now around the Imam Ikdam, the Turkish newspaper that had just passed into German hands.” Jihad was underscored: “The deeds of our enemies have brought glory to God. A gleam of hope has appeared. All Mohammedans, you men, women and children must fulfill their duty. ... If we do it, the deliverance of Mohammedan kingdoms is assured.” ... “He who kills even a Christian in a pamphlet read, “of those who rule over us, whether he does so or not, will be rewarded by God.” (quoted in Balakian, *The Burning Tigris*)



The anti-Christian jihad culminated in 1922 at Smyrna, on the Mediterranean coast. Over 150,000 Greek Christians were massacred by the Turkish army using warships. All in all, from 1896-1923, some 2.5 million Christians were killed in the Armenian genocide, which to this day is denied by the Turkish government.

Since the breakup of the Islamic Empire following World War I, vast areas around the globe by the independent Muslim nations and sub-states. A sustained effort has been directed against Israel, which has commenced rebuilding dar al-harb on land formerly a part of dar al-Islam. Others have fought against the Soviets in Afghanistan, the Muslim Bosnians against the Serbs in Yugoslavia, the Muslim Albanians against the Serbs in Kosovo, and the Muslims against the Russians in the Caucasus. Jihads have also been waged throughout the Philippines, Thailand, Kashmir, and a host of other places throughout the world. An overwhelming majority of terrorist attacks around the world have been carried out by Muslims, including, of course, the spectacular attacks of 9/11/01 (USA), 3/11/04 (UK). (For a more comprehensive list of Muslim attacks, visit www.thereleaser.com)

The fact is, the percentage of conflicts in the world today that do not involve Islam is making a comeback.

3. Conclusion

The chief barrier today to a better understanding of Islam — apart, perhaps, from sloppy language. Let us take, to start with, the much-vaunted “war on terrorism.” The phrase “war on terror” makes as much sense as a war on “hlitzkrieg,” “b



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and, indeed, succeeds in doing so — as long as he does not employ “ter

“Terrorism,” it should be obvious, is a tactic or stratagem used to advance Islamic terrorism that we must come to understand, and this logically re Islam.

As we have seen, contrary to the widespread insistence that true of its adherents are violent, the Islamic sources make clear that a non-Muslims is a central and indispensable principle to Islam. Islam is a political ideology that exists in a fundamental and permanent state across all civilizations, cultures, and individuals. The Islamic holy texts outline an economic system for all mankind. Those cultures and individuals who reject Islamic governance exist in an ipso facto state of rebellion with Allah and submission. The misbegotten term “Islamofascism” is wholly red fascism that achieves its full and proper form only when it assumes



The spectacular acts of Islamic terrorism in the late 20th and early 21st centuries are the most recent manifestation of a global war of conquest that Islam has been waging since the time of Prophet Muhammad in the 7th Century AD and that continues unabated today. It is a glaring truth that is staring the world today in the face — and which it has been waging numerous times in the past — but which it seems few today are willing to



It is important to realize that we have been talking about Islam — “extremism,” “fanaticism,” “Islamofascism,” or “Islamism,” but Islam as it has been understood and practiced by right-believing Muslims from the time of Prophet Muhammad to the present. The mounting episodes of Islamic terrorism in the 21st centuries are due largely to the geostrategic changes following the end of the Cold War and the growing technical options available to terrorists.



With the collapse of Soviet hegemony over much of the Muslim world, the increasing wealth of the Muslim oil-producing countries, the Muslim world increasingly means to support jihad around the globe. In short, the reason that Muslims are waging war against the non-Muslim world is because they can.

It is paramount to note, however, that, even if no major terrorist attack occurs again, Islam still poses a mortal danger to the West. A halt to terrorism would require a change in Islam’s tactics — perhaps indicating a longer-term approach to achieving its goals through immigration and higher birth rates to bring Islam closer to victory before resorting to violence. It cannot be overemphasized that Muslim terrorism is a symptom of the Islamic faith, and its increase or decrease in intensity while Islam proper remains permanentl



Muhammad Taqi Partovi Samzevari, in his “Future of the Islamic Movement: Islamic worldview.

“ Our own Prophet ... was a general, a statesman, an administrator, and a first-class manager all in one. ... In the Qur'an's historic vision and the revolutionary struggle of the people must come together. ... If we are brought down and put to death. A people that is not prepared to die in order to create a just society cannot expect any support from Allah. ... He promised us that the day will come when the whole of mankind will be under the banner of Islam, when the sign of the Crescent, the symbol of Islam, will be supreme everywhere. ... But that day must be hastened through our readiness to offer our lives and to shed the unclean blood of the oppressors. ... The light brought from the Heavens by Muhammad in his mi'raj {his ascent to the 'court' of Allah"}. ... It is Allah who puts the gun in our hands and we are to pull the trigger as well simply because we are faint-hearted.”

It must be emphasized that all of the analysis provided here derives from Islamic scholarship and is not the product of critical Western scholarship. (Islamic scholarship of Islam is hardly “critical” in any meaningful sense.) The analysis does not necessitate and glorifies violence, not any foreign interpretation.

4. Frequently Asked Questions

There are a handful of questions that invariably arise when the position is taken that Islam is a religion of peace. These questions for the most part are misleading or irrelevant and are based on a misunderstanding of the evidence or arguments that violence is inherent to Islam. Nonetheless, they are rhetorically effective in deflecting serious scrutiny from Islam, and so I deal with them here.

a. What about the Crusades?

The obvious response to this question is, “Well, what about them?” Violence against the people of other religions is logically unconnected to the question of whether Islam is a religion of peace. In mentioning the Crusades, the hope of the Islamic apologist is to draw attention to the violence and paint religions in general as morally equivalent.

In both the Western academia and media as well as in the Islamic world,

response to centuries of jihad than as an unprovoked, unilateral attack. In the second half of the 7th century during the Arab wave of conquest, Damascus and Jerusalem by the second “rightly-guided Caliph,” Umar ibn al-Khattab. Under Muslim rule, Christian and Jewish life there was tolerated within the strictures of Islamic law. Muslim Arabs generally permitted Christians abroad to continue to make pilgrimages to the Holy Land, a practice which proved lucrative for the Muslim state. In the 11th century, the benign Arab administration of the Holy Land was replaced with that of Seljuk Turks. In 1071, Byzantine forces suffered a crushing defeat at the Battle of Manzikert, and the Turks resumed the jihad in the Holy Land, enslaving, and killing Christians there and throughout Asia Minor. In 1071, Byzantine forces suffered a crushing defeat at the Battle of Manzikert, and the Turks resumed the jihad in the Holy Land, enslaving, and killing Christians there and throughout Asia Minor. Christendom from its holiest site, the Church of the Holy Sepulchre in Jerusalem, and the loss of Byzantine stewardship after it was destroyed by Caliph Al-Hakim I in 1009.

It was in this context of a renewed jihad in the Middle East that the papacy issued the call in 1095 for Western Christians to come to the aid of their Eastern brethren. The papacy harbored the hope of claiming Jerusalem for the Papacy after the fall of the city to the Muslims (Christianity in 1054). This “armed pilgrimage,” in which numerous Christians took part, would eventually become known years later as the First Crusade. We now understand that term, i.e., a Christian “holy war,” developed into such organizations as the Knights Templar that made “crusading” a profession. The most ardent Crusaders, the Franks, were exactly those who had fought for centuries along the Franco-Spanish border and knew better than anyone else the Muslims subjected Christians. At the time of the First Crusade, the Holy Land and Palestine, though ruled by Muslims, were still overwhelmingly Christian. The campaigns of the Western Christian armies were justified at the time as a necessary response to the dhimmitude of the Muslims, whose population, lands, and culture had been devastated by centuries of jihad. Conquering territory for God in the mode of jihad was an all-too-common practice in the East; it should not be surprising that it eventually died out in the West and never took root in the East.

Following the very bloody capture of Jerusalem in 1099 by the Latin army of the Crusader States in Edessa, Antioch, and Jerusalem, the Muslim and Christian forces engaged in a see-saw series of wars, in which both parties were guilty of the usual garbage of war. Over time, even with reinforcing Crusades waged from Europe, the Crusader States, with their precarious lines of communication, slowly succumbed to superior Muslim forces. The Christian citadel, Antioch, fell to the Muslims. No longer having to divert resources to maintain a Christian beachhead on the Eastern Mediterranean, the Muslims regrouped and launched a jihad against Southern and Eastern Europe, which twice reached as far as

an attempt to reach the right to the

while.

Significantly, while the West has for some time now lamented the Crusades, there has never been any mention from any serious Islamic authority of regret for centuries of jihad and dhimmitude perpetrated against other societies. But while religious violence contradicts the fundamentals of Christianity, religion is part of Islam's DNA.

b. If Islam is violent, why are so many Muslims peaceful?

This question is a bit like asking, "If Christianity teaches humility, are so many Christians arrogant, intolerant, and vindictive?" The answer is that in any religion or ideology there will be many who profess, but do not practice. It is often easier for a Christian to hit back, play holier-than-thou, or to go to war, than it is easier for a Muslim to stay at home rather than embark on jihad. I

Furthermore, there are also people who do not really understand Islam or its prescribed boundaries. In Islam, there are likely many Muslims who practice their religion thanks to the importance of reciting the Quran in Arabic. It is the words and sounds of the Quran that attract Allah's mercy and forgiveness. Quranic knowledge on the part of the supplicant. Especially in the West, it is likely to be attracted by Western ways (which explains why they are often violent against the society to which they may have fled from an

However, in any given social context, as Islam takes greater root among its followers, the construction of more mosques and "cultural centers" increases the likelihood that some number of its adherents will take its violent path. This is the problem that the West faces today.

c. What about the violent passages in the Bible?

First, violent Biblical passages are irrelevant to the question of whether Islam is violent.

Second, the violent passages in the Bible certainly do not amount to a statement of violence against the rest of the world. Unlike the Quran, the Bible is a human document written by different people at different times in different contexts, which allows for interpretative freedom. The Quran, on the other hand, comes exclusively from Muhammad. It is through the life of Muhammad that the Quran must be interpreted. It is himself says. His wars and killings both reflect and inform the meaning of the Quran.

For interpretation of the Quran, see the "Prince of



interprets its scriptures, so it is through the example of the warlord and Muslims understand the Quran.

d. Could an Islamic “Reformation” pacify Islam?

As should be plain to anyone who has examined the Islamic sources, to t Islam would require it to jettison two things: the Quran as the wor Allah’s prophet. In other words, to pacify Islam would require its t that it is not. The Western Christian Reformation, that is often use (successful or not) to recover the essence of Christianity, namely, Christ and the Apostles. Trying to get back to the example of Muh consequences. Indeed, one may say that Islam is today going thri increasing jihadist activity around the globe. Today, Muslims of th school are doing exactly that in focusing on the life of Muhammac reformers are known to their detractors by the derogative term W from Muhammad and the Quran, they are invariably disposed to v Islam today is what it has been fourteen centuries: violent, intoler to think that we, in the course of a few years or decades, are goin world outlook of a foreign civilization. Islam’s violent nature must will we be able to come up with appropriate policy responses that survival.

e. What about the history of Western colonialism in the Islamic

Following the defeat of the Ottoman army outside Vienna on Sept Islam went into a period of strategic decline in which it was overw European powers. Much of dar al-Islam was colonized by the Eurc superior technology and exploited the rivalries within the Muslim worla t

While many of the practices of the Western imperial powers in the govern were clearly unjust, it is utterly unwarranted to regard Western imperiali an endemic criminal enterprise that is the basis of modern resentment a only due to the assertive role of the Western powers that modern nation- Pakistan, Israel, South Africa, Zimbabwe, etc. came to exist in the first pl organization, these areas would have likely remained chaotic and tribal a centuries.

When one looks at the post-colonial world, it is apparent that the most s nations have a common attribute: they are not Muslim. The United State: Israel, India, and the South American nations clearly outshine their Musl

f. How can a violent political ideology be the second-largest and fastest growing religion on earth?

It should not be surprising that a violent political ideology is proving so successful in the modern world. The attractive power of fascist ideas has been proven through the interior comfort provided by religious faith with the outward power of a violent political ideology. Like the revolutionary violence of Communism, Islam provides a justification for waging death and destruction. Such an ideology convinces the fanatical minded people while encouraging the non-violent to take up arms indirectly. Because something is popular hardly makes it benign.

Furthermore, the areas in which Islam is growing most rapidly, such as Africa, are largely denuded of their religious and cultural heritage, which leaves a vacuum for the ideology available to those in search of meaning.

g. Is it fair to paint all Islamic schools of thought as violent?

Islamic apologists often point out that Islam is not a monolith and there is a wide range of opinion among the different Islamic schools of thought. That is true. But because of these differences, there are also common elements. Just as Orthodox, Roman Catholic, and Protestant Christians differ on many aspects of Christianity, still they accept that it is with Islam. One of the common elements to all Islamic schools of thought is the obligation of the Ummah to conquer and subdue the world under Sharia law. The four Sunni Madhhabs (schools of fiqh [Islamic law]) — Hanafi, Maliki, Shafi'i, and Hanbali — all agree that there is a collective obligation to make war on the rest of the world. Furthermore, even the schools of Shia orthodoxy, including Sufism and the Jafari (Shia) school, agree or at least do not disagree that it comes to matters of jihad, the different schools disagree on such questions. For example, must one first be asked to convert to Islam before hostilities may begin (Osa bin Laden's demand that America to convert before Al-Qaeda's attacks); how plunder should be divided among victorious jihadists; whether a long-term Fabian strategy against dar al-Islam or an all-out frontal attack; etc.

h. What about the great achievements of Islamic civilization throughout history?

Islamic achievements in the fields of art, literature, science, medicine, etc., are often cited as proof that Islam is intrinsically violent. Roman and Greek civilizations produced great achievements in these fields as well, but also cultivated powerful traditions of violence. The cultural brilliance of Virgil and Horace, Rome was also a home to gladiatorial combat and rampant militarism.



Furthermore, the achievements of Islamic civilization are pretty modest when compared to Western, Hindu, or Confucian civilizations. Many Islamic facts are the result of non-Muslims living within the Islamic Empire or of the influence of the greatest Islamic thinkers, Averroes, who ran afoul of Islamic orthodoxy in favor of non-Islamic (Greek) philosophy and his preference for Western modes of thought. The populations of the Empire dwindled toward the middle of the second millennium, and its social and cultural “decline.”

5. Glossary of Terms

“Allah: “God”; Arabic Christians also worship “Allah,” but in a different sort. Allahu Akbar: “God is Great (-est)”; term of praise; wa

AH: “after Hijra”; the Islamic calendar’s system of dating; era of solar years; as of January 2007, we are in AH 1428.

Ansar: “aiders” or “helpers”; Arabian tribesmen allied with Muslims.

Badr: first significant battle fought by Muhammad and the Muslim tribe of Mecca.

Caliph: title of the ruler or leader of the Umma (global Muslim community) of the former Islamic Empire; the title was abolished by Kemal Atatürk after the breakup of the Ottoman Empire and the founding of modern Turkey.

dar al-Islam: “House (Realm) of Islam”; Islamic territory ruled by Muslims

dar al-harb: “House (Realm) of War”: territory ruled by infidels

dar al-sulh: “House (Realm) of Truce”: territory ruled by infidels but under Muslim protection; territory ruled by Muslims but not under Sharia law

Dhimma: the pact of protection extended to non-slave “People of the Book” (Jews, Christians, and Zoroastrians), which permitted them to remain under Muslim rule.

dhimmi: “protected”; people under the protection of the dhimma.



dhimmitude: word coined by historian Bat Ye'or to describe the status of non-Muslim peoples

hadith: “report”; any of thousands of episodes from the life of Muhammad, orally until written down in the eighth century AD; sahih (reliable or second only to the Quran in authority).

Hijra: “emigration”; Muhammad’s flight from Mecca to Medir



Islam: “submission” or “surrender.”



jizya: the poll or head tax prescribed by Sura 9:29 of the Quran and Jews in Muslim-held territory.



Kaba: “cube”; the Meccan temple in which numerous pagan gods were worshipped before Muhammad’s conquest of Mecca in AD 632, which is still the holiest site in Islam; the Kaba’s cornerstone, which is believed to have fallen on which Abraham was to sacrifice his son, Ishmael (not Isa)



Mecca: holiest city of Islam; place of Muhammad’s birth in AD 570; contains the Kaba stone; early period in Muhammad’s life when the revelations of the Quran were revealed; site of Muhammad’s victory over the Quraish tribe in AD 624



Medina: “city,” short for “city of the Prophet”; second holiest city of Islam; site of Muhammad’s Hijra (emigration) in AD 622; later period in which the more violent verses of the Quran were revealed; site of third battle of Muhammad against the Quraish tribe from Mecca; formerly known as Yathrib



Muhammad: “the praised one.”

Muslim: one who submits.

Quran (Kuran, Quran, etc.): “recitation”; according to Islam, the collection of the words of Allah as dictated by Muhammad.

razzia: “raid”; acts of piracy on land or sea by Muslims against infidels

Sira: “life”; abbreviation of Sirat Rasul Allah, or “Life of the Prophet Muhammad”; canonical biography of the Prophet Muhammad written in the eighth century AD by Alfre

n by Alfre



Sunnah: the “Way” of the Prophet Muhammad; includes his teaching and example.

Sura: a chapter of the Quran; Quranic passages are cited as Sura n e.g., 9:5.

Uhud: second major battle fought by Muhammad against the Quraysh.

Umar: second “rightly-guided” Caliph; ruled AD 634–44, succeeded Abu Bakr and conquered the Holy Land.

Umma (ummah): the global Muslim community; the body of Muslims.

Uthman: third “rightly-guided” Caliph; ruled AD 644–56, succeeded Umar and compiled the Quran in book form.

Yathrib: city to which Muhammad made the Hijra (emigration) in 622; now Medina.

6. Further Resources

Online

Center for the Study of Political Islam

Chronicles Magazine

Dhimmi.org

FaithFreedom.org

HistoryofJihad.com

U Michigan’s searchable online version of the Quran translated by Shakir

USC’s Muslim Students Association’s website with multiple searchable texts and hadiths.



Canadian Muslim website with various writings on Islamic doctrine and e
Also see Jihad Watch Recommended Books.



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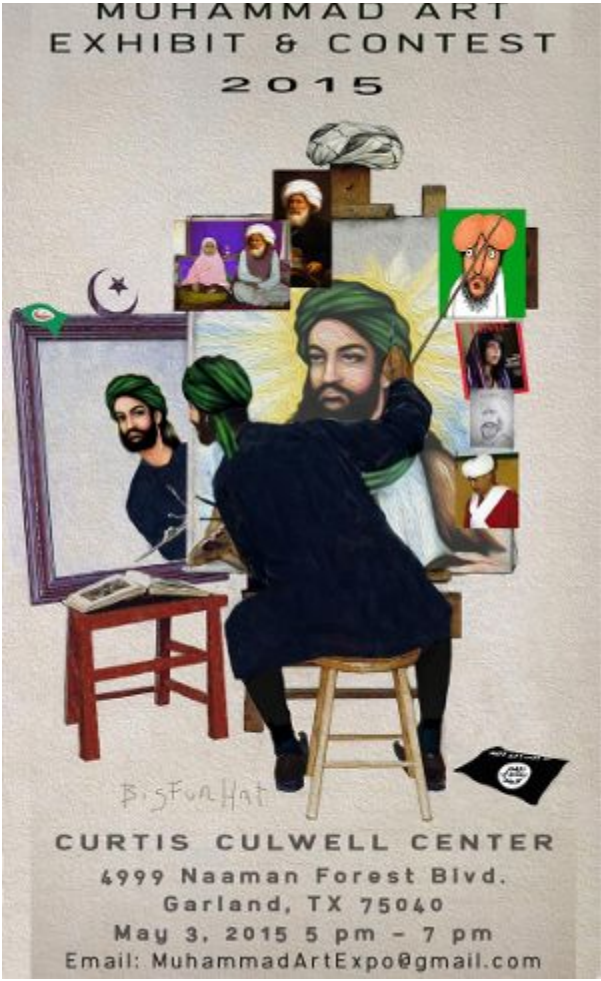
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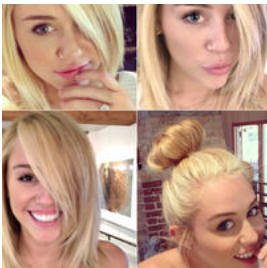
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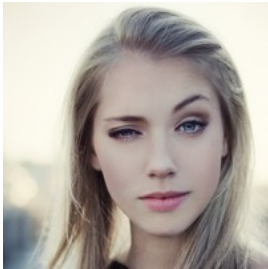
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