THE JAAD (GRANDFATHER) LETTERS
AN AL QAEDA WORLDVIEW THROUGH THE EYES OF A TERRORIST MENTOR

by

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The Jaad (Grandfather) Letters An Al Qaeda Worldview Through The Eyes Of A Terrorist Mentor

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The original document contains color images.
This work models the militant worldview of a militant Islamic terrorist through a series of fictitious letters written by a hypothetical Jaad (Grandfather) to his grandson, Habib Talib (Grandson Student). These letters represent Jaad's attempt to mentor Habib Talib and to indoctrinate him into the world of international militant jihad (holy war). Through these letters, the reader will get to know the workings of Jaad's mind and will develop a mental model of his worldview as a senior leader within Al Qaeda. The letters will show how easily an extremist can twist logic to convince otherwise rational people that waging violent jihad is their religious duty. Unfortunately, there are as many specific terrorist worldviews as there are terrorists. Jaad's letters are intended to provide a representative model, a composite viewpoint to illustrate many beliefs common to those who adhere to his version of militant Islamic ideology. The baseline understanding gained by getting to know Jaad's mind will help the reader understand the larger world of Islamic extremism. While few beliefs are common to all Islamic militants, the views expressed by Jaad should be representative of much of the militant thinking within Al Qaeda. Jaad's character is a well-educated native of Saudi Arabia, a Sunni Muslim of the Wahhabi Salafi tradition, and a member of Al Qaeda's leadership currently living in the mountains of Kashmir. Habib Talib is Jaad's fictitious grandson who immigrated to the United States with his parents as a toddler and is currently in college. Despite the sympathy of Habib Talib's parents for the jihadist cause, Jaad believes they have failed to properly educate Habib Talib in Jaad's fundamentalist version of radical Islam. Therefore, Jaad uses this series of letters to imprint his worldview on the student. Jaad's goal is to prepare Habib Talib for a future role in the leadership of Al Qaeda. Jaad will explain his ideology, focusing primarily on his views of religion, history, jurisprudence, and their effects on today's political situation. Understanding Jaad's mind will help the reader understand the ideology that motivates him to violence. By listening to his logic, the reader will discover why his message resonates with many Muslims throughout the world. This understanding will provide the reader a foundation on which to build a clearer understanding of the vast, complex world of militant Islamic terrorism.
Disclaimer

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Preface

Many great thinkers, trying to understand the conditions that cause individuals to commit acts of terrorism, have attributed this violent behavior to a host of conditions including poverty, nationalism, geopolitics, alienation, charismatic leadership, dictatorial regimes, youthful anomie, political oppression,\(^1\) group cohesiveness,\(^2\) and even the existence of the internet.\(^3\) While all these conditions are undoubtedly factors at various levels in different circumstances, no single cause seems to be common to all practitioners of terrorism. However, in examining *Al Qaeda* and its “franchise” groups, we do see one commonality that serves as a foundation for their decision-making processes: a radical interpretation of *Islam*. When many refer to *Al Qaeda*’s interpretation of *Islam* as being “radical,” they likewise dismiss it as being a demented, incoherent ideology and make no further attempt to truly understand it. This approach is ill-advised because this ideology is the engine that propels *Al Qaeda*’s operations worldwide and its appeal seems to be gaining strength globally.

This work examines the ideological themes common to many *Al Qaeda* extremists who threaten the United States and its interests. If government planners are to successfully counter this complex enemy, they must develop a deeper understanding of the deeply held religious beliefs that motivate it. To understand a religious extremist’s worldview, planners must study the various elements that give it context. They must understand the extremist’s interpretation of

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\(^3\) Bruce Hoffman, “Religion and Terrorism,” Chapter 4.
Islam, Islam’s history, and its jurisprudence, as well as the way this interpretation manifests itself in today’s political environment. No single militant Islamic worldview exists for all extremists, so building a basic understanding of all the various ideologies can be daunting. However, by examining a composite worldview of a specific category of terrorist, the reader can begin to build a basic foundation of understanding. Once the reader understands one type of terrorist’s worldview, it will be easier to understand other variations of Islamic extremist thinking.

Since Al Qaeda is one of the main terrorist threats to American interests, I have chosen to model the worldview of a fictitious member of its leadership, Jaad (“Grandfather”). In the scenario I have created, Jaad writes a series of letters to his grandson, Habib Talib (“Grandson Student”) in order to share his worldview. By reading Jaad’s letters, you will get to know his mind and hopefully be able to gain some insight into his thought processes. Even within Al Qaeda, its members possess a variety of worldviews and differing opinions about many subjects. For example, Usama bin Laden, Al Qaeda’s founder, is of Saudi Arabian descent and is a product of Wahhabi Islam. His second-in-command, Ayman al-Zawahiri, is an Egyptian Sunni. Jaad’s letters simply reflect a composite ideology made up of many themes common to the leadership of Al Qaeda and will serve as a vehicle to explore the complex world of militant Islamic terrorist thinking. To the greatest extent possible, I have utilized themes directly from the writings of Al Qaeda and the authors they cite in order to depict common themes within their ideology.

Commentary related to Islam herein is from the perspective of the fictitious Al Qaeda terrorist, Jaad. Understanding his interpretation of his religion is absolutely essential to provide background and context to his militant worldview. This work makes no judgment on the
peaceful interpretations of Islam practiced by millions of Muslims (followers of Islam) worldwide. Where Jaad discusses historical or material facts, he will be as accurate as the sources available. Commentary in which Jaad draws conclusions or makes value judgments are from his perspective as a militant Islamic extremist and should not cause offense to anyone who rejects militant Islamic terrorism.

All italicized words appear in the glossary. Many of the terms and names presented in this work are translated from Arabic, so the English spelling often varies from one source to another. For example, the words “Qur’an,” “Quran,” and “Koran” are all common spellings which describe Islam’s holy text. I have utilized a common spelling of each word in the text, listing other common spellings in the glossary. Also, Jaad will express historical dates in standard Western terms using the Common Era (C.E.) of the Gregorian calendar rather than the Hijra calendar, which is the Islamic calendar that begins with the date of Muhammad’s migration to Medina. Using standard Western dates will make it easier for Habib Talib and you, the reader, to form a historical frame of reference.

I would like to thank Dr. James Walsh, expert on terrorism and weapons of mass destruction with the Massachusetts Institute of Technology Security Studies Program, for his technical assistance, editing and encouragement. His grasp of the subject matter is second to none. I would also like to thank Mr. Remy Mauduit, my Air University Advisor and the French Editor for the Air & Space Journal of the Air Force Research Institute, whose deep understanding of the nuances of Islam was honed by his personal experience during the Algerian War of Independence. His patience, open-mindedness, and creativity helped make this work accurate and credible. In addition, I would like to thank Dr. Jarret Brachman, Associate Research fellow for North Dakota State University and former Director of Research at the Combating Terrorism
Center, United States Military Academy, West Point. His razor sharp understanding of terrorist ideology and his vast collection of resource material were absolutely critical to this work. I would like to thank my awesome kids, Blake, Ben, and Anna, for their patience in providing me the time and encouragement required to complete this project. Finally, I would like to express my deepest thanks to my wife and primary editor, Amy, who spent many hours honing this work into a readable form.
Abstract

This work models the militant worldview of a militant Islamic terrorist through a series of fictitious letters written by a hypothetical Jaad (“Grandfather”) to his grandson, Habib Talib (“Grandson Student”). These letters represent Jaad’s attempt to mentor Habib Talib and to indoctrinate him into the world of international militant jihad (holy war). Through these letters, the reader will get to know the workings of Jaad’s mind and will develop a mental model of his worldview as a senior leader within Al Qaeda. The letters will show how easily an extremist can twist logic to convince otherwise rational people that waging violent jihad is their religious duty.

Unfortunately, there are as many specific terrorist worldviews as there are terrorists. Jaad’s letters are intended to provide a representative model, a composite viewpoint to illustrate many beliefs common to those who adhere to his version of militant Islamic ideology. The baseline understanding gained by getting to know Jaad’s mind will help the reader understand the larger world of Islamic extremism. While few beliefs are common to all Islamic militants, the views expressed by Jaad should be representative of much of the militant thinking within Al Qaeda.

Jaad’s character is a well-educated native of Saudi Arabia, a Sunni Muslim of the Wahhabi Salafi tradition, and a member of Al Qaeda’s leadership currently living in the mountains of Kashmir. Habib Talib is Jaad’s fictitious grandson who immigrated to the United States with his parents as a toddler and is currently in college. Despite the sympathy of Habib

4 Jihad can mean various kinds of inner struggle or armed holy war.
Talib’s parents for the jihadist cause, Jaad believes they have failed to properly educate Habib Talib in Jaad’s fundamentalist version of radical Islam. Therefore, Jaad uses this series of letters to imprint his worldview on the student. Jaad’s goal is to prepare Habib Talib for a future role in the leadership of Al Qaeda. Jaad will explain his ideology, focusing primarily on his views of religion, history, jurisprudence, and their effects on today’s political situation.

Understanding Jaad’s mind will help the reader understand the ideology that motivates him to violence. By listening to his logic, the reader will discover why his message resonates with many Muslims throughout the world. This understanding will provide the reader a foundation on which to build a clearer understanding of the vast, complex world of militant Islamic terrorism.
Chapter 1

Author’s Introduction

“Know your enemy and know yourself and you can fight a hundred battles without disaster.”

—Sun Tzu

“…like the Cold War, we are fighting the followers of a murderous ideology that despises freedom, crushes all dissent, has territorial ambitions, and pursues totalitarian aims…we do not have this same understanding of the ideology that is driving our enemies: we lack a map needed for planning the way ahead.”

—President George W. Bush
Address to West Point, May 2006

“If anything, this [the need to understand jihad]…demonstrates the necessity of approaching the topic of war in Islam from a variety of directions: religious texts, history, jurisprudence, and so on…”

—Abdulaziz A. Sachedina
The Development of Jihad in Islamic Revelation and History

The three quotes above tell a story: First, to be successful we must know our enemies. Second, we have a murderous enemy whose ideology we do not properly understand. Third, the

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way to understand this enemy’s ideology is to study the elements that give context to his worldview including his religion, his history, and his jurisprudence.

Only by understanding the terrorist’s mindset can we hope to understand his decision-making process. In trying to understand the phenomenon of terrorism, Western thinkers have identified various causes such as poverty, nationalism, geopolitics, alienation, charismatic leaders, dictatorial regimes, youthful anomie,\textsuperscript{9} group cohesiveness,\textsuperscript{10} and even the existence of the internet.\textsuperscript{11} While these factors undoubtedly play a role in varying degrees depending on the individual circumstances, the key to understanding Islamic extremist terrorism lies in the terrorist’s extreme religious ideology. To understand the Islamic terrorist’s mindset, we must understand the foundational building blocks of his worldview. These include his interpretation of Islam, its origins, its major historical events, its basic doctrines, its laws, its major variations, its modern schools of militant thought, and the methods by which a charismatic militant leader can twist and mold all these elements to motivate his follower and serve his own purposes.

Many Westerners assume militant Islamic extremist terrorists are wild-eyed, religious zealots who commit random acts of violence devoid of any coherent logic. Terrorists’ motivations are difficult for Westerners to understand because they flow from a worldview that is fundamentally different from that of most Westerners. In reality, using violence to achieve one’s goals makes perfect sense from the perspective of the terrorist. Since the world of militant Islam is a complex mosaic of widely-varied viewpoints, this work will attempt to develop a representative model based on a single, fictitious member of Al Qaeda’s leadership to illustrate themes common to many militant Islamic ideologies. It will demonstrate how a mentor can use twisted logic to influence rational people to take extreme actions.

\textsuperscript{9} Hoffman, “Religion and Terrorism,” Chapter 4.
\textsuperscript{10} Post, \textit{The Mind of the Terrorist}, 4.
\textsuperscript{11} Hoffman, “Religion and Terrorism,” Chapter 4.
A common debate in this field of research is whether militant behavior is caused by religion or by politics. Some argue that militant leaders who happen to be Muslim use fundamentalist Islamic beliefs to motivate their followers to fight for political goals. Others argue that terrorists are motivated by the fundamentalist religious belief that they are commanded by Allah (God) to propagate Islam by all means available, including by the sword. I believe both motivations play a part at varying levels depending on the individual personalities and circumstances involved in a situation. The ranks of Al Qaeda include both generals and foot soldiers. While the basic worldviews of both are often driven by similar religious beliefs and political goals, their primary focuses are often different. The generals, while willing to use copious helpings of religious rhetoric to motivate their fighters, often seem primarily focused on achieving political goals and spreading their ideology. On the other hand, the foot soldiers often seem to be preoccupied with fighting to improve their conditions in this life, or on earning the rewards of martyrdom in heaven. Both mindsets represent a threat to the American way of life, especially when combined within an organization like Al Qaeda.

When Al Qaeda trains a perspective jihadi in one of its camps or elsewhere, it places great emphasis on Islamic studies: Islamic history, Islamic law, and current Islamic politics. This paper will flow through Jaad’s instruction to Habib Talib in each of these arenas. At first, Jaad will lay out Al Qaeda’s goals. Then, he will review pertinent Muslim history to strengthen Habib Talib’s historical connection with his global Muslim family and provide an initial context for Habib Talib’s developing worldview. Then, Jaad will describe the main doctrines of his version of Islam, including his fundamentalist religious beliefs. This doctrinal instruction will tell Habib Talib what he is supposed to believe as part of the worldwide body of fundamentalist

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12 Elaine Landau, Suicide Bombers: Foot Soldiers of the Terrorist Movement (Minneapolis: Twenty-First Century Books, 2006), 47.
13 Post, The Mind of the Terrorist, 205.
Muslims. Jaad will outline the divine origins and current value of Sharia (Islamic law) to give Habib Talib a feeling for the values he should embrace. As he establishes a frame of reference based on Muslim religious beliefs, history, and law, Jaad will gradually migrate into the political realm. He will describe how Allah rapidly expanded His religion during the first three generations of Islam, how Islam declined from worldwide dominance, and how the West and moderate Middle Eastern governments are to blame for that decline. He will utilize the teachings of various militant thinkers to indoctrinate Habib Talib into his way of thinking and describe how Al Qaeda is trying to accomplish its divine goals.

This work is not intended to render any judgment on Islam, a way of life practiced by legions of Muslims who reject militancy. In fact, the reader will find that the vast number of Muslims who reject militant Islam are in as much danger from extremists as Jews, Christians, and other non-Muslims. Indeed, the West cannot hope to overcome militant Islam without peace-loving Muslims leading the way. As of 2008, approximately 21 percent of the world’s population identified itself as Muslim. These 1.4 billion people represent a wide variety of ideologies. Millions of truly peaceable Muslims love their families, reject terrorism, serve whatever community they call home, and generally make the world a better place to live. Conversely, there are militant extremists who are totally devoted to forcing their ideology on the rest of the world using any means available, including violence. Also, many Muslims reject violence as a form of jihad, but identify with some militant jihadi messages to varying degrees. This work will not attempt to estimate the percentage or number of Muslims in any one of these categories. It merely acknowledges that there are a great many people in the Muslim world who see some level of moral equivalency between the actions of the United States and those of Al

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 Qaeda. While one worldview would judge a person as a terrorist, another would judge him as a freedom fighter. Clearly, the number of adherents to militant Islam throughout the world is significant, growing, and is large enough to pose a substantial threat to America and its allies. Hopefully, this work will help lay planners to understand and counter this very real, very dangerous enemy.

The next voice you hear will be Jaad’s.
Chapter 2

Your Divine Calling

“O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.”

—Holy Qur’an
Surah (Surat) 3.102

In the name of Allah (God), The Most Gracious, The Most Merciful! Praise be to God, and praise and blessings be upon Muhammad the Messenger of God, his family, his companions, and all those who follow him.16

To the gracious Habib Talib (“Grandson Student”), God protect him and watch over him, may his religion, and the Holy Qur’an of His Prophet (Muhammad) aid him. I ask the Almighty that He bless him, us, and all Muslims with His divine aid, and may His clear victory be close at hand. Likewise, I ask the Almighty to gather us as He sees fit from the glory of His world and to the prize of the hereafter. 17

15 Holy Qur’an, Surah 3.102.
17 Letter from Al-Zawahiri.
Offering a Role

My dear Habib Talib,

God Almighty knows how much I miss meeting with you and your parents, God protect them, but I can no longer move freely in the United States as before. I praise you for your wish to join me here in Afghanistan, the field where epic and major battles in the history of Islam were fought, in our historic battle against the greatest criminals and apostates in the heart of the Islamic world. However, Allah has other plans for you of greater utility. You must serve Him by completing your studies in college, nurturing the nucleus of believers there in America, and ultimately taking your place in the next generation of the faithful leadership of our blessed Al Qaeda (“The Base”). In addition to your secular education among the infidels, you must learn about our true religion: our goals, our history, our religious doctrines, our laws, and our plans to fulfill the mandate of the Prophet (PBUH)\(^\text{18}\) to bring Islam to all people.

I am preparing a series of letters to instruct you on our blessed jihad (inner struggle or holy war) to restore dignity to Islam, and your role in leading your brothers to that end. Guard these letters closely. If our enemies begin to understand us, they will have taken the first real step in frustrating our blessed mission.

Patience and Preparation

Until you understand these lessons, you must not allow your enthusiasm to get the best of you. You must, for the time being, blend in and remain undercover. To do this, you should

\(^{18}\) The phrase “Peace Be Upon Him” is commonly inserted by Muslims after printing or saying the name of a prophet. In English, it is often abbreviated as “PBUH” or printed in Arabic as “‘alayhis salatu was salam” or some other variation. While many Islamic authors print such a phrase after every instance of a prophet’s name, others do it more sparingly. For the sake of readability, Jaad will tend toward the latter.
follow Lesson Eight of the training manual I sent you, Declaration of Jihad (Holy War) Against the Country’s Tyrants: Military Series.\textsuperscript{19} You must preserve yourself for now, adding knowledge and wisdom to your desire for self-sacrifice in the service of \textit{Allah}, His \textit{Prophet}, and your brothers. I’ll send your first lesson to that end very shortly.

\textbf{Your Identity}

Never forget who you are. By allowing you the privilege of serving Him in His blessed organization \textit{Al Qaeda}, \textit{Allah} has honored you. You are a \textit{Muslim}, an \textit{Islamist} (advocate of \textit{Islamic} governance), a \textit{Salafi} (follower of \textit{Islamic} forefathers), and a \textit{jihadi} (holy warrior). You are blessed and privileged to be a member of \textit{Allah}’s vanguard, an honored group He has ordained for the protection of the entire \textit{Ummah} (the community of all those who affirm Islam).\textsuperscript{20}

To be a \textit{Muslim} means that you submit to the will of \textit{Allah} and live by the teachings of His \textit{Prophet}, Muhammad (PBUH). In short, you are a true believer in Islam. As an \textit{Islamist}, you demand that \textit{Sharia} (sacred law derived from revelation and recorded in the Qur’an and by the example of Muhammad) as it is stated in the Holy Texts, be the only source of law and cultural identity throughout the land. As a \textit{Salafi}, you only recognize a very literal, fundamentalist interpretation of Islam as practiced by the \textit{Prophet} and \textit{Salafs} (first three generations of Muslims, considered to be Muhammad’s companions). By reading the sacred texts in their most literal, traditional sense, we gain a more accurate understanding of their meaning than other so-called Muslims.\textsuperscript{21} As a \textit{Salafi}, you campaign against the superstitions and innovations that have

\begin{itemize}
\item \textsuperscript{19} United States Department of Justice, “Declaration of Jihad Against the Country’s Tyrants, Military Series: The \textit{Al Qaeda} Terrorism Manual,” also called the “\textit{Al Qaeda} Training Manual,” http://www.usdoj.gov/ag/trainingmanual.htm (accessed 14 Nov 08).
\item \textsuperscript{20} William McCants and Jarret Brachman, \textit{Militant Ideology Atlas, Executive Report} (West Point, VA: Combating Terrorism Center, November 2006), 5.
\end{itemize}
adulterated the pure, original, fundamental religion of the Prophet and his Salafs. As a jihadi, you are a holy warrior for Allah.\textsuperscript{22} We will talk more about each of these roles as our lessons progress.

In closing, I ask God to entrust you with His guardianship, providence, and protection, and to bless you, your family, and your possessions and protect them from all evil, and that He delight you with them in this world and the next world, and that He bestow upon us and you all the victory that He promised His servants the Believers, and that He strengthen for us our religion which He has sanctioned for us, and that He make us safe after our fear.\textsuperscript{23}

Peace, God’s blessings, and mercy to you,

Your loving Jaad

\textsuperscript{22} William McCants and Jarret Brachman, 5.
\textsuperscript{23} Letter from Al-Zawahiri.
Chapter 3

Our Eternal Goals

“It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).”

—Holy Qur’an

Surah 9.33 [see also 61.9 and 48.28] 24

In the Name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

Dearest Habib Talib,

Peace be upon you as we begin our lessons. Today we will discuss the reasons for all we do, our ultimate goals which are derived from the mandate of God Almighty through His Prophet Muhammad (PBUH). These were the goals in the days of the Prophet, and remain our goals today: to purify and unite Dar al-Islam (“House of Islam”), 25 to establish a worldwide caliphate (Islamic state under a single leader), 26 and to bring all of Dar al-Harb (“House of War”) into Dar al-Islam. 27 Only when all the peoples of the world submit to the rule and protection of Islam will we have fulfilled Allah’s demands and achieved world peace. 28 Our near enemy (apostate governments in the Middle East) and our far enemy (the West) have conspired for centuries to humiliate all Muslims. Achieving our goals will restore honor to all Muslims, and bring

24 Holy Qur’an, Surah 9.33.
25 United States Department of Justice, 5.
26 United States Department of Justice, 11.
27 Post, The Mind of the Terrorist, 196.
28 United States Department of Justice,” 10.
humiliation to the enemies of God. We, your family, are committed to realizing these goals, God willing.

**Purifying and Uniting Dar al-Islam**

“*Islamic governments have never been and will never be established through peaceful solutions and cooperative councils. They are established as they [always] have been, by pen and gun, by word and bullet, by tongue and teeth.*”

—*Al Qaeda Training Manual*

**Introduction**

To fulfill God’s mandates, we must begin by purifying and unifying the only true religion, *Islam*. The word “*Islam*” means “submission,” which means submission to the will of *Allah*. Many of those who claim to adhere to *Islam* have fallen away from the true course of *Allah*. Therefore, we must purify *Dar al-Islam* by destroying *apostate* governments in the Middle East and replacing them with truly *Islamic* ones. We must also unite the *Ummah* (worldwide community of believers) by steering the masses back to the pure religion of the *Prophet*.

*Dar al-Islam* literally means “the House (or home) of *Islam*,” or “the home of submission,” and is sometimes referred to as *Dar al-Salaam* (“House of Peace”). *Dar al-Islam* describes all territory where *Muslim* governments rule and *Sharia* law is the law of the land. In addition to the lands currently under *Muslim* control, it also includes all lands that have ever belonged to *Islam*. This is why places like Spain and especially Palestine, which were once under *Muslim* control, are so important to us. Regaining these lands that have been taken from us is a matter of

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honor, so we must fight vigorously to regain them. Just as we can never accept that any true Muslim has ever become an apostate (one who has accepted and then renounced Islam), we can never accept that any Muslim land has been taken away from us.

While many of the lands in the Middle East appear to be ruled by Muslim governments, few actually are. Nearly all of the Middle Eastern regimes that came to power as a result of World War I claim to be Islamic, but most are actually apostate puppets of the infidel West. We refer to these apostate governments as “the enemy near” (near enemy).

After World War I, French and British colonialists defiled our lands with their presence. Once they were driven out, the apostate rulers who took over the Middle East were more infidel and criminal than the colonialists. Modern leaders like Nasser, Sadat, Hosni Mubarak, Gadhafi, Hafez Assad, Saleh, and Fahed (Allah’s curse be upon them) began to torture, kill, imprison, and torment true Muslims.

Muhammad abd al-Salam Faraj (may God’s blessings be upon him), a great, contemporary Egyptian Islamic theologian once wrote,

“We must begin with our Islamic country by establishing the rule of God in our nation...the first battle for jihad is the uprooting of these infidel leaders and replacing them with an Islamic system from which we can build.”

He put these thoughts into action by founding Jama’at al-Jihad (The Jihad Group) (may God’s blessings be upon them), the group that killed Egypt’s infidel president, Anwar Sadat

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35 United States Department of Justice, 10.
(Allah’s curse be upon him). Thus, Faraj gave us a clear example of how we are to deal with apostate regimes.

While calling themselves Muslims, these counterfeit governments have used every means of seduction to produce a generation of young men that know nothing except what the apostates have told them. They are driving the Ummah back into a state of jahiliyyah (state of ignorance that existed before Muhammad’s revelations). However, majestic Allah has turned the apostate governments’ deception back upon them, for large numbers of these young men are awakening and returning to the true faith, regretful and repentant.

We must exploit this movement of the masses back to the true path of their original religion. They are beginning to realize that Islam is not just a religion of rituals, but a complete system that governs every aspect of life including religion, civil law, criminal law, government, ethics, social norms, and family matters. We, Al Qaeda, must harness and focus the efforts of our brothers such as Hamas, the Muslim Brotherhood in Egypt, the Habib Taliban in Afghanistan, and other groups that are focused on regional jihad. We must incorporate their regional struggles into our larger, global jihad.

In addition to the oppressive, apostate governments in the Middle East, our other great enemy is the West. Without the support of the West, especially that of the United States, the apostate Middle Eastern governments could not survive. The democratic Western

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39 United States Department of Justice, 9.
40 United States Department of Justice, 10.
governments are elected by their populations, making every citizen of those countries enemies of Islam.

Our goal in conducting the glorious attacks against financial and military targets in the United States on September 11, 2001, was to embolden the Ummah throughout the Muslim world to rise up and overthrow these apostate governments. Unfortunately, although many believers were willing to wage jihad, they were insufficiently prepared and too disorganized to accomplish the task. We will remedy this by bringing the masses back to the true, original religion of the Prophet. Only by returning to the true, original Islam can we regain God’s favor, rapidly expanding Dar al-Islam as we did in the beginning.

For the first thousand years of our religion, God proved the rightness of Islam by giving Muslims many victories against overwhelming odds, allowing us to conquer vast lands at a miraculous rate. In the last three centuries, the deterioration of our people’s worldly condition has been the result of those who have turned their back on Allah and the true religion of the Prophet. They caused their own bitter condition through their love of the world, their loathing of death, and their abandonment of jihad. The enemies of God were all too eager to rob our people of our honor and deny us our greatness.

Therefore, we must reverse this trend and regain the favor of Allah. We must purify our religion by overthrowing the apostate governments of the Middle East, and by uniting all Muslims in the true, original faith of the Prophet (PBUH). Then, we will be ready to harness the awesome power of the entire Muslim world.

45 United States Department of Justice, 10.
Establishing a Global Caliphate (Islamic State)

To fulfill God’s mandates, we must consolidate the collective power of all Muslims under a single, global caliphate. A caliph (sovereign ruler of the entire Muslim world) would rule every facet of life: religious and secular, political and spiritual. The word “caliph” comes from the Arabic “khalifa,” which combines the meaning of the words “successor” and “deputy” and is most often translated as “Commander of the Faithful.”

On March 3, 1924, Mustafa Kemal Ataturk brought utter humiliation to the Muslim world by abolishing the orthodox caliphate. Although a proper caliph could only be of Saudi Arabian descent, this was still an insult to the entire Ummah. Virtually overnight, Ataturk disabled the Islamic government and established the completely secular Republic of Turkey. The disappearance of the caliphate was a strike at the heart of the Muslim world, and was only made possible by the double assault of Muslim domestic modernists with the aid of foreign imperialists. If we hope to unite the Ummah throughout the world, we must undo Ataturk’s evil and establish a worldwide caliphate.

We cannot resist the return to jahiliyyah (ignorance) which is so prevalent in the world unless we unite our ranks and adhere to our pure religion. Sheik Ibn Taymiyyah (Allah have mercy on him) was a great Islamic theologian who lived from 1263-1326 in what is now Turkey. He said,

“The interests of all Adam’s children would not be realized in the present life, nor in the next, except through assembly, cooperation, and mutual assistance.”

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46 United States Department of Justice, 11.
48 United States Department of Justice, 9.
49 Lewis, The Crisis of Islam. 37.
51 United States Department of Justice, 13.
Working together is beneficial since man is good by nature, a concept rejected by Christians who believe man is inherently sinful. Therefore, if the faithful work together, the virtuous nature of the many will prevent the occasional sinful tendency of the individual.

Taymiyyah made it clear that governing people’s affairs is one of the greatest religious obligations because it is necessary for all of Adam’s children to obey Allah’s laws. He said that when as few as three people come together, they should pick a leader. He pointed out the importance of having a leader in a small group to emphasize the greater importance of having a single leader in a large one. It is absolutely vital, therefore, to have a single caliph to rule over the entire Ummah. Allah has obligated us to do what is right, so we must compel others to do the same. The only way to ensure others do what Allah has commanded is for true believers to be appointed over them, by force if necessary. Until we have a single, global caliphate, we will be unable to bring God’s peace to the world. It has been said, “The caliph is Allah’s shadow on earth.”

While we are purifying Dar al-Islam by replacing the apostate governments with pure Islamic ones, uniting the Ummah by reestablishing the true religion of the Prophet, and consolidating the power of the Muslim world under a single caliphate, we must also focus on bringing Islam to the rest of the world.

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53 Holy Bible, ed. Dr. Edward Hindson and Dr. Edward Dobson (Grand Rapids, MI: Zondervan Publishing House, 1973), Romans 7:5.
54 Ergun Caner and Emir Caner, Unveiling Islam (Grand Rapids: Kregel Publications, 2002), 163.
55 United States Department of Justice, 13.
56 United States Department of Justice, 13.
Defeating *Dar al-Harb* (House of War)

To complete God’s mandate, we must bring the entire world under the rule and protection of *Islam*, eventually eliminating *Dar al-Harb* completely. In addition to retaking lands that have been stolen from *Dar al-Islam*, we must also conquer the rest of *Dar al-Harb*. Only when all populations have come under the rule and protection of *Islam* can we expect to establish world peace. It is necessary that all Adam’s children obey.\(^{57}\)

The term “*Dar al-Harb*” literally means the “House of War” or “House of Unbelief” and includes all territories that have never been under *Muslim* control. Whether fighting to regain lands once under *Muslim* control or fighting to conquer new lands, we are compelled to wage *jihad* in all its forms in all parts of the world not currently under *Muslim* control.\(^{58}\)

Special attention must be focused on battling the West. We cannot delay the fight against the “Great Satan” (United States) and its allies until we have defeated the “Little Satan” (Israel). Both are battlefronts in our current war. The West is populated by Christians and controlled by Jews. Defeating them is of the utmost importance to our cause. Once they are vanquished, the rest of the godless world will easily submit to our dominance, *Allah* willing. We must fight our holy war on all fronts concurrently until *Islam* is the only religion on the earth, shifting the focus from one enemy to another as God provides us various opportunities.\(^{59}\)

In conclusion, Dearest *Habib Talib*, we are obligated by *Allah* through the directions of His *Prophet (PBUH)* to bring peace to the entire world. To do this, we must purify and unite *Dar al-Islam* by replacing *apostate* regimes with truly believing ones, and by consolidating the awesome power of the *Ummah* under a single, worldwide *caliphate*. At the same time, we must

\(^{57}\) United States Department of Justice, 13.

\(^{58}\) Mideast.org, “Encyclopedia of the Middle East.”

\(^{59}\) “Metamorphosis of Suicide Bombing.”
force all of Dar al-Harb to submit to Islam.\(^{60}\) Only then will the peace of Allah reign supreme throughout the world and the stolen honor of His people be restored. We, your family, are counting on you to help us fulfill these goals, God willing.

If you are to be an effective leader in our global jihad, you must be a true believer in our cause. Therefore, you must understand the history of our religion and how it has brought us to the current situation. Our people are much more tied to our history than our enemies in the West are to theirs. Unlike the infidels who are only concerned with the “here” and “now,” we understand that we are connected to all our glorious ancestors who have struggled for Allah before us. We also understand that our jihad will echo throughout eternity, bringing glory to Allah and upon ourselves. You need to understand our past to understand our present. This will prepare you to inspire future generations of God’s warriors. In our next lesson we will begin our journey through history at the beginning.

Until then, may Allah’s peace and blessings be upon you,

Your loving Jaad

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\(^{60}\) Post, The Mind of the Terrorist, 196.
Chapter 4

Our Ancient History

“Say ye: ‘We believe in Allah, and the revelation given to us, and to Ibrahim (Abraham), Ishma’il (Ishmael), Ish’aq (Isaac), Ya’qub (Jacob), and the Tribes, and that given to Musa (Moses) and Isa (Jesus), and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam).’”

—Holy Qur’an
Surah 2.136

In the Name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

Dearest Habib Talib,

May God’s blessings be upon you as you study your roots in ancient history. Today, we will discuss what the Holy Scriptures tell us about our roots: the origins of the universe, the role of our patriarchs, and Islam’s relationship to the other two Abrahamic religions (Judaism and Christianity). We will see that Allah’s true religion, Islam, did not start with Muhammad (PBUH), but that it has always been Allah’s true religion. Muhammad’s (PBUH) role was to bring those who had gone astray back to the true religion that had always existed. Through this understanding, God will make clear His reason for placing you on this earth.

Happily, most infidels fail to understand the importance of their history, and thereby fail to harness its power. We, your people, understand how we are inextricably connected to the entire

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61 Holy Qur’an, Surah 2.136.
Ummah, past and present. By learning from the glorious examples of God’s brave warriors of the past (God bless and keep them) we can understand the importance of our role in accomplishing Allah’s mandate for the future. You may be surprised how our history relates to that of our enemies.

**Ancient Texts**

“It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Musa (Moses)) and the Gospel (of Isa (Jesus)) before this, as a guide to mankind, and He sent down the criterion of judgment between right and wrong.”

—Holy Qur’an

**Surah 3.3**

We know from God’s Word, the Holy Qur’an, that Islam is not a religion that is distinct and separate from Judaism and Christianity. Instead, Islam has always existed as the true religion of Allah. It was not created simply as an offshoot of Judaism and Christianity, but served as a correction of these religions that had been corrupted over the centuries. Allah gave His perfect, complete and final revelation, the Holy Qur’an, to His final Prophet, Muhammad (PBUH), so that he could guide all people back to His true religion, Islam, which has always existed. We will discuss Muhammad (PBUH) and the Holy Qur’an in detail later.

For now, you need to understand that Allah sent His revelations to many of His prophets before Muhammad (PBUH). These revelations included the original, uncorrupted scriptures now recognized by both Jews and Christians. Allah sent these texts to prepare His people to receive the Holy Qur’an. That is why the Prophet (PBUH) referred to Jews and Christians as “People

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62 Holy Qur’an, Surah 3.3.
of the Book.” Their current scriptures contain corrupted versions of many of the true stories we see in the Qur’an, including the stories of creation, Nuh (Noah), Ibrahim (Abraham), Ishma’il (Ishmael), Ish’aq (Isaac), Musa (Moses), and many of the stories of the Gospels. However, the People of the Book have altered these texts over the centuries to support their self-serving agendas.\textsuperscript{66} Surah 4.46 of the Holy Qur’an says:

\begin{quote}
“Of the Jews there are those who displace words from their (right) places, and say: ‘We hear and we disobey’...with a twist of their tongues and a slander of Faith. If only they had said: ‘We hear and we obey’...it would have been better for them, and more proper; but Allah hath cursed them for their unbelief; and but few of them will believe.”\textsuperscript{67}
\end{quote}

To correct these mistakes, God sent His angel Jibril (Gabriel) to dictate the Qur’an, word-for-word, to His Prophet, Muhammad. The Qur’an Allah gave us is the exact duplicate of the one that has always existed in heaven. It is the final, perfect, complete word of God and needs no alteration.\textsuperscript{68} Although Allah repeatedly sent prophets to the Jews and Christians with His revelations, the People of the Book continually altered and corrupted these revelations.

Some of these alterations may have been accidental, a consequence of the way information was passed from generation to generation in ancient times. In the ancient Middle East, very few people were literate. The closest things to books were scrolls of papyrus, and even these were relatively rare. Information was passed from one generation to the next by word of mouth. This is known as “oral tradition.” Some rabbis were famous for memorizing the entire Old Testament, just as many of our most faithful memorize the Qur’an today. The culture of that day placed great emphasis on memorization. To make this easier, much of the information was fashioned into lyrical form. This does not necessarily mean that everything rhymed, but most

\textsuperscript{66} Caner, Unveiling Islam, 87.
\textsuperscript{68} Caner, Unveiling Islam, 87.
stories were told using meter, balanced lines, and parallelism.\textsuperscript{69} To understand this, just think how much easier it is for you to memorize an entire song than it is to memorize a generic paragraph from a secular book. This lyrical form enabled people to remember great volumes of information, but allowed ample opportunity for corruption.

Cultures with oral tradition tend to allow a great deal of poetic license, allowing the storyteller considerable latitude when recounting information. He could alter how much of the story was told on any given occasion, what was included and what was left out, what was paraphrased, what was explained, and so forth.\textsuperscript{70} Although the theory was that the important points would remain constant, this flexibility allowed interpretation, alteration, embellishment, and other forms of mischief to affect the revelations of God. Thus the Jews and Christians could corrupt God’s original revelations to suit their evil desires.

Most gracious Allah corrected this mischief by sending His final, perfect word to Muhammad in the form of the Qur’an. In addition to the Holy Qur’an, our Islamic canon includes the sunnah (traditions of the actions of the Prophet) which includes the various collections of hadiths (narrations and quotations from the life of the Prophet).\textsuperscript{71} I will talk in detail about these in a later lesson. For now, just accept that our pure texts contain all the uncorrupted information you need to know, including the true accounts of our history.

**Almost Common Ancestry**

Let us discuss what we know about the origins of the universe, our patriarchs, and the origins of Islam and the other Abrahamic religions (Judaism and Christianity). We know from the Qur’an that many of the figures mentioned in Jewish and Christian scriptures were truly

\textsuperscript{69} Lee Strobel, The Case for Christ (Grand Rapids: Zondervan, 1998), 43.

\textsuperscript{70} Strobel, 43.

\textsuperscript{71} Caner, Unveiling Islam, 95.
prophets. Adam, *Ibrahim* (Abraham), *Ishma'il* (Ishmael), *Ish'aq* (Isaac), *Ya'qub* (Jacob), *Musa* (Moses), *Harun* (Aaron), *Dawud* (David), *Sulaiman* (Solomon), *Ilyas* (Elijah), and *Al-Yasa* (Elisha) (Peace Be Upon Them) are among the many prophets recognized by all three *Abrahamic religions.*

*Allah* has sent messengers to all people to teach them that there is only one God and that they should avoid idolatry and other sin. This concept is central to Islam. The messengers and prophets also foretold the coming of the final prophet, *Muhammad*. A *rasul* (messenger) is not divine, but is blessed by *Allah* with His direct revelations. A *nabi* (apostle) is a messenger who has been given a divine message for his community in the form of a book. In *Surah* 10.47, the Holy Qur’an says:

“To every people (was sent) an apostle: when their apostle comes (before them), the matter will be judged between them with justice, and they will not be wronged.”

These prophets were sent to each group of people to remove any doubt about the validity of God’s word. *Allah* has never been silent to any people or any generation, and each group will be judged on the Final Day according to the extent of the revelation given to them by their various prophets.

According to the hadiths, God has sent over 124,000 messengers to every corner of the earth. Although all revelations from God are vitally important, there are some that we consider the most salient. The prophets we most revere are Adam, *Nuh* (Noah), *Ibrahim* (Abraham),

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72 Holy Qur’an, Surah 3.84, and The Knowing Jesus Study Bible, chart entitled “Old Testament Prophecies Fulfilled in Jesus Christ,” (Grand Rapids, MI: Zondervan Publishing House).
73 Caner, Unveiling Islam, 147.
75 Holy Qur’an, Surah 10.47
76 Caner, Unveiling Islam, 147.
Musa (Moses), Isa (Jesus) and Muhammad (Peace Be Upon Them All). In this letter, I will give brief accounts from the Holy Qur’an about each of these prophets except Muhammad. We will discuss him in much detail later. Understanding the identity of your prophets will help you understand your connection to your ancestors, your culture, your family, and your mandate from God.

Adam: The Chosen of God

_We said: “O Adam! Dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression.”_

—Holy Qur’an
Surah 2.35

Adam was the first man created by God, and was also His first prophet, and therefore a Muslim. God created Adam to live with his wife on earth, but they originally lived in paradise (heaven). Paradise was the most beautiful place you can imagine. It was never too hot or cold, and Adam never got hungry or thirsty. Iblis (Satan) did not like Adam because he thought he was better than Adam. Iblis, who was made of fire, decided to trick Adam and his wife into disobeying Allah. Iblis told them to eat the fruit of a certain tree which Allah had forbidden to them.

At first they resisted, but Iblis was relentless. He told them that if they ate the fruit they would live forever and be like angels. At last, worn down by Iblis, Adam and his wife ate the fruit which Allah had forbidden. They soon began to fervently regret what they had done, and

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77 Caner, Unveiling Islam, 145.
78 Caner, Unveiling Islam, 220.
79 Holy Qur’an, Surah 2.35.
asked for *Allah’s* forgiveness. *Allah* forgave them because He is very forgiving. However, *Allah* told Adam and his wife they would have to live on the earth for some time. He promised them that they and their children would be allowed to return to *paradise* as long as they were obedient to Him on earth in the future.81

*Allah* also told Adam that he would be the first of many prophets *Allah* would send to mankind. If the people would listen, they would come to *paradise* when they die. If they would not listen, they would go to live in the fires of *Hell* with the evil *Iblis* forever. Just like all the subsequent prophets, Adam was to tell the people to worship only *Allah*, to eat the plants and animals He had created for them, to be grateful to *Allah*, and to always do good.82

**Nuh (Noah): The Preacher of God**83

“We sent Nuh (Noah) to his people (with a mission): ‘I have come to you with a Clear Warning: That ye serve none but Allah. Verily I do fear for you the penalty of a grievous day.’”

—*Holy Qur’an*  
*Surah 11.25-26* 84

Many years after the time of Adam there lived a prophet of *Allah*, a *Muslim* named Nuh (Noah). He preached to the people, telling them to worship only *Allah* and to do good deeds. When they paid him no attention, *Nuh* warned them that God would severely punish them for ignoring His message. They laughed at him and called him a liar. Taunting *Nuh*, they

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81 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Adam.”  
82 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Adam.”  
challenged him to show them the punishment. Nuh said that God would punish them whenever He pleased.85

Although Nuh was both angry with the people and sad for them, God told him not to feel bad because there was much important work to do. Allah told him to build a very large ship. In obedience, Nuh began to build the ship on the dry land. People who saw this made fun of him. Nuh warned them again, but still they ignored him. When the ship was completed it started to rain and the waters started to rise. Allah told Nuh to gather his family and believing friends inside the ship, along with a male and female of each kind of animal on earth. In obedience, Nuh did as he was told.86

As the waters rose, Nuh saw one of his sons who had not yet boarded the ship. He anxiously called to him, but his son refused to board. Nuh’s son said, “I shall go up to the high mountain. The water cannot reach me there.” As Nuh again tried to convince him to board, a huge wave came and drowned many people, including Nuh’s son. It continued to rain until the waters covered the highest mountains, but the waters finally receded. The ship landed on the side of a mountain and the people and all the animals in the boat emerged. Nuh and his family and friends thanked Allah with all their hearts that He had saved them.87

**Ibrahim (Abraham): The Friend of God**88

*Ibrahim (Abraham) was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah’s (Which is Islam), and he joined not Allahs with Allah.*

—Holy Qur’an

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86 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Noah.”
87 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Noah.”
Many years after Nuh (PBUH), there lived a great prophet of Allah named Ibrahim (Abraham) (PBUH). You can see from the verse above that he was a Muslim. His people had forgotten the earlier revelations of God and worshiped other things including idols they had made. Allah had taught Ibrahim that it was wrong to worship idols or other things. Ibrahim had considered worshiping a star, the moon, and the sun, but he knew none of these things could be God because they all disappeared periodically. He realized only Allah was God.

Only Ibrahim was free of the guilt of idolatry. Like Nuh before him, he told the people to worship only Allah, the creator of the universe and everything in it, and to do only what was good. When he asked the people why they worshiped idols, they said it was because their fathers had worshiped them. When they still would not listen to Ibrahim, he devised a plan.

While the people were away he broke all their idols into pieces. When they discovered this, they were very angry. They suspected Ibrahim had done it, but he denied it. He said the biggest idol had done it, and suggested they ask the idols who had broken them. They felt ashamed and admitted the idols could not speak. Ibrahim asked them why they would worship things that could neither help them nor do them harm. This made the people so angry they threw Ibrahim into a fire, but Allah protected him from any harm. Ibrahim left those idolatrous people for a distant country.

Allah sometimes made covenants with those who pleased Him. He made such a covenant with Ibrahim to bless him and his descendants as long as they were faithful in submitting to
Islam. However, all benefits of this covenant would clearly be forfeited by any of his
descendants who were unfaithful. The Holy Qur’an makes this clear:

“And remember that Ibrahim (Abraham) was tried by his Lord with certain
commands, which he fulfilled: He said: ‘I will make thee an Imam to the
Nations.’ He pleaded: ‘And also (Imams) from my offspring!’ He answered:
‘But My Promise is not within the reach of evil-doers.’”\textsuperscript{94}

When Ibrahim was a very old man, he had two sons, Ishma’il (Ishmael) and Ish’aq (Isaac).\textsuperscript{95}
Both of them were good and just men and were prophets of Allah, and therefore Muslims.
Although Ibrahim was a Muslim, some of his descendants who were evil altered his teachings,
creating first Judaism and later Christianity.\textsuperscript{96} Even though Ibrahim’s family was very blessed,
God would soon require him to pass a difficult test of genuine obedience involving his first-born
son, Isma’il.\textsuperscript{97}

**Ishma’il (Ishmael): Father of the Arabs**

“\textit{And remember Ibrahim (Abraham) and Ishma’il (Ishmael) raised the
foundations of the House [Ka’ba] (with this prayer): ‘Our Lord! Accept (this
service) from us: for Thou are the All-hearing, the All-knowing.’}”

\textit{—Holy Qur’an
Surah 2.127}\textsuperscript{98}

Ishma’il (PBUH) was Ibrahim’s (PBUH) first-born son, his heir, a prophet of Allah, a
Muslim, and the ancestor of Muhammad (PBUH).\textsuperscript{99} Ishma’il is known as the “Father of the
Arabs” because all Arabs trace their lineage to Ibrahim through Ishma’il. Since Ibrahim’s wife
Sarah was very old and had been unable to have children, Ibrahim conceived a son with Sarah’s
Egyptian servant, Hajar (Hagar). Under Mesopotamian law, Ishma’il was legally considered

\textsuperscript{94} Holy Qur’an, Surah 2.124
\textsuperscript{95} Central Information Department, Office of the Secretary General of Pakistan, “Prophet Abraham.”
\textsuperscript{96} Holy Qur’an, Surah 3.67
\textsuperscript{97} Central Information Department, Office of the Secretary General of Pakistan, “Prophet Abraham.”
\textsuperscript{98} Holy Qur’an, Surah 2.127.
Ibrahim’s heir and only inheritor.100 Sarah’s jealousy of Hajar caused much strife in their household.101

Allah instructed Ibrahim to resettle Hajar and Ishma’il in Mekka (Mecca). They started their journey from Syria when Ishma’il was still a suckling. The angel Jibril guided them, and part of the journey was on the winged steed, Al-Burak. When they reached Mekka, Ibrahim left Hajar and Ishma’il under a tree with a small supply of water. Ibrahim told Hajar that Allah had told him to leave her in the desert, and she respected his decision.102 This was only the first test of Ibrahim’s obedience.103

Hajar soon ran out of water and baby Ishma’il began to die. Hajar panicked and climbed two nearby mountains over and over in search of water. After her seventh climb Jibril rescued her. He struck the ground with his staff, creating the Zamzam well that caused water to flow forth right at Ishma’il’s feet.104 Pilgrims on their Hajj (journey to Mekka) still celebrate this miracle by repeatedly walking between two hills and eventually drinking from the Zamzam well.105 We will discuss the hajj in more detail in a later letter.

Eventually, Hajar and Ishma’il were reunited with Ibrahim. When Ishma’il was still a boy, just having reached the age of serious work, an angel came to Ibrahim with Allah’s instructions that Ibrahim was to sacrifice his “only son.”106 The evil Jews and Christians (Allah’s curses upon them) argue that the sacrifice was to be Ish’aq (Isaac) rather than Ishma’il. They do this to

105 Rahman, 200.
106 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Abraham.”
bolster their claims that Ish’aq was Ibrahim’s sole heir. First of all, only Ishma’il could have been the “only son” since this happened before Ish’aq was born. Also, Allah would only have demanded the sacrifice of the most beloved son and heir, so it had to be Ishma’il. Learned Muslim scholars agree on this point.

Although Ibrahim loved Ishma’il very much, he knew he had to obey God’s command. He built an altar on the site that would later become the city of Mekka. Ibrahim asked Ishma’il if he would agree to be sacrificed. Being good and pious, Ishma’il bravely consoled his father and urged him to obey Allah. He said, “Do not fear: with the help of Allah, I shall be brave.” Ibrahim (PBUH) was very sad, but he prepared to kill Ishma’il. Just before he struck, Ibrahim heard a voice from above saying that he had shown obedience and would not have to kill his brave and pious son, Ishma’il. Overcome with joy, Ibrahim and Ishma’il sacrificed an animal as Allah had ordered. We Muslims celebrate this occasion every year by also sacrificing an animal. Like Ibrahim did, we share the sacrificed meat with the poor.

The evil People of the Book (Jews and Christians) have altered many of the original holy texts until their accounts have become completely distorted. One humiliating example is found in Genesis 16:12 in which they insult Ishma’il by saying:

“He (Ishma’il) will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility toward all his brothers.”

It is our duty to avenge one of our great prophets for such insults. I only quote from these altered texts to show you how much the evil Jews and Christians have corrupted them. There is
no need for you to look at them any further. The Holy Qur’an contains everything Allah wants you to know.

Ibrahim (PBUH) obviously favored Ishma’il (PBUH). He proved his love and honor for Ishma’il (PBUH) by helping him rebuild the Ka’aba, Islam’s oldest and holiest shrine, in Mekka, Islam’s holiest city. The Ka’aba, originally built by Adam, is the geographic center of the Muslim world, the site towards which Muslims face during prayer. It is also the destination of all good Muslims when they make their Hajj (pilgrimage to Mekka). Ibrahim thus proved Ishma’il was his beloved heir (and only inheritor) by honoring him with this blessed task.\(^{113}\)

**Ish’aq (Isaac): Father of the Jews**

“Peace and salutations to Ibrahim (Abraham)! Thus indeed do We reward those who do right. For he was one of our believing Servants. And We gave him the good news of Ish’aq (Isaac)—a prophet, -- one of the Righteous.”

—Holy Qur’an
Surah 3.67\(^{114}\)

When Ishma’il was 14 years old, Sarah miraculously gave birth to a son, Ish’aq, even though she was very old.\(^{115}\) Ish’aq was a prophet of Allah, a Muslim, and would become the “Father of the Jews.” Allah promised to bless his descendants as long as they would uphold their covenant by submitting to Him.\(^{116}\) We will discuss later how they broke the covenants and forfeited all blessings of Allah.

To this day, evil Jews and Christians (may Allah’s curses be upon them) argue that Ish’aq is the true heir of Ibrahim, even though Ishma’il was clearly the first-born son. This point is especially important to the Jews (Allah’s curse be upon them) because it helps them fabricate a

\(^{113}\) Central Information Department, Office of the Secretary General of Pakistan, “Prophet Abraham.”

\(^{114}\) Holy Qur’an, 3.67.

\(^{115}\) Holy Bible, Genesis 15:18-21

\(^{116}\) Holy Qur’an, Surah 37.113
claim to the lands inherited from *Ibrahim*.\(^{117}\) God made a covenant with *Ibrahim* to bless him, to make his name great, and to make his descendants into a great nation.\(^{118}\) As part of this covenant, *Allah* promised *Ibrahim* the lands of Canaan. Because *Ishma’il* (Father of the Arabs) was *Ibrahim*’s first-born son and only inheritor, these lands should have belonged to *Ishma’il*’s descendants, the *Muslims*. The evil Jews (*Allah*’s curses upon them) have altered their scriptures in an attempt to claim these lands.\(^{119}\) By claiming *Ish’aq* (Father of the Jews) was the true heir, they seek to legitimize their claim to the lands of Palestine, including the lands they now call “Israel.” Many *Muslims* refuse to even acknowledge Israel’s existence,\(^{120}\) and many Muslim maps omit it completely, calling it by its rightful name, “Palestine.”\(^ {121}\) Further, the Jews wrote other verses like Genesis 17:19-21:

> “...your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. As for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. But my covenant I will establish with Isaac...”\(^ {122}\)

Their claim is even more brazen in Genesis 25:5:

> “Abraham left everything he owned to Isaac.”\(^ {123}\)

Clearly, *Ishma’il* was *Ibrahim*’s first-born son and only heir. Therefore, *Allah* promised the land upon which “Israel” now sits to *Ishma’il*’s *Muslim* descendants, and it was subsequently stolen by the Jews (*Allah*’s curse upon them). The very existence of the Jews on *Muslim* lands is


\(^{118}\) Holy Bible, Genesis 12:2-3

\(^{119}\) Holy Bible, Genesis 15:18-21

\(^{120}\) Aaron, 139.


\(^{122}\) Holy Bible, Genesis 17:19-21

\(^{123}\) Holy Bible, Genesis 25:5
insulting and humiliating to all Muslims and this territory must be reclaimed for Islam. This would not be the last false claim the cunning Jews would make on the lands of Palestine.

**Twin Sons of Ish’aq (Isaac)**

Ish’aq and his first wife, Rebekah, had fraternal twins they named Al Eis (Esau) and Ya’qub (Jacob) (Peace Be Upon Them). The Holy Qur’an tells us that both were Muslims:

“And this is the legacy that Ibrahim (Abraham) left his sons, and so did Ya’qub (Jacob); ‘Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam. Were ye witnesses when death appeared before Ya’qub (Jacob)? Behold, he said to his sons: ‘What will ye worship after me?’ They said: ‘We shall worship Thy Allah and the Allah of they fathers, of Ibrahim (Abraham), Ishma’il (Ishmael), and Ish’aq (Isaac),—the one (True) Allah. To Him we bow (in Islam).’”

Al Eis was born several minutes before Ya’qub, and was therefore the sole heir to all Ish’aq’s inheritance. Al Eis was covered with thick, red hair and was inclined to the outdoors. Ya’qub was closer to his mother, was inclined to stay indoors, and was blessed as a prophet of Allah. As they grew older, ill feelings developed between the two brothers. Their descendants are destined to quarrel until the judgment of the Last Day.

**Al Eis (Esau, later known as Edom)**

Al Eis was raised by Ish’aq to fear Allah. His first two wives were Canaanite women, giving his descendants clear claims to the lands now occupied by the Zionists (Israelites). However, wishing to please his father, Al Eis married Basemath, his Muslim cousin, the daughter of his uncle, Ishma’il (PBUH). Their descendants were the Edomites, one of the Abrahamic races. Since Ishma’il (Father of the Arabs) was Al Eis’ uncle and father-in-law, the fate of Al Eis’

\[124\] Holy Qur’an, Surah 2.132-133.
descendants is closely related to that of the Arabs, and should also serve as a warning of what the Jews will do today if given a chance.

Al Eis’ claims to the inheritance of the lands of Canaan were indisputable, even when applying Jewish logic. For the sake of argument, let us say for a moment that the Jews are right that Ish’aq was the sole heir of Ibrahim. As the first-born of Ish’aq’s twins, Al Eis was entitled to all of Ish’aq’s inheritance. This would have left Ya’qub, the patriarch and namesake of Israel, with nothing. His ancestors, the Jews, would therefore also be left with nothing.

In addition, two of Al Eis’ wives were Canaanites, giving his family a legitimate right to Canaan (including Palestine) which predates any Jewish claim. Further, since Al Eis married Ishma’il’s Muslim daughter, his descendants (Muslims) would inherit the lands. However, the crafty Jews (Allah’s curses upon them) eliminated that threat to their claim by eliminating Al Eis’ lineage. Around 100 B.C., the Jews forced the Edomites to intermarry with them and convert to Judaism. Today, the Edomite race no longer exists. If we Muslims fail to fight the evil Jews, a similar fate could await us.

Ya’qub (Jacob, later known as Israel, Isra’il or Yisrael)

Ya’qub (PBUH) was a prophet sent by Allah to the people of Israel. He was the son of Ish’aq (PBUH) and the grandson of Ibrahim (PBUH). Surah 38.45 of the Holy Qur’an tells us Ya’qub was a man of might and vision and was chosen by God to preach the message that Allah is the only god.

Although we Muslims know Ya’qub was a prophet of Allah and therefore a Muslim, the Jews have defiled his legacy to bolster their own fictitious claims to Muslim lands. As we discussed

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128 Palestinefacts.org, “Early History: First Palestine Arabs.”
129 Holy Qur’an, Surah 38.45
earlier, the Jews first tried to steal Ishma'il’s inheritance by claiming Ish’aq, not Ishma’il, was Ibrahim’s true heir. They continued this pattern by attempting to steal Al Eis’ inheritance in the name of Ya’qub’s descendants (the Jews). They claim in the Old Testament that Al Eis sold the birthright, which was clearly his as the first-born of the twins, to Ya’qub for a pot of red beans.\textsuperscript{131} They go on to claim that Ya’qub, aided by his mother, disguised himself as Al Eis to obtain the blessing from Ish’aq, who was by that time very old and blind.\textsuperscript{132} The Jews claim these two acts confirm Ya’qub as the sole inheritor of all of Ish’aq’s possessions. They even accuse Ya’qub of obtaining the birthright through lies and trickery.\textsuperscript{133} The People of the Book once again altered God’s previous revelations to serve their wicked desires.

According to the People of the Book, Ya’qub (PBUH), fearing Al Eis would kill him, fled from Canaan for several years. On his journey he slept one night using a rock for a pillow. He dreamt of a ladder which stretched from earth to heaven with angels going up and down on it. In the dream, God said to him, “I will bless you and your offspring and make this land for you and for those who come after you.” When he awoke, Ya’qub marked the rock where he had slept. This location later became Jerusalem.\textsuperscript{134} Ya’qub was a prophet of Allah, so we have no reason to refute this account. Ya’qub (PBUH) went to work for his mother’s brother, Laban, and eventually married both of Laban’s daughters. Ya’qub eventually had four wives and twelve sons. These twelve sons fathered the twelve tribes of Israel.\textsuperscript{135} We know that Ya’qub (PBUH) was faithful to Allah. To show His favor, Allah made a covenant with Ya’qub (PBUH) and his descendants to bless them as long as they followed His religion. \textit{Surah 5.12} of the \textit{Holy Qur’an} tells us:

\textsuperscript{131} Holy Bible, Gen 25:29-34
\textsuperscript{132} Holy Bible, Gen 27:1-40
\textsuperscript{133} Holy Bible, Genesis 27:5-24.
\textsuperscript{134} “Prophet Jacob,” Angelfire.com.
\textsuperscript{135} “Prophet Joseph (Yusuf),” Islam 101.org.
“Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: ‘I am with you: if ye (but) establish regular prayers, practice regular charity, believe in my apostles, honor and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path of rectitude.”136

Clearly, the covenant would only be valid as long as Ya’qub’s descendants would continue to practice Islam. It will soon become clear to you how the Children of Israel strayed from the covenant again and again, forfeiting any claims to Allah’s blessings.

Of Ya’qub’s (PBUH) twelve sons, Allah chose to demonstrate His greatness most clearly through Yusuf (Joseph) (PBUH).137

**Yusuf (Joseph)**

Yusuf was a prophet of Allah, and therefore a Muslim.138 His story is told in the twelfth Surah of the Holy Qur’an. Of his eleven brothers, only Benjamin was younger. His brothers were jealous because Ya’qub seemed to love Yusuf most. Yusuf fostered this jealousy by telling his family several of his dreams which implied that his parents and brothers would eventually bow down to him. His brothers conspired to kill him, but instead threw him into a well. They showed his torn shirt, covered in sheep’s blood, to Ya’qub, telling him Yusuf had been eaten by wolves. Ya’qub was crushed by grief. He prayed to Allah for Yusuf to still be alive and that he would see him again someday. Yusuf’s brothers actually sold Yusuf to caravan traders who took him to Egypt. The caravan traders sold him to a man and wife who had no children of their own.139

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136 Holy Qur’an, Surah 5.12
139 Holy Qur’an, Surah 12.1-20
When he grew up, Yusuf was falsely accused of sexually assaulting his master’s wife. After several years in prison, Allah blessed him with the ability to interpret dreams. The Egyptian Pharaoh had a recurring dream that worried him because he did not know what it meant. He saw seven fat cows which were eaten by seven thin ones, and seven green ears of corn followed by seven dried ones. Although none of Pharaoh’s courtiers could interpret the dream, Pharaoh soon learned of Yusuf’s gift.\(^{140}\)

Pharaoh explained his dream to Yusuf. Yusuf told him there would be seven years of good harvest followed by seven years of famine and hunger. He suggested that Pharaoh gather as much food during the seven good years as possible to prepare for the time of famine. Pharaoh was so happy that he made Yusuf the treasurer of Egypt, in charge of preparing for the famine.

The widespread drought came, even affecting people in Yusuf’s homeland. When Yusuf’s brothers came to Egypt to buy food, Allah arranged for them to be brought before Yusuf. When they finally recognized Yusuf, they begged him to forgive them for what they had done to him so many years before. He not only forgave them, but asked them to bring Ya’qub and their families to live with him in Egypt. When Ya’qub, who had never lost faith that Yusuf was alive, heard the news, he was filled with happiness. The brothers moved all their families to Egypt where they grew into a large population. Yusuf was a good and noble prophet who always told the Egyptians they should worship only Allah, and do only good deeds.\(^{141}\) This explains how the Israelites, the ancestors of Ya’qub (Israel) came to be in Egypt during the time of the Pharaohs. For a time, there was peace.

\(^{140}\) Holy Qur’an, Surah 12.21-42
\(^{141}\) Holy Qur’an, Surah 12.43-101
Musa (Moses): The Law of God

“And when the anger of Musa (Moses) was appeased, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear the Lord.”

—Holy Qur’an
Surah 7.154

About 300 years after Ya‘qub and his family joined Yusuf in Egypt, the number of Israelites there had risen greatly. The evil Pharaoh made slaves of the Children of Israel. He was afraid they would become powerful enough to overthrow the Egyptians, and eventually decreed that all young boys who were descended from Yusuf should be killed. In this dangerous time, around 1526 B.C., Musa (Moses) was born. Allah told Musa’s mother to protect him from Pharaoh’s evil decree by setting him adrift on the Nile River in a small basket. Pharaoh’s wife, a good-hearted woman, found him and decided to keep him as her own child. Pharaoh’s wife sent for an Israelite woman to nurse him, and Allah sent Musa’s own mother to serve as his foster mother.

Musa was raised in Pharaoh’s palace and was educated by the best teachers. When he grew into manhood he had to leave Pharaoh’s land on a journey. On his way he met two women who were trying to water their sheep at a well. When Musa found that other shepherds were blocking their access to the well, he helped the women. When the women’s father heard of Musa’s good deed, he invited Musa to visit his home. He eventually gave Musa one of his daughters as a wife. Musa lived happily with that family for many years.

Years later, Musa and his family were traveling in the country when he saw a big fire. Musa traveled on alone to investigate. When he approached the fire, Allah’s voice told Musa that he

142 Holy Qur’an, Surah 3.3
143 Holy Qur’an, Surah 7.154.
146 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Musa.”
was going to be His prophet, and therefore a Muslim. Allah instructed Musa to tell the people that they must worship the one true god, and that they should do good deeds. Allah told Musa to take his brother, Harun (Aaron), to deliver a message to Pharaoh and the rest of the people. Musa was to tell Pharaoh to release the descendants of Yusuf from bondage.147

Pharaoh was furious when Musa gave him this message. He declared that only Pharaoh was sovereign in his land, and threatened to throw Musa into prison if he persisted. To show Pharaoh the power of God, Musa threw his staff on the ground and it immediately turned into a long, curling snake. Pharaoh summoned his magicians who turned many sticks into snakes. Musa’s snake then consumed all their snakes. The magicians were convinced that Allah’s power was far greater than all of theirs. Their words made Pharaoh even angrier. He told them he would punish them for believing in Allah without his permission by cutting off their hands and feet. They declared that no matter what he did, they would still believe in Allah’s power. Thus, the magicians became good and faithful servants.148

Musa took the descendants of Yusuf from Egypt, but Pharaoh’s soldiers soon came to fetch them back. Musa and his people fled until they reached the sea. As Pharaoh’s army approached, Allah rescued Musa’s people by parting the waters so they could pass through. Pharaoh’s army chased them between the waves. Once Musa’s people reached the other side, Allah let the waters flow back together, drowning Pharaoh and his army.

Musa and his people wandered in the desert for many years. One day Allah told Musa to climb a high mountain where he would spend forty days praying and receiving God’s instructions from the angel Jibril. While he was gone the people became impatient. They made a golden calf and worshiped it. When Musa returned and saw the calf, he was enraged, smashing

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147 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Musa.”
148 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Musa.”
it into pieces. He scolded the people and told them they must never worship anything apart from Allah. The people were ashamed and repented.\textsuperscript{149}

Musa brought back the laws for his people that Allah had revealed to him on the mountain. These laws became part of a book, the Taurat (Torah), which is the same text as the first five books of what Christians call the Old Testament. This book is one of the five holy books of Islam which we will discuss later. Since the people realized they had been ungrateful, they prayed to thank Allah for delivering them from Pharaoh and to ask for His forgiveness. Being very merciful, Allah forgave them,\textsuperscript{150} but before long, they began to stray from His path, giving up any claims to His blessings.

The prophet Musa (PBUH) brought Allah’s original laws to the people. In time, they distorted these revelations to fit their needs. God continued to send subsequent prophets to put His followers back on the right path, but these prophets’ true teachings were eventually distorted as well. Isa (Jesus) (PBUH) was sent to reaffirm the laws of Allah, but the evil Christians (Allah’s curse be upon them) altered his story most of all.

\textbf{Isa (Jesus): The Word of God}\textsuperscript{151}

\begin{quote}
“\textit{And remember, Isa (Jesus), the son of Maryam (Mary), said: ‘O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad [Muhammad]…’}’"
\end{quote}

\textit{—Holy Qur’an}  
Surah 61.6 \textsuperscript{152}

\textsuperscript{149} Central Information Department, Office of the Secretary General of Pakistan, “Prophet Musa.”
\textsuperscript{150} Central Information Department, Office of the Secretary General of Pakistan, “Prophet Musa.”
\textsuperscript{151} Caner, \textit{Unveiling Islam}, 220.
\textsuperscript{152} Holy Qur’an, Surah 61.6.
As I have mentioned before, Allah sent prophets to each group of people. Isa (Jesus)(PBUH) was one of the most revered prophets of Allah, and therefore a Muslim. Allah sent him to guide the descendants of Yusuf (PBUH). Isa had no father and his mother, Maryam (Mary), was a very pious woman. An angel came to tell her she was going to have a son that she would name Isa. She asked how this could be since she was a virgin. The angel told her that Allah is mighty and could make her have a baby just by saying the word. Isa is often referred to as the “Word of God” because he, like Adam, was created by the word of Allah. The angel told Maryam that Isa would be a great prophet of Allah.153

When Isa was born, Maryam was without food or water. Allah made a stream flow and a tree bear nourishing fruit next to where she lived so she would not have to suffer thirst or hunger. When she later returned to her family, they asked where she had gotten the child. Instead of answering, Maryam just pointed at the infant. To their amazement, the infant said clearly, “I am the servant of Allah. He has given me the scripture and made me His prophet. We, mankind, should worship only Allah and help the poor and give them some of our money.”154

As Isa grew into manhood, he told the people of the earlier prophets and of Allah. He told them to worship only Allah and none other than Him. Isa made it clear that he was one of the greatest prophets of Allah and a Muslim, but that he was only flesh and blood like them. Some said that Isa was the son of Allah, and that he was a god himself. We know that Isa was just a man even though he had no father. Allah has no sons.155 It is blasphemy to elevate Isa to the level of Allah.156

154 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Isa.”
155 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Isa.”
156 Colin Chapman, Cross and Crescent (Downers Grove, IL: InterVarsity Press, 1995), 245.
Isa brought a book to mankind known as the Injil (Gospel). Before the evil Christians (Allah’s curse upon them) corrupted this Holy Scripture to make it seem that Isa was divine, it contained many statements that reiterated that people should worship only Allah. Allah blessed Isa by giving him the ability to perform miracles such as curing the sick and bringing the dead back to life. Because of these miracles, people would believe in Allah, be grateful, and obey Him.

Like all the prophets of Allah, Isa told the people of the final Prophet who would come later, whose name would be “Muhammad.” There were many who listened to Isa and worshiped Allah; however, some wanted to kill him. With the help of Iblis (Satan), evil people have always tried to kill Allah’s prophets. But when the wicked Jews were just about to kill Isa, Allah rescued him. In fact, Isa never died at all, but was raised up to heaven by Allah. Someone else was made to look like Isa and was crucified in his place, possibly Simon of Cyrene (who was forced to carry the cross); Judas Iscariot, one of Isa’s friends; or Iblis himself. You need only to look to the Holy Qur’an, Surah 4.157-158 to see the truth:

“That they said (in boast), ‘We killed Christ Isa (Jesus) the son of Maryam (Mary), the Messenger of Allah; but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not; Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise...’”

Isa will, however, return just before the Last Day to judge all mankind. In addition to casting judgment on humanity, Isa will vindicate Islam and declare its triumph over the entire world. Like all the other prophets, one of his greatest roles was to herald the coming of the final Prophet, the Seal, known as Muhammad, to whom God would give his complete and final

157 Central Information Department, Office of the Secretary General of Pakistan, “Prophet Isa.”
158 Caner, Unveiling Islam, 220-221.
159 Holy Qur’an, Surah 4.157-158.
161 Chapman, 248-249.
revelation. As the Holy Qur’an tells us in Surah 61.6, Isa brought “Glad Tidings of a Messenger to come” whose name would be Muhammad.\(^{162}\)

**Lessons From Our Ancient History**

So, Habib Talib, what can you learn from all this? Islam has always existed as Allah’s one true faith. Beginning with Adam (PBUH), Allah has sent His prophets to all people. Although our patriarchs, including Ibrahim, Isma’il, Ish’aq, Ya’qub, Musa, and Isa (Peace Be Upon Them) were all Muslims, many of their descendants injected innovations into the religion and strayed from Islam. Some altered the original Holy Scriptures to reject Islam and create Judaism and Christianity. Even though merciful Allah offered them covenants of blessings in exchange for their submission to Him, they humiliated and killed His prophets. Surah 5.70 of the Holy Qur’an says:

“We took the covenant of the Children of Israel and sent them apostles, every time, there come to them an apostle with what they themselves desired not—some (of these) they called impostors, and some they (go so far as to) slay.”\(^{163}\)

In breaking their covenant with Allah, the Israelites gave up all benefits, including sovereignty over any land. Remember this when we talk about Palestine and other stolen Muslim lands in later lessons. In Surah 14.7 of the Holy Qur’an, Allah speaks to Musa:

“And remember! Your Lord caused to be declared (publicly): ‘If ye are grateful, I will add more (favors) unto you; But if ye show ingratitude, truly My punishment is terrible indeed.’”\(^{164}\)

Allah, in His infinite mercy, continued to give subsequent generations of the Children of Israel many chances to repent and submit to Him. Again and again they rejected His prophets through the centuries. Many were in a state of ignorance. Finally, He sent His final Prophet,

\(^{162}\) Holy Qur’an, Surah 61.6  
\(^{163}\) Holy Qur’an, Surah 5.70.  
\(^{164}\) Holy Qur’an, Surah 14.7.
Muhammad (PBUH) to clear up all confusion. Allah abrogated all religions other than Islam, delivering His final, complete revelation to all peoples of the world. You will see that the People of the Book again insulted God, rejecting and humiliating His messenger, Muhammad (PBUH).

By understanding your ancient ancestry, you will easily understand Muhammad’s (PBUH) teachings. Allah sent him, not to start a new religion, but to bring all people back to Islam, the one true religion that has always existed. Through this understanding, God will make His divine plans for your life clear to you.

Until then, may God’s peace and blessings be upon you,

Your loving Jaad
Chapter 5

Our Prophet Muhammad: The Apostle of God

“Allah did confer a great favor on the believers when he sent among them an apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.”

—Holy Qur’an
Surah 3.164

In the Name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

My dear grandson, Habib Talib,

May Allah grant His blessings on you during your study of His final Prophet, Muhammad (PBUH).

In our last lesson, you learned that the Allah, Most Merciful, sent prophets to all peoples of the world with the message that everyone should worship Him alone and do good deeds. Despite the efforts of these prophets, people distorted His revelations and turned to evil. He blessed all mankind by sending His final Prophet, Abu al-Qasim Muhammad Ibn Abd Allah Ibn Abd al-Muttalib Ibn Hashim (PBUH), with His final and complete word, the Holy Qur’an.

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166 Caner, Unveiling Islam, 220.
166 Holy Qur’an, Surah 3.164.
The three main sources of information about the Prophet (PBUH) are the Holy Qur’an, the hadiths, and the biography by Ibn Ishaq. The most important record of the Prophet’s (PBUH) life is the Holy Qur’an. As Allah’s final and complete revelation, it contains everything you need to know, and abrogates all previous scriptures. The second most important record is found in the hadiths, which are collections of the sayings of and stories about Muhammad (PBUH). We’ll discuss the Qur’an and hadiths in detail later. The third most important source of information about the Prophet’s (PBUH) life is the reverential biography written by an Arab Muslim historian named Muhammad Ibn Ishaq ibn Yasar in 775. He compiled many oral traditions to form the basis of Muhammad’s (PBUH) first and still primary biography.168

Overcoming a Rough Start

The Prophet (PBUH) was born in Mekka, near the middle of the Arabian Peninsula, in about A.D. 570, a time of conflict. The peninsula was populated by various nomadic tribes who tended herds and cultivated fields, migrating throughout the year to find the best possible conditions. There were also traders and merchants in the widely-scattered towns. They followed a patriarchal leadership structure based on male lineage. Female babies were often killed. Raids on the camps of other tribes were considered a form of competition. Spoils, including women, were often taken as booty. Revenge for earlier raids was often the justification for more raids. There were no real political borders for countries, so there was no sense of nationalism. Tribe cohesion was the main focus of loyalty, and conflict between local tribes was rampant.169

The Arabian Peninsula was caught between hostilities among the Persian Empire to the east and the Byzantine Empire to the west. The Persians were Zoroastrians, whereas the Byzantines

were Eastern Orthodox Christians. After years of warfare, the populations of this region were weary of regional conflict and dissatisfied with their lives. This dissatisfaction would serve the Prophet (PBUH) in later years.  

The peninsula was home to various ideologies including polytheism (worshiping many gods), animism (the pagan belief that spirits exist in every object, even inanimate ones), and a host of institutions and values unique to individual tribes. Mekkans were mainly polytheistic, worshiping over 360 gods. Muhammad (PBUH) was a member of the prestigious Quraysh tribe. This tribe was responsible for protecting the Ka’aba, a shrine used for various offerings to pagan deities. As I told you earlier, the Ka’aba was originally built by Adam, and was rebuilt by Ibrahim and Ishma’il. The people of Mekka had fallen from the true faith and had insulted Allah by converting this holy shrine into a place of idolatry.

Muhammad’s (PBUH) father, Abdullah, died before his birth. His mother, Amina, died when Muhammad (PBUH) was only six years old. Muhammad’s (PBUH) grandfather, Abd al-Muttalib, was his guardian for two years, but then he died too. Finally, Muhammad (PBUH) went to live with his uncle, Abu Talib. Despite this string of tragedies, Muhammad (PBUH) proved to be blessed by Allah. Even as a child he refused to participate in any of the pagan rituals practiced by many, including his family, in Mekka at the time.

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173 Caner, Unveiling Islam, 87.
175 Caner, Unveiling Islam, 40.
176 Caner, Unveiling Islam, 40.
Khadija, The Love of His Life

As a young man, Muhammad met and married a wealthy widow named Khadija bint Khuwailid who was fifteen years his senior. Muhammad ran her successful caravan business between Mekka and Syria. Both of their sons died in infancy, leaving Muhammad without an heir. They had four daughters, two of whom would marry future caliphs. Khadija was a great supporter of Muhammad and he loved her very much. Wealthy men of that time normally took several wives, but Muhammad was married only to Khadija while she lived. After she died, he had fourteen more wives and several concubines. Through his marriage to Khadija, Allah blessed Muhammad financially so he could spend fifteen years in meditation. He spent lots of time praying to Allah in a cave on Mount Hira. During this time, God prepared Muhammad to receive His revelations.

Revelations and Rejection in Mekka

Around 610, when Muhammad was forty years old and before Khadija’s death, God sent the angel Jibril to call Muhammad (PBUH) to be Allah’s last and most authoritative prophet. Jibril came to Muhammad (PBUH) in a dream, the way Allah often sends revelations to His prophets. Jibril held a fabric with writing on it before Muhammad, telling him to read it. Muhammad was illiterate, so he answered, “What shall I read?” Jibril pressed it so hard against him that Muhammad thought he was about to die. Then Jibril told Muhammad to read it again, but still he could not. This happened over and over until Muhammad was finally able to read it. After this miracle, Jibril departed. When Muhammad awoke, it was like the words had been written

177 Caner, Unveiling Islam, 41.
on his heart. During the revelations, Muhammad had terrible night sweats and convulsions. He went to Khadija and asked her to cover him.  

Muhammad was terrified, telling Khadija, “I fear something will happen to me.” He was afraid the source of the revelation might have been Iblis or an evil jinni (good or bad spirit made of a smokeless fire) instead of the angel Jibril. Allah inspired Khadija to reveal the truth to Muhammad. She told him Allah would never disgrace him. She bolstered Muhammad’s belief by taking him to see her cousin Waraqa bin Naufal bin Asad bin ‘Abdul ‘Uzza. Before Muhammad’s revelations, Waraqa had become a Christian and spent his life writing the Gospel in Hebrew. He agreed with Khadija that the revelations were from Jibril, just as Musa’s revelations had been. Waraqa said he wished he were young enough to support Muhammad against those who would surely persecute him because of his revelations. Whenever Muhammad questioned his own sanity, Khadija was always there to reassure him of the divinity of his revelations. Through these witnesses, Allah revealed the authenticity of the revelations to Muhammad.  

After this first revelation, Allah was silent for three years. The Prophet became despondent, believing that Allah must have been displeased with his actions. Khadija suspected this also. Muhammad spent long hours in the cave on Mount Hira praying to God for inspiration. He even contemplated jumping off the mountain to his death. But merciful Allah sent him a revelation confirming that he was to be the greatest of Allah’s prophets. Allah’s words were:

182 Bukhari, Sahia, Hadith 1.1.3.
184 Bukhari, Sahia, Hadith 1.1.3.
“...your Lord has not forsaken you; nor is He displeased with you. Surely, the end shall be better for you than the beginning. Your Lord will soon give you of His bounty and you will be well pleased...The bounty of your Lord, always proclaim.”¹⁸⁵

This finally convinced Muhammad (PBUH) that the revelations were truly from God. With Allah’s clear guidance, Muhammad set out to share His message with the people of Mekka. Like Allah’s prophets before him, he told the polytheist idolaters that their gods were false and that Allah was the one true god. The polytheists were angry and began to insult Muhammad. During this time, in around 621, when Muhammad was fifty years old, Khadija and Muhammad’s uncle, Abu Talib, both died. This left Muhammad without his two primary sources of protection. The wicked people of Mekka rejected the Prophet’s words, calling him a lunatic and a liar, and said he was demon-possessed. No longer safe in Mekka, the Prophet began making plans to relocate.¹⁸⁶

Before Muhammad left Mekka, Allah took him on what we now know as the Mi’raj (Night Journey).¹⁸⁷ During a dream, Jibril took Muhammad to Jerusalem. From the site that was then the Jewish Temple Mount but is now the Muslim Dome of the Rock, Jibril took the Prophet on a journey through all seven levels of heaven. While Muhammad was there, he met all the major prophets, and led Ibrahim, Musa, and Isa (Peace Be Upon Them All) in prayer. Allah also used this fantastic journey to instruct the Prophet on proper Islamic rites including daily prayers.¹⁸⁸ The Mi’raj is the only time the Prophet (PBUH) visited Jerusalem, but the significance of this event made Jerusalem the third holiest site in Islam, following Mekka and Medina.¹⁸⁹

News of this revelation infuriated the idolaters of Mekka (God’s curse upon them) because they thought the Prophet had made up the whole story. The Mekkans summoned a young man

¹⁸⁶ Caner, Unveiling Islam, 46.
¹⁸⁷ Caner, Unveiling Islam, 46.
¹⁸⁸ Ibn Ishaq, The Life of Muhammad.
¹⁸⁹ Ibn Ishaq, The Life of Muhammad.
from each tribe, forming a gang to assassinate Muhammad. Therefore, all of the unbelievers from Mekka were complicit in this evil. Some of the Prophet’s weak followers insulted Allah and the Prophet by abandoning the faith. But Allah protected the Prophet and about a dozen of his loyal followers as they slipped away to Medina. This deliverance from the assassins was a gift from God and a confirmation of the Prophet’s (PBUH) divine protection. The journey of Muhammad (PBUH) and his followers from Mekka to Medina is known as the Hijra. It started on July 16, 622 C.E., and marks the start of the Muslim lunar calendar.\footnote{Ibn Ishaq, The Life of Muhammad.}

The Prophet took only a few strong believers with him to become the nucleus of his religious movement. Surah 8.26 of the Holy Qur’an describes how Muhammad was meant to place his trust in Allah:

\begin{quote}
"Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye might be grateful."
\end{quote}\footnote{Holy Qur’an, Surah 8.26.}

Like all the Prophet’s (PBUH) actions, this provides us with a timeless example. Many Muslims seeking to bolster our religion have since relied on a small base of believers to make a fresh start. As I told you in my first letter, “Al Qaeda” means “the base,” and our blessed leader, Usama (Osama) bin Laden, is following the example of the Prophet (PBUH).\footnote{United States Department of Justice, 8.} We’ll discuss this more in subsequent lessons.

Members of the small nucleus of initial converts that fled with Muhammad (PBUH) included a distinguished merchant (the first caliph) Abu Bakr, an influential tribesman (the
second caliph) Umar (Omar), and Muhammad’s (PBUH) cousin (his future son-in-law and the fourth caliph) Ali.\textsuperscript{193} We’ll talk about the essential roles played by each of these figures later.

**Revelations and Revolution in Medina**

The Prophet and his nucleus of followers were initially well received by the heavily Jewish community of Medina. This city, known also as Yathrib (City of the Prophet) was an agricultural oasis about 200 miles north of Mekka. It was inhabited by warring Jewish and Arab tribes.\textsuperscript{194} Muhammad (PBUH) made every attempt to befriend the Jews in order to share God’s revelations. He even accepted many of their customs. For example, he initially declared that Muslims should face Jerusalem, not Mekka during prayer. He also directed the Muslim community to observe the Jewish Day of Atonement as a day of fasting. Through his wisdom, he quickly united this fragmented region. He taught the various factions to live together, protecting each other from outside invaders.\textsuperscript{195} This theme would become central to how we think as Muslims. Throughout the Muslim world it is said, “My brother and I against my cousin, my cousin and I against the stranger.”\textsuperscript{196} These concentric rings of unity show us where to place our loyalties to this very day. The various peoples of Medina recognized the Prophet’s (PBUH) wisdom and saw that he could bring peace to their city. This made Medina the perfect initial base for the rebirth of the true religion.

Like the other prophets of Allah, Muhammad (PBUH) taught the people of Medina that Allah is the one true god, and that they should do good works. Although many of the Arab tribes converted to Islam, many of the Jews noticed conflicts between their scriptures and the teachings

\textsuperscript{193} Ibn Ishaq, *The Life of Muhammad*.
\textsuperscript{194} Ibn Ishaq, *The Life of Muhammad*.
\textsuperscript{195} Caner, *Unveiling Islam*, 47.
\textsuperscript{196} “My Brother and I Against My Cousin; My Cousin and I Against the Stranger (Egyptian Proverb), http://www.youregypt.com/issue4.proverb.htm (accessed December 12, 2008).
of the Prophet. Rather than accept the Prophet’s (PBUH) divine revelations, they insulted him and rejected his teachings. The Prophet (PBUH) was livid about the Jewish betrayal because they insulted him and caused him great humiliation. He looked to Allah for guidance.

While Muhammad was in Mekka, Allah gave him many revelations about doing good works and taking care of the poor. These revelations were largely in harmony with Jewish and Christian teachings. For example, Surah 29.46 of the Holy Qur’an says:

“...And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, ‘We believe in the revelation which has come down to us and in that which came down to you: Our Allah and your Allah is one; and it is to Him we bow (in Islam).’”

However, now that the Jews were insulting the Prophet (PBUH) in Medina, Allah’s revelations took on a more militant tone and began to focus on dealing harshly with unbelievers. Magnificent Allah gave revelations to the Prophet (PBUH) at precisely the times he needed guidance. In Surah 5.51 of the Holy Qur’an, Allah tells the Prophet (PBUH) to part ways with unbelieving Jews and Christians who failed to follow the true path:

“...O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.”

Following this guidance, Muhammad (PBUH) instructed his followers to pray facing Mekka rather than Jerusalem, and exchanged the Jewish Day of Atonement for the month-long holiday of Ramadan. To confirm the Prophet’s (PBUH) stance, Allah sent another revelation in which He said:

“Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: 'The Guidance of Allah,—that is the (only)
Guidance.’ Wert thou to follow their desires after the knowledge which hast reached thee, then wouldst thou find neither Protector nor helper against Allah.”

Tensions between the Muslims and the rest of the community continued to grow, as did Muhammad’s military strength. Allah continued to send revelations about the evil of unbelievers and how He would eventually send them to hell:

“Those who disbelieve, among the People of the Book and among the Polytheists, will be in Hell-fire, to dwell therein [for aye]. They are the worst of creatures.”

He also sent an increasing number of instructions to Muhammad (PBUH) on how Muslims were to deal with unbelievers:

“Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizyah with willing submission, and feel themselves subdued.”

The People of the Book rejected the last of many opportunities to submit to Allah. Thus, Allah gave Muhammad (PBUH) His divine blessing to declare jihad (holy war) on the unbelievers. Muhammad (PBUH) had a mandate from God to spread His ideology through any means necessary. Armed with these new revelations and the strength of the newly converted Arab tribes, Muhammad began a campaign of battles against those tribes that opposed him. He attacked his enemies, took their possessions, and drove them into exile. This is how he consolidated his base of followers in order to spread the true religion.
Origins of Jihad (Holy War)

“Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing that is bad for you. But Allah knoweth, and ye know not.”

—Holy Qur’an
Surah 2.216 205

In order to spread Islam, the Prophet (PBUH) fought many battles. Muhammad (PBUH) knew he would need money to propagate Allah’s revelations to all people. Although Muhammad had unified the territory near Medina under his control, he was cut off from his caravan trade in Mekka and was no longer able to make a living. He began raiding caravans traveling from Mekka to gain the needed resources. Since these raids were part of a holy war, they were justified for several reasons. First, these raids were against some of the same enemies who had expelled the Prophet and his warriors from their homes and deprived them of their means of financial support. More importantly, the booty from these raids was used to further the spread of Allah’s true religion. Therefore, whatever the Muslims did in their jihad (holy war) was justified because their cause was just.

The objectives of jihad are to uproot disbelief in Islam, to stop the persecution of Muslims, and to establish the supremacy of Allah through Islam throughout the world. Surah 8.39 says,

“And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere...” 208

The Prophet (PBUH) tells us that the best deed anyone can do is to believe in Allah and His Prophet. However, the next best deed is to wage jihad. To help you understand what the Prophet did next, we need to discuss what the concept of jihad really means.

205 Holy Qur’an, Surah 2.216.
206 Ibn Ishaq, The Life of Muhammad.
207 Caner, Unveiling Islam, 47.
208 Holy Qur’an, Surah 8.39.
Meanings of Jihad: Inner Struggle versus Holy War

To fulfill Allah’s mandate, we must wage jihad in all its forms to ensure Islam rules over all people. The only way to achieve world peace according to Allah’s will is to ensure that all people submit to Islam.210 The word “jihad” means to move toward an objective with all one’s power and strength and to resist every difficulty. It is a struggle to make God’s cause succeed, and a means by which we are directed to increase the sphere of Islam.211 The Prophet (PBUH) referred to two kinds of jihad: “greater jihad” and “lesser jihad.”212

“Greater jihad” is each individual’s spiritual, inner struggle against one’s own lust and other sin in order to grow closer to God.213 In an effort to deflect Western scrutiny in recent years, many so-called Muslim authorities have tried to over-emphasize this definition as the only true meaning.214 We know the truth, however, that the overwhelming majority of references in the Qur’an and hadiths discuss jihad as a holy war of armed conflict.215

“Lesser jihad” is holy war waged by individuals or groups as a physical struggle against the enemies of Islam.216 The ultimate goals of these wars are the defense and expansion of Dar al-Islam.217 The application of violence is central to this, the primary form of jihad.218 The Holy Qur’an dedicates myriad references to this form of holy war. Here are a few examples.

211 Sachedina, 36.
213 Sageman, chapters 1-2.
217 Crone, Chapter 21.
Surah 2.191: “And slay them wherever ye catch them, and turn them out from where they turned you out; for tumult and oppression are worse than slaughter…”

Surah 4.89: “They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks…”

Surah 8.60: “Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know…”

Surah 9.5: “…fight them and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war)…”

Although both greater and lesser jihad are important, the Prophet (PBUH) made it clear that holy war (lesser jihad) is the most highly rewarded of the two. There are also other facets of jihad.

Types of Jihad: Defensive and Offensive

According to Sharia law, we may legitimately wage war on four kinds of enemy: infidels, apostates, rebels, and bandits. However, only war against the first two are considered jihad. Jihad can be either defensive or offensive, but is a religious obligation in either case.

Defensive jihad is the effort to defend the current sphere of Dar al-Islam from outside influence. For example, driving apostate regimes and Western influence out of the Middle East is an example of waging defensive jihad. Since the purpose of defensive jihad is to protect the

219 Holy Qur’an, Surah 2.191
220 Holy Qur’an, Surah 4.89
221 Holy Qur’an, Surah 8.60
222 Holy Qur’an, Surah 9.5
224 Sachedina, 39.
homeland of the faithful, it must be fought as total war and is the obligation of every able-bodied individual.  

Offensive jihad is waged to expand the sphere of Dar al-Islam into new territory. Our attacks against financial and military targets in the West were designed to weaken them in preparation for eventual conquest, so these attacks were examples of offensive jihad. Since offensive jihad seeks to expand our reach, it can be fought as a limited war and is the obligation of the Ummah as a whole, not necessarily every individual. Therefore, a vanguard of volunteers and professionals can be designated to fight for the rest of the Ummah.

Our glorious Al Qaeda warriors fight both kinds of jihad. We join local and regional jihadi groups throughout the world, such as the Taliban in Afghanistan, Hamas in Palestine, and Al Qaeda in Iraq to wage defensive jihad for their homelands. Al Qaeda, which knows no homeland or borders, serves as an umbrella organization to lead the global offensive jihad. We organize the local defensive jihads as part of our overall holy war for the planet.

Methods of Jihad

While not everyone is capable of engaging in armed combat, everyone can partake in some form of jihad. There are four methods of waging jihad: with the heart, the sword, the tongue, and the hand. I have already described the first two methods of jihad: of the heart (greater jihad, the spiritual inner struggle) and of the sword (lesser jihad, violent holy war). Jihad of the tongue means you speak the truth of Islam. Jihad of the hand is setting a good moral example.
for your community. Every Muslim is capable of waging jihad in some form, and every Muslim is required to wage jihad by every means available.

Although I will go into more detail later, the enemies of Islam include apostates and infidels. These include anyone who threatens the existence of the Islamic community, resists our offer of peace (through submission to Islam), and persecutes Muslims in any way, and anyone who is a polytheist. It includes anyone who would rather live in the dark ignorance of Dar al-Harb than in the brilliant truth of Dar al-Islam.

Motivations for Jihad

Not all of the new believers were willing to wage war to gain influence. To persuade them, Allah sent more revelations to the Prophet (PBUH). The Qur’an makes Allah’s wishes clear in Surahs 4.95-96:

“Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than those who sit (at home). Unto all (in Faith) Hath Allah promised good: But to those who strive and fight Hath He distinguished above those who sit (at home) by a special reward, --Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.”

Muhammad also motivated his warriors by revealing the “win/win” nature of fighting for Allah. He revealed that jihadis (holy warriors) who fought would be rewarded whether they survived or not. Brave warriors who survived a battle were entitled to a share of the earthly booty. In addition to keeping the vanquished enemy’s possessions, surviving jihadis were allowed to make concubines of the captured women and slaves of the captured children.

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229 United States Department of Justice, Introduction.
231 Kelsay, 35-36.
232 Holy Qur’an, 4.95-96
233 Crone, 384.
Conversely, warriors who were killed in battle would be considered *shahid* (martyrs). Before battle, the Prophet (PBUH) would motivate his warriors by reminding them that if they were martyred, they would receive God’s forgiveness for their sins and they would be sent directly into *heaven* without facing questioning and judgment on the *Last Day*. Sinful Muslims, other than *shahid*, would be sent to *hell* for a limited time to be punished for and purified from their sins. *Shahid* would not taste *hell*’s fire at all. In addition, martyrs were allowed to intercede for 70 of their family members, saving them from *hell*’s fire and providing them unquestioned entry into *paradise*. *Surahs* 3.169-170 of the Holy Qur’an tell us:

> “Think not of those who are slain in Allah’s way as dead. Nay, they live, finding their sustenance in the presence of their Lord: They rejoice in the bounty provided by Allah. And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.”

The Qur’an tells us repeatedly what *paradise* will be like for these martyrs. For example, *Surah* 56:13-24 says:

> “A multitude of those from among the first, and a few from the later, (will be) on couch-like thrones woven with gold and precious stones. Reclining, facing each other. Round about them will (serve) boys of perpetual (freshness), of never-ending bloom, with goblets, jugs, and cups (filled) with sparkling wine. No aching of the head will they receive, nor suffer any madness, nor exhaustion. And with fruits, any that they may select; and the flesh of fowls, any they may desire. And (there will be) Houris (fair females) with big eyes, lovely and pure, beautiful ones, like unto hidden pearls, well-guarded in their shells. A reward for the deeds.”

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235 Major Stephen Lambert, United States Air Force, *The Sources of Islamic Revolutionary Conduct* (Colorado Springs: Joint Intelligence College, 2005), 76.
236 Maqdisi, “This is our Aqidah!”
238 Holy Qur’an, 3.169-170
239 Holy Qur’an, 56.13-24
The Qur’an goes on to add more details in other places. It says shahid will be adorned “with bracelets of gold and pearls”\(^{240}\) and “dressed in fine silk and rich brocade.”\(^{241}\) They will “recline on green cushions and rich carpets of beauty,”\(^{242}\) sit on “thrones encrusted with gold and precious stones,”\(^{243}\) and share in “dishes and goblets of gold” on which there will be “all that the souls could desire, all that their eyes could delight in,” including an “abundance of fruit,”\(^{244}\) as well as “the flesh of fowls.”\(^{245}\) Paradise will consist of “gardens with rivers flowing beneath”\(^{246}\) with “two springs pouring forth water in continuous abundance.”\(^{247}\) There will be “rivers of water incorruptible,” “rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear.”\(^{248}\) The temperature will be perfectly comfortable, and there will be plenty of shade.\(^{249}\)

There will be “voluptuous women of equal age,”\(^{250}\) “those of modest gaze, with lovely eyes,”\(^{251}\) “fair women with beautiful, bug, and lustrous eyes,”\(^{252}\) “like unto rubies and coral”\(^{253}\) to whom the martyr will be joined.\(^{254}\) They will be “maidens, chaste, restraining their glances, whom no man or jinn (spiritual being) before them has touched.”\(^{255}\) Allah has made them to be like virgins forever.\(^{256}\) The Prophet (PBUH) said, “The least reward for the people of Paradise

\(^{240}\) Holy Qur’an, 22.23
\(^{241}\) Holy Qur’an, 44.53
\(^{242}\) Holy Qur’an, 55.76
\(^{243}\) Holy Qur’an, 56.15
\(^{244}\) Holy Qur’an, 43.71
\(^{245}\) Holy Qur’an, 56.21
\(^{246}\) Holy Qur’an, 3.198
\(^{247}\) Holy Qur’an, 55.66
\(^{248}\) Holy Qur’an, 47.15
\(^{249}\) Holy Qur’an, 76.13-14
\(^{250}\) Holy Qur’an, 78.31
\(^{251}\) Holy Qur’an, 37.48
\(^{252}\) Holy Qur’an, 44.54
\(^{253}\) Holy Qur’an, 55.58
\(^{254}\) Holy Qur’an, 52.20
\(^{255}\) Holy Qur’an, 55.56
\(^{256}\) Holy Qur’an, 56.36
is 80,000 servants and 72 wives.”257 He also told his followers that, “the believer will be given tremendous strength in *paradise* for sexual intercourse…he will be given the strength of one hundred persons.”258

*Allah* has provided fantastic enticements for those who fight for Him, whether they are survivors of battle or not. The rewards available to the warriors of *Muhammad’s (PBUH)* day are still available to those who fight and die for Him today.

Driven by the promised rewards, *Muhammad’s (PBUH)* warriors conducted dozens of raids on *Mekkan* trade caravans between 623 and 630 many of which the *Prophet (PBUH)* led personally.259 We can learn many lessons by observing the way the *Prophet (PBUH)* conducted *jihad* for the sake of *Allah*.

**Battle of Badr**

In March of 624, the *Prophet (PBUH)* led 315 *mujahidin* (holy warriors) on a raid against a caravan of over 900 non-*Muslim* Arab men from *Mekka*. The *Prophet (PBUH)* shouted to his men,

> “By God in whose hand is the soul of Muhammad, no man will be slain this day fighting against them with steadfast courage advancing not retreating but God will cause him to enter Paradise.”260

The warriors knew they could not lose. They would either gain earthly wealth if they survived the attack, or be admitted directly into *paradise* if they were martyred. Protected by *Allah*, the *Muslims* won a decisive victory, gaining great treasure with which to continue the *jihad*.261

257 Al-Tirmidhi Hadith 2562, http://muttaqun.com/fearAllah.html..
258 Al-Tirmidhi Hadith 2536.
259 Edwardes, introduction to *The Life of Muhammad*.
In response to this raid, the Mekkans sent 950 troops to challenge the Prophet’s (PBUH) warriors. The Muslims easily defeated the Mekkans, losing only 14 men. They killed 45 Mekkans and took another 70 as prisoners. The Prophet (PBUH) attributed the victory to Allah. He drew more warriors to the fight by revealing Allah’s words to him:²⁶²

“O Prophet! Rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred; if a hundred, they will vanquish a thousand of the Unbelievers: for these are people without understanding.”²⁶³

The Prophet used this opportunity to teach us to show no mercy to those who fight against us. One of the prisoners was a Persian poet named Uqbah ibn Abu Muayt. He asserted that his folktales were more pleasant to listen to than recitations of the Qur’an. The Prophet (PBUH) immediately ordered him to be executed. The man exclaimed, “O Muhammad, if you kill me, who will take care of my children?” The Prophet replied, “Hell’s fire.” Muhammad thus showed us not to tolerate insubordination or ridicule.²⁶⁴ This example should help you understand why the Ummah reacted so violently to the Danish cartoons which insulted the Prophet (PBUH).²⁶⁵

Battle of Uhud

By March 625, about a year after the victory at Badr, the Mekkans were becoming desperate to eliminate the Muslim threat to the caravans. They sent 3,000 Mekkans to attack 700 Muslims at Uhud, a hill near Medina. The Muslim heroes fought viciously. Adopting the battle cry, “Allahu Akbar!” (God is Great!) they began slaughtering the enemy on all sides. Though the Muslims were winning at first, the battle turned against them when some of Muhammad’s

²⁶² Caner, Unveiling Islam, 50.
²⁶³ Holy Qur’an, 8.65
²⁶⁴ Caner, Unveiling Islam, 50.
²⁶⁵ “Muhammeds Ansigt” (12 political cartoons involving Muhammad), Jyllands-Posten Newspaper, September 30, 2005, Editorial section.
(PBUH) archers defied his orders. Rather than holding their positions, they tried to help some beleaguered warriors near them. The Mekkans rounded the Muslim flank and surrounded them. The Mekkans, mistakenly believing they had killed the Prophet (PBUH) stopped fighting long enough for the Muslims to escape. Seventy-five Muslims were killed while the Mekkans lost only 27 men. Muhammad (PBUH) knew this loss was because his warriors had grown more interested in garnering the material spoils of war than in serving Allah. Since God had shown His favor by giving them victory at Badr, the defeat at Uhud could only represent His punishment. Muhammad (PBUH) knew he had to lead his warriors back to the pure path of serving Allah. If he did, Allah would surely reward him.

**Battle of the Trench**

Two years after the Muslims were defeated at Uhud, Allah provided a chance for them to redeem themselves. A force of about 10,000 Mekkans advanced on 3,000 Muslims of Medina. Frustrated by their inability to cross a deep trench in front of the Muslim fortification, the Mekkans retreated. This left the Jews of Medina without protection, and the Prophet (PBUH) saw his chance to eliminate them. These Jews, the Qurayza tribe, were in direct competition with the Muslims for control of Medina. After a few minor skirmishes, the Jews surrendered unconditionally. The Prophet (PBUH) then gave us another example of how to deal with those who oppose us. He chose to personally decapitate between 600 and 900 of the Jews, dividing their property among his followers, and selling their women and children into slavery. Ibn Ishaq records the execution this way:

“Then the Apostle (Muhammad) went out to the market of Medina and dug trenches in it. Then he sent for them and struck off their heads in those trenches

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266 Ibn Ishaq, *The Life of Muhammad*.
267 Inamdar, 165.
268 Lambert, 76.
as they were brought out to him in batches...There were 600 or 700 in all, though some put the figures as high as 800 or 900. As they were being taken out in batches to the Apostle they asked Ka‘b what he thought would be done to them. He replied: ‘Will you never understand? Don’t you see that the summoner never stops and those who are taken away do not return? By Allah it is death! This went on until the Apostle made an end of them.”

This process took an entire day and went far into the night. The Prophet (PBUH) showed us how to wage jihad, killing all those who are enemies of Islam, especially the Jews. He also showed us that strength attracts more mujahidin to the fight. The more victories he had, the more warriors rallied to Muhammad’s cause. Next, he would teach us to know when to fight.

Treaty of Al-Hudaybiyah

Now that Muhammad (PBUH) had conquered Medina, he set his sights on defeating his hometown of Mekka. In 628, the year after he exterminated the Jews of Medina, he approached Mekka with a force of 1,400 Muslims, making camp at Al-Hudaybiyah. Knowing his force was not strong enough to defeat Mekka, he signed a ten-year peace treaty. This would allow him time to bolster his forces. More importantly, by signing a treaty with Muhammad, the Mekkans elevated Muhammad’s political standing. For the first time, he was now seen as an adversary of equal stature rather than a renegade bandit. Signing this treaty was a sly trick that gave Muhammad plenty of time to prepare for his attack on Mekka. In the mean time, there were other prizes to collect.

Siege of Khaybar

Muhammad (PBUH) signed the Treaty of Al-Hudaybiyah because his forces were not yet prepared to attack Mekka. They were, however, strong enough to attack the Jewish oasis of

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270 Caner, Unveiling Islam, 52.
271 Ibn Ishaq, The Life of Muhammad.
272 Caner, Unveiling Islam, 53.
Khaybar. *Muhammad (PBUH)* believed he must exterminate the Jews in order to control the entire peninsula. He decided to attack Khaybar within a few weeks after signing the treaty with *Mekka*. There was a fierce battle that killed 93 Jews. Although *Muhammad (PBUH)* had planned to kill them all, the Jews offered terms of surrender that intrigued him. The terms of this surrender set the precedent for dealing with unbelievers in Muslim lands that we still use today.

**Dealing with the Subdued**

Under this surrender, *Muhammad (PBUH)* allowed the Jews to continue working the land, and even let them retain their Jewish faith. In return, they had to give *Muhammad (PBUH)* half of their harvest. This payment was known as the *jizyah* (tribute tax). Since *Muhammad (PBUH)* had the upper hand, the agreement also gave him the right to change his mind and expel the Jews if he ever chose to do so.

As he continued to conquer the rest of the Jewish and Christian tribes in Arabia, he routinely offered them such terms because he considered Jews and Christians to be “*People of the Book,*” and therefore of a status above other non-Muslims. By paying the *jizyah*, newly vanquished Jewish, Christian and even other non-Muslim tribes bought their protection and acknowledged their inferiority to Muslims. Those who agreed to pay the *jizyah* became known as *dhimmi*. The Holy *Qur’an* tells us how to treat *kafirs* (infidels) in Muslim lands who are unwilling to convert to Islam, but submit to Islamic rule:

*Surah 9.29:* “Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Apostle, nor

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274 Ibn Ishaq, *The Life of Muhammad*.
276 Ibn Ishaq, *The Life of Muhammad*.
acknowledge the religion of Truth ‘even if they are’ of the People of the Book, until they pay the jizyah with willing submission, and feel themselves subdued.”

The following hadith gives even greater detail, telling us to offer any Jews and Christians we conquer three options:

“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 jizyah. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah’s help and fight them.”

The restrictions first placed on dhimmi by the Prophet (PBUH) were later institutionalized by Umar ibn al-Khattab, a companion of the Prophet (PBUH) and caliph from 634 to 644. Under the Pact of Umar, non-Muslims were still required to pay the jizyah. They were restricted from building new monasteries, churches, convents, and monks’ cells and were forbidden from repairing or maintaining the ones that already existed. They were forbidden from manifesting their religion publicly, from converting anyone to it, and from hindering anyone from converting to Islam. They were required to show respect to Muslims, rising from their seats when Muslims wished to sit, and were not allowed to foment enmity against Muslims. Whenever traveling Muslims wished to rest in their churches, the dhimmi were required to provide them with three days room and board at no cost. They were forbidden to imitate Muslim clothing, caps, turbans, sandals, hairstyles, speech, nicknames, or titles. They were not allowed to ride on saddles, sell pork or liquor, or possess any weapons. None of their buildings could be as tall as nearby Muslim buildings. They were required to keep to the side of the street when traveling. They were also restricted from making a loud public display during worship, funerals, or other religious rites. To make them easily identifiable as dhimmi, they were required to wear only traditional dress and to cut the front of their hair short. This pact was designed to follow the

\[278\] Holy Qur’an, 9.29
Prophet’s (PBUH) guidance by reinforcing the primacy of Islam and reminding the dhimmi of their second-class status. If the dhimmi broke this pact, they could be killed or sold into slavery at the discretion of the local Muslim leader.280

These practices, like all Islamic principles, are timeless. They are to be followed today just as they were in the days of the Prophet (PBUH). Sheikh Marzouq Salem Al-Ghamdi reinforced the Sharia guidance on dealing with dhimmi during a recent Friday sermon at a mosque in Mekka:

“If the infidels live among the Muslims, in accordance with the conditions set out by the Prophet—there is nothing wrong with it provided they pay jizyah to the Islamic treasury. Other conditions are...that they do not renovate a church or a monastery, do not rebuild ones that were destroyed, that they feed for three days any Muslim who passes their homes...that they rise when a Muslim wishes to sit, that they do not imitate Muslims in dress and speech, not ride horses, nor own swords, nor arm themselves with any kind of weapon; that they do not sell wine, do not show the cross, do not ring church bells, do not raise their voices during prayer, that they shave their hair in front so as to make them easily identifiable, do not incite anyone against the Muslims, and do not strike a Muslim...If they violate these conditions, they have no protection.”281

Following the example of the Prophet (PBUH), Usama bin Laden has fulfilled this requirement in our current struggle. In November 2002, he issued a letter to the American people, calling them to embrace Islam.282 Since they refuse to convert to Islam or pay the jizyah, we are required by Allah to fight them.

The Prophet (PBUH) provided clear examples of how we are to live today. And Allah rewarded His Prophet (PBUH) by giving him victory after victory. By 630 C.E., Muhammad (PBUH) controlled a vast region. His miraculous successes attracted waves of new mujahidin (holy warriors), swelling his ranks into an unstoppable force. His treasury was fed by the influx

of revenue from the *dhimmi* taxes. Two years after signing the ten-year peace treaty (the *Treaty of Al-Hudaybiyah*) with Mekka, Muhammad (PBUH) was ready to take the prize for which he longed--his hometown, the future geographic center of his true religion…Mekka!\(^{283}\)

**Conquest of Mekka**

“And it is He (Allah) Who has restrained their hands from you and your hands from them in the midst of Mekka, after that He gave you the victory over them. And Allah sees well all that ye do.”

——*Holy Qur’an*  
*Surah 8.24* \(^{284}\)

Although Muhammad (PBUH) had signed a ten-year peace treaty with the Mekkans, the *Treaty of Al-Hudaybiyah*, his forces were now more than ready to attack. The gullible Mekkans, foolishly believing the truce would protect them, killed several of the Prophet’s (PBUH) allies.\(^{285}\) This gave Muhammad (PBUH) a legitimate reason to declare the truce broken and to march against Mekka. He led a force of 400 heavily armed horsemen and 10,000 foot soldiers toward the city,\(^{286}\) slaughtering everyone who got in his way.\(^{287}\)

The Quraysh (Muhammad’s family tribe) controlled Mekka under the leadership of Abu Sufyan. He had been one of the Prophet’s (PBUH) staunchest opponents. Although most of the Quraysh knew nothing of the impending attack, Muhammad’s (PBUH) uncle, Al Abbas, came out of Mekka to join the invading army. Wishing to give the Mekkans an opportunity to offer terms of surrender, Al Abbas rode back into Mekka to find Abu Sufyan. When Abu Sufyan saw the great army encamped outside Mekka, he was terrified. Al Abbas took him to see the Prophet

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\(^{283}\) Ibn Ishaq, *The Life of Muhammad*.  
\(^{286}\) Lambert, 77.  
On their way they were seen by Umar (who would later become the third caliph). Umar wanted to kill Abu Sufyan immediately, but Al Abbas protected him.288

Al Abbas convinced Muhammad (PBUH) to talk to his enemy, Abu Sufyan. Muhammad (PBUH) asked him if he now realized that there was no god but Allah. Abu Suyfan said he now knew this to be true. Then Muhammad (PBUH) asked him if he also now realized that he Muhammad (PBUH) was Allah’s Prophet. Abu Sufyan replied that he still had doubts about that. Al Abbas implored him to immediately profess the truth of Islam before Muhammad (PBUH) struck off his head. Abu Sufyan instantly replied, “I testify that there is no God but Allah and that Muhammad is the apostle of Allah.”289 Muhammad (PBUH) agreed to allow Abu Sufyan, his newest Muslim convert, to live through the coming attack if he would lock himself in his house. He also promised not to harm anyone who would enter Abu Sufyan’s house, lock himself in his own house, or stay inside a mosque.290 Under these terms, Muhammad’s (PBUH) overwhelming force met little resistance entering the city.

Although he let most of the Mekkans embrace Islam and live, there were a few enemies he was determined to kill even if they were hidden in the skirts of the Ka’aba itself. One of these was the apostate Abdullah b. Abi Sarh (also known as Abdullah b. Sad). Years earlier Sarh had made a profession of faith in Islam, and had served as a scribe for the Prophet (PBUH). His job was to record the revelations that would eventually be compiled to form the Holy Qur’an. After becoming convinced that the Prophet’s (PBUH) words were not those of Allah, he returned to Mekka and lived a life of idolatry. Sarh’s brother hid him for a while, but eventually brought him to the Prophet (PBUH) to plead for his life. Muhammad (PBUH) listened silently for a long time, and eventually said only, “Yes.” After Sarh and his brother departed, the Prophet (PBUH)

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288 Ibn Ishaq, The Life of Muhammad.
289 Ibn Ishaq, The Life of Muhammad.
290 Ibn Ishaq, The Life of Muhammad.
told his companions that he had remained silent to give any one of them a chance to rise and
strike off Sarh’s head. One of them asked, “Why didst thou not give me a sign, O apostle of
Allah?” He replied, “A prophet does not kill by a sign.” Thus, Muhammad (PBUH) was
telling us we should not wait to be told to kill those we know are the enemies of Allah.

The Prophet (PBUH) followed through with his death threats on several executions. One of
those condemned was a Muslim who had been sent by Muhammad (PBUH) to collect taxes. The
man had killed his servant, who was also a Muslim, because he failed to prepare dinner. This
man, who then became an apostate, kept two women who sang insulting songs about the Prophet
(PBUH). The man and both women were put to death. Another Mekkan was killed for having
insulted two daughters of the Prophet. Another of those executed was an evil female poet
who had written insulting lyrics about Muhammad (PBUH). Through these clear examples,
we see the proper penalty for humiliating the Prophet (PBUH). The Prophet’s (PBUH)
directions are as valid today as they were in that day.

When the Prophet (PBUH) had secured his control over Mekka, he went to the Ka’aba. He
rode a camel around the sacred shrine seven times, touching the sacred stone with a stick. Then,
he called Uthman b. Talha, who would later become the third caliph, to give him the key to the
shrine. He removed all the pagan idols (more than 360), and destroyed them. He declared the
Ka’aba to be the geographic center of Islam. Having established Islam firmly in Mekka, the
Prophet (PBUH) chose to return to live in Medina, which is known as the “City of the Prophet.”
By the time of his death, Muhammad’s authority ranged throughout the Arabian Peninsula. He
made his last pilgrimage to Mekka in March, 632. Having returned to Medina, he died that June

291 Ibn Ishaq, *The Life of Muhammad.*
292 Ibn Ishaq, *The Life of Muhammad.*
293 Ibn Ishaq, *The Life of Muhammad.*
294 Ibn Ishaq, *The Life of Muhammad.*
in the quarters of his favorite wife, *Aisha (Allah be pleased with her)*. Although his earthly life was at an end, his teachings would live on until the *Last Day*.

**Lessons of the Prophet’s (PBUH) Jihad**

“The *Lord inspired the angels with the message: ‘I am with you. Give firmness to the Believers. I will terrorize the unbelievers. Therefore smite them on their necks and every joint and incapacitate them. Strike off their heads and cut off each of their fingers and toes.’*”

—*Holy Qur’an*  
*Sura 8.12* 295

By providing us with the Prophet (PBUH) as a perfect, timeless example, *Allah* has taught us many lessons about how we must wage *jihad*. *Allah* has proven that we are in the right, has shown us our rewards for fighting bravely, has shown us His punishment for falling away from His true path, and has shown us how to deal with those we subdue.

*Allah* proved His favor with the Prophet (PBUH) and his warriors by providing many miraculous successes against seemingly impossible odds. The Battle of Badr (only 315 *Muslims* against 900 infidels) and the Battle of the Trench at *Medina* (only 3000 *Muslims* against 10,000 *infidels*) proved *Allah*’s favor for the Prophet (PBUH) and his followers.

*Allah* made it clear that those who fight bravely will receive His rewards, regardless of whether they survive the battle or not. If they live, they are free to enjoy the worldly booty of their victory. If they are martyred, they are granted instant entry into *paradise*. Either way, they are rewarded generously for their faithful service to God.

*Allah* also demonstrated how He will punish those who stray from His path. Before the Battle of Uhud, the Prophet’s (PBUH) warriors had grown more interested in the earthly riches

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295 *Holy Qur’an, Surah 8.12.*
gained through conquest rather than in pleasing God. To show them the error of their ways, 
Allah allowed the Muslims to be defeated in the Battle of Uhud.

Finally, through the Prophet’s (PBUH) example, Allah taught us how to deal with those we subdue. We are to offer infidels three choices. First, we must offer them the opportunity to embrace Islam. If they refuse but are willing to pay the jizyah and readily submit to Muslim rule, we should let them live as dhimmi. If they refuse both, we kill them.

Some would argue that enforcing these three options conflicts with the Prophet’s admonishment that there should be no compulsion in religion. There is no conflict here. Actual religion is a matter of inner faith, which is beyond compulsion by force. However, maintaining good public order may require the outward appearance of religion, which can be compelled. Even if an individual who is compelled to convert to Islam never really believes, his progeny will grow up with the faith as true believers.296

To summarize, here are the main lessons you should take from the Prophet’s (PBUH) jihad. First, Allah has clearly shown us that the original Islam of the Prophet (PBUH) is, and has always been, the only true religion. There is no need for you to question this from this point on. Next, we Muslims are commanded by Allah to fight until all people have converted to Islam, or have at least submitted to Muslim rule. Finally, He will be generous with our rewards for waging this fight if we survive, and even more vastly generous if we are martyred.

With his dying breath, the Prophet (PBUH) implored his companions to ensure that there would be no religion other than Islam in Arabia.297 By extension, we know this mandate is to be applied to the entire world. My dear grandson, if you are to be successful in propagating Islam, you must be intimately familiar with its details. That will be the subject of our next lesson.

296 Crone, Chapter 4.
Until then, may Allah’s peace and blessings be upon you and your entire family,

Your loving Jaad
Chapter 6

Our True Religion

“For those who believe and do good deeds will be gardens; the fulfillment of all desires.”

—Holy Qur’an
Surah 85.11

In the Name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

My dearest Habib Talib,

May Allah bless you and your family with the clear understanding of His one true religion. As I have told you earlier, Allah did not send the revelations of His true religion to the Prophet (PBUH) to negate the other Abrahamic religions (Judaism and Christianity), but to guide them back to the true path. Islam is not a new religion, but has existed since Adam (PBUH). Allah simply sent His complete message to humanity again, one final time, through Muhammad (PBUH). Allah’s message included everything that humanity would need independent of all previous theology. Islam is more than a religion; it is an ideology that governs every aspect of life. If you, Habib Talib, are to fulfill His plan for your life, to establish His religion above all others throughout the world, you must know this religion intimately.

298 Holy Qur’an, Surah 85.11.
To that end, this lesson will explain the divine origins of our Holy Scriptures and our religious understanding that flows from them. I will first describe our Holy Scriptures: the Holy Qur’an, the hadiths, and the sunnah. I’ll continue by explaining our true religion which flows from these scriptures: our major doctrines (Articles of Faith) and religious rites (Pillars of Faith), the comprehensive nature of our ideology, and instructions about the Last Day. When this lesson is complete, you will understand how we see the world and our obligation to spread the truth of Islam to all people. May God bless our efforts.

**Holy Scriptures**

“It is He [Allah] Who sent down to thee (step by step), in truth, the Book [Qur’an], confirming what went before it; and He sent down the Law (of Moses) [Torah] and the Gospel (of Isa (Jesus)) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).”

—Holy Qur’an
Surah 3.3 299

As we learned earlier, Allah has sent revelations through His prophets to all people since time began. He inspired some of these prophets to write Holy Scriptures including the Scrolls of Ibrahim, the Law of Musa, the Psalms of Dawud (David), the Gospel of Isa, and above all, the Holy Qur’an. 300 The Holy Qur’an attests to the divine authority of other scriptures in their original forms in Surah 5.44, 46:

“It was We who revealed the law (to Musa (Moses)): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah’s will...And in their footsteps We sent Isa (Jesus) the son of Maryam (Mary), confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him...” 301

299 Holy Qur’an, Surah 3.3.
301 Holy Qur’an, Surah 5.44, 46.
As we learned earlier, although these scriptures were all originally divine revelations to the prophets of Allah, all except the Holy Qur’an have been altered over time.\(^{302}\)

The earliest texts were the Scrolls of Ibrahim. The Holy Qur’an mentions these texts in Surah 87.18-19:

“\textit{And this is in the Books of the earliest (Revelation),--The Books of Ibrahim and Musa.}”\(^{303}\)

These texts appear to have been lost completely over the centuries.

The Law of Musa, the Psalms of Dawud (David), and the Gospel of Isa still exist, but not in their original, divine forms.\(^{304}\) The Law of Musa, or the Taurat, is also known as the Torah and as the Pentateuch (first five books of the Christian Old Testament). These texts were originally inspired to Musa (PBUH) by Allah.\(^{305}\) The Psalms of Dawud consist of 150 religious songs written by the prophet Dawud (PBUH). The Gospel of Isa is the scripture sent from Allah to the prophet Isa (PBUH).\(^{306}\) All of these scriptures have been corrupted to some degree over the centuries.\(^{307}\) As we discussed in an earlier lesson, this happened accidentally in some cases due to the imperfect mechanics of passing down scripture through oral tradition. Most of the alterations, however, are due to wicked men defiling the scriptures to support their own agendas.

Whatever the cause, the Qur’an tells us in Surah 3.164 that the earlier texts have been corrupted:

“\textit{Allah did confer a great favor on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while , before that, they had been in manifest error.}”\(^{308}\)

Only the Holy Qur’an still exists in its original, perfect form.

\(^{303}\) Holy Qur’an, Surah 87.18-19.
\(^{304}\) Caner, Unveiling Islam, 87.
\(^{308}\) Holy Qur’an, Surah 3.164.
To clear up all confusion caused by the distortion of His earlier revelations, \textit{Allah} sent His complete, perfect, and final revelation to the \textit{Prophet (PBUH)} in the form of the Holy \textit{Qur’an}. In contrast to the earlier scriptures written over many centuries by a host of authors, the Holy \textit{Qur’an} was presented to a single author over a few short years. \textit{Allah} instructed the angel \textit{Jibril} to recite the \textit{Qur’an} to the \textit{Prophet (PBUH)} in a series of divine revelations between 610-632 C.E. \textit{Jibril} was reading directly from the original \textit{Qur’an} which has always existed in heaven.\footnote{Caner, \textit{Unveiling Islam}, 83.} In fact, the word “\textit{Qur’an}” means “The Recitations.”\footnote{“Holy Scriptures—Koran,” Religion-cults.com.} The \textit{Prophet (PBUH)} could neither read nor write so he dictated these revelations to scribes who recorded them accurately. These writings were compiled into the Holy \textit{Qur’an} around 650 C.E., and have been perfectly preserved to this day.\footnote{Shingieti, “Islam: A Religion of Peace or War?”} Therefore, our \textit{Qur’an} is the exact, word-for-word duplicate of the one in heaven.\footnote{Caner, \textit{Unveiling Islam}, 83.} The Holy \textit{Qur’an} describes itself in \textit{Surah} 85:21-22:

“…this is a Glorious Qur’an, (Inscribed) in a Tablet Preserved.”\footnote{Holy Qur’an, \textit{Surah} 85:21-22.}

The \textit{Prophet (PBUH)} was careful to maintain the perfection of the Holy \textit{Qur’an}, so he utilized only the most trustworthy assistants. He once had to rid himself of an unfaithful scribe, \textit{Abdullah b. Abi Sarh}, after discovering his treachery. One of the \textit{hadiths} describes it this way:

“On a number of occasions he [Sarh] had, with the Prophet’s consent, changed the closing words of verses. For example, when the Prophet had said, ‘And God is mighty and wise’ \textit{Abdullah b. Abi Sarh} suggested writing down ‘knowing and wise,’ and the Prophet answered that there was no objection. Having observed a succession of changes of this type, \textit{Abdullah} renounced Islam on the grounds that the revelations, if from God, could not be changed at the prompting of a scribe..."
such as himself. After his apostasy he went to Mekka and joined the Qurayshites.”

Sarh is the apostate we mentioned earlier who was on the Prophet’s (PBUH) list of those to be executed upon his conquest of Mekka “even if they were hidden in the skirts of the Ka’aba itself.” As you remember, when Sarh’s brother pled for his life and none of the Prophet’s (PBUH) followers rose to strike off his head, the Prophet (PBUH) allowed him to live. By flushing out this unreliable scribe, Allah was protecting the fidelity of the Holy Qur’an. Surah 15.9 says:

“We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).”

The divine inspiration of the Holy Qur’an is not in question, nor is that of the Prophet (PBUH). We know the Qur’an is inspired by Allah because Muhammad (PBUH), the most revered Prophet of Islam, tells us so. We also know that Muhammad (PBUH) is the Prophet of Allah because the Qur’an, God’s holy word, tells us so. Some people question the Prophet’s (PBUH) divine inspiration because they say he did not perform miracles. On the contrary, he produced the Qur’an. When a man who could neither read nor write authors the most perfect book ever written, it must be by God’s hand, and is therefore a miracle.

The Qur’an consists of 114 surahs (chapters). It is about one-third the length of the entire Christian Bible and about four-fifths the length of the Christian New Testament alone. Although there are many translations which allow believers from all peoples to read the Qur’an’s

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315 Ibn Ishaq, The Life of Muhammad.
316 Ibn Ishaq, The Life of Muhammad.
317 Holy Qur’an, Surah 5.9.
318 Rim Azmi as quoted by David Aaron, In Their Own Words: Voices of Jihad (Santa Monica: RAND, 2008), 79.
319 Caner, Unveiling Islam, 87.
words, the true Qur’an is written only in Arabic, Allah’s perfect language.\textsuperscript{321} Most learned Islamic scholars agree that 86 of the surahs were revealed in Mekka and another 28 were revealed in Medina.\textsuperscript{322}

As you will remember from a previous lesson, the early revelations at Mekka were generally in harmony with the Jewish and Christian teachings, whereas the later revelations in Medina were more militant against Jews, Christians, and other unbelievers.\textsuperscript{323} The order of the surahs is arranged roughly by length rather than chronologically, with the longer surahs toward the beginning of the Qur’an, and the shorter ones toward the end.\textsuperscript{324}

\textit{Maskh (Abrogation)}

To resolve the conflicts between the early revelations in Mekka and the later ones in Medina, you must understand the doctrine of maskh (abrogation). This is based on the belief that Allah’s relationship with mankind can grow and evolve with changing circumstances, sometimes requiring Him to change or cancel something He revealed earlier. This does not mean that Allah has ever been wrong, just that He can replace a perfect revelation with something even better and more suited to a particular time in history. \textit{Surah} 2.160 of the Holy Qur’an explains abrogation this way:

\begin{quote}
“None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?"\textsuperscript{325}
\end{quote}

Knowing this, we can see that the revelations sent to Muhammad (PBUH) later in his life take precedence over the ones he received earlier. Determining which surah is more recent can be difficult since the Qur’an is not arranged in chronological order. However, Islamic

\textsuperscript{321} Maqdisi, “This is our Aqidah!”
\textsuperscript{322} Caner, Unveiling Islam, 83.
\textsuperscript{323} Sachedina, 39.
\textsuperscript{324} Sachedina, 39.
\textsuperscript{325} Holy Qur’an, Surah 2.106.
theologians agree that the ninth surah was the very last section of the Qur'an to be revealed. This was certainly one of the more militant revelations sent to the Prophet (PBUH) in Medina. It includes Surah 9.5, known as the “Verse of the Sword.”

“...fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.”

This guidance is consistent with the practices of the Prophet (PBUH) in the last part of his life. It is, therefore, the most relevant guidance for our lives. It abrogates every peace treaty ever signed with infidels. We must fight the infidels by every means at our disposal. If they convert to Islam or at least submit to the sovereignty of Islam as dhimmi, we should open the way for them. Otherwise, we are clearly commanded to wage jihad.

Most gracious Allah has shown mercy throughout history by sending His Prophets to all mankind, but each time His words were corrupted. Finally, He blessed His people by sending the Holy Qur’an, His divine word, to His Prophet, Muhammad (PBUH).

Secondary Scriptures (Hadiths and Sunnah)

Although the Holy Qur’an represents the very words of God and is therefore the highest authority, we can also learn a great deal by examining the life of the Prophet (PBUH). Allah sent Muhammad (PBUH) as the perfect model of how we are to live as Muslims. The Holy Qur’an, Surah 33.21 says

“Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.”

326 Holy Qur’an, Surah 9.5.
327 Crone, 359.
328 Holy Qur’an, Surah 33.21
Just as we can read the divine words of Allah in the Holy Qur’an, we can read about how the Prophet (PBUH) lived his life in the hadiths, narrations which define the sunnah. They are second in authority only to the Holy Qur’an.329

**Hadiths**

*Hadiths* are large collections of stories about the words, actions, and deeds of the Prophet (PBUH).330 Each *hadith* tells a story from Muhammad’s (PBUH) life and focuses on what he said and did in each situation. The *hadiths* are not intended to be a biographical sketch, but rather to give us examples of how we are to conduct ourselves as Muslims.331 One learned Islamic scholar defined *hadiths* this way:

“According to Muhaddithiin [scholars of hadiths] it stands for ‘what was transmitted on the authority of the Prophet, his deeds, sayings, tacit approval, or description of his sifaat [features] meaning his physical appearance...’”332

Just as Allah has protected the fidelity of the Qur’an, He has enlightened scholars to protect the record of the Prophet’s (PBUH) life. There are tens of thousands of valid *hadiths* in four main collections. Allah has provided scholars with a strict set of rules to rate potential *hadiths* as sound, good, weak, or fabricated. This evaluation is based on compatibility with the Qur’an and the veracity of the chain of reporters who passed the *hadith* from generation to generation. Scholars developed four classifications of the *hadiths*: *qudsi* (the exact words of Muhammad), *marfu* (a quote of Muhammad’s words by a direct witness, such as, “I heard the Prophet say…”), *mauquf* (a paraphrase of Muhammad’s words by a direct witness), and *maqtu’a* (a narration from a successor).333 The two most revered collections of *hadiths* were compiled by *Sahih Al-Bukhari* (810-870) and his student *Sahih Muslim* (817-875). *Sahih Al-Bukhari*’s collection grew to 3,295

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330 Lambert, 37.
hadiths divided into 97 books with 3,450 chapters. Sahih Muslim’s collection was much larger. Out of approximately 300,000 examples he evaluated, he accepted about 12,000 as authentic hadiths.

As you can plainly see, you can trust these hadiths to be authentic examples of the Prophet’s (PBUH) life. They cover every aspect of how we should conduct our lives, from waging jihad, to the effect of the “evil eye,” to how to pray and make a sacrifice to Allah, to dividing one’s time equally between one’s wives, to how to pass a drinking vessel with one’s right hand, to which shoe to put on or take off first. These examples of the Prophet (PBUH) were divinely inspired and constitute God’s timeless guidance for us.

Sunnah

Whereas the hadiths are a collection of stories about the acts of the Prophet (PBUH), the sunnah is the collective body of traditions he established regarding one’s conduct and faith. The sunnah depicts how Muhammad (PBUH) reacted to various events in his life, providing examples for us on how to live ethical lives. The Holy Qur’an, Surah 3.31 says:

“Say: ‘If ye do love Allah, Follow me [Muhammad]: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful.’”

The perfect ways of the Prophet (PBUH) enshrined in the sunnah form the basis of the Islamic legal code known as Sharia law. We will discuss Sharia in depth in a later lesson.

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337 Malik Hadith, Book 50, Hadith 50.2.3.
338 Bukhari Hadith, Book 1, Volume 12, Hadith 722.
339 Bukhari Hadith, Book 7, Volume 68, Hadith 453.
341 Muslim Hadith, Book 2, Hadith 437.
342 Bukhari Hadith, Book 7, Volume 72, Hadith 747.
343 Lambert, 37.
344 Holy Qur’an, Surah 3.31.
345 Caner, Unveiling Islam, 95.
Our Beliefs

The ultimate question in any religion is what the believer must do to enter heaven after death. Allah has provided these answers through His revelations to the Prophet (PBUH). Clearly, our religion is one of works and deeds. At the final Day of Judgment, every person will be questioned and judged to determine whether they will be admitted to paradise or cast into hell.346

Acts will be weighed on the scales of justice, with the weight of a person’s good deeds on one side and bad deeds on the other. If the scales tip toward the good, the person may be admitted into heaven. If they tip toward the bad, they may be cast into hell. “Good deeds” refer to those actions that conform to Allah’s will.

Believers must earn the love of Allah. The Prophet (PBUH) tells us this:

“Say: ‘If you do love Allah, follow me: Allah will love you and forgive you your sins: For Allah is Oft-forgiving, Most Merciful.’”347

On the other hand, the Prophet (PBUH) also tells us:

“Say: ‘Obey Allah and His Messenger: But if they turn back, Allah loves not those who reject Faith.’”348

Allah has revealed the path that will provide us the best chance aside from martyrdom for entry into paradise. Salvation comes from following the six doctrines and five pillars of the Islamic faith. Anyone who submits to this path is likely to see heaven. In fact, as I have said, the word “Islam” is derived from the Arabic root word “salaam” which means “to submit.”

However, following these doctrines and pillars alone is not a guarantee of salvation, even if the Muslim’s scales tilt decisively toward the good. If a Muslim assumes that he has been good enough to gain entry into heaven, he maligns the sovereignty of Allah. It is up to Allah alone to

346 Maqdisi, “This is our Aqidah!”
347 Holy Qur’an, 3.31.
348 Holy Qur’an, 3.32.
decide what is to be done with each of us. We believe Allah has set in motion all the events of the world which we are powerless to alter. Allah will send to heaven whomever He pleases, and to hell whomever He pleases. Some people refer to this belief as “fatalism.” It is described in Surah 17.13 of the Holy Qur’an this way:

“Every man’s fate we have fastened on his neck: on the day of Judgment [sic] we shall bring out for him a scroll which he will see spread open.”

Even the Prophet (PBUH) himself could not be sure of his salvation. One of the hadiths tells us:

“Muhammad said, ‘By Allah, though I am the Apostle of Allah, yet I do not know what Allah will do to me.”

The only virtual guarantee of admittance into paradise is reserved for those who lose their lives in holy war. Therefore, if a person doubts whether he has been good enough to win paradise, he is a good candidate for martyrdom operations. For those who die in God’s service, He wipes the scroll clean and ushers the heroes of the faith directly to the highest levels of heaven. Since most Muslims will not achieve martyrdom, their best chance to enter heaven is to follow the six doctrines (articles) and five pillars of the true faith.

The Six Articles of Faith

There are six basic Articles of Faith in Islam. They are belief in God, His divinely inspired prophets, His divine books, malaikat (angels), the Last Day of Judgment, and that predestination, both good and evil, comes from God.

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349 Holy Qur’an, Surah 17.13  
350 Caner, Unveiling Islam, 33.  
351 Maqdisi, “This is our Aqidah!”  
Belief in God. We believe in monotheism, the oneness of God. There is only one true God whose name is “Allah.” He has no partners, is all-knowing and all-powerful, and is the creator of everything in the universe. He certainly has no son. The Holy Qur’an clearly tells us:

“They [Christians] say: ‘(Allah) Most Gracious has gotten a son!’ Indeed ye, have put forth a thing most monstrous! At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, that they should invoke a son for (Allah) Most Gracious. For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.”

Before God sent His revelations to the Prophet (PBUH), the name “Allah” was used by pagans as the name of a moon god. However, Allah revealed His real name to the Prophet (PBUH). Allah is known by 99 names that describe various aspects of His being. Some examples are: The Just, The Pardoner, The High One in Might and Power, The Humiliator, The First, and The Last.

Belief in Allah’s Prophets. We know that Allah sent many prophets to the various peoples of the earth, just as we have discussed earlier. Dozens of these prophets are also found in either Jewish or Christian scriptures or both. As we have discussed earlier, the most significant of these were Adam, Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Isa (Jesus), and Muhammad (Peace Be Upon Them).

We know that the revelations which make up the Qur’an were provided directly to Muhammad (PBUH) from Allah through Jibril (Gabriel). They are Allah’s complete and final message to all people. So the Qur’an we now have is the exact reproduction of the Qur’an

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353 Post, The Mind of the Terrorist, 17.
354 Holy Qur’an, Surah 19.88-92
355 Caner, Unveiling Islam, 110.
356 Caner, Unveiling Islam, 145.
357 Central Information Department, Office of the Secretary General of Pakistan, “The Last Prophet.”
which has always existed in heaven. The angel Jibril read this text directly to Muhammad (PBUH) who recited it to scribes, who recorded it word for word.358

**Belief in Allah’s Holy Scriptures.** We know that Allah has revealed His Holy Scriptures to some of the prophets. Among these Holy Scriptures are the Scrolls of Ibrahim, Law of Musa, the Psalms of Dawud, the Gospel of Isa, and above all, the Holy Qur’an.359

**Belief in Angels.** Allah created malaikat (angels) from light to serve and worship Him.360 Some of these angels serve Allah, such as Jibril who provided the revelations to the Prophet (PBUH).361 Each of us is accompanied by two angels who write down everything we do, good or bad. Angels fill other roles, such as the Angel of Death who helps us when we die.362

Jinn (Genies, Jinni, Djinn) are somewhat like angels. They are supernatural, fiery creatures that Allah created from a smokeless fire.363 The Holy Qur’an’s seventy-second surah is named“The Jinn” and describes these creatures in more detail. Since they are endowed with free will, Jinn can be either good or evil. Iblis (Satan) is the iconic jinn that refused to bow down to Adam when ordered to by Allah.364 Others serve Iblis, such as those who possess humans or lead them astray.365

**Belief in Predestination.** We acknowledge that Allah has control and power over all events, regardless of whether we in our limited knowledge consider them good or bad.366 Although we must strive to do our best, Allah is free to do with us as He wills. When we express

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360 Maqdisi, “This is our Aqidah!”
363 Maqdisi, “This is our Aqidah!”
364 Central Information Department, Office of the Secretary General of Pakistan, “Sources of Islamic Law.”
something we plan to do or for which we hope, we often use the phrase, “Insha Allah” as a way of saying, “if it is God’s will.” This is in obedience to the Holy Qur’an, Surah 18.23-24:

“Nor say anything, “I shall be sure to do so and so tomorrow”—Without adding, “So please Allah.” And call thy Lord to mind when thou forgettest, and say, “I hope that my Lord will guide me ever closer (even) than this to the right road.”

This theme of predestination reflects the will of Allah in every area of life, including whether each of us goes to heaven or hell upon the Day of Judgment.

**Belief in the Last Day.** On the Last Day of the earth’s existence (also known as the Final Day, Day of Resurrection, and Day of Judgment) all people will face a final questioning to determine whether they will be admitted to heaven or cast into hell. Each will be judged against his deeds. Muslims who are judged to have followed the true religion will ascend into heaven. Everyone else will be cast into hell. Sinful Muslims may have to enter hell initially to be punished and purified, but may not have to stay there forever. Also, as we said earlier, martyrs and those for whom they intercede will already be in heaven and will not have to face this questioning and judgment at all.

There will be a series of minor and major signs leading to the Last Day. Among the minor signs will be a reduction in piety and a decrease in the knowledge of religion by the masses. There will also be an increase in immoral practices such as illicit sex, alcohol consumption, and disrespect of children toward parents. There will be major signs to herald the Hour of Judgment: Smoke covering the earth for 40 days and nights; the emergence of the Dajjal (anti-Christ); the emergence of the Beast; the rising of the sun from the west; the descent of Isa, son of

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368 Maqdisi, “This is our Aqidah!”
369 Lambert, 76.
Maryam (PBUH); three earthquakes (one in the east, one in the west, and one in Arabia); and a fire that will rage in Yemen to drive the people to their final gathering ground.\textsuperscript{371}

These signs will be revealed during a time of intense war and widespread violent death during a series of battles. This is when Allah will send the Imam Mahdi (Messiah) who will be a descendant of the Prophet. Before Imam Mahdi reveals his identity, there will be a bloody tribal war in Mina, Saudi Arabia. The caliph will be killed, and Imam Mahdi will travel from Medina to Mekka to avoid the dispute over the caliph’s succession. He will eventually reluctantly accept the bayat (allegiance) of the Muslims.

The Euphrates River will disclose a mountain of gold over which men will fight savagely. A descendant of the Abu Sufyan (the ruler of Mekka who had opposed the Prophet) will become an evil tyrant in Syria. He will be so evil that he will even violently kill children and rip the unborn from their mothers’ wombs. When he hears of the emergence of the Imam Mahdi he will send an army to kill him. However, the earth will swallow his army at Baidah, between Mekka and Medina, before the army reaches the Imam Mahdi. After hearing of the Imam Mahdi’s first military victory, many of the people of Syria and Iraq will submit to his authority.\textsuperscript{372}

Imam Mahdi will have to fight a number of battles, culminating with a great war against the Christians.\textsuperscript{373} These wars will be so intense that only 1 out of 100 will survive,\textsuperscript{374} leaving only 1 male guardian for every 50 women.\textsuperscript{375} At first, the Christians will join with the Muslims to fight a third army. After annihilating the other army, the Christians will raise a cross and claim that it was the strength of their religion that garnered victory. A companion of the Prophet, Dhu Makhbar, said,

\textsuperscript{371} Muslim Hadith, Book 41, Hadith 6931.
\textsuperscript{372} Ahmad Ali, “Major Signs Before the Day of Judgment.”
\textsuperscript{373} Ahmad Ali, “Major Signs Before the Day of Judgment.”
\textsuperscript{374} Ahmad Ali, “Major Signs Before the Day of Judgment.”
\textsuperscript{375} “Beliefs of Islam: The Six Pillars of Faith,” University of Texas, http://studentorgs.utexas.edu/islam/resources/beliefs/last_day.html (accessed 10 Nov 08).
“I heard the Prophet (PBUH) say, ‘You will make a secure peace with the Byzantines [Christians], then you will fight an enemy behind you, and you will be victorious, take the boot, and be safe...one of the Christians will raise the cross and say, “The cross has conquered!” One of the Muslims will become angry and smash it, and the Byzantines will act treacherously and prepare for battle.'”\(^{376}\)

Clearly, the Christians will be the cause of this Great War, but \textit{Allah} will eventually grant the \textit{Muslims} victory.

Before the Great War, \textit{Imam Mahdi} will reign as \textit{caliph} for seven years of prosperity using only the \textit{Qur’an} and \textit{sunnah} to govern the people. The oppression, tyranny, and darkness that will have controlled the world will be replaced with peace and submission to \textit{Islam}. The booty from the various conquests will provide abundantly for believers. \textit{Dajjal} (the anti-Christ) will first emerge in the seventh year, and \textit{Imam Mahdi} will spend the eighth year preparing to fight him.\(^{377}\)

\textit{Dajjal}’s emergence will begin a three year famine, with the drought of each year growing worse than the previous. He will appear between Syria and Iraq and cause turmoil, war, and death wherever he goes. He will be followed by 70,000 Jews and many Devils. \textit{Dajjal} will first claim to be a prophet, then to be a god. He will go to every country and every village (except \textit{Mekka} and \textit{Medina}) carrying out murders, pillage, and devastation. He will also do miracles to convince people of his divinity. The followers of \textit{Dajjal} will enjoy temporary benefit while the believers of \textit{Allah} will face temporary tribulation.\(^{378}\)

\textit{Allah} will rebuff \textit{Dajjal} and his followers in their repeated attempts to raid \textit{Mekka} and \textit{Medina}. Losing hope, \textit{Dajjal} will turn his forces toward Syria to attack \textit{Imam Mahdi}. This will

\(^{376}\) Shaykh Ahmad Ali, “Major Signs Before the Day of Judgment.”

\(^{377}\) Shaykh Ahmad Ali, “Major Signs Before the Day of Judgment.”

\(^{378}\) Shaykh Ahmad Ali, “Major Signs Before the Day of Judgment.”
set the state for the Final Battle between the *Muslim* warriors of God and the *infidel* warriors of Rome (Christians)\(^{379}\) as described in the following *hadith*:

“Abu Huraira reported Allah’s Messenger (may peace be upon him) as saying: The Last Hour would not come until the Romans would land at al-A’maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Medina (to counteract them). When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army), which would be constituted of excellent martyrs in Allah's eye, would be killed and the third who would never be put to trial would win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry: The Dajjal has taken your place among your family. They would then come out, but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Isa (Jesus)(peace be upon him) son of Maryam (Mary) would descend and would lead them in prayer. When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water and if he (Isa [Jesus]) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance (the lance of Isa [Jesus]).\(^{380}\)

This describes how Prophet Isa, son of Maryam, will descend and kill *Dajjal*.\(^{381}\) Killing *Dajjal* will be the first of three main tasks *Isa* will accomplish. His second task will be to protect good *Muslims* from the barbarous Turkish groups of Gog and Magog by praying for their destruction. *Isa’s* third task will be to elevate *Islam* by reigning as *caliph*.\(^{382}\)

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\(^{379}\) The hadiths use the term “Romans” to refer to Christians. According to Hadith Bukhari, Book 1, Volume 1, Hadith 6, Heraclius was head of the Christians of Sham. He was also the Emperor of the Byzantine Empire from 575-641 according to the Encarta encyclopedia at [Http://encarta.msn.com/encyclopedia_761558384/Heraclius.html](http://encarta.msn.com/encyclopedia_761558384/Heraclius.html) (accessed 12 Nov 08).

\(^{380}\) Muslim Hadith, Book 41, Hadith 6924.

\(^{381}\) Muslim Hadith, Book 41, Hadith 7023.

\(^{382}\) Ahmad Ali, “Major Signs Before the Day of Judgment.”
During Isa’s reign he will declare the truth and righteousness of Islam. He will destroy all Christian churches and Jewish synagogues, will break all crosses, kill all pigs, and abolish the jizya tax (tax taken from non-Muslims by a Muslim government for protection). He will also coerce the Jews and Christians to convert to Islam by the sword. He will accept those who convert and believe in him as a human prophet of Allah, not a deity. He will kill those who still refuse to embrace Islam.

Finally, Isa will go Jerusalem to worship Allah in a mosque in Jerusalem with other Muslims. He will marry, have children, rule for 40 years, die a natural death, and be buried in Medina next to Muhammad. The Holy Qur’an describes how Isa will render fair judgment on the Last Day of every person, whether Muslim or not:

“We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account)...”

We believe in a literal heaven and a literal hell because the Holy Qur’an tells us about both places. For example, Surah 65.12 speaks of paradise:

“Allah is He Who created seven Firmaments (Heavens) and of the earth a similar number.”

Conversely, Surah 17.8 speaks of hell:

“It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins), we shall revert (to Our punishments): And we have made Hell a prison for those who reject (all Faith).”

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384 Chapman, 245.  
385 Bakhari Hadith, Book 3, Volume 43, Hadith 656.  
386 Crone, 362.  
387 Bakhari Hadith, Book 4, Volume 55, Hadith 657.  
388 Muslim Hadith, Book 41, Hadith 6924.  
389 Hadith, Book 41, Hadith 6924.  
390 Holy Qur’an, Surah 21.47.  
391 Holy Qur’an, 65.12.  
392 Holy Qur’an, 17.8.
Clearly, these are not metaphors, but actual, literal places created by Allah to house the faithful and the damned.

The purpose of the questioning on the Last Day is to determine whether a person is admitted to paradise or sent to hell. In the first set of questions, each person will be required to identify his Lord (Allah), his religion (Islam), and the Messenger who was sent to bring the truth to man (Muhammad). If he fails to answer these questions correctly, he is cast into hell. If he answers correctly, as any good Muslim should, he will be asked another series of questions about his deeds. He will have to account for how he spent his life, how he used his youth, how he gained and disposed of his wealth, and how he acted upon the knowledge he had acquired.393

The weight of his sin will be placed on one side of the scales, the weight of his good deeds on the other. If the scales tip toward the good, that person is likely to be admitted into paradise, if Allah wills it.

There will be a bridge spanning over the lake of hell’s fire which leads to paradise. People will be given the ability to cross it according to their deeds. The greater the balance of good deeds over sin, the faster the person can cross. Some will cross like a flash of lightning, some at the speed of a fast horse, some at a walk, and some at a crawl. Dogs on the bridge will snatch the slow moving and cast them into the fire. Those who make it across will be stopped before the gates of paradise. There, they will extract retribution from each other until all are purified. Then they will be allowed to enter heaven.394

Unbelievers will never be admitted to heaven but will burn in hell’s fire for all eternity. Hell’s fire also awaits believers who have helped oppressive and tyrannical leaders, declared the truth of their lies, and assisted them in their oppression. Those who have replaced, distorted, or

393 “Beliefs of Islam: The Six Pillars of Faith,” University of Texas.
394 Maqdisi, “This is our Aqidah!”
innovated something within the Faith will also be cast into the fire. However, the Holy Qur’an makes it clear that hell was designed primarily to house the unbelievers:

“Fear the Fire, which is repaired for those who reject Faith: and obey Allah and the Messenger, that ye may obtain mercy.”

Therefore, disobedient Muslims who truly believe may have to enter the fire for a time, but probably will not have to stay there forever. Once they have been punished and purified from their bad deeds, they will be allowed entrance to the abode of the believers, paradise.

Let me remind you that Merciful Allah has granted the Prophet the right to intercede on behalf of some people so they will not have to face this questioning at all. These are the true prophets of Islam, the martyrs, and those for whom the martyrs intercede.

Habib Talib, you must believe in the Judgment of the Last Day. All you do in this life, you will have to answer for on that day. As the hadiths tell us, our greatest service to mankind is to gain heaven for as many people as possible, even if they must be “dragged to paradise in chains.”

True Muslims absolutely believe in all six of these Articles of Faith without question because they make up the foundation of Islam. However, it is not enough just to believe the right things, Muslims are required to act on these beliefs. To guide Muslims in the proper application of their religion in every aspect of their lives, the Qur’an describes the five Pillars of our Faith.

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395 Holy Qur’an, Surahs 3.113-132.
396 Maqdisi, “This is our Aqidah!”
397 Maqdisi, “This is our Aqidah!”
399 Edwardes, Introduction.
The Five Pillars (Religious Rites)

The solidarity of the *Ummah* is prized by most *Muslims* above all else on earth. We hold the good of the family of believers far dearer than the good of any single believer. The uniform application of the five pillars (religious rites) of *Islam* undergirds this sense of unity. The pillars serve as a rallying point in the cause of *Allah* which is common to all *Muslims*. The pillars are the profession of faith, the daily prayer, the giving of alms, fasting, and the pilgrimage.

*Shahada* (Profession of Faith). *Shahada* is the recitation of the most basic creed of *Islam* in which the believer expresses clearly his belief in the oneness of God and the belief that *Muhammad (PBUH)* is His Prophet. Specifically, the creed states that there is no God but *Allah*, and that *Muhammad* is the Messenger of *Allah*. Making this statement sincerely, usually in the presence of a witness, is all that is required to become a *Muslim*. These words should be repeated daily to demonstrate allegiance to the strict adherence to the faith. Although it may sound simple, the *Shahada* is comprehensive in scope. By professing that *Muhammad (PBUH)* is the Prophet of God, the believer is also accepting all the other tenets described by *Muhammad (PBUH)*. However, saying these words is not enough to get anyone into heaven. A devout *Muslim* must combine *iman* (belief) with the *din* (religious practice) described in the other pillars.

*Salat* (Daily Prayer). *Salat* is a physical prayer that is said five times a day at dawn, noon, mid-afternoon, sunset, and nightfall. The believer may pray alone or in a congregation, but must always face in the direction of *Mekka* while he prays. The *salat* is always prayed in Arabic rather than the believer’s native language because Arabic is the perfect language of the *Qur’an*.

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401 Edwardes, Introduction.
Before we pray, we must ritually wash specific parts of our body. If we fluctuate or touch our private parts during prayer, we are no longer pure and God will not hear us. These prayers are a specific series of physical moves and Arabic phrases that were revealed to the Prophet (PBUH). Muhammad (PBUH) said,

“And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah, for Allah sees well all that ye do.”

As Muhammad (PBUH) just stated, prayer is connected directly to the next pillar, charity.

**Zakat (Charity).** We must generously give alms to support poor Muslims. Whatever possessions we have on earth are entrusted to us by Allah. He actually owns everything. We are, therefore, required to provide one fortieth (2.5 percent) of our net income to the needy. Only the poor are exempt from this form of prescribed charity. Providing for the less fortunate members of the Ummah helps provide cohesion throughout the family of the faithful. The Prophet (PBUH) said,

“Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure.’”

**Sawm (Fasting).** The holy month of Ramadan is a time for self-denial through fasting. During this time of observance we do not eat, drink, smoke, or have sexual intercourse from dawn until sundown. The only Muslims not required to observe the fast are women who are menstruating or pregnant, the elderly, pre-pubescent youth, and the sick. Any person, other than

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403 Maqdisi, “This is our Aqidah!”
404 Holy Qur’an, Surah 2.110.
405 Bukhari Hadith, Book 2, Volume 24, Hadith 534.
406 Bukhari Hadith, Book 2, Hadith 486.
407 Edwardes, Introduction.
those who are excused, who breaks the fast will be unable to make it up even if he fasts for eternity. Therefore, this sin of abandoning one’s duty is irreversible.\textsuperscript{408}

\textbf{Hajj (Pilgrimage to Mekka).} This pillar requires anyone who is physically and financially able to visit the holy city of Mekka at least once during his lifetime. The \textit{Hajj} takes place during the twelfth month of the year on the Muslim calendar and represents the final act of submission to \textit{Allah}. During the visit, we walk in circles around the \textit{Ka’aba} wearing only traditional white robes to demonstrate purity.\textsuperscript{409} Then, we reenact \textit{Hajar’s} frantic search for water for her dying son, \textit{Ishma’il}, by running seven times between the two hills. Finally, we drink from the \textit{Zamzam} well that \textit{Allah} provided to \textit{Hajar}. After this, we travel thirteen miles to the plain of Arafat where \textit{Muhammad} (PBUH) preached his last sermon. We stand there from noon to sunset to honor the Prophet’s (PBUH) standing in the community. Then we go to Mina, the site where \textit{Ibrahim} was prepared to sacrifice \textit{Ishma’il} before \textit{Allah} intervened. Here we throw seven stones to memorialize how \textit{Ishma’il} threw stones at \textit{Iblis} (Satan) to resist his temptations. Next, we sacrifice an animal to commemorate the ram offered in place of \textit{Ishma’il}. In the end, we repeat the circling of the \textit{Ka’aba} and the running of the hills. The Prophet (PBUH) said that a person who performs the \textit{Hajj} properly will emerge as a newly born baby, free of all sins.\textsuperscript{410} In essence, the \textit{Hajj} provides a complete illustration of what it takes get to heaven: hard work, meditation, and the mercy of \textit{Allah}.\textsuperscript{411}

\textsuperscript{408}Caner, \textit{Unveiling Islam}, 128.  
\textsuperscript{409}Ibn Ishaq, \textit{The Life of Muhammad}.  
\textsuperscript{410}Caner, \textit{Unveiling Islam}, 130.  
\textsuperscript{411}Caner, \textit{Unveiling Islam}, 130.
The Sixth Pillar (*Jihad*)

Many of us who are true believers consider *jihad* (the holy war variety) a sixth *pillar* of the faith.\(^{412}\) The *pillars* are like a checklist of things to do to earn entry into *heaven*. Since martyrdom during *jihad* provides the closest thing to a guarantee of admittance to *paradise*, it seems logical that it should be considered a religious rite (*pillar*). As we discussed earlier, *defensive jihad* is a requirement of all *Muslims* whenever *Islam* is under attack. Since we live in a time when our religion is always under attack from our enemies, this is always a requirement.\(^{413}\) No *Muslim* who lives in a time such as this can expect to earn the rewards of *paradise* if he has deserted *jihad* in defense of *Islam*.

These *pillars* are provided by the merciful *Allah* as a guidebook to earning salvation. They are eternally interrelated, non-negotiable, and not subject to alteration. Omission of any one negates the benefit of the others. They are not to be questioned in any way. In fact, questioning or criticizing the application of the five *pillars* is considered treason. It is perceived as heresy and blasphemy, punishable by death.\(^{414}\) *Kuffar* (unbelievers) will try to convince you your beliefs are wrong, but their evil cannot affect people of absolute *iman* (belief).\(^{415}\) If a *Muslim* follows these *pillars* properly, they will most likely lead to his salvation. Following the first five *pillars* is second only to becoming a martyr during *jihad*.\(^{416}\)

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\(^{412}\) Crone, 363-364.

\(^{413}\) Sachedina, 36.


No Separation of Mosque and State

One of the many aspects of Islam that makes it superior to the false religions is its comprehensive nature. Unlike Christianity, which stresses the separation of church and state, Islam guides every aspect of life.

One of the weaknesses of Christianity, aside from being based on the false belief that Isa (PBUH) was the son of Allah, is Christians’ insistence on separating their religion from every other aspect of their lives. During its first centuries, Christianity grew and developed as a religion of the oppressed, existing in spite of the various sovereign governments rather than in charge of them. Christians even believe Isa (PBUH) said this:

“Render unto Caesar the things which are Caesar’s; and unto God the things which are God’s.”

This seems to indicate that they believe people should segregate their spiritual practices from everything else. Christians put their religion in a box, only pulling it out on Sunday mornings, if at all. Would the real God, the creator of the universe, be satisfied with such an arrangement?

Islam is not just a religion of spiritual rituals, but a complete system that governs every aspect of life including religion, civil law, criminal law, government, ethics, social norms, family matters, and economics. The Ummah of Islam is a religious and political community. Muhammad (PBUH) was his own Caesar, the sovereign of his own government as well as the Prophet of Allah’s Faithful. He governed his territory and its people, dispensed civil and criminal justice, collected taxes, commanded armies, waged war, and negotiated peace. Whereas Christians have often had to choose between allegiance to Caesar and allegiance to their faith,

418 Holy Bible, Matt: 22:21
419 United States Department of Justice, 10.
420 Aaron, 73.
Muslims have never been faced with such a choice. In Islam, religious truth and political power are amalgamated: religious truth sanctifies political power and political power sustains the practice of the religion. Since Islam encompasses both the spiritual and temporal realms, it is not just a religion, but an ideology. It has been said that Islam is a Qur’an and a sword, knowledge and worship, doctrine and law, ethics and politics, action and a penalty, and life and doomsday.

Questioning the Faith

One thing you must never do once you have professed Islam is question your faith or the truth of any aspect of Islam. Jews and Christians examine and challenge their religious beliefs routinely. They test their faith to convince themselves of its validity. As soon as something bad happens that they cannot explain, some tragedy for example, they cast aside their religion like an old coat. This is blasphemy. Allah does what He wills and you are not to question it.

The Holy Qur’an, Surah 21.23 says:

“He [Allah] cannot be questioned for His acts, but they [unbelievers] will be questioned (for theirs).”

Jews and Christians will test your faith by trying to get you to question it. They will twist the truths of your religion to confuse you. If you let any doubt creep into your mind, you are on the road to hell. The Holy Qur’an tells you how to handle this situation in Surah 2.120:

“Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say” ‘The Guidance of Allah,—that is the (only) Guidance.’ Wert thou to follow their desires after the knowledge which hath

422 Lewis, The Crisis of Islam, 6-7.
423 Aaron, 73.
424 Aaron, 77.
425 Post, The Mind of the Terrorist, 199.
426 Maqdisi, “This is our Aqidah!”
427 Holy Qur’an, Surah 21.23
reached thee, then wouldst thou find neither Protector nor helper against Allah.” 428

Once you have heard the truth of your faith, do not question it ever again. 429 If you do, the consequences will be catastrophic. The Most High said:

“And certainly, the Shayatin (devils) do inspire friends (from mankind) to dispute with you, and if you obey them, then you would indeed be Mushrikun (polytheists).” 430

So, whoever questions why Allah did something is rejecting the ruling of the Qur’an, and is falling into loss and destruction. 431 Imam Malik, also known as the Sheikh of Islam, was one of the most respected early scholars of jurisprudence. He explained the pitfalls of questioning the will of Allah this way:

“‘Istiwa [Allah’s divinity] is known, Iman [faith] in it is obligatory. The ‘how’ is unknown and asking about it is an innovation [false addition to Islam].” 432

If good things happen, they are Allah’s signs that you are on the right track. If bad things happen, they are Allah’s signs that you have departed from His true path and need to redouble your efforts. The Prophet (PBUH) used the defeat at the battle of Uhud to show his troops that they had strayed from the true path. 433 Then, Allah rewarded Muhammad’s faithfulness with victory at the battle of the Trench. 434 Follow the Prophet’s (PBUH) example and cling to your faith, no matter the circumstances.

Once Muhammad (PBUH) had clearly established the ideology of Islam in his immediate area, all that remained was the divine task of spreading Allah’s truth until the entire world submitted to it. The faithful strove to expand Dar al-Islam by all means at their disposal, thereby

428 Holy Qur’an, Surah 2.120.
429 Post, The Mind of the Terrorist, 199.
430 Maqdisi, “This is our Aqidah!”
431 Maqdisi, “This is our Aqidah!”
432 Maqdisi, “This is our Aqidah!”
433 Ibn Ishaq, The Life of Muhammad.
434 Lambert, 76.
increasing the membership of the *Ummah*. God confirmed the rightness of their cause by blessing them with countless victories.\(^{435}\)

Expanding Islam’s sovereignty over all peoples is our commission from God today just as it was in the time of the *Prophet (PBUH)*. *Allah* makes this clear in His Holy Scriptures.

**Lessons of Our Religion**

So, *Habib Talib*, what can you learn from this study of our beliefs and Holy Scriptures? You should understand that *Islam* has always existed. Adam, *Ibrahim* and all the other prophets were *Muslims*. The Jews, Christians and other *infidels* deviated from the true path, so *Allah* sent *Muhammad (PBUH)* to restore *Islam* to govern every aspect of life for all people. His message was complete and relied on no previous theology.

You should now understand our basic doctrines, religious rites, and the Holy Scriptures from which they flow. You should also understand how important it is for us to guide all peoples to the original, fundamental form of *Islam* practiced by the *Salafs*.

Learn the Holy *Qur’an*, read the *hadiths* and the *sunnah*, and listen to pious men who share our desire to serve God. Through these sources, *Allah* has provided clear guidance as to how all men should live. This guidance is consecrated in God’s divine law, *Sharia*. A state that governs based on any other source is illegitimate and must be overthrown, God willing. *Sharia* will be the topic of our next lesson.

Until then, may God bless you and your family,

*Jaad*

Chapter 7

Our Sharia Law

“Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not.”

—Holy Qur’an
Surah 45.18 436

In the Name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

My dear grandson, Habib Talib,

May the Mercy and Glory of Allah be upon you as you learn about the laws sent by Allah to govern every aspect of your life, and that of the faithful everywhere. As a future leader in Al Qaeda’s global jihad, you will be obligated to implement this law in newly conquered lands. Knowing our laws will help you understand what is important to us as true Muslims, and how we look at the world in general.

Sharia is a system of laws given to us by God to regulate every aspect of the society of the faithful.437 The word “Sharia” literally means “the way to the watering hole.”438 This

436 Holy Qur’an, Surah 45.18.
438 Caner, Unveiling Islam, 163.
comprehensive legal code includes both criminal and family law. Following *Sharia*, along with the *Pillars of the Faith*, will allow the believer to earn his salvation through merit.\textsuperscript{439}

Theocratic *Sharia* law is authoritative in governing every facet of life in truly Islamic states.\textsuperscript{440} Every aspect of this *Islamic* code flows from the Allah’s divine revelations in the *Qur’an* and the inspired examples of the *Prophet (PBUH)* in the *hadiths* and *sunnah*.\textsuperscript{441} Therefore, all *Muslims* are subject to *Sharia* whether the state where they live recognizes and implements it or not.\textsuperscript{442} *Ibn Taymiyyah* (may God’s blessings be upon him), the famous fourteenth century Islamic scholar who purified our ideology, wrote:

\begin{quote}
“The guidance and true religion which is in the Sharia brought by Muhammad is more perfect that what was in the two previous religious laws...In the Torah, the Gospel [the New Testament] and the books of the prophets [the Old Testament] there are no useful forms of knowledge or upright deeds which are found in the Qur’an, or else there is found that which is better. In the Qur’an there is found guidance and true religion in beneficial knowledge and upright deeds which are not in the other two books.”\textsuperscript{443}
\end{quote}

*Sharia* law is divided into three categories: *ibadat* (religious duty), *m’Amalat* (ethics), and *fiqh* (jurisprudence). Together, these govern every part of our lives. The highest authority on *Sharia* is the *Qur’an*, followed by the *hadiths* and *sunnah*, and finally the consensus of the *ijma* (literally “community”). While *ijma* was originally considered the consensus of the entire community, it later came to be known as the consensus of a group of educated scholars known as the ‘ulema. The *Prophet (PBUH)* said:

\begin{quote}
“The Muslim (majority or main body) will never agree on a wrong matter.”\textsuperscript{444}
\end{quote}

\textsuperscript{439} Mark Gould, *Eschatology and Soteriology: Religious Commitment and Its Consequences in Islam and Christianity* (Haverford, PA: Department of Sociology, Haverford College), draft paper submitted for publication, August 2003), 18.

\textsuperscript{440} Caner, *Unveiling Islam*, 95.

\textsuperscript{441} Lambert, 70.

\textsuperscript{442} Central Information Department, Office of the Secretary General of Pakistan, “Sources of Islamic Law.”


\textsuperscript{444} Central Information Department, Office of the Secretary General of Pakistan, “Sources of Islamic Law.”
In early Islam, *qiyaṣ* (analogy) and *ijtiḥād* (independent decision-making) were utilized when questions could not be answered with more authoritative sources. While some so-called *Muslims*, like the government of Pakistan, and especially the misguided *Shia Muslims*, still allow analogy and independent decision-making,\textsuperscript{445} we *Sunni Salafis* quickly abolished this practice. We saw how quickly individual thinking could introduce innovation and pull the faithful from the path of *Allah*. Anyone who declares something permissible or forbidden without strictly conforming to *Sharia* is guilty of *shirk* (usurping the exclusive powers of *Allah*).\textsuperscript{446} The *Holy Qur’an* makes it clear in Surah 16.116:

> “But say not—for any false thing that your tongues may put forth,—‘This is lawful, and this is forbidden,’ so as to ascribe false things to *Allah*. For those who ascribe false things to *Allah*, will never prosper.”\textsuperscript{447}

By protecting the fidelity of *Allah’s Sharia*, we *Sunnis* have spoken with one voice since the times of the *Prophet*. Even so, small deviations in the application of God’s laws over the centuries have given rise to several different schools of jurisprudence.\textsuperscript{448}

**Schools of Fiqh (Jurisprudence)**

> “To each among you have We prescribed a law and an open way...And this (He commands): Judge thou between them by what *Allah* hath revealed, and follow not their vein desires, but beware of them lest they beguile thee from any of that (teaching) which *Allah* hath sent down to thee.”

—*Holy Qur’an*

_Surah 5.48-49_\textsuperscript{449}

*Islamic* jurisprudence is the methodology of discerning truth from the *Qur’an* and the *sunnah* of the *Prophet (PBUH)*.\textsuperscript{450} The guidance in *Islamic* jurisprudence relates to this world

\textsuperscript{445} Caner, *Unveiling Islam*, 163.

\textsuperscript{446} Central Information Department, Office of the Secretary General of Pakistan, “Sources of Islamic Law.”


\textsuperscript{449} *Holy Qur’an*, Surahs 5.48-49.

\textsuperscript{450} The guidance in *Islamic* jurisprudence relates to this world
(domestic relations, civil obligations, and punishments) and to the next world (rules of worship). These laws spell out whether an action is wajib (required), mandub (recommended), mubah (permitted), makruh (discouraged), or haram (forbidden). When a situation is not specifically covered in one of these divine sources, fiqh (Islamic scholars) deliver a fatwa (ruling) describing the proper way to view the situation.

The four schools of jurisprudence normally recognized by Sunnis are Maliki, Hanafi, Sha’fi’i, and Hanbali. Since the days of the Salafis, each school has developed along its own path. We, the leadership of Al Qaeda, are jihadi Salafis. While most of us draw inspiration from Wahhabi teachings which rely on Hanbali jurisprudence, we don’t actually subscribe to any of these schools of jurisprudence. This is because each of the four schools is the product of innovation and interpretation by men who lived long after the Prophet. We draw our doctrine strictly from the Qur’an and the sunnah of the Prophet and his Salafis (first three generations of Muslims). Because their ways were the purest form of Islam, we try to emulate their lives in every way possible. While we draw from the teachings of Wahhab, the founder of our sect, we do not call ourselves “Wahhabis.” Wahhabism is no more than Islam in its purest form as it was practiced by the Salafis. Therefore, we consider ourselves “Salafis” because we follow the ways of the Prophet and his companions.

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453 Mohammad Kamrul Islam, “Islam Fiqh.”
The Prophet and Salafs taught us everything we will ever need to know about Islam. Any change to our religion that happened after the first three generations of Islam is man-made innovation and therefore outside Islam.\textsuperscript{458} If anyone fails to recognize this, including the so-called “Muslim” governments of the Middle East, they are kuffar (unbelievers). Apostates claiming to be true Muslims must be exposed though a declaration of takfir (excommunication). Anyone who is exposed through takfir is an apostate and should be treated as such.\textsuperscript{459} In Islam, the only remedy for an apostate is death.\textsuperscript{460}

We guard against any worship directed toward anyone but Allah. Anyone who introduces the name of a prophet, saint, angel, or anyone else into a prayer, or seeks intercession from anyone but Allah, is a polytheist and must be put to death. Mosques should be simple, not luxurious or ornate. We prohibit celebrating the Prophet’s (PBUH) birthday, making offerings at the tombs of saints, and playing music in any circumstances. We also know that the injunctions of the Qur’an are to be taken literally.\textsuperscript{461} When our Taliban brothers blew up the statues of Buddha in Afghanistan, they were following Salafi doctrine by eliminating “false idols.”\textsuperscript{462}

Given the complicated nature of jurisprudence, the vast number of hadiths, the intricate rules about the application of maskh (abrogation), the complexities of warfare, and other complicating factors, young jihadis sometimes require guidance from more educated men. Sayyid Imam Abdulaziz al-Sharif (also known as Dr. Fadl) is the founder of the Al-Jihad Organization and an Al Qaeda ideologue. Although he is imprisoned in an Egyptian prison (may God soon grant his

\textsuperscript{459} Aaron, 6.
\textsuperscript{460} Crone, 385-386.
release), he discovered confusion among some of our brothers regarding the application of Sharia law in armed jihad so he wrote The Basic Principles in Making Preparations for Jihad. This book clearly spells out the rules for combat operations for all jihadi groups, including Al Qaeda. It is the most important book on jurisprudence written in the past 25 years, and we, Al Qaeda, consider it our guide for combat. By clarifying the rules of jihad, Dr. Fadl has provided a single perspective on the subject drawn directly from God’s laws. If each individual had to think this through for himself, each might reach a different conclusion. We draw strength from speaking with one voice, striving for what is good for the many rather than what is good for the one. In humility, you will see that protecting the honor of the group is far more important than bolstering the pride of the individual.

Incompatibility with Democracy

The West is obsessed with individual rights rather than policies that benefit their country as a whole. Somehow, they manage to see this as their greatest strength. So called “moderate Muslims” often claim to Westerners that “Islam is compatible with democracy.”

First of all, “moderate Muslims” are those who fail to object to American foreign policy, and ignore the parts of the Qur’an that call Muslims to armed conflict. They are our enemies and should not presume to speak for the Ummah.

Next, let us consider what democracy is. In a democracy, the people make up whatever rules suit them based on whatever worldview suits them. Democracy is built on “relative truth”

465 Lambert, 27.
467 Maqdisi, “Democracy: A Religion!”
468 Maqdisi, “Democracy: A Religion!”
whereas *Sharia* is based on divine truth. All people are to be ruled by *Allah*, not by other people. Allowing people to make their own laws is blasphemy.  

Democracy tries to take away *Allah’s* sovereignty and give it to the entire population, which is polytheism and is against God. *Islam* cannot be ruled by non-*Muslims* because *Allah’s* law cannot be under human law. Therefore, *Islamic Sharia* (the law of God) is completely incompatible with democracy (law of man). 

One of our most respected modern thinkers, *Al-Maqdisi,* recently explained it this way:

> “There can be no doubt that one of the greatest dangers threatening the hegemony of Islam and Sharia rule in the community is the secularism that the United States will impose on the region by force...One of the worst products of secularism is democracy, which abolishes the authority of the Sharia over society and opposes it in form and in content.”

Because *Sharia* is the only acceptable code of law, there is an ongoing debate over whether individual *Muslims* living in lands still controlled by illegitimate, non-*Muslim* governments should participate in the political processes there. There are several ways to look at this.

If you have a goal and encounter an obstacle, you must decide which way to overcome it. In our *jihad*, the choices are greater participation to change the society from within, or greater violence to change it from without. Pious men have been on both sides of this argument. For example, *Mawdudi (Maududi)*, who started the global Islamic Renaissance in the mid 1930s, believed it was permissible to participate in illegitimate governments as long as your goal was to replace that government with a purely *Islamic* one. Conversely, the martyr *Sayyid Qutb*, a leading intellectual of the Egyptian *Muslim* Brotherhood in the 1950s and 60s, believed

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469 Maqdisi, “Democracy: A Religion!”
470 Maqdisi, “Democracy: A Religion!”
471 Aaron, 76.
472 Maqdisi, “Democracy: A Religion!”
474 Abu Muhammad Al-Maqdisi, “*Millat Ibrahim (The Religion of Abraham),*” as quoted by David Aaron, In Their Own Words: Voices of Jihad (Santa Monica, CA: RAND, 2008), 145.
Mawdudi’s methods would take far too long. He advocated mounting quick, violent coups to overthrow apostate and infidel governments. Refusing to even acknowledge the existence of these governments, he was adamantly opposed to any Muslim participation in the politics of illegitimate governments. As you can see, both of these pious leaders eventually concluded that violence was an appropriate tool in our fight to make Islam sovereign over the land. We will talk more about both of these great men later.

We in Al Qaeda are the Ummah’s vanguard of armed resistance, and therefore follow Qtub’s guidance. We will struggle to fulfill Allah’s mandates by all means at our disposal, including violence. To us, violence is simply a tool. It brings the world’s attention to our cause, just as handing out pamphlets on a city square does, but more effectively. When we draw the wrath of a superpower, it heightens our prestige and credibility in the eyes of the Ummah we serve.

We have no interest in participating in the administration of non-Muslim governments, or even Islamic ones for that matter. We focus our energies on the day-to-day challenges of waging the fight to install Islamic governments, not on administering them. As we conquer more and more territory, we will simply implement Sharia law. The rest of the process of governing is of secondary importance. Eventually there will be no borders separating Dar al-Islam from Dar al-Harb. All the peoples of the earth will be one Islamic nation, God willing.

**Criminal Law and Punishment**

“...And if they turn away, be assured that for some of their crime it is Allah’s purpose to punish them. And truly most men are rebellious.”

—Holy Qur’an

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Sharia categorizes criminal offenses by the types of punishments they engender: hadd offenses (crimes against God) are affixed to a specific punishment, and ta’zir offenses (crimes against man) are punished at the judge’s discretion. Some punishments award the victim or his family the right to extract vengeance or jinayat (blood money) from the perpetrator or his family. Lesser offenses include siyasa (those against public policy) which incur an administrative penalty, and kaffara (those of a personal nature) which incur a punishment of personal penance. Since you will be responsible for instituting and upholding these laws, I’ll give you a brief description of each.

**Hadd Offenses (Against God): Qur’an Determines Punishment**

The Qur’an defines five hadd offenses as sins directly against Allah, and therefore, Sharia incorporates specific punishments for each. They are: unlawful sexual intercourse, false accusation of unlawful sexual intercourse, wine drinking, theft, and highway robbery.

**Zina (Unlawful Sexual Intercourse):** This is the crime of having sex with any person who is not one's lawful spouse or concubine. If a man marries and has intercourse with a woman not legally capable of becoming his wife (a near relative, a fifth wife while four are still living, or a girl below the age of puberty) he is guilty. Necrophilia is also prohibited. Having concubines is

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480 Holy Qur’an, Surah 5.49.
permissible. *Zina* should not be considered the same as the Western notion of adultery (violation of the marital contract), which is not a legal basis for divorce in *Sharia*. 483

Under Hanbali jurisprudence, we punish *zina* by flogging and stoning the offender. The *Prophet (PBUH)* approved of this penalty and the *Salafs* (first three generations of *Muslims*) employed it. If a convicted person is a minor or is mentally incompetent, the punishment is reduced to fewer lashes, and occasionally banishment. 484

Like most *hadd* offenses (against God), an accusation of *zina* must be made within one month of the offense. A conviction requires either the testimony of four eyewitnesses, instead of the normal two, or the confession of the accused. The pregnancy of an unmarried woman is sufficient proof against her. The witnesses must be competent, adult male *Muslims*. Non-*Muslims* may only testify when the accused is a non-*Muslim*. The witnesses must testify that they all saw the same act of unlawful intercourse at the same time. If a person is convicted by testimony, the four witnesses must be present at the execution and must throw the first stones. 485

*Kadhf (False Accusation of Unlawful Sexual Intercourse)*: Anyone who falsely charges a *Muslim* with unlawful intercourse or wrongly accuses someone of being a bastard is subject to severe consequences. Only the alleged fornicator or the alleged bastard (or his heirs) may bring a charge of *kadhf*. This prohibition arose in the *Qur'an* after a man insinuated that an escort of the *Prophet's* wife *Aisha* may have had intimate contact with her. Someone who has accused another of *zina* can be charged with *kadhf* (false accusation of unlawful sexual intercourse) if that accusation is dismissed for any reason. If the *zina* charge is dismissed for a technicality,

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483 “Comparative Criminal Law Enforcement: Islam – Hadd Offenses.”
484 “Comparative Criminal Law Enforcement: Islam – Hadd Offenses.”
485 “Comparative Criminal Law Enforcement: Islam – Hadd Offenses.”
such as the discovery that one of the witnesses is a minor, all the other witnesses can be charged with *kadhf*.\(^486\)

The *hadd* punishment for *kadhf* is 80 lashes for a free person or 40 lashes for a slave. Proof is obtained by normal *Islamic* penal procedure, either by confession or by the testimony of two adult male free *Muslims*. The person accused of *kadhf* may defend himself by proving that unlawful intercourse actually took place, but he would have to produce the four male eye-witnesses required to prove *zina*.\(^487\)

A special case arises when a husband accuses his wife of adultery or denies paternity of her child. He must use a procedure known as *li’an*. He may accuse his wife of infidelity without risk to himself if he swears four times by *Allah* that he is speaking the truth and, at a fifth oath, calls down a curse upon himself if he is lying. The wife may defend herself with the same process. If she does not, she is giving a tacit confession. If a husband accuses his wife of adultery without using the *li’an* formula, he may be convicted of *kadhf*. The *li’an* is the only legal means by which a man may contest the paternity of his child.\(^488\)

Many issues arise in dealing with in legal matters. We will discuss these in some detail as we go along.

*Shurb* (*Wine Drinking*): *Muhammad (PBUH)* outlawed drinking wine when he witnessed the rampant drunkenness in Arabic society in his day. This prohibition also extends to other intoxicating drinks and illicit drugs. The punishment for this crime against *Allah* is 80 lashes. Conviction requires either confession, or the testimony of two adult male *Muslims* who saw the


\(^{487}\) “Comparative Criminal Law and Enforcement: Islam - False Accusation Of Unlawful Intercourse.”

\(^{488}\) “Comparative Criminal Law and Enforcement: Islam - False Accusation Of Unlawful Intercourse.”
accused drinking an intoxicant, smelled the odor of alcohol on his breath, or saw the accused in a state of drunkenness.  

**Sariqa (Theft):** Theft is when someone knowingly takes items owned by another person by means of stealth. The term “stealth” means that the item was taken from a place of safekeeping, such as a private residence or a storehouse. The items must be of a certain kind and of a certain value to qualify as theft. An invited guest or close relative cannot be charged with theft, nor can a pickpocket, nor even one who enters the place of safekeeping to steal but is apprehended before he departs. An accessory who receives stolen items is not normally charged with theft. Although the value threshold varies, the concept is akin to the Western idea of grand versus petty theft. Also, the stolen goods must be of the type that can legitimately be owned by Muslims. Therefore, stolen wine or pork does not meet the definition of theft. Holy items, real and intellectual property, and items of idle amusement (such as games or pets) also fall short of the definition of theft. If someone owns only a percentage of the items he took, he cannot be charged with theft. For example, stealing from the public treasure is not theft because every Muslim owns a part interest in it.

If convicted of theft, the offender’s right hand is amputated and the wound cauterized. Subsequent thefts are punished in the same way by amputating the left foot, left hand, and right foot in that order.

**Qat’al-tariq (Highway Robbery):** Highway robbery is considered an offense against God because it threatens the calm and stability of His entire society. Two kinds of offenses are covered by the prohibition: robbery of travelers who are far from aid and armed entrance into a

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private home with the intent to rob it. This prohibition protects both *Muslims* and non-
*Muslims*.491

If one is convicted of either form of highway robbery, his right hand and left foot are
amputated on the first offense. A second conviction will cost the offender his remaining hand
and foot. If the offender also commits murder during an attempted robbery, he is to die by the
sword. If he commits murder and an actual robbery, he is to be crucified, with the body hanging
on the cross for three days. In a normal case of murder, the relatives of the victim are given the
choice of retaliation, blood money, or pardon of the offender. However, when the murder is
associated with highway robbery, the death penalty is mandatory. However, justice requires that
all accomplices be given the same punishment. So if one offender (a minor, for example) cannot
be subjected to the *hadd* punishment, neither can any of the others.492

These are the five *hadd* offenses (unlawful sexual intercourse, false accusation of unlawful
sexual intercourse, wine drinking, theft, and highway robbery) which are sins committed directly
against *Allah*.

**Other Major Offenses Against God**

In addition to the *hadd* offenses listed above, the *Qur’an* and *hadiths* describe other heinous
offenses against God and prescribe their punishments. Some of the ones we have not discussed
yet are fighting against *Allah* and His Apostle, spreading mischief in the land, and *apostasy*. All
three of these wicked crimes relate to the rejection of God and failure to believe in Him.

The first of these monstrous crimes is making war against *Allah* and His Messenger. This is
so serious that it is one of the few justifications for spilling the blood of a believing *Muslim*:

491 Comparative Criminal Law and Enforcement: Islam – Highway Robbery (qat’al-tariq),
492 “Comparative Criminal Law and Enforcement: Islam – Highway Robbery (qat’al-tariq).”
"The Apostle of Allah (PBUH) said: The blood of a Muslim man who testifies that there is no god but Allah and that Muhammad is Allah’s Apostle should not lawfully be shed except only for one of three reasons: a man who committed fornication after marriage, in which case he should be stoned; one who goes forth to fight with Allah and His Apostle, in which case he should be killed or crucified or exiled from the land; or one who commits murder for which he is killed."

We, the Al Qaeda vanguard for the Ummah, must at times take Muslim lives if they align themselves with the infidel West. This is clearly sanctioned by the Prophet’s words above.

The Holy Qur’an expands on this theme by also prescribing the penalties for the second of these awful crimes, spreading mischief in the land:

"The punishment for those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter."  

To commit Al-Fasad (spreading mischief) means to spoil the order or disturb the balance of justice through greed, self-interest, deception, or double talk. Mischief could disrupt the Ummah’s morals, values, social system, family system, educational system, economics, politics, or human relations in general. When apostate governments in the Middle East or elsewhere allow missionaries to come into the land of Islam, they are opening the door to mischief. Many times the missionaries come under the guise of human relief workers, but use their presence as an opportunity to evangelize others into their false religions. For this reason, they are breaking the Sharia laws against spreading mischief and are subject to the consequences. The following hadith makes this clear:

"The verse ‘The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is execution, or execution, or the cutting off of hands and feet from opposite sides or exile from the land…most merciful’ was revealed about polytheists. If any of

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493 Dawud, Book 38, Hadith 4339.
494 Holy Qur’an, Surah 5.33.
them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves."

Evangelizing others, especially Muslims, into false religions is one of the greatest crimes because of its eternal consequences.\(^{497}\) It must not be allowed anywhere, but especially in Muslim lands. It is far better for a Muslim to die in faith than to be led astray and spend eternity in the fires of Hell. The Holy Qur’an says:

"Fighting therein [in the Prohibited Month] is a grave (offense); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein."

Spreading mischief through the evangelism of others into false religions is closely related to the last major offense we will discuss, apostasy. The great Muslim thinker who played a pivotal role in the Islamic rebirth of the twentieth century that I mentioned earlier, Mawlana Sayyid Abul A’la Mawdudi,\(^{499}\) wrote about this crime. He said that according to Islamic law, the only appropriate punishment for a Muslim who rejects his faith (becomes an apostate) is execution.\(^{500}\)

He points to the Holy Qur’an, Surahs 9.11-12:

"But (even so), if they repent, establish regular prayers, and practice regular charity,--they are your brethren in Faith...But if they violate their oaths after their covenant, and taunt you for your Faith,--fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained."\(^{501}\)

Clearly, this is an act of evil deserving of death. The Prophet cleared away all doubt about the proper punishment for apostates when he said:

\(^{496}\) Dawud Hadith, Bood 38, Hadith 4359.
\(^{497}\) Crone, 370.
\(^{498}\) Holy Qur’an, Surah 2.217.
\(^{501}\) Holy Qur’an, Surahs 9.10-11.
Due to the extremely serious and eternal nature of hadd and other crimes directly against Allah, Sharia dictates the penalty for each. Sharia also addresses serious criminal offenses committed against other people, which we will discuss next. 503

**Ta’zir Offenses (Against Man): Judge Determines Punishment**

In addition to the most extreme hadd offenses which are committed against Allah, there are also serious ta’zir offenses that are committed against man. Since offenses against man cannot by their nature be as serious as those committed against God, their punishment can be left to the discretion of the judge. The goals of this punishment are to prevent recurrence, reform the offender, and deter others. The judge accomplishes this through varying the punishment to fit the circumstances of the case. Consequently, repentance and reparation by the offender are relevant to a judge's sentence. Unlike hadd cases, the standard of proof for conviction is lower and associates are allowed to plead to the court on behalf of the offender. 504

Punishments cover a range of severity including private admonition, public reprimand, banishment, fine, flogging, imprisonment, and death. Conviction normally requires confession or the testimony of two male Muslim witnesses, four for the most serious offenses. 505

Offenses under ta’zir generally include those that fail to meet the strict definition of a hadd crime. They can include offenses like perjury, slander, usury, selling wine, homosexuality, child molestation, and murder. Sodomy is normally punished under ta’zir by stoning to death, by throwing the offender from a high building, or by burying the offender alive. Someone

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502 Bukhari Hadith, Book 9, Volume 84, Hadith 57.
503 “Comparative Criminal Law Enforcement: Islam – Hadd Offenses.”
505 “Comparative Criminal Law Enforcement: Islam – Discretionary Punishment (Ta’zir).”
convicted of bestiality, while not executed, is severely punished, and the animal is killed. Because the discretion of the judge is central to the concept of *ta'zir*, there is no need for a rigorous, standardized code of penal offenses.\(^{506}\)

**Jihayat (Murder and Bodily Harm)**

Committing murder and causing bodily harm are both special forms of *ta'zir* (because they are so serious). There are three forms of punishments permitted in these cases depending on the circumstances. These crimes are also divided into three categories based on the offender’s intent. Accusations must be levied by the nearest relative of the murder victim or by the injured party in the case of bodily harm. Conviction requires either a confession or the testimony of two male witnesses.\(^{507}\)

**Forms of Punishment.** The three forms of punishment applicable to murder or bodily harm are *qisas* (retaliation), *diya* (blood money), and *kaffara* (penitence). The judge has several options in determining the appropriate sentence for any set of circumstances.\(^{508}\)

**Qisas (retaliation):** The first form of punishment, *qisas* (retaliation), is designed to allow the victim or his heirs the opportunity to avenge a crime by inflicting the same level of harm on the offender. If someone is murdered, a close relative is allowed to kill the perpetrator in retaliation. If the victim has no living relatives, the state can execute the offender. Generally, retaliation is only allowed if the victim is of equal or higher status in terms of freedom and religion. For example, a father may not be killed in retaliation for murdering a child, but a child can be killed in retaliation for killing a father.\(^{509}\)

\(^{506}\) “Comparative Criminal Law Enforcement: Islam – Discretionary Punishment (Ta’zir).”


\(^{508}\) “Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat).”

\(^{509}\) “Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat).”
In the case of bodily harm, only the victim can demand vengeance and only he can inflict it. He should cause the exact duplication of the injury he received, “a hand for a hand, a foot for a foot.” If the exact injury cannot be replicated, the offender must make up the difference with a payment of *diya* (blood money), which we will discuss next. If death or bodily harm is caused by a group, all the members of the group will receive the same punishment. A victim or his heirs may choose to demand vengeance, forgive the offender outright, or accept some settlement in between.\(^{510}\)

**Diya (blood money):** The second form of punishment, the payment of blood money, sometimes serves as an alternative to retaliation, at the option of the nearest relative of the slain person or of the wounded victim. At other times, depending on the circumstances of the crime, *diya* and forgiveness are the only options available. *Diya* is normally set at two levels: heavy *diya* for egregious offenses, or lighter *diya* for lesser offenses. The amount of these *diya* payments varies with the amount of injury and with local circumstances. If an offender dies before paying a *diya*, his near relatives may be made to pay. If they cannot be found, the state may have to pay.\(^{511}\)

There is a complex system to calculate what proportion of the *diya* is paid in relation to the injury suffered. The full amount of the *diya* is due only when the victim is a free male *Muslim*. If the victim is a *dhimmi* (non-*Muslim* protected by a treaty) or a *musta'min* (a non-*Muslim* who is protected by a safe-conduct pass), the *diya* will be between one-third and one-half of what a *Muslim* would receive. The *diya* for a murdered slave is equal to his fair market value.\(^{512}\)

**Kaffara (penitence):** The third form of punishment, kaffara (penitence), is never the sole punishment, but is normally added to payments of *diya*. *Kaffara* could involve freeing a

\(^{510}\) “Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat).”
\(^{511}\) “Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat).”
\(^{512}\) “Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat).”
slave, fasting during daylight hours for two consecutive months, or some other act of contrition.\footnote{Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat).}

**Permissible killing:** In a number of instances, killing or inflicting bodily injury is excused. Of course, legal retaliation is permitted. There is also no penalty for killing someone with his consent (assisted suicide). Self-defense against an unlawful assault that is not part of a legal punishment is permitted if it is proportionate to the danger. Also, a man can legally kill his wife, daughter, or sister (as well as her lover) if he discovers any of them in an act of unlawful intercourse.\footnote{Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat).} If a female commits a transgression against Allah or her family, her husband, father, brother, uncle, or nephew may kill her to restore the family’s honor in the eyes of the Muslim society. These are known as “honor killings.”\footnote{Jordan Quashes ‘Honor Crimes’ Law,” Al-Jazeera, September 7, 2003.} Of course, killing combatants in lawful war is permitted, and is often obligatory. Finally, Muslims are permitted to kill male non-Muslims who refuse to convert to Islam and also refuse to pay the jizyah (obligatory poll tax).\footnote{Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat).}

**Categories of Murder:** Murder is divided into three categories related to the intent of the offender. The categories are willful homicide, quasi-willful homicide, and accidental homicide.\footnote{Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat).}

**Willful homicide:** This is the act of intentionally killing a person without any legal excuse by using a weapon that would normally cause death. The punishment is retaliation or, if forgiven by the relatives, payment of the heavier diya (blood money) and loss of any rights of inheritance from the deceased. This category also includes a death resulting from intentional...
false testimony at trial, death intentionally caused by withholding food and water, and death resulting from repeated blows, no one of which would normally cause death.\footnote{518 "Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat)."}

**Quasi-willful homicide:** This is the act of killing a person, with the intent to either kill or wound him, using an object not normally known to be fatal. If the victim dies, the punishment consists of the heavier *diya*, acts of penitence, and loss of inheritance rights. If the victim is only wounded, the offense is known as willful wounding. The punishment for this crime is retaliation or, if forgiven, payment of the appropriate proportion of the *diya*.

**Accidental homicide:** This occurs when the offender did not intend to kill the victim, or intended to kill the victim but believed he was acting legally. For example, if during wartime a *Muslim* kills another *Muslim* thinking he is a non-*Muslim*, the case will be treated as accidental homicide. He will have to pay the lighter *diya* and perform acts of penitence.

In this lesson so far, we’ve discussed criminal law. We’ve discussed the most extreme *hadd* offenses (crimes committed directly against *Allah*) which are subject to mandatory punishments. We’ve also discussed *ta’zir* offenses (crimes against man) which are punished at the discretion of the judge. Now we will discuss another form of law you must master, family law.

**Social and Family Law**

*Sharia* social and family law flows from the same divine sources as criminal law. Since this is a complex and voluminous code, I will just present a few highlights to give you some background. All humanity will benefit from following these laws. As you rise in power, you will need to master their nuances.

*Allah* has prohibited only harmful things and mostly things that are harmful on moral rather than physical grounds. *Allah* has not prohibited any pure, clean, good, or harmless things. For
example, the existence of poison is not forbidden. We understand the purpose of most prohibitions; however, when we do not, we must trust that Allah knows what is best. Also, what is lawful is sufficient to meet our needs. For example, while Allah forbids drinking wine, He has provided us with many permissible drinks. Let us look at some of the specific areas of law to see His guidance.

**Professions**

*Sharia* recognizes the dignity of work. The Holy Scriptures specifically approve of agriculture, industry, trade, and public service. Any profession that does not cause one to do something prohibited and does not cause offense to Islam is acceptable.519

There are unacceptable professions like begging (except in dire circumstances), prostitution, and any profession that aggravates sexuality, like dancing or acting in a way that encourages indecency. Statue making is unacceptable because it could lead to idolatry.520

*Sharia* also prohibits producing things that are prohibited for Muslims, even if they are for sale to non-Muslims. You may be wondering how our brothers in Afghanistan justify growing and selling opium. The Holy Qur’an allows prohibited acts if they serve the greater good of Islam. It basically allows one to choose the lesser of two evils. For example, Surah 2.217 says:

“They ask thee concerning fighting in the Prohibited Month. Say: ‘Fighting therein is a grave (offense); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members.’ Tumult and oppression are worse than slaughter...”521

Let us examine the Afghani opium trade through this lens. When the Taliban took control, they had every intention of upholding Sharia. By 2001, they had wiped out heroin production entirely. They cut off this illicit funding even though the stream of financial assistance that had

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520 Central Information Department, Office of the Secretary General of Pakistan, “Sources of Islamic Law.”

521 Holy Qur’an, Surah 2. 217.
flowed into Afghanistan during the Cold War had ceased. When the American crusaders invaded in 2001, they left our brothers no choice. Reviving the opium trade had two main benefits. First, it infused our brothers with much needed funding with which to resist the crusaders. Second, since much of the opium was being sold in the West, it served to weaken our enemy. Therefore, our Taliban brothers are following guidance from the Holy Qur’an by producing opium to fight the crusaders and serve the greater good of Islam.

**Business**

*Islam* encourages fair business based on free trade. Soon after the time of the Prophet (PBUH) Muslims traveled to East and West Africa and East Asia to establish business connections and spread the truth of Islam.

As we learned earlier, Muslims are not permitted to buy or sell goods which are prohibited in *Sharia*. The Prophet (PBUH) said:

*"When Allah prohibits a thing He prohibits (giving and receiving) the price of it as well."*

Although *Sharia* supports free markets, it condemns hoarding products to artificially raise the price. This profits the individual at the cost of society. The member nations of OPEC conveniently forget this when they regulate oil production and manipulate its price. The Prophet of Islam has said,

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525 Central Information Department, Office of the Secretary General of Pakistan “Islamic Laws Regarding Business.”

526 Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Business.”
“If anyone withholds goods until the price rises he is a sinner.”

Islam prohibits fraud in business dealings. The Prophet (PBUH) said:

“It is not permissible to sell an article without making everything clear nor is it permissible for anyone who knows (about its defects) to refrain from mentioning them.”

The Holy Qur’an also prohibits holding back a portion of that which has been promised in a transaction:

“...give measure and weight with (full) justice...”

Two other prohibitions in Islamic business are usury (charging interest) and utilizing conventional insurance. Since these are two of the cornerstones of the infidel banking system, the Ummah needed its own, Sharia-based financial system.

**Islamic Economics**

*Infidel* banking practices have caused a financial crisis throughout the entire world in the last few years. Thankfully, over the last decade *Allah* has protected His faithful by establishing an Islamic banking system that conforms to Sharia. Some of our great Islamic thinkers, including Mawdudi and Qutb (who we will discuss again later) were seminal contributors to the groundwork that led to Islamic economics. These banks honor the prohibition against usury (charging interest). The Holy Qur’an is explicit about this:

“Allah has permitted for you trade and prohibited interest”

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527 Muslim Hadith as quoted on Jamaat-e-Islami Pakistan, Office of the Secretary General, “Islamic Laws Regarding Business.”
528 Hadith Bukhari as quoted on Jamaat-e-Islami Pakistan, Office of the Secretary General, “Islamic Laws Regarding Business.”
529 Holy Qur’an, Surah 6.152.
532 Holy Qur’an, Surah 2.275.
These banks also observe the prohibition against transactions involving *Garar* (uncertainty). The *Prophet (PBUH)* forbade any transaction involving an unspecified quantity or quality of goods for a given price. For example, he forbade selling fruit until it ripened. This prohibition on uncertainty also forbids *Muslims* from gambling. Similarly, buying conventional insurance is prohibited because it, like gambling, involves uncertainty. Another problem with insurance is that it limits risk, thereby taking away *Allah*’s sovereignty. If we are to live by the creed, “*Insha Allah*” (“If *Allah* wills”), we must trust *Him* to take care of us in every situation. However, *Islamic* banks fulfill the *Prophet*’s direction to provide for the needy by pooling the resources of the faithful. This form of *Islamic* “insurance” known as *Takaful* does not contradict *Sharia*.

**Social Relations**

*Islam* places great emphasis on social relations because they ensure the peace and stability of the entire *Ummah*. These laws are designed to protect the most prized possession of *Muslims*, their sacred honor. Social order is of utmost importance; it protects the unity of the *Muslim* community and preserves honor. When everyone in a community speaks with one voice based on the teachings of the *Prophet*, there is peace and honor. Therefore, it is more important to consider the collective good of the community in any situation than the individual rights of a single person. Protecting the community from disorder and humiliation in turn brings honor to the greatest number of individuals.

The *Prophet (PBUH)* said:

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533 Hafiz, “Takaful.”
536 Lambert, 27.
“Your lives, your honor; and your property are as sacred to each other as the sacredness of this day (of Arafat) this month (of Zilhajj) this city (of Mekka, where there is Ka’aba).”

To that end, Sharia forbids anyone from spreading rumors or unnecessary suspicion about another Muslim. You cannot envy another Muslim or violate his privacy. Mocking, slandering, backbiting, and calling another by bad nicknames are also prohibited. The Holy Qur’an says:

“O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after has believed: And those who do not desist are (indeed) doing wrong. O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other from behind their backs…”

These are all sins because they could damage a person’s reputation and therefore his honor.

The Holy Qur’an also tells us that all Muslims are brothers, so we should settle disputes among ourselves quickly:

“The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that you may receive Mercy.”

Disputes are to be settled quickly, certainly within three days. You should never cut off relations with one of your Muslim brothers. One hadith says:

“One who cuts relations will not enter paradise.”

Finally, Muslims are prohibited from killing anyone outside the guidelines of Sharia. The prophet Musa taught this to the Children of Israel when they were wandering in the desert for 40

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537 Hadith Muslim as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations.”
538 Holy Qur’an, Surah 49.11-12.
539 Holy Qur’an, Surah 49.10
540 Hadith Bukhari as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations.”
years.\textsuperscript{541} He related the story of Adam’s two sons, one of whom killed the other, and brought the fires of \textit{hell} upon himself.\textsuperscript{542} The Holy Qur’an tells what happened next:

\begin{quote}
\textit{On that account: We ordained for the Children of Israel that if any one slew a person—unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.} \textsuperscript{543}
\end{quote}

So, \textit{Habib Talib}, you can see that maintaining peace and stability throughout \textit{Muslim} society is the purpose of \textit{Sharia} laws on social relations. They strengthen the cohesiveness of the \textit{Ummah} by protecting \textit{Muslim} honor. As we shall see in the following text, there are many facets to the protection of \textit{Muslim} honor.

\textbf{Marriage}

\textit{Islam} recognizes the value of sex, advocates marriage, and discourages celibacy. The Prophet (PBUH) said:

\begin{quote}
\textit{Marriage is my sunnah (that is a recommended action of the Prophet) and whoever does not follow my sunnah is not my true follower.} \textsuperscript{544}
\end{quote}

Since there is no distinction in \textit{Islam} between sacred and secular contracts, marriage should be seen as a divine institution. Valid marriage must include a clear proposal and clear acceptance. To exclude illicit sex, the proposal and acceptance must be witnessed by at least two \textit{Muslims}. The groom must provide a symbolic dowry to the wife or her family to acknowledge his readiness to assume the economic and other responsibilities of marriage.\textsuperscript{545}

\textsuperscript{541} Holy Qur’an, Surah 5.26.
\textsuperscript{542} Holy Qur’an, Surah 5.30.
\textsuperscript{543} Holy Qur’an, Surah 5.32.
\textsuperscript{544} Ibn Haiah, Babun Nikah, as quoted by the Central Information Department, Office of the Secretary General of Pakistan, \textit{“Islamic Laws Regarding Social Relations,”} Jamaat-e-Islami (JI) Media News, http://www.jamaat.org/islam/marriage.html.
\textsuperscript{545} Central Information Department, Office of the Secretary General of Pakistan, \textit{“Islamic Laws Regarding Social Relations.”}
While it is prohibited for a couple to be alone during the selection process, it is permissible for a Muslim man to see the woman to whom he intends to propose before taking further steps. This is so he can enter into the marriage with full knowledge.\textsuperscript{546} The Prophet (PBUH) said:

\textit{``When one of you asks for woman in marriage, if he is able to look at what will induce him to marry her; he should do so.''}\textsuperscript{547}

Sharia places restrictions on whom a Muslim can marry in order to prevent incest, increase love and affection among close relations, and expand family ties beyond close circles. Therefore, it is not permitted for a Muslim to marry a woman of his close family. He may not marry his mother, stepmother, grandmother, or mother-in-law; his daughter, stepdaughter, granddaughter or daughter-in-law; his sister (real, foster, half or step), his aunt (real, foster, half or step), his niece, or his foster mother (if she suckled him).\textsuperscript{548}

To counter the drive of men toward illicit sex, Sharia allows a man to marry more than one, but not exceeding four, woman. To legally marry more than one woman, a Muslim man must be able to support them all and treat them all equally. For these reasons, very few Muslim men marry more than one wife.\textsuperscript{549}

A Muslim man is forbidden from marrying sisters as co-wives. The prophet Ya’qub married two sisters, Leah and Rachel, which caused ceaseless jealousy and enmity within his household. This practice is no longer permissible.\textsuperscript{550}

\textsuperscript{546} Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations.”
\textsuperscript{548} Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations.”
\textsuperscript{549} Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations.”
\textsuperscript{550} Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations.”
The Holy Qur’an also prohibits marrying a mushrik woman (one who worships idols or associates other deities with Allah):

“Do not marry unbelieving women (idolaters), until they believe...Unbelievers do (but) beckon you to the Fire." 551

It does, however, make an exception to allow Muslim men to marry chaste Jewish or Christian women:

“...(Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book...”552

Muslim women, however, are not allowed to marry non-Muslim men. Allah recognized the extra stress that would plague a woman married to a man of a different faith. Therefore, he placed this restriction on women out of kindness and wisdom.553 The Holy Qur’an, Surah 2.221 says:

“...Nor marry (your girls) to unbelievers until they believe...”554

The Holy Qur’an expounds on this concept in Surah 60.10:

“Oh ye who believe! When there come to you believing women refugees, examine and test them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them.”555

Sunnis are forbidden from muta’a (temporary marriages) which are practiced by the misguided Shia. These are also known as “pleasure” or “ecstasy” marriages. Their Jafari (jurisprudence) allows religiously sanctioned marriages which are contracted for a finite period of time, generally from one hour to ten years. Although muta’a marriages were permitted by the

551 Holy Qur’an, Surah 2.221.
552 Holy Qur’an, Surah 5.5.
553 Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations.”
554 Holy Qur’an, Surah 2.221
555 Holy Qur’an, Surah 60.10.
Prophet (PBUH) as a respectable way to provide income for widows, the Shia have turned it into a thin disguise for prostitution. It is therefore haram (forbidden).  

Islamic law regarding marriage is easy, practical, rational, and in keeping with human nature. We must bring these laws to all mankind so they can benefit from Allah’s mercy and wisdom.  

The Prophet’s (PBUH) Exceptional Marriages

While the restrictions on marriage apply to every Muslim today, Allah recognized the exceptional abilities of the Prophet (PBUH), waiving many restrictions for only him. The Holy Qur’an says:

“Oh Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand [captives] possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Mekka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;--this only for thee, and not for the Believers (at large)...”

The Prophet had 15 wives and 2 concubines. One of his wives was Jewish, another Christian. These marriages served a number of purposes: fulfilling personal amorous passion, undergirding diplomacy, and strengthening tribal relationships. For example, Muhammad (PBUH) married his youngest wife Aisha (Allah be pleased with her) to build a bond with her tribe. The hadiths of Sahih Al-Bukhari and Sahih Muslim tell the story. They were betrothed when she was six years old, but the Prophet (PBUH) waited until she was nine to consummate the marriage. Many Sunni scholars claim a girl is not old enough to marry until she reaches puberty, normally when she is 15 years old, although marrying pre-pubescent girls is allowed by

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557 Crone, 365.  
558 Holy Qur’an, Surah 33.50.  
559 Bukhari Hadith, Volume 7, Book 62, Number 64 (see also Numbers 65 and 88) online at http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/bukhari/062.sbt.html.
Although Aisha had not reached the age of puberty according to Sahih Al-Bukhari’s hadiths, it was permissible for the Prophet (PBUH) to marry her. The great Muslim commentator, Mawdudi, supported this interpretation of law. In reference to the Holy Qur’an’s guidance in Surah 65.4 about when a woman can be divorced:

“Therefore, making mention of the waiting-period for girls who have not yet menstruated, clearly proves that it is not only permissible to give away the girl in marriage at this age but it is also permissible for the husband to consummate marriage with her. Now, obviously no Muslim has the right to forbid a thing which the Qur’an has held as permissible."

I tell you this not to question the ways of the Prophet (PBUH), but to show you that everything he did conformed to the will of Allah. Allah blessed his marriage to Aisha (Allah be pleased with her). She became a fiercely loyal supporter of the Prophet (PBUH), passing down more than two thousand hadiths. When she was 18 years old, Muhammad (PBUH) died in her lap, proving that she was favored over the other wives. The Prophet was just with her, as he was with all his wives, complying with every right and obligation of marriage.

**Rights and Obligations of Husbands and Wives**

Islam emphasizes the relationship of a husband and wife. The Holy Qur’an describes this:

“...He [Allah] created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.”

Surah 4.34 spells out the proper relationship between husband and wife:

“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the

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561 Bukhari Hadith, Volume 8, Book 73, Number 151.
564 Holy Qur’an, Surah 30.21.
husband’s) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill conduct, admonish them (first), (Next), refuse to share their beds, (and last) beat them (lightly): but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).”\textsuperscript{565}

The husband is obliged to maintain his wife by providing lodging, clothing, food, care, and for her general well-being. If the husband refuses to properly support his wife, the state will force him to comply. The wife has a right to enjoy proper support according to her status and according to the capacity of her husband. The wife, however, loses her rights in the case of \textit{nushuz} (hatred or defiance of her husband, or attraction to another man). The Qur’an declares the husband as the head of the family. All family members must obey him in lawful matters. He must reserve intimacy exclusively for his wife, wives, or concubines.

The wife is obliged to contribute to the success and blissfulness of the marriage as much as possible. She should be attentive to the comfort and well-being of her mate. The Qur’an mentions a good wife in \textit{Surah} 25.74:

\textit{“And those who pray, ‘Oh Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.’”}\textsuperscript{566}

Being a good wife means submitting to the husband’s sexual advances whenever and however he chooses. The Holy Qur’an tells the husband:

\textit{“Your wives are a tilth [tillable field] for you, so go into your tilth when you like…”}\textsuperscript{567}

This \textit{hadith} addresses the wife:

\textit{“The Prophet said, ‘If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning.’”}\textsuperscript{568}

\textsuperscript{565} Holy Qur’an, Surah 4.34.
\textsuperscript{566} Holy Qur’an, Surah 25.74.
\textsuperscript{567} Holy Qur’an, Surah 2.223.
\textsuperscript{568} Bukhari Hadith, Book 7, Volume 62, Hadith 121.
The wife must, above all, preserve her husband’s honor. This includes sharing sexual intimacy only with him, and acting in a manner that would not bring disgrace to him or his family. Any wife who commits a transgression against Islam or against the wishes of her husband, insults her husband, or brings shame on her husband or his family, may legally be put to death by her husband under Sharia.\footnote{Muslim Hadith, Book 17, Hadith 4209.}

**Divorce**

*Islam* discourages divorce, but allows it as a last resort. The Prophet (PBUH) said:

> “Among lawful things, divorce is most disliked by Allah.”\footnote{Dawud Hadith as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Divorce.”}

The general grounds for divorce in the Holy Qur’an are the hopeless failure of one or both parties to uphold their marital duties and to treat each other with kindness, peace, and compassion. Since *Islam* discourages the airing of dirty laundry or private affairs in public, it does not require the cause of a divorce to be publicized except in exceptional circumstances. Either party may initiate a divorce if the other develops a chronic disease, goes insane, deserts the relationship, or is found to have been deceptive during the agreement of the marriage contract. No excuse is required if the couple separates by mutual consent.\footnote{Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Divorce,” Jamaat-e-Islami (JI) Media News, http://www.jamaat.org/islam/divorce.html.} However, *Allah*, in His wisdom and mercy, explicitly gives the husband more control over these proceedings than the wife:

> “And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.”\footnote{Holy Qur’an, Surah 2.228.}
In obedience to this decree from *Allah, Sharia fiqh* (jurisprudence) lays down that divorce is in the hands of the man.”  

If he finds sharing his life with a particular woman wearisome and irksome, he may opt to divorce her.  

However, as you will remember from our earlier discussion, divorce may not be the appropriate option when a woman has degraded a man’s honor.

A man can legally kill his wife, daughter, or sister (as well as her lover) if he discovers her in an act of unlawful intercourse. This is one of the justifications for an “honor killing.”  

If a female commits a transgression against *Allah* or her family, her husband, father, brother, uncle, or nephew may kill her to restore the family’s honor in the eyes of the Muslim society.

A *Muslim* man begins the divorce process with a pronouncement, saying, “You are divorced” to the wife three times, but there are restrictions and requirements to complete the process. For instance, he is not allowed to make the pronouncement during her menstrual cycle, or during a time between menses during which the couple has had sex. Also, the pronouncement is considered invalid if said during a rage. Once the husband makes a valid pronouncement, an *iddah* (cooling-off period) begins, during which the couple can reconcile and remained married. The *iddah* is normally three months, during which the husband must continue to financially support the wife. If the *iddah* expires without reconciliation, the couple is firmly divorced. If a man is divorcing a pregnant woman, the *iddah* does not expire until the pregnancy is

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complete.\textsuperscript{576} The Holy Qur’an places limits on the number of times a man can initiate divorce to the same wife:

\begin{quote}
“A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness…”\textsuperscript{577}
\end{quote}

If a man pronounces divorce a third time, he cannot reconcile with his wife during the iddah period. After the iddah expires, the couple is irrevocably divorced and free to marry other people. In the unlikely event a couple desired it, they could only be married again after the woman married a different man, consummated the marriage, and was then firmly divorced from her new husband. This is spelled out in Surah 2.230.\textsuperscript{578}

\begin{quote}
“So, if a husband divorces his wife (irrevocably), he cannot, after that, re-marry her until after she has married another husband and he has divorced her.”\textsuperscript{579}
\end{quote}

Although the right to initiate divorce is normally reserved for the man,\textsuperscript{580} there are legitimate causes for the wife to request a divorce, such as a long absence of the husband without explanation, a long imprisonment, refusal to provide for the wife, impotence,\textsuperscript{581} betrayal, or illicit sex.\textsuperscript{582}

Young children of a divorced couple normally remain with their mother but are financially supported by the father.\textsuperscript{583} Older children normally go with their father.\textsuperscript{584}

\begin{footnotes}
\item[576] Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Divorce.”
\item[577] Holy Qur’an, Surah 2.229.
\item[579] Holy Qur’an, Surah 2.230.
\item[580] Lari, “Islam and Divorce.”
\item[581] Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Divorce.”
\item[583] Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Divorce.”
\end{footnotes}
Sharia law on divorce is based on practical considerations. Although the process of separation should be a matter for the husband and wife, judicial intervention will uphold Allah’s commands as a last resort. These laws are designed to protect the honor and dignity of man and woman, reduce conflict, and ensure justice.  

Dress

Sharia dictates appropriate dress for men and women for two reasons: to prevent indecency, and to provide for protection and adornment. The Holy Qur’an says:

“O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,—that is the best.”

There must be a balance between modesty and adornment. If this balance is destroyed, this will be a deviation of Islam and a sign of following the way of Iblis. The Holy Qur’an says:

"O, children of Adam, let not Satan seduce you in the same way as he caused your first parents to be driven out of the Garden, stripped them of their raiment, to expose their shame…"

Islam has prohibited flashy clothing. The Holy Qur’an says:

“…For Allah loveth not any vainglorious boaster…”

The Prophet (PBUH) cursed people who dressed in a vain manner when he said:

“Any person who will (unnecessarily lengthen his dress) to touch the ground only to show his pride, Allah will not look to him on the Day of Judgment.”

To maintain the distinction between man and woman, Sharia forbids men and women to dress alike. The Prophet (PBUH) said:

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585 Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Divorce.”
588 Holy Qur’an, Surah 7.27.
589 Holy Qur’an, Surah 57.23.
590 Bukhari Hadith as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Dress.”
“It is prohibited for men to dress like women and it is prohibited for women to dress like men.”

Another hadith describes the Prophet’s (PBUH) guidance on the appearance of men and women:

“The Prophet cursed effeminate men (those men who are in the similitude [assume the manners of] women) and those women who assume the manners of men, and he said, ‘Turn them out of your houses.’”

Everyone should always dress in clean clothes. The Prophet (PBUH) said:

“Adopt cleanliness because Islam is a religion which upholds cleanliness”

Men should wear decent dress but must consider practical matters as well. Due to the needs of work or other physical activity, men are allowed to expose their body except for the portion between navel and knee.

The highest priority for a woman in dressing is to prevent causing lust in the eyes of men. If a woman dresses seductively, she shamefully causes men to lust after her. One hadith says:

“...Women who are naked even though they are wearing clothes, go astray and make others go astray, and they will not enter the Garden...”

The Holy Qur’an gives more guidance in Surah 24.31:

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands...[or close relatives]”

The Prophet (PBUH) prohibited women from wearing any thin garment through which their body could be seen. Further, he cursed vain women who got tattoos, removed hair from their...
faces, created spaces between their teeth to look artificially beautiful, or otherwise changed the features Allah created for them.\footnote{Bukhari Hadith, Book 7, Volume 72, Hadith 826.} These acts of vanity and immorality are aimed at shamefully causing men to sin. Aisha (Allah be pleased with her), the Prophet’s (PBUH) wife, shows us that using the veil has been directed by Allah:

“...and I [Aisha] proceeded with him [Muhammad (PBUH)] after Allah had decreed the use of the veil by women.”\footnote{Bukhari Hadith, Book 3, Volume 48, Hadith 829.}

Although some brothers claim a khamr (veil that covers the entire body except the face, hands and feet) is acceptable in many cases, we know the best type of garments for a woman to wear are the hijab,\footnote{Bukhari Hadith, Book 8, Volume 74, Hadith 257.} niqab,\footnote{Abd Allah Azzam, Bestowing the Virtues of Jihad Upon the Believers (Jedda, Saudi Arabia: Azzam Media Center, 1990).} or burqa\footnote{Abd al-Qadir b. Abd al-Aziz, The Compilation on Seeking Honorable Knowledge as quoted by William McCants and Jarret Brachman, in the Militant Ideology Atlas, Combating Terrorism Center, U.S. Military Academy – Executive Report, November 2006, 59.} (garments that cover the entire body except the eyes). The Holy Qur’an describes these garments:

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed.”\footnote{Holy Qur’an, Surah 33.59 as quoted by Mattaqun.com at http://muttaqun.com/niqab.html (accessed 13 Oct 08).}

Therefore, a truly pious woman will look to Aisha (Allah be pleased with her) as the perfect example for appropriate female dress and conduct. She covered herself with a khamr (veil that covers the entire body except the face, hands and feet), hiding her face whenever a marriageable man (one she could cause to lust after her) was in the area.\footnote{“Niqab: According to the Quran and Sunnah,” Mattaqun.com, http://muttaqun.com/niqab.html (accessed 13 Oct 08).}

Sharia laws on dress and conduct are designed to ensure the honor of men and the dignity of women. We must enforce these laws around the world if we are to form a decent, global Muslim society, God willing.

Other Women’s Issues

In earlier sections, we’ve discussed many Sharia laws that deal specifically with women, but there are a few issues we need to discuss and clarify. We’ve already discussed the punishment for females engaged in illicit sex in the section on Forms of Punishment; the special provisions for menstruating or pregnant woman in following the pillars in the section on The Five Pillars (Religious Rites); the prohibitions against women’s impious conduct such as mocking or backbiting in the section on Social Relations; the woman’s role in marriage and divorce in the section on Marriage, The Prophet’s (PBUH) Exceptional Marriages, Rights and Obligations of Husbands and Wives, and Divorce; and the proper way for women to cover themselves in the section on Dress. Clearly, Allah, The Wise and The Merciful, has made these rules to be very practical. These commands are designed to protect the honor of the woman’s husband and family by defending her dignity.

Women must be protected because they are intellectually inferior to men. The Prophet said,

“‘Isn’t the witness of a woman equal to half of that of a man?’ The women said, ‘Yes.’ He said, ‘This is because of the deficiency of a woman’s mind.’”

Therefore, Sharia recognizes the testimony of a woman as half that of a man.

A woman must therefore be careful when accusing a man of a crime. For example, when a woman accuses a man of raping her, she must present at least four adult male Muslim eyewitnesses to corroborate her account of the story. They must testify to having seen the actual act of penetration and her resistance against it. Any fewer witnesses would prevent conviction of the accused rapist. However, by accusing a man or men of raping her, the woman is confessing in open court to having had sex with him or them. In the absence of a rape

604 Bukhari Hadith, Book 3, Volume 48, Hadith 826.
conviction, the woman has in effect admitted to the hadd crime (against God) of zina (illicit sex). A woman who is raped and chooses not to report it but becomes pregnant outside wedlock is also obviously guilty of zina. The punishment for this crime in either case is death by stoning. However, some courts in apostate lands defy God’s laws by lessening the sentence to lashing and or imprisonment.

Another point of Sharia law that is often mischaracterized is that of a woman’s inheritance. Before the Qur’an, and until only recently in the West, women could rarely inherit anything. Before the Prophet, females were normally considered part of the property to be inherited by somebody else. The Holy Qur’an lays out the rules in Surah 4.11:

“Allah (thus) directs you as regards your Children’s (Inheritance): to the male, a portion equal to that of two females…”

This surah goes on to provide direction for inheritance in every conceivable scenario. The male children receive twice that of the females because they also inherit the responsibility of caring for their female siblings. Once again, we see how Sharia is divinely formulated to care for women and preserve the dignity and honor of the family.

The same logic that drives inheritance also governs the payment of diya (blood money). If someone owes blood money, the portion owed to a male would be twice that which would be owed to a female. However, it is up to the judge in charge of the case to determine how much diya would be appropriate.

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607 Hadity Muslim, Book 17, Hadith 405.
608 Yoch, Jr., “Pakistan Assembly Approves Sharia Rape Laws Change.”
609 Taymiyyah as quoted by Aaron in In Their Own Words, 48.
610 Holy Qur’an, Surah 4.11.
Yet another way we protect the honor of husbands and families and the purity of women is by shielding them from the world. If women become too well-informed or educated, they become more likely to disrespect their husbands. The Prophet said,

“Do not beat Allah’s handmaidens, but when Umar came to the Apostle and said: Women have become emboldened towards their husbands, he (the Prophet) gave his permission to beat them.”

Since they are to be protected by the males in their lives, there is no need for women to become educated. Umar, who would eventually be the second caliph, said:

“Prevent the woman from learning to write! So no to their capricious ways.”

Clearly, the most effective way to protect the family is to prevent its women from becoming educated and venturing out of the home too much.

Another way we can protect the honor and purity of our women is to avoid using them in armed jihad if possible. If we must use them, it should only be in cases of defensive jihad, and only with weapons used for self-defense. There are brothers among us who disagree with me, saying we need to use all assets against our evil enemies. In describing the evils of our enemies, they make my point for me. Anyone who knows anything about how degenerate the disbelievers of our time have become will agree with me that the risk to our women’s honor is too great for them to be involved in actual fighting.

There was a time when even warring non-Muslims acted with honor and chivalry toward our women. For example, when disbelievers stormed the house of Prophet Lut (Lot) (PBUH) out of sexual desire for his guests, he offered them his daughters instead. They replied, “Surely you

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613 Dawud Hadith, Book 11, Hadith 2141.
614 Ergun Caner, Voiced Behind the Veil (Grand Rapids, MI: Kregel Publications, 2003), 11.
617 Maqdisi, “Act Gently With the Women.”
know that we have no right to your daughters!” So, despite the indecency and filth they practice, they still respected the rights of his daughters. This was either because they were the daughters of a man from their own people, or because they knew his daughters were not lawful for them since they were unbelievers.618

But the disbelievers of our time have no such respect for kinship or for our women. They would like to spread their hunger for illicit sex to the Ummah. It is the responsibility of every Muslim male to protect the honor of Muslim women. If we expose our women to fighting, we put their virtues at risk. For example, sometimes women perform organizational jobs or store weapons, equipment, or funds. When the unbelievers discover their complicity, vile, indecent men will forcibly interrogate our helpless women to humiliate them. They will insult them with impudent words and touch them in unacceptable ways. They will obtain warrants to remove their veils and allow their pictures to be broadcast on television and in newspapers. Their infidel courts will decide the women’s fate, throwing them into dirty prisons alongside prostitutes. Women should be confined to fields associated with the discipline and da’wah (evangelism) of other women unless absolutely necessary.619

Through your examination of Sharia’s laws concerning women, it should have become clear by now that Islam goes to great lengths to protect the purity of our women. By protecting our women, we preserve the honor of our families.

Food and Drink

Sharia prohibits all unclean and injurious food. The Holy Qur’an states:

“O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.”620

618 Maqdisi, “Act Gently With the Women.”
619 Maqdisi, “Act Gently With the Women.”
620 Holy Qur’an, Surah 2.168.
“...for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them what is bad (and impure)...”\(^621\)

Although we may not always understand why specific foods are prohibited, we know Allah has a scientific or moral reason. Only a few types of food are actually prohibited by the Holy Qur’an:

“Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (alters); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety...”\(^622\)

The Prophet (PBUH) has also prohibited eating meat from an ass, carnivorous animals (e.g. tigers, foxes, dogs, and leopards), or birds which eat flesh by using their talons to tear their food (e.g. vultures). It is, however, acceptable to eat what your hunting dogs have brought you. The Holy Qur’an says:

“They ask thee what is lawful to them (as food). Say: ‘lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah, eat what they catch for you, but pronounce the name of Allah over it...’”\(^623\)

Most meat of an’am (grazing quadrupeds, e.g. cows, goats, and sheep) is lawful, but only if the animal is slaughtered in accordance with Islamic law. The veins of the throat must be cut with a sharp weapon so that blood flows out freely, but the whole head must not be cut off at the time of the slaughter. The name of Allah, and no other, must be invoked when the animal is slaughtered. The Holy Qur’an says:

“So eat of (meats) on which Allah’s name hath been pronounced, if ye have faith in His signs.”\(^624\)

\(^621\) Holy Qur’an, Surah 7.157.
\(^622\) Holy Qur’an, Surah 5.3.
\(^623\) Holy Qur’an, Surah 5.4.
\(^624\) Holy Qur’an, Surah 6.118.
“Eat not of (meats) on which Allah’s name hath not been pronounced: That would be impiety…”  

Unbelievers will try to convince you that it is permissible to eat that which Allah has prohibited. Evidence for this comes from an incident in the time of the Prophet (PBUH). A group of polytheists tried to convince a group of Muslims that there was no difference between a goat the Muslims slaughter and one that dies naturally. Their reasoning was that Allah had slaughtered the goat that died naturally. But Allah sent His revelation to the Prophet saying:

“If you obey them, you will surely become an idolater.”

Fish and other water animals are considered clean. The Holy Qur’an says:

“Lawful to you is the pursuit of water-game and its use for food…”

Even dead fish are lawful. Muhammad (PBUH) said:

“The water of sea is clean and its dead fish is lawful.”

All foods are lawful except those specifically or by clear general description prohibited by Allah and His Prophet (PBUH). Even if a food is prohibited, the Prophet (PBUH), in his wisdom and mercy, has made a provision for extreme difficulties:

“…but if any is forced by hunger [to eat unclean food], with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.”

As we discussed during our talks on hadd crimes, alcoholic drinks and other intoxicants are prohibited by Allah and His Prophet (PBUH). The Holy Qur’an says:

“O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,--of Satan’s handiwork: eschew such (abomination), that ye may prosper.”

The Prophet (PBUH) also gave clear guidance in the following statements:

625 Holy Qur’an, 6.121.
626 Maqdisi, “Democracy: A Religion!”
627 Holy Qur’an, Surah 5.96.
629 Holy Qur’an, Surah 5.3.
630 Holy Qur’an, Surah 5.90.
“Every drink that intoxicates is unlawful.”631

“I prohibit every intoxicant...If large quantity of anything intoxicates, its small quantity is also prohibited.”632

“It [intoxicating drink] is not medicine, it is a disease.”633

Sharia is very clear on the evils of intoxicating drinks and illicit drugs. They have destroyed many lives. Only following the laws of Islam can save humanity from this tool of Iblis (Satan).

Sharia is a complete code of conduct for every human’s life, including the proper use of food and drink. Since only unclean foods are prohibited, nearly all are acceptable. These commands, like all of Sharia, are for humanity’s benefit, not to make life more difficult. We must ensure that all people are subject to these laws for their own good, God willing.

Al-Takeyyah (When Deceit is Allowed)

Another of the prohibited acts in Islam is lying. Surah 40.28 says:

“Truly Allah guides not one who transgresses and lies!”

The Prophet also prohibited lying when he said:

“Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur leads to the (hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar.”634

However, Allah is pragmatic, wise, and oft-forgiving. He realizes that there are certain times when deceit may serve the greater good more than honesty, and He makes provisions for those times. This doctrine, known as al-takeyyah (sanctioned double-talk, deceit), relates to the

633 Hadith as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Food.”
634 Bukhari Hadith, Book 8, Volume 73, Hadith 16.
concept of choosing the lesser of two evils we talked about earlier. In the following hadith, the Prophet explains some of the times deceit is acceptable if it serves the greater good:

“A liar is not one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute), or he conveys good. Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them).”

The first case listed above in which deceit is permitted is during battle. We know this includes all just physical hostilities. For example, there was an evil man named Ka‘b bin Al-Ashraf who insulted the Prophet. This hadith tells how the Prophet dealt with him:

“Allah's Apostle said, 'Who willing to kill Ka‘b bin Al-Ashraf who has hurt Allah and His Apostle?' Thereupon Muhammad bin Maslama got up saying, ‘O Allah's Apostle! Would you like that I kill him?’ The Prophet said, ‘Yes,’ Muhammad bin Maslama said, ‘Then allow me to say a (false) thing (i.e. to deceive Kab).’ The Prophet said, ‘You may say it.’”

From this example, we see that we are permitted to lie if it gains us advantage in a physical fight. It is also permissible for Muslims to enter truces or treaties with infidels as long as it is to our advantage, and then to break them without warning if the circumstances change. The Prophet illustrated this concept when he entered the ten year treaty with the Mekkans at Al-Hudaybiyah in order to gain time to strengthen his forces. Two years later, when his forces were strong enough, he took the city.

Throughout our history, we can find many favorable commentaries on the use of deceit when it serves the greater good. For example, Abu Hamid Muhammad Al-Ghazali (1058-1111) was a respected Islamic scholar. He condoned deceit in certain circumstances when he said:

635 Concept discussed in Holy Qur’an, Surah 2.217.
636 Hadith Bukhari, Book 5, Volume 59, Hadith 369.
637 Crone, 359.
638 Caner, Unveiling Islam, 53.
“Speaking is a means to achieving objectives” and “It is permissible to lie if attaining the goal is permissible.”

Contemporary authors like Amir Taheri also endorse this practice. Taheri has written many excellent books concerning Islam and the Middle East. To clarify this issue and help us to understand what we are permitted to do in Allah’s fight, he said:

“Muslims have every right to lie and to deceive their adversaries, and a promise made to non-Muslims can be broken whenever necessary.”

Sometimes in fighting, some of our brothers are captured by our enemies. If we are under compulsion, we are allowed to lie to the infidel. We can say anything we need to in order to survive the situation or to further Allah’s cause. Surah 16.106 of the Holy Qur’an spells out this exception:

“Anyone who, after accepting faith in Allah, utters Unbelief,--except under compulsion, his heart remaining firm in Faith—but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful penalty.”

Also, there are times when believers will have to live or travel among the infidels. In these cases, we are allowed to lie to them in order to protect ourselves. We can pretend to be their friends, dress like them, talk like them, even drink alcohol and renounce our religion if necessary, in order to throw off their suspicion and serve the greater good. The Holy Qur’an says:

“Let not the believers take or friends or helpers Unbelievers rather than believers...except by way of precaution, that ye may guard yourselves from them.”

Although deceit has many applications in battle, it also has its place in making peace domestically. Deceit is permissible in cases where pure honesty would cause tumult and disturb the peace. Afif A. Tabbarah, another respected contemporary Islamic scholar, wrote The Spirit
of Islam to explain our faith and prove its divinity. He described the concept of acceptable deceit this way:

“Lying is not always bad, to be sure; there are times when telling a lie is more profitable and better for the general welfare, and for the settlement of conciliation among people, than telling the truth.”642

As Tabbarah indicated in the quote above, it is permissible to use deceit to make peace between people who are in dispute, especially a man and his wife. The Holy Qur’an says:

“And make not Allah’s (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things. Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.”643

According to this surah, Allah will also forgive you if you thoughtlessly tell a lie as long as the motives in your heart were good.

By reading the words of the Prophet and other learned men, we can conclude that lying is permissible as long as it is done to serve the greater good. Some of the specific times it is permissible are when in battle, when under compulsion, when trying to avert a dispute, when conveying good, when trying to settle people in dispute, and when trying to twist the words of a husband or wife to bring them into reconciliation.

**Lessons of Our Sharia Laws**

In this lesson, we have discussed many aspects of the Sharia legal system handed down to us by Allah through His Prophet. These laws are designed to govern every aspect of life. They include criminal laws as well as social and family Law. This system addresses offenses against Allah as well as those against man. As you have clearly seen, these laws are very practical and

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643 Holy Qur’an, Surahs 2.224-225.
only prohibit the things that are bad for society. Therefore, most things are permissible. They are designed to protect the honor of our families and the purity of our women. They are what God has ordained as good for us, and we must strive to uphold them.

As long as you are serving Allah, all things are permissible. To serve God, we are to bring His religion to all mankind.\textsuperscript{644} We can learn from the Prophet and his Rightly-Guided Caliphs how to go about doing that. This will be the subject of our next lesson.

May Allah’s blessings be upon you and your family,

Jaad

\textsuperscript{644} Crone, 365.
Chapter 8

Our Ummah’s Evolution

“He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.”

—Holy Qur’an
Surah 9.33

In the Name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

Dearest Habib Talib,

Today we will discuss how Allah blessed our religion by expanding it at a miraculous rate in the days of the Prophet (PBUH) and his immediate successors, and how Allah showed his disfavor when the leaders of the Muslim World strayed from His path. By the time of the Prophet’s death in 632, he had conquered the vast majority of the Arabian Peninsula. Although the advance of his warriors had been halted temporarily by the Christians of the Byzantine Empire, deputations (ambassadorial delegations) from countless countries around the region came to pay him homage. There were so many in 631, the year before the Prophet’s death, that it is known as the Year of Deputations. After his death, the first four caliphs, who

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645 Holy Qur’an, Surah 9.33.
646 Edwardes, Introduction.
647 Edwardes, Introduction.
served for the next 29 years, followed his lead, dramatically expanding the territory over which Islam was sovereign.648

**Rightly-Guided Caliphs**

“Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: ‘We found our fathers following a certain religion, and we will certainly follow in their footsteps.’”

—Holy Qur’an
Surah 43.23 649

When the Prophet (PBUH) died, he left no formal plan for choosing his caliph (successor). The caliph would be the temporal and spiritual leader of the caliphate (Muslim state governing the Ummah).650 The caliph would be charged with public administration, command of the military, management of the courts, and spiritual education.651 He would not be a vicar of the Prophet, but would represent him in the enforcement of Sharia law. He would neither receive revelations from God nor have the authority to make significant changes to the Sharia. Most Muslims in Arabia, our Sunni forbearers, logically wanted to follow our established traditions for selecting a leader. Normally, a council of our elders would appoint the most respected from among themselves to head the community.652 This was also clearly condoned by the Prophet because he once said his community will not all agree in error.653

To our Sunni forefathers, the caliph would need no exceptional spiritual qualities, but would merely need to be an exemplary Muslim who could virtuously direct the religious and political

648 Nasr, The Shia Revival, 35.
649 Holy Qur’an, Surah 43.23.
651 Caner, Unveiling Islam, 162.
652 Nasr, The Shia Revival, 35.
653 Dawud Hadith, Book 35, Hadith 4240.
affairs of the *Ummah*. The majority chose Abdullah ibn Abi Quhafa As-Siddiq *Abu Bakr*, the
Prophet’s close friend and father-in-law (*Aisha’s* father) to be the first caliph.654

A small group of the Prophet’s companions had pushed for his cousin and son-in-law, Ali
*ibn Abi Talib*, to be the caliph. They said he was more qualified because he was from the
Prophet’s blood-line.655 They also claimed that the Prophet had wanted *Ali* to be the first caliph.
In the end, consensus prevailed, and the dissenters, including *Ali*, accepted *Abu Bakr’s*
leadership.656

*Abu Bakr* would be the first of the *Khulafa-e-Rashidun* (Rightly-Guided Caliphs). These
first four caliphs would rule from 632 to 661 and would firmly establish the true religion as a
dominant force in the world. All had been companions of the Prophet, and all were
knowledgeable in matters of religion. This was the best age of *Islam*, when the pure form of the
religion was unquestioned and political authority was driven by the pristine, perfect values of its
roots.657 Any changes in our religion that took place after the time of the *Salafs* is innovation
and must be culled from our *Ummah*.658

**Abdullah ibn Abi Quaha As-Siddiq *Abu Bakr* (632-634)**

Abdullah ibn Abi Quhafa As-Siddiq *Abu Bakr* had been one of the Prophet’s most intimate
companions. He gave his daughter, *Aisha*, to be the Prophet’s wife when she was six years old,
and *Abu Bakr* was one of the first converts to *Islam*. He had been with the Prophet during the
*Hijra* (migration from *Mekka* to *Medina*) and was a veteran of many battles. His main goals

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658 Khan, 110.
were to bring the whole of the Arabian Peninsula into *Dar al-Islam* (House of Islam), and to compile the first written *Qur’an*.659

*Abu Bakr*’s first priority was to secure all of Arabia for *Islam*. This was necessary because some of the tribes which had been loyal to *Muhammad* began to rebel after his death. In order to govern the *Ummah* throughout the peninsula, he would first have to establish political and military sovereignty over the territory in which they lived. Once he controlled the territory he could establish *Sharia* law, thereby bringing salvation to all the people under his control. He was determined to fulfill the *Prophet*’s command that no two religions were to exist on the Arabian Peninsula.660 *Abu Bakr’s jihad* was very successful in establishing a base for *Allah*’s true religion in Arabia.661

Next, he wanted to ensure the preservation of the words of *Allah* just as they had been revealed to His Messenger. So he set about compiling the various written accounts into a single, written *Qur’an*.662 He knew that the Jews and Christians had corrupted their Holy Texts, and was determined to prevent that from happening again.

*Abu Bakr* died in 634 from an illness. Some accounts say his death was caused by catching a chill after taking a bath while others say he died from the effects of having been poisoned a year earlier. Knowing he was about to die and wanting to avert another succession crisis, he named *Umar ibn Al-Khattab* (Omar) as his successor. He was then buried next to the *Prophet*.663

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**Umar Ibn Al-Khattab (634-644)**

Umar Ibn Al-Khattab, the second caliph, had been one of Islam’s earliest converts, and had accompanied the Prophet and Abu Bakr during the Hijra. He, like Abu Bakr, had given one of his daughters to Muhammad as a wife. Since Abu Bakr had successfully established a secure, internal base of Islamic sovereignty in the Arabian Peninsula, it fell to Umar to spread the religion outward. He waged a miraculous jihad to conquer Syria (634), Iraq (636), Egypt (639), and Persia (639). He also brought Jerusalem under Muslim control.

Umar understood that jihad was to take place wherever Dar al-Islam (Muslim territory) met Dar al-Harb (Non-Muslim territory). Therefore, holy war would continue until Dar al-Harb was vanquished and all people submitted to Islam. Only then could there be peace.

In a perfect world, every person would actually convert to Islam, but that is not absolutely required. Peace is possible when all people submit to the sovereignty of Islam or Muslim rule even if they do not convert.

As Umar conquered more and more people, he followed the example of the Prophet in dealing with them. He codified Muhammad’s examples into law. For this reason, he is revered as having been exceedingly just. Through the following edict, Umar offered the same three choices as Muhammad had offered his captives: convert to Islam, pay the jizyah, or die.

> “The protection is for their lives and properties, their churches and crosses, their sick and healthy and for all their co-religionists. Their churches shall not be used for habitation nor shall they be demolished, nor shall any injury be done to them or to their compounds, or to their crosses, nor shall their properties be injured in any way. There shall be no compulsion for these people in the matter of religion, nor shall any of them suffer any injury on account of their religion...Whatever is written herein is under the covenant of God and the responsibility of His

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664 Kennedy, “History of the Muslims.”
665 Jomier, 20.
666 Caner, *Unveiling Islam*, 70.
667 Crone, 364-365.
Messenger, of the Caliphs and of the believers, and shall hold good as long as they pay jizyah [the tax for their defense] imposed on them."\textsuperscript{669}

There were, of course, restrictions on those who chose to pay jizyah in order to retain their own false religions. They were not allowed to build new places of worship or to repair or remodel their old ones.\textsuperscript{670} They were also prohibited from evangelizing others to join their false religions.\textsuperscript{671} To be clear, these protections were only offered after a conquered people had submitted and agreed to pay jizyah. Their churches could be destroyed during the jihad that would lead to their subjugation.\textsuperscript{672} Also, if someone who had agreed to pay the jizyah for protection subsequently violated the terms, he was no longer under Muslim protection and could legally and justly be killed.\textsuperscript{673}

While leading congregational prayers, \textit{Umar} was stabbed by an Iranian slave who had been taken as a prisoner of war.\textsuperscript{674} Although he lived a few days, \textit{Umar} chose not to name a successor. He instructed the elders to make a selection after his death.\textsuperscript{675}

\textbf{Uthman ibn ‘Affan (644-656)}

\textit{Uthman ibn ‘Affan}, a son-in-law of the Prophet, was named as the third caliph by consensus of the elders.\textsuperscript{676} His reign was plagued with civil unrest and rebellion, so the expansion of Islam slowed. His greatest accomplishment was canonizing the final, perfect version of the Holy Qur’an. Before his reign, questionable versions of the Qur’an were being distributed throughout the land. \textit{Uthman} collected every known copy and burned them all except the one he had

\textsuperscript{669} "The Rightly-Guided Caliphs,” www.usc.edu/dept/MSA/politics.firstfourcaliphs.html as quoted by Dr. Ergun Caner and Emir Caner in \textit{Unveiling Islam} (Grand Rapids, MI, 2002), 69.
\textsuperscript{670} Caner, \textit{Unveiling Islam}, 70.
\textsuperscript{671} Peters, 31.
\textsuperscript{672} Caner, \textit{Unveiling Islam}, 70.
\textsuperscript{673} Caner, \textit{Unveiling Islam}, 70.
\textsuperscript{674} Nasr, \textit{The Shia Revival}, 35.
\textsuperscript{676} Nasr, \textit{The Shia Revival}, 36.
determined to be the genuine words of God. He did this so that every Muslim would have exactly the same Holy Text, the exact duplicate of the one in heaven which Jibril dictated to the Prophet.\textsuperscript{677}

Some of the Muslim tribes who were rebelling against Uthman’s rule accused him of nepotism. Uthman was a member of the Umayyad family, and had placed many of his family members in charge of various government positions.\textsuperscript{678} This angered many other tribes and led to his assassination at the hands of mutinous Muslim soldiers loyal to Ali. They broke into his house and killed him, his blood spilling on the Qur’an he had been reading at the time.\textsuperscript{679}

\textit{Ali ibn Abi Talib (656-661)}

Ali ibn Abi Talib, cousin of the Prophet and son-in-law of both the Prophet\textsuperscript{680} and Uthman, seized power as the fourth caliph after Uthman’s murder.\textsuperscript{681} He was bitterly contested by mutinous tribes. One of his most ferocious adversaries was Aisha, wife of the Prophet and daughter of Abu Bakr. Another challenge came from Muawiya, who was a cousin of Uthman’s; the Umayyad Governor of Damascus,\textsuperscript{682} and the son of Abu Sufyan, the leader of Mekka who had opposed the Prophet.\textsuperscript{683} He demanded that Ali avenge his cousin Uthman’s murder. This led to a civil war between Muslims, pitting Ali’s forces against those of Muawiya. In the end, Ali was assassinated by extremists who blamed both Ali and Muawiya for the crisis that was devastating the whole Muslim world. Muawiya evaded the attempted murder and took over as caliphate. Ali’s death ended the reign of the Rightly-Guided Caliphs, gave way to nearly 100 years of rule

\textsuperscript{677} Caner, \textit{Unveiling Islam}, 86-87.
\textsuperscript{678} Caner, \textit{Unveiling Islam}, 70.
\textsuperscript{679} Nasr, \textit{The Shia Revival}, 36.
\textsuperscript{680} Nasr, \textit{The Shia Revival}, 36.
\textsuperscript{681} Caner, \textit{Unveiling Islam}, 70-71.
\textsuperscript{682} Nasr, \textit{The Shia Revival}, 36.
by the *Umayyad* dynasty, and caused the *Shia* (followers of *Ali*) *Muslims* to go astray into their own misguided sect.\(^{684}\) For now, we will continue our discussion of history, and talk about the *Shia* later.

**Umayyad Dynasty (661-750)**

The assassination of *Ali*, the fourth and final *Rightly-Guided Caliph*, enabled *Muawiya*, Governor of Damascus, to seize power as *caliphate*. This was the beginning of the *Umayyad Dynasty*, which would last from 661-750. Suddenly, the *caliphate* was no longer in the hands of the companions of the *Prophet*, and its capital was moved from the Arabian Peninsula, the birthplace of *Islam*, to Damascus. Although *Muawiya* transformed the *caliphate* into a monarchy, *Sunni Muslims* (those who follow the *sunnah* of the *Prophet*) largely accepted his sovereignty. While *Muawiya* lacked religious credentials, he was able to protect the basic order of the community. In fact, as a monarch, he instituted some measure of separation between religious and political authorities. The *Umayyad* leaders delegated religious matters to the ‘ulema.\(^{685}\) Our *Sunni* ancestors’ willingness to accept the new situation at the time is clear from their famous saying, “*Better sixty years of tyranny than a single day of civil strife.*”\(^{686}\)

The *Umayyad* *caliphs* were gifted in *jihad* and put the 89 years of their reign to good use. Their driving goal was the same as the *Prophet’s* (PBUH), and the same as ours today: to bring the entire world under the submission of *Islam*. For the first 71 years of their reign, it looked as if they would achieve their goal. During that time they captured Tunisia and Kabul in modern Afghanistan (670), the island of Rhodes (672), Constantinople (667), all of North Africa (700), Spain (711), the Chinese Turkestan border (715), and Morocco (722). Within the first 100 years

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of Islam, Allah had blessed the Ummah with miraculous conquests. Dar al-Islam now reached from the western border of China to the southern border of France.\(^{687}\)

Within a generation of the Prophet, Muslim armies had burst out of the Arabian Peninsula to defeat the three superpowers of their time. They crushed the Persian and Egyptian empires, and pushed the Byzantines out of Near East into Anatolia.\(^{688}\)

In 691, Muslim warriors built the Dome of the Rock mosque in Palestine on what had been the Jewish Temple Mount. This was done to humiliate the Jews and show Islam’s superiority to Judaism. Similarly, in 715, Muslim warriors built the Great Mosque of Damascus where the Cathedral Church of St. John had stood. This, of course, showed Islam’s superiority over Christianity.\(^{689}\)

After Muslim armies had crossed North Africa, they crossed the Straits of Gibraltar to overrun the Iberian Peninsula and push into Western Europe. They were met there in 732 by the Franks in the Battle of Tours-Poitiers in central France. The Franks, led by the Austrian Charles “The Hammer” Martel, halted the Muslim warriors in a stunning defeat.\(^{690}\)

Clearly, the Umayyads were very successful at enlarging Dar al-Islam. However, Allah chose to deny them victory at Tours,\(^{691}\) just as He had done to the Prophet (PBUH) at Uhud. This was a sign that the Umayyads had displeased God, possibly by concerning themselves more with collecting booty than with serving Allah.

This may have been the most important battle ever fought. If Allah had chosen to grant victory to the Umayyads at Tours, they would have owned the whole of France. They could have then easily defeated Italy, the seat of Western Christianity at the time. We do not yet know

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\(^{687}\) Caner, Unveiling Islam, 71.

\(^{688}\) Nasr, The Shia Revival, 57.

\(^{689}\) Caner, Unveiling Islam, 71.


\(^{691}\) Nasr, The Shia Revival, 57.
why *Allah* chose to withhold His blessing. Perhaps one day it will become clear, for *Allah* is Most Wise.

The advance of our glorious *Muslim* warriors had been stopped, but only temporarily. Even while our invading armies struggled to increase *Dar al-Islam*, the new dissident sect of *Shia Muslims* was plaguing the legitimate leaders of the *Umayyad Caliphate*. 692

**Shia (Dissident Followers of *Ali*)**

A minority of *Muslim* dissenters were not willing to submit to the rule of the *Umayyads*. Since the death of *Ali*, their opposition to the accepted leadership of the *Ummah* began to grow. They traced the origins of the problems of the *Muslim* community to the original succession of the *Rightly-Guided Caliphs*. They claimed that, since none of the first three *caliphs* were of blood relation to the *Prophet*, they lacked qualification to lead the *Ummah*. They claimed that only the *Prophet’s* blood relatives would have the “charisma” and special spiritual blessings needed to commune with God. 693 Therefore, they rejected the first three *caliphs* as illegitimate, accepting only *Ali* as a rightful *caliph*. 694

We, as *Sunnis*, know that the *Shia* have been wrong about almost everything since they split off from the true faith. We know that there is no need for the *caliph* to be a descendant of the *Prophet*, but that he merely needs to be the most respected and qualified person for the job. The *Shia* erroneously believe the *caliph* must be a spiritual guide who has inherited some of the *Prophet’s* divine inspiration. They also believe in ornate shrines and praying to saints, which we know is heresy. 695 In short, while we *Sunnis* concern ourselves with following the laws of

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Allah, the Shia are obsessed with rituals, passion, and drama. Rejecting the legitimate succession of Sunni Muslim caliphs, they tried to prop up their own succession, worshiping many of their caliphs (which they refer to as imams) as saints.

After Ali’s death, they installed one of his sons, Hassan, as their Imam. Muawiya, the rightful caliph, declared war on Hassan and his followers. Hassan was forced to submit to a truce which gave administrative control of the entire Ummah to Muawiya. However, he continued to be a thorn in Muawiya’s side. In 629, Muawiya convinced Hassan’s wife to poison him. After Hassan’s death, his brother Husayn stepped into the Shia imamate. Muawiya died soon thereafter, leaving his son Yazid to inherit control of the Umayyads and the caliphate.

Husayn caused the same kinds of irritation to Yazid that he had caused to Muawiya. Finally, about 4,000 of Yazid’s warriors were able to corner Husayn and 72 of his followers and family members, during the battle of Karbala in 680. The Shia say Husayn charged out and met a glorious martyr’s death. In any case, all the men were beheaded and the women and children were taken captive.

Husayn’s refusal to submit to the Umayyad Caliphate inspired many Shia followers. A great number of the inhabitants of Kufa, which had been Ali’s capital, were liberated Persian prisoners of war who had risen in revolt due to the distinctly Arab character of the Umayyad leadership. To this day, Persians are overwhelmingly Shia. By killing Husayn, Yazid intended

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696 Nasr, The Shia Revival, 58.
697 Caner, Unveiling Islam, 163-164.
700 Nasr, The Shia Revival, 40.
702 Nasr, The Shia Revival, 40.
to end his problems with the Shia. Instead, they venerated Husayn as a great martyr. Even today they reenact the Battle of Karbala and Husayn’s death in an annual ritual known as Ashoura.\textsuperscript{703}

Instead of crushing the Shia rebellion by killing Husayn, Yazid stirred up his followers more than ever before. They continued to revere their own imams and reject the legitimate caliphate. In fact, their twelfth and last caliph disappeared mysteriously, so they claim that he has either gone into hiding for many hundreds of years, or that he was taken to heaven by Allah. Either way, they believe Allah will send this “Hidden Imam” as the Mahdi (Messiah) in preparation for the Last Day.\textsuperscript{704}

The great twelfth-century Sunni scholar Ibn Taymiyyah rightly rejected Shia beliefs and questioned the very legitimacy of Ali’s reign. Ibn Taymiyyah asked what good there was in a leader who had failed three times in his bid to become caliph. And once Ali finally became caliph, his reign led to the debacle of civil war, his own assassination, and the triumph of the Umayyads. Unlike the Shia, we Sunnis know that worldly success has always been the measure of God’s favor.\textsuperscript{705}

\textit{Abbasid Dynasty (750-1258)}

The Umayyad defeat at Tours coupled with the numerous revolts, including those of the Shia, weakened the Dynasty and set the stage for their overthrow. Their loss at Tours was proof that they had lost God’s favor, probably because they had become too secular. As the Umayyads conquered more and more non-Arab peoples, their overwhelming emphasis on the superiority of Arabs helped foster enmity against them.\textsuperscript{706}

\textsuperscript{703} Nasr, \textit{The Shia Revival}, 44-45.
\textsuperscript{704} Caner, \textit{Unveiling Islam}, 164.
\textsuperscript{705} Nasr, \textit{The Shia Revival}, 95-96.
This gave another group of Arabs, the Abbasids, an opportunity to seize power. The Abbasids enjoyed the early support of the Shia because they were descendants of the Prophet. They took their name from Muhammad’s paternal uncle, Abbas ibn Abd al-Muttalib (al-Abbas), who had been an early companion and supporter of the Prophet. In addition to many Shia, the Abbasids built a coalition of mawali (client) groups. Because these clients were non-Arab foreigners, they could not be incorporated into the kinship-based society of the Umayyad Arabs. However, they initially found some level of inclusion and protection from the Abbasid clan. The majority of these mawali were Iranian, so the Shia influence was strong. The diverse and disaffected populations of the mawali empowered the Abbasids to overthrow the Umayyads in 750.707

The only surviving member of the Umayyads ruling family, which had otherwise been annihilated, escaped to Spain. With the help of Kharjite North Africans, especially the Berbers, the remnants of the Umayyads established a new empire. This new empire flourished for three centuries, establishing a caliphate in 929 which would rival that of the Abbasids.708

Rather than mounting extremely long-range expeditions through increasingly fragmented parts of the Muslim world to attack the reborn Umayyad Empire, the Abbasids turned their attention inward. They focused on consolidating control of their territories closer to home.709

When the Abbasids rose to power, they moved the seat of the caliphate from Damascus to Baghdad. Despite the support they had received from the Shia, the Abbasids overtly embraced Sunni Islam and cut all ties with the Shia. The Shia mounted dogged resistance, including an uprising in Mekka in 786. The Abbasids crushed this rebellion with a massacre.710 The Abbasids

709 Hooker, “Islam: The Abassid Dynasty.”
710 Hooker, “Islam: The Abassid Dynasty.”
had to expend a great deal of energy in dealing with the rebellious Shia, imprisoning many imams and killing others. By the end of the tenth century, Sunni jurists who embraced Hanbali jurisprudence had run out of patience with the defiant and heretical Shia. The Shia represented a threat to the state as well as a perversion of true Islam, and had to be crushed. This was the beginning of an effort to put down the Shia that has lasted to this day.

The Golden Age

Although Allah allowed a great deal of turmoil during the Abbasid dynasty, He also allowed the Muslim World to flourish in many other ways. While the Abbasids were consolidating their control over their internal territory, they also emphasized the development and profusion of Islamic theology, law, and science throughout their lands. That is why the Abbasid dynasty is referred to as the Golden Age of Muslim civilization.

One of the Abbasid caliphs, Al-Amin, was ousted by his brother, Al-Ma’mun, who seized power in 813. Al-Ma’mun’s patronage of Greed, Sanskrit, and Arabic learning altered the cultural and intellectual landscape of the Muslim world forever. While the West was in the Dark Ages, Allah allowed Baghdad to flourish commercially, culturally, and scientifically. This allowed the Muslim world to show its superiority over all other cultures. Muslims invented many things such as algebra, the pendulum clock, and the magnetic compass. They developed, anesthesia in surgery and ambulatory hospitals, and made discoveries about how diseases were spread. The Muslim diet improved with the addition of plums, artichokes, cauliflower, celery,

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squash, pumpkins, and eggplant. They learned to make paper, and a library in Baghdad housed an unmatched collection of the writings from Aristotle and Plato. 716

This period was an opportunity for the Muslim world to expand both in size and in knowledge. However, the Ummah was being led by those who had lost true Islam. The Ummah had strayed from the true sunnah and would soon pay the price.

**Weakening of the Caliph**

In addition to being largely responsible for inspiring the Golden Age of Muslim civilization, Al-Ma’mun also made decisions that would cause the trouble for the Muslim world. 717 Each Rightly-Guided Caliph (first four caliphs after Muhammad) had followed the sunnah of the Prophet as the supreme political leader of the community as well as the executor of the Sharia. This had still been the case under the orthodox caliphs of the Umayyads and early Abbasids. 718 However, near the end of the ninth century the Abbasids’ power began to erode with the weakening of the office of caliph. 719

As we discussed earlier, Al-Ma’mun had decided to wrest the caliphate from his brother, Al-Amin in 813. He enlisted the help of another brother, Al-Mu’tasim. Due to the constant stream of political betrayals in the Muslim world, the two decided to raise a non-Arab army that would be loyal only to them. They assembled a force of slaves, called Mamluks, who were mostly Turks in addition to some Slavs and Berbers. This army brought Al-Ma’mun to power, and would eventually completely displace the Arabian and Persian army under the caliphs. 720

Al-Ma’mun was succeeded as caliph by his brother Al-Mu’tasim, who was succeeded by Al-Mu’tasim’s son, Al-Wathiq. By the end of their reigns, the office of caliphate had deteriorated

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718 Khan, 100-101.
719 Khan, 100.
In political terms, the *Abbasid caliphs* had become puppets of the *Mamluks*. Real power shifted into the hands of the *Mamluk Amir al-umara* (Commander of the Faithful), who later upgraded to the title of *Sultan* (sovereign who does not claim the overall caliphate).

*Sharia* insisted on the unity of the *Ummah* under a single supreme leader, the *caliph*. The usurpers were Buyids (Persian *Shia*) and Saljuqs (Turkic *Sunnis*), so any attempt to take over the actual *caliphate* would be met with violence by a great number of *Muslims*. However, the usurpers were able to force the weak *caliph* to delegate control of the vast *Abbasid Empire* to them. Although the *Abbasids* retained the office of *caliphate*, they had become mere figureheads.

By this time, many regions were declaring independence and new dynasties were arising to challenge Baghdad’s sovereignty. One of these was the *Shia Fatimid Dynasty*, descendants of *Muhammad’s* daughter, *Fatima*, centered in Cairo, Egypt. They at some time also controlled the Maghreb in North Africa, Sicily, Malta, Palestine, and much of Syria. Each success of these rivals was a sign of *Allah’s* disfavor with the legitimate *Sunni Abbasid* dynasty. The *Abbasid* leadership in Baghdad was forced to cede its power to illegitimate forces because they had failed to strictly follow the *sunnah* of the Prophet and the ways of the *Rightly-Guided Caliphs*. They had lost *Allah’s* favor and therefore His support. This would lead to a new set of enemies and challenges for the *Muslim* World.

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723 Khan, 100.
724 Khan, 101.
725 Hooker, “Islam: The Abassid Dynasty.”
The Crusades (1095-1291)

Ever since Adam became the first prophet of Islam, evil people have fought the spread of Allah’s true religion. This was evident when the Pharaohs enslaved the people of Musa, when the Prophet (PBUH) was forced to flee with a nucleus of supporters from Mekka to Medina, and when the Christians mounted the murderous Crusades into the Muslim heartland. The Christian crusades against Islam which started many centuries ago during the Abbasid dynasty, are still raging today. The invasions of Afghanistan and Iraq are merely a continuation of those original crusades when infidels defiled Muslim lands with their presence. Let us look at how they began.

By the middle of the seventh century, Christians had abandoned the façade of their “turn the other cheek” philosophy for a creed based on conquest and massacre. Although the first actual campaign was not launched until 1095, Christian leadership started a theological preparation of the warriors hundreds of years earlier. For example, Pope Leo (847-855) imitated the Prophet by promising forgiveness of sin to anyone who fought against the Muslims. Pope John VIII (872-882) was another of many popes who promised eternal security in heaven for anyone who was slain in warfare while advancing Christianity. The Christian leaders were simply waiting for an excuse to launch their bloody attacks against Islam.

They found one in an event they claim happened in about 1064. For centuries, Jerusalem had been under Arab Muslim control. The Muslims tolerated Christian pilgrimages because they

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729 Caner, Unveiling Islam, 73.

730 Caner, Unveiling Islam, 73.
were good for their economy. However, when the Turks gained control of the Abbasid government toward the end of the eleventh century, they became less tolerant of the presence of infidels in the third holiest Muslim city. According to the account of one Christian apologist, a group of 7,000 Christian pilgrims was on its way to worship in Jerusalem when its members were “ambushed” by Muslims:

“They suddenly fell into the hands of the Arabs who leaped on them like famished wolves on long awaited prey. They slaughtered the first pilgrims pitiably, tearing them to pieces. At first our people tried to fight back, but they were quickly forced, as poor men, to take refuge in the village. After they had fled, who can explain in words how many men were killed there, how many types of death there were, or how much calamity and grief there was?”

Clearly, the language these Christian historians used to describe the event was designed to enflame the passions of the warriors and bolster their desire to slaughter Muslims. This gave the Christians an excuse to put their militant faith into practice. The Christian leadership fanned the flames of fury in their soldiers, launching a series of intense incursions deep into Muslim lands over the next two centuries.

By the middle of the eleventh century, a schism had developed in Christendom between the Roman Catholics based in Rome and the Byzantine Eastern Orthodox Christians based in Constantinople. The Roman Catholics hated the Byzantines for the most part, often excommunicating its members. In 1095, despite the history of animosity between the two sides, Emperor Alexius Comnenus, leader of the Byzantines, sent a letter to Pope Urban II asking for troops to protect Christianity from the growing power of the Islamic world. The Byzantine

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733 Caner, Unveiling Islam, 73.
Christians had lost most of Asia Minor (modern day Turkey) to the Seljuk Turks in the Battle of Manzikert in 1071, Christians were being driven out of what they considered their Holy Land, and now the Turks had strongholds less than 100 miles from Constantinople. The emperor clearly saw the coming domination of Islam and was afraid he would soon be vanquished.

**First Crusade – Christian Success**

By most accounts, Alexius asked Urban II to send a limited number of professional mercenaries to secure the local Christian physical boundaries. However, the Pope instead called for a large-scale holy war against Islam. He hoped to seize the Muslim World and infect the Ummah with his false religion. In his 1095 speech at the Council of Clermont, Urban II claimed that Muslims had invaded Christian lands and seriously exaggerated the harm that had been committed against Christians. He admonished the barbaric Christian knights, who were continually killing each other in tournaments or feuds, to join together and defend their fellow Christians against Islam. By focusing the inbred hatred of the various Christian factions against this single common enemy, he was attempting to consolidate his own power as leader of the Christians. He also repeated the claims of earlier popes that fallen warriors would be forgiven of their sins and admitted into heaven. The fact that killing in the name of Isa was against their own gospels was lost on the knights, few of whom could read. He justified his call for Christians to slaughter Muslims under the doctrine of “Just War,” which had been part of

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736 E.L. Skip Know, “The First Crusade,” in *History of Western Civilization*, (Published online by Boise State University, 1996) http://history.boisestate.edu/westciv/crusades/01.htm (accessed 16 Feb 09).
737 Snell, “Crusade Basics.”
738 Know, “The First Crusade.”
739 Snell, “Crusade Basics.”
740 Thomson and 'Ata'ur-Rahim, *For Christ's Sake*.
Christianity since it had become the favored religion of the Roman Empire. Despite the cloak of piety, most of the crusaders were actually thieves and criminals.

The clergy propagated the call to protect Christianity and retake the Holy Land throughout Christendom. German Franks, French, and many other warriors were anxious to serve their god and collect the booty of war. Although these warriors were sent to protect the mostly Greek Byzantines, the differences in the motivations of the two sides often caused infighting.

Nevertheless, the crusaders embarked on a series of atrocities against Muslims, pillaging their lands and taking their cities. To bolster their religious resolve, a monk named Peter Bartholomew claimed to be receiving divine revelations from an angel. One of these revelations included the location of the “Holy Lance.” Christians falsely claim that *Isa* was crucified, and that this lance was used to pierce his side while he was on the cross. Bartholomew said the lance was hidden in Antioch, right where they happened to be. They dug in the floor of a church until they found the head of some lance, put it on a pole, and carried it before them into battle. As the monk continued to get these “convenient” revelations, he even started giving operational advice to the military leaders. Many started to doubt the divinity of his revelations, so they devised a test drawn from their biblical history. They constructed two walls of fire and made the monk walk between them. Not being protected by *Allah*, he was horribly burned and died after twelve days of anguish. Despite this obvious sign, the Christians remained convinced of their divine authority.

In 1099, the crusaders finally reached Jerusalem. The city was controlled by Arab, not Turkish, Muslims. Significant numbers of Jews and Christians who inhabited the city were still

742 Snell, “Crusade Basics.”
743 Thomson and ‘Ata'ur-Rahim, *For Christ’s Sake*.
744 Know, “The First Crusade.”
745 Know, “The First Crusade.”
being tolerated by the Arabs. After unsuccessfully besieging the city for a month, the crusaders’ priests convinced them that they were being denied entry by God. They said the warriors had defiled themselves by waging their military campaign in such a sinful way. They said the warriors would have to purify themselves before God would let them enter such a holy city.  

The Christian priests led them in a series of rituals that harkened back to Joshua’s victory over Jericho. They all walked barefoot around the city singing Psalms, and then ascended the Mount of Olives to hear inspiring sermons. Then, they attacked the city. In an orgy of slaughter they killed everyone they met, regardless of age, sex, or religion. The killing went on for several days and nights. They had taken the city, but had nearly destroyed it in the process. This massacre and defilement of the third holiest city is one of the most seminal events of the endless crusade of Christians against Islam. Word of the crusaders’ success spurred on more major crusades over the next few hundred years, all of which were cursed by Allah who sent disaster to the Christians.

**Subsequent Crusades – Christian Defeats**

In 1147, 47 years after the fall of Jerusalem, the Second Crusade was launched to support the survivors of the First Crusade. The criminal marauders were plagued by famine and pestilence, and many of them died before they reached Palestine. The rest were killed in battle. In 1187, Salah ad-Din Yusuf ibn Ayyub (Saladin), the heroic Sunni Sultan of Egypt and Syria, led the warriors of Allah in recapturing Jerusalem.
King Richard of England, known to the infidels as “Richard the Lionheart,” was among the primary Christian leaders of the Third Crusade. Saladin led the fierce Muslim opposition. In contrast to the monstrous Christian crusaders, Saladin did not maim, kill, or retaliate against those he defeated. Even Christian chroniclers agree that he acted with chivalry in battle. King Richard’s vain attempt to recapture Jerusalem met with defeat, but he was able to conquer the Muslim garrison at Acre. Saladin, who remained in command of a separate force, allowed the garrison to negotiate surrender. After several failed negotiations, Richard brought 2,700 Muslim captives outside the walls of Acre and decapitated them one by one. Saladin revenged these deaths by executing all the Christian prisoners he had captured. We know from our study of Sharia that this was clearly justified. Richard was forced to return to England in 1192 with the remnants of an army which had been decimated by shipwreck and battle.

The Fourth Crusade clearly showed the character of the Roman Catholic warriors. The crusades’ mission was to wrest Constantinople from the hands of the Byzantine Christians. After similar attempts on two previous crusades, this time they were successful. In 1203, the barbarous Catholics burst into the ancient capital of the East, pillaging and plundering. They ransacked the churches and used the booty to greatly increase the wealth of the Roman Catholic Church. This travesty was chronicled by Edward Gibbon in The Decline and Fall of the Roman Empire:

The most enlightened of the strangers, above the gross and sensual pursuits of their countrymen, more piously exercised the right of conquest in the search and seizure of the relics of the saints. Immense was the supply of heads and bones,

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750 Thomson and 'Ata'ur-Rahim, For Christ’s Sake.
753 Rickard, “Siege of Acre, August 1189-12 July 1191.”
754 Thomson and 'Ata'ur-Rahim, For Christ’s Sake.
755 Thomson and 'Ata'ur-Rahim, For Christ’s Sake.
crosses and images, that were scattered by this revolution over the churches of Europe; and such was the increase of pilgrimage and oblation, that no branch, perhaps, of more lucrative plunder was imported from the east. Of the writings of antiquity, many that still existed in the twelfth century are now lost...without computing the extent of our loss, we may drop a tear over the libraries that have perished in the triple fire of Constantinople.756

Although conquest brought considerable booty, the Crusades were costly in terms of treasure and lives. With the growth of rival religious sects in France, the Catholic Church was forced to direct its attention towards securing its position in Europe itself. This change in emphasis relegated the Fifth Crusade, which started in 1218, to a secondary effort. The Church had committed to attacking Muslims in Sicily, North Africa, Turkey, Palestine, Spain, and now in France. Outstretched, the Church was forced to focus on the enemies nearest Rome.757

While the Muslim world was overflowing with scientific, literary, intellectual, and cultural advances, the Christian crusaders were pillaging their way across the medieval world. Allah used these crusades to strengthen Islam and weaken Christianity. The Crusaders failed to unite their church, failed to crush Allah’s true religion, and demonstrated their lust for booty instead of concern for spiritual matters.758 While they benefited from exposure to our Muslim culture, art, architecture, literature, and education, they rejected our most important asset, Islam.759 Their wicked war on our religion has never stopped, and rages all over the world this very day.

**End of the Abbasids – Mongol Invasion**

As the Christian Crusades drew to an end, it seemed as though the Abbasid dynasty, although weakened, would survive. However, they would soon meet their demise at the hands of a new enemy. In 1258, ferocious Mongol invaders, led by Hulagu Khan, sacked Baghdad, the

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757 Thomson and 'Ata'ur-Rahim, *For Christ’s Sake*.
759 Snell, “Crusade Basics.”
Abbasid capital. Some Abbasids survived and claimed religious authority under the Mamluks in the new seat of Islamic power, Cairo, Egypt. But in reality, their dynasty’s temporal authority had ended.  

_{Hulagu Kahn_} was grandson of Genghis Khan, founder of the Mongol Empire, the largest contiguous empire in history. He was also brother of Kublai Khan, who overthrew his other brothers to become the emperor of China. _Hulagu’s_ mother, favorite wife, and best friend were all Christians, so he was friendly to their cause. Although he had been raised as a Christian, he reverted to Buddhism as he neared his death.

_Hulagu_ besieged Baghdad for about three months with perhaps the largest Mongol army ever assembled, a large contingent of whom were Christians. The Muslims refused to surrender, warning the Mongols that they would face the wrath of God if they attacked the caliph. On February 10, 1258, the city finally surrendered to the Mongols. This led to a week-long massacre, one of the most devastating events in Muslim history. The Christians are said to have taken a particularly active role in the atrocities.

In drawing a modern day parallel, our leader, Sheik Usama *bin* Laden, declared that the American Vice-President Dick Cheney and Secretary of State Colin Powell “killed and destroyed in Baghdad more than Hulagu of the Mongols.”

Within two years, the Mongol and Christians armies under _Hulagu_ conquered large parts of Syria, Egypt, Arabia, and the Levant. _Hulagu_ intended to continue through Palestine towards Cairo to engage the Mamluks, but had to return home with a large portion of his forces to

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761 Jackson, 176.
762 Aptin Khanbaghi, _The Fire, the Star and the Cross: Minority Religions in Medieval and Early Modern Iran_ (New York: I.B. Tauris & Co Ltd., 2006), 60.
participate in the selection of the new emperor. Guided by Allah, the Mamluks took advantage of Hulagu’s absence to defeat his stronghold in Galilee. The Christians, now considering the Mongols a greater threat than Islam, allowed the Muslim army to pass through the territory they held, even resupplying them near the city of Acre. This proves, once again, that the Christians cannot be trusted. When Hulagu returned, he tried to retake parts of Syria, but the Mongols would never again hold territory west of the Tigris River.

Hulagu laid the foundations of the Ilkhanate State, the Mongol political entity that ruled Persia through the thirteenth century. The Ilkhanate, in turn, paved the way for the Shia Safavid Dynasty. As part of a general shift away from Arabic culture, Hulagu’s historians moved from writing in Arabic to writing in Persian. In time, this area evolved into what is now Iran.

While many of the Mongol warriors converted to Islam, others were its bitter enemies. The wake of Mongol conquests left the Muslim world in tatters. Many Muslim scholars were deported or killed, and many Muslim cultural centers were pillaged and destroyed. While the fringes had been frayed, with the help of Allah, the Muslim world was already preparing to rise again.

Sheikh Ahmad Ibn Taymiyyah (1263-1328)

During this time, Sheikh Ibn Taymiyyah, whom I have mentioned a few times before, wrote his precious commentaries on Islam. He lived during the Mongol invasions and is the most widely quoted Islamic scholar of all time. A strict adherent to true faith, he knew that the Ummah was suffering under Mongol rule because it had deviated from the sunnah of the Prophet.

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766 David Morgan, 137.
768 Caner, Unveiling Islam, 75.
and the four Rightly-Guided Caliphs. He was concerned that the Mongol rulers were not true Muslims even though many claimed to have embraced the faith. Ibn Taymiyyah was obviously correct because the Mongols retained their pagan laws instead of implementing Sharia. He resurrected takfir (excommunication) as a forgotten tool of righteous Islam, declaring that unbelievers, including the Mongols, should be killed. He also applied takfir to the leaders of the Shia sects and organized militias to fight them. Interestingly, he only declared the Shia leadership takfir, not the entire Shia population. This was a clear sign that the rest of the Shia could potentially be brought back into the proper religion. In the next few quotes, you will see his thoughts on the need for jihad, his idea of the source of all problems in the Muslim World, and what he thought should be done about it.769

First, he clearly defines “jihad” in its armed sense:

“Jihad linguistically means to exert one’s utmost effort in word and action; in the Sharia it is the fighting of the unbelievers and involves all possible efforts that are necessary to dismantle the power of the enemies of Islam including beating them, plundering their wealth, destroying their places of worship, and smashing their idols.”770

Next, he clearly identified the source of all problems in the Muslim World:

“Kufur (unbelief), corruption, and disobedience (to Allah) are the cause of evil and strife.”771

He clarified his meaning in the following:

“...that someone makes it possible to follow another religion than the religion of Islam or to follow another law than the law of Muhammad (PBUH) that such a person is an infidel (kafur).”772

769 Ibn Taymiyyah as quoted by David Aaron, In Their Own Words: Voices of Jihad (Santa Monica, CA: RAND, 2005), 45-49.
770 Taymiyyah as quoted by Aaron, 46.
771 Taymiyyah as quoted by Aaron, 47.
772 Taymiyyah as quoted by Aaron, 47.
Although he was personally suffering under the temporary oppression of the Mongols, he identified the Jews and Christians as the primary enemies of Islam. First, when speaking about the events of the Last Day, he says:

“The Messiah, Isa (Jesus), the son of Maryam (Mary), will summon the Muslims for war with the Jews until the tree and the stone are made to speak to the Muslim, informing of a Jew’s hideout, urging his killing. Allah will then avenge the messiah, the son of Maryam (Mary), the Messiah of Truth, against the Jews for the harm they inflicted upon him and their rejection of him when he was sent to them.”

Finally, he describes the Christian infidels as even being apostates to their own religion:

“...the majority of the Christians are non-adherents to the commands of the Messiah, his disciples or even the letters of Paul and other saints...Christianity is but wine-drinking, swine-eating, glorifying the cross and other innovated rites that were never commanded by Allah.”

The inspired writings of Ibn Taymiyyah repeat several themes that are constant throughout history. First, the Ummah is oppressed because they stray from true Islam. Second, the primary enemies of Islam are, have always been, and will always be the Jews and the Christians. We must fight them wherever we find them until Islam is the dominant religion in the world. It is especially interesting to me that he identified the Jews and Christians as our principal enemies at a time Mongols, not Jews or Christians, were oppressing the Muslim World.

As Mongol control of the Muslim World deteriorated over the fourteenth and fifteenth centuries, the three Muslim empires that rose to prominence were the Ottoman Empire (Sunni) in Asia Minor, the Mughal Empire (Sunni) in India, and the Safavid Empire (Shia) in Persia.
Allah blessed the Sunni Ottomans by making them the dominant empire in the Muslim World for over six centuries.777

**Ottoman Empire (1299-1923)**

While Christian Europe was in the throes of the chaotic Protestant Reformation, Islam saw the emergence of the Ottoman Turks as self-proclaimed heroes of the faith.778 While the Christians were creating a new splinter group for every theological nuance, Muslims were reunifying out of political necessity. Some of our Salafi forefathers despised the Ottomans and opposed any contact with them because of their inferior theology779 and inequitable wealth distribution policies.780 I, on the other hand, believe they served the purpose for a time of extending the sphere of the Muslim World. When trying to reach a goal, it is permissible to cooperate for a time with an adversary in order to defeat a greater enemy.781 Remember the common Arab saying, “I against my brother; my brother and I against my cousin; and my family against the outsider.”782 Once we have defeated the greater enemy, we can then turn our attention to our lesser foe. This is part of our current strategy in Iraq, which we will discuss later.783

Two monumental events during this time drove the new Islamic vigor of the Ottomans. The first was the Muslim conquest of Constantinople, and the second was the Muslim loss of the

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778 Ergun Caner and Emir Caner, *Unveiling Islam*, 75-76.
782 “My Brother and I Against My Cousin; My Cousin and I Against the Stranger (Egyptian Proverb), http://www.youregypt.com/issue4.proverb.htm (accessed December 12, 2008).
783 Letter from Al-Zawahiri.
Iberian Peninsula (modern day Spain, Portugal, Andorra, Gibraltar, and a small portion of France).\textsuperscript{784}

In 1453, the Ottomans captured Constantinople, the capital of the Christian Byzantine Empire, and pushed into the Balkan Peninsula. They renamed Constantinople Istanbul, the new capital of the \textit{Ottoman Empire}.\textsuperscript{785} To inspire his warriors for this battle, the Sultan Mohammed II likened their situation to the \textit{Prophet’s} Battle at Uhud, and emphasized the divinity of holy \textit{jihad} for \textit{Allah}. A Muslim historian recorded the event:

“At this came the essential role of the leader of the battle as the sultan stood and spoke to his soldiers taking example from the messenger of Allah (PBUH) during the battle of Uhud giving an example of bravery in a few words, saying: ‘my sons, here I am ready for death in the path of Allah, so whoever desires martyrdom, let him follow me.’ Then the Muslims followed their leader like the flood from a dam tearing down the obstacles of Kufr until they entered the city and raised therein the word of monotheism...In this manner fell the city of Heracle [Constantinople] which stood stubbornly in front of the Muslims for eight centuries.”\textsuperscript{786}

While the Ottomans were inspired by their capture of Istanbul and conquest of vast territories, they were also called to action against the West when the \textit{Muslim} world lost control of the Iberian Peninsula.\textsuperscript{787} In 1480, Queen \textit{Isabella} of Spain and her husband, \textit{Ferdinand of Aragon}, initiated the Spanish Inquisition to root out \textit{Muslim} and Jewish influences in the region. The pope even gave Queen \textit{Isabella} the title “Isabella the Catholic” in recognition of her vicious campaign to “purify” Catholicism. \textit{Isabella} and \textit{Ferdinand} mounted a long-term effort to expel the \textit{Muslim} Moors who held parts of Spain. In 1492, just as \textit{Isabella} was sponsoring Columbus’ voyage, the Catholic campaign against \textit{Islam} culminated with the fall of the \textit{Muslim} Kingdom of

\textsuperscript{784} Unveiling Islam, 75-76.  
\textsuperscript{785} Caner, \textit{Unveiling Islam}, 75-76.  
\textsuperscript{787} Caner, \textit{Unveiling Islam}, 75.
Granada. This ended Muslim control of the region and brought all of Western Europe back into Christendom.\(^{788}\)

The humiliation of this loss helped motivate the Ottoman Turks, who continued their advances until their empire reached its height in the sixteenth and seventh centuries. At that time the Ottoman Empire spanned three continents, controlling much of Southeastern Europe, the Middle East, and North Africa.\(^{789}\) Jerusalem, Mekka, Cairo, Tunis and Belgrade were all under Turkish rule.\(^{790}\) While this was going on, our Arab forefathers were also at work.

**Ibn ‘Abd Al-Wahhab (1703-1792)**

Wahhabiyyah, the official religion of the Kingdom of Saudi Arabia, emerged in the middle of the eighteenth century as a religious and political ideology. *Ibn ‘Abd al-Wahhab* (1703-1792) founded the movement to oppose the Ottoman Empire during its decline and to counter the increasing strength of the Shia Muslims in Iran. As he traveled through Iraq and Arabia, he witnessed many disgraceful examples of laxity, superstition, and allegiance to Sufi (mystic) saints among people who professed to be Muslims.\(^{791}\)

A Salafi (follower of the examples of the Salafs), Wahhab sought to strictly embrace the original doctrines of the Prophet and his immediate successors. His goal was to revive the fundamental form of Islam advocated by Ibn Taymiyyah over 400 years earlier. We can draw inspiration from his doctrine which is centered on two key concepts: the absolute belief in tawhid (the oneness of God) and the absolute rejection of shirk (the association of something


\(^{790}\) Caner, *Unveiling Islam*, 76.

\(^{791}\) Shanay, “Wahhabiyya.”
other than God with God).\textsuperscript{792} He explained how to keep to the pure faith in the following two quotes:

\begin{quote}
\textit{``I do not entertain any opinion of people coming after the Qur’an which contains all that pertains to Islam...''}\textsuperscript{793}
\end{quote}

\begin{quote}
\textit{``...bid’ah (innovation), which is everything that was introduced into the religion after the three generations (Salaf), is in all of its forms blameworthy...''}\textsuperscript{794}
\end{quote}

\textbf{Muhammad Ibn Saud} In 1765, as the United States was preparing for its war of independence, \textit{Wahhab} allied himself with a local Bedouin chieftain, Muhammad Ibn Saud (Sa’ud). Saud accepted Wahhab’s doctrines and undertook his new religion’s defense and propagation. Wahhab married Saud’s daughter to seal the deal.\textsuperscript{795} When the Ottomans, who still ruled the Muslim world at the time, found out the Wahhabis were destroying Muslim shrines and tombstones and had captured Mekka, they sent an army to crush them, ending the first Saudi-Wahhabi enterprise.\textsuperscript{796} Wahhab was captured by the Ottomans. In a mockery of a Sharia court, he was convicted of murder, rebellion, and apostasy. They executed Wahhab in 1792 and even denied him a Muslim funeral.\textsuperscript{797} However, just as when the Prophet (PBUH) fled Mekka, a nucleus of true believers survived by fleeing to Central Arabia to rebuild the movement.\textsuperscript{798}

The Ottomans had dealt a painful, but not terminal, blow to Wahhabiyyah. While the Arabs regrouped, the Europeans would be the next to harass the Ottomans.

\textsuperscript{792} Aaron, 49-51.
\textsuperscript{793} Ibn ‘Abd al-Wahhab as quoted by David Aaron in \textit{In Their Own Words: Voices of Jihad} (Santa Monica, CA: RAND, 2005), 50.
\textsuperscript{794} Wahhab as quoted by Aaron, 50.
\textsuperscript{795} Aaron, 50.
\textsuperscript{796} Shanay, “Wahhabiyya.”
\textsuperscript{797} Aaron, 50.
\textsuperscript{798} Shanay, “Wahhabiyya.”
Napoleon: The Crusades Continue

In 1798, as the godless United States was basking in its newly won independence, Napoleon Bonaparte was leading 40,000 soldiers on 335 ships in an invasion of Egypt. His goal was to establish a French eastern empire to undermine Britain’s trade interests in India. He presented himself to the Egyptians as a liberator coming to free them from the Ottomans. He even promised he would establish a government for the Egyptians based on the Qur’an. But the Egyptians did not fall for his lies. However, Napoleon won several battles throughout the Middle East and established himself as leader of the new Egyptian government.

The Ottoman and local dissident Muslims banded together against the infidel invaders and thousands of them were martyred in their glorious resistance to the brutal French. Napoleon routinely committed unspeakable atrocities. For example, when he conquered Jaffa, he found that many of the city’s defenders were former prisoners of war who had been paroled. He ordered 1400 of them to be executed, instructing his men to bayonet or drown the helpless prisoners to save bullets. His men spent three days robbing and murdering men, women, and children. The Muslims valiantly defended their homelands, repelling Napoleon’s onslaught in a number of locations including the city of Acre. During this retreat, some of Napoleon’s men who had contracted the plague were slowing his getaway. The cowardly French leader ordered them, his own men, to be poisoned so he could hasten his escape. Finally, Allah blessed the efforts of the faithful. By August 24, 1799, Napoleon was bankrupt, he had lost most of his troops, and his navy had been destroyed by the British. He abandoned his Egyptian crusade,

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799 Paul Strathern, Napoleon in Egypt (New York: Bantam, 1914), Introduction.
801 Strathern, Introduction.
806 Frank McLynn, 193.
along with the remnants of his army, and fled back to France. When he arrived, he proclaimed the whole excursion to have been a glorious victory for the French. This was simply one more in the never-ending series of Western crusades into peaceful Muslim lands that continues today. However, it proved yet again that by banding together, even with Muslims of inferior doctrine, we can defeat the godless infidels. As you will see, Napoleon was not the last invader to harass the Ottomans.

“Sick Man of Europe”

The greatness of the Ottoman Empire would eventually fade because its leaders failed to guide the Ummah in the sunnah of the Prophet and the Rightly-Guided Caliphs. They were plagued by internal strife and external colonialism. From the seventeenth to the twentieth century, Russia attacked Muslim lands in a series of wars against the Muslim world. They eventually stole Bulgaria, Romania, and Serbia from the Turks and established themselves as the Christian protectors of the Balkans. Though weakened by these wars, the Ottoman Empire survived.

Colonization Before World War I

In much of the nineteenth century, Europeans sought to dilute Islam by colonizing Muslim lands in the Middle East, North Africa, and Asia. At the Berlin Conference in 1884, European powers claimed sovereignty over a large portion of the African Continent, and divided it hungrily among themselves. Great Britain took most of Muslim North Africa, while France took land in the west and in the equatorial plains. Italy claimed Somalia and Ethiopia while Belgium

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808 Caner, Unveiling Islam, 77.
took the Congo. Many of the borders randomly established at that conference are still in effect today. 809

The West’s two-stage plan was to establish colonial footholds in Muslim lands, and then send Christian missionaries to infect the Ummah with their false religion. While the occupation of any Muslim land is terrible, the job of the missionaries was to steal the souls of the faithful. This is still going on all over the Muslim world today. 810

In 1908, oil was discovered in Iran, and soon thereafter it was discovered in Mesopotamia (modern day Iraq), territory which was part of the Ottoman Empire. Foreign geologists invaded the area disguised as archeologists. In 1911, British, German, and Dutch diplomats; oil companies; and banks formed the Turkish Petroleum Company (TPC). Aside from the name, Turkey had no involvement with the company. For the better part of the next century the interests of these national governments reflected those of their oil-related businesses. In 1913, Kuwait betrayed its pledge of allegiance to the Ottomans by granting exclusive oil rights to Britain and became a British protectorate a year later. On August 4, 1914, the Great War began. Over the course of the war Britain captured most of the oil fields in and around Mesopotamia.

World War I

The final blow to the Ottoman Empire came when the Turks sided with Germany in World War I. 811 Turkey’s desire to resist a potential coalition between the British and Jewish Zionists pushed Turkey to join Germany and the other Central Powers. With British support, the Jewish-Zionist leaders had long lusted after Jerusalem. They even insulted the Muslims by trying to buy control of the Holy City. The British goals for the war included subjugating Islam, creating a

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809 Caner, Unveiling Islam, 77.
810 Caner, Unveiling Islam, 77.
811 Caner, Unveiling Islam, 77.
Jewish homeland in Palestine, and giving the Jews control of Jerusalem. With the Jews entrenched in the heart of the Muslim world, they could constantly disrupt and police the Middle East as puppets of the West. To defend the Muslim world from such an atrocity, Shaikh al-Islam of the Ottoman Islamic State issued a fatwa declaring jihad and commanded all Muslims to fight against the Allies. 812

The evil British were able to turn the Arab Muslims, under Sharif Sayyid Hussein bin Ali (Sharif al-Hussein), against their Muslim brothers, the Ottoman Turks. They enticed the Arabs to rebel by promising to help Arab nationalists achieve independence. 813 They also solidified their control of the region by installing Al-Hussein’s sons as puppet rulers of Iraq, Syria, and Transjordan (later called Jordan). In fact, Al-Hussein’s great-grandson is still ruler of Jordan today. 814 The British preyed upon the Arabs’ resentment of the Turks. While the rest of the Muslim World looked up to the Arabs for their leadership within the Faith, the Turks had always maintained an air of dominance. Perhaps the Turkish failure to recognize Arab superiority was because they were one of the few Muslim populations that had never been subdued by the Arabs, or perhaps it was because of an inborn arrogance. 815 Either way, it served the British purposes. This rebellion caused grave damage to the global fraternity of the Ummah and the office of the caliph. The infamous British soldier T.E. Lawrence, better known as “Lawrence of Arabia,” encouraged many Arabs to kill their Ottoman Muslim brothers. 816 The West’s diabolical plan was to weaken the Muslim world by separating the caliph from the land of the two holy cities. They wanted to secularize Islam and thereby inflict the godless European way of life on the

812 Hosein, The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State.
813 Hosein, The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State.
entire *Ummah*. The United States is trying to do the same thing in Iraq today, as we will discuss later.

In 1919, British troops captured Jerusalem. Their leader, General Allenby, entered the city and declared, “The Crusades are now finally over!” What Allenby meant was that *Islam* was permanently gelded. He thought *Muslims* would never again be able to respond as *Saladin* had responded when Jerusalem was lost during an earlier crusade. Allenby was wrong on both counts: the Western crusades were far from over, and *Islam* would not remain powerless indefinitely.

**End of the Caliphate**

After the *Ottoman*-Central Power defeat of World War I at the hand of the Allies, Turkish revolutionaries fought the Allies’ initial plan to partition what was left of the *Ottoman Empire*. In 1923, at the Conference of Lausanne, the United Kingdom, France, Italy, and Turkey signed a peace treaty with partitions that were acceptable to Turkey. The Allies used this and other conferences to hungrily partition the *Muslim* world into a host of new countries, touting the importance of nationalism in an attempt to keep the *Ummah* from uniting and realizing its true greatness. The primary factor in drawing the borders was the division of oil assets. Although Mosul, an oil rich region, should have been part of Turkey, the cunning British stole control of the area by having it included in the new country of Iraq. In British-controlled territory such as Iraq, “native countries” received no more than 20 percent of the revenue of their own oil. In 1923, Britain, as the mandatory power, greedily forced Iraq to give up even this paltry percentage. Years later, Iraq protested this issue to international arbitrators but never received

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818 Letter from Al-Zawahiri.
any compensation. Not only did Britain steal Iraq’s oil and impoverish its people, it also heaped humiliation on the entire Muslim World.

On October 29, 1923, the Republic of Turkey was formed under the evil Mustafa Kemal Ataturk, and the Ottoman Empire ceased to exist. Overnight, he transformed the Turkish Islamic theocracy into a Western-style, secular, constitutional, democratic republic. In doing this, he took sovereignty away from Allah and gave it to mere people. A few short months later, on March 3, 1924, he delivered another blasphemous slap to the face of the Muslim world by abolishing the office of caliph completely and sending, Abdul Mejid II, the last Sultan-caliph, and his family into exile. Enamored with everything Western, Ataturk suppressed Islam by culling religion from all state functions. While Christianity can function that way, Islam cannot.

Post-World War I Colonial Mandates

Meanwhile, the West was implementing another part of its plan to weaken Islam. Since they feared the awesome power of a united Ummah, the West divided the Middle East into arbitrary territories they called “mandates.” The imperial British and French, with the approval of the United Nations, devised the final plan. Britain would control Palestine (so they could give it to the Zionist Jews) and three Ottoman provinces in Mesopotamia, creating the new country of Iraq.

825 Hosein, The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State.
Everyone knew this was a thin disguise for their colonial aspirations, because neither Britain nor France had any intention of leaving any time soon. 826

The Occupiers installed so-called “Muslims” to lead these new countries as their puppets. 827 These apostate rulers turned out to be more infidel and criminal than the colonialists themselves. Muslims have endured all kinds of torture at their hands. These apostates threw thousands of the Haraka Al-Islamyia (Islamic Movement) youth in horrid jails. These jails were equipped with the most modern torture devices and manned by experts in their use. The rules were intent on eradicating our Muslim identity. They exposed our youth to godless and atheistic views stating that the roots of socialism could be found in Islam, that democracy was supported by the Prophet (PBUH), and that communism was to be sought.828

The colonial powers and the apostate rulers they installed started erecting crusader centers; societies and organizations like Masonic Lodges, Lions and Rotary clubs; and foreign schools. Their goal was to produce a wasted generation that would be enamored with everything Western. Their plan was for this Westernized generation to abandon their religion as leaders of the Middle East. Allah saw their schemes and has revealed them to us.829

The current bitter situation in which the Ummah now finds itself has been caused by two things. First, our Ummah has diverged from Allah’s course and his righteous laws. Our people have developed a love for the world, a loathing of death, and have abandoned jihad.830 Second, the West, led by the United States and the Zionist Jews, has been plotting to undermine Islam for centuries and is preventing the Ummah from realizing the greatness God intends.831 To combat

826 Shuster, The Middle East and the West: WWI and Beyond.”
827 United States Department of Justice, 9.
828 United States Department of Justice, 9.
829 United States Department of Justice, 9.
830 United States Department of Justice, 9.
831 Hosein, The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State.
these two critical problems, we must embrace the pure, original religion and wage jihad against our enemies.

Rebirth of Fundamentalism

In 1902, Abd al-Aziz Ibn Saud, a descendant of Muhammad Ibn Saud (Sa’ud), captured Riyadh. He would eventually conquer the rest of the interior of the Arabian Peninsula.

On March 7, 1924, Sharif al-Hussein, who had been Britain’s puppet on the Arabian Peninsula, declared himself to be the new caliph. However, this was a colossal blunder because he did so without asking permission of his British masters. The cunning British double-crossed Al-Hussein by blessing his new appointment but then backed his ouster by Abd al-Aziz Ibn Saud, whom the British had been paying for his neutrality. The British feared the power a united Ummah could have under a caliph, and they knew Abd al-Aziz Ibn Saud had no interest in claiming the title. In a classic example of Western hypocrisy, they used one puppet to cut the strings of another. Although there have been various claims to the office of caliph since that time, this move by the British effectively killed the institution and weakened Islam as a world power.832

In 1927, Abd al-Aziz Ibn Saud signed a treaty with Britain which gave him local control in exchange for recognition of British suzerainty over the Gulf sheikdoms. In 1932 he named his state the Kingdom of Saudi Arabia. Since that time Wahhabiyyah Islam has been the official doctrine of the state.833

Some of our Muslim brothers would say that the Saudis were selling out to the British by signing this treaty. I, on the other hand, think the Wahhabis were following the example of the Prophet (PBUH). When the Prophet signed the Treaty of Hudaybiyah with the Mekkans, he

832 Hosein, The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State.
833 Shanay, “Wahhabiyya.”

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gained time to strengthen his forces for Mekka’s eventual overthrow.\textsuperscript{834} The Wahhabis realized they needed time to consolidate power and strengthen the theology of the Ummah within Dar al-Islam, so they were willing to temporarily endure association with the British as a means of preparing for an eventual rebirth as long as they were allowed to openly practice Islam. Allah was about to reward the Wahhabis for their devotion with a means to regain their greatness.

In 1932, oil was discovered in Bahrain. Western oil companies immediately started courting the small country along with its larger neighbor, the newly minted Saudi Arabia. Western geologists discovered the Kingdom’s first commercial oil field in 1938,\textsuperscript{835} about a year before Hitler invaded Poland to initiate World War II.\textsuperscript{836}

With the blessing of this oil, Allah was providing an opportunity for Muslim leaders to break free from the enslavement of the West. But instead of using this new source of revenue to free and enrich our people, our leaders became puppets of the West for personal gain. However, if we remain faithful, Allah will again deliver us. He protected the Ummah for centuries when the Mongols ruled the lands of the Eastern caliphate.\textsuperscript{837} He protected the Ummah when the French occupied our lands at the beginning of the nineteenth century.\textsuperscript{838} And He would protect the Ummah during the emerging European colonialism.

\textbf{Hassan Al-Banna (1906-1949)}

In 1928, after the post-World War I Colonial Period and during the run-up to World War II, Hassan Al-Banna founded the Muslim Brotherhood in Egypt. He was concerned that so many young Muslims were attracted to European ideals and culture. A student of the writings of Ibn

\textsuperscript{834} Caner, Unveiling Islam, 53.  
\textsuperscript{837} Khan, 103.  
\textsuperscript{838} Strathern, Introduction.
Taymiyyah, he also felt the decline of Islamic civilization was caused by the abandonment of fundamental Islamic beliefs. He felt the only way to bring back the greatness of Islam was to expunge all Western secular influence. His Muslim Brotherhood grew rapidly during the 1940s, spreading to other countries including Syria and Jordan. He soon realized that, in addition to religious matters, he needed to utilize his movement in the political realm.  

Al-Banna realized that the Islamic world, spearheaded by the Arab world, was reemerging as a source of global power. He felt there were three main developments that were driving this resurgence.

The first cause was the materialism of the West. Despite their ability to exploit excesses in all types of material pleasures such as wealth and sex, Westerners found themselves unfulfilled. This led to the decline of family values and the rise of individualism. Al-Banna knew Westerners were crying out for freedom from their material prison, searching for faith and spiritual light.

The second cause he saw was the perfection of Islam. Islamic thinkers were rediscovering the fundamental purity and comprehensive nature of their religion. Divinely inspired, Islam was the most complete social system to ever emerge.

The third cause was the life cycle of modernity and democracy. While Al-Banna was more concerned with the entire Muslim society, he knew that Westerners were concerned with individuality. This nearly limitless liberty would lead to chaos followed by totalitarianism.

Because of the Egyptian government’s intolerable handling of the Zionist situation in Palestine, the Muslim Brotherhood was forced to resort to violence on a number of occasions.

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839 Aaron, 52.
840 Aaron, 53.
841 Aaron, 54.
842 Aaron, 53.
843 Aaron, 53.
The government reacted by banning the organization. In December 1948, “The Brothers” assassinated Egypt’s Prime Minister Mahmud Fahmi Nokrashi. In retaliation, wicked government agents murdered Al-Banna in Cairo two months later.844 His teachings and his Muslim Brotherhood, however, live on.

**Mawlana Sayyid Abul A’la Mawdudi (Maududi) (1903-1979)**

At the same time Al-Banna was doing Allah’s work in Egypt, another influential Islamic thinker, Mawlana Sayyid Abul A’ala Mawdudi, was doing likewise in India, Afghanistan, and Pakistan. He specialized in applying Islamic teachings to modern problems in areas such as politics, economics, and culture. Born in southern India, Mawdudi supported his family as a journalist and was active in an anti-British group. As a young man, Mawdudi moved to Afghanistan where he published his first major book, *Jihad in Islam*, which described the Islamic laws on war and peace. In 1940 he founded Jamaat-e-Islami, a political party which opposed the creation of Pakistan as a Muslim homeland. His reasoning was that Muslims should exist as a transnational community without borders. After World War II, Pakistan was indeed created and Mawdudi eventually moved there, spending long periods in jail for his outspoken political views.845 His vision of a united international *Ummah* was quite clear:

“In reality, Islam is a revolutionary ideology and program which seeks to alter the social order of the whole world and rebuild it in conformity with its own tenets and ideals... ‘Jihad’ refers to that revolutionary struggle and utmost exertion which the Islamic Party brings into play to achieve this objective. Islam wishes to destroy all States and Governments anywhere on the face of the earth which are opposed to the ideology and program of Islam regardless of the country or the nation which rules it... Islam is not merely a religious creed or compound name for a few forms of worship, but a comprehensive system which

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845 Aaron, 56-58.
envisages to annihilate all tyrannical and evil systems in the world and enforces its own program of reform which it deems best for the well being of mankind."\textsuperscript{846}

In 1979, the same year as the Shia Iranian Revolution, Mawdudi moved to Buffalo, New York. He went there to be near his son, a physician, and to seek medical treatment for a kidney ailment. He died later that year of natural causes.\textsuperscript{847} While many of his writings came after World War II, his early writings helped chart the course the Muslim World would follow throughout the hostilities.

**World War II**

In World War II, most Arab nations took the side of the Axis powers in order to fight against the British-Zionist coalition that had humiliated them so many times. Iran and Saudi Arabia took the side of the Allies and were keys to their success.\textsuperscript{848}

Just after the first commercial oil field in Saudi Arabia was discovered in 1938, Hitler initiated World War II by invading Poland. While the outbreak of war effectively halted the development of the oil industry there, American interest in the Kingdom was intense. Since Saudi Arabia was strapped for resources during the War, the United States sought to indenture the Kingdom through a Lend-Lease program. In return *Abd al-Aziz ibn Saud* allowed the United States to build an *infidel* airbase in the oil rich area of Dhahrān. The United States also sent personnel to train the Saudi armed forces.\textsuperscript{849} In an act of unspeakable naiveté, *Abd al-Aziz ibn Saud* sanctioned the invasion of *infidel* troops onto the Arabian Peninsula, denigrating the land of the two holy places, *Medina* and *Mekka*.

\textsuperscript{846} Syed Abul A’ala Mawdudi as quoted by David Aaron in *In Their Own Words: Voices of Jihad* (Santa Monica, CA: RAND, 2005), 57.
\textsuperscript{849} F. Gause, “World War II and the Middle East,” University of Vermont, http://www.uvm.edu/~fgause/world_war_ii_and_the_middle_east.htm (accessed 21 Feb 09).
In other places, however, our brothers stood up to resist the crusaders. Jerusalem’s Grand Mufti Haj Amin Al-Husseini, who had fled to Iraq to escape British oppression, was welcomed by Adolph Hitler as the “Fuhrer of the Arabic World.” In May 1941, he issued a fatwa known as the “Summons to a Holy War against Britain.” During a radio broadcast to introduce the fatwa, he identified the Jews as the “most fierce enemies of the Muslims” and an “ever corruptive element” in the world.\textsuperscript{850} He supported the Axis Powers in the hope that they would provide a final solution to the problem of the Jews. This dream evaporated when the Axis Powers were defeated by the crusading Allied powers.\textsuperscript{851} After fleeing to Switzerland and being expelled back to Germany, Al-Husseini was captured by the French. Although he was sentenced to three years in prison for war crimes, he escaped in 1946. Despite his failure to solve the Jewish problem, he returned to Egypt to a hero’s welcome. Jewish groups petitioned the British to hunt for Al-Husseini, but they declined out of fear of agitating the Muslim World where the Mufti was still popular. In fact, British intelligence eventually hired him as a propagandist for the Arab News Agency in an astounding act of hypocrisy.\textsuperscript{852} The end of World War II presented the Europeans myriad new opportunities to wield their unwelcomed influence within the Muslim World.

**Partition of India**

Just as the uninvited Europeans sliced the Middle East into various arbitrary countries, British meddling played a pivotal role in shaping today’s landscape around India. In 1947, the British granted independence to the territory they controlled on the Indian Subcontinent. The

\textsuperscript{850} Geller, “British Mandate: World War II Palestine-Jewish Brigade.”


Indian leader, Mahatma Gandhi, led the long struggle for independence that was marked by widespread nonviolent resistance and eventually convinced the British to leave. As the British pulled out, they laid the groundwork to partition part of the vast territory to form the independent state of Pakistan. The purpose of separating Pakistan from the secular Indian state was to provide a homeland for the large Muslim population of that region. In 1971, India injected itself into internal Pakistani politics and instigated a bloody war. Eventually, after causing many deaths, East Pakistan seceded to form Bangladesh. Today India constantly tries to gain control of the Kashmir region which is rightfully owned by Pakistan. The weak and disjointed Pakistani government, while paying lip service to their Western masters, has been unable to stop the significant progress of our mujahidin brothers in the tribal regions of Kashmir.

For now, about 80 percent of the Indian population is Hindu, and another 13 percent is Muslim. This 13 percent, however, accounts for approximately 154 million people, the third largest Muslim population in the world. The two newer states are overwhelmingly Muslim. Pakistan is 95 percent Muslim (75 percent Sunni, 20 percent Shia), and Bangladesh, 83 percent Muslim. As with most places in the world, Muslim influence in this region is significant and growing.

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856 The World Factbook.
858 The World Factbook.
Of all the damage inflicted on the Muslim World by the European colonialists, the creation of Israel is the most egregious. Jews have been the enemy of Islam since the days of the Prophet (PBUH), and our people have been fighting their Zionist aspirations in particular for over a century. “Zionism” is a Jewish attempt to form a national state for the Jews in Muslim Palestine. The Jews lay claim to Palestine, which they call the “Land of Israel,” saying God promised it to them in the time of Musa. In 1948, when the British devils granted them their “State of Israel,” they forced legions of Muslims from their ancient homeland. Wave after wave of Jews swarmed into the heart of the Muslim world as millions sought to take advantage of this treachery. Today roughly 40 percent of the world’s Jews profane Islam by their existence in our lands. The fact that about as many Jews, maybe even more, live in the United States clearly demonstrates the Zionist-American coalition. As we have discussed, this has been Muslim land for centuries. Any lands that become part of Dar al-Islam are forever Muslim lands and must be recaptured at all costs. That is why any agreement that gives away one inch of Allah’s land is absolutely unthinkable.

The day before the British ended their mandate in Palestine, Israel declared its independence. The very next day, armies from Egypt, Lebanon, Syria, Jordan, and Iraq invaded the territory partitioned for the Arab state, defending Muslim lands in what is known as the 1948 Arab-Israeli War. The wicked Israelis pushed back the Arabs and took even more territory than the United Nations had sanctioned for them. By the end of 1948, the Jews controlled most of

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the territory west of the Jordan River. At that point Jordan (previously known as Transjordan) controlled the West Bank, and Egypt controlled the Gaza Strip. The Jews committed unspeakable atrocities\textsuperscript{863} which drove approximately 711,000 Palestinian Arabs from their homeland into neighboring Arab countries. This Palestinian refugee problem has plagued all of Palestine’s neighbors ever since.\textsuperscript{864} Unable to destroy these Jewish devils, the Arabs signed the 1949 Armistice agreements, resulting in the so-called “green line.” Signing this armistice gave the Arabs time to properly prepare their forces for battle, just as the Prophet had done by signing the Treaty of Hudaybiyah. The green line is roughly the border that is recognized today by those outside the Muslim world.\textsuperscript{865} Most of us in the Muslim World refuses to recognize the existence of Israel, even omitting it from our maps by labeling that part of the world as “Palestine.”

Over the next 19 years, the Arab nations around Israel conducted a series of military actions and embargoes against Israel, but the Jews were securely embedded and often aided by their French and British masters. In 1967, Egypt’s leader was Gamal Abdel Nasser, a secular man and proponent of nationalism and socialism rather than Islam. He had been fighting against the Egyptian Muslim Brotherhood, which if you will remember from earlier in this lesson was founded by Hassan Al-Banna, and even executed our brother Sayyid Qutb (may God have mercy on him).\textsuperscript{866} Thinking Egypt was ready to push the Jews into the sea, Nasser incited Syria, Lebanon, and Jordan to join the invasion. They encircled Israel for an imminent attack. Preemptive Israeli airstrikes decimated the Arab forces which were being led by men, not by God. At the end of the Six-Day War, Israel had gained the Sinai Peninsula, Gaza Strip, West

\textsuperscript{863} Ann M. Lesch and Dan Tschirgi, Origins and Development of the Arab-Israeli Conflict (West Port, CT: Greenwood Press, 1998), 12.
\textsuperscript{866} Wright, 28-36.
Bank, East Jerusalem, and Golan Heights.\textsuperscript{867} Even then the Arab leaders refused to make peace
with Israel, to negotiate with Israel, or to recognize Israel’s right to exist.\textsuperscript{868} More wars followed
in 1969\textsuperscript{869} and 1973,\textsuperscript{870} but none were decisive.

God the Merciful, the Wise can use all things for good. By allowing this humiliating defeat, he
demonstrated to the \textit{Muslim} World that He was not pleased with their trend toward
secularism. In response, many returned to piety to regain His blessings. However, not everyone
was inspired to embrace the faith and hold the line against Israel.

In 1979, the Egyptian leader, Anwar Sadat, humiliated the entire \textit{Muslim} World by signing a
peace treaty with Israel. Of course, the meddling United States took credit for brokering the
deal.\textsuperscript{871} Although there was an outcry from the faithful throughout the \textit{Ummah}, other \textit{apostate}
Middle Eastern governments eventually followed suit. Over the next several years these
governments began to abandon our Palestinian brothers, and the Arab-Israeli conflict evolved
into the Palestinian-Israeli conflict.

Since that time, the Israelis have engaged in countless peace negotiations followed by armed
incursions. While they say they support a “two-state” policy, with the \textit{Muslim} state of Palestine
as the other state, they have not allowed it to happen. The proposed Palestinian state would
consist of the Gaza Strip, currently controlled by the Hamas faction of the Palestinian National
Authority, and the West Bank, currently controlled by the Fatah faction of the Palestinian

\textsuperscript{867} Netanel Lorch, “The Arab-Israeli Wars,” \textit{Israel Ministry of Foreign Affairs},
http://www.mfa.gov.il/MFA/History/Modern+History/Centenary+of+Zionism/The+Arab+Israeli+Wars.htm
(accessed 20 Feb 09).

\textsuperscript{868} “President Mubarak Interview with Israeli TV,” \textit{Egypt State information Service},
February 15, 2006, http://www.sis.gov.eg/EN/Politics/Presidency/President/Interview/000001/04010503000000000000154.htm
(accessed 20 Feb 09).

\textsuperscript{869} “Israel: The War of Attrition,” \textit{Encyclopedia Britannica},

\textsuperscript{870} “Israel: The Yom Kippur War,” \textit{Encyclopedia Britannica},

\textsuperscript{871} “Camp David Accords,” \textit{Israel Ministry of Foreign Affairs}, (September 17, 1978),
National Authority. Even if the Israelis did voluntarily allow the formation of a Palestinian state, no solution that includes the existence of the State of Israel will be acceptable. While our Palestinian brothers have been abandoned by the apostate governments of the Middle East, we warriors of Allah must rally to their defense. The Palestine-Israeli conflict is merely a precursor of the impending clash between the Zionist-Christian coalition and Islam. Jews and their Christian masters will remain a fair target until they submit to Islam, especially while they occupy Muslim lands.

Lessons From the Ummah’s Evolution

Today we have discussed how Allah blessed our religion by expanding it at a miraculous rate in the days of the Prophet (PBUH) and the Rightly-Guided Caliphs. We have also discussed how Allah has shown His disfavor when the leaders of the Muslim World have failed to follow His straight path. When we have honored Him, He has blessed us with greatness. When we have sought our own glory instead of God’s, He has allowed our enemies to oppress us. Even a cursory look at our history shows us that our primary enemies have always been the Jews and Christians. We know that they will continue to be our enemies until the Last Day.

Now that we have identified the source of all of the Ummah’s problems, we need discuss what to do about it. In our next lesson, we’ll talk about the roots of our global jihadi revival, the pious men who drove it, and the lessons they taught.

Until then, may God pour out his blessings and mercy upon you and your family,

Jaad

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873 Rashid, as quoted by McCants and Brachman, Militant Ideology Atlas, Research Compendium, 51.
874 Ahmad Ali, “Major Signs Before the Day of Judgment.”
Chapter 9

Our Jihadi Roots

“The first obligation after Iman (belief) is the repulsion of the enemy aggressor who assaults the religion and the worldly affairs.”

—Ibn Taymiyyah

In the Name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

Dearest Habib Talib,

In our previous lessons we have discovered that the West and its puppet apostate governments in the Middle East are the cause of all the problems in the Muslim World today. Allah, in His Mercy and Wisdom, has inspired pious men to correct this problem. He has brought them together to form an organization that will lead the Ummah in its fight to restore the greatness that has been stolen from it. Today we will discuss how our global jihad took root by discussing some of the great thinkers of our faith.

Sayyid Qutb (1906-1966)

“...defense is not the ultimate objective of the Islamic movement of Jihad but is a means of establishing the Divine authority within it so that it becomes the headquarters for the movement of Islam, which is then to be carried throughout

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the earth to the whole of mankind, as the object of this religion is all humanity and its sphere of action is the whole earth.” 876

—Sayyid Qutb
1964 877

Although he was born about the same time as Al-Banna and Mawdudi, Sayyid Qutb did his most significant work for Allah after World War II. He was born in Egypt and grew up while his country was a British protectorate. 878 As a boy, he received a traditional Muslim education and had entirely memorized the Qur’an by the time he was ten years old. He then went to college in Cairo where he received a modern, secular education. 879 In 1948, when he was 42 years old, the Egyptian Education Ministry sent him to the United States to study the American educational system. He was appalled by many aspects of the American culture such as the openness of sexuality, capitalistic materialism, and racism. After two years he returned to Egypt, resigned from the Education Ministry, and joined the Muslim Brotherhood. During the 1950s and 1960s he was the organization’s leading intellectual. 880 Like Taymiyyah, Al-Banna, and Mawdudi, Qutb identified the increasing trend of Westernization and materialism as a major cause of the decline of Muslim civilization. After supporting the 1952 military coup that brought Nasser to power in Egypt, Qutb was deeply disappointed when Nasser established a socialist state rather than an Islamic one. 881

Qutb felt the only way to stem the tide of Western materialism and level the social playing field in Egypt was to establish a fundamental Islamic theocracy and eventually a caliphate. He proclaimed that all contemporary societies, and especially the apostate governments of the

876 Aaron, 61.
877 Aaron, 61.
878 Aaron, 58-59.
881 Aaron, 58-59.
Middle East, were in a state of jahiliyyah (ignorance before the revelation of Islam). He realized the reason the people of the West were unhappy and emotionally empty, turning to drugs, alcohol, and existentialism, was because they lacked the proper relationship with Allah. Therefore, it was the duty of all genuine believers to wage jihad against kuffar (unbelieving) authorities. He rejected the notion of nationalism, saying the Ummah should be a single society without regard to national borders. This transnational Islamic utopia would be ruled by a caliph who would implement Sharia law. He said jihadis should migrate away from areas of danger to safe havens until they could gather enough strength to fight the enemy more effectively. This would follow the example of the Prophet when he left Mekka to gather strength in Medina.

In addition to the apostate governments of the Middle East, Qutb clearly identified our other great enemies as the Jews and Christians. He said the true confrontation with the Jewish-Christian coalition was over Islam itself. These enemies were determined to engage in a never-ending struggle to annihilate Islam. Jews and Christians knew they were inferior to Muslims and had to destroy Islam to save their own doctrines from extinction. Although the Jews had received the laws of Musa (Moses) and believed in monotheism, they had withered into a system of rigid and lifeless rituals. Early in the history of the Jews they had been in captivity in Egypt for several centuries. During this time they acquired a slavish character which left them craven and unprincipled when powerless, and vicious and arrogant when powerful. When the Prophet offered them the gift of Allah’s truth, they rejected, mocked, and humiliated him. Qutb taught at

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882 Wright, 32.
883 Aaron, 59.
884 Berman, “The Philosophy of Islamic Terrorism.”
885 Aaron, 70.
length about Jewish perfidy, greed, hatefulfulness, diabolical impulses, and their never-ending conspiracies and plots against Muhammad and Islam.886

Early Christian disciples, on the other hand, had been oppressed, making it difficult for them to get the true message of Isa (Jesus) out to the masses. Isa had been sent to them as a human prophet. However, by the time the Gospels were in circulation, they had been badly garbled, even claiming that Isa was divine. Assigning a partner to God is a great sin addressed many times in the Qur’an and hadiths. The early Christian disciples also rejected the legal code of the Jews and introduced a “hideous schizophrenia” into their society by separating the church from the state.887 Their insistence on separating the spiritual world from the physical one has also put them at odds with the great scientific advances we Muslims have made. The early Crusaders of the eleventh through the thirteenth centuries stole these scientific discoveries to dominate the world for a time. During this period, they tried to inflict their separation of church and state on every corner of the globe.

Qutb’s explanation makes it easy to identify the enemies of Islam (apostate Middle Eastern Governments, Jews, and Christians) and what to do about them (wage jihad against these enemies and reestablish the caliphate).888 Our enemies seek to destroy Islam, but we must fight to spread our true religion to all people. Qutb’s vision was not to force anyone to embrace Islam, but to destroy any government or other entity that kept any person from hearing the truth of the Religion. Once people had the opportunity to hear the truth, it would be up to them to either accept or reject it.889 He explained his concept like this:

886 Berman, “The Philosophy of Islamic Terrorism.”
888 Berman, “The Philosophy of Islamic Terrorism.”
889 Aaron, 59-60.
“The Islamic conquests, then, were not wars of aggression, nor were they a system of colonization for economic gain, like the colonizing ventures of later centuries. They were simply a means of getting rid of the material and political opposition that stood between the nations and the new concept that Islam brought with it.”

He clearly lays out his plan for using jihad to make his vision a reality in the following quotations:

“This movement used the methods of preaching and persuasion for reforming ideas and beliefs; and it used physical power and jihad for abolishing the organizations and authorities of the jahili (ignorant) systems.”

“If Islam is again to play the role of the leader of mankind, then it is necessary that the Muslim community be restored to its original form.”

Like many brave men who stand up the tyrannical governments, he was imprisoned and tortured on several occasions starting in 1954. After an attempt on Nasser’s life, Qutb was arrested along with thousands of members of the Muslim Brotherhood. One of the three judges who tried him was Anwar al-Sadat, the future president of Egypt. While he was awaiting trial, prison guards slaughtered 23 Muslim Brothers who refused to leave their cells. Qutb declared them takfir (excommunicated from Islam) which made them legitimate targets for attacks by true Muslims. He was sentenced to 15 years in prison. During this time he wrote some of his most influential texts including Milestones. This work is second only to the Qur’an and sunnah in wisdom. He also wrote a highly-respected commentary on the Qur’an entitled In the Shade of the Qur’an. He proclaimed a simple choice for mankind: pure, primitive Islam or doom.

After 10 years in prison the president of Iraq personally requested that Nasser give Qutb a parole. Allah had given Qutb a decade to write his works while in prison, but now he was a free man. Anxious to serve Allah, he reorganized his followers before he even left the prison. Saudi

890 Aaron, 60.
891 Aaron, 60.
892 Aaron, 60.
893 Wright, 32.
894 Wright, 36.
Arabia, fearing the influence of Nasser’s coup in Egypt, covertly provided Qutb’s organization with money and arms. The evil Nasser discovered Qutb’s plot to overthrow the government and kill several officials and had him arrested just six months after he had been released from prison. Qutb was heroic at the trial, declaring,

“The time has come for a Muslim to give his head in order to proclaim the birth of the Islamic movement!”

When he received his death sentence he declared,

“Thank God...I performed jihad for fifteen years until I earned my martyrdom.”

Nasser soon discovered Qutb’s enormous popularity with the Egyptian public and the Muslim World at large. Wishing to deny Qutb martyrdom and weaken his message, Nasser sent Sadat to offer him a deal. If he would simply appeal his sentence, Nasser would release him and even make him Egypt’s Minister of Education. Qutb refused, saying

“My words will be stronger if they kill me.”

On August 29, 1966, he was hanged. Fearing that his followers would make a shrine of his grave, Nasser’s henchmen hid his corpse and denied him a Muslim funeral. By willingly embracing martyrdom Qutb gained paradise. He also inspired legions of holy warriors who would embrace his vision for the world. In particular, he would inspire the pious men who would eventually form Al Qaeda, the base of our resistance.

Muhammad abd al-Salam Faraj (1952-1982)

“Neglecting jihad is the cause of the lowness, humiliation, division and fragmentation in which the Muslims live today.”

Wright, 36.
Wright, 36-37.
Wright, 36-37.
Wright, 36-37.
Wright, 36-37.
Wright, 36-37.
The most influential disciple of Qutb by far was Muhammad Abd al-Salam Faraj. An Egyptian, Faraj was heavily influenced by the teachings of Taymiyyah, Mawdudi and Qutb. He rejected many of his contemporary Salafis such as those in the Muslim Brotherhood, because they were beginning to seek integration in the political process of the apostate governments. In 1979 he published The Neglected Duty, in which he focused on how Salafis should deal with apostate rulers. He addressed issues such as how the later, more militant entries in the Qur’an abrogate the earlier, more moderate ones. He also explored questions like whether the near enemy (apostate Middle Eastern governments) or far enemy (the West) should take priority as Muslim targets, and whether the correct route to Islamic world domination was through participation in existing apostate political systems, infiltration of institutions, preaching, or propagating Islamic scholarship. In 1981, he founded the Cairo jihadi organization known as the Jama’at al-Jihad (Jihad Group).

In September of 1981, Anwar Sadat, who had become the president of Egypt, initiated a crack-down on Islamists who had been loudly opposing the government’s international and domestic policies and who were fighting Coptic Christians. One of the 1,536 people that Sadat arrested was Mohammed Al-Islambuli. His brother Khaled was an activist in Faraj’s group, as well as a lieutenant in the Egyptian Army. When Khaled found out his brother was being tortured, he decided to avenge him. By the hand of Allah, Khaled had been scheduled to command an armored transport vehicle in a parade a few weeks after the arrests. Faraj, who was infuriated by Nasser’s seemingly impromptu peace deal with Israel, was inclined to let

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902 Aaron, 62-63.
Khaled try to kill Sadat. Although Faraj had given his permission, the success of the killing took him by surprise. But before Faraj could organize follow-up operations to capitalize on this triumph, he and the others were caught and executed on April 15, 1982. Although Faraj’s efforts met with mixed success, he was an inspiration to other jihadis in Egypt at that time.

Abdullah Yusuf Azzam (1941-1989)

“Jihad and the rifle alone: no negotiations, no conferences and no dialogues.”

—Dr. Abdullah Yusuf Azzam

While Sayyid Qutb was studying at the al-Azhar University in Egypt in 1979, he befriended Dr. Abdullah Yusuf Azzam. Azzam was born in Jordan’s West Bank in 1941 and was seven years old when Israel was founded. As soon as he was old enough, he joined the Palestinian branch of the Muslim Brotherhood so he could fight the Jews. While working toward his doctorate in fiqh (jurisprudence), Azzam also got to know Sheikh Umar Abdul Rahman, also known as the Blind Sheikh who is now in prison for his brave 1993 World Trade Center bombing, and Ayman Al-Zawahiri, both of whom would go on to play important roles in our global jihad. Azzam became a lecturer at Amman University in Jordan, but was dismissed because his views were considered too radical by the apostate university. He was welcomed by the Abdulaziz University, Saudi Arabia, where he influenced a generation of Saudis, including a young, rich Saudi named Usama (Osama) bin Laden.

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906 Aaron, 299.
908 Aaron, 66.
Azzam had connections to Yasser Arafat and helped found Hamas. However, he distanced himself from the Palestinian conflict when Hamas shifted its focus toward serving secular national liberation and away from serving Islam. Like Qutb, Azzam felt the Ummah should be one large community without national borders. He knew that the current borders had been drawn up by kuffur (unbelievers) to weaken the Ummah and prevent it from becoming a powerful transnational state. He believed that jihad for Allah was a forgotten duty. He taught that everyone needed to fight secular governments, and that the clash between Islam and the West was inevitable. Like Qutb, his vision was to reestablish a caliphate that would first span all Muslim lands, and eventually the entire world.

He saw the overthrow of the secular Egyptian government as a prerequisite to fighting in Palestine. However, when the Soviets invaded Afghanistan in 1979, Azzam issued a fatwa (religious ruling), that the struggles in Afghanistan and Palestine were both legitimate defensive jihads. Blessed by Saudi Arabia’s Grand Mufti, this fatwa made it the personal obligation of every able-bodied Muslim male to join in the fighting. With the support of Usama bin Laden, Azzam established guest houses for jihadis in Peshawar, Pakistan, and training camps in Afghanistan. This relationship would prove pivotal to the future of our global jihadi movement.

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912 Abdullah Azzam, Chapter 4.
Ayman Muhammad Rabie Al-Zawahiri (1951-present)

“...a new awareness is increasingly developing among the sons of Islam, who are eager to uphold it; namely, that there is no solution without jihad.”

—Dr. Ayman Al-Zawahiri 916

During the 1967 Six-Day War, Israel humiliated the entire Muslim World through its preemptive attacks. At the time, Ayman Muhammad Rabie Al-Zawahiri was a fourteen-year-old boy, a member of an elite Egyptian family.917 Seeking to avenge the Muslim World for its disgrace, he immediately joined the Muslim Brotherhood. At that time in Egypt there were lots of small, disconnected pods of revolutionaries, most of whom dreamt of forcing political change, but never took any significant action. Jolted into reality by the stunning defeat at the hands of the Jews, many of the faithful realized they had lost Allah’s favor by neglecting jihad. Many of them embraced the revivalist mantra, “Islam is the solution.”918

While studying medicine at Cairo’s Al-Azhar University, Zawahiri met Sayyid Qutb and Abdullah Azzam, two men who would wholly influence the course of his life.919 Zawahiri was about 27 years old when the Soviets invaded Afghanistan and Abdullah Azzam issued his fatwa directing Muslims to join the fighting either in Palestine or in Afghanistan.920 In 1980, Zawahiri dutifully traveled to Peshawar for several reasons. He wanted to provide medical support to the mujahidin (holy warriors), but he also wanted to locate a potential base from which to launch jihadi operations against Egypt.921 After returning to Egypt later that year, Zawahiri became one of the many dissidents to be arrested in the wake of Sadat’s 1981 assassination. Zawahiri and

916 Aaron, 71.
917 Aaron, 70.
920 McCants and Brachman, Executive Report, 359.
921 Ayman Al-Zawahiri, Knights Under the Prophet’s Banner in Rubin and Rubin (editors), Anti-American Terrorism and the Middle East: A Reader (New York: Oxford University Press, 2002), 47.
most of his co-defendants were released after three years in prison. Their time together there had given them opportunities to reinforce each other’s dedication to jihad and to forge the bonds of mujahidin. Upon their release, many of these newly hardened jihadis went directly to Afghanistan to join the fight against the Soviet invaders.922

By this time, Zawahiri advocated establishing a secure base such as in Afghanistan from which to launch attacks on both the “near enemy” (apostate Middle Eastern governments) and the “far enemy” (the West, in particular the United States). He argued that, since the United States controlled the apostate Middle Eastern governments, there was really no difference between the two. Zawahiri’s wisdom and clearly stated ideology would vault him to the upper leadership of the jihadi movement.923

The Afghanistan Connection

All through the 1980s Muslims from many countries poured into Afghanistan to fight the common Soviet enemy. While many of the Egyptians knew each other, most of the others met for the first time in Afghanistan. The network of Egyptians eventually formed the initial core of the global jihadi movement that would later evolve into Al Qaeda.924 In 1987 Zawahiri went back to Peshawar where he and Sayyid Imam Abdulaziz al-Sharif (a.k.a Dr. Fadl) established the Egyptian Islamic Jihad (EIJ).925

Although the Arabs had come to help the Afghans, the two groups never fully coalesced. The Afghanis were tribal warriors who were only concerned with defending their homeland. The Arab fighters, on the other hand, saw the fight as part of a wider jihad. Some thought of this

fight as a launching pad for jihad in Egypt, but others thought in more global terms. During this time, Zawahiri had an opportunity to build a bond of trust with Bin Laden when he treated him medically. Zawahiri recommended key members of his EIJ for leadership positions in bin Laden’s organization. Before long the division between Bin Laden’s Al Qaeda and Zawahiri’s EIJ had blurred. Competing for bin Laden’s attention, Zawahiri pushed his global strategy of jihad against the far enemy while Azzam advocated focusing on the near enemy.

In early 1987, Azzam and bin Laden created a training camp for the visiting Arab fighters in Afghanistan, naming it Masada (“The Lion’s Den”). After repulsing a fierce Soviet attack, bin Laden became a hero throughout the Muslim World, especially in his native Saudi Arabia.

In 1988, the Soviets realized that Allah was on the side of the mujahidin and pulled out of Afghanistan. Azzam’s fatwa had drawn Muslim jihadis from all over the world to defeat the Soviets, the tougher of the two superpowers. Allah proved the rightness of their cause by enabling them to cause the fall of the Soviet Empire. Their primary job complete, most of the jihadis returned to their homes, taking the spirit of glorious jihad with them. However, many of the fighters, especially the Egyptians, found themselves no longer welcome in their homelands. With fellow jihadis as their only family, those who stayed in Afghanistan became the most dedicated to our cause. The question for the jihadi leaders at this point was what to do with this group of dedicated fighters. Azzam wanted to focus on the near enemies: fighting to protect threatened Muslim lands and reclaim those that had been stolen, like the Philippines, Kashmir, the central Soviet republics, Bosnia, and Somalia. However, the consensus among the leadership was to establish al-qaeda (a base) from which to facilitate global jihad. Thus, Al Qaeda was

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928 Aaron, 70.
The idea was for Al Qaeda was to act as an umbrella organization which would coordinate the activities of other jihadi organizations and provide them financial and material support. However, its role would soon expand.

Today, Habib Talib, we’ve discussed the modern roots of our jihad, some of its key thinkers, and the ideology they’ve taught us. In this lesson you learned how our blessed Al Qaeda was born. Next time, we’ll discuss how it has developed and matured.

May God’s mercy and blessings be upon you and your family,

Jaad

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Chapter 10

**Our Vanguard: *Al Qaeda* (“The Base”)**

“The confrontation that we are calling for with the apostate regimes does not know Socratic debates..., Platonic ideals..., nor Aristotelian diplomacy. But it knows the dialogue of bullets, the ideals of assassination, bombing, and destruction, and the diplomacy of the cannon and machine gun.”

—*Al Qaeda* Training Manual
Introduction

In the Name of *Allah*, Most Gracious, Most Merciful. All praise and thanks are due to *Allah*, and peace and blessings be upon His Messenger.

Dearest Habib Talib,

Now that you know how *Allah* led a few pious believers to form *Al Qaeda*, it is time to discuss how this organization has challenged the tyranny of our enemies, the *apostate* governments of the Middle East and their masters in the West. By examining *Muslim* history, you can easily see that these enemies of *Islam* have caused virtually every major problem ever faced by the *Muslim* World. For this reason, we in *Al Qaeda* have accepted the responsibility of leading the fight. We intend to serve *Allah* by resisting His enemies and restoring the glory of His *Ummah*. Our blessed *Al Qaeda* is the vanguard of the global *Islamic jihad*, coordinating the efforts of many regional *jihadi* organizations to serve the worldwide cause. As we discuss how our organization has evolved, you will see *Allah*’s hand at work.

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934 United States Department of Justice, Introduction.
Sheikh Usama bin Laden (1958-Present)

“Terrorizing you, while you are carrying arms on our land, is a legitimate and morally demanding duty. It is a legitimate right well known to all humans and other creatures. Your example and our example is like a snake which entered into a house of a man and got killed by him. The coward is the one who lets you walk, while carrying arms, freely on his land and provides you with peace and security.”

—Usama bin Laden
Fatwa, 1996 935

Sheikh Usama bin Mohammad bin Laden was born in January 1958, to a prominent family in Saudi Arabia. His father, Mohammad bin Laden, owned a massive construction company, was a friend of the Saudi Royal Family, and was wealthy even by Saudi standards. Officially, Sheikh Usama bin Laden was Mohammad’s seventeenth of 25 sons (44 children total). Sheikh bin Laden’s mother, Alia Ghanem, was Mohammad’s fourth wife, married when she was 14 years old. She was a Syrian Alawite (a sect of Shia we will discuss later) and more modern and secular than Mohammad’s other wives. Still, like his other wives, she never went outside without being completely veiled, including her eyes.936

An extremely pious Wahhabi, Mohammad prayed at all the proper times and followed Sharia to the letter. Accordingly, he never had more than four wives (in addition to some number of concubines) at any given time as prescribed by Islam. When he wanted to take on a new wife, he would divorce one of his current wives. He would normally find a home for the wife he divorced by offering her as a wife to one of his employees. In this way he took care of all of his wives and children. When Sheikh bin Laden was about four years old, Mohammad divorced Alia, his mother, and awarded her to one of his executives who was a descendant of the Prophet (PBUH). Sheikh bin Laden went from being one of a horde of children to being an only

935 Usama bin Laden, “Declaration of War Against the Americans Occupying the Land of the Two Holy Places.”
936 Wright, 82-84.
child. Eventually his parents provided him with three half-brothers and a half-sister who he zealously protected from sin. Sheikh bin Laden was from the Kendah tribe whose members were renowned for their intelligence and their tenacity in battle.937

When Sheikh bin Laden was 14 years old Allah opened his eyes to the importance of His religion. That was when Sheikh bin Laden discovered that Muslim youths were too busy pursuing fun worldly desires and were not close enough to God. He became increasingly troubled by the Zionist evil in Palestine and the state of the Muslim World in general. He began to emulate the Prophet in every way possible: fasting twice a week, praying more than the required five times a day, and studying the tenets of Wahhabi Islam. His faith became the driving force of every part of his life. When he organized soccer matches, he would even name the teams after the companions of the Prophet. He was completely dedicated to serving Allah.938

In 1974, when he was 17 and about to graduate from high school, Sheikh bin Laden married his first wife, a 14-year-old first cousin from his mother’s village, Najwa Ghanem.939 That was also about the time he joined the Muslim Brotherhood in order to serve Allah. He shared their hope to establish an Islamic state somewhere in the Muslim World. The Brothers hoped that this would cause a domino effect which would reverse the history of mankind and renew the greatness of the Muslim people. Students of Qutb’s ideology, the Brotherhood strove to understand what Islam said to them about every aspect of their lives. They listened to countless lectures given by Mohammad Qutb (Sayid’s brother), learning that it was permissible, even obligatory, to attack anyone they considered an infidel, including other so-called Muslims.940 As

937 Wright, 82-84.
938 Wright, 87-89.
940 Wright, 89-92.
Bin Laden’s knowledge of his religion grew, so did his family. He eventually had 24 children with his 4 wives.941

Sheikh bin Laden was very bright, graduating from Jeddah’s best public school, and then studying at King Abdulaziz University942 where he met Azzam. Sheikh bin Laden had a firm grasp of the teachings of Qutb and was heavily influenced by Azzam’s ideology. This led him to leave college in 1979 to join Azzam in Afghanistan after the Soviet invasion. This is when they established Maktab al-Khadamat (Afghan Services Bureau) to recruit, transport, house, and train Muslim fighters who were flooding into the country to defend Afghanistan. About a year earlier, when Sheikh bin Laden was 21 years old, he inherited around 7 million dollars from his father.943 He used this money to bankroll the jihad.944

As we discussed earlier, Allah used the coalition of indigenous Taliban warriors and Sheikh bin Laden’s “Arab Fighters” to crush the infidel Soviets. When the invaders withdrew in 1988, we in Al Qaeda had to decide what to do next. Our battle-hardened fighters, many of whom had been abandoned by their own countries, were eager to take the fight to the next enemy. Azzam and Zawahiri argued fiercely over which path to take. In 1989, Azzam and his two sons were mysteriously murdered with a remote-controlled car bomb. Azzam’s death left Al Qaeda without its last advocate for traditional jihad. All of us that were left were Salafi mujahidin.945 During the Afghan jihad against the Soviets, the mujahidin had received some support from the United States. In fact, Sheikh bin Laden himself had received security training from the Central

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943 Wright, 145
945 Wright, 37.
Intelligence Agency. The mujahidin were only willing to accept infidel support only because it served the greater good of Islam. Even after the Soviet withdrawal, fighting between the mujahidin, backed by the United States, and Afghani government forces, backed by the Soviets continued until the fall of Kabul in 1992.

Meanwhile, in August 1990, Iraqi president Saddam Hussein sent his forces into Kuwait. The Salafis hated Saddam Hussein because he had established a secular, oppressive, apostate government in Iraq. Fearing a spillover of hostilities, the Saudi royal family decided to allow American military forces to occupy bases on the Arabian Peninsula. Desperate to keep infidel troops off the sacred soil, Sheikh bin Laden implored the royal family to deny the United States’ basing request and let him fight the Iraqis with his seasoned mujahidin forces. When they refused, he condemned the royal family as traitors to Islam. Many of us chose to rally behind the Iraqi cause against the American crusaders as the lesser of two evils.

We continued to develop our ability to support and coordinate the activities of various regional jihadi groups. In 1992 Sheikh bin Laden moved his headquarters to Sudan to be closer to our operations in Arabia. The collective Muslim anger about the presence of American forces in the Kingdom rallied countless believers to our cause. When American troops appeared in Somalia on what they claimed was a peace-keeping mission, we knew that it was really part of a greater strategy for the West to occupy Muslim lands. Sheikh bin Laden sent trainers to Somalia to teach local believers how to fight American personnel. He also planned attacks against Western targets throughout the Middle East in the hopes of driving their forces from Muslim lands. After all, the Americans and French had withdrawn from Beirut, Lebanon, after the

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Marine barracks was bombed in 1983. Before our forces could get started, Somali fighters heroically drove the cowardly Americans out by killing a few of their soldiers in Mogadishu during the “Black Hawk Down” incident.  

For the time being, our focus returned to liberating former Muslim lands in Kashmir and Mindanao, resisting aggression against Muslims in Bosnia and Chechnya, and fighting secular Muslim governments in Egypt and Algeria. However, we still support occasional strikes against American interests by funding the operations of our affiliates such as Khalid Sheikh Mohammad, our brother who helped Sheikh Abdul Rahman (the Blind Sheikh) bomb the World Trade Center in 1993. While our headquarters were in Sudan we maintained training camps in Bosnia, Yemen, the Philippines, and the Sudan. In 1994, the Saudi royal family rejected Sheikh bin Laden for his jihadi work and revoked his citizenship. By that time his focus was beginning to shift from regional to international jihad. Reasoning that the United States (far enemy) was supporting apostate regimes like the one in Algeria (near enemies), it was time to cut off the “head of the snake” by taking the jihad globally.

After the 1995 attempt on Egyptian President Hosni Mubarak’s life, the United Nations pressured Sudan to evict Sheikh bin Laden. In May 1996, about 150 of us were welcomed back into Afghanistan by the Taliban’s new leader, Mullah Mohammed Omar. In 1996, speaking from his new safe haven, Sheikh bin Laden issued a fatwa warning the Americans that they would be slaughtered if they refused to withdraw from Muslim lands. According to the

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sunnah, such a warning is a prerequisite for war. Preparing to intensify international offensive operations, Sheikh bin Laden invited Khalid Sheikh Mohammad to join our military committee. He also established a propaganda arm in London, and consolidated his control over Zawahiri’s Egyptian Islamic Jihad (EIJ).

Over the next several years Al Qaeda and the EIJ conducted operations of our own and supported those of our “franchise” regional jihadi groups. On February 23, 1998, Sheikh bin Laden consolidated the global Salafi jihad by forming the World Islamic Front. He declared a jihad against Jews and crusaders. Even more, he ruled that,

“...to kill the Americans and their allies—civilian and military—is an individual duty for every Muslim who can do it in any country in which it is possible to do it.”

Many of our jihadi brothers, especially the Egyptians who wanted to keep fighting their secular government, argued against this switch in the organization’s focus from the near to the far enemy. Zawahiri nearly lost control of the EIJ because he had supported the idea. However, Sheikh bin Laden had laid out a clear course.

On August 7, 1998, we demonstrated our new philosophy to the world by skillfully executing simultaneous bombings at the United States’ embassies in Nairobi, Kenya and Dar el Salaam, Tanzania. Previous attacks had always been against our enemies when they were on Muslim soil in order to drive them away. This time, in keeping with Sheikh bin Laden’s fatwa, our attacks were aimed mostly at civilian targets while they were on non-Muslim lands. We had shifted from defensive regional jihad to offensive international jihad. This attack was an ingenious strategic maneuver on Sheikh bin Laden’s part. If the United States did not respond

955 Peters, 29.
957 Bin Laden, “Declaration of War Against the Americans Occupying the Land of the Two Holy Places.”
with force, our group would be revered as heroes for humiliating the superpower. If the United States responded forcefully, our organization would gain tremendous credibility as a major player on the international scene. When the United States responded with an ineffective, small-scale cruise missile strike that only destroyed a pharmaceutical plant,\footnote{Michael Barletta, “Chemical Weapons in the Sudan: Allegations and Evidence,” \textit{Nonproliferation Review}, Monterey Institute of International Studies 6:1 (1998): 5-48, http://www.intellnet.org/documents/800/050/850.htm (accessed 24 Feb 09).} our fame and popularity, especially Sheikh \textit{bin Laden}'s, spread through the \textit{Muslim} world like wildfire. This success was a sign from \textit{Allah} that encouraged us to carry out more operations against the United States, all but abandoning operations in Egypt and Algeria. Our planners followed the embassy bombings with a worldwide wave of attacks. While we were directly involved in this initial salvo of bombings, we quickly decentralized our operation, giving far greater autonomy in planning and execution to the warriors at the local level. We reverted to our “Service Bureau” roots, providing recruits with training in our camps, providing seed money to help them establish their bases of operations, and providing logistical support for their operations.\footnote{Sageman, “The Origins of Jihad,” 47-48.}

For the three years following the embassy attacks, we produced a tsunami of glorious attacks across the globe. Some were spectacularly successful, but even the ones that were not still produced fear in the hearts of our enemies. We planned the millennial attacks in Amman and the Los Angeles airport, as well as the attacks on the USS Sullivans, and the USS Cole. We destroyed churches throughout Indonesia, we bombed Manila, and we plotted to blow up the Christmas market in Strasbourg. But our crowning achievement came on September 11, 2001, when our warriors brilliantly annihilated both towers of the World Trade Center and destroyed a wing of the Pentagon, destroying four airliners in the process. Killing over 3,000 of our enemies, this was the biggest mass casualty attack in history. And we did not stop there. Before we had
to go on the run, we were able to get a shoe bomb on an airplane and plan bombings in Singapore.\textsuperscript{961}

\textbf{Current Jihad in Afghanistan}

Although we anticipated a military response after the attacks on New York and the Pentagon, we were surprised when our access to our funds was blocked, and especially flabbergasted at the full-scale invasion of Afghanistan. On October 7, 2001, a large \textit{infidel} force invaded Afghanistan to take it away from the legitimate \textit{Taliban} government because they had supported our \textit{Al Qaeda} movement. The loss of the \textit{Taliban} government was a great loss to the \textit{Ummah} because it was the most truly \textit{Islamic} government in the world.\textsuperscript{962} Our \textit{jihadis} were not prepared to meet the large \textit{infidel} force head-on, so we reverted to the tactics that we used to overthrow the Soviets. We will continue to bloody the crusaders until we drive them out, God willing.

Since we, the leadership of \textit{Al Qaeda}, have to evade the \textit{infidels} for the time being, we have flattened our already decentralized organization even more. Losing our safe haven in Afghanistan has made it much harder to train, communicate with, and supply our warriors all over the world. However, we are still able to execute some operations through our franchise \textit{jihadi} groups who understand our intent and are free to carry out attacks autonomously. We have shifted to attacking soft targets like tourist destinations, night clubs, hotels, foreign housing areas, commercial shipping, and mass transit. These targets are beneficial because they allow us to kill large numbers of our enemies. In order to achieve the greatest possible effect, our attacks must achieve the greatest possible number of casualties. Again, most of our worldwide

operations are currently planned and executed by *mujahidin* in the location of the attacks, following our general guidance but often without our direct support.

**Current Jihad in Iraq**

The evil American president, George W. Bush, and his British puppet, Tony Blair, invaded Iraq on March 20, 2003. Their excuse was that they needed to disarm Saddam Hussein of his weapons of mass destruction (*WMD*). Even if Saddam had possessed *WMD*, what right did the United States and Britain, both of whom have nuclear weapons, have to deny him such weapons? The real reason they invaded was because they wanted to install another puppet government in the heart of the *Muslim* World. This would allow them to control Iraq’s oil, prepare to occupy the *Muslim* lands surrounding Iraq, and strengthen Israel’s position in the region.  

The turncoat Iraqi *Shia* are supporting the *infidel* invaders to serve their own political ends. *Shia* tend to blindly follow the directions of their religious leaders, whereas *Sunnis* tend to question leadership that doesn’t follow the proper tenets of *Islam*. The Iraqi *Shia* revere the Grand Ayatollah Ali *al-Sistani* above all other religious authorities. He has urged cooperation with the West because he understands how to steal control of Iraq from the *Sunnis*. Since Iraqi *Shia* outnumber Iraqi *Sunnis*, they are sure to take over any popularly elected government. Therefore, if they placate the United States by establishing a democratic government, they will be able to elect an overwhelming number of *Shia*. Therefore, these elections must be stopped by all means available.

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While al-Sistani is appeasing the Americans, the leader of the Shia Mahdi Army, Muqtada al Sadr, is maintaining military pressure. While the two are overtly at odds, they also serve to garner popular support of a wide audience. Moderates emphasize al-Sistani’s moderate, non-violent efforts whereas jihadis point to Sadr’s willingness to fight when necessary.966

Winning in Iraq against both the West and the Shia is vital because it is one of the historical epicenters of Islam. Iraq played a determinant role in spreading Islam in the world, stopping the crusaders’ invasions, and acting as a distribution center for Muslim knowledge. It has been an object of pride for Muslims for centuries.967 At the beginning of this latest Iraq War, our most significant resistance against the invaders was mounted by Al Qaeda in Iraq (AQI) under the leadership of Abu Musab al-Zarqawi. This Jordanian brother pledged the allegiance of his organization to Sheikh bin Laden in October of 2004. His goals were to expel American forces from Iraq in order to establish an Islamic state there. Such a foothold would allow us to conduct operations in the territories surrounding Iraq. This would include actively combating Israel. In addition to his many strikes against the forces of the Western invader coalition, he also led many raids against civilian targets.968 In fact, after a particularly bloody series of attacks against Shia and a few televised beheadings, Dr. Zawahiri finally wrote a letter to remind Sheikh bin Laden that we would need public support to achieve our goals in Iraq.969 Unfortunately, Zarqawi was

969 Letter from Al-Zawahiri.
killed by a cowardly American airstrike on October 7, 2006. Like always, another warrior, Abu Hamza al-Muhajir, stepped up to take the place of the fallen martyr and carry on the fight.\footnote{“Al-Qaeda in Iraq Names New Head,” \textit{BBC News} (June 12, 2006), http://news.bbc.co.uk/2/hi/middle_east/5073092.stm (accessed 7 Mar 09).}

The Western occupation of Muslim lands, including Afghanistan and Iraq, stabs at the heart of Islam\footnoteref{McCants and Brachman, \textit{Executive Report.}} and we must win there at all costs. We will continue to bleed our enemies until they leave our lands and then we’ll take the offensive. We will discuss how to achieve our mission in the next lesson.

May God’s blessings and mercy be upon you and your family,

\textit{Jaad}
Chapter 11

Our Mission

“...Our call is to make the word of Allah the highest, and the Shari’a will rule the East and West of the earth, to wipe out unbelievers wherever they are and in any form.”

—The Highest Intuition

Magazine of Al Qaeda in Iraq

In the Name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

Dearest Habib Talib,

Now that you understand the history of our religion, the tenets of our religion, our Sharia, and our global jihad, we should review and clarify our mission and how we will accomplish it, God willing. This mission was given to us by God through his Prophet (PBUH) and we must achieve it at all costs.

Situation

The West has compelled us to wage jihad on our enemies through a series of egregious, well-documented actions. Sheikh bin Laden clearly explained our situation in his “Declaration of War Against the Americans occupying the Land of the Two Holy Places:”

“First, the United States has established a presence in the holiest of territories, Arabia, plundering its riches, overwhelming its rulers, humiliating its people, threatening its neighbors, and using its bases in the peninsula as a spearhead to fight against the neighboring Islamic peoples. Though some in the past have disputed the true nature of this occupation, the people of Arabia in their entirety have now recognized it. There is no better proof of this than the continuing American aggression against the Iraqi people, launched from Arabia despite its rulers, who all oppose the use of their territories for this purpose but are subjugated.

Second, despite the immense destruction inflicting on the Iraqi people at the hands of the Crusader Jewish alliance, and in spite of the appalling number of dead, exceeding a million, the Americans nevertheless, in spite of all this, are trying once more to repeat this dreadful slaughter. It seems that the long blockade following after a fierce war, the dismemberment and the destruction are not enough for them. So they come again today to destroy what remains of this people and to humiliate their Muslim neighbors.

Third, while the purposes of the Americans in these wars are religious and economic, they also serve the petty state of the Jews, to divert attention from their occupation of Jerusalem and their killing of Muslims in it. There is no better proof of all this than their eagerness to destroy Iraq, the strongest of the neighboring Arab states, and their attempt to dismember all the states of the region, such as Iraq and Saudi Arabia and Egypt and Sudan, into petty states whose division and weakness would ensure the survival of Israel and the continuation of the calamitous Crusader occupation of the lands of Arabia.”

Sheikh bin Laden interprets that these crimes amount to a clear declaration of war by the Americans against God, His Prophet, and Muslims as a whole. Throughout the centuries, the ‘ulema (council of Islamic scholars) has always unanimously agreed on how to proceed in such situations. When enemies attack Muslim lands, jihad has always been ruled the personal duty of every Muslim. So it is today. We are called upon to kill Americans and their allies, including civilians, wherever and whenever possible. This will continue until our mosques in Jerusalem and Mekka are freed from their control, and until their armies are crippled and driven from Muslim lands. We are to kill them and plunder their possessions at every opportunity.”

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973 Bin Laden, “Declaration of War Against the Americans Occupying the Land of the Two Holy Places.”
974 Bin Laden, “Declaration of War Against the Americans Occupying the Land of the Two Holy Places.”
In November 2002, Sheikh bin Laden wrote his “Letter to America” giving a detailed list of actions the Americans must take if they hope to escape our wrath. First, they must embrace Islam. Second, they must stop their oppressions, lies, immorality, and debauchery. Third, they must admit that America is a nation without principles or manners. Fourth, they must stop supporting Israel in Palestine, the Indians in Kashmir, the Russians against the Chechens, and the Manila government against the Muslims in the southern Philippines. Fifth, they must get out of Muslim lands. Sixth, they must end their support of the apostate regimes of the Middle East. This includes staying out of our politics and our educational system. If they do not leave us alone, they will find us in New York and Washington. Finally, they must deal and interact with Muslims on the basis of mutual interests and benefits rather than the policies of subjugation, theft, and occupation. If they fail to comply with these demands we will destroy them like we destroyed the Soviets. We will defeat them militarily, break up their government, destroy their ideology, and bankrupt them economically.975

Goals

As we said in the beginning, these were the goals in the days of the Prophet, and remain our goals today: to purify and unite Dar al-Islam (House of Islam),976 to establish a worldwide caliphate (Islamic state under a single leader),977 and to bring all of Dar al-Harb (House of War) into Dar al-Islam.978 Only when all people submit to the rule and protection of Islam will we have fulfilled Allah’s demands and achieved world peace.979

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976 United States Department of Justice, 5.
977 United States Department of Justice, 11.
978 Post, The Mind of the Terrorist, 196.
979 United States Department of Justice, 10.
Strategy

To achieve our goals as Allah intends, we must establish and defend a foothold in the Middle East, harness the power of the global Ummah under a single leader, and deliver Islam to the rest of the world. This requires a multi-front jihad. To be successful, an organization must be able to modify its strategy as various conditions change. We recently shifted our focus from battling the United States and its Western allies to fighting the apostate governments in the Middle East. Although both fights are ongoing, our priority has changed.980 Here is our plan.

Fighting the Near Enemy

First, we must establish a proper foothold in the Middle East where our nucleus of true believers can strengthen its control over our franchise jihadi organizations. This would follow the Prophet’s example when he left Mekka to strengthen his nucleus of true believers in Medina. We had a safe haven in Afghanistan until the Western devils drove us out. However, Allah has provided us another home in the tribal areas between Afghanistan and Pakistan. We will continue to grow our organization’s influence there until we are strong enough to establish an Islamic state somewhere in the Middle East.

Once we are strong enough and have garnered enough popular support, we must overthrow our near enemy, the apostate governments of the Middle East which are clearly under Western-Zionist control. These so-called “Muslim” governments mock the Qur’an by submitting to every whim of the West. The Holy Qur’an clearly says:

“O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst
you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.”

Once we have established a proper Islamic state we can continue to gain the international support of the Ummah, eventually establishing a caliphate. Devout Muslims in every country will be emboldened to challenge their infidel governments, causing fitna (unrest) among the unbelievers and enabling us to consolidate our power over the global Ummah.

Fighting the Far Enemy

To weaken the apostate Middle Eastern governments we must drive their Crusader-Zionist masters out of Dar al-Islam. Without Western support these apostate governments cannot resist us. The West, especially America and its Zionist masters, have conspired for centuries to humiliate all Muslims. We must eliminate their influence in our lands. Achieving our goals will restore honor to all Muslims, and bring humiliation to the enemies of God.

There are several additional benefits to fighting against the West. First, it clearly defines an evil enemy of Islam against which we can unite the entire Ummah. Successful operations will build our legitimacy in the eyes of other Muslims and garner their support. It will also expose the nature of the apostate governments in the Middle East, leaving them vulnerable to popular uprisings and fitna. This will force our far enemies to choose between fighting a war that is clearly against true Islam (thereby uniting the Ummah), or withdrawing in defeat. Either choice is a victory for us.

To drive the infidels out of our lands, we must fight them in our lands as well as their own. First, we must continue to support our warriors in Afghanistan and Iraq through recruiting, financial, and material support. We must also continue to develop our franchise groups in every

981 Holy Qur’an, Surah 5.51.
part of the world. This must, of course, include Palestine. We must encourage our *mujahidin* to attack Western targets whenever and wherever possible. Finally, we must carry more of the fight into the house of the *infidels*. The attacks on New York, London, and in Madrid are just the kind of attacks we need. These spectacular operations show our power, resolve, and ability to kill large numbers of our enemies in their homeland at any time. After we bombed the passenger train in Madrid, the people of Spain ousted their government and pulled their troops out of Iraq. This drove a wedge between Spain and America, increased *Al Qaeda*’s global power, and inspired legions of *Muslims* to join our cause. We must continue to draw the West into “bleeding wars” like the one we waged to destroy the Soviet Union. Following Spain’s example, the other Western populations will soon tire of being bloodied and will demand that their forces be pulled out of our lands, God willing.

**Our Message**

Any large-scale, long-term strategic victory will require the support of the *Ummah*. We must win their hearts so they supply us with *mujahidin*, financial and material support, political support, and moral support. Our people are tired of being humiliated and know the Western-Zionist coalition is responsible for their suffering. If given the opportunity, they will rally to our cause. We must clearly broadcast the message that we love *Allah* and His *Ummah*, that we are willing to fight for them, and that we will improve *Muslim* lives by restoring the glory of *Islam*. Harnessing the power of the 1.4 billion *Muslims* worldwide would be more than sufficient to achieve our goals and establish a utopian global *caliphate* as God intended. We must be willing to overlook many doctrinal disputes with other *Muslims* for the time being in order to defeat our

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greater enemies. We’ll have plenty of time to properly educate the rest of the *Ummah* after we defeat the *infidels*.

We must also help the *Ummah* understand that *Islam* calls all *Muslims* to our fight. Originally, *Allah* instructed the *Ummah* to wage both *defensive* and *offensive jihad*. *Defensive jihad*, an individual obligation of every Muslim, was intended to secure *Dar al-Islam* from outside influence. *Offensive jihad*, a collective obligation of the *Ummah* as a whole, was intended to spread *Islam* to *Dar al-Harb* in order to expand *Dar al-Islam*. However, since *Islam* is under attack from our enemies, all *Muslims* are compelled to wage *defensive jihad* against our enemies wherever possible. *Al Qaeda* is the vanguard that will rally all *Muslims* to our mission. Our franchise organizations are already conducting effective operations in places like Algeria, Chechnya, Palestine, Lebanon, Indonesia, and the Philippines.\(^\text{984}\) We must continue to build our international network to increase the number and scale of these attacks.

Another part of the message we must clearly articulate is that the Western-Zionist coalition is waging a global war against *Islam*. This global war is designed by the West and their Jewish masters to gradually take over control of all *Muslim* economic, political, and cultural affairs. They are accomplishing this through the *apostate* governments in the Middle East. This Zionist-Crusader alliance will never stop trying to force *Muslims* to deny their faith until the *Last Day*. We must not allow this to happen. The Holy *Qur’an* says:

> “O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily *Allah* guideth not a people unjust.”\(^\text{985}\)

One reason we attack *apostate* regimes is to clearly show the difference between them and ourselves. They counter this effort by trying to appear more *Islamic*, clouding the differences

\(^{984}\) Aaron, 259.

\(^{985}\) Holy *Qur’an*, Surah 5.51.
between our messages and theirs. For example, when these secular governments saw the popular support for Ayatollah Khomeini after the Shia Iranian Revolution, it struck fear into their hearts. They reacted by donning a cloak of piety. They grew long beards, built a few mosques, and started showing up at Friday prayers to placate the Ummah’s desire for a rebirth of Islam. Therefore, we must clearly expose these apostate regimes for what they are. By attacking them, they will join the Americans in fighting us, proving their loyalty to the West and their enmity toward true Islam.

While we have countless volunteers for jihad, even for martyrdom operations (suicide operations), we must periodically conduct attacks with spectacular effects to keep our message fresh on the world’s collective mind, God willing. If we fail to show that we are still capable of bloodying our enemies, the Ummah’s support for our global jihad will fade.

We must fight against the media and cultural institutions, especially in Muslim countries, that tend to drive people away from piety. We must revive the spirit of collective work and jihad, and must unite the efforts of jihadis worldwide. Since the first loyalty of Muslims all over the world must be the Allah and His Ummah, there is no such thing as a foreign fighter in this global defense of Islam.986 To unite the Ummah, we must rally them to causes they can easily understand. The Jews themselves have provided just such a cause.

**Israel: The Rallying Point**

The very existence of the Jewish state of Israel in the heart of the Muslim World humiliates every member of the Ummah. Fighting this nation of vampires, the descendants of pigs and monkeys, is a cause around which almost every Muslim will rally. The Jews claim Palestine because Allah originally offered it to them. However, we know that when they failed to please

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986 Sa’d, 79.
Him, He made it part of Dar al-Islam. Surah 14.13 of the Holy Qur’an makes it clear that Allah took ownership of the land away from the Israelites and returned it to the Arabs, the Muslim descendants of Ishma’il:

“And the Unbelievers said to their apostles: ‘Be sure we [Israelites] shall drive you [Muslims] out of our land, or ye shall return to our religion.’ But their Lord inspired (this Message) to them: ‘Verily We shall cause the wrong-doers to perish!’ And verily We shall cause you [Muslims] to abide in the land, and succeed them…” 987

Sheik bin Laden analyzed the Jewish claims to the land of Palestine this way:

“It brings us both laughter and tears to see that you have not yet tired of repeating your fabricated lies that the Jews have a historical right to Palestine, as it was promised to then in the Torah. Anyone who disputes with them on this alleged fact is accused of anti-Semitism. This is one of the most fallacious, widely circulated fabrications in history. The people of Palestine are pure Arabs and original Semites. It is the Muslims who are the inheritors of Moses (PBUH) and the inheritors of the real Torah that has not been changed. Muslims believe in all the Prophets, including Abraham, Moses, Jesus and Muhammad, peace and blessings of Allah be upon them all. If the followers of Moses have been promised a right to Palestine in the Torah, then the Muslims are the most worthy nation of this.” 988

It is not for us to question Allah’s methods, asking why He is allowing Israel to exist. However, one of our brothers offered a plausible explanation:

“The ingathering [of the Jews] from all corners of the earth on the land of Palestine is one of the signs of the Day of Judgment...the goal of this ingathering is so that [it will be possible] to torment them, and ultimately to kill them, until the last of them is killed together with the false messiah.” 989

Whatever His reason, we must continue the fight to regain all of Palestine. The blood-sucking Jews have humiliated all Muslims by stealing lands in the middle of the Muslim World. We must regain our honor by regaining Palestine. This territory, like all territories of the world, must be claimed for Dar al-Islam.

988 Aaron, 139.
989 Aaron, 138.
Operations

We must continue the fight against our enemies using every means possible if we hope to keep the support of the Ummah. Some Muslim organizations outside Al Qaeda choose to wage non-violent jihad. Some of their methods include participating in the political processes of non-Islamic governments, migrating in large numbers to non-Muslim countries to influence elections, using the legal systems of democratic governments to demand religious rights, and engaging in cultural integration, and many forms of da’wah (evangelism). While these efforts may help our cause at some small level, they are slow and inefficient. We in Al Qaeda understand that dramatic change requires dramatic action. That is why we concentrate on every form of armed resistance. Our operations include traditional forms of jihad such as conventional military resistance, raids, ambushes, and booby traps against military targets and mass-casualty attacks on civilian soft targets.\textsuperscript{990} Since we are currently weaker militarily than our enemies, our religion permits us to use weapons and tactics normally prohibited by Islam, such as weapons of mass destruction (WMD) and martyrdom operations (suicide missions).

Weapons of Mass Destruction (WMD)

When we Muslims resist and fight for our freedom, the West brands us as terrorists. The Western crusaders and their Jewish masters are the real terrorists. The United States has forced sanctions on Iraq causing the deaths of 1.5 million children, and the list of Israel’s crimes during the course of their occupation is long and well-documented.\textsuperscript{991} The West says they have never used weapons of mass destruction (WMD) against our people. They have not used nuclear, biological, or chemical weapons against the Ummah because the entire world would condemn

\textsuperscript{990} Aaron, 289.
\textsuperscript{991} Tartusi, as quoted by McCants and Brachman, Executive Report, 5.
them. However, the West has killed tens of millions of our people by other means. The Prophet and the Rightly-Guided Caliphs imposed several kinds of restrictions against such weapons: the need to avoid mass casualties, the indiscriminate deaths of non-combatants, the deaths of Muslims who happened to be near those being attacked, and a sanction against burning people alive. In the days of Muhammad, a catapult was considered a WMD because it indiscriminately killed civilians and non-combatants alike.992

Such weapons may only be used if they are absolutely necessary and no other sort of weapon could take its place. Before 2001, we felt we had no need of WMD to fight the infidels, and would have used them only as a deterrent if we had possessed them. However, by 2004, we had realized that WMD would be necessary to increase our strength relative to our enemies. In fact, most of us now see acquiring and using WMD against our enemies as an obligation.993 Actually, the hadiths relieve us from these prohibitions against WMD in our current circumstances.

First, let’s talk about the prohibition against causing mass non-combatant casualties. The Holy Qur’an says:

“And if ye do catch them out [chastise them], catch them out no worse than they catch you out.”994

This means that we are permitted to repay an enemy’s violence with the same level of violence. We consider the United States’ sanctions against Iraq a kind of WMD since they directly caused the deaths of 1.5 million children. Also, America invaded Somalia solely to inflict massive casualties on Muslims. Further, the Americans armed, trained, and helped the Serbs kill Muslims

993 Habeck, “The Jihadist Threat.”
994 Holy Qur’an, Surah 16.126.
in Bosnia and elsewhere, only offering to fight the Serbs after their collusion had been exposed. All of these acts give us the right to use WMD against them. 995

Second, when absolutely necessary, WMD are permitted even if they indiscriminately kill non-combatants. We know that Muhammad occasionally used a catapult to attack cities, sometimes at night. Catapults, especially when used at night, were the WMD of Muhammad’s time since they killed lots of people without separating combatants from non-combatants, or men from women or children, or even infidels from Muslims. 996

Third, we try to comply with the prohibition against killing Muslims, but sometimes collateral damage is unavoidable. If the enemy were to realize they could use Muslims as human shields to avoid our attacks, they could exploit that fact to defeat us. Innocent Muslims who are killed in an attack will be considered martyrs and will gain entry into paradise. On the other hand, so-called Muslims who are with the infidels to aid them are legitimate targets since they are not true Muslims. 997

Finally, we are permitted to breach the prohibition against burning the enemy’s lands and killing them through burning. During the siege of Bani Nadir, the Prophet allowed his warriors to burn fruit trees. 998 This example of using fire during jihad provides legitimacy to our use of fire against our enemies. While we used to consider WMD unnecessary, we now consider them obligatory. We once would have used them only in retaliation for WMD attacks against us. Now we realize the enemy has killed tens of millions of Muslims, so it is obligatory for us to kill tens of millions of them. Since merely possessing WMD is an effective deterrent, we often hint to the

995 Habeck, “The Jihadist Threat.”
998 Bukhari Hadith, Book 5, Volume 59, Hadith 366.
West that we have such weapons.\textsuperscript{999} We are working toward obtaining radiological, chemical, and biological weapons and will likely use them as soon as we have them.\textsuperscript{1000} Our mujahidin understand the importance of killing our enemies in large numbers and will not hesitate to use such weapons.\textsuperscript{1001}

*Martyrdom Operations*

Currently, despite our best efforts, we have no access to traditional WMD. However, Allah has provided us martyrdom operations (known in the West as “suicide attacks”) as an alternative that can achieve similar effects. The goal of martyrdom attacks is to inflict enough pain on our enemies to overwhelm their desire to resist us. This will either cause the governments to comply with our wishes, or cause the people to revolt and overthrow those governments.\textsuperscript{1002} These operations are necessary, effective, and permitted by Islam.

Since the 1980s, we in Al Qaeda have steadily increased our reliance on martyrdom operations. These operations are necessary because our enemies possess military might far greater than our own. Whereas we would be unable to stand toe-to-toe with some Western militaries, we can employ martyrdom operations to cleave and bloody our enemies.

These operations have been effective in coercing infidel governments to withdraw their military forces from Muslim lands in the past.\textsuperscript{1003} When Hezbollah killed nearly 300 Marines in 1983, the United States pulled its troops out of Lebanon.\textsuperscript{1004} When hundreds of Somali Muslims

\begin{itemize}
\item \textsuperscript{999} Aaron, 292.
\item \textsuperscript{1000} Fahd, 10.
\item \textsuperscript{1001} Aaron, 289-295.
\item \textsuperscript{1002} Robert Pape, “The Strategic Logic of Suicide Terrorism,” *American Political Science Review* 97 (August 2003), 346.
\end{itemize}
died to kill 16 American soldiers in 1993, the United States pulled out of Somalia.1005 When we killed 191 civilians on a train in 2004, the people of Madrid ousted their government and pulled their troops out of Iraq.1006

These operations are also effective at a tactical level. Since the martyr carries the bomb to an exact point, he is as accurate as any American smart bomb. Also, the martyr can select a position which will inflict the greatest possible number of casualties, so these attacks are as deadly as any American smart bomb. From 1980 to 2001 (not including the September 11, 2001 attacks), only 3 percent of attacks were martyrdom operations, but they accounted for 48 percent of the casualties.1007 Martyrdom operations are easier to plan than other operations because the attacker does not need a rescue team or escape plan. Since we have an endless supply of willing martyrs,1008 these operations are our current version of WMD.

Some have argued that martyrdom operations are forbidden by Islam because they indiscriminately inflict mass casualties and because the martyr is committing suicide. Both of these assertions are incorrect. First, we are instructed to defend Islam and to attack the enemies of Allah. If we are chastised, we are obligated to return chastisement in kind. Since we are so much weaker militarily than our enemy, these tactics are necessary to enable us to fight back.

Further, we know that a person who commits suicide will spend eternity continually reenacting the death he inflicted on himself.1009 But the martyrdom attacker is not committing suicide. He is giving his life in defense of Islam. He therefore receives immediate entry into the highest level of paradise with all its rewards and will never face the questioning of the Last Day.

1007 Pape, 346.
1008 Aaron, 267-268.
1009 Muslim Hadith, Book 1, Hadith 202.
or the torment of the grave.\textsuperscript{1010} Therefore, his martyrdom benefits the \textit{Ummah} collectively and himself personally.

\textbf{Mujahidin}

Just having the right strategy and weapons will achieve nothing without properly trained and motivated warriors. You need to harness the power of many categories of warriors throughout the world if we are to be successful. The most reliable warriors are your brothers in \textit{Al Qaeda}. They are highly motivated to defend and propagate \textit{Islam} on a global scale. The next most reliable are our franchise warriors. While many of them are great fighters, they are often more focused on their regional, political worries than on the global \textit{jihad}. You must coordinate and support their regional campaigns so that they serve our greater global goals. You can correct their doctrine after we have defeated our common enemies. A third broad category of potential warriors is made up of \textit{Muslims} who sympathize with our message, but have yet to join the fight. There are millions of these prospective \textit{jihadis} all over the world. They simply need to be recruited and educated in the \textit{jihad} of true \textit{Islam}. There are many who call themselves \textit{Muslim}, but not all are suited to be \textit{mujahidin}. Since the time of the \textit{Salafs}, false teachings and innovation have crept into our religion, dividing the \textit{Ummah} into numerous sects and splinter groups. Some of these sects are trainable, some are irreconcilable. Your challenge will be to discern the difference and to reach those who can benefit our \textit{jihad}.

Lessons About Our Mission

By now you should understand the grievous situation that compels us to fight our enemies. We have discussed our goals and the strategies we will use to achieve them. We have talked about how we will fight our near enemies (apostate governments) and our far enemies (the West led by the American-Zionist coalition). We have also discussed how we will broadcast our message and rally the Ummah around the fight against Israel. Finally, we have discussed our use of weapons like WMD and martyrdom operations that would normally be forbidden by Islam, but in our case are obligatory. As you have seen, we draw every aspect of our jihad from the Qur’an and the sunnah of the Prophet (PBUH).

When the Prophet migrated to Medina, he took a nucleus of true believers with him. He went on to conquer a wide variety of people, adding them to his Ummah. This is how he cultivated his small nucleus of followers into the greatest society the world has ever known. We in Al Qaeda are following the example of the Prophet and the teachings of Sayyid Qutb, by migrating to a safe haven and expanding our base of Believers. This is how we will restore the glory of the Ummah.

If we are to help lead the Ummah in this global jihad we must garner its support. Its support is what gives us our strength throughout the world. If you hope to recruit the proper mujahidin and gain the support of Muslims throughout the world, you must first understand who and where they are. Learning about our Ummah’s demographics will be the subject of our next lesson.

May God pour out his blessings upon you and your family,

Jaad
Chapter 12

Our Ummah’s Current Demographics

“Surely your Lord—He best knows who goes astray from His way, and he best knows those who follow the right course.”

—Holy Qur’an
Surah 6.117

In the Name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

Dearest Habib Talib,

In previous lessons you have learned about this history of your people leading up to the present time. We have discussed how our Ummah’s evolution has been splintered and distorted by errant Muslims through innovation and false teaching. The Crusader-Zionist coalition has zealously contributed to the development of these schisms within our Ummah through their colonization, their relentless oppression, and a host of other evils. Today we will see where all that history has led by discussing the demographics of the Ummah throughout the world today. You need to understand the various major sects and splinters that have arisen since the time of the Prophet (PBUH). This will allow you to discern which so-called “Muslims” are true believers, which are simply misguided and can be rehabilitated through proper instruction, and which are irreconcilable apostates who must be put to the sword. If you hope to lead our

1011 Holy Qur’an, Surah 6.117.
brothers from the various erroneous sects to the full blessings of true Islam, you must understand who and where they are as well as what they believe.

There are approximately 1.4 billion people in the world who claim to follow some form of Islam. This means that one of every five people on the planet is a Muslim, and this 21% of humanity is steadily growing in size and influence. While this may sound encouraging, you must remember that over 33% of humanity is Christian. The good news is that Jews only make up about two-tenths of a percent of the world’s population. If present world population growth rates remain constant, Muslims will outnumber Christians in 80 years, and will account for half the world population in 180 years. This is due to the flat growth rates of developed countries and the explosive growth rates of the Muslim Middle East, North Africa, and Asia. Given the large and growing number of Muslims in the world, we should be able to reach our goals, God willing. We must unite the Ummah globally to harness its power and restore its greatness. The only way to do this is by guiding it back to the true faith of the Prophet and his Rightly-Guided Caliphs.

Arabs versus Muslims

The first clarification I would like to make is the difference between being an Arab and being a Muslim. Being an Arab speaks to a person’s ethnicity whereas being a Muslim identifies a person’s religion. The term “Arab” describes a person who can trace his ancestry to the original tribes of the Arabian Peninsula or those of the Syrian Desert. However, this definition


excludes many of today’s self-identified Arabs.\textsuperscript{1014} Many have come to broaden the term to include anyone who identifies with himself with the various aspects of the Arab culture such as the Arabic language.\textsuperscript{1015} Not all Arabs are Muslim and not all Muslims are Arabs. Unfortunately, there are even Arab Christians.\textsuperscript{1016} In fact, only about 18 percent of Muslims are Arabs. The rest of the world’s Muslim population is from the Indian subcontinent (30 percent), sub-Saharan Africa (20 percent), Southeast Asia (17 percent), and the former Soviet Union and China (10 percent). The rest are mostly non-Arab Muslims from the Middle East.\textsuperscript{1017} Certainly Muhammad and his first followers were Arab. However, the spread of Islam quickly garnered new believers from many ethnicities. The Muslim Ummah today is a heterogeneous group of people composed of diverse ethnicities.\textsuperscript{1018}

As we discussed earlier, the rest of the Muslim World tends to look up to the Arabs, probably because of our close connection to the Prophet and, in the case of the Salafis, our strict adherence to the original Faith. As you’ll remember, only the arrogant Turks fail to acknowledge the superiority of Arabs, probably because they have not yet been brought under Arab domination, but will be, God Willing.\textsuperscript{1019}

\textsuperscript{1017} Aminuddin Ahmad, “Islamic Contributions to Science,” UMR (February 19, 2004), http://web.umr.edu/ (accessed 20 Feb 09).
\textsuperscript{1019} Fraser, 2.
Major Sects (Sunni and Shia)

As you know, the two major sects of Islam are the Sunnis (about 85 percent) and the Shia (about 15 percent). We have already discussed Sunni theology at length in a previous letter, “Our True Religion,” and we have discussed a doctrine from which we draw inspiration, Wahhabism. By now you should understand that we, the leadership of Al Qaeda, consider ourselves Salafis because we strictly follow the authentic, true religion of the Prophet and his companions. Everything that has been added since their time is innovation and must be culled away. We emulate only the Salafs because everything else is heresy. With that clearly in mind, you will easily see the drastic differences in the many deviant sects that claim to be part of the Ummah of Islam.

“Twelver” Shiism

About 85 percent of Shia are Twelvers. They are named for their belief in the divine ordination of their first twelve imams. Their “imam” is roughly analogous to what we Sunnis call a caliph, but the Shia believe their imam has to be a perfect spiritual leader rather than just the most qualified leader of the faithful. As you remember, they rejected the first three Sunni caliphs because they were not from the bloodline of the Prophet through his daughter, Fatima and his son-in-law (and cousin) Ali. Ali was also the fourth Sunni caliph. This argument over succession led to the Shia split from true Sunni Islam. The Twelvers’ tendency to innovate has led to a host of sub-sects. They claim that only the Prophet’s blood relatives would have the

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1020 Shingieti, “Islam: A Religion of Peace or War?”
1022 Wahhab as quoted by Aaron, 50.
1023 John Esposito, What Everyone Needs to Know About Islam, 45.
“charisma” and special spiritual blessings needed to commune with God. Therefore, they reject the first three Sunni caliphs as illegitimate, accepting only Ali as a rightful caliph.

Twelvers subscribe to eight ritual practices which substantially overlap the five Sunni pillars. However, as Sunni Muslims, we know that the Shia have been wrong about almost everything since they split off from the true faith. We know that there is no need for the caliph to be a descendant of the Prophet, but that he merely needs to be the most respected and qualified person for the job. The Shia erroneously believe the caliph must be a spiritual guide who has somehow inherited some of the Prophet’s divine inspiration. They also believe in ornate shrines and in praying to saints, which we know is heresy. In short, while we Sunnis concern ourselves with following the laws of Allah, the Shia are obsessed with rituals, passion, and drama. Rejecting the legitimate succession of Sunni Muslim caliphs, they tried to prop up their own succession, worshiping many of their caliphs, which they refer to as imams, as saints.

Twelvers follow the hadiths of the Prophet, but reject those from the first three Sunni caliphs (Abu Bakr, Umar, and Uthman). They instead cling to the hadiths written by the first twelve Shia imams. Similar to Sunnis, they believe in the oneness and justice of God and the divine inspiration of His prophets. However, their beliefs about the divine appointment of their

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leaders and their distorted vision of what will happen on the Last Day are among their mistakes.\textsuperscript{1033}

We, as Sunni Muslims, reject many of the Shia doctrines as heresy.\textsuperscript{1034} We may have to cooperate with Shia from time to time to fight the infidels. But once we have defeated our primary enemies, it will be time to deal with these heretics.

**Styles of Worship**

Clearly, there are insurmountable differences between the two major Islamic sects (Sunni and Shia). However, members of both sects worship with varying levels of formality, sometimes blurring the distinctions between the two sects.

**Formal Islam**

The formal style of worship in Islam is the appropriate way to show respect to Allah, and is the closest to the pure religion. It is the higher or ideal form of the religion. Allah revealed the proper religious rites to the Prophet, and we should follow them exactly. This form of the religion deals with concrete, cognitive knowledge about the nature of God. Formal Islam stresses the absolute truth of the Qur’an and hadiths, and the criticality of following Allah’s laws exactly as they are laid out in these Holy Texts. It also acknowledges the primacy of ultimate issues, focusing on issues like the origin of the universe, meaning of life, and the believer’s ultimate destiny after death. Formal Islam calls for all believers to abandon any form of idolatry and to acknowledge the sole sovereignty of God.\textsuperscript{1035} Through the formal approach, the believer

\textsuperscript{1033} Nasr, *The Shia Revival*, 37.  
\textsuperscript{1034} Caner, *Unveiling Islam*, 163-164.  
comes humbly before his transcendent God, the creator of the universe. This epitomizes the true religion of *Allah* as we practice it in the *Salafi* tradition.\textsuperscript{1036}

**Folk Islam**

Folk *Islam*, on the other hand, is the lower, more popular form of *Islam*. It takes on a more spiritual, mystical orientation to life. This ridiculous form of worship is filled with spirits and demons, blessings and curses, healings and sorcery. It is blasphemous because it concentrates on manipulating the world, replacing “If *Allah* wills,” with “My will be done!”\textsuperscript{1037} Focused on mysticism and emotion, its practitioners are overly concerned with the everyday issues of this world, and largely ignore ultimate issues like whether they are going to *heaven* or to *hell*.\textsuperscript{1038} They even think their *shaman* (priests) have the power to deliver blessings and prevent bad fortune in this world.\textsuperscript{1039} This deviant form of *Islam* is practiced by people who have either not been properly instructed, or have chosen to add innovations to the religion.

**Secular Islam**

By far the worst form of our religion is secular *Islam*. It is not even really a form of *Islam* because its adherents are mostly agnostics or even atheists. While some of their ranks claim to be believers, they mock and humiliate those of us who follow *Allah’s* true path. Secular so-called “*Muslims*” are materialistic and concerned only with the daily worries of this world. They care little for their souls, and think little about religious matters. As apostles of modernity, they see themselves as pragmatic players on the contemporary political stage.\textsuperscript{1040} These people hurt our cause by distracting many in the *Ummah* from the true path. They magnify the things of man

\textsuperscript{1036} Shingieti, “Islam: A Religion of Peace or War?”
\textsuperscript{1037} Love, 21-22.
\textsuperscript{1038} Shingieti, “Islam: A Religion of Peace or War?”
\textsuperscript{1039} Love, 21-22.
\textsuperscript{1040} Shingieti, “Islam: A Religion of Peace or War?”
over the things of God. They will have a heavy burden to bear as they enter hell’s flames on the Last Day.

Minor Sects and Splinters

Members of the two major sects, Sunni and Shia, began with varying levels of formality. Over the years, variation and innovation have given rise to various minor sects and splinter groups. While there are far too many to mention here, I will describe some of the more common ones as examples.

Sufism

Sufism is an informal, mystical form of worship that is practiced by some members of both the Sunni and Shia sects. This ill-advised form of Islam arose when men rebelled against the strict rules of religious observance. Sufis meditate, chant, and follow the teachings of whatever charismatic leader gains their support. They consider keeping religious laws to be an inferior, outer form of religion. They seek instead to “experience” God on a personal, inner level. As you can see, this is clearly blasphemy. Because of the mystic aspects of Sufism, it generally finds appeal in areas with a strong Hindu or Buddhist representation.  

Sufism is not the only sect with practitioners in both Sunni and Shia camps. Alawites

About 12 percent of the Syrian population are Alawites, totaling about one million adherents. This sect split from Shia Islam in the ninth century over disputes about the teachings of the twelve Shia imams. While they claim to be Twelvers, few other Shia consider Alawites to be members of their faith.  

The Alawites ascribe a level of prophethood to Ali that makes him second only to Muhammad. They uphold seven symbolic Pillars of Faith, five of which are

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1041 Caner, Unveiling Islam, 165.
similar to those of Sunni Islam. However, they add the two additional pillars of complete devotion to Ali, and jihad against his enemies.\(^{1043}\) While they consider themselves to be “moderate” Muslims, most true believers do not consider them Muslim at all.\(^{1044}\)

**Druze**

In Lebanon and northern Palestine, you’ll find a strange sect of Islam known as the Druze. They are a fiercely independent and selective group. This group split into its own separate group around the year 1000 when their leader claimed to have been visited personally by Allah. Their worship is very informal and they are extremely focused on mysticism. Other Muslims, knowing Muhammad was the last Prophet, rejected this leader’s claims of meeting Allah. Rather than return to the true faith, the Druze have withdrawn into a closed society. They do not accept converts, intermarry with other faiths, or even discuss their religion. When living outside their clusters, they often practice the local religion in public as a cover, and only discuss their actual beliefs with other Druze.\(^{1045}\)

**Nusairiyyah**

Syria is home to about 600,000 Nusairis, who dominate the social and military life there. They trace their origins to the eleventh Shia imam, al-Hasan al-Askari, and his pupil, Muhammad Ibn Nusair.\(^{1046}\) Their doctrine is a hodge-podge of Islamic, Gnostic, and Christian beliefs. From this description alone you should be able to tell that they are heretics. Three of their doctrines are speciously egregious. First, they claim that Ali, the fourth caliph and first to


\(^{1044}\) Caner, Unveiling Islam, 168.

\(^{1045}\) Caner, Unveiling Islam, 168.

be recognized by the *Shia*, was *Allah* in the flesh. They say *Ali; Muhammad;* and Salman, an early *Shia* saint, make up a kind of holy trinity. Second, they reject the authority of the *Qur’an* and all forms of prayer. They explain this by saying that all *Islamic* teaching can be interpreted allegorically and should not be taken literally. Third, they believe that men are reincarnated. But women, they say, do not have souls, so there is no need for them to learn the secrets of their doctrine. *Nusairis* are led by sheikhs who are believed to be empowered with divine authority. When their boys reach the age of 19, they go through an initiation in which they learn the secrets of their sect.\textsuperscript{1047} Clearly, this abomination is the result of intermixing false religions with true *Islam*.

**Ahmadiyya**

In Pakistan, you’ll find about four million members of a rapidly growing cult of people, the *Ahmadiyya.*\textsuperscript{1048} They claim to be *Muslims*, but have been declared *apostates* by the *Muslim* World League. In 1889, their leader, Mirza Ghulam Qadiani, founded their group in a small village in India. He claimed at first to be just a *Muslim* writer. Through the course of his career, he also claimed to be the promised *Mufti* (messiah), an authoritative prophet of *Allah*, *Muhammad* himself, and even the Hindu Lord Krishna.\textsuperscript{1049} This cult teaches blasphemy by attributing divine features to men, and teaches a distorted account of events of the *Last Day.*\textsuperscript{1050} His mass appeal among the uneducated Indians and growing followership in Pakistan is worrisome to orthodox *Islamic* leaders, and rightly so.\textsuperscript{1051} Within *Ahmadiyya*, the largest faction

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\textsuperscript{1048} Muheeb-ur-Rehman, “Persecution of Ahmadis in Pakistan: An Objective Study,” Immigration and Refugee Board of Canada, pg 60.
\textsuperscript{1050} Hadhrat Miraz Bashir-ud-Din Mahamood Ahmad, *Invitation to Ahmadiyyat* (London: London Mosque, 1980), Part II, Argument 4, Chapter “The Promised Messiah: Promised One of All Rights.”
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boasts a membership of “tens of millions” with a presence in 193 countries around the world.”\textsuperscript{1052} It is currently headquartered in London.\textsuperscript{1053}

\textit{Nation of Islam}

Since you are living in America, I must mention a peculiar group, the so-called \textit{Nation of Islam}. They are possibly the most controversial sect to claim adherence to \textit{Islam}. This group was founded in 1928 by Wallace Dodd Fard (Wali Farad Muhammad) and exists only in the United States. Despite their claim to be a \textit{Muslim} sect, their original theology had very little to do with \textit{Islam}, and still leaves a great deal to be desired. Drew taught that the white race was the manifestation of the devil, while the black race actually descended from the Moors, and is therefore of Arab blood. In 1975, the \textit{Nation of Islam} initiated a series of reforms to align with orthodox \textit{Sunni Islam}, gaining acceptance by many in the community.\textsuperscript{1054} While their theology is still erroneous, they, like many of the other sects and splinter groups, offer a potential source of converts to the true religion.

\textbf{Lessons From Our Demographics}

Today we have discussed various sects and splinters that make up the \textit{Ummah}. This should help you determine which groups are true believers, which have gone astray but can be reeducated, and which are irreconcilable \textit{apostates} who must be fought. If you understand what our misguided brothers believe, you will be better equipped to lead them back to the true faith. We know that the only true path is that of the \textit{Salafi}, the only religion that strictly follows the \textit{sunnah} of the \textit{Prophet} and his companions. We have stripped away all innovation until all that is


\textsuperscript{1054} Caner, \textit{Unveiling Islam}, 166.
left are the pure words of *Allah* and the *sunnah* of His *Prophet*. Since everything else is heresy, we must bring all mankind to the knowledge of *Allah*’s true religion, dragging them in chains if necessary.

Until our next lesson, may *Allah* bless you and your family,

*Jaad*

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1055 Wahhab as quoted by Aaron, 50.
Chapter 13

Our Summary

“Muslims con have only one goal: converting the entire humanity to Islam and effacing the final traces of all other religions, creeds and ideologies.”

—Yussuf al-Ayerri1057

In the Name of Allah, Most Gracious, Most Merciful. All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

Dearest Habib Talib,

Allah willing, you should now have a better understanding of your purpose in this world, and your place in the leadership of our glorious, global jihad. Over the past lessons we’ve discussed your identity as a member of our brotherhood. You are an Islamist, a Salafi, a Wahhabi, and a jihadi. As such, you will please Allah and make your family proud.

We began by discussing Al Qaeda’s eternal goals. Our first priority is to purify and unite Dar al-Islam. We will do this by destroying the apostate governments in the Middle East and guiding the masses back to the pure religion of the Prophet (PBUH). Next, we will establish a global caliphate in order to harness the collective power of the Ummah throughout the earth. Finally, we will eliminate Dar al-Harb by gradually conquering more and more territory for Islam. Eventually, all lands will submit to Islam and Dar al-Harb will cease to exist.

1057 Yussuf al-Ayerri (also known as Abu Muhammad), a Saudi citizen, was one of Usama bin Laden’s closest associates, dating back to the early 1990s. He was killed in a gun battle with security forces in Riyadh in June 2003, as quoted by David Aaron in In Their Own Words: Voices of Jihad (Santa Monica: RAND, 2008), 114.
Next, we discussed the patriarchs of our religion from Adam, the first *Muslim*, up to the time of the *Prophet*. We talked at length about *Muhammad*, the final *Prophet* for all mankind. We talked about his perfect life, his revelations in *Mekka* and *Medina*, and the way he propagated *Allah’s* word through *jihad* at a miraculous rate.

We discussed how *Allah* had provided the Jews and Christians with His revelations, and how they gradually corrupted their religions through innovation and false teachings. We discussed our perfect holy text, the Holy *Qur’an*, and how we can emulate the *sunnah* of the *Prophet* by following the *hadiths*. Finally, we discussed how these holy texts give us our six *Articles of Faith*, our five pillars, and our understanding of armed *jihad*.

These texts have also given us our *Sharia*. We discovered that democracy is incompatible with *Islam* because it takes sovereignty from *Allah* and gives it to man. We learned about *hadd* offenses (crimes against *Allah*), *ta’zir* (crimes against man), and social and family law.

We walked through the evolution of *Islam* by walking through the major events in *Muslim* history from the time of the *Rightly-Guided Caliphs*, the dissidence of the *Shia*, through the *Umayyad* and *Abbasid* dynasties, the Crusades, the *Ottoman Empire*, both World Wars, colonialism, the partition of India, and the Israeli theft of Palestine.

We have discussed the rebirth of our pure religion, and how it was led by great *Islamic* thinkers like *Taymiyyah*, *Wahhab*, *Al-Banna*, *Mawdudi*, *Qutb*, *Faraj*, *Azzam*, *Zawahiri*, and Sheik *bin Laden*. We learned how our *jihad* which destroyed the Soviet Union gave birth to our blessed *Al Qaeda* organization, and how our organization will make *Islam* the supreme power throughout the world. We ended by discussing the various sects and splinters of our *Ummah* so you can determine which may be suitable to aid in our global *jihad*. 
Habib Talib, you are blessed by God to be an elite member of the vanguard that will restore the greatness of Islam. Your family, your friends, and the entire Muslim Ummah are counting on you to protect them. You and your Al Qaeda brothers are destined to fulfill Allah’s mandate to make the entire world submit to His will. With the knowledge you now have about your religion, your history, and your Sharia, you should be ready to begin your work in our glorious, global jihad, God willing.

May the blessings of Allah be yours until our next lesson,

Jaad
Chapter 14

Author’s Conclusions

“Our aim is victory—victory at all costs, victory in spite of all terror, victory, however long and hard the road may be; for without victory, there is no survival.”

—Winston Churchill

Hopefully by listening to Jaad’s extremist views on Islam, history, Sharia, and the world’s current political environment, the reader has garnered an understanding of his worldview. When Al Qaeda trains a perspective jihadi, it places great emphasis on these areas of study. By presenting Jaad’s perspective, I have attempted to create a composite model to represent many of the themes that are shared among members of Al Qaeda. While there are many differing viewpoints even within Al Qaeda, the intent was to introduce the reader to many common themes in militant Islamic thought. If at times the reader began to feel sympathy for Jaad’s perspective, I will have accurately shown how his logic would even more easily resonate with people who have grown up with a steady diet of Islamic fundamentalism.

To be clear, this work does not render any judgment on the many peaceful interpretations of Islam, or the many peaceful Muslims throughout the world. As I stated in the “Introduction,” peaceful Muslims are in as much danger from militant forms of Islam as anyone

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1059 Post, The Mind of the Terrorist, 205.
in the West. In fact, amplifying the voices of peaceful Muslim scholars throughout the world will be the centerpiece to any successful attempt at resolution.

It is clear, however, that Islamic terrorism is on the rise. Extremist militants’ message is garnering sympathy from a growing number of adherents throughout the world and will remain a threat to the United States and its interests. Why is this? What conditions have prepared such fertile soil for the cultivation of such militant ideologies?

One broad brush explanation was put forth by a German philosopher, Max Scheler (1874-1928). His work centered on a psychological phenomenon known as Ressentiment. Ressentiment involves hostility and/or resentment toward the perceived cause of one’s troubles and divorces its holder from culpability by placing all responsibility squarely on the perceived source. Manfred Frings, the leading authority on Scheler’s works, further explains this phenomenon:

“Ressentiment is an incurable, persistent feeling of hating and despising which occurs in certain individuals and groups. It takes its root in equally incurable impotencies or weaknesses that those subjects constantly suffer from. These impotencies generate either individual or collective, but always negative, emotive attitudes. They can permeate a whole culture, era, and an entire moral system. The feeling of ressentiment leads to false moral judgments made on other people who are devoid of this feeling. Such judgments are not infrequently accompanied by rash, at times fanatical claims of truth generated by the impotency this feeling comes from.”

To understand how ressentiment manifests itself in many Muslim populations, let us first consider some of the traumatic influences suffered by many Muslim societies. These traumas include the humiliation of being subjugated during the European colonialism, the effects of Western pressure toward modern secularism and away from religion, and the blunt reality of

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military and scientific impotency vis-à-vis the West. Traumas such as these can, in many cases, leave the impression that Muslim society and Islam in general are under attack by a Western-Zionist coalition in order to weaken “the Muslim world.” Adding these traumas to the realities of widespread poverty, unemployment, political oppression, nationalism, alienation, youthful exuberance, and group loyalty can result in feelings of utter hopelessness. These feelings lead to humiliation, frustration, anger, and rage, creating a pressure cooker of emotion in need of an outlet. Blaming every aspect of Muslim misery on the influence of the perceived Western-Zionist coalition provides a single enemy against which to vent this rage. These themes are pervasive in many parts of the Muslim world.

Given the traumas suffered by many Muslim groups, charismatic leaders can opportunistically manipulate desperate, angry, impressionable people into committing acts of violence for their own ideological and political agendas. The “generals” prey on the anguish of the “foot soldiers” to convince them of the rightness of their cause. They promise them booty and glory in this life, as well as never-ending pleasures in the next. Although this perspective in no way excuses violent terrorist actions, it does help to explain how an otherwise rational person could be led to react in an irrational (from our perspective) manner. Leaders of Al Qaeda seek to associate these traumas with all Muslims collectively, stirring feelings of anger globally and focusing this rage against the West. From Al Qaeda’s perspective, hatred of the West is a logical conclusion given the West’s role in the plight of the “Muslim world.”

Although it would be easy to simply dismiss terrorists as being crazy, Martha Crenshaw, a prominent expert on international terrorism, postulates that most Islamic extremist terrorists are

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1062 Lambert, 100.
1064 Post, The Mind of the Terrorist, 4.
1065 Lambert, 100.
free from any mental disorders. Most experts agree. C. R. McCauley and M. E. Segal, after conducting a major review of the social psychology of terrorist groups found that “terrorists do not show any striking psychopathology.”

Jerrold Post, renowned terrorism expert and author, says the concepts of abnormal or psychopathology is not useful in understanding a person’s decision to engage in terrorism. He says,

“Rather, we have concluded that “group, organizational and social psychology, with a particular emphasis on ‘collective identity,’ provides the most constructive framework for understanding terrorist psychology and behavior.”

There is a vast divide between dreaming about committing violence and actually committing it. The decision to cross that divide is a matter of a complex decision-making calculus and is unique to every individual and each set of circumstances. While extreme religious ideology alone may or may not be sufficient to drive someone to violence, it certainly plays a pivotal role in many situations. If we hope to counter this phenomenon, we must attack its causes rather than simply reacting to its manifestation. The first step is trying to understand the religious worldview that will drive a potential terrorist’s reactions to these traumas.

To try to understand the Islamic terrorist’s mindset, we have examined one worldview that represents some of the major themes common to many Salafi Jihadis. As mentioned, there is a vast array of worldviews even among members of Al Qaeda, so this work presented one composite worldview to introduce various veins of militant Islamic thinking. To understand Jaad’s thought process, we have listened to his views on the building blocks of Islam’s foundation, including his interpretation of Islam, its origins, its major historical events, its basic

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doctrines, its laws, its major variations, its modern schools of militant thought, and the methods by which a charismatic militant leader can twist and mold all these elements to motivate his follower and serve his own purposes.

Clearly, the number of adherents to militant Islam throughout the world is significant, growing, and already large enough to pose a substantial threat to America and its allies. The ideology of Islamic extremist terrorism draws its power from a complex mosaic of religious and political factors, so there is no single solution to this problem. Fighting this multi-headed hydra will require a coordinated, multi-faceted approach. The first step in countering this very real, very dangerous enemy is to understand it. Hopefully Jaad has helped us to do that.
Chapter 15

Author’s Recommendations

To those who cling to power through corruptions and deceit and the silencing of dissent, know that you are on the wrong side of history, but that we will extend a hand if you are willing to unclench your fist.

—President Barack Obama

_Inaugural Address, 20 January 2009_ 1070

The United States Government (USG) must gain the grass-roots support of the various Muslim populations worldwide if it hopes to win lasting success. To do this, the USG must counter militant Islamic ideologies. The universe of militant Islamic extremist ideology is too complex to be countered with any single solution, 1071 so the USG must implement a “portfolio” of efforts within a single, coordinated, comprehensive strategy. To that end, the USG must speak with one voice, tailor its strategy to fight both globally and within each specific region, and increase education regarding militant Islamic ideologies at all levels throughout the government. The USG’s strategy should blend the clarity of the Bush Administration’s “you are either with us or against us” 1072 stance with the Obama Administration’s “we’ll extend a hand if you’ll

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unclench your fist” policy. The USG must invest in a portfolio of “sticks and carrots” using every tenet of national power. Just as in any other portfolio, the levels of investment in each effort should be managed by a single entity based on the actual and potential levels of return.

### Speaking With One Voice

Currently, the USG lacks a single entity, other than the White House, that is commissioned to develop and implement a coordinated, coherent strategy to counter terrorism. Although the White House published its National Strategy for Combating Terrorism (NSCT) first in 2003 and later in 2006, each government entity has largely been left to fight terrorism in its own stovepipe. While each office diligently strives to fight terrorism within its own lane, the overall national effort is often fragmented, reactionary, and tactical rather than strategic. Examining the vastly different definitions of terrorism by various agencies illustrates why their efforts are often at odds:

**U.S. Department of State (DoS):**

“A terrorist act is...premeditated politically motivated violence perpetrated against noncombatant targets by sub-national groups or clandestine agents, usually intended to influence an audience.”

True to its diplomatic nature, the DoS emphasizes the political nature and “sub-national” scope of most terrorist groups. It also includes the fact that these acts are often against “noncombatant targets.”

**Federal Bureau of Investigation (FBI):**

“A terrorist act is...the unlawful use of force or violence against persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives.”

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1074 Hoffman, Inside Terrorism, Chapters 1, 2.
As a law enforcement agency, the FBI addresses the psychological dimensions of the terrorist acts, as well as terroristic crimes against private and public property.

Department of Homeland Security (DHS):

“A terrorist act is...any activity that involves an act that: is dangerous to human life or potentially destructive of critical infrastructure or key resources; and...must also appear to be intended (i) to intimidate or coerce a civilian population; (ii) to influence the policy of a government by intimidation or coercion; or (iii) to affect the conduct of a government by mass destruction, assassination, or kidnapping”1076

As protector of the American homeland, DHS focuses on attacks to critical infrastructure and key national resources, specifically addressing the threat of “mass destruction.”

U.S. Department of Defense (DoD):

“A terrorist act is...the calculated use of unlawful violence or threat of unlawful violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological.”1077

Interestingly, the DoD’s definition belies its combatant nature. It is the only of these major entities to cite the religious and ideological aims of terrorism alongside its political objectives.

Clearly many patriotic Americans work countless hours to protect the United States and its interests from terrorism to fulfill the individual responsibilities of their particular agencies. However, the USG must improve inter-agency coordination to provide the President of the United States (POTUS) an effective and flexible mechanism with which to implement his strategy against terrorists. We have a coach (POTUS), a playbook (NSCT), and a roster of all-star players (various government agencies). What we need now is a quarterback who is empowered to run the team.

Counter-Proliferation Czar:

1075 Hoffman, Inside Terrorism, Chapters 1, 2.
1076 Hoffman, Inside Terrorism, Chapters 1, 2.
1077 Hoffman, Inside Terrorism, Chapters 1, 2.
Although previous American presidents have appointed Terrorism Czars, these offices have lacked the command authority to call plays across the inter-agency. The new administration has appointed a WMD Counter-Proliferation Czar to mitigate the specific threats of nuclear and biological attacks, but this agency is not empowered to deal with the rest of the spectrum of Islamic extremist terrorism. When a large bureaucracy like the USG is trying to counter a dangerous, complex, and amorphous enemy, unity of effort is paramount. Therefore, the USG should expand the mandate of the WMD Counter-Proliferation Czar to include all aspects of the fight against terrorism. This entity should establish a joint planning group made up of representatives from all government departments, all current inter-agency counter-terrorism entities, and representatives from academia to study militant Islamic terrorism, develop a coordinated and comprehensive strategy, and recommend this strategy to POTUS. Once the strategy is approved, POTUS should empower this Czar to coordinate the entire portfolio of related efforts. The joint planning group should meet regularly to update the details of the strategy and gain POTUS’ approval. The Czar should communicate the evolving strategy to each government department so it can develop its operations to support the overall strategy. The Czar, with POTUS’ approval, should shift resources from one agency to another to maximize the overall effect. This would give POTUS a powerful, responsive weapon in the fight against militant Islamic ideology both globally as well as in each specific location.

Countering Militant Ideology Globally

The USG must synergize all tenets of national power to counter the terrorists’ ideology at the global level. A recent RAND study identified three elements that must be part of any

successful strategy to thwart militant ideology globally. First, the USG should strive to attack the ideological underpinnings of global jihadism. Second, it should sever the links between regional terrorists and Al Qaeda. Third, the USG should strengthen the capabilities of frontline states and moderate civil groups to counter local jihadi threats.1080

**Attack Ideological Underpinnings**

The first step in winning the “hearts and minds” of Muslims is to deny the militant extremists the high ground of the politico-religious discourse. Al Qaeda has been very proficient in developing a clear message based on its interpretation of Islam, identifying its audiences, and transmitting those messages efficiently to its intended recipients. The USG must formulate its own clear message based on the sincere desire to do right by all mankind, speak with one unambiguous voice, aggressively broadcast that message around the globe, and take actions that unmistakably reinforce the message.1081

**Sever Links Between Regional Groups and Al Qaeda**

Next, the USG needs to sever the connections, ideological or otherwise, between regional jihadis and the global Al Qaeda network. Since local jihadis are normally focused on local or national movements whereas Al Qaeda is focused on a global jihad, conflicts in the priorities of the agendas inevitably arise. The USG must identify potential areas of friction in order to exacerbate them.1082

**Strengthen Frontline States and Moderate Civil Groups**

Finally, the USG must support the genuine efforts of frontline states and civil groups who seek to counter local jihadi threats. One of the goals would be to deny Al Qaeda alternative

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1081 U.S. Counterterrorism Strategy Must Address Ideological and Political Factors at the Global and Local Levels.”
1082 U.S. Counterterrorism Strategy Must Address Ideological and Political Factors at the Global and Local Levels.”
sanctuaries. Over time, the local jihadi movements would generally play themselves out. These local wars must be fought and won by local governments and security forces, with the support of the United States when necessary.\textsuperscript{1083}

**Counter Militant Ideology Locally**

Jerrold Post, author of *The Mind of the Terrorist*, suggests a long-term series of steps to counter the terrorist’s ideology at a local level. His program suggests five elements: inhibiting potential terrorists from joining terrorist groups in the first place; producing dissension within individual terrorist groups; facilitating exit from the group; reducing popular support for the group and its leaders; and insulating the target audience, the public, from the terrorists’ messages.\textsuperscript{1084}

**Inhibit Entry Into Terrorist Groups**

The first element, inhibiting potential terrorists from joining a group in the first place, is the most important and complex of the five steps toward countering the terrorist’s ideology at a local level. The USG must support programs that encourage economic development and opening of societies, whether in Egypt, Pakistan, or Saudi Arabia. Such transparent development can help shrink the reservoir of dispirited youngsters who now see no recourse other than to strike out in despair. It is important to provide alternate pathways for redressing grievances. One such path is to encourage and support moderate secular education that permits students to compete in a globalizing economy and does not expose them to radical ideology. Thomas Moorehead, former Undersecretary of Labor for International Affairs, took a giant step in the right direction when he provided a $25 million grant to Pakistan to develop a network of moderate, secular schools. Since it costs about $80 per a year to educate a student in Pakistan, over 300,000 children could

\textsuperscript{1083} U.S. Counterterrorism Strategy Must Address Ideological and Political Factors at the Global and Local Levels.”

\textsuperscript{1084} Post, *The Mind of the Terrorist*, 246
benefit from this program, assuming the program is properly overseen. Every child educated in one of these moderate schools is one that is not being educated in a radical madrassa or being exposed to a steady diet of radical ideology.  

**Create Dissension Within Terrorist Groups**

Post’s second recommendation is to strive to create or exacerbate the inherent tension within terrorist groups. When attacked, this internal tension evaporates as the group focuses its attention on the common enemy. It is important to foster paranoia and organizational paralysis by injecting rumors in the ranks to build dissent between leaders and followers. From a distance, charismatic militant leaders are often idolized, but their image often suffers when exposed to the light of truth. These leaders must be portrayed as the self-serving, arrogant, and corrupt individuals they are. When followers develop the idea that the leaders are willing to lie to them, even to distort their religion to exploit them as fodder to achieve their own selfish gains, loyalty may erode and dissension may develop. The USG must broadcast truthful information about militant leaders to expose their true motives to their potential followers.

**Facilitate Exit From Terrorist Groups**

The third element of Post’s plan is to enable members of a terrorist organization to leave the group. One common practice of terrorist groups is to encourage new recruits to commit a criminal act. After such an act, anyone who wants to give up terrorism would find himself in danger from the militant group who would likely punish the individual as a deserter, as well as from the government authorities who would prosecute the individual for his crimes. A number of countries have instituted creative amnesty programs, akin to the United States’ protected

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witness program. These programs offer amnesty in return for cooperation and information. This deal normally involves financial support to build a new life, resettlement, even plastic surgery. These programs must be carefully managed so they do not become a standard retirement program for terrorists who grow out of their youthful exuberance.\footnote{Post, \textit{The Mind of the Terrorist}, 250-251.}

There are several benefits from these programs. First, information obtained from former terrorists has led authorities to many lucrative arrests and prosecutions. Also, the mere existence of such a program serves to spread paranoia and distrust within terror groups. As mentioned earlier, such dissent can paralyze an organization.\footnote{Post, \textit{The Mind of the Terrorist}, 250-251.}

\textbf{Reduce Support For Terrorist Groups and Leaders}

Post’s fourth element is to reduce support for radical ideologies by amplifying the voices of peaceful Muslim leaders.\footnote{Post, \textit{The Mind of the Terrorist}, 249-250.} Usama bin Laden’s extreme and widely transmitted brand of militant rhetoric has gone virtually unchallenged for years. His virulent brand of religion advocates and is consistent with the ideals of groups like Hamas and Islamic Jihad. Since many radical madrassas students are prohibited from questioning religious authority, they take their unchallenged teachings at face value. Post rightly concludes that only peaceful Islamic clerics will be able to refute these militant interpretations with peaceful ones. Even if potential terrorists do not completely accept peaceful teachings, the introduction of such teachings could serve to plant a seed of doubt and erode their commitment to the militant cause.\footnote{Post, \textit{The Mind of the Terrorist}, 251-252.}

\textbf{Insulate Target Audiences From Terrorist Messages}
The final element of Post’s plan is to counter the militant’s ability to terrorize the public. He advocates a public education program to reduce susceptibility to fear and terror. Since Israel has shown such a remarkable resiliency under a chronic terror campaign, the USG should study the Israeli government’s methods of coping. The lessons from such a study could provide a lucid basis for an education in the United States and other countries. Even though the danger from terrorism is real, the public will be less “terrorized” if they are provided with accurate information and education. Information is one of the keys to overcoming militant ideology.

**Informational**

All parts of the USG must mount an information campaign to broadcast a single, clear, true message that is both sensitive and uncompromising. President Obama expressed an inspired theme during his inauguration speech when he said, “we will extend a hand if you are willing to unclench your fist.” This theme should undergird every aspect of the USG’s campaign against terrorism. The USG’s message should include a clear definition of who our enemy is (militant Islamic extremists), and who it is not (mainstream Muslims). It should include the promise of freedom for everyone to practice any peaceful religion, and the prohibition against anyone forcing his religion on anyone else. It should include the promise of help in improving living conditions, and a prohibition on violence.

**Fight a Secular War Against a Religious Enemy**

The USG must fight militant Islamic extremists from a secular standpoint, but must acknowledge that this enemy defines its struggle as a holy war against the West. The USG is not accustomed to fighting in wars with such a profoundly religious context, so it often does not

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know how to react. *Al Qaeda’s* rhetoric is replete with religious explanations and justifications for everything it does, and it seeks to draw the West into a religious war against *Islam*. If *Al Qaeda* succeeds, it could galvanize much of the *Ummah’s* hatred against a single enemy, the West.

**Establish a Safe Environment for U.S. Planners**

The current atmosphere of political correctness in many government circles often intimidates a great many people and hampers their essential work. For example, in August of 2008, the United States Central Command (*CENTCOM*) Red Team wrote a report entitled, “Freedom of Speech in Jihad Analysis: Debunking the Myth of Offensive Words.” In this report, the author argued against a wave of pressure to avoid the use of words like “*jihad*” and “*takfir*” in intelligence reports because they had such a uniquely *Islamic* connotation.¹⁰⁹⁶ Neither *CENTCOM* nor any other government entity can be expected to fight militant *Islam* if they are prohibited from using religious terminology. While militants may define such terms differently than peaceful *Muslims*, the terms are part of the lexicon of this struggle and must be acknowledged. While government employees must maintain pure motives and be sensitive to the rights and beliefs of others, they must be free to speak truth and to prosecute these very real wars without fear of censorship or censure.

In 1947, George F. Kennan wrote “The Sources of Soviet Conduct” in which he clearly identified the enemy and the dangerous aspects of his ideology.¹⁰⁹⁷ This allowed the entire government to focus its efforts on a single, clearly defined target. We have no such clearly defined enemy today because significant parts of his ideology are based in his interpretation of

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his religion. Fear of being labeled a bigot or being fired stifles what could be productive and informative dialogue. We can not fight an enemy if we can not talk about what makes up his nature. By clearly identifying the enemy as those who adhere to militant Islam distinctive from mainstream Islam, the USG could foster an environment in which sincere planners could interact without fear of reprisal from the government they seek to protect. Again, our enemies are militant Islamic extremists, not Muslims.

Avoid Collective Terms

In addition, to defeat the jihadis, the USG must win the popular support of the various regional Muslim populations. High-level representatives of the USG should avoid phrases like “Ummah,” or the “Muslim world” because they reinforce a key concept of Al Qaeda’s rhetoric: that Muslims constitute a single, global, borderless entity. Al Qaeda seeks to destroy nationalism by uniting Muslims throughout the world under a single caliph, thereby creating a new kind of superpower. While Al Qaeda is unlikely to achieve this goal any time soon, the United States lends credibility to Al Qaeda’s message when it uses collective phrases. Instead, whenever possible the USG should address individual countries without reference to their religion or any connection to the greater “Muslim World.”

Engage Peaceful Islamic Clerics

The only prospect for productive engagement with Muslims worldwide on a theological level must come from widely respected, peaceful Islamic authorities. These authorities can refute militant fatwas that support terrorism. For example, militant leaders promote martyrdom operations by promising paradise, but Islam teaches that suicide is a sin which brings the penalty of eternal torment. Islam espouses three clear prohibitions against suicide killings when it

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1098 Lambert, 149.
teaches against suicide, \(^{1099}\) against killing innocents, \(^{1100}\) and against killing Muslims. \(^{1101}\) Islam teaches that one who commits suicide is destined to relive his death over and over for eternity. \(^{1102}\) Also, while militant authorities teach the glory of causing mass casualties among innocents, peaceful authorities could emphasize that Islam teaches that anyone who kills a single person kills the entire world, and anyone who saves a single person saves the entire world. \(^{1103}\) Every argument of the militant can be countered by peaceful Muslim authorities. Again, the only religious arguments that will hold sway with Muslims are those that come from respected Muslim authorities. The challenge for the USG will be to amplify the moderate theological counter-arguments to militant rhetoric without evangelizing on behalf of Islam as a whole. Nonetheless, identifying and enlisting the help of these authorities will be key to transmitting any message to Muslims worldwide.

**Seize the Strategic Communication Initiative**

The USG’s message must be designed not just to counter messages like those of Al Qaeda, but to seize the initiative with themes of hope and engagement for mutual benefit. Bin Laden and the Al Qaeda network have conducted a sophisticated public relations and media campaign over the last decade. These messages have been designed to elicit psychological reactions and to communicate complex political messages to a global audience as well as to specific populations in the Islamic World, the United States, Europe, and Asia. Bin Laden himself refers to his public

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\(^{1099}\) Holy Qur’an, Surah 4.29, 50.
\(^{1100}\) Bukhari Hadith, Volume 004, Book 052, Hadith Number 258.
\(^{1102}\) Muslim Hadith, Book 1, Hadith 202.
\(^{1103}\) Al Maidah, Chapter 5, Verse 33 as quoted by The Ahmadiyya Muslim Association UK at http://alislam.org/islam/islam-peaceful-religion.pdf (access March 20, 2009).
statements as important primary sources to help understand Al Qaeda’s ideology and political demands.\textsuperscript{1104}

Once the USG has defined its message and enlisted the proper Muslim authorities to broadcast it, the USG must exercise every vehicle for broadcasting this message throughout the world. This must include the internet, newspapers, magazines, television, seminars, military-to-military exchanges, and every other form of contact possible.

\textbf{Diplomatic}

The United States faces a diplomatic conundrum in its efforts to woo Muslims worldwide and is currently losing that strategic battle. The USG must balance its efforts to garner support of Middle Eastern governments with its efforts to gain legitimacy among various Muslim populations. These efforts are often at odds, but are both vital to establishing global stability.

The USG’s long-term support for Islamic regimes that are seen by their constituents as corrupt has rendered the West illegitimate in the eyes of the Muslim masses. To garner the vital support of these regimes during the Cold War, the USG often had to overlook their oppressive internal policies. These allies, such as Saudi Arabia, Egypt, Jordan, the Gulf Kingdoms, Pakistan, and others are generally the same “apostate Middle Eastern governments” identified by Al Qaeda as their “near enemies.” When the USG supports governments which sometimes engage in oppressive or illicit activities, many Muslims perceive this as tacit approval.

For example, one of the USG’s most important Middle Eastern allies is Saudi Arabia, which still operates as a strict theocratic police state. The official government religion is Wahhabi Islam, which is one of the more extreme, often revolutionary forms of Islam.\textsuperscript{1105} There seems to

\textsuperscript{1104}Christopher M. Blanchard, “Al Qaeda: Statements and Evolving Ideology,” Congressional Research Service Report for Congress (February 4, 2005), Summary.

\textsuperscript{1105}Lambert, 160.
be discord between the parts of the Saudi government which seek to cooperate with the West, and the religious establishment which seeks to oppose it.

On the one hand, the Saudi government has recently instituted a series of aggressive operations against jihadis within its borders. They killed or captured a host of extremists who were seen as irreconcilable, and are attempting to rehabilitate many others who are considered less hardened. During rehabilitation, peaceful clerics discuss various points of theology with suspected jihadis to counter their militant religious views. While it is too early to determine the levels of success of these programs, the mere effort on the part of the Saudi government opens the door to further opportunities. This effort by the Saudi Arabian government against militant Islam is clearly in harmony with Western counter-terrorism efforts.

On the other hand, many parts of the Saudi religious establishment promote Wahhabism’s puritanical doctrines demonizing modernity, the West, and globalization. In fact, Al Qaeda’s ideology is primarily an outgrowth of Wahhabi doctrine. An examination of Wahhabi teaching, even within the United States, illustrates this ideology. According to The Washington Post, the Islamic Saudi Academy just outside Washington D.C. teaches eleventh graders that,

“...the Day of Judgment can’t come until Jesus Christ returns to Earth, breaks the cross and converts everyone to Islam, and until Muslims start attacking Jews.”

Like many countries in the Middle East, Saudi Arabia omits Israel from its world maps and portrays Usama bin Laden as “simply a victim of prejudice against all Muslims in America.”

One teenage student at the academy reported,

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1106 Lambert, 160.
1109 Strauss and Wax, A01.
“Some teachers focus...on hatred. They teach students that whatever is kuffar (non-Muslim), it is okay for you to hurt or steal from that person.”

This Saudi-funded academy teaches approximately 1300 students, including the children of some Arab-speaking diplomats. The government office in charge of accrediting schools in Washington D.C. said they do not “delve into curriculum extensively but would be concerned about such material being taught.”

Saudi Arabia has displayed some level of schizophrenia toward the West since its beginning, with many of its political leaders supporting the West, and many of its religious leaders opposing it. However, on November 20, 1979, a group of between 1300 and 1500 Islamic fundamentalist dissidents seized the Grand Mosque in Mecca, leading to a shift in power in favor of the religious establishment. Juhaiman ibn Muhammad ibn Saif al Utaibi, a member of a powerful family of Najd led the seizure and declared his brother-in-law Muhammad bin abd Allah al-Qahtani to be the Mahdi (Messiah). The Bin Laden family, which had renovated the mosque, is thought to have supported the siege by supplying maps and architectural drawings of the facility.

The Saudi police initially refused to clear the dissidents from the mosque because Islam forbids fighting there. The Saudi government needed a fatwa (religious ruling) from the ulema (religious leadership) authorizing the use of force in the mosque. The ulema granted the fatwa, but only after extracting concessions and additional powers from the government. Two weeks after the siege began, police finally cleared the mosque. The Islamic world reacted by staging anti-American demonstrations in the Philippines, Turkey, Bangladesh, India, eastern Saudi

1110 Strauss and Wax, A01.
1111 Strauss and Wax, A01.
1112 Wright, Looming Tower, 91.
Arabia, the United Arab Emirates, and Pakistan. Protesters even burned the United States embassies in Islamabad, Pakistan and Tripoli, Libya.

One of the concessions granted to the Saudi Arabian ulema by the government was the provision of copious funding for international da’wah (Islamic evangelism). This led to an unprecedented increase in the number of Wahhabi mosques, Islamic centers, and schools throughout the world.

According to the Saudi weekly Ain al-Yaqeen, by the end of 2003 Saudi funding had produced 1,500 mosques, 210 Islamic centers, 202 colleges, and nearly 2000 schools in non-Islamic countries. Further, many observers in the Islamic world outside Saudi Arabia testify to persistent meddling by Saudi-funded Wahhabi revolutionaries. This leaves a great many Muslims with the impression that the USG will turn a blind eye to virtually anything the Saudis do as long as they lend a façade of official support to Western attempts to fight the revolutionaries.

Clearly, some elements within Saudi Arabia are attempting to strengthen ties with the West, while others are clearly propagating a philosophy of hate and intolerance around the world. Many Muslims see the USG’s support for the Saudi government as at least tacit approval for its social and political repression, as well as its international education system that seems to breed hatred. Turning a blind eye to these conditions allows this kind of schizophrenia to continue within the Saudi establishment, and further alienates the USG from the support of peaceful Muslims throughout the world.

1117 Lambert, 160.
Another danger of supporting regimes which are seen by their populations as illegitimate is the potential for creating more anti-Western regimes. While the USG desperately needs the support of the governments of the Middle East, it must also realize that these governments are subject to ouster if they push their populations too far. For example, the USG supported the Shah of Iran because he was friendly to the West. However, his repressive domestic policies garnered hate from his subjects. This hate was extended to the West because of its support for the Shah. The 1979 Iranian Islamic Revolution replaced this repressive, pro-Western government with a theocracy that hated America. The USG must balance support for such regimes with persistent pressure to improve human rights, public services, education, and the standard of living.

**Economic**

The USG should support programs that encourage economic development and opening of societies. Financial support to any countries, including Muslim countries, should be overtly conditional and closely monitored. Using the “stick and carrot” approach, funding should be continued or increased only when a country uses the aid to improve the lives of its constituents. Governments which oppress their inhabitants, provide safe havens for militant groups, or allow ideologies of hatred to be promulgated should lose funding. In such cases, every effort should be made to provide aid directly to the people, circumventing the government when possible. In some cases, financial support to Non-Governmental Organizations (NGO) could be a vehicle for the United States to provide for the Muslim populations without aiding a dictatorial regime. The USG should make every effort to improve the lives of Muslim populations and should utilize an aggressive information campaign to make the world aware of it.
One of the main reasons militants hate modernization and globalization is that they fear it will also increase the influence of the West on Muslims. They will fight vehemently against any effort that will strengthen the bonds between Muslim populations and the West. In the long run, however, this interaction will make the lives of many Muslims better, thereby eroding support for militants. Increasing the number of Muslims who obtain moderate, secular educations will increase their understanding of the West, diminish their enmity, and increase their ability to earn a good living.

Muslims, like any other people, will generally support whomever is working to improve their lives. Groups like the Shia Hezbollah in Lebanon and Syria and the Sunni Hamas in Palestine gain public support by providing some level of public service. They often provide education, medical treatment, public sanitation, and other support in areas where the local government is unable or unwilling to provide these services. This fosters a relationship in which the population is generally willing to justify their violent acts, or possibly to overlook them completely. The USG should overtly encourage Middle Eastern governments to supply these services, or should provide the services themselves through support for NGOs or directly to the Muslim populations. This would help shift the popular support of Muslim populations toward America and away from the militants.

Military

Carl von Clausewitz (1780-1831), author of On War, said “war is only an extension of state policy by other means.” While the United States has no peer in terms of conventional military might, the USG must be judicial in its use. While the USG will call upon our armed forces and those of our allies to serve all along the spectrum of military conflict, it must align its

every word and action with its unyielding message: We are at war with militants, not Muslims.

Planning for every military operation, indeed any government operation should begin by identifying the effects the operation is intended to achieve and the message it intends to transmit.

For example, when American troops begin to withdraw from Iraq, the militants will undoubtedly claim that it was their jihad that has driven the infidels from their homeland. They will claim that they have inflicted enough pain on America that the public has risen up and even elected a different administration to force the withdrawal. This kind of rhetoric, if unchecked, could embolden the insurgency in Afghanistan and terrorist groups all over the globe. The USG must take the initiative with an aggressive information operations campaign. It must promulgate a constant stream of true “good news” stories about progress in Iraq. It must also clearly articulate that the United States has liberated Iraq and that the withdrawal is part of the plan to return the rights of freedom and self-determination back to the Iraqi people.

The militant ideology is so engrained in some jihadis that they are virtually irreconcilable. Military force at some level will often be required to capture or kill those who are beyond rehabilitation. When this force is applied, it must be in support of goals that are clear to the military, the terrorists, the populations of America and our allies, and to Muslim populations throughout the world. If a military operation is ordered, it must be decisive. Quick withdrawals in the face of violence such as the 1983 American withdrawal from Beirut and the 1993 withdrawal from Somalia embolden militants and encourage more attacks. The goals of any operation must support protection, freedom, and improved living conditions for the indigenous population. If we clearly articulate those goals and support them with our deeds, Muslim populations will likely be receptive.
Education Throughout the USG

Once the USG defines a single strategy to counter militant Islamic ideology regionally and globally, each department must be able to understand and implement its individual part of that strategy. It is imperative that the USG establish a common baseline of education regarding militant Islamic ideologies for those who will implement this strategy. This education must be comprehensive, instructing everyone from the decision-makers and planners of each department down to the individual operators in the field. Although such an education program would represent an enormous investment of time and effort throughout the government, it would provide an even greater return. The United States is currently fighting two large-scale wars, each of which is mired in various militant Islamic ideologies. At present, many key players have an inadequate understanding of our enemies’ worldviews and decision-making processes. Providing a clearer understanding at all levels of the USG could shorten the time and lesson the costs of bringing both wars to successful conclusions. Such a return would make this investment well worth the costs.

The USG should commission an appropriate entity such as RAND to create an intense training program to establish foundational understanding at all levels of the government. Such a program could consist of an initial reading assignment followed by a live training seminar. This seminar could be as short as four to five hours of classroom immersion, or longer depending on the requirements of the trainees. This program should be designed and taught from a strictly secular standpoint, not a religious one. To avoid the perception of advancing a particular religious agenda, the people chosen to build and teach this seminar should not be imams, rabbis, priests, preachers, or even chaplains. Instead, they should be secular experts from a field such as political or social science.
As soon as practical, such a training program should be included in all levels of professional governmental education. The DoD, for example, should add the training to the curricula of all professional military education courses including the various commissioning sources (military academies, officer training courses, and Reserve Officer Training Corps), all levels of professional military education (including Phase II Professional Military Education), and the Advances Studies Groups (Army School of Advanced Military Studies, Marine School of Advanced Warfare, Air Force School of Advanced Air and Space Studies, and the Naval Operational Planner Course). Additionally, this information should be incorporated into the syllabi of units that provide military pre-deployment training, such as the Joint Readiness Training Center at Fort Polk, Louisiana. Finally, the course should also be offered to planners and decision-makers who are currently working in any field that involves operations against militant Islamic ideologies. A similar education plan should be implemented in each department of the USG.

**Summary of Strategy**

The ideas expressed in this chapter are only a small sampling of the many potential counters to militant Islamic extremist ideology. The USG must commission a Czar with an interagency planning group to develop strategy and coordinate all USG counter-terror operations. This entity must manage the overall portfolio of counter-terrorism efforts, always looking for new investments, evaluating each, and moving assets from poorly performing investments to those that promise the greatest return. The USG must clearly articulate the message that our fight is with militants, not Muslims, and reinforce that theme through all words and deeds. For the fight to be successful, the USG must employ all tenets of national power (informational, diplomatic, economic, and military) to undermine militant ideology both globally and locally. Finally, the
USG must educate itself regarding militant Islamic ideology at every level and in every department. With a clear understanding of the basic tenets of militant Islamic ideology, each department will be able to implement POTUS’ strategy in a lucid and coordinated manner. This will be a long-term effort, but one that is well worth the fight.

Final Thoughts

The purpose of this work is to present a composite ideology of a particular type of terrorist, a militant Islamic extremist who is a leader within Al Qaeda. While no theme applies to every terrorist, this work attempts to introduce concepts that are common among militant Islamic extremists by examining Jaad’s views on his religion, its history, its laws, and its current political situation. If we hope to counter this type of militant ideology we must first understand its nature, including its religious aspects and its effects on Muslims worldwide. Winning the popular support of the various Muslim populations is the key to stamping out militant Islamic extremism and achieving stability and peace throughout the world. Ayman Al-Zawahiri, Al Qaeda’s chief ideologue, expressed the urgency to win the support of the “Muslim World:”

“The strongest weapon which the mujahidin enjoy—after the help and granting of success by God—is popular support from the masses in Iraq, and the surrounding Muslim countries. So, we must maintain this support as best we can and we should strive to increase it...In the absence of this popular support, the Islamic mujahed movement would be crushed in the shadows...Therefore the mujahed movement must avoid any action that the masses do not understand or approve.”

The prize in this fight against militant Islamic extremist ideologies is the support of the Muslim masses around the world. By understanding Jaad’s worldview, we can understand how he can twist Muslim words and themes to justify violence. Al Qaeda’s effective information campaign is resonating with more and more Muslims worldwide. The USG must understand the

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1119 Letter from Al-Zawahiri.
religious context of this fight and do a better job of communicating its pure intentions to the world’s Muslim populations. Most importantly, our deeds must then reinforce those themes. We must tirelessly repeat the theme that our fight is with militants, not Muslims. Finally, we must so clearly articulate and demonstrate our desire to help Muslims throughout the world to establish security, freedom, and prosperity that our message is undeniable and obvious to every observer. President Obama set the stage for success by articulating the perfect balance between our resolve to fight terror and our genuine desire to make the world a better place:

“To those who cling to power through corruptions and deceit and the silencing of dissent, know that you are on the wrong side of history, but that we will extend a hand if you are willing to unclench your fist.”

—President Barack Obama
Inaugural Address, 20 January 2009

Glossary

AQI  Al Qaeda in Iraq
CENTCOM  United States Central Command
DHS  Department of Homeland Security
DoD  Department of Defense
DoS  Department of State
EIJ  Egyptian Islamic Jihad
FBI  Federal Bureau of Investigation
NGO  Non-governmental Organization
NSCT  National Strategy for Combating Terrorism
OPEC  Oil Producing and Exporting Countries
POTUS  President of the United States
RAND  Research and Development Corporation
TPC  Turkish Petroleum Company
USG  United States Government
WMD  Weapons of Mass Destruction

Abbasid Dynasty: Leaders of the Muslim caliphate from 750-1258.
‘Abd: Servant, the believer in relation to God.
Abdullah: Muhammad’s father.
Abrahamic Religions: Judaism, Christianity, and Islam.
Abu Bakr (Bakra), Abdullah ibn Abi Quhafa As-Siddiq: First Sunni caliph who ruled from 632 to 661.Father-in-law of Muhammad; father of Aisha. The first caliph of the Khulafa-e-Rashidun (Rightly-Guided Caliphs).
Abu Sufyan: Member of Quraysh tribe. Leader of Mekka before Muhammad’s conquest.
Abu Talib ibn ‘Abd al-Muttalib: Muhammad’s uncle who raised him after the deaths of his parents and grandfather. Ahmadiyya: Islamic sect prominent in Pakistan.
Aisha (Aishah, A’isha, Ayesha): Youngest of Muhammad’s wives, 6 years old when she married Muhammad; 9 years old when the marriage was consummated.
Al-Amin: Abbasid caliph. Lost control of the caliphate to his brother, Al-Ma’mun, in 813.
Alawites: Sect of Shia Islam.
Al-Banna, Hassan: Modern-day Islamic scholar, founded Egyptian Muslim Brotherhood.
Al-Burak: Winged beast on which Muhammad rode to initiate his night journey; also carried Ibrahim, Ishma'il and Hajar to Mekka.
Al Eis: Esau, later known as Edom.
Al-Fajur: Wickedness.
Al-Fasad: Offense of spreading mischief (normally evangelizing a religion other than Islam) under Sharia law.
Ali ibn Abi Talib: Fourth Sunni caliph and first caliph recognized by Shias. Muhammad’s cousin and son-in-law; nominated by some to be Muhammad’s first successor but Abu Bakr was chosen instead. One of the Rightly-Guided Caliphs. Ruled from 656-661.
Allah: God.
“Allahu Akbar:” “God is Great!” Battle cry.
Al-Ghamdi, Sheikh Marzouq Salem: Modern-day Sheikh in Mekka.
Al-Hussein, Sharif (Sharif Sayyid Hussein bin Ali): During WWI, allied with West to lead Arab forces against the Ottomans and Germans. Declared himself caliph. Double-crossed by British and replaced by Abd al-Aziz Ibn Saud.
Al-Husseini (Husayni), Haj Amin Al-Husseini: Grand Mufti of Jerusalem who issued a fatwa for Muslims to join Germany in World War II. Al-Islambuli, Khaled: Islamic activist who assassinated Egypt’s President Sadat. Brother of Mohammed Al-Islambuli.
Al-Islambuli, Mohammed: Islamic activist arrested by Egypt’s President Sadat. Brother of Khaled Al-Islambuli.
Al-Ma’mun: Abbasid caliph. Seized control of the caliphate from his brother, Al-Amin, in 813. Greatly improved the cultural and intellectual landscape of the Muslim world.
Al-Maqqadi, Abu Muhammad: Modern-day militant Islamist ideologue.
Al Qaedah: “The base” or “the foundation.” Name of Usama bin Laden’s global terrorist organization.
Al-Sharif, Sayyid Imam Abdulaziz (also known as Dr. Fadl): Egyptian Salafi Jihadi who co-founded the Egyptian Islamic Jihad with Zawahiri. Al Qaedah ideologue and founder of the Al-Jihad organization.
Al-Sistani, Ali: Modern-day Shia Grand Ayatollah of Iraq.
Al-Takeyyah: Doctrine of double-talk, sanctioned deceit under Islam.
Al-Yasa: Elisha.
Al-Zawahiri, Ayman Muhammad Rabie: Second in command and primary ideologue of Al Qaedah.
Amina: Muhammad’s mother.
Amir: Temporal leader.
An’am: Grazing quadrupeds, e.g. cows, goats, sheep.
Apostasy: Rejection of Islam by a Muslim.
Apostate: Former Muslim who has rejected Islam.
Articles of Faith: Six Sunni beliefs concerning God, the prophets, the Holy Scriptures, angels, predestination, and the Last Day.
Ashoura (Ashora): The tenth of the first month of the Islamic calendar. A Shia sacred anniversary commemorating the martyrdom of the third imam Husayn in 680.
Ataturk, Mushafa Kemal: Leader of Turkey who abolished the orthodox caliphate in 1924.
Azzam, Dr. Abdullah Yusuf: (1941-1989). One of Al Qaeda’s early ideologues and mentor to Usama bin Laden.

Bakr: See Abu Bakr.

Bani Nadir: One of the Jewish tribes involved in the Battle of the Trench.

Basemath: Ishma’il’s daughter who married Al Eis, giving rise to the Edomites.

Bayat: Allegiance of Muslims.

Bid’a (Bid’ah): Innovation in Islamic doctrine and practice. Bid’a is considered by traditionalists to be a punishable deviation from the straight path of faith and practice.

Bin Laden, Usama (Osama) bin Mohammad: Founder and current leader of Al Qaeda.


Burqa: Woman’s garment that covers the entire body except for one or both eyes.

Caliph (Khalifa): From the Arabic “khalīfa,” which combines the meaning of the words “successor” and “deputy” and is most often translated as “Commander of the Faithful.” The “successor” or “vice regent” of the Prophet who was elected to head the Muslim state. The office of caliph or caliphate was subsumed in 3 periods: the Rashidun (A.D. 632-661), the Umayyads (A.D. 661-750), and the Abbasids (A.D. 750-1258).

Caliphate: The territory ruled by a caliph; Islamic state under a single leader.

Dajjal: Anti-Christ.

Dar al-Harb: “House of War” or “House of Unbelief.” Refers to lands outside of Islam or territories that have never been under Muslim control. Sometimes called “Dar al-Kufr,” which means “Abode of Apostasy”.

Dar al-Islam (also Dar al-Salaam): “House/Home of Islam” or “House of Submission.” Refers to lands where Islamic law (Sharia) is enforced and to all lands that have ever belonged to Islam.

Dar al-Salaam (also Dar al-Islam): “House of peace,” refers to lands where Islamic law is enforced.

Da’wah (Da’awa, Dawah): “Call or invitation,” summoning others to heed the call of God to Islam; propagation of the faith.

Dawud: David.

Defensive Jihad: The effort to defend the current sphere of Dar al-Islam from outside influence and to protect the homeland of the faithful. Must be fought as total war and is the responsibility of every able-bodied individual.

Dhimmi: A tolerated religious People of the Book living within lands under Islamic rule. According to the Sharia, Dhimmis are granted the right of retaining their non-Muslim religious status in exchange for payment of a poll tax (jizyah) and by meeting certain obligations to the Muslim body’s politics.

Dîn: Religious practice or “judgment,” as opposed to dunya.

Diya: Blood money paid under Sharia law.

Dr. Fadl: See Al-Sharif, Sayyid Imam Abdulaziz.

Druze: Islamic sect in Lebanon and Northern Israel.

Dunya: Mundane world.

Edomites: Descendants of Al Eis and Basemath.

Egyptian Islamic Jihad (EIJ): Terrorist group founded by Dr. Ayman Al-Zawahiri.

Fadl (Dr. Fadl; Sayyid Iman Abdulaziz al Sharif): See Al-Sharif, Sayyid Imam Abdulaziz.

Far Enemy: Zionist-Western coalition, as defined by Al Qaeda.
Faraj, Muhammad abd al-Salam: Modern-day Egyptian Islamic scholar, executed for his role in the assassination of Egypt’ President Sadat.

Fatima: Daughter of Muhammad, wife of Ali.

Fatimid Dynasty: Dynasty of descendants of Fatima, daughter of Muhammad.

Fatwa: Legal decision of a religious authority.

Ferdinand of Aargon: King of Spain during the fifteenth century. Married to Isabella.

Fiqh: The science of Islamic jurisprudence. One of the categories of Sharia law.

Fiqih: Islamic scholars.

Fitna: Sectarian strife that disrupts the social order. The first of several fitna in Islam were occasioned by the assassination of Caliph Uthman (644-656).

Garar: Uncertainty.

Ghamdi: See Al-Ghamdi.

Greater jihad: Each individual’s spiritual, inner struggle against one’s own lust and other sin in order to grow closer to God.

Habib: “Grandson.”

Habib Talib: “Grandson Student.”

Hadd: Offense against God under Sharia. Requires specific punishment.

Hadith: Tradition that reports the words and deeds of Prophet Muhammad through a chain of trusted human transmitters.

Hajar (Hagar): , Ishma'il’s (Ishmael) mother.

Hajj (Haj): Pilgrimage to Mekka prescribed for every Muslim, if possible, once in a lifetime.

Haraam (Haram): Action prohibited by Sharia law.

Harun: Aaron.

Hassan: Second Shia imam who ruled from A.D. 661 to 669. One of Ali’s sons.

Heaven: Paradise of the afterlife.

Hijab: Head covering worn by women as a sign of piety and Muslim identity.

Hijra: Migration of Muhammad from Mekka to Medina on July 16, 622. The Islamic Hijira calendar begins at the date of this migration.

Hulagu Khan: Mongol ruler who sacked Baghdad in 1258.

Husayn: Third Shia imam and revered martyr of Shia Islam. Ruled Shia from 661 to 680. Brother of Hassan.

Husayni: See Al-Husseini.

Husseini: See Al-Husseini.

Ibadat: The ordinances of Muslim worship and rituals explained and interpreted in the Sharia by the Ulama. The ibadat generally includes rules governing ritual purity, prayer, alms, fasting, and pilgrimage.

Iblis: Satan.

Ibn ‘Abd Al-Wahhab: See Wahhab.

Ibn Ishaq (Muhammad ibn Ishaq ibn Yasar): Arab Muslim historian who authored the primary biography of Muhammad (italicized), The Life of Muhammad (underlined) in 775.

Ibn Taymiyyah, Sheikh Ahmad: (1263-1328); Sunni Islamic theologian who lived in what is now Turkey.

Ibrahim: Abraham.

Iddah: Cooling off period (usually 3 months) after a declaration of divorce.

Ijma: Consensus of the community; one of the four accepted sources of Islamic law.
Ijtihad: Older method of interpreting Islamic law; not considered as reliable by Sunni Muslims today. Independent decision-making.
Ilkhanate State: Mongol political entity that ruled Persia during the thirteenth century.
Ilyas: Elijah.
Imam: For Sunnis, the one who leads the prayer; for Shia a direct descendant of the Prophet who is the divinely mandated leader of the Community.
Imam Mahdi: Messiah who will come just before the Last Day. See also Mahdi.
Iman: Faith; belief; submission to God through the heart.
Infidel: Non-Muslim.
“Insya Allah”: “If Allah Wills.”
Isa: Jesus.
Isabella: “Isabella the Catholic.” Queen of Spain in fifteenth century. Initiated Spanish Inquisition to root out Muslim and Jewish influences.
Ish‘aq: Isaac, “Father of the Jews.”
Ishma‘il (Ismail): Ishmael, “Father of the Arabs.”
Islam: “Submission.” the religion of Muhammad and the religion of approximately 1.4 billion people worldwide today.
Islambuli: See Al-Islambuli, Khalid.
Islamic: pertaining to Islam.
Islamism: Advocating the installation of an Islamic government.
Islamist: One who advocates the installation of an Islamic government.
Istiwa: Allah’s divinity.
Jaad: “Grandfather”.
Jafari: Shia school of jurisprudence.
Jahili: Government systems based on ignorance.
Jahiliyya: “The time of ignorance.” Said to apply to the Arabian society before the revelation of the Qu’ran.
Jibril: Angel Gabriel.
Jihad: Struggle against the lower forces of one’s nature (inner struggle) or against the enemies of God; holy war. Considered by some to be the sixth Sunni Pillar of Faith.
Jihadi: One who participates in jihad.
Jihayat: Offenses of murder and bodily harm under Sharia.
Jinayat: Vengeance or blood money under Sharia law.
Jinn (Jinn, Djinn, Genie): Good or bad spirit made of a smokeless fire.
Jizyah (Jizya): Tribute tax paid by Dhimmis to Muslim regime.
Ka’aba (Ka’ba, Kaba): The Holy House or Shrine of Islam, in the Grand Mosque at Mekka. The geographic center of the Muslim world and the site toward which Muslims face during prayer. According to Islam, it was originally built by Adam and rebuilt by Ibrahim with Ishma’il’s assistance.
Kadhf: False accusation of unlawful sexual intercourse under Sharia law.
Kaffara: Offenses of a personal nature under Sharia law. Incur a punishment of personal penance.
Kafir (Kuffar): Infidel, someone who has never embraced Islam.
Khadija bint Khuwailid: Muhammad’s first wife.
Khalid Sheikh Mohammad: Former leader of Al Qaeda’s military committee.
Khalifa (Caliph): Combination of the words “successor” and “deputy.” Most often translated “Commander of the Faithful.” See caliph.
Khamr: Veil that covers the entire body except the face, hands and feet.
Kharjite: Sect of North Africans, especially Berbers, who helped the Abbasids overthrow the Umayyads.
Khulafa-e-Rashidun: See “Rashidun Caliphs”
Kuffar (Kafir): Someone who does not adhere to Islam.
Kufr: Rejection of the reality and being of God, unbelief.
Laban: Ya’qub’s uncle.
Last Day: (Also known as the Final Day, Day of Resurrection, and the Day of Judgment). Islamic Article of Faith. Day of resurrection and/or judgment at the end of the world.
Lesser Jihad: Holy war of armed conflict with the ultimate goal of the defense and expansion of Dar al-Islam.
Li’an: Procedure used by a man to deny paternity of a child under Sharia law.
Lut: Lot, Islamic prophet in the Qur’an who also appears in the Old Testament.
Madrassa: Islamic school.
Mahdi: The divinely guided leader who will return to establish justice on earth before the resurrection.
Makruh: Action discouraged under Sharia law.
Maktab al-Khadamat: Afghan Services Bureau set up by Bin Laden.
Malaikat: Angel, good spirit made of light to serve God.
M’Amalat: Ethics. Category of Sharia law.
Mamluk: Army of slaves, mostly Turks, assembled by Al-Ma’mun.
Ma’mun: See Al-Ma’mun.
Mandub: Action recommended under Sharia law.
Maqdisi: See Al-Maqdisi.
Maqtu’a: Narration from a successor of Muhammad.
Marfu: In a hadith, a quote of Muhammad’s words by a direct witness.
Martyrdom operations: Suicide missions.
Maryam: Mary, mother of Jesus.
Masada: “The Lion’s Den;” name of Bin Laden’s training camp in Afghanistan.
Maskh: Abrogation, newer revelation cancelling an older one.
Maududi: See Mawdudi.
Mauquf: In a hadith, a paraphrase of Muhammad’s words.
Mawali: Client groups.
Mawdudi, Mawlana Sayyid Abul A’la (also Maududi): Started the global Islamic Renaissance in the 1930s. Founded Jama’at al-Islami (JI) to counter the Muslim League.
Medina: Second holiest city in Islam, also known as Yathrib (“City of the Prophet”).
Mekka (Mecca): Holiest city in Islam, Muhammad’s birthplace.
Mi’raj: “Night Journey” of Muhammad through the seven heavens.
Mount Hira: Mountain near Mekka where Muhammad is said to have received his initial revelations.
Muayt, Uqbah ibn Abu: Persian Poet executed by Muhammad.

Mubah: Action permitted under Sharia.

Mufti: An Islamic scholar who interprets or expounds on Islamic law.

Mughal Empire: Muslim empire that ruled the Indian subcontinent from the sixteenth to the nineteenth centuries.

Muhaddithiin: Scholars of hadiths.

Muhammad (, Abu al-Qasim Muhammad ibn Abd Allah Ibn Abd al-Muttalib Ibn Hashim): Founder of Islam, also its final and most significant prophet. The Seal.

Mujahidin: Holy warriors.

Musa: Moses.

Mushrik (Mushrikun): One who worships idols or associates other deities along with Allah.

Muslim: Follower of Islam.

Musta’min: Non-Muslim who is protected by a safe-conduct pass.

Muta’ a Marriages: Shia temporary “pleasure” marriages.

Mu’tasim (Al-Mu’tasim): In 813, joined his brother Al-Ma’mun to overthrow the Abbasid caliph, Al-Amin, who was his other brother.

Muttalib, Abd Al-: Muhammad’s grandfather.

Nabi: Apostle.

Nasser, Gamal Abdel: Egypt’s president during the 1960s.

Nation of Islam: Islamic sect comprised primarily of African Americans, found only in the United States, often considered outside Islam by “mainstream” Muslims.

Near Enemy: “Apostate” governments of the Middle East as defined by Al Qaeda.

Night Journey: Transportation of Muhammad through the seven layers of Heaven.

Niqab: Woman’s garment that covers the entire body except for one or both eyes.

Nuh: Noah.

Nusairis: Members of the Shia Islamic sect Nusairiyyah.

Nusairiyyah: Islamic sect which is dominant in Syria.

Nushuz: A woman’s hatred or defiance toward her husband, or attraction to another man.

Offensive Jihad: Jihad waged to expand the sphere of Dar al-Islam into new territory. Can be fought as a limited war and is the obligation of the Ummah as a whole, not necessarily every individual.

Omar, Mullah Mohammad: Leader of the Taliban.

Ottoman Empire: Leaders of the Muslim caliphate from 1299 to 1923.

Paradise: Heaven of the afterlife.

PBUH: Peace Be Upon Him (salutation used when referring to a prophet of Islam).

People of the Book: Jews and Christians.

Pillars of Faith: Five Sunni religious rites: Shahada (profession of faith), Salat (daily prayer), Zakat (almsgiving), Sawm (fasting), and Hajj (pilgrimage to Mekka). Some believe jihad is a sixth pillar.

Prophet: Muhammad.

Qat’al-tariq: Offense of highway robbery under Sharia law.

Qisas: Retaliation under Sharia law.

Qiyas: Reasoning by analogy. One of the older methods of interpreting Islamic law; not considered as reliable by some Sunni Muslims today. One of the four accepted sources of Islamic Law.

Qudsi: In a hadith, the exact words of Muhammad.
Qur’an (Koran, Qur’an): “The Recitations.” Holiest Text in Islam.
Quraysh (Qoraish): Tribe of Muhammad.
Qurayza: Jewish tribe in Medina, 600-900 of whom were executed by Muhammad.
Qutb (Qtub, Qutub, Kotb), Sayyid: Modern-day militant Islamist ideologue. A leading intellectual of the Egyptian Muslim Brotherhood in the 1950s and 60s.
Rashidun Caliphs (“Rightly-Guided Caliphs”): First four Sunni caliphs who ruled from 632-661.
Rasul: Messenger.
Ressentiment: Psychological phenomenon which can cause resentment of an individual or group against another individual or group.
Rightly-Guided Caliphs: See Rashidun Caliphs.
Sadr, Muqtada al-: Leader of the Shia Mahdi Army in Iraq.
Safavid Dynasty: Shia Muslim dynasty in Persia from A.D. 1501 to 1722.
Sahih Al-Bukhari: (A.D. 810-870) Compiler of hadith collections.
Sahih hadith: A hadith which is free from irregularities (in the text) or defects (in the record of transmission).
Sahih Muslim: (A.D. 817-875), Sahih Al-Bukhari’s student and compiler of hadith collections.
Saladin (Salah ad-Din Yusuf ibn Ayyub): Heroic Sunni Sultan of Egypt and Syria who fought Richard the Lionheart during the Crusades.
Salaf: “Predecessors” or “forefathers.” First three generations of Muslims, considered the companions of Muhammad.
Salafi: Followers of the examples of the Salafs.
Salam: Peace.
Salat: One of the five Sunni Pillars of Faith. The formal or ritual prayer that is to be performed five times a day:
Salat Al Fajr: at dawn and before sunrise
Salat Al Dohr: after the sun passes its highest point
Salat Al 'Asr: afternoon
Salat Al Maghreb: sunset
Salat Al 'Isha: before midnight.
Sarh, Abdullah b. Abi Sarh (also Abdullah b. Sad): Scribe who rejected Islam and was spared by Muhammad after the conquest of Mekka.
Sariqa: Offense of theft under Sharia law.
Saud (Sa,ud), Muhammad Ibn: Bedouin chieftain; father-in-law of Wahhab.
Sawm: One of the five Sunni Pillars of Faith. Fasting.
Shahada: One of the Five Sunni Pillars of Faith. Profession of faith; bearing witness that there is no god but God and that Muhammad is his Prophet.
Shahid: Martyr, one who dies in service to God.
Shaman: Islamic priest in some forms of folk Islam.
Sharia (Shari’a, Sariah): “The way to the watering hole.” Sacred Islamic law which is derived from revelation (Qur’an) and the example of the Prophet. A system of laws given to Muslims by God to regulate every aspect of the society of the faithful.
Sharif (Sayyid Iman Abdulaziz al Sharif, Dr. Fadl): Egyptian Salafi Jihadi who co-founded the Egyptian Islamic Jihad with Zawahiri.

Shayatan: Devils.

Shia (Shi’a, Shi’ite): Second largest sect of Muslims whose adherents follow the example of Muhammad and his descendants through his son-in-law, Ali. The identifying name for those who followed Ali, as distinguished from the majority Sunni. The Shia do not recognize the Rightly Guided Caliphs as legitimate rulers. They consider Ali to be the first legitimate caliph.

Shirk: The sin of associating anything or anyone with God. Usurping the exclusive powers of Allah.

Shurb: Offense of drinking wine under Sharia law.

Simon of Cyrene: Man who was forced to carry Isa’s cross. According to Islamic tradition, one of the possible men who was crucified instead of Isa.

Sistani: See Al-Sistani.

Siyasa: Offense against public policy under Sharia law. Incurs an administrative penalty.

Sufi: One who follows one of the schools of mystical thought in Islam.

Sufism: Mystical form of Islam, can be either Sunni or Shia.

Sufyan: See Abu Sufyan.

Sulaiman: Solomon.

Sultan: Sovereign who does not claim overall control of the caliphate.

Sunnah (Sunna): The customary practices of the Prophet Muhammad as reported by his companions concerning Muhammad’s deeds, utterances and unspoken approval.

Sunnī: The vast majority of orthodox Muslims who acknowledge the authority of the Qur’an and the Sunnah as interpreted by the ‘Ulema, but not the authority of the ‘Alid imams.

Surah: Chapter of the Qur’an.

Takaful: Islamic “insurance.”

Takeyyah: See Al-Takeyyah.

Takfir: Excommunication.

Talib: Student.

Talib, Abu: Muhammad’s uncle who raised him. See Abu Talib ibn ‘Abd al-Muttalib


Taliban: Former government of Afghanistan.

Taurat: Torah. Laws that Allah gave Musa.

Tawhid: The essential unity of God, affirmation of God’s oneness, and consequent human responsibility to live ethically.


Ta’zir: Offense against man under Sharia law. Punishment is at discretion of judge.

Tilth: Soil which is tilled.

Torah: Taurat, Jewish holy text.

Treaty of Al-Hudaybiyah: Ten-year peace treaty between Muhammad and Mekka, broken after only two years.

Twelver: Primary membership of Shia Islam, revere the twelfth and final Imam as more significant than all others except Muhammad.

Ulama: See “Ulema.”

‘Ulema (Ulama, Aulema): The learned religious and legal scholars of Islam.
Umar (Omar) ibn al-Khattab: Companion of Muhammad (italicized). Second Sunni caliph; reigned from 634-644. One of the *Rightly-Guided Caliphs*.

Umayyad Dynasty: Leaders of the *Sunni Muslim caliphate* from 661 to 750.

'Ummah (Umma): The community of all those who affirm Islam.

Uqba ibn Abu Muayt: See Muayt, Uqbah ibn Abu.

Urban (Pope Urban II): In 1095, sent first Crusaders in response to a request from Byzantine Emperor Alexius Comnenus.

Usury: Charging interest, or charging high interest.

Uthman (Othman) ibn ‘Affan: Third Sunni caliph who ruled from 644-656. Son-in-law of Muhammad. One of the *Rightly-Guided Caliphs*.

Wahhab, Ibn ‘Abd al-: (1703-1792) Founder of Wahhabi sect of Islam. Wahhabi (Wahhabiyyah): Puritanical sect of Islam; official religion of Saudi Arabia. True Wahhabis do not refer to themselves by this name, preferring instead to be called Salafis.

Wahhabiyyah: See Wahhabi

Wajib: Action required under Sharia.

Waraqa bin Naufal bin Asad bin ‘Abdul ‘Uzza: Khadija’s cousin who agreed with her that Muhammad’s revelations were from Jibril.

Ya’qub: Jacob, also later known as “Israel,” “Isra’il,” or “Yisrael.”

Yasa: See Al-Yasa.

Yathrib: “City of the Prophet,” Another name for Medina.


Yusuf: Joseph.

Zakat: One of the five Sunni Pillars of Faith. Almsgiving.

Zamzam: Well near Mecca said to have been provided by Allah for Ishma’il.

Zarqawi, Abu Musab al-: Former leader of Al Qaeda in Iraq.

Zawahiri See Al-Zawahiri.

Zina: Unlawful sexual intercourse under Sharia law.
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