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

by

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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 Jaads attempt to mentor Habib Talib and to indoctrinate him into the world of international militant jihad (holy war).⁴ Through these letters, the reader will get to know the workings of Jaads 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. Jaads 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 Jaads 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. Jaads character is a well-educated native of Saudi Arabia, a Sunni Muslim of the Wahhabi Salafi tradition,⁵ and a member of Al Qaedas leadership currently living in the mountains of Kashmir. Habib Talib is Jaads fictitious grandson who immigrated to the United States with his parents as a toddler and is currently in college. Despite the sympathy of Habib Talibs parents for the jihadist cause, Jaad believes they have failed to properly educate Habib Talib in Jaads fundamentalist version of radical Islam. Therefore, Jaad uses this series of letters to imprint his worldview on the student. Jaads 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 todays political situation. Understanding Jaads 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.

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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

¹ Bruce Hoffman, “Religion and Terrorism,” *Inside Terrorism* (New York: Columbia University Press, 1998), Chapter 4.

² Jerold Post, *The Mind of the Terrorist: The Psychology of Terrorism from the IRA to Al-Qaeda* (New York: Palgrave Macmillan), 4.

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).⁴ 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,⁵ 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.

⁵ “*Salafi* Islam,” Global Security.org, <http://www.globalsecurity.org/military/intro/islam-Salafi.htm> (accessed 23 Feb 09).

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 ⁶

“...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 ⁷

“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 ⁸

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

⁶ Sun Tsu, *The Art of War*, translated by Lionel Giles (Chelmsford, MA: Courier Dover Publications, 2002), pg 36.

⁷ Elisabeth Bumiller, “At West Point, Bush Draws Parallels With Truman,” *The New York Times* (May 28, 2006), <http://www.nytimes.com/2006/05/28/washington/28bush.html>.

⁸ Abdulaziz A. Sachedina, “The Development of Jihad in Islamic Revelation and History,” In *Cross, Crescent and Sword: The Justification of War in Western and Islamic Thought*. Edited by James Turner Johnson and John Kelsay. New York: Greenwood Press, 1990.

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,⁹ group cohesiveness,¹⁰ and even the existence of the internet.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.

⁹ Hoffman, "Religion and Terrorism," Chapter 4.

¹⁰ Post, *The Mind of the Terrorist*, 4.

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*.¹² 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.¹³ 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

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*.¹⁴ 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*

¹⁴ Central Intelligence Agency, "World Factbook," <https://www.cia.gov/library/publications/the-world-factbook/geos/xx.html> (accessed 14 Nov 08).

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*¹⁵

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.

¹⁶ Letter from Al-Zawahiri, July 9, 2005. Released by the Office of the Director of National Intelligence, 11 October 2005. http://www.dni.gov/press_releases/letter_in_english.pdf (accessed November 14, 2008).

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)*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.¹⁹ You must preserve yourself for now, adding knowledge and wisdom to your desire for self-sacrifice in the service of *Allah*, His *Prophet*, and your brothers. I'll send your first lesson to that end very shortly.

Your Identity

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

To be a *Muslim* means that you submit to the will of *Allah* and live by the teachings of His *Prophet, Muhammad (PBUH)*. In short, you are a true believer in *Islam*. As an *Islamist*, you demand that *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 *Salafi*, you only recognize a very literal, fundamentalist interpretation of *Islam* as practiced by the *Prophet* and *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*.²¹ As a *Salafi*, you campaign against the superstitions and innovations that have

¹⁹ United States Department of Justice, "Declaration of Jihad Against the Country's Tyrants, Military Series: The *Al Qaeda* Terrorism Manual," also called the "*Al Qaeda* Training Manual," <http://www.usdoj.gov/ag/trainingmanual.htm> (accessed 14 Nov 08).

²⁰ William McCants and Jarret Brachman, *Militant Ideology Atlas, Executive Report* (West Point, VA: Combating Terrorism Center, November 2006), 5.

²¹ Gilles Kepel, *Jihad: The Trail of Political Islam* (Cambridge, Massachusetts: Belknap Press of Harvard University Press, 2002), 219-220.

adulterated the pure, original, fundamental religion of the *Prophet* and his *Salafs*. As a *jihadi*, you are a holy warrior for *Allah*.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.²³

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

Your loving *Jaad*

²² William McCants and Jarret Brachman, 5.

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*²⁹

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”).³⁰ *Dar al-Islam* describes all territory where *Muslim* governments rule and *Sharia* law is the law of the land.³¹ 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

²⁹ United States Department of Justice, “Declaration of Jihad Against the Country’s Tyrants, Military Series: The *Al Qaeda* Terrorism Manual,” also called the “*Al Qaeda* Training Manual,” <http://www.usdoj.gov/ag/trainingmanual.htm> (accessed 14 Nov 08).

³⁰ Abdulaziz A. Sachedina, “The Development of Jihad in Islamic Revelation and History,” in *Cross, Crescent and the Sword: The Justification of War in Western and Islamic Tradition*, edited by James Turner Johnson and John Kelsay (New York: Greenwood Press, 1990), 37.

³¹ Bernard Lewis, *The Crisis of Islam: Holy War and Unholy Terror* (New York: Random House, 2003), 31.

honor, so we must fight vigorously to regain them.³² 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.³³

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*).³⁴

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*.³⁵

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.”*³⁶

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*

³² Patricia Crone, *Medieval Islamic Political Thought* (published in the U.S. by Columbia University Press as *God’s Rule: Government and Islam* (Edinburgh: Edinburgh University Press, 2004), 359-364.

³³ Mideast.org, “Encyclopedia of the Middle East,” <http://www.mideastweb.org/Middle-East-Encyclopedia/Dar-islam.htm> (accessed 14 Nov 08).

³⁴ “Metamorphosis of Suicide Bombing: From the ‘Far Enemy’ to the ‘Near Enemy:’ The Increasing Sectarian Nature of Terrorism in Iraq, Pakistan and Afghanistan” Paper presented at the annual meeting of the ISA’s 49th Annual Convention, Bridging Multiple Divides, Hilton San Francisco, San Francisco, CA, USA, Mar 26, 2008, http://www.allacademic.com/meta/p250888_index.html (accessed 14 Nov 08).

³⁵ United States Department of Justice, 10.

³⁶ A. Hashim, “Osama bin Laden’s Worldview and Grand Strategy” (paper presented to conference at Navy War College, Newport, RI, November 19, 2001).

(Allah's curse be upon him).³⁷ 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).³⁸ 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.³⁹

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.⁴⁰ 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 *jihads*. We must incorporate their regional struggles into our larger, global *jihads*.⁴¹

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.⁴² The democratic Western

³⁷ Marc Sageman, "The Origins of Jihad," in *Understanding Terror Networks* (Philadelphia: University of Pennsylvania Press, 2004), 15.

³⁸ Sayyid Qutb, *Milestones* (Birmingham, England: Maktabah Booksellers and Publishers, 2006) online at <http://www.scribd.com/doc/3295871/Milestones-Special-Edition-Syyid-Qutb> (accessed 15 Nov 08).

³⁹ United States Department of Justice, 9.

⁴⁰ United States Department of Justice, 10.

⁴¹ Maha Azzam, "Al-Qaeda: The Misunderstood Wahhabi Connection and the Ideology of Violence," Briefing Paper No. 1, (London: Royal Institute of International Affairs, 2003), http://www.chathamhouse.org.uk/files/3056_Azzam1.pdf (accessed 23 Feb 09).

⁴² Defense Science Board, "A Struggle of Ideas: A Report on Terrorism From the Department of Defense," (Pentagon, Washington DC: Pocket University, September 2004).

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.⁴³ 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*.⁴⁴ They caused their own bitter condition through their love of the world, their loathing of death, and their abandonment of *jihad*.⁴⁵ 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.

⁴³ Lawrence Wright, *The Looming Tower: Al-Qaeda and the Road to 9/11* (New York: Vintage Books, 2006), 37.

⁴⁴ Bernard Lewis, "The Roots of Rage," *The Atlantic Monthly* 266.3 (September 1990): 49.

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*.⁴⁶ 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."⁴⁷

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.⁴⁸ 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*.⁴⁹

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.⁵⁰ 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."*⁵¹

⁴⁶ United States Department of Justice, 11.

⁴⁷ Lewis, *The Crisis of Islam*. 37.

⁴⁸ United States Department of Justice, 9.

⁴⁹ Lewis, *The Crisis of Islam*. 37.

⁵⁰ Makdisi, George, "Ibn Taimiya: A Sufi of the Qadiriya Order." *Amerian Journal of Arabic Studies* 1 (1973): pgs 118-129, available at <http://www.mphilosophy.com/it/itya.htm> (accessed 15 Nov 08).

⁵¹ United States Department of Justice, 13.

Working together is beneficial since man is good by nature,⁵² a concept rejected by Christians who believe man is inherently sinful.⁵³ Therefore, if the faithful work together, the virtuous nature of the many will prevent the occasional sinful tendency of the individual.⁵⁴

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.⁵⁵ 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."⁵⁶

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.

⁵² Shaykh Abu Muhammad *Al-Maqdisi*, "This is our Aqidah!" (1997) <http://www.shareeah.org/ba/articles/maqdisyaqidah.pdf> (accessed 3 Jan 09).

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*

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 2.136⁶¹

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

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*⁶²

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.⁶³ *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.⁶⁴ *Allah* sent these texts to prepare His people to receive the Holy *Qur’an*.⁶⁵ That is why the *Prophet (PBUH)* referred to Jews and Christians as “*People*

⁶² Holy Qur’an, Surah 3.3.

⁶³ Caner, *Unveiling Islam*, 87.

⁶⁴ Dr. Abubaker Y. Ahmed Al-Shingieti, “Islam: A Religion of Peace or War?,” (a briefing presented at the Cultural Symposium, sponsored by the Air Intelligence Agency, San Antonio, Texas, 20-21 Jun 2006).

⁶⁵ Caner, *Unveiling Islam*, 87.

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.⁶⁶ *Surah* 4.46 of the Holy *Qur’an* says:

*“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.”*⁶⁷

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.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

⁶⁶ Caner, *Unveiling Islam*, 87.

⁶⁷ Holy *Qur’an*, trans. Abdullah Yusuf Ali (Birmingham, AL: Cliff Road Books, 2005). *Surah* 4.46.

⁶⁸ Caner, *Unveiling Islam*, 87.

stories were told using meter, balanced lines, and parallelism.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 story teller 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.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*).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

⁶⁹ Lee Strobel, *The Case for Christ* (Grand Rapids: Zondervan, 1998), 43.

⁷⁰ Strobel, 43.

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*.⁷² They were all prophets of *Allah*, and therefore *Muslims*.

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.⁷³ 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.⁷⁴ 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.”*⁷⁵

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.⁷⁶

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),

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.

⁷⁴ Uri Rubin, *Prophets and Prophethood: The Blackwell Companion to the Qur'an*, (Oxford, UK: Blackwell Publishing Ltd., 2008), 234-247.

⁷⁵ Holy *Qur'an*, *Surah* 10.47

⁷⁶ Caner, *Unveiling Islam*, 147.

Musa (Moses), *Isa* (Jesus) and *Muhammad* (Peace Be Upon Them All).⁷⁷ 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 God⁷⁸

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*⁷⁹

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.⁸⁰

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

⁷⁷ Caner, *Unveiling Islam*, 145.

⁷⁸ Caner, *Unveiling Islam*, 220.

⁷⁹ Holy Qur'an, Surah 2.35.

⁸⁰ Central Information Department, Office of the Secretary General of Pakistan, "Prophet Adam," Jamaat-e-Islami (JI) Media News, www.jamaat.org/islam/Angels.html#adam (accessed 23 Dec 08).

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 God⁸³**

“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 11.25-26⁸⁴*

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

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.”

⁸³ Caner, *Unveiling Islam*, 220.

⁸⁴ Holy Qur’an: Surahs 11.25-26.

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 God⁸⁸

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*

⁸⁵ Central Information Department, Office of the Secretary General of Pakistan, "Prophet Noah," Jamaat-e-Islami (JI) Media News, www.jamaat.org/islam/Nuh.html (accessed 23 Dec 08).

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."

⁸⁸ Caner, *Unveiling Islam*, 220.

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.⁹⁰

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.⁹¹

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.⁹² 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.⁹³ He made such a covenant with *Ibrahim* to bless him and his descendants as long as they were faithful in submitting to

⁸⁹ Holy Qur'an, Surah 3.67.

⁹⁰ Central Information Department, Office of the Secretary General of Pakistan, "Prophet Abraham," Jamaat-e-Islami, JI Media News, www.jamaat.org/islam/Salih.html#ibrahim (14 Nov 08).

⁹¹ Central Information Department, Office of the Secretary General of Pakistan, "Prophet Abraham."

⁹² Central Information Department, Office of the Secretary General of Pakistan, "Prophet Abraham."

⁹³ Holy Qur'an, Surah 33.7

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.’”*⁹⁴

When *Ibrahim* was a very old man, he had two sons, *Ishma'il* (Ishmael) and *Ish'aq* (Isaac).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.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*.⁹⁷

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

“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.’”

—*Holy Qur'an*
*Surah 2.127*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).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

⁹⁴ Holy Qur'an, Surah 2.124

⁹⁵ Central Information Department, Office of the Secretary General of Pakistan, “Prophet Abraham.”

⁹⁶ Holy Qur'an, Surah 3.67

⁹⁷ Central Information Department, Office of the Secretary General of Pakistan, “Prophet Abraham.”

⁹⁸ Holy Qur'an, Surah 2.127.

⁹⁹ “Prophet Ishaq” *Islam 101.com*, <http://www.islam101.com/history/people/prophets/ishaq.htm> (14 Nov 08).

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

¹⁰⁰ Fredrick E Greenspahn, "Ishmael," *Encyclopedia of Religion*, 2nd Edition (New York: Macmillan Reference USA, 2006) 4551-4552.

¹⁰¹ Afnan H. Fatani & Oliver Leaman, "Hajar," in *The Qur'an: An Encyclopedia* (Great Britain: Routledge Religion, a member of the Taylor and Francis Group, 2007) 234-236.

¹⁰² Aishah 'Abd al-Rahman and Anthony Calderbank, "Islam and the New Woman," in *Alif: Journal of Comparative Poetics* no. 19 (1999): 200.

¹⁰³ Aviva Schussman, "The Legitimacy and Nature of Mawid al-Nabi: (Analysis of a fatwa)" in *Islamic Law and Society* no. 5 (1998): 218.

¹⁰⁴ Reuven Firestone, "Abraham's Journey to Mecca in Islamic Exegesis: A form-Critical Study of a Traditino" in *Studia Islamica* no. 76 (1992): 15-18.

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.¹⁰⁷ 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.¹⁰⁸

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*.¹⁰⁹ *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.”¹¹⁰ *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.¹¹¹

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.”*¹¹²

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

¹⁰⁷ Sam Shamoun, “Abraham and the Child Sacrifice: Isaac or Ishmael?” *AnsweringIslam.org*. <http://www.answering-islam.org/Shamoun/sacrifice.htm> (accessed 16 Nov 08).

¹⁰⁸ “Prophet Ishaq” *Islam101.com*.

¹⁰⁹ Muhammad Ghoneim & M.S.M. Saifullah, “the Sacrifice of Abraham: Isaac or Ishmael?” *Islamic Awareness*, <http://www.islamic-awareness.org/Quran/Contrad/MusTrad/sacrifice.html> (accessed December 10, 2008).

¹¹⁰ Central Information Department, Office of the Secretary General of Pakistan, “Prophet Abraham.”

¹¹¹ Central Information Department, Office of the Secretary General of Pakistan, “Prophet Abraham.”

¹¹² Holy Bible, Genesis 16:12

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 3.67¹¹⁴*

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

¹¹⁷ Hussein Labib, Comment on "Islam – Isaac." Allexperts.com, comment posted on April 21, 2004, <http://en.allexperts.com/q/Islam-947/Isaac.htm> (accessed 16 Nov 08).

¹¹⁸ Holy Bible, Genesis 12:2-3

¹¹⁹ Holy Bible, Genesis 15:18-21

¹²⁰ Aaron, 139.

¹²¹ Matthew Kalman, "School Books Omit Israel – Palestinian Text Studied" National Post (2001), <http://www.freerepublic.com/focus/f-news/578102/posts> (accessed 19 Nov 08).

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 thy fathers, of Ibrahim (Abraham), Ishma'il (Ishmael), and Ish'aq (Isaac),--the one (True) Allah. To Him we bow (in Islam).’”*¹²⁴

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.¹²⁵

***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.¹²⁶ Since *Ishma'il* (Father of the Arabs) was *Al Eis's* uncle and father-in-law, the fate of *Al Eis's*

¹²⁴ Holy Qur'an, Surah 2.132-133.

¹²⁵ “Prophet Jacob,” *Angelfire.com*, <http://www.angelfire.com/on/ummiby1/Jacob.html> (accessed 16 Nov 08).

¹²⁶ William Muir, “The Life of Mahomet,” Volume 1, Chapter 2, <http://www.bible.ca/cgi-bin/texis/webinator/search4/?pr=islam&query=esau&cq=> .(accessed 17 Nov 08)

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.¹²⁷ Today, the *Edomite* race no longer exists.¹²⁸ 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 vision¹²⁹ and was chosen by God to preach the message that *Allah* is the only god.¹³⁰

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

¹²⁷ Palestinefacts.org, "Early History: First Palestine Arabs," http://palestinefacts.org/pf_early_palestine_first_arabs.php (accessed 12 Dec 08).

¹²⁸ Palestinefacts.org, "Early History: First Palestine Arabs."

¹²⁹ Holy Qur'an, Surah 38.45

¹³⁰ "Prophet Joseph (Yusuf)," *Islam 101.org*.

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's* 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.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.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.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.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.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. *Surah 5.12* of the *Holy Qur'an* tells us:

¹³¹ Holy Bible, Gen 25:29-34

¹³² Holy Bible, Gen 27:1-40

¹³³ Holy Bible, Genesis 27:5-24.

¹³⁴ "Prophet Jacob," *Angelfire.com*.

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

¹³⁶ Holy Qur’an, Surah 5.12

¹³⁷ “Prophet Joseph (Yusuf),” *Islam 101.org*.

¹³⁸ Central Information Department, Office of the Secretary General of Pakistan, “Prophet Yusuf,” *Jamaat-e-Islami, (JI) Media News*, <http://www.jamaat.org/islam/Yusuf.html> (accessed 12 Nov 08).

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 God¹⁴²

“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*¹⁴³

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.¹⁴⁴ *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.¹⁴⁵

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.¹⁴⁶

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.

¹⁴⁴ “Time Travel,” *Illumina 2.0 Gold Edition* Software (Carol Stream, IL: Tyndale House Publishers, 2003).

¹⁴⁵ Central Information Department, Office of the Secretary General of Pakistan, “Prophet Musa,” *Jamaat-e-Islami, (JI) Media News*, <http://www.jamaat.org/islam/Musa.html> (accessed 17 Nov 08).

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

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.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,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.

***Isa* (Jesus): The Word of God¹⁵¹**

“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]...’”

—*Holy Qur’an*
*Surah 61.6*¹⁵²

¹⁴⁹ Central Information Department, Office of the Secretary General of Pakistan, “Prophet Musa.”

¹⁵⁰ Central Information Department, Office of the Secretary General of Pakistan, “Prophet Musa.”

¹⁵¹ Caner, *Unveiling Islam*, 220.

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

¹⁵³ Central Information Department, Office of the Secretary General of Pakistan, “Prophet Isa,” Jamaat-e-Islami, (JI) Media News, <http://www.jamaat.org/islam/Isa.html> (accessed 19 Nov 08).

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.¹⁵⁷ 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.¹⁵⁸ 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...'"*¹⁵⁹

Isa will, however, return just before the *Last Day* to judge all mankind.¹⁶⁰ In addition to casting judgment on humanity, *Isa* will vindicate *Islam* and declare its triumph over the entire world.¹⁶¹ 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.

¹⁶⁰ Holy *Qur'an*, *Surah* 4.159, and Bakhari Hadith, Book 4, Volume 55, Hadith 657.

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 (favours) 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 God¹⁶⁵

“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*¹⁶⁶

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*.¹⁶⁷

¹⁶⁵ Caner, *Unveiling Islam*, 220.

¹⁶⁶ Holy Qur’an, Surah 3.164.

¹⁶⁷ “Holy Scriptures—Koran” Religion-cults.com, <http://www.religion-cults.com/Islam/islam4.html> (accessed 20 Nov 08).

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

¹⁶⁸ Chase Robinson, *Islamic Historiography* (Cambridge, UK: Cambridge University Press, 2003), 23.

¹⁶⁹ Micheal Edwardes, Introduction to *The Life of Muhammad* by Ibn Ishaq, http://hraic.com/hadith/ibn_ishaq.html#introduction (accessed 20 Nov 08).

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.¹⁷⁰

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)¹⁷¹, and a host of institutions and values unique to individual tribes.¹⁷² *Mekkans* were mainly polytheistic, worshipping 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.¹⁷³ As I told you earlier, the *Ka'aba* was originally built by Adam, and was rebuilt by *Ibrahim* and *Ishma'il*.¹⁷⁴ The people of *Mekka* had fallen from the true faith and had insulted *Allah* by converting this holy shrine into a place of idolatry.¹⁷⁵

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.¹⁷⁶

¹⁷⁰ Micheal Edwardes, Introduction to *The Life of Muhammad* by Ibn Ishaq, http://hraic.com/hadith/ibn_ishaq.html#introduction (accessed 20 Nov 08).

¹⁷¹ Alan G. Hefner and Virgilio Guimaraes, "Animism," *The Mystica Online Encyclopedia of the Occult*, <http://www.themystica.com/mystica/articles/a/animism.htm> (accessed 20 Nov 08).

¹⁷² Ibn Ishaq, *The Life of Muhammad*, translated by Edward Rehatsek (London: Royal Asiatic Society, 1898), http://www.hraic.com/hadith/ibn_ishaq.html (accessed 20 Nov 08).

¹⁷³ Caner, *Unveiling Islam*, 87.

¹⁷⁴ Central Information Department, Office of the Secretary General of Pakistan, "The Last Prophet," *Jamaat-e-Islami*, (JI) Media News, <http://www.jamaat.org/islam/Last.html> (accessed 20 Nov 08).

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.¹⁷⁷ He spent lots of time praying to *Allah* in a cave on *Mount Hira*.¹⁷⁸ 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.

¹⁷⁸ Sahia Bukhari, (translated by M. Huhsin Khan). Compendium of Muslim Texts, University of Southern California, Hadith 1.1.3, available at <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/> (accessed 21 Nov 08).

on his heart. During the revelations, *Muhammad* had terrible night sweats and convulsions. He went to *Khadija* and asked her to cover him.¹⁷⁹

Muhammad was terrified, telling *Khadija*, “I fear something will happen to me.”¹⁸⁰ 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*.¹⁸¹ *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 *Waraqah bin Naufal bin Asad bin ‘Abdul ‘Uzza*. Before *Muhammad*’s revelations, *Waraqah* 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. *Waraqah* said he wished he were young enough to support *Muhammad* against those who would surely persecute him because of his revelations.¹⁸² Whenever *Muhammad* questioned his own sanity, *Khadija* was always there to reassure him of the divinity of his revelations.¹⁸³ 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.¹⁸⁴ *Allah*’s words were:

¹⁷⁹ Sirat Rasul *Allah* Ibn Ishaq, *The Life of Muhammad* (New York: Oxford University Press, 1980), 106.

¹⁸⁰ Bukhari, Sahia, (translated by M. Huhsin Khan), Compendium of Muslim Texts, University of Southern California, Hadith 1.1.3, available at <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/> (accessed 20 Nov 08).

¹⁸¹ Ergun Caner and Emir Caner, *Unveiling Islam* (Grand Rapids: Kregel Publications, 2002), 42.

¹⁸² Bukhari, Sahia, Hadith 1.1.3.

¹⁸³ Ibn Ishaq, *The Life of Muhammad*, translated by Edward Rehatsek (London: Royal Asiatic Society, 1898), http://www.hraic.com/hadith/ibn_ishaq.html#revelation (accessed 20 Nov 08).

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

¹⁸⁵ H. M. Haykal, *Life of Muhammad* (Plainfield, IN: American Trust Publications, 1976), 80.

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.¹⁹⁰

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*:

*“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.”*¹⁹¹

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).¹⁹² 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

¹⁹⁰ Ibn Ishaq, *The Life of Muhammad*.

¹⁹¹ Holy *Qur'an*, *Surah* 8.26.

¹⁹² United States Department of Justice, 8.

second *caliph*) Umar (Omar), and Muhammad's (PBUH) cousin (his future son-in-law and the fourth *caliph*) Ali.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.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.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."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

¹⁹³ Ibn Ishaq, *The Life of Muhammad*.

¹⁹⁴ Ibn Ishaq, *The Life of Muhammad*.

¹⁹⁵ Caner, *Unveiling Islam*, 47.

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).’”*¹⁹⁷

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.¹⁹⁸ 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.”*¹⁹⁹

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)

¹⁹⁷ Holy *Qur'an*, *Surah 29.46*

¹⁹⁸ Abdulaziz A. Sachedina, 36.

¹⁹⁹ Holy *Qur'an*, *Surah 5.51*.

Guidance.’ Wert thou to follow their desires after the knowledge which hast reached thee, then wouldst thou find neither Protector nor helper against Allah.”²⁰⁰

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.”²⁰¹

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.”²⁰²

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.²⁰³ He attacked his enemies, took their possessions, and drove them into exile.²⁰⁴ This is how he consolidated his base of followers in order to spread the true religion.

²⁰⁰ Holy Qur’an, Surah 2.120.

²⁰¹ Holy Qur’an, Surah 98.6.

²⁰² Holy Qur’an, Surah 9.29.

²⁰³ Ibn Ishaq, *The Life of Muhammad*.

²⁰⁴ Ibn Ishaq, *The Life of Muhammad*.

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.²⁰⁶ 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.²⁰⁷

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*.²⁰⁹ 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.

²⁰⁹ Abu Huraira, Volume 1, Book 2, Hadith Number 25, http://advantacell.com/wiki/Abu_Huraira.

²¹⁰ Abdulaziz A. Sachedina, "The Development of Jihad in Islamic Revelation and History," in *Cross, Crescent and the Sword: The Justification of War in Western and Islamic Tradition*, edited by James Turner Johnson and John Kelsay (New York: Greenwood Press, 1990), 38.

²¹¹ Sachedina, 36.

²¹² Sageman, "The Origins of Jihad," 2.

²¹³ Sageman, chapters 1-2.

²¹⁴ Lewis, *The Crisis of Islam*, 31.

²¹⁵ Lewis, *The Crisis of Islam*, 31.

²¹⁶ Sageman, "The Origins of Jihad," 2.

²¹⁷ Crone, Chapter 21.

²¹⁸ Rudolph Peters, *Jihad In Classical and modern Islam* (Princeton, NJ: Markus Wiener Publishers, 1996), 29.

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...”²¹⁹

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...”²²⁰

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...”²²¹

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)...”²²²

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*.²²³ *Jihad* can be either *defensive* or *offensive*, but is a religious obligation in either case.²²⁴

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

²²³ Lewis, *The Crisis of Islam*, 31.

²²⁴ Sachedina, 39.

homeland of the faithful, it must be fought as total war and is the obligation of every able-bodied individual.²²⁵

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*.²²⁶

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.²²⁷

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.²²⁸ 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

²²⁵ Lewis, *The Crisis of Islam*, 31.

²²⁶ Lewis, *The Crisis of Islam*, 31.

²²⁷ Markaz al-Dirasat wa'l-Buhuth al-Islamiyya, "The Eleven Rabi' al-Awwal [13 May] Raid: the Eastern Riyadh Operation and Our War With America and Their Agents," *Minbar al-Tawhid wa'l-Jihad*, (2003), as analyzed by William McCants and Jarret Brachman in the *Militant Ideology Atlas Research Compendium*, Combating Terrorism Center, U.S. Military Academy, West Point, VA, 2006, pg 221-226.

²²⁸ John Kelsay, *Islam and War: A Comparison in Ethics, the Gulf War and Beyond* (Louisville: Westminster/John Knox press, 1993), 35-36.

for your community.²²⁹ 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*.²³⁰ 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*.²³¹

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.”*²³²

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.²³³

²²⁹ United States Department of Justice, Introduction.

²³⁰ Lewis, *The Crisis of Islam*, 31.

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).²³⁴ 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*.²³⁵ 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.²³⁶ 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*.²³⁷ *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.”*²³⁸

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) Houri (fair females) with big eyes, lovely and pure, beautiful ones, like unto hidden pearls, well-guarded in their shells. A reward for the deeds.”*²³⁹

²³⁴ Caner, *Unveiling Islam*, 48.

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!”

²³⁷ Dawud, Book 14, Hadith 2516, <http://www.muslimhope.com/AbuDawud.htm>.

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*.

²⁶⁰ Subhash C. Inamdar, *Muhammad and the Rise of Islam: The Creation of Group Identity* (Madison: Psychosocial Press, 2001), 153.

²⁶¹ Caner, *Unveiling Islam*, 49.

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*.²⁶⁶ 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*.²⁶⁷ 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.²⁶⁸ *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

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.'*²⁶⁹

This process took an entire day and went far into the night.²⁷⁰ 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*.²⁷¹ 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.²⁷² 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

²⁶⁹ Ibn Ishaq quoted by Subhash C. Inamdar, in *Muhammad and the Rise of Islam: The Creation of Group Identity* (Madison: Psychosocial Press, 2001), 166.

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.²⁷³ 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.²⁷⁴

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).²⁷⁵ 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.²⁷⁶

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*.²⁷⁷ 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

²⁷³ Caner, *Unveiling Islam*, 53.

²⁷⁴ Ibn Ishaq, *The Life of Muhammad*.

²⁷⁵ Rudolph Peters, *Jihad in Classical and Modern Islam* (Princeton, NJ: Markus Wiener Publishers, 1996), 31.

²⁷⁶ Ibn Ishaq, *The Life of Muhammad*.

²⁷⁷ Rudolph Peters, *Jihad in Classical and Modern Islam*, 31.

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.”²⁷⁸

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.”²⁷⁹

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

²⁷⁹ Muslim, Book 19, Hadith 4294, http://www.iiu.edu.my/deed/hadith/muslim/019_smt.html (accessed 26 Nov 08).

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

²⁸⁰ Rudolph Peters, *Jihad in Classical and Modern Islam*, 31.

²⁸¹ Middle East Media Research Institute (MEMRI), "Friday Sermons in Saudi Mosques: Review and Analysis," MEMRI Special Report no.10, September 26, 2002. www.memri.org, or www.alminbar.net (accessed 26 Nov 08).

²⁸² "Full text: bin Laden's 'letter to America,'" *Observer*, November 24, 2002.

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 of 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*

²⁸³ Ibn Ishaq, *The Life of Muhammad*.

²⁸⁴ Holy Qur’an, Surah 8.24.

²⁸⁵ Caner, *Unveiling Islam*, 53.

²⁸⁶ Lambert, 77.

²⁸⁷ Caner, *Unveiling Islam*, 53.

(PBUH). 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 Sufyan* 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)

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."²⁹¹ 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*.²⁹² Another of those executed was an evil female poet who had written insulting lyrics about *Muhammad (PBUH)*.²⁹³ 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*.²⁹⁴ 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

“Your 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*
*Surah 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

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.

²⁹⁷ Lewis, *The Crisis of Islam*, 31.

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*²⁹⁸

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*.

³⁰⁰ “Holy Scriptures—Koran,” *Religion-cults.com*.

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:

*“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:

*“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.

³⁰² “Holy Scriptures—Koran,” *Religion-cults.com*.

³⁰³ Holy *Qur'an*, *Surah* 87.18-19.

³⁰⁴ Caner, *Unveiling Islam*, 87.

³⁰⁵ “The Torah,” *Jewish Virtual Library*, <http://www.jewishvirtuallibrary.org/jsource/Judaism/Torah.html> (accessed 13 Oct 08).

³⁰⁶ “Gospel (Injil)” *Answering-islam.org*, <http://www.answering-islam.org/Index/G/gospel.html> (accessed 13 Oct 08).

³⁰⁷ “Holy Scriptures—Koran,” *Religion-cults.com*.

³⁰⁸ Holy *Qur'an*, *Surah* 3.164.

Holy *Qur'an*

To clear up all confusion caused by the distortion of His earlier revelations, *Allah* sent His complete, perfect, and final revelation to the *Prophet (PBUH)* in the form of the Holy *Qur'an*. In contrast to the earlier scriptures written over many centuries by a host of authors, the Holy *Qur'an* was presented to a single author over a few short years. *Allah* instructed the angel *Jibril* to recite the *Qur'an* to the *Prophet (PBUH)* in a series of divine revelations between 610-632 C.E. *Jibril* was reading directly from the original *Qur'an* which has always existed in *heaven*.³⁰⁹ In fact, the word “*Qur'an*” means “The Recitations.”³¹⁰ The *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 *Qur'an* around 650 C.E., and have been perfectly preserved to this day.³¹¹ Therefore, our *Qur'an* is the exact, word-for-word duplicate of the one in *heaven*.³¹² The Holy *Qur'an* describes itself in *Surah* 85:21-22:

“...*this is a Glorious Qur'an, (Inscribed) in a Tablet Preserved.*”³¹³

The *Prophet (PBUH)* was careful to maintain the perfection of the Holy *Qur'an*, so he utilized only the most trustworthy assistants. He once had to rid himself of an unfaithful scribe, *Abdullah b. Abi Sarh*, after discovering his treachery. One of the *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' 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, Abdullah renounced Islam on the grounds that the revelations, if from God, could not be changed at the prompting of a scribe*

³⁰⁹ Caner, *Unveiling Islam*, 83.

³¹⁰ “Holy Scriptures—Koran,” *Religion-cults.com*.

³¹¹ Shingieti, “Islam: A Religion of Peace or War?”

³¹² Caner, *Unveiling Islam*, 83.

³¹³ Holy *Qur'an*, *Surah* 85.21-22.

*such as himself. After his apostasy he went to Mekka and joined the Qurayshites.*³¹⁴

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.”³¹⁵ 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.³¹⁶ 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).”*³¹⁷

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.³¹⁸

The *Qur'an* consists of 114 *surahs* (chapters). It is about one-third the length of the entire Christian Bible³¹⁹ and about four-fifths the length of the Christian New Testament alone.³²⁰ Although there are many translations which allow believers from all peoples to read the *Qur'an's*

³¹⁴ Norman Geisler and Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross* (Grand Rapids: Baker, 1993), 193.

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.

³²⁰ “Holy Scriptures—Koran,” *Religion-cults.com*.

words, the true *Qur'an* is written only in Arabic, *Allah's* perfect language.³²¹ Most learned *Islamic* scholars agree that 86 of the *surahs* were revealed in *Mekka* and another 28 were revealed in *Medina*.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.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.³²⁴

***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. *Surah* 2.160 of the Holy *Qur'an* explains abrogation this way:

*“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?”*³²⁵

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*

³²¹ *Maqdisi*, “This is our Aqidah!”

³²² *Caner, Unveiling Islam*, 83.

³²³ *Sachedina*, 39.

³²⁴ *Sachedina*, 39.

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.”*³²⁶

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*.³²⁷ 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.”*³²⁸

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 *Muhaddithin* [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

³²⁹ Caner, *Unveiling Islam*, 95.

³³⁰ Lambert, 37.

³³¹ Caner, *Unveiling Islam*, 95.

³³² M. M. Azami, *Studies in Hadith Methodology and Literature* (New York: American Trust, 1978), 23.

³³³ Caner, *Unveiling Islam*, 97.

hadiths divided into 97 books with 3,450 chapters.³³⁴ *Sahih Muslim's* collection was much larger. Out of approximately 300,000 examples he evaluated, he accepted about 12,000 as authentic *hadiths*.³³⁵

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*,³³⁶ to the effect of the "evil eye,"³³⁷ to how to pray³³⁸ and make a sacrifice to *Allah*,³³⁹ to dividing one's time equally between one's wives,³⁴⁰ to how to pass a drinking vessel with one's right hand,³⁴¹ to which shoe to put on or take off first.³⁴² 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.³⁴³ 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.'"³⁴⁴

The perfect ways of the *Prophet (PBUH)* enshrined in the *sunnah* form the basis of the Islamic legal code known as *Sharia* law.³⁴⁵ We will discuss *Sharia* in depth in a later lesson.

³³⁴ "Survey of Islam," (2000), *Institute for the Study of Islam and Christianity*, CD-ROM version, Chapter 4.

³³⁵ Bill Musk, *The Unseen Face of Islam* (London: Monarch, 1989), 277.

³³⁶ Malik Hadith, Book 21, Hadith 21.14.32. <http://www.uga.edu/islam/hadith.html>.

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.

³⁴⁰ Bukhari Hadith, Book 7, Volume 62, Hadith 2.

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.”³⁴⁹

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.’”³⁵⁰

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*.³⁵¹ 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.³⁵²

³⁴⁹ Holy Qur’an, Surah 17.13

³⁵⁰ Caner, *Unveiling Islam*, 33.

³⁵¹ Maqdisi, “This is our Aqidah!”

³⁵² Bassam Zawadi, “Predestination in Islam,” <http://www.usc.edu/dept/MSA/fundamentals/tawheed/abdulwahab/KT1-chap-57.html> (accessed 15 Oct 08).

Belief in God. We believe in monotheism, the oneness of God. There is only one true God whose name is “*Allah*.”³⁵³ 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.”*³⁵⁴

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.³⁵⁵

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).³⁵⁶

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.³⁵⁷ So the *Qur’an* we now have is the exact reproduction of the *Qur’an*

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

³⁵⁸ Caner, *Unveiling Islam*, 83.

³⁵⁹ “Holy Scriptures—Koran,” *Religion-cults.com*.

³⁶⁰ Maqdisi, “This is our Aqidah!”

³⁶¹ Remy Mauduit, Senior Editor, *Air & Space Power Journal*, veteran of the Algerian War of Independence, email message to author, February 3, 2009.

³⁶² Central Information Department, Office of the Secretary General of Pakistan, “Sources of Islamic Law,” *Jamaat-e-Islami (JI) Media News*, www.jamaat.org/islam/Angels (accessed 14 Oct 08).

³⁶³ Maqdisi, “This is our Aqidah!”

³⁶⁴ Central Information Department, Office of the Secretary General of Pakistan, “Sources of Islamic Law.”

³⁶⁵ Caner, *Unveiling Islam*, 249.

³⁶⁶ “Islamic Articles of Faith and Pillars,” *Compendium of Muslim Texts*, University of Southern California, <http://www.usc.edu/dept/MSA/fundamentals/pillars/> (accessed 10 Nov 08).

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.”³⁶⁷

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.³⁶⁸ 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.³⁶⁹

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.³⁷⁰ 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

³⁶⁷ Holy *Qur’an*, 18.23-24.

³⁶⁸ Maqdisi, “This is our Aqidah!”

³⁶⁹ Lambert, 76.

³⁷⁰ Shaykh Ahmad Ali, “Major Signs Before the Day of Judgment,” *Al Ma’hadl Islami – Islamic Academy*, <http://www.inter-islam.org/faith/Majorsigns.html#intro> (accessed 10 Oct 08).

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.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.³⁷²

Imam Mahdi will have to fight a number of battles, culminating with a great war against the Christians.³⁷³ These wars will be so intense that only 1 out of 100 will survive,³⁷⁴ leaving only 1 male guardian for every 50 women.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,

³⁷¹ Muslim Hadith, Book 41, Hadith 6931.

³⁷² Ahmad Ali, "Major Signs Before the Day of Judgment."

³⁷³ Ahmad Ali, "Major Signs Before the Day of Judgment."

³⁷⁴ Ahmad Ali, "Major Signs Before the Day of Judgment."

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 *Allah* will eventually grant the *Muslims* victory.

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

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. *Dajjal* will first claim to be a prophet, then to be a god. He will go to every country and every village (except *Mekka* and *Medina*) carrying out murders, pillage, and devastation. He will also do miracles to convince people of his divinity. The followers of *Dajjal* will enjoy temporary benefit while the believers of *Allah* will face temporary tribulation.³⁷⁸

Allah will rebuff *Dajjal* and his followers in their repeated attempts to raid *Mekka* and *Medina*. Losing hope, *Dajjal* will turn his forces toward Syria to attack *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

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*.³⁸³ He will destroy all Christian churches and Jewish synagogues,³⁸⁴ will break all crosses, kill all pigs, and abolish the *jizya* tax (tax taken from non-*Muslims* by a *Muslim* government for protection).³⁸⁵ He will also coerce the Jews and Christians to convert to *Islam* by the sword.³⁸⁶ He will accept those who convert and believe in him as a human prophet of *Allah*, not a deity.³⁸⁷ He will kill those who still refuse to embrace *Islam*.³⁸⁸

Finally, *Isa* will go to Jerusalem to worship *Allah* in a mosque in Jerusalem with other *Muslims*.³⁸⁹ 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)..."*³⁹⁰

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."*³⁹¹

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)."*³⁹²

³⁸³ Bakhari Hadith, Book 4, Volume 55, Hadith 657.

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.”*³⁹⁵

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*.³⁹⁶

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.³⁹⁷

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.”³⁹⁸

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.³⁹⁹

³⁹⁵ Holy *Qur'an*, Surahs 3.113-132.

³⁹⁶ Maqdisi, “This is our Aqidah!”

³⁹⁷ Maqdisi, “This is our Aqidah!”

³⁹⁸ Hadith Bukhari, Sahih, ii, 250 (K. al-jihad); ‘Iqd, iii, 412.16 as quoted by Crone, Patricia Crone in *Medieval Islamic Political Thought* (published in the U.S. by Columbia University Press as *God’s Rule: Government and Islam* (Edinburgh: Edinburgh University Press, 2004), 373.

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*.⁴⁰⁰ The pillars are the profession of faith, the daily prayer, the giving of alms, fasting, and the pilgrimage.⁴⁰¹

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*.⁴⁰²

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*.

⁴⁰⁰ Caner, *Unveiling Islam*, 122.

⁴⁰¹ Edwardes, Introduction.

⁴⁰² Caner, *Unveiling Islam*, 122.

⁴⁰³ 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.”*⁴⁰⁴

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.⁴⁰⁵ 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.’”*⁴⁰⁶

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.⁴⁰⁷ 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

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.⁴⁰⁸

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 *Hajj* takes place during the twelfth month of the year on the *Muslim* calendar and represents the final act of submission to *Allah*. During the visit, we walk in circles around the *Ka'aba* wearing only traditional white robes to demonstrate purity.⁴⁰⁹ Then, we reenact *Hajar's* frantic search for water for her dying son, *Ishma'il*, by running seven times between the two hills. Finally, we drink from the *Zamzam* well that *Allah* provided to *Hajar*. After this, we travel thirteen miles to the plain of *Arafat* where *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 *Ibrahim* was prepared to sacrifice *Ishma'il* before *Allah* intervened. Here we throw seven stones to memorialize how *Ishma'il* threw stones at *Iblis* (Satan) to resist his temptations. Next, we sacrifice an animal to commemorate the ram offered in place of *Ishma'il*. In the end, we repeat the circling of the *Ka'aba* and the running of the hills. The *Prophet (PBUH)* said that a person who performs the *Hajj* properly will emerge as a newly born baby, free of all sins.⁴¹⁰ In essence, the *Hajj* provides a complete illustration of what it takes get to *heaven*: hard work, meditation, and the mercy of *Allah*.⁴¹¹

⁴⁰⁸ Caner, *Unveiling Islam*, 128.

⁴⁰⁹ Ibn Ishaq, *The Life of Muhammad*.

⁴¹⁰ Caner, *Unveiling Islam*, 130.

⁴¹¹ Caner, *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

⁴¹² Crone, 363-364.

⁴¹³ Sachedina, 36.

⁴¹⁴ Caner, *Unveiling Islam*, 2002), 122.

⁴¹⁵ Shaykh Abu Muhammad *Al-Maqdisi*, *Advice Regarding Ubudiyah*, taken from the sixth paper of *Awraq Min Daftar Sajin*, (At-Tibyan Publications, 2005), 11.

⁴¹⁶ Caner, *Unveiling Islam*, 2002), 130.

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.⁴¹⁷ 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.”*⁴¹⁸

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,⁴¹⁹ and economics.⁴²⁰ 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,

⁴¹⁷ Lewis, *The Crisis of Islam*, 6.

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.⁴²¹ In *Islam*, religious truth and political power are amalgamated: religious truth sanctifies political power and political power sustains the practice of the religion.⁴²² Since *Islam* encompasses both the spiritual and temporal realms, it is not just a religion, but an ideology.⁴²³ 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.⁴²⁴

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*.⁴²⁵ 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.⁴²⁶ The Holy *Qur'an*, *Surah* 21.23 says:

*“He [Allah] cannot be questioned for His acts, but they [unbelievers] will be questioned (for theirs).”*⁴²⁷

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

⁴²¹ Lewis, *The Crisis of Islam*, 6-7.

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

⁴³⁵ Lewis, *The Crisis of Islam*, 6-7.

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 *jihād*, 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.

⁴³⁷ Frithjof Schuon, *Understanding Islam* (London: George Allen and Unwin, 1965), 39.

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.⁴³⁹

Theocratic *Sharia* law is authoritative in governing every facet of life in truly *Islamic* states.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*.⁴⁴¹ Therefore, all *Muslims* are subject to *Sharia* whether the state where they live recognizes and implements it or not.⁴⁴² *Ibn Taymiyyah* (may God's blessings be upon him), the famous fourteenth century *Islamic* scholar who purified our ideology, wrote:

*"The guidance and true religion which is in the Sharia brought by Muhammad is more perfect than 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."*⁴⁴³

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:

*"The Muslim (majority or main body) will never agree on a wrong matter."*⁴⁴⁴

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.

⁴⁴⁰ Caner, *Unveiling Islam*, 95.

⁴⁴¹ Lambert, 70.

⁴⁴² Central Information Department, Office of the Secretary General of Pakistan, "Sources of Islamic Law."

⁴⁴³ Ibn Taymiyya quoted by Norman Geisler and Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross* (Grand Rapids: Baker Books, 2002), 104.

⁴⁴⁴ Central Information Department, Office of the Secretary General of Pakistan, "Sources of Islamic Law."

In early *Islam*, *qiyas* (analogy) and *ijtihad* (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,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*).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.”*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.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 vain 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 5.48-49⁴⁴⁹

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

⁴⁴⁵ Caner, *Unveiling Islam*, 163.

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

⁴⁴⁷ Holy Qur'an, *Surah* 16.116.

⁴⁴⁸ Dr. Alan Godlas, “The Sunnah: Practice and Law (shari'ah) and Schools of Law of Jurisprudence (madh'hab),” *Islam and Islamic Studies Resources*, <http://www.uga.edu/islam/Shariah.html#law> (accessed 2 Oct 08).

⁴⁴⁹ Holy Qur'an, *Surahs* 5.48-49.

(domestic relations, civil obligations, and punishments) and to the next world (rules of worship).⁴⁵¹ These laws spell out whether an action is *wajib* (required), *mandub* (recommended), *mubah* (permitted), *makruh* (discouraged), or *haraam* (forbidden).⁴⁵² When a situation is not specifically covered in one these divine sources, *fiqh* (Islamic scholars) deliver a *fatwa* (ruling) describing the proper way to view the situation.⁴⁵³

The four schools of jurisprudence normally recognized by *Sunnis* are Maliki, Hanafi, Sha'fi'i, and Hanbali. Since the days of the *Salafs*, each school has developed along its own path. We, the leadership of *Al Qaeda*, are *jihadi Salafis*.⁴⁵⁴ 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*.⁴⁵⁵ We draw our doctrine strictly from the *Qur'an* and the *sunnah* of the *Prophet* and his *Salafs* (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 *Salafs*.⁴⁵⁶ Therefore, we consider ourselves "*Salafis*" because we follow the ways of the *Prophet* and his companions.⁴⁵⁷

⁴⁵⁰ Mohammad Kamrul Islam, "Islam Fiqh" <http://homepage.uab.edu/moha/Islam/fiqh.htm>.

⁴⁵¹ Johathan T. Capes, "Studies in Islam and the Middle East: Definition and Classification of Islamic Jurisprudence, Part 1," <http://majalla.org/books/2003/mejelle1.htm> (accessed 5 Oct 08).

⁴⁵² Reuben Levy, *The Social Structure of Islam* (UK: Cambridge University Press, 1957), 150.

⁴⁵³ Mohammad Kamrul Islam, "Islam Fiqh."

⁴⁵⁴ "*Salafi* Islam," *Global Security.org*, <http://www.globalsecurity.org/military/intro/islam-Salafi.htm> (accessed 23 Feb 09).

⁴⁵⁵ Jocelyne Cesari, "Jihad and International Relations: From World War II to Bin Laden," lecture series, Kennedy School of Government, Harvard University, Cambridge, MA, 23 Feb 09.

⁴⁵⁶ Charles Allen, *God's Terrorists: The Wahhabi Cult and the Hidden Roots of Modern Jihad* (Cambridge, MA: Da Capo Press, 2006), 20.

⁴⁵⁷ "*Salafi* Islam," *Global Security.org*, <http://www.globalsecurity.org/military/intro/islam-Salafi.htm> (accessed 8 Oct 08).

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*.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 through a declaration of *takfir* (excommunication). Anyone who is exposed through *takfir* is an *apostate* and should be treated as such.⁴⁵⁹ In *Islam*, the only remedy for an *apostate* is death.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.⁴⁶¹ When our *Taliban* brothers blew up the statues of Buddha in Afghanistan, they were following *Salafi* doctrine by eliminating “false idols.”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

⁴⁵⁸ Hamid Algar, *Wahhabism: A Critical Essay* (Oneonta, NY: Islamic Publications International, 2002), 47.

⁴⁵⁹ Aaron, 6.

⁴⁶⁰ Crone, 385-386.

⁴⁶¹ Bulend Shanay, “Wahhabiyya,” St. Martins College, Lancaster, UK, <http://philtar.ucsm.ac.uk/enchclopedia/islam/sunni/wahha.html> (accessed 5 Oct 08).

⁴⁶² “Afghan *Habib* Taliban Leader Orders Destruction of Ancient Statues,” Revolutionary Association of the Women of Afghanistan (RAWA), *Reality of Life in Afghanistan Online Journal*, (February 26, 2001), <http://www.rawa.org/statues.htm> (accessed 5 Oct 08).

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.⁴⁶³ 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.⁴⁶⁴ In humility, you will see that protecting the honor of the group is far more important than bolstering the pride of the individual.⁴⁶⁵

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.⁴⁶⁶ So called "moderate *Muslims*" often claim to Westerners that "*Islam* is compatible with democracy."⁴⁶⁷

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.⁴⁶⁸ 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"

⁴⁶³ Mohammad Al Shafey, "Egypt: Jailed *Al Qaeda* Ideologue Urges Halt to Attacks Contradicting Islamic Law" *Asharq Alawsat Online Journal*, (August 5, 2007), <http://www.aawsat.com/english/news.asp?secton=1&id=8894>.

⁴⁶⁴ Post, *The Mind of the Terrorist*, 3-9.

⁴⁶⁵ Lambert, 27.

⁴⁶⁶ Maqdisi, "Democracy: A Religion!" <http://www.scribd.com/doc/8479029/Democracy-A-Religion-Shaykh-Abu-Muhammad-Aasim-Al-Maqdisi> (accessed 15 Sep 08).

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.⁴⁶⁹ Democracy tries to take away *Allah's* sovereignty and give it to the entire population, which is polytheism and is against God.⁴⁷⁰ *Islam* cannot be ruled by non-*Muslims* because *Allah's* law cannot be under human law.⁴⁷¹ Therefore, *Islamic Sharia* (the law of God) is completely incompatible with democracy (law of man).⁴⁷² One of our most respected modern thinkers, *Al-Maqdisi*,⁴⁷³ 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.”*⁴⁷⁴

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.⁴⁷⁵ 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

⁴⁶⁹ Maqdisi, “Democracy: A Religion!”

⁴⁷⁰ Maqdisi, “Democracy: A Religion!”

⁴⁷¹ Aaron, 76.

⁴⁷² Maqdisi, “Democracy: A Religion!”

⁴⁷³ William McCants and Jarret Brachman, *Militant Ideology Atlas, Executive Report*, 6.

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.

⁴⁷⁵ Vali Nasr, “Islam and Politics: Religion and Power in World Affairs” (lecture given at Tufts University, Cambridge, MA, 30 Sep 08).

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.⁴⁷⁶ 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 *Qutub'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.⁴⁷⁷

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.⁴⁷⁸ 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.⁴⁷⁹

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

⁴⁷⁶ Wright, *The Looming Tower*, 9-37.

⁴⁷⁷ Wright, *The Looming Tower*, 9-37.

⁴⁷⁸ Wright, *The Looming Tower*, 9-37.

⁴⁷⁹ Vali Nasr, "Islam and Politics," September 30, 2008.

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.⁴⁸¹ 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.⁴⁸²

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

⁴⁸⁰ Holy Qur'an, Surah 5.49.

⁴⁸¹ "Comparative Criminal Law and Enforcement: Islam," <http://law.jrand.org/pages/672/Comparative-Criminal-Law-Enforcement-Islam.html> (accessed 12 Sep 08).

⁴⁸² "Comparative Criminal Law Enforcement: Islam – Hadd Offenses," <http://law.jrank.org/pages/661/Comparative-Criminal-Law-Enforcement-Islam-Hadd-offenses.html> (accessed 12 Sep 08).

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,

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

⁴⁸⁶ “Comparative Criminal Law and Enforcement: Islam - False Accusation Of Unlawful Intercourse” Online at <http://law.jrank.org/pages/662/Comparative-Criminal-Law-Enforcement-Islam-False-accusation-unlawful-intercourse-kadhf.html> (accessed 4 Sep 08).

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.⁴⁸⁹

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.⁴⁹⁰

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

⁴⁸⁹ “Comparative Criminal Law and Enforcement: Islam - Drinking Of Wine (shurb)” Online at <http://law.jrank.org/pages/663/Comparative-Criminal-Law-Enforcement-Islam-Drinking-wine-shurb.html>.

⁴⁹⁰ “Comparative Criminal Law and Enforcement: Islam – Theft (sariqa),” <http://law.jrank.org/pages/664/Comparative-Criminal-Law-Enforcement-Islam-Theft-sariqa.html>.

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),” <http://law.jrank.org/pages/665/Comparative-Criminal-Law-Enforcement-Islam-Highway-robbery-qat-al-tariq.html>.

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.”⁴⁹³

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.”⁴⁹⁴

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.⁴⁹⁵ 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

⁴⁹³ Dawud, Book 38, Hadith 4339.

⁴⁹⁴ Holy *Qur’an*, Surah 5.33.

⁴⁹⁵ Muzahhil H. Siddiqi, Chairman of the Fiqh Counsel of North America as quoted by Ibn Iblis, “Al-Fitnah and ‘Spreading Mischief,’” (December 22, 2006) <http://www.geocities.com/ibniblis/fitnah.html> (accessed 3 Oct 08).

them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves."⁴⁹⁶

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 e companions of the Fire and will abide therein."⁴⁹⁸

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.

⁴⁹⁹ "Mawlana Sayyid Abul A'la Mawdudi," <http://www.geocities.com/Athens/Oracle/4321/bio-2.html>.

⁵⁰⁰ Abul Ala Mawdudi, *The Punishment of the Apostate According to Islamic Law* (Lahore, Pakistan: Islamic Publishers Ltd, 1963), <http://www.answering-islam.org/Hahn/Mawdudi/index.htm>.

⁵⁰¹ *Holy Qur'an*, *Surahs* 9.10-11.

“...whoever changed his Islamic religion, then kill him.”⁵⁰²

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

⁵⁰² Bukhari Hadith, Book 9, Volume 84, Hadith 57.

⁵⁰³ “Comparative Criminal Law Enforcement: Islam – Hadd Offenses.”

⁵⁰⁴ “Comparative Criminal Law Enforcement: Islam – Discretionary Punishment (Ta'zir).” Online at <http://law.jrank.org/pages/666/Comparative-Criminal-Law-Enforcement-Islam-Discretionary-punishment-ta-zir.html>.

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).”

⁵⁰⁷ “Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat).” Online at <http://law.jrank.org/pages/667/Comparative-Criminal-Law-Enforcement-Islam-Homicide-bodily-harm-jinayat.html>.

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.⁵¹³

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.⁵¹⁴ 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."⁵¹⁵ 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).⁵¹⁶

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.⁵¹⁷

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

⁵¹³ "Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat)."

⁵¹⁴ "Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat)."

⁵¹⁵ "Jordan Quashes 'Honor Crimes' Law," Al-Jazeera, September 7, 2003.

⁵¹⁶ "Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat)."

⁵¹⁷ "Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat)."

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.⁵¹⁸

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

⁵¹⁸ "Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat)."

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

⁵¹⁹ Central Information Department, Office of the Secretary General of Pakistan, “Sources of Islamic Law,” *Jamaat-e-Islami (JI) Media News*, <http://www.jamaat.org/islam/sources.html>.

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.⁵²² 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.⁵²³ 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*.⁵²⁴

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.”⁵²⁵

Although *Sharia* supports free markets, it condemns hoarding products to artificially raise the price. This profits the individual at the cost of society.⁵²⁶ The member nations of OPEC conveniently forget this when they regulate oil production and manipulate its price. The *Prophet of Islam* has said,

⁵²² Walberg, Eric, “Opium of the Masses” Al-Ahram Weekly Online Journal Online at <http://weekly.ahram.org.eg/>.

⁵²³ Ekaterina Stepanova, “Illicit Drug Trafficking and Islamic Terrorism as Threats to Russian Security,” PONARS Policy Memorandum Number 393, Institute for World Economy and International Relations, December 2005. Online at http://www.csis.org/media/csis/pubs/pm_0393.pdf.

⁵²⁴ Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Business.” Jamaat-e-Islami (JI) Media News, <http://www.jamaat.org/islam/business.html>.

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.”*⁵²⁷

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.”*⁵²⁸

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...”*⁵²⁹

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.⁵³⁰ These banks honor the prohibition against *usury* (charging interest).⁵³¹ The Holy *Qur’an* is explicit about this:

*“Allah- has permitted for you trade and prohibited interest”*⁵³²

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.

⁵³⁰ David J. Jonsson, “Islamic Economics and *Shariah* Law: A Plan for World Domination,” *Globalpolitician.com* (December 20, 2006), <http://www.globalpolitician.com/22399-islam>.

⁵³¹ Omar Zubair Hafiz, “Takaful,” Institute of Islamic Banking and Insurance, <http://www.islamic-banking.com/insurance/index.php>.

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*.⁵³³

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.⁵³⁴ 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.⁵³⁵ Protecting the community from disorder and humiliation in turn brings honor to the greatest number of individuals.⁵³⁶

The *Prophet (PBUH)* said:

⁵³³ Hafiz, "Takaful."

⁵³⁴ Central Information Department, Office of the Secretary General of Pakistan, "Islamic Laws Regarding Social Relations," Jamaat-e-Islami (JI) Media News, <http://www.jamaat.org/islam/relations.html>.

⁵³⁵ Post, *The Mind of the Terrorist*, 3-9.

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 Zilhaijj) this city (of Mekka, where there is Ka’aba)”*⁵³⁷

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...”*⁵³⁸

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.”*⁵³⁹

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.”*⁵⁴⁰

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

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.⁵⁴¹ He related the story of Adam's two sons, one of whom killed the other, and brought the fires of *hell* upon himself.⁵⁴² The Holy *Qur'an* tells what happened next:

*“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.”*⁵⁴³

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

Marriage

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

*“Marriage is my sunnah (that is a recommended action of the Prophet) and whoever does not follow my sunnah is not my true follower.”*⁵⁴⁴

Since there is no distinction in *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 *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.⁵⁴⁵

⁵⁴¹ Holy *Qur'an*, Surah 5.26.

⁵⁴² Holy *Qur'an*, Surah 5.30.

⁵⁴³ Holy *Qur'an*, Surah 5.32.

⁵⁴⁴ Ibn Haiah, *Babun Nikah*, as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations,” *Jamaat-e-Islami (JI) Media News*, <http://www.jamaat.org/islam/marriage.html>.

⁵⁴⁵ Central Information Department, Office of the Secretary General of Pakistan, “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.⁵⁴⁶ The *Prophet (PBUH)* said:

*“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.”*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).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.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.⁵⁵⁰

⁵⁴⁶ Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations.”

⁵⁴⁷ Dawud Hadith as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations,” Jamaat-e-Islami (JI) Media News, <http://www.jamaat.org/islam/marriage.html>.

⁵⁴⁸ Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations.”

⁵⁴⁹ Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Social Relations.”

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).⁵⁵⁶

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.⁵⁵⁷

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)...”*⁵⁵⁸

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.⁵⁵⁹ 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

⁵⁵⁶ Rick Jervis, “Pleasure Marriages Regain Popularity in Iraq,” *USA Today*, May 4, 2005.

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>.

the Holy *Qur'an*.⁵⁶⁰ Although *Aisha* had not reached the age of puberty according to *Sahih Al-Bukhari's hadiths*,⁵⁶¹ 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.”*⁵⁶²

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.⁵⁶³ 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 tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.”*⁵⁶⁴

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

⁵⁶⁰ Sam Shamoun, “The Age of Marriage” *Answering-Islam.org*, http://answering-islam.org/Quran/Contra/marriage_age.html.

⁵⁶¹ Bukhari Hadith, Volume 8, Book 73, Number 151.

⁵⁶² Mawdudi, *Tafhim al-Qur'an (Towards Understanding the Qur'an)*, (New Delhi: Markazi Matkaba Islami Publishers, 1998), Volume 5, Page 620, Note 13, <http://www.tafheem.net/tafheem/surah65.html>.

⁵⁶³ Caner, *Unveiling Islam*, 59.

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).”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 *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 *Surah 25.74*:

“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.’”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:

“Your wives are a tilth [tillable field] for you, so go into your tilth when you like...”⁵⁶⁷

This *hadith* addresses the wife:

“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.’”⁵⁶⁸

⁵⁶⁵ Holy Qur'an, Surah 4.34.

⁵⁶⁶ Holy Qur'an, Surah 25.74.

⁵⁶⁷ Holy Qur'an, Surah 2.223.

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*.⁵⁶⁹

Divorce

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

*“Among lawful things, divorce is most disliked by Allah.”*⁵⁷⁰

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.⁵⁷¹ 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.”*⁵⁷²

⁵⁶⁹ Muslim Hadith, Book 17, Hadith 4209.

⁵⁷⁰ Dawud Hadith as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Divorce.”

⁵⁷¹ 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>.

⁵⁷² 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.”⁵⁷³ If he finds sharing his life with a particular woman wearisome and irksome, he may opt to divorce her.⁵⁷⁴ 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.”⁵⁷⁵ 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

⁵⁷³ Sayyid Mujtaba Musavi Lari, “Islam and Divorce,” Light of Islam Website, <http://home.swipnet.se/islam/articles/divorce.htm>.

⁵⁷⁴ Sayyid Mujtaba Musavi Lari, “Islam and Divorce,” Light of Islam Website, <http://home.swipnet.se/islam/articles/divorce.htm>.

⁵⁷⁵ Comparative Criminal Law Enforcement: Islam – Homicide And Bodily Harm (Jinayat),” Online at <http://law.jrank.org/pages/667/Comparative-Criminal-Law-Enforcement-Islam-Homicide-bodily-harm-jinayat.html>.

complete.⁵⁷⁶ The Holy *Qur'an* places limits on the number of times a man can initiate divorce to the same wife:

*“A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness...”*⁵⁷⁷

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*.⁵⁷⁸

*“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.”*⁵⁷⁹

Although the right to initiate divorce is normally reserved for the man,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,⁵⁸¹ betrayal, or illicit sex.⁵⁸²

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

⁵⁷⁶ Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Divorce.”

⁵⁷⁷ Holy Qur’an, Surah 2.229.

⁵⁷⁸ Muslimbridges.org, “Divorce: Easy,” <http://www.muslimbridges.org/content/view/355/>.

⁵⁷⁹ Holy Qur’an, Surah 2.230.

⁵⁸⁰ Lari, “Islam and Divorce.”

⁵⁸¹ Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Divorce.”

⁵⁸² Wassalam, “Information About Reasons For Divorce and Dowry,” Islamic *Sharia* Council, <http://www.islamic-Sharia.org/divorce-talaq/information-about-reasons-for-divorce-dowry.html>.

⁵⁸³ Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Divorce.”

⁵⁸⁴ Jeremy D. Morley, “Islamic Family Law,” U.S. Department of State, <http://international-divorce.com/d-islamic.htm>.

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.⁵⁸⁵

Dress

Sharia dictates appropriate dress for men and women for two reasons: to prevent indecency, and to provide for protection and adornment.⁵⁸⁶ 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."*⁵⁸⁷

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..."*⁵⁸⁸

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

*"...For Allah loveth not any vainglorious boaster..."*⁵⁸⁹

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."*⁵⁹⁰

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

⁵⁸⁵ Central Information Department, Office of the Secretary General of Pakistan, "Islamic Laws Regarding Divorce."

⁵⁸⁶ Central Information Department, Office of the Secretary General of Pakistan, "Islamic Laws Regarding Dress," Jamaat-e-Islami (JI) Media News, <http://www.jamaat.org/islam/dress.html>.

⁵⁸⁷ Holy *Qur'an*, Surah 7.26.

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.”*⁵⁹¹

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.’”*⁵⁹²

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

*“Adopt cleanliness because Islam is a religion which upholds cleanliness”*⁵⁹³

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.⁵⁹⁴

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...”*⁵⁹⁵

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]”*⁵⁹⁶

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

⁵⁹¹ Dawud Hadith as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Dress.”

⁵⁹² Bukhari Hadith, Book 7, Volume 72, Hadith 774.

⁵⁹³ Ibn Habban Hadith as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Dress,” Jamaat-e-Islami (JI) Media News, <http://www.jamaat.org/islam/dress.html>.

⁵⁹⁴ Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Dress.”

⁵⁹⁵ Malik Hadith, Book 48, Hadith 48.4.7.

⁵⁹⁶ Holy Qur’an, Surah 24.31.

faces, created spaces between their teeth to look artificially beautiful, or otherwise changed the features *Allah* created for them.⁵⁹⁷ 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."*⁵⁹⁸

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*,⁵⁹⁹ *niqab*,⁶⁰⁰ or *burqa*⁶⁰¹ (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."*⁶⁰²

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.⁶⁰³

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.

⁵⁹⁷ Bukhari Hadith, Book 7, Volume 72, Hadith 826.

⁵⁹⁸ Bukhari Hadith, Book 3, Volume 48, Hadith 829.

⁵⁹⁹ Bukhari Hadith, Book 8, Volume 74, Hadith 257.

⁶⁰⁰ Abd Allah Azzam, *Bestowing the Virtues of Jihad Upon the Believers* (Jedda, Saudi Arabia: Azzam Media Center, 1990).

⁶⁰¹ 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 .

⁶⁰² Holy *Qur'an*, Surah 33.59 as quoted by Mattaqun.com at <http://muttaqun.com/niqab.html> (accessed 13 Oct 08).

⁶⁰³ "Niqab: According to the Quran and Sunnah," *Muttaqun.com*, <http://muttaqun.com/niqab.html> (accessed 13 Oct 08).

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.'"⁶⁰⁴

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.⁶⁰⁵ 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.

⁶⁰⁵ James M. Yoch, Jr., "Pakistan Assembly Approves *Sharia* Rape Laws Change" Jurist Legal News and Research, University of Pittsburg School of Law, Nov 15, 2006, <http://jurist.law.pitt.edu/paperchase/2006/11/pakistan-assembly-approves-Sharia-rape.php>.

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*.⁶⁰⁶ The punishment for this crime in either case is death by stoning.⁶⁰⁷ However, some courts in *apostate* lands defy God's laws by lessening the sentence to lashing and or imprisonment.⁶⁰⁸

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.⁶⁰⁹ 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..."*⁶¹⁰

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.⁶¹¹

The same logic that drives inheritance also governs the payment of *diyya* (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 *diyya* would be appropriate.⁶¹²

⁶⁰⁶ Asifa Quraishi LL.M., "Her Honor: An Islamic Critique of the Rape Laws of Pakistan from a Woman-Sensitive Perspective," Columbia University http://www.crescentlife.com/articles/social%20issues/rape_laws.htm.

⁶⁰⁷ Hadith 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.

⁶¹¹ "Position Paper on Islamic Inheritance," Jannah.org (<http://www.jannah.org/sisters/inheritance.html>).

⁶¹² Bassma Al Jandaly, "Blood Moneyh in Islamic Law," Gulfnews.com (July 20, 2007), http://www.gulfnews.com/uaessentials/residentsguide/legal_issues/10140629.html.

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.”*⁶¹³

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.”*⁶¹⁴

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.⁶¹⁵ If we must use them, it should only be in cases of *defensive jihad*, and only with weapons used for self-defense.⁶¹⁶ 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.⁶¹⁷

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

⁶¹³ Dawud Hadith, Book 11, Hadith 2141.

⁶¹⁴ Ergun Caner, *Voiced Behind the Veil* (Grand Rapids, MI: Kregel Publications, 2003), 11.

⁶¹⁵ Shaykh Abd Muhammad Al-Maqdisi, “Act Gently With the Women,” in *The Fruits of Jihad* <http://www.tibyanpubs.com>.

⁶¹⁶ 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, Executive Report*, 65.

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 (altars); (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...”*⁶²⁵

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.”*⁶²⁶

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...”*⁶²⁷

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

*“The water of sea is clean and its dead fish is lawful.”*⁶²⁸

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.”*⁶²⁹

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.”*⁶³⁰

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.

⁶²⁸ Ahmad Hadith as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Food,” Jamaat-e-Islami (JI) Media News, <http://www.jamaat.org/islam/food.html>.

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

⁶³¹ Hadith as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Food,” Jamaat-e-Islami (JI) Media News, <http://www.jamaat.org/islam/food.html>.

⁶³² Dawud Hadith as quoted by the Central Information Department, Office of the Secretary General of Pakistan, “Islamic Laws Regarding Food,” Jamaat-e-Islami (JI) Media News, <http://www.jamaat.org/islam/food.html>.

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.⁶³⁵ 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.’”⁶³⁶

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.⁶³⁷ 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.⁶³⁸

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.”*⁶³⁹

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.”*⁶⁴⁰

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.”*⁶⁴¹

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*

⁶³⁹ Craig R. Smith, “Liar, Liar, Tahrān’s on fire!” *Worldnet Daily* (November 27, 2006). <http://www.wnd.com/index.php?pageId=39042>.

⁶⁴⁰ Smith, “Liar, Liar, Tahrān’s on fire!”

⁶⁴¹ Holy *Qur’an*, *Surah* 3.28.

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

⁶⁴² Afif A. Tabbarah, *The Spirit of Islam: Doctrines and Teachings*, translated by Hasan T. Shoucair (Tripoli, Lebanon: *Al-Amin*, 1978), 247.

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.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

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*⁶⁴⁵

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 632,⁶⁴⁶ 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.⁶⁴⁷ 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

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.

⁶⁵⁰ Qamaruddin Khan, *The Political Thought of Ibn Taymiyah* (Islamabad, Pakistan: Islamic Research Institute, 1973), 101-102.

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

⁶⁵⁴ Nasr, Vali, *The Shia Revival: How Conflicts Within Islam Will Shape the Future* (New York, NY: W.W. Norton and Company Publishers, Inc., 2006), 35.

⁶⁵⁵ Caner, *Unveiling Islam*, 163.

⁶⁵⁶ Nasr, *The Shia Revival*, 35.

⁶⁵⁷ Nasr, *The Shia Revival*, 35.

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

⁶⁵⁹ Caner, *Unveiling Islam*, 68.

⁶⁶⁰ Caner, *Unveiling Islam*, 68.

⁶⁶¹ Caner, *Unveiling Islam*, 68.

⁶⁶² Caner, *Unveiling Islam*, 68.

⁶⁶³ "Death of Abu Bakr," *Witness-Pioneer.org*, http://www.witness-pioneer.org/vil/Articles/companion/19_abu_bakr.htm.

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.⁶⁶⁴ 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 concur Syria (634), Iraq (636), Egypt (639), and Persia (639). He also brought Jerusalem under *Muslim* control.⁶⁶⁵

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.⁶⁶⁶

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.⁶⁶⁷

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.⁶⁶⁸ 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

⁶⁶⁴ Kennedy, “History of the Muslims.”

⁶⁶⁵ Jomier, 20.

⁶⁶⁶ Caner, *Unveiling Islam*, 70.

⁶⁶⁷ Crone, 364-365.

⁶⁶⁸ Caner, *Unveiling Islam*, 68.

*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.”*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.⁶⁷⁰ They were also prohibited from evangelizing others to join their false religions.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.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.⁶⁷³

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

Uthman ibn ‘Affan (644-656)

Uthman ibn ‘Affan, a son-in-law of the *Prophet*, was named as the third *caliph* by consensus of the elders.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. *Uthman* collected every known copy and burned them all except the one he had

⁶⁶⁹ “The Rightly-Guided Caliphs,” www.usc.edu/dept/MSA/politics.firstfourcaliphs.html as quoted by Dr. Ergun Caner and Emir Caner in *Unveiling Islam* (Grand Rapids, MI, 2002), 69.

⁶⁷⁰ Caner, *Unveiling Islam*, 70.

⁶⁷¹ Peters, 31.

⁶⁷² Caner, *Unveiling Islam*, 70.

⁶⁷³ Caner, *Unveiling Islam*, 70.

⁶⁷⁴ Nasr, *The Shia Revival*, 35.

⁶⁷⁵ “Death of Umar,” *Witness-Pioneere.org*, http://www.witness-pioneer.org/vil/Articles/companion/19_umar_bin_al_khattab.htm.

⁶⁷⁶ Nasr, *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*.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.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.⁶⁷⁹

Ali ibn Abi Talib (656-661)

Ali ibn Abi Talib, cousin of the *Prophet* and son-in-law of both the *Prophet*⁶⁸⁰ and *Uthman*, seized power as the fourth *caliph* after *Uthman's* murder.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;⁶⁸² and the son of *Abu Sufyan*, the leader of *Mekka* who had opposed the *Prophet*.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

⁶⁷⁷ Caner, *Unveiling Islam*, 86-87.

⁶⁷⁸ Caner, *Unveiling Islam*, 70.

⁶⁷⁹ Nasr, *The Shia Revival*, 36.

⁶⁸⁰ Nasr, *The Shia Revival*, 36.

⁶⁸¹ Caner, *Unveiling Islam*, 70-71.

⁶⁸² Nasr, *The Shia Revival*, 36.

⁶⁸³ "Muawiya," *The Columbia Encyclopedia, 6th Edition* (Columbia University Press, 2004) online at <http://www.questia.com/library/encyclopedia/muawiya.jsp>.

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

⁶⁸⁴ Nasr, *The Shia Revival*, 36.

⁶⁸⁵ Ann K. S. Lambton, *State and Government in Medieval Islam: An Introduction to the Study of Islamic Political Theory: The Jurists* (New York: Oxford University Press, 1981).

⁶⁸⁶ Nasr, *The Shia Revival*, 36.

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

⁶⁸⁷ Caner, *Unveiling Islam*, 71.

⁶⁸⁸ Nasr, *The Shia Revival*, 57.

⁶⁸⁹ Caner, *Unveiling Islam*, 71.

⁶⁹⁰ Paul Halsall, “Medieval Sourcebook: Arabs, Fanks, and the Battle of Tours, 732: Three Accounts,” www.fordham.edu/halsall/source/732tours.htm.

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 *Sunni Muslims*, 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

⁶⁹² Nasr, *The Shia Revival*, 37.

⁶⁹³ Nasr, *The Shia Revival*, 37.

⁶⁹⁴ Caner, *Unveiling Islam*, 163-164.

⁶⁹⁵ Caner, *Unveiling Islam*, 163-164.

Allah, the *Shia* are obsessed with rituals, passion, and drama.⁶⁹⁶ 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.⁶⁹⁷

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*.⁶⁹⁸

Husayn caused the same kinds of irritation to *Yazid* that he had caused to *Muawiya*. Finally, about 4,000⁶⁹⁹ of *Yazid's* warriors were able to corner *Husayn* and 72 of his followers and family members, during the battle of Karbala in 680.⁷⁰⁰ 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.⁷⁰¹

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.⁷⁰² To this day, Persians are overwhelmingly *Shia*. By killing *Husayn*, *Yazid* intended

⁶⁹⁶ Nasr, *The Shia Revival*, 58.

⁶⁹⁷ Caner, *Unveiling Islam*, 163-164.

⁶⁹⁸ "Al-Hasan ibn 'Ali al-Mujtaba," *Hadith.net*, <http://www.hadith.net/english/ahl-al-bayt/emam-2.htm>.

⁶⁹⁹ "Battle of Karbala," *Encyclopedia Britannica online* <http://www.britannica.com/EBchecked/topic/312214/Battle-of-Karbala> (accessed on October 13, 2007).

⁷⁰⁰ Nasr, *The Shia Revival*, 40.

⁷⁰¹ "Battle of Karbala," *Encyclopedia Britannica Online* <http://www.britannica.com/EBchecked/topic/312214/Battle-of-Karbala> (accessed on October 13, 2007).

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*.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*.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.⁷⁰⁵

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.⁷⁰⁶

⁷⁰³ Nasr, *The Shia Revival*, 44-45.

⁷⁰⁴ Caner, *Unveiling Islam*, 164.

⁷⁰⁵ Nasr, *The Shia Revival*, 95-96.

⁷⁰⁶ Richard Hooker, “Islam: The Abbasid Dynasty,” World Civilizations Department, Washington State University, <http://wsu.edu/~dee/WORLD.HTM>.

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*

⁷⁰⁷ Hooker, "Islam: The Abassid Dynasty."

⁷⁰⁸ Hooker, "Islam: The Abassid Dynasty."

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.⁷¹¹ This was the beginning of an effort to put down the *Shia* that has lasted to this day.⁷¹²

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.⁷¹³ That is why the *Abbasid* dynasty is referred to as the Golden Age of *Muslim* civilization.⁷¹⁴

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 Greek, Sanskrit, and Arabic learning altered the cultural and intellectual landscape of the *Muslim* world forever.⁷¹⁵ 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,

⁷¹¹ Nasr, *The Shia Revival*, 161.

⁷¹² Nasr, *The Shia Revival*, 203.

⁷¹³ Caner, *Unveiling Islam*, 72.

⁷¹⁴ Tore Kjeilen, "Abbasids," Looklex Encyclopedia <http://i-cias.com/e.o/Abbasids.htm>.

⁷¹⁵ Hooker, "Islam: The Abbasid Dynasty."

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

⁷¹⁶ Halsall, "Medieval Sourcebook: Arabs, Franks, and the Battle of Tours, 732: Three Accounts."

⁷¹⁷ Hooker, "Islam: The Abassid Dynasty."

⁷¹⁸ Khan, 100-101.

⁷¹⁹ Khan, 100.

⁷²⁰ Hooker, "Islam: The Abassid Dynasty."

immeasurably.⁷²¹ In political terms, the *Abbasid caliphs* had become puppets of the *Mamluks*.⁷²² 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*).⁷²³

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.⁷²⁴ Although the *Abbasids* retained the office of *caliphate*, they had become mere figureheads.⁷²⁵

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.⁷²⁶ 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.

⁷²¹ Hooker, "Islam: The Abbasid Dynasty."

⁷²² Tore Kjeilen, "Abbasids," *Looklex Encyclopedia*, <http://i-cias.com/e.o/Abbasids.htm>.

⁷²³ Khan, 100.

⁷²⁴ Khan, 101.

⁷²⁵ Hooker, "Islam: The Abbasid Dynasty."

⁷²⁶ Caner, *Unveiling Islam* 72.

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.⁷²⁷ The invasions of Afghanistan and Iraq are merely a continuation of those original crusades when *infidels* defiled *Muslim* lands with their presence.⁷²⁸ 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.⁷²⁹ 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 1064.⁷³⁰ For centuries, Jerusalem had been under Arab *Muslim* control. The *Muslims* tolerated Christian pilgrimages because they

⁷²⁷ Abd Allah b. Nasir al-Rashid, “The Peak of Concessions: Examining the Retractions of al-Fad, al-Khadir and al-Khalidi,” (published online by Minbar al-Tawhid wa'l-Jihad, 2003), 28, as quoted by William McCants and Jarret Brachman, *Militant Ideology Atlas*, Combating Terrorism Center, U.S. Military Academy – Executive Report, November 2006, pg 47-53.

⁷²⁸ Amili, “The Crusaders’ War Against Iraq,” (published online by Majallat al-Ansar, 2003) as quoted by William McCants and Jarret Brachman, *Militant Ideology Atlas*, Executive Report, 79-80.

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.⁷³¹ 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 pitifully, 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?”*⁷³²

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.⁷³³

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.⁷³⁴ The Roman Catholics hated the Byzantines for the most part, often excommunicating its members.⁷³⁵ 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

⁷³¹ Melissa Snell, “Crusade Basics,” About.com: Medieval History, <http://historymedren.about.com/od/crusades/p/crusadesbasics.htm> (accessed 16 Feb 09).

⁷³² Annalist of Nieder-Altach, “The Great German Pilgrimage of 1064-65,” trans. James Brundage, *Internet Medieval Sourcebook*, <http://www.fordham.edu/halsall/source/1064pilgrim.html> (accessed 16 Feb 09).

⁷³³ Caner, *Unveiling Islam*, 73.

⁷³⁴ F. L. Cross, *Oxford Dictionary of the Christian Church* (New York: Oxford University Press, 2005).

⁷³⁵ A. Thomson and M. 'Ata'ur-Rahim, *For Christ's Sake* (London: Ta-Ha Publishers Ltd., 1996) as quoted by Dr. A. Zahoor in “A Brief Account of the Crusades,” online at <http://www.cyberistan.org/islamic/crusades1.htm> (accessed 16 Feb 09).

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,⁷³⁶ 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.⁷³⁷

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.⁷³⁸ 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*.⁷³⁹ By focusing the inbred hatred of the various Christian factions against this single common enemy,⁷⁴⁰ he was attempting to consolidate his own power as leader of the Christians.⁷⁴¹ 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

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*.

⁷⁴¹ Ergun Caner and Emir Caner, *Christian Jihad* (Grand Rapids, MI: Kregel Publishers, 2004), 84-85.

Christianity since it had become the favored religion of the Roman Empire.⁷⁴² Despite the cloak of piety, most of the crusaders were actually thieves and criminals.⁷⁴³

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.⁷⁴⁴

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.⁷⁴⁵

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.⁷⁴⁶

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.⁷⁴⁷ 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.⁷⁴⁸

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.⁷⁴⁹

⁷⁴⁶ Know, "The First Crusade."

⁷⁴⁷ Know, "The First Crusade."

⁷⁴⁸ Know, "The First Crusade."

⁷⁴⁹ Thomson and 'Ata'ur-Rahim, *For Christ's Sake*.

King Richard of England, known to the *infidels* as “*Richard the Lionheart*,” was among the primary Christian leaders of the Third Crusade.⁷⁵⁰ *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.⁷⁵¹ 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.⁷⁵² 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.⁷⁵³ 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.⁷⁵⁴

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.⁷⁵⁵ 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,

⁷⁵⁰ Thomson and 'Ata'ur-Rahim, *For Christ's Sake*.

⁷⁵¹ Johathan Grupper, “Islam: Empire of Faith” in the Great Religions video series (Alexandria, VA: PBS Home Video, 2000).

⁷⁵² J. Rickard, “Siege of Acre, August 1189-12 July 1191,” http://historyofwar.org/articles/battles_acre.html (accessed 16 Feb 09).

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

⁷⁵⁶ Edward Gibbon, *The Decline and Fall of the Roman Empire, Volume Seven* (New York: Alfred A. Knopf, Inc., 1910), 385.

⁷⁵⁷ Thomson and 'Ata'ur-Rahim, *For Christ's Sake*.

⁷⁵⁸ Caner, *Unveiling Islam*, 74-75.

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 Ddynasty's temporal authority had ended.⁷⁶⁰

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.⁷⁶¹

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.⁷⁶²

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."⁷⁶³

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

⁷⁶⁰ Peter Jackson, *The Mongols and the West: 1221-1421* (London: Pearson Longman, 2005), 176.

⁷⁶¹ Jackson, 176.

⁷⁶² Apton 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.

⁷⁶³ "Full Text: 'Bin Laden's Message,'" *BBC News World Edition*, November 12, 2002, http://news.bbc.co.uk/2/hi/middle_east/2455845.stm (accessed 13 Feb 09).

participate in the selection of the new emperor.⁷⁶⁴ 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.⁷⁶⁵ 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.⁷⁶⁶

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.⁷⁶⁷

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.⁷⁶⁸

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*

⁷⁶⁴ Steven Runciman, *A History of the Crusades*, 3rd Edition (London: Cambridge University Press, 1987), 310.

⁷⁶⁵ David Morgan, *The Mongols* (Hoboken, NJ: Blackwell Publishers, 1986), 137.

⁷⁶⁶ David Morgan, 137.

⁷⁶⁷ Francis Robinson, *The Mughal Emperors and the Islamic Dynasties of India, Iran and Central Asia* (New York: Thames and Hudson Ltd., 2007), 19-36.

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*:

*“Kufr (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 (kafir).”*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.”*⁷⁷³

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.”*⁷⁷⁴

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.⁷⁷⁵ 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)*⁷⁷⁶ in India, and the *Safavid Empire (Shia)* in Persia.

⁷⁷³ Taymiyyah as quoted by Aaron, 49.

⁷⁷⁴ Taymiyyah as quoted by Aaron, 49.

⁷⁷⁵ Taymiyyah as quoted by Aaron, 45-49.

⁷⁷⁶ Mike Shuster, “The Origins of the Shia-Sunni Split,” Published online by National Public Radio, <http://www.npr.org/templates/story/story.php?storyId=7332087> (accessed 17 Feb 09).

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

⁷⁷⁷ “The Islamic World to 1600,” *University of Calgary Applied History Research Group*, http://www.ucalgary.ca/applied_history/tutor/islam/empires/intro.html (accessed 17 Feb 09).

⁷⁷⁸ Ergun Caner and Emir Caner, *Unveiling Islam*, 75-76.

⁷⁷⁹ Shaykh as quoted by McCants and Brachman, *Militant Ideology Atlas, Executive Report*, 304.

⁷⁸⁰ Muhammad Jamal al-Din Qasimi (1866-1914) as quoted by William McCants and Jarret Brachman, *Militant Ideology Atlas, Executive Report*, Combating Terrorism Center, U.S. Military Academy, November 2006, 341.

⁷⁸¹ Abu Basir al-Tartusi, “The Eritrean Islamic Movement: Where is it Heading?!” (Published online by Minbar al-Tawhid wa’l-Jihad, 2002) as quoted by William McCants and Jarret Brachman, *Militant Ideology Atlas, Executive Report*, Combating Terrorism Center, U.S. Military Academy, November 2006, 90.

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).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 *Ottoman Empire*.⁷⁸⁵ To inspire his warriors for this battle, the *Sultan* Mohammed II likened their situation to the *Prophet's* Battle at Uhud, and emphasized the divinity of holy *Jihad* for *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.”*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 *Muslim* world lost control of the Iberian Peninsula.⁷⁸⁷ In 1480, Queen *Isabella* of Spain and her husband, *Ferdinand of Aragon*, initiated the Spanish Inquisition to root out *Muslim* and Jewish influences in the region. The pope even gave Queen *Isabella* the title “Isabella the Catholic” in recognition of her vicious campaign to “purify” Catholicism. *Isabella* and *Ferdinand* mounted a long-term effort to expel the *Muslim* Moors who held parts of Spain. In 1492, just as *Isabella* was sponsoring Columbus’ voyage, the Catholic campaign against *Islam* culminated with the fall of the *Muslim* Kingdom of

⁷⁸⁴ *Unveiling Islam*, 75-76.

⁷⁸⁵ *Caner, Unveiling Islam*, 75-76.

⁷⁸⁶ Muhammad El-Halaby, “The Liberation of Constantinople,” *Nida’ul Islam* (July-September 1996) <http://www.islam.org.au> (accessed 16 Feb 09).

⁷⁸⁷ *Caner, 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

⁷⁸⁸ Jone Johnson Lewis, “Isabella of Spain,” online at http://womenshistory.about.com/cs/medrenqueens/p/p_isabella_i.htm (accessed 17 Feb 09).

⁷⁸⁹ Atilim Gunes Baydin, map entitled “The *Ottoman Empire* in 1683,” <http://en.wikipedia.org/wiki/File:OttomanEmpireIn1683.png> (accessed 17 Feb 09).

⁷⁹⁰ Caner, *Unveiling Islam*, 76.

⁷⁹¹ Shanay, “Wahhabiyya.”

other than God with God).⁷⁹² He explained how to keep to the pure faith in the following two quotes:

*“I do not entertain any opinion of people coming after the Qur’an which contains all that pertains to Islam...”*⁷⁹³

*“...bid’ah (innovation), which is everything that was introduced into the religion after the three generations (Salaf), is in all of its forms blameworthy...”*⁷⁹⁴

Muhammad Ibn Saud In 1765, as the United States was preparing for its war of independence, *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.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.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.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.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*.

⁷⁹² Aaron, 49-51.

⁷⁹³ Ibn ‘Abd al-Wahhab as quoted by David Aaron in *In Their Own Words: Voices of Jihad* (Santa Monica, CA: RAND, 2005), 50.

⁷⁹⁴ Wahhab as quoted by Aaron, 50.

⁷⁹⁵ Aaron, 50.

⁷⁹⁶ Shanay, , “Wahhabiyya.”

⁷⁹⁷ Aaron, 50.

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.⁷⁹⁹ 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.⁸⁰⁰ However, Napoleon won several battles throughout the Middle East and established himself as leader of the new Egyptian government.⁸⁰¹

The *Ottoman* and local dissident *Muslims* banded together against the *infidel* invaders⁸⁰² and thousands of them were martyred in their glorious resistance to the brutal French.⁸⁰³ 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.⁸⁰⁴ The *Muslims* valiantly defended their homelands, repelling Napoleon's onslaught in a number of locations including the city of Acre.⁸⁰⁵ 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.⁸⁰⁶ 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,

⁷⁹⁹ Paul Strathern, *Napoleon in Egypt* (New York: Bantam, 1914), Introduction.

⁸⁰⁰ Christian Cherfils, *Bonaparte and Islam* (Paris, France: Pedone, 1914), 105-125.

⁸⁰¹ Strathern, Introduction.

⁸⁰² "French and British Era," *Nekhebet.com*, http://www.nekhebet.com/h_1ad.html#byzantine (accessed 3 Jan 09).

⁸⁰³ Digby Smith, *The Greenhill Napoleonic Wars* (London: Greenhill Books, 1998), 140.

⁸⁰⁴ Frank McLynn, *Napoleon* (London: Pimlico, 1998), 189.

⁸⁰⁵ Andrew Roberts, *Napoleon and Wellington* (Weidenfeld and Nicholson Publishers, 2001).

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.⁸⁰⁷ 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.⁸⁰⁸

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

⁸⁰⁷ Imram N. Hosein, *The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State* (Bayshore, NY: Masjid Dural Qur'an, 1996), 28-29. Online at <http://www.scribd.com/doc/10547094/The-Caliphate-the-Hejaz-and-the-Saudiwahhabi-Nationstate> (accessed 17 Feb 09).

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

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*.

⁸¹⁴ Joshua Teitelbaum, *The Rise and Fall of the Hashemite Kingdom of the Hijaz* (New York: New York University Press), 243.

⁸¹⁵ T. G. Fraser, *The Middle East: 1914-1979* (New York: St. Martin's Press, 1980), 2.

⁸¹⁶ T. E. Lawrence, *Seven Pillars of Wisdom: A Triumph* (New York: Doubleday, 1926), 3-14.

entire *Ummah*.⁸¹⁷ The United States is trying to do the same thing in Iraq today,⁸¹⁸ 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!”⁸¹⁹ 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.⁸²⁰ 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.⁸²¹ 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

⁸¹⁷ Hosein, *The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State*.

⁸¹⁸ Letter from Al-Zawahiri.

⁸¹⁹ Hosein, *The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State*.

⁸²⁰ Hosein, *The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State*.

⁸²¹ Hosein, *The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State*.

any compensation.⁸²² 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.⁸²³ 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.⁸²⁴ Enamored with everything Western, *Ataturk* suppressed *Islam* by culling religion from all state functions. While Christianity can function that way, *Islam* cannot.⁸²⁵

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.

⁸²² Ferruh Demirmen, "Oil in Iraq: The Byzantine Beginnings," Global Policy Forum (April 25, 2003), <http://www.globalpolicy.org/security/iol/2003/0425byzantine.htm> (accessed 21 Feb 09).

⁸²³ Andrew Mango, *The Biography of the Founder of Modern Turkey*, Paperback ed. (Woodstock, NY: Overlook Press, 2002), Chapter 10.

⁸²⁴ "1924," *Ministry of Culture and Tourism, Republic of Turkey*, <http://www.kultur.gov.tr/EN/BelgeGoster.aspx?17A16AE30572D313E603BF9486D4371DB856E08843ECBADB> (accessed 17 Feb 09).

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 descendent 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 Hdaybiyah* with the *Mekkans*, he

⁸³² Hosein, *The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State*.

⁸³³ Shanay, "Wahhabiyya."

gained time to strengthen his forces for *Mekka*'s eventual overthrow.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 1938,⁸³⁵ about a year before Hitler invaded Poland to initiate World War II.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*.⁸³⁷ He protected the *Ummah* when the French occupied our lands at the beginning of the nineteenth century.⁸³⁸ And He would protect the *Ummah* during the emerging European colonialism.

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*

⁸³⁴ Caner, *Unveiling Islam*, 53.

⁸³⁵ "Seven Wells of Dammam," *Saudi ARAMCO World*, Vol. 14, No. 1 (January 1963), <http://www.saudiaramcoworld.com/issue/196301/seven.wells.of.dammam.htm> (accessed 21 Feb 09).

⁸³⁶ Gordon B. Greer, *What Price Security?* (London: Lightning Source UK Ltd., 2007), 28.

⁸³⁷ Khan, 103.

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.⁸³⁹

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.⁸⁴⁰

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.⁸⁴¹

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.⁸⁴²

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.⁸⁴³

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.

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

⁸⁴⁴ Julie Spears, “Muslim Brothers,” Federation of American Scientists (January 8, 2002) <http://www.fas.org/irp/world/para/mb/htm> (accessed 21 Feb 09).

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."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.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.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 Dhahran. The United States also sent personnel to train the Saudi armed forces.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*.

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.

⁸⁴⁷ "Syed Moudoodi Biography at a Glance," *Jamaat-e-Islami*, <http://www.karachijamaat.org/webpagesFounder.asp> (accessed 21 Feb 09).

⁸⁴⁸ Pamela Geller, "British Mandate: World War II Palestine-Jewish Brigade," *Atlas Shrugs* (November 3, 2007), http://atlasshrugs2000.typepad.com/atlas_shrugs/2007/11/cair-rewrites.a.html (accessed 20 Feb 2009).

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 "Führer 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.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.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.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

⁸⁵⁰ Geller, "British Mandate: World War II Palestine-Jewish Brigade."

⁸⁵¹ "Grand Mufti of Jerusalem," *Middle East Library: The Documentation Center About Nazislamism*, <http://aval31.free.fr/anglais.htm> (accessed 20 Feb 09).

⁸⁵² Robert Dreyfus, *Devil's Game: How the United States Helped Unleash Fundamentalist Islam* (New York: MacMillan, 2006), 62.

Indian leader, Mahatma Gandhi, led the long struggle for independence that was marked by widespread nonviolent resistance and eventually convinced the British to leave.⁸⁵³ 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.⁸⁵⁴ 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.⁸⁵⁵

For now, about 80 percent of the Indian population is Hindu, and another 13 percent is *Muslim*.⁸⁵⁶ This 13 percent, however, accounts for approximately 154 million people, the third largest *Muslim* population in the world.⁸⁵⁷ The two newer states are overwhelmingly *Muslim*. Pakistan is 95 percent *Muslim* (75 percent *Sunni*, 20 percent *Shia*), and Bangladesh, 83 percent *Muslim*.⁸⁵⁸ As with most places in the world, *Muslim* influence in this region is significant and growing.⁸⁵⁹

⁸⁵³ John Farndon, *Concise Encyclopedia* (London: Dorling Kindersley Limited, 1997), 445.

⁸⁵⁴ The World Factbook, Central Intelligence Agency, <http://www.cia.gov/library/publications/the-world-factbook/geos/in.html> (accessed 19 Feb 09).

⁸⁵⁵ Subodh Atal, "The Post-Speech Scenario in Kashmir," *Kashmir Herald On The Web*, Vol. 1, No. 9 (February 2002), <http://www.kashmirherald.com/february2002/kashmirterrorismupdate.html> (accessed March 20, 09).

⁸⁵⁶ The World Factbook.

⁸⁵⁷ Sutapa Mukerjee, "India's *Muslims* Face Up To Rifts," *BBC News* (February 9, 2005), http://news.bbc.co.uk/2/hi/south_asia/4235999.stm (accessed 19 Feb 09).

⁸⁵⁸ The World Factbook.

⁸⁵⁹ Ammu Joseph, "The Muslim Growth Rate and the Media," *India Together News* (Oct, 2004) <http://www.indiatogether.org/2004/Oct/med-cencus.htm> (accessed 19 Feb 09).

Israel: Dagger in the Heart of *Islam*

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*.⁸⁶⁰ 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.⁸⁶¹ 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.⁸⁶² By the end of 1948, the Jews controlled most of

⁸⁶⁰ “Zionism,” *Encyclopedia Britannica*, <http://www.britannica.com/EBchecked/topic/657475/Zionism> (accessed 20 Feb 09).

⁸⁶¹ “The Jewish Population of the World: 2006,” *Jewish Virtual Library*, <http://www.jewishvirtuallibrary.org/jsource/Judaism/jewpop.html> (accessed 20 Feb 09).

⁸⁶² Charles D. Smith, *Palestine and the Arab Israeli Conflict: A History With Documents* (Boston: St. Martin’s Press, 2004), 198.

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 atrocities⁸⁶³ 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.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 Hudaibiya*. The green line is roughly the border that is recognized today by those outside the *Muslim* world.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).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

⁸⁶³ Ann M. Lesch and Dan Tschirgi, *Origins and Development of the Arab-Israeli Conflict* (West Port, CT: Greenwood Press, 1998), 12.

⁸⁶⁴ General Progress Report and Supplementary Report of the United Nations Conciliation Commission for Palestine: 11 December 1949 to 23 October 1950, GA A/1367/Rev. 1, October 23, 1950.

⁸⁶⁵ Avi Shlaim, *The Politics of Partition: King Abdullah, The Zionists, and Palestine 1921-1951* (New York: Oxford University Press, 2004), 299-312.

⁸⁶⁶ Wright, 28-36.

Bank, East Jerusalem, and Golan Heights.⁸⁶⁷ Even then the Arab leaders refused to make peace with Israel, to negotiate with Israel, or to recognize Israel's right to exist.⁸⁶⁸ More wars followed in 1969⁸⁶⁹ and 1973,⁸⁷⁰ but none were decisive.

God the Merciful, the Wise can use all things for good. By allowing this humiliating defeat, he demonstrated to the *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 *Muslim* World by signing a peace treaty with Israel. Of course, the meddling United States took credit for brokering the deal.⁸⁷¹ Although there was an outcry from the faithful throughout the *Ummah*, other *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 *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

⁸⁶⁷ Netanel Lorch, "The Arab-Israeli Wars," *Israel Ministry of Foreign Affairs*, <http://www.fma.gov.il/MFA/History/Modern+History/Centenary+of+Zionism/The+Arab+Israeli+Wars.htm> (accessed 20 Feb 09).

⁸⁶⁸ "President Mubarak Interview with Israeli TV," *Egypt State information Service*, February 15, 2006, <http://www.sis.gov.eg/EN/Politics/Presidency/President/Interview/000001/040105030000000000154.htm> (accessed 20 Feb 09).

⁸⁶⁹ "Israel: The War of Attrition," *Encyclopedia Britannica*, <http://www.britannica.com/EBchecked/topic/296740/Israel> (accessed 20 Feb 09).

⁸⁷⁰ "Israel: The Yom Kippur War," *Encyclopedia Britannica*, <http://www.britannica.com/EBchecked/topic/296740/Israel> (accessed 20 Feb 09).

⁸⁷¹ "Camp David Accords," *Israel Ministry of Foreign Affairs*, (September 17, 1978), <http://www.mfa.gov.il/MFA/Peace%20Process/Guide%20to%20Peace%20the%20Peace%20Process/Camp%20David%20Accords> (accessed 20 Feb 09).

National Authority.⁸⁷² 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.⁸⁷³

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*.⁸⁷⁴

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

⁸⁷² "How Many Countries Recognize Palestine as a State?" *Institute for Middle East Understanding*, <http://imeu.net/news/article0065.shtml> (accessed 20 Feb 09).

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*⁸⁷⁵

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

⁸⁷⁵ Ibn Taymiyyah, *Al Ikhti Yaraat Al Fuqaha* as quoted by Abdullah Azzam in *In Defense of the Muslim Lands: The First Obligation After Iman*, http://www.religioscope.com/info/doc/jihad/Azzam_defense_2_intro.htm. (accessed February 13, 2009).

*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
1964⁸⁷⁷

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.

⁸⁷⁹ Paul Berman, “The Philophy of Islamic Terrorism,” *New York Times* (March 23, 2003).

⁸⁸⁰ “Jihad,” *Public Broadcasting System*, http://www.pbs.org/weta/crossroads/incl/vidpop_jihad_1.html (accessed 21 Feb 09).

⁸⁸¹ Aaron, 58-59.

Middle East, were in a state of *jahiliyyah* (ignorance before the revelation of *Islam*).⁸⁸² 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.⁸⁸³ This transnational *Islamic* utopia would be ruled by a *caliph* who would implement *Sharia* law.⁸⁸⁴ 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.⁸⁸⁵ 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

⁸⁸² Wright, 32.

⁸⁸³ Aaron, 59.

⁸⁸⁴ Berman, "The Philosophy of Islamic Terrorism."

⁸⁸⁵ Aaron, 70.

length about Jewish perfidy, greed, hatefulness, 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.”

⁸⁸⁷ Sayyed Qutb, *Islam: The Religion of the Future* (International Islamic Federation of Student Organizations: Salimiyah, Kuwait, 1977), 33.

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.”*⁸⁹⁰

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”*⁸⁹¹

*“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.”*⁸⁹²

Like many brave men who stand up the tyrannical governments, he was imprisoned and tortured on several occasions starting in 1954.⁸⁹³ 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.⁸⁹⁴

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.⁸⁹⁵ *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!”*⁸⁹⁶

When he received his death sentence he declared,

*“Thank God...I performed jihad for fifteen years until I earned my martyrdom.”*⁸⁹⁷

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.”*⁸⁹⁸

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.⁸⁹⁹ 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.⁹⁰⁰

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.”

⁸⁹⁵ Wright, 36.

⁸⁹⁶ Wright, 36-37.

⁸⁹⁷ Wright, 36-37.

⁸⁹⁸ Wright, 36-37.

⁸⁹⁹ Wright, 36-37.

⁹⁰⁰ Sageman, “The Origins of Jihad,” 9.

The most influential disciple of *Qutb* by far was *Muhammad Abd al-Salam Faraj*.⁹⁰¹ 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.⁹⁰² In 1981, he founded the Cairo *jihadi* organization known as the *Jama'at al-Jihad* (*Jihad Group*).⁹⁰³

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.⁹⁰⁴ *Faraj*, who was infuriated by *Nasser's* seemingly impromptu peace deal with Israel, was inclined to let

⁹⁰¹ Sageman, "The Origins of Jihad," 9.

⁹⁰² Aaron, 62-63.

⁹⁰³ "Muhammad Abd al-Salam Faraj," *Perspectives on World History and Current Events*, <http://www.pwhce.org/faraj.html> (accessed 23 Feb 09).

⁹⁰⁴ Sageman, "The Evolution of Jihad," Chapter 2.

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, 1982.⁹⁰⁵ 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 Azzam⁹⁰⁶

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.⁹⁰⁷ 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,⁹⁰⁸ 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.⁹⁰⁹

⁹⁰⁵ Sageman, “The Evolution of Jihad,” Chapter 2.

⁹⁰⁶ Aaron, 299.

⁹⁰⁷ Abdullah Azzam, *Defense of the Muslim Lands*, Introduction, http://www.religioscope.com/info/doc/jihad/Azzam_defense_2_intro.htm (accessed 23 Feb 09).

⁹⁰⁸ Aaron, 66.

⁹⁰⁹ Peter Bergen, *Holy War Inc.: Inside the Secret World of Osama Bin Laden* (New York: Simon and Schuster Adult Publishing Group, 2002), 50-55.

Azzam had connections to Yasser Arafat and helped found Hamas.⁹¹⁰ However, he distanced himself from the Palestinian conflict when Hamas shifted its focus toward serving secular national liberation and away from serving *Islam*.⁹¹¹ 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.⁹¹² He believed that *jihad* for *Allah* was a forgotten duty.⁹¹³ 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.⁹¹⁴

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.⁹¹⁵ This relationship would prove pivotal to the future of our global *jihadi* movement.

⁹¹⁰ John L. Esposito, *Unholy War: Terror in the Name of Islam* (New York: Oxford University Press, 2002), 7.

⁹¹¹ Yossef Bodansky, *Bin Laden: The Man Who Declared War on America* (California: Prima Publishing, 2001), 11.

⁹¹² Abdullah Azzam, Chapter 4.

⁹¹³ Zeidan, "The Islamist View of Life as a Perennial Battle," in Rubin and Rubin (editors), *Anti-American Terrorism and the Middle East: A Reader* (New York: Oxford University Press, 2002), 63.

⁹¹⁴ Abdullah bin Omar, *The Striving Sheik: Abdullah Azam* 14th Edition, Nida'ul Islam (Jul-Sep 1996), <http://www.islam.org/au/articles/14/AZZAM.htm> (accessed 23 Feb 09).

⁹¹⁵ Richard Chasdi, *Tapestry of Terror: A Portrait of Middle East Terrorism, 1994-1999* (Lanham, MA: Lexington Books, 2002), 297.

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-Zawahiri⁹¹⁶

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.

⁹¹⁸ Sageman, “The Origins of Jihad,” 26.

⁹¹⁹ Ayman Al-Zawahiri, “Perspectives on World History and Current Events, <http://www.pwhce.org/Zawahiri.html> (accessed 23 Feb 09).

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 Afghans 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

⁹²² Sageman, “The Origins of Jihad,” 26.

⁹²³ Sageman, “The Origins of Jihad,” 26.

⁹²⁴ Sageman, “The Origins of Jihad,” 26.

⁹²⁵ Sageman, “The Origins of Jihad,” 34.

fight as a launching pad for *jihād* in Egypt, but others thought in more global terms.⁹²⁶ 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.⁹²⁷ Before long the division between *Bin Laden's Al Qaeda* and *Zawahiri's* EIJ had blurred.⁹²⁸ Competing for *bin Laden's* attention, *Zawahiri* pushed his global strategy of *jihād* against the *far enemy* while *Azzam* advocated focusing on the *near enemy*.⁹²⁹

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.⁹³⁰

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 *jihād* 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.⁹³¹ *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 *jihād*. Thus, *Al Qaeda* was

⁹²⁶ Sageman, “The Origins of Jihad,” 35.

⁹²⁷ Sageman, “The Origins of Jihad,” 35.

⁹²⁸ Aaron, 70.

⁹²⁹ Sageman, “The Evolution of Jihad,” 37.

⁹³⁰ Sageman, “The Origins of Jihad,” 35-36.

⁹³¹ Sageman, “The Origins of Jihad,” 36.

born.⁹³² 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.⁹³³

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

⁹³² Sageman, "The Origins of Jihad," 35-36.

⁹³³ Maha Azzam, "Al-Qaeda: The Misunderstood Wahhabi Connection and the Ideology of Violence."

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
Introduction⁹³⁴

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.

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 (*Sayyid'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.

⁹³⁹ Michael Slackman, "Bin Laden Kin Wait and Worry," Los Angeles Times (November 13, 2001), <http://articles.latimes.com/2001/nov/13/news/mn-3564> (accessed 24 Feb 09).

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

⁹⁴¹ David Ensor, "Wives, Mother May Hold Key to bin Laden's Whereabouts," CNN.com (March 12, 2002), <http://edition.cnn.com/2002/US/03/12/gen.binladen.wives/> (accessed 24 Feb 09).

⁹⁴² Bruce Bennett Lawrence, *Messages to the World: The Statements of Osama bin Laden*, trans. James Howarth (London: Verso Books, 2005), xii.

⁹⁴³ Wright, 145

⁹⁴⁴ "Usama bin Laden: Spiritual Leader of al-Qaeda," *Perspectives on World History and Current Events*, <http://www.pwhce.org/ubl.html> (accessed 24 Feb 09).

⁹⁴⁵ Wright, 37.

Intelligence Agency.⁹⁴⁶ 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 1992.⁹⁴⁷

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*.⁹⁴⁸ Many of us chose to rally behind the Iraqi cause against the American crusaders as the lesser of two evils.⁹⁴⁹

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

⁹⁴⁶ "Who is Osama Bin Laden?" *BBC News* (September 18, 2001), http://news.bbc.co.uk/1/hi/world/sount_asia/155236.stm (accessed 24 Feb 09).

⁹⁴⁷ Sageman, "The Origins of Jihad," 37-38.

⁹⁴⁸ Sageman, "The Origins of Jihad," 37-38.

⁹⁴⁹ Sageman, "The Origins of Jihad," 37-38.

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.⁹⁵⁰

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.⁹⁵¹ 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.⁹⁵²

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*.⁹⁵³ 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.⁹⁵⁴ According to the

⁹⁵⁰ Sageman, “The Origins of Jihad,” 40.

⁹⁵¹ Adam Robinson, *Bin Laden: Behind the Mask of the Terrorist* (New York: Arcade Publishing, 2002), 171-172.

⁹⁵² Sageman, “The Origins of Jihad,” 42-44.

⁹⁵³ Sageman, “The Origins of Jihad,” 45.

⁹⁵⁴ Usama bin Muhammad bin Laden, “Declaration of War Against the Americans Occupying the Land of the Two Holy Places,” trans. Gary Hunt, Homelandsecurityus.net (August 8, 1996), http://www.homelandsecurityus.net/osama%20posts/declaration_of_war_against_the_a.htm (accessed 24 Feb 09).

sunnah, such a warning is a prerequisite for war.⁹⁵⁵ 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)*.⁹⁵⁶

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.”⁹⁵⁷

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.⁹⁵⁸

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.

⁹⁵⁶ Sageman, “The Origins of Jihad,” 46-48.

⁹⁵⁷ Bin Laden, “Declaration of War Against the Americans Occupying the Land of the Two Holy Places.”

⁹⁵⁸ Sageman, “The Origins of Jihad,” 47-48.

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,⁹⁵⁹ our fame and popularity, especially Sheikh *bin Laden*'s, spread through the *Muslim* world like wildfire. This success was a sign from *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.⁹⁶⁰

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

⁹⁵⁹ Michael Barletta, "Chemical Weapons in the Sudan: Allegations and Evidence," *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).

⁹⁶⁰ Sageman, "The Origins of Jihad," 47-48.

to go on the run, we were able to get a shoe bomb on an airplane and plan bombings in Singapore.⁹⁶¹

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 *infidel* force invaded Afghanistan to take it away from the legitimate *Taliban* government because they had supported our *Al Qaeda* movement. The loss of the *Taliban* government was a great loss to the *Ummah* because it was the most truly *Islamic* government in the world.⁹⁶² Our *jihadis* were not prepared to meet the large *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 *Al Qaeda*, have to evade the *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 *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

⁹⁶¹ Sageman, "The Origins of Jihad," 47-48.

⁹⁶² Bill Roggio, "Taliban Have Not Split From *Al Qaeda*: Sources," The Long War Journal (October 7, 2008) at http://www.longwarjournal.org/archives/2008/10/taliban_have_not_spl.php (accessed March 20, 2009).

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.⁹⁶³

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.⁹⁶⁴ 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.⁹⁶⁵ 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.

⁹⁶³ Hilali Abu Ayman, "The American Occupation and the Importance of This Stage," as quoted by William McCants and Jarret Brachman, *Militant Ideology Atlas*, Combating Terrorism Center, U.S. Military Academy – Executive Report, November 2006, 147.

⁹⁶⁴ Rory McCarthy, "Sistani Pulls Main Shia Parties Together to Dominate Iraq Poll," *Guardian*, <http://www.guardian.co.uk/world/2004/dec/01/iraq.rorymccarthy> (accessed March 20, 2009).

⁹⁶⁵ "Iraq," *World Factbook*, Central Intelligence Agency, <http://www.cia.gov/library/publications/the-world-factbook/geos/iz.html> (accesses March 20, 2009).

While *al-Sistani* is appealing 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

⁹⁶⁶ Jocelyne Cesari, "Jihad and International Relations: From World War II to Bin Laden," Lecture, Kennedy school of Government, Harvard University, Cambridge, MA, March 9, 2009.

⁹⁶⁷ Amili al-Abu Sa'd, "The Crusaders' War Against Iraq," (2003) as quoted by William McCants and Jarret Brachman, *Militant Ideology Atlas*, Combating Terrorism Center, U.S. Military Academy – Executive Report, November 2006, 79.

⁹⁶⁸ "Foreign Terrorist organizations," *Country Reports on Terrorism*, U.S. State Department (April 28, 2006) at <http://www.state.gov/s/ct/rls/crt/2005/65275.htm> (accessed 7 Mar 09).

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.⁹⁷⁰

The Western occupation of *Muslim* lands, including Afghanistan and Iraq, stabs at the heart of *Islam*⁹⁷¹ 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,

Jaad

⁹⁷⁰ "Al-Qaeda in Iraq Names New Head," *BBC News* (June 12, 2006), http://news.bbc.co.uk/2/hi/middle_east/5073092.stm (accessed 7 Mar 09).

⁹⁷¹ McCants and Brachman, *Executive Report*.

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*⁹⁷²

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:”

⁹⁷² “Al-Qaeda in Iraq Releases New Publication, ‘Thurwat al-Sanam’ (‘The Highest Intuition’),” *The Highest Intuition*, Issue 1, March 2, 2005, trans. SITE Institute, March 2, 2005, <http://www.mail-archive.com/osint@yahoogroups.com/msg10346.html> (accessed March 13, 2009).

“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.”⁹⁷³

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.⁹⁷⁴

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

⁹⁷⁵ Bin Laden, “Letter to the American People,” Guardian.co.uk (November 24, 2002), <http://www.guardian.co.uk/world/2002/nov/24/theobserver> (accessed March 10, 2009).

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

⁹⁸⁰ "Metamorphosis of Suicide Bombing: From the "Far Enemy" to the "Near Enemy", the Increasing Sectarian Nature of Terrorism in Iraq, Pakistan and Afghanistan" Paper presented at the annual meeting of the ISA's 49th Annual Convention, Bridging Multiple Divides, Hilton San Francisco, San Francisco, CA, USA, Mar 26, 2008, http://www.allacademic.com/meta/p250888_index.html.

*you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.”*⁹⁸¹

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.⁹⁸²

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.

⁹⁸² Sageman, "The Origins of Jihad," 22.

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.⁹⁸³ 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

⁹⁸³ Bruce Riedel, *The Search for Al Qaeda: Its Leadership, Ideology, and Future* (Washington D.C.: Brookings Institution Press, 2008), 116-133.

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.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.”*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

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 them 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*.

⁹⁸⁷ Holy *Qur'an*, *Surah* 14.13-14.

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.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.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

⁹⁹⁰ Aaron, 289.

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*

⁹⁹² Mary Habeck, “The Jihadist Threat,” paper presented at the Unrestricted Warfare Symposium Proceedings (2007), 135-141, http://jhuapl.edu/urw_symposium/proceedings/2007/papers/Habeck.pdf (accessed March 8, 2009).

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."

⁹⁹⁶ Nasir bin Hamd Al-Fahd, "A Treatise on the Legal Status of Using Weapons of Mass Destruction Against Infidels," Fatwa (May 2003), pg 14, <http://www2.gwu.edu/~nsarchiv/nukevault/ebb270/07.pdf> (accessed Mar 7, 09).

⁹⁹⁷ Al-Fahd, "A Treatise on the Legal Status of Using Weapons of Mass Destruction Against Infidels." 10.

⁹⁹⁸ Bukhari Hadith, Book 5, Volume 59, Hadith 366.

West that we have such weapons.⁹⁹⁹ We are working toward obtaining radiological, chemical, and biological weapons and will likely use them as soon as we have them.¹⁰⁰⁰ Our *mujahidin* understand the importance of killing our enemies in large numbers and will not hesitate to use such weapons.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.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.¹⁰⁰³ When Hezbollah killed nearly 300 Marines in 1983, the United States pulled its troops out of Lebanon.¹⁰⁰⁴ When hundreds of Somali *Muslims*

⁹⁹⁹ Aaron, 292.

¹⁰⁰⁰ Fahd, 10.

¹⁰⁰¹ Aaron, 289-295.

¹⁰⁰² Robert Pape, “The Strategic Logic of Suicide Terrorism,” *American Political Science Review* 97 (August 2003), 346.

¹⁰⁰³ Martha Crenshaw, “Explaining Suicide Terrorism: A Review Essay,” *Security Studies*, Vol 16, no. 1 (January 2007), 133-162.

¹⁰⁰⁴ Casper Weinberger, interview in “Target America,” Frontline, Public Broadcasting System, <http://www.pbs.org/wgbh/pages/frontline/shows/target/interviews/weinberger.html> (accessed March 8, 2009).

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*

¹⁰⁰⁵ George J. Church, "Anatomy of a Disaster," *Time Magazine* (October 18, 1993), <http://www.time.com/time/magazine/article/0,9171,979399-2,00.html> (accessed March 9, 2009).

¹⁰⁰⁶ "Madrid Train Bombing," *Globalsecurity.org*, <http://www.globalsecurity.org/security/ops/madrid.htm> (accessed March 9, 2009).

¹⁰⁰⁷ Pape, 346.

¹⁰⁰⁸ Aaron, 267-268.

¹⁰⁰⁹ Muslim Hadith, Book 1, Hadith 202.

or the torment of the grave.¹⁰¹⁰ Therefore, his martyrdom benefits the *Ummah* collectively and himself personally.

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 *Al Qaeda*. They are highly motivated to defend and propagate *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 *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 *Muslims* who sympathize with our message, but have yet to join the fight. There are millions of these prospective *jihadis* all over the world. They simply need to be recruited and educated in the *jihad* of true *Islam* . There are many who call themselves *Muslim* , but not all are suited to be *mujahidin* . Since the time of the *Salafs* , false teachings and innovation have crept into our religion, dividing the *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 *jihad* .

¹⁰¹⁰ Abu Umar al-Sayf, "The Noble Character of the Mujahid," as quoted by William McCants and Jarret Brachman, *Militant Ideology Atlas*, Combating Terrorism Center, U.S. Military Academy – Research Compendium, November 2006, pg 125.

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*¹⁰¹¹

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 1 of every 5 people on the planet is a *Muslim*, and this 21 e percent of humanity is steadily growing in size and influence. While this may sound encouraging, you must remember that over 33 percent of humanity is Christian. The good news is that Jews only make up about two-tenths of a percent of the world’s population.¹⁰¹² 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.¹⁰¹³ 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

¹⁰¹² “World Factbook,” Central Intelligence Agency, <http://www.cia.gov/library/publications/the-world-factbook/geos/z.html> (accessed 20 Feb 09).

¹⁰¹³ David A. Barrett, as quoted by UNEP/UNESCO, http://www.youthxchange.net/main/b141_religions-d.asp (accessed March 20, 2009).

excludes many of today's self-identified Arabs.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.¹⁰¹⁵ Not all Arabs are *Muslim* and not all *Muslims* are Arabs. Unfortunately, there are even Arab Christians.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.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.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.¹⁰¹⁹

¹⁰¹⁴ G. E. von Grenebaum, *Classical Islam: A History 600 A.D. – 1258 A.D.* (Chicago: Aldine Publishing Company, 1970), 16.

¹⁰¹⁵ Francis Mading Deng, "War of Visions: Conflict of Identities in the Sudan (Washington D.C.: Brookings Institution Press, 1995), 405.

¹⁰¹⁶ Riah Abu El-Assal, "Arab Christians: An Endangered Species," Al Quds Jerusalem, <http://www.jerusalemities.org/jerusalem/christianity/2.htm> (accessed 20 Feb 09).

¹⁰¹⁷ Aminuddin Ahmad, "Islamic Contributions to Science," UMR (February 19, 2004), <http://web.umar.edu/> (accessed 20 Feb 09).

¹⁰¹⁸ Semonti Hossain, "Islam Behind the Stereotypes," Religious Tolerance.org (25 July 2004), http://www.religioustolerance.org/hossain_01.htm (accessed 20 Feb 09).

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).¹⁰²⁰ 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.¹⁰²¹ We emulate only the *Salafs* because everything else is heresy.¹⁰²² 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*.¹⁰²³ 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.¹⁰²⁴ 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

¹⁰²⁰ Shingietti, “Islam: A Religion of Peace or War?”

¹⁰²¹ “Salafi Islam,” *Global Security.org*.

¹⁰²² Wahhab as quoted by Aaron, 50.

¹⁰²³ John Esposito, *What Everyone Needs to Know About Islam*, 45.

¹⁰²⁴ “Shi’ite,” *Encyclopedia Britannica*, <http://www.britannica.com/EBchecked/topic/540543/Shiite> (accessed 20 Feb 09).

“charisma” and special spiritual blessings needed to commune with God.¹⁰²⁵ Therefore, they reject the first three *Sunni caliphs* as illegitimate, accepting only *Ali* as a rightful *caliph*.¹⁰²⁶

Twelvers subscribe to eight ritual practices which substantially overlap the five *Sunni* pillars.¹⁰²⁷ 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.¹⁰²⁸ In short, while we *Sunnis* concern ourselves with following the laws of *Allah*, the *Shia* are obsessed with rituals, passion, and drama.¹⁰²⁹ 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.¹⁰³⁰

Twelvers follow the *hadiths* of the *Prophet*, but reject those from the first three *Sunni caliphs* (*Abu Bakr*, *Umar*, and *Uthman*).¹⁰³¹ They instead cling to the *hadiths* written by the first twelve *Shia imams*.¹⁰³² 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

¹⁰²⁵ Nasr, *The Shia Revival*, 37.

¹⁰²⁶ Caner, *Unveiling Islam*, 163-164.

¹⁰²⁷ Moojan Momen, *An Introduction to Shi’I Islam: The History and Doctrines of Twelver Shi’ism* (New Haven, CT: Yale University Press, 1897), 178.

¹⁰²⁸ Caner, *Unveiling Islam*, 163-164.

¹⁰²⁹ Nasr, *The Shia Revival*, 58.

¹⁰³⁰ Caner, *Unveiling Islam*, 163-164.

¹⁰³¹ Caner, *Unveiling Islam*, 163-164.

¹⁰³² Imam Muslim, *Sihih Muslim, Abridged*, translated by Aftab Shahryar (Chicago: Islamic Book Service, 2004).

leaders and their distorted vision of what will happen on the *Last Day* are among their mistakes.¹⁰³³

We, as *Sunni Muslims*, reject many of the *Shia* doctrines as heresy.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.¹⁰³⁵ Through the formal approach, the believer

¹⁰³³ Nasr, *The Shia Revival*, 37.

¹⁰³⁴ Caner, *Unveiling Islam*, 163-164.

¹⁰³⁵ Rick Love, *Muslims, Magic and the Kingdom of God* (Pasadena: William Caey Library, 2000), 21.

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.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!”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*.¹⁰³⁸ They even think their *shaman* (priests) have the power to deliver blessings and prevent bad fortune in this world.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.¹⁰⁴⁰ These people hurt our cause by distracting many in the *Ummah* from the true path. They magnify the things of man

¹⁰³⁶ Shingieti, “Islam: A Religion of Peace or War?”

¹⁰³⁷ Love, 21-22.

¹⁰³⁸ Shingieti, “Islam: A Religion of Peace or War?”

¹⁰³⁹ Love, 21-22.

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.¹⁰⁴¹ *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.¹⁰⁴² 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

¹⁰⁴¹ Caner, *Unveiling Islam*, 165.

¹⁰⁴² Robert Kaplan, “Shriaa: Identity Crisis,” *The Atlantic Magazine* (February 1993), <http://theatlantic.com/doc/199302/kaplan> (accessed 21 Feb 09).

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

¹⁰⁴³ Martin Kramer, “Syria’s ‘Alawis and Shi’ism: From Shi’ism, Resistance, and Revolution,” <http://www.geocities.com/martinkramerorg/Alawis.htm> (accessed March 20, 2009).

¹⁰⁴⁴ Caner, *Unveiling Islam*, 168.

¹⁰⁴⁵ Caner, *Unveiling Islam*, 168.

¹⁰⁴⁶ Al-Khutoot Al-Areedah, “An Exposition and Refutation of the Sources of Shi’ism,” translated by Mahmood Murad (Los Angeles: Abul Kalam Azad Islamic Awakening Center, 1988), chapter 22, http://www.islamawareness.net/Deviant/Shia/khutoot.html#_1_4 (accessed 21 Feb 09).

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.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*.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.¹⁰⁴⁹ This cult teaches blasphemy by attributing divine features to men, and teaches a distorted account of events of the *Last Day*.¹⁰⁵⁰ His mass appeal among the uneducated Indians and growing followership in Pakistan is worrisome to orthodox *Islamic* leaders, and rightly so.¹⁰⁵¹ Within *Ahmadiyya*, the largest faction

¹⁰⁴⁷ Caner, *Unveiling Islam*, 168-169.

¹⁰⁴⁸ Muheeb-ur-Rehman, "Persecution of Ahmadis in Pakistan: An Objective Study," Immigration and Refugee Board of Canada, pg 60.

¹⁰⁴⁹ Caner, *Unveiling Islam*, 168-169.

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."

¹⁰⁵¹ Caner, *Unveiling Islam*, 169-170.

boasts a membership of “tens of millions” with a presence in 193 countries around the world.”¹⁰⁵² It is currently headquartered in London.¹⁰⁵³

Nation of Islam

Since you are living in America, I must mention a peculiar group, the so-called *Nation of Islam*. They are possibly the most controversial sect to claim adherence to *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 *Muslim* sect, their original theology had very little to do with *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 *Nation of Islam* initiated a series of reforms to align with orthodox *Sunni Islam*, gaining acceptance by many in the community.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.

Lessons From Our Demographics

Today we have discussed various sects and splinters that make up the *Ummah*. This should help you determine which groups are true believers, which have gone astray but can be reeducated, and which are irreconcilable *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 *Salafi*, the only religion that strictly follows the *sunnah* of the *Prophet* and his companions. We have stripped away all innovation until all that is

¹⁰⁵² “Ahmadiyya Muslim Community: An Overview,” *Al Islam* (official website of the Ahmadiyya Muslim Community) <http://www.alislam.org/introduction/index.html> (accessed 20 Feb 09).

¹⁰⁵³ “Head of Ahmadiyya Muslim Jamaat Makes Historic Address at House of Parliament,” Press Release from Ahmadiyya Muslim Jammah International (October 23, 2008), 8, http://www.alislam.org/press-release/UK_Parliament_Khilafat_Event.pdf (accessed 20 Feb 09).

¹⁰⁵⁴ Caner, *Unveiling Islam*, 166.

left are the pure words of *Allah* and the *sunnah* of His *Prophet*. Since everything else is heresy,¹⁰⁵⁵ we must bring all mankind to the knowledge of *Allah*'s true religion, dragging them in chains if necessary.¹⁰⁵⁶

Until our next lesson, may *Allah* bless you and your family,

Jaad

¹⁰⁵⁵ Wahhab as quoted by Aaron, 50.

¹⁰⁵⁶ Hadith Bukhari, Sahih, ii, 250 (K. al-jihad); 'Iqd, iii, 412.16 as quoted by Crone, Patricia Crone in *Medieval Islamic Political Thought* (published in the U.S. by Columbia University Press as *God's Rule: Government and Islam* (Edinburgh: Edinburgh University Press, 2004), 373.

Chapter 13

Our Summary

“Muslims can 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 Churchill¹⁰⁵⁸

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.¹⁰⁵⁹ 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

¹⁰⁵⁸ Winston Churchill quoted in Stephen Mansfield, *Never Give In: The Extraordinary Character of Winston Churchill* (Harding, TN: Cumberland House, 1996), 73.

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*.¹⁰⁶⁰ *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.”*¹⁰⁶¹

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

¹⁰⁶⁰ Manfred Frings, in Max Scheler's *Ressentiment*, Trans. Lewis Coser and William Holdheim. Ed. Manfred Frings (Milwaukee: Marquette University Press, 2003), 5.

¹⁰⁶¹ Manfred Frings, in Max Scheler's *Ressentiment*, Trans. Lewis Coser and William Holdheim. Ed. Manfred Frings (Milwaukee: Marquette University Press, 2003), 5.

military and scientific impotency vis-à-vis the West.¹⁰⁶² 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,¹⁰⁶³ and group loyalty¹⁰⁶⁴ 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.¹⁰⁶⁵

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

¹⁰⁶² Lambert, 100.

¹⁰⁶³ Hoffman, “Religion and Terrorism,” in *Inside Terrorism* (New York: Columbia University Press, 1998), Chapter 4.

¹⁰⁶⁴ Post, *The Mind of the Terrorist*, 4.

¹⁰⁶⁵ Lambert, 100.

free from any mental disorders.¹⁰⁶⁶ Most experts agree.¹⁰⁶⁷ 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.”¹⁰⁶⁸ 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.”¹⁰⁶⁹

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

¹⁰⁶⁶ Martha Crenshaw, “The Causes of Terrorism,” *Comparative Politics*, Vol. 13, No. 4 (Jul., 1981), 379-399.

¹⁰⁶⁷ Post, *The Mind of the Terrorist: The Psychology of Terrorism from the IRA to Al-Qaeda*, 4.

¹⁰⁶⁸ C. R. McCauley and M. E. Segal, “Social Psychology of Terrorism,” in *Group, Organizational and Intergroup Relations, Annual Review of Social and Personality Psychology*, Vol. 9, ed. C. Hendrick (Beverly Hills, CA: Sage, 1987).

¹⁰⁶⁹ Jerrold Post, “The Psychological Roots of Terrorism,” in *Addressing the Causes of Terrorism: The Club de Madrid Series on Democracy and Terrorism* (Madrid: Club de Madrid, 2005), Vol. 1. 7-12.

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

¹⁰⁷⁰ President Barack Obama, Inaugural Address, transcribed by CQ Transcriptions, *The New York Times* (January 20, 2009), http://www.nytimes.com/2009/01/20/us/politics/20text-obama.html?pagewanted=3&_r=1.

¹⁰⁷¹ “U.S. Counterterrorism Strategy Must Address Ideological and Political Factors at the Global and Local Levels,” Research Brief for RAND's Project Air Force, http://www.rand.org/pubs/research_briefs/2006/RAND_RB202.pdf (accessed March 12, 2009).

¹⁰⁷² President George W. Bush, as Quoted by CNN.com (November 6, 2001), <http://archives.cnn.com/2001/US/11/06/gen.attack.on.terror/>.

unclench your fist” policy.¹⁰⁷³ 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.”¹⁰⁷⁴

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.”¹⁰⁷⁵

¹⁰⁷³ President Barack Obama, Inaugural Address, transcribed by CQ Transcriptions, *The New York Times* (January 20, 2009), http://www.nytimes.com/2009/01/20/us/politics/20text-obama.html?pagewanted=3&_r=1.

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,¹⁰⁷⁸ 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,¹⁰⁷⁹ 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

¹⁰⁷⁸ Michael Dobbs, "An Obscure Chief in U.S. War on Terror," *The Washington Post* (April 2, 2000).

¹⁰⁷⁹ Bryan Bender, "Obama to Appoint Czar to Stop Nuclear and Biological Attacks," *Boston Globe* (December 2, 2008), http://www.boston.com/news/politics/politicalintelligence/2008/12/obama_to_appoin.html (accessed March 12, 2009).

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

¹⁰⁸⁰ U.S. Counterterrorism Strategy Must Address Ideological and Political Factors at the Global and Local Levels,” Research Brief for RAND’s Project Air Force, http://www.rand.org/pubs/research_briefs/2006/RAND_RB202.pdf (accessed March 12, 2009).

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.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.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

¹⁰⁸³ U.S. Counterterrorism Strategy Must Address Ideological and Political Factors at the Global and Local Levels.”

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.¹⁰⁸⁵

Create Dissension Within Terrorist Groups

Post's second recommendation is to strive to create or exacerbate the inherent tension within terrorist groups.¹⁰⁸⁶ 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.¹⁰⁸⁷

Facilitate Exit From Terrorist Groups

The third element of Post's plan is to enable members of a terrorist organization to leave the group.¹⁰⁸⁸ 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

¹⁰⁸⁵ Post, *The Mind of the Terrorist*, 246-249.

¹⁰⁸⁶ Post, *The Mind of the Terrorist*, 249-250.

¹⁰⁸⁷ Post, *The Mind of the Terrorist*, 249-250.

¹⁰⁸⁸ Post, *The Mind of the Terrorist*, 249-250.

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.¹⁰⁸⁹

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.¹⁰⁹⁰

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.¹⁰⁹¹ 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.¹⁰⁹²

Insulate Target Audiences From Terrorist Messages

¹⁰⁸⁹ Post, *The Mind of the Terrorist*, 250-251.

¹⁰⁹⁰ Post, *The Mind of the Terrorist*, 250-251.

¹⁰⁹¹ Post, *The Mind of the Terrorist*, 249-250.

¹⁰⁹² Post, *The Mind of the Terrorist*, 251-252.

The final element of Post's plan is to counter the militant's ability to terrorize the public.¹⁰⁹³ 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.¹⁰⁹⁴ 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."¹⁰⁹⁵ 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

¹⁰⁹³ Post, *The Mind of the Terrorist*, 249-250.

¹⁰⁹⁴ Post, *The Mind of the Terrorist*, 251-252.

¹⁰⁹⁵ President Barack Obama, Inaugural Address, transcribed by CQ Transcriptions, *The New York Times* (January 20, 2009), http://www.nytimes.com/2009/01/20/us/politics/20text-obama.html?pagewanted=3&_r=1.

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

¹⁰⁹⁶ "Freedom of Speech in Jihad Analysis: Debunking the Myth of Offensive Words," U.S. Central Command Red Team Report (August 21, 2008).

¹⁰⁹⁷ George F. Kennan, "The Sources of Soviet Conduct," *Foreign Affairs* (July, 1947), http://en.wikisource.org/wiki/The_Sources_of_Soviet_Conduct.

his religion.¹⁰⁹⁸ 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

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

¹⁰⁹⁹ Holy Qur'an, Surah 4.29, 50.

¹¹⁰⁰ Bukhari Hadith, Volume 004, Book 052, Hadith Number 258.

¹¹⁰¹ Muhammad Hafez, *Manufacturing Human Bombs: The Making of Palestinian Suicide Bombers* (Washington D.C.: United States Institute of Peace, 2006).

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.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.

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*.¹¹⁰⁵ There seems to

¹¹⁰⁴ Christopher M. Blanchard, “*Al Qaeda: Statements and Evolving Ideology*,” Congressional Research Service Report for Congress (February 4, 2005), Summary.

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.¹¹⁰⁶ In fact, *Al Qaeda's* ideology is primarily an outgrowth of *Wahhabi* doctrine.¹¹⁰⁷

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.”¹¹⁰⁸

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.”¹¹⁰⁹

One teenage student at the academy reported,

¹¹⁰⁶ Lambert, 160.

¹¹⁰⁷ Natana Delong-Bas, *Wahhabi Islam: From Revival and Reform to Global Jihad* (New York: Oxford University Press, 2004), 193.

¹¹⁰⁸ Valerie Strauss and Emily Wax, “Where Two Worlds Collide: Muslim Schools Face Tension of Islamic, U.S. Views,” *The Washington Post* (February 25, 2002) A01.

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.”*¹¹¹⁰

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.”¹¹¹¹

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.¹¹¹²

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.¹¹¹³ Protesters even burned the United States embassies in Islamabad, Pakistan and Tripoli, Libya.¹¹¹⁴

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.¹¹¹⁵

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.¹¹¹⁶ 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.¹¹¹⁷

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.

¹¹¹³ Wright, Robin B., *Sacred Rage : The Wrath of Militant Islam* (New York: Simon & Schuster, 2001), 149.

¹¹¹⁴ "Embassy of the U.S. in Libya Stormed by a Crowd of 2,000," *New York Times*, December 3, 1979.

¹¹¹⁵ Yaroslav Trofimov, *The Siege of Mecca: The Forgotten Uprising in Islam's Holiest Shrine and the Birth of Al Qaeda* (Gettysburg, PA: Doubleday, 2007), 79-123.

¹¹¹⁶ Frank Gaffney, "Waging the War of Ideas," *Washington Times* (December 9, 2003), A19.

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.”¹¹¹⁸ While the United States has no peer in terms of conventional military might, the *USG* must be judicious 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

¹¹¹⁸ Carl von Clausewitz, *On War* (New York, Random House, Inc., 1993), 43.

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."*¹¹¹⁹

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

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*¹¹²⁰

¹¹²⁰ President Barack Obama, Inaugural Address, transcribed by CQ Transcriptions, *The New York Times* (January 20, 2009), http://www.nytimes.com/2009/01/20/us/politics/20text-obama.html?pagewanted=3&_r=1.

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.

Abd al-Aziz ibn Saud: Descendant of Muhammad Ibn *Saud*. Used by British to double-cross *Al-Hussein*.

Abdullah: *Muhammad’s* father.

Abdullah b. Sarh: See *Sarh, Abudullah b. Abi*.

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.

Ain al-Yaqeen: Weekly magazine published in Saudi Arabia.

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-Abbas (Abbas ibn Abd al-Muttalib): Muhammad’s paternal uncle who negotiated the conquest of *Mekka*. Namesake of the *Abbasids*.

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.

Al-Hudaybiyah: See *Treaty of Al-Hudaybiyah*.

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-Maqdisi, Abu Muhammad: Modern-day militant *Islamist* ideologue.

Al Qaeda: “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 Qaeda* 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 Qaeda*.

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*.

Blind Sheikh: See *Rahman, Sheikh Umar Abdul*.

Burqa: Woman's garment that covers the entire body except for one or both eyes.

Caliph (Khalifa): From the Arabic "*khalifa*," 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*, *Dhimmi*s 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's 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*.

Injil: The Gospel. A book brought to mankind by *Isa*.

“Insha 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*.

Jama’at al Jihad: “Jihad Group” founded by Muhammad abd al-Salam *Faraj* in Cairo in 1981.

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.

Jinni (Jinn, Djinn, Genie): Good or bad spirit made of a smokeless fire.

Jizyah (Jizya): Tribute tax paid by *Dhimmi*s 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: ffenses 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*.

Mamluk Amir al-umara: “Commander of the Faithful.” Later, *sultan*.

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.

Muawiya: One of *Uthman's* cousins. Son of *Abu Sufyan*. Opposed *Ali*. First *Umayyad* *Dynasty caliph* who ruled from 661 to 680.

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 Iibn 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 over throw 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 *Hheaven*.

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.

Rahman,(Sheikh Umar Abdul: "Blind Sheikh" who played a role in the 1983 World Trade Center bombing.

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.

Richard "The Lionheart:" King of England, primary leader of the Third Crusade.

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.

Sunni: 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*

Talib, Ali Ibn Abi : Fourth *Sunni caliph* and first *caliph* recognized by *Shia*. Ruled from 656-661. See also *Ali Ibn Abi Talib*.

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.

Taymiyyah, Sheikh Ahmad ibn: See *Ibn Taymiyyah*.

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*, reveres 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*.

Uqbah 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*.

Waraqah 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*.

Yazid: Second *Umayyad caliph* who ruled from A.D. 680-683. Son of *Muawiya*.

Yusuf: Joseph.

Zakat: One of the five *Sunni Pillars of Faith*. Almsgiving.

Zamzam: Well near *Mekka* 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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