

# JIHAD

## CHAPTER 2

*61:11 Believe in Allah and His messenger and fight valiantly for Allah's cause [jihad] with both your wealth and your lives. It would be better for you, if you only knew it!*

The ethical system of the Hadith prepares the foundation of jihad. There is one set of ethics for the Muslim and another set of ethics for the Kafir. There are two ways to deal with Kafirs. One is to treat them as inferiors but in a kindly way. The other is jihad. About 21% of Bukhari is about jihad.

*Jihad* is a unique word. Its actual meaning is struggle or effort. Islam talks of two kinds—the lesser jihad and the greater jihad. The greater jihad is spiritual effort or internal struggle, to stop smoking, for example, or control one's greed. However, the term "lesser jihad" never occurs in any authoritative hadith. There are about 2% of the hadiths in Bukhari that hold up other things as equal to jihad. The other 98% of the jihad hadiths refer to armed violence. It was violence that gave Islam its success and that is why nearly every hadith calls the jihad the best action a Muslim can perform.

Jihad, armed struggle, is usually called "holy war," but this term is simplistic and far too narrow. It means, in fact, fighting in the cause of Allah, and it encompasses an entire way of life.

The dual ethics established by the sacred texts of Islam—treating Muslims one way and Kafirs another—are the basis of jihad. Perhaps the clearest expression of this duality is a phrase known to all Muslims: The world is divided into—

*dar al Islam*, land of submission, and  
*dar al harb*, land of war.

The land of war is the country that is free of Islam, free of Allah. The land of the Kafir must become the land of those who have submitted and are the slaves of Allah. The Trilogy repeatedly stresses that Islam should be in a state of constant pressure against Kafirs; therefore, the relation between Islam and the rest of the world is sacred war or temporary peace. This struggle is eternal, universal, and obligatory for all

Muslims. The only pause in jihad comes through the need for Islam to strengthen itself. Peace is temporary. War is permanent.

Jihad is laid out in all three of the Trilogy texts.

#### THE KORAN OF MECCA AND MEDINA

The early portions of the Koran were written in Mecca and are generally religious in nature. The part of the Koran written in Medina is very different. Islam developed a complete political ideology there. The Koran of Medina lays out the divine right of aggression and violence in all forms against the Kafir.

The Koran has 111 verses devoted to jihad. Three chapters of the Koran are titled War Treasure, Battle Array, Victory and War Steeds. Nearly all of the jihadic verses are found in the Koran of Medina. Since the jihadic verses were written later than the “peaceful” ones of Mecca, the jihadic verses can abrogate or nullify the peaceful ones.

Below we have examples of the dual nature of Political Islam. These following verses do not contradict each other; they merely express the dual nature of the Islamic ethical system. They are equally acceptable and used according to the given situation.

#### KORAN OF MECCA

*73:10 Listen to what they [Kafirs] say with patience and leave them with dignity.*

*109:6 To you be your religion, and to me my religion.*

*20:130 So be patient with what they say, and constantly celebrate your Lord's praise before the sun rises and before it sets and for part of the night and at both ends of the day so that you may please Him.*

*50:45 We know exactly what the Kafirs say, and you should not compel them. Use the Koran to warn those who fear my threat.*

*10:99 But if the Lord had pleased, all men on earth would have believed together. Would you compel men to become believers?*

*45:14 Tell the believers to forgive those who do not hope for the days of Allah. It is up to Him to reward men according to their actions.*

*43:88 And the Prophet will cry, “My Lord, truly these are people who do not believe.” So turn away from them and say, “Peace.” They will soon find out.*

## KORAN OF MEDINA

2:191 *Kill them wherever you find them, and drive them out of whatever place from which they have driven you, which is worse than murder.*

9:123 *Believers, fight the Kafirs who are near you, and let them find you to be tough and hard.*

8:12 *Then your Lord spoke to His angels and said, "I will be with you. Give strength to the believers. I will send terror into the Kafirs' hearts, cut off their heads and even the tips of their fingers!"*

9:29 *Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya] and they are humiliated.*

2:193 *Fight them until you are no longer persecuted and the religion of Allah reigns absolute, but if they give up, then only fight the evil-doers.*

5:33 *The only reward for those who war against Allah and His messengers and strive to commit mischief on the earth is that they will be slain or crucified, have their alternate hands and feet cut off, or be banished from the land.*

47:4 *When you encounter the Kafirs on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly.*

## THE SIRAH

The ideology of Political Islam is laid out in the Sira, the life of Mohammed, and the Koran gives the divine vision, similar to a political constitution. In Mecca, aggression was limited to persuasion, arguments, threats, and fist fights. Mohammed tried these methods for thirteen years and gathered 150 followers. In Medina, he used war and conquest to rule all of Arabia.

Roughly seventy-five percent of the material of Mohammed's biography is devoted to jihad. In Medina, over a nine-year period, Mohammed personally attended twenty-seven raids. There are thirty-eight other battles and expeditions in his biography. This is a total of sixty-five armed

events<sup>1</sup>, not including assassinations and executions, for an average of one every seven weeks over a period of nine years. This aggression enabled Mohammed to triumph over all of the ancient Arabic religions and political centers and rule Arabia as its first king.

#### JIHAD IN THE HADITH

The Hadith spells out the details of jihad. Who can be killed, under what circumstances, at what times, the actual words to be said upon attack, how to handle defeat, what to do with prisoners, how to build morale, and more are drawn from the ideal words and actions of Mohammed. The Hadith is a precise tactical manual for jihad.

The hadiths call armed struggle “fighting in Allah’s Cause” or “Allah’s Cause.” Many of the hadiths focus on jihad.

#### SUMMARY

The Koran gives the divine authorization for Political Islam and jihad.

The Sira shows the strategy of conquest.

The Hadith is the tactical manual.

#### THE FUNDAMENTALS OF JIHAD

This hadith summarizes all the key elements of jihad. (Only the fourth item, the Day of Resurrection, is purely religious in nature). It tells us that the whole world must submit to Islam; Kafirs are the enemy simply by not being Muslims. To achieve this dominance Islam may use terror and violence. It may use psychological warfare, fear, theft. It may take the spoils of war from Kafirs. Violence and terror are made sacred by the Koran. Peace comes only with submission to Islam.

B1,7,331 Mohammed:

I have been given five things which were not given to any one else before me:

1. Allah made me *victorious by awe, by His frightening my enemies* for a distance of one month’s journey.

2. *The earth has been made for me and for my followers*, a place for praying and a place to perform rituals; therefore, anyone of my followers can pray wherever the time of a prayer is due.

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1. A. Guillaume, *The Life of Muhammad* [the sira], (Karachi: Oxford University Press, 1967) 659-60.

3. *The spoils of war has been made lawful for me* yet it was not lawful for anyone else before me.

4. I have been given the right of intercession on the Day of Resurrection.

5. Every Prophet used to be sent to his nation only but *I have been sent to all mankind*. [Emphasis added.]

***Political Islam is universal and eternal.***

M001,0031 Mohammed: "I have been ordered to wage war against mankind until they accept that there is no god but Allah and that they believe I am His prophet and accept all revelations spoken through me. When they do these things I will protect their lives and property unless otherwise justified by Islamic law, in which case their fate lies in Allah's hands."

#### OBLIGATION

***All Muslims have an obligation to perform jihad. Jihad is second only to prayer and respect for one's parents.***

B1,10,505 Abdullah asked Mohammed, "What act is most beloved by Allah?" Mohammed answered, "To pray at the specified times." Abdullah then asked, "What is the next highest good?" He said, "Honor and obey your parents." I asked a third time, "What is the next highest good?" Mohammed replied, "To wage holy war in the name of Allah." Abdullah concluded, "I did not ask the next highest good, but if I had, Mohammed would have told me."

***Jihad is one of the best actions that a Muslim can perform.***

B2,26,594 Someone asked Mohammed, "What is the greatest act a Muslim can perform?" He said, "Accept Allah as the only god and that I am His prophet." Mohammed was then asked, "What is the next best act?" He answered, "To wage holy war in the name of Allah." Mohammed was then asked, "What is the next highest good?" He replied, "To make the sacred pilgrimage."

***The following hadith is one of the few references about the greater jihad (spiritual effort). Only about three percent of the hadiths concerning jihad are about the greater jihad, spiritual struggle. The other ninety-seven percent are about jihad as supreme war.***

B2,26,595 One of Mohammed's wives, Aisha, declared to him, "We believe fighting holy war is the most righteous action for Muslims." He replied, "Women can best wage jihad by taking the holy pilgrimages."

Aisha persisted, “Should not women fight alongside men during jihad?” Mohammed responded, “The best way for women to fight for Islam is by doing what is acceptable to Allah, which is for them to partake in holy pilgrimage.” Aisha assented and said, “After that conversation with Mohammed, I resolved to never forgo Hajj [pilgrimage to Mecca].”

***To commit suicide is a sure path to Hell. But to kill oneself in jihad is a sure path to eternal pleasure in Paradise.***

B5,59,509 The army was arranged in rows at the battle at Khaybar. Amir’s sword was short, and he aimed at the knee of a Jew. The sharp blade glanced off the Jew’s knee and cut Amir’s leg. He bled to death. After the battle, Al Akwa was sad and Mohammed asked him, “What is bothering you?” Al Akwa said, “They say Amir is lost because he killed himself.” Mohammed said, “No, they are wrong. Amir will get a double reward [an elevated place in Paradise].” Mohammed raised two fingers. “Amir was a strong fighter in the Cause of Allah. There are few who have achieved such goodness as Amir.”

***Killing yourself in jihad is good, but suicide is a great sin.***

B8,73 Mohammed: “If someone kills himself, by any means in this world, then he will be tortured on the Day of Resurrection in the same manner.”

***The best Muslim is a jihadist. A saintly man is second best.***

M020,4655 Mohammed: “The Muslim who lives the best life is the man who is always prepared to wage holy war in the name of Allah and who is constantly alert for the sound of war or a cry for help and always willing to face certain death. The next most virtuous life for a Muslim is the hermit who abides on a mountain or valley tending his herd, praying regularly, giving zakat [charity tax to be spent on Muslims], and worshiping Allah until he dies. There are no better men than these.”

***To avoid jihad is a great sin. The jihadist must be unafraid of death and never retreat except as a strategy. The enemy, the Kafir, must never be given mercy.***

B4,51,28: Mohammed commanded, “Shun the seven deadly sins.” Asked to elaborate, Mohammed said, “Worshiping gods other than Allah, witchcraft, the unsanctified murder of a believer, lending money at excessive rates of interest, squandering the assets of a ward or orphan, granting mercy to or fleeing from an unbelieving enemy in battle, and impugning the character of true believing, pure, and virginal women.”

*To be a real Muslim, one must aspire to be a jihadist.*

M020,4696 Mohammed: “The man who dies without participating in jihad, who never desired to wage holy war, dies the death of a hypocrite.”

*Here we have prophetic hadiths. Jihad will be practiced into the future.*

B4,152,146 Mohammed: “A time will come when the people will wage holy war, and it will be asked, ‘Is there any amongst you who has enjoyed the company of Mohammed?’ They will say: ‘Yes.’ And then victory will be bestowed upon them. They will wage holy war again, and it will be asked: ‘Is there any among you who has enjoyed the company of the companions of Mohammed?’ They will say: ‘Yes.’ And then victory will be bestowed on them.”

M020,4712 Mohammed: “You shall conquer many lands and Allah will grant you victory over your enemies in battle, but none of you should stop practicing for war.”

*Fighting in jihad is demanded for all Muslims except for the frail or the crippled. To sit at home is inferior to jihad. Jihad is an obligation for all times and all places and for all Muslims.*

B6,60,118 After the following verse was revealed to Mohammed, he called for a scribe,

*“Not equal are those believers who sit at home and those who strive and fight in the Cause of Allah.”*

After the scribe arrived with his writing utensils, Mohammed dictated his revelation. Ibn Um Maktum, who was present, exclaimed, “O Mohammed! But I am blind.” A new revelation was then revealed that said:

4:95 *Believers who stay at home in safety, other than those who are disabled, are not equal to those who fight with their wealth and their lives for Allah’s cause [jihad].*

*Muslims should dedicate their jihad to their parents.*

B8,73,3 A man once asked Mohammed, “Should I join the holy war?” Mohammed responded by asking if the man’s parents were alive. When the man affirmed that they were, Mohammed answered, “Join the struggle for their sake.”

*Jihad is one of the highest goals of Islam, equal to charity and prayer.*

B8,73,35 Mohammed: “The Muslim who does charitable works for the poor or elderly is like a holy warrior or a devout person who fasts all day and prays all night.”

*When the leader calls for jihad, every Muslim should take part immediately.*

B4,52,42 Mohammed: “After the conquest of Mecca, there is no need to migrate to Medina, but holy war and the willingness to participate still remain. If your ruler demands warriors, answer his call immediately.”

*Jihad is the best deed. The smallest action in jihad is rewarded more than prayer and fasting.*

B4,52,44 A man said to Mohammed, “Tell me what act is rewarded as much as jihad.” Mohammed replied, “I do not know of any.” The prophet added, “Can a Muslim warrior, while in the field of battle, perform his prayers according to ritual or fast without stopping?” The man said, “No one can do that.” Abu-Huraira then added, “The Muslim jihadi is rewarded by Allah merely for the footsteps of his mount while it is tethered and grazing.”

*An ordinary jihadist is superior to a saint.*

B4,52,45 Someone asked, “Mohammed, who is the best person?” Mohammed said, “A Muslim who uses all of his strength and resources striving in Allah’s cause.” The person then asked, “Who is the next best person?” Mohammed replied, “A Muslim who remains secluded from the world, praying to Allah and not bothering the people with foolishness.”

*Here is Allah’s contract with all Islam: to die in jihad is the sure way to go to Paradise. If the jihadist does not die, then he can keep what wealth he takes with violence from the enemy, the Kafir.*

B4,52,46 Mohammed: “A Muslim holy warrior, fighting for Allah’s cause is like a person who does nothing but fast and pray. Allah promises that anyone killed while fighting for His cause will be admitted without question into Paradise. If such a holy warrior survives the battles, he can return home with the captured property and possessions of the defeated.”

*A jihadist fights so that Islam will triumph, not just for wealth or fame. The jihadist is the purest and best Muslim.*

B4,52,65 A man asked Mohammed, “One man fights for wealth, one man fights to achieve fame, and another fights for pride. Who among them fights for the cause of Allah?” Mohammed said, “The man who fights so that Islam should dominate is the man who fights for Allah’s cause.”

B4,52,72 Mohammed: “After entering Paradise no one would want to return to the world even though he might have everything in it, the only exception being the Muslim warrior who would return to be martyred ten times more for the honor he received from Allah.”

***All the Kafirs who fight against jihad are doomed to burn in Hell for defending their culture and civilization.***

B4,52,72 Mohammed told us that Allah revealed to him that “any holy warrior killed will go to Paradise.” Umar asked the prophet, “Is it true that Muslims killed in battle will go to Paradise and Kafirs who are killed in battle will go to Hell?” Mohammed said, “Yes.”

***A Muslim should support jihadists in every way. This includes financing the fighters and supporting their families.***

B4,52,96 Mohammed: “Anyone who arms a jihadist is rewarded just as a fighter would be; anyone who gives proper care to a holy warrior’s dependents is rewarded just as a fighter would be.”

***The smallest detail of supporting jihad brings a great reward.***

B4,52,105 Mohammed: “If a man, motivated by belief in Allah and the promises Allah makes, gives a horse to be used for jihad, he will be rewarded on Judgment Day for the food and water the horse consumed and the waste it expelled.”

***Practicing jihad for even one day puts a believer in Paradise and is better than all the world.***

B4,52,142 Mohammed: “To battle Kafirs in jihad for even one day is greater than the entire earth and everything on it. A spot in Paradise smaller than your riding crop is greater than the entire earth and everything on it. A day or a night’s travel in jihad is greater than the entire world and everything on it.”

M020,4645 Mohammed said: “Abu Sa’id, anybody that happily acclaim Allah as his God, Islam as his faith, and Mohammed as his prophet must be admitted into Paradise.” Abu Sa’id marveled at this and said, “Mohammed, say that again.” Mohammed repeated his statement and added, “Another act raises a man’s status in Paradise a hundred-fold; the difference between one level and another is equivalent to the distance between the heavens and the earth.” Abu Sa’id asked, “What is this act?” Mohammed said, “Wage war for Allah! Wage war for Allah!”

***Jihad cannot stop until all of the world has submitted to Islam. All Kafirs’ lives and wealth can and will be taken by jihad. Only those who submit to Islam will be spared.***

B4,52,196 Mohammed: “I have been directed to fight the Kafir until every one of them admits, ‘There is only one god and that is Allah.’ Whoever says, ‘There is only one god and that is Allah,’ his body and possessions will be protected by me except for violations of Islamic

law, in which case his fate is with Allah, to be punished or forgiven, as He sees fit.”

*One of the first things Mohammed taught new Muslims was the distribution of the spoils of war.*

B4,53,327 A delegation came to Mohammed from Rabia and asked the prophet for instructions for their tribe. Mohammed said, “I command you to perform five actions and I forbid you to do one act: accept Allah as the only god, perform your prayers strictly according to ritual, pay the charitable tax [*zakat*] for the support of the needy, fast during the month of Ramadan, give twenty percent of the property looted from Kafirs to Allah, and never drink alcohol.”

#### INVESTMENT OF MONEY IN JIHAD

*The very best use of money is to spend it on jihad. Mohammed was the perfect example because he was indifferent to the personal use of money. He spent almost nothing on his household but gave generously to jihad.*

B2,24,489 I [Al-Ahnaf] was with members of the Quraysh tribe when a disheveled man approached and said, “Tell the hoarders of material wealth that they will forever suffer painful torture in the fires of Hell.” After speaking, the rough-looking man, whom I did not recognize, walked a short distance away and sat down. I joined him and said, “The people did not like what you said.” He replied, “Those people don’t know anything. My friend told me that it is so.” I asked him his friend’s name. He said, “Mohammed asked me, ‘Do you see Mount Uhud?’ I said, ‘Yes,’ and I looked to the sun to gauge the time of day because I believed that he wished me to perform a task for him. Mohammed said, ‘If I had a pile of gold as big as Mount Uhud, I would spend it all but three dinars on jihad.’ Those people do not understand Islam, so they hoard material wealth. No, by Allah, so long as I am alive, I won’t need their material wealth or their advice on religion.”

*Allah rewards those who give to jihad and curses those who do not.*

B2,24,522 Mohammed: “Two angels descend from Paradise each day. One says, ‘O, Allah! Reward those who contribute to jihad,’ and the other says, ‘O, Allah! Kill those who refuse to support jihad.’”

*Jihad is supported by the Islamic tax structure and can make a man rich.*

B2,24,547 A man ordered by Mohammed to collect a duty supporting jihad returned to him and reported that Ibn Jamil, Khalid, and Abbas

refused to pay the tax. Mohammed asked, "Ibn Jamil was a poor man made rich by Allah and me. What makes him think he can refuse to pay his tax? It is unfair to ask Khalid to pay the tax because he remains a holy warrior for Allah. Abbas, however, is my uncle and the tax is mandatory for him. In fact, he should pay twice the amount."

***Allah says a Muslim should spend his money on jihad.***

B6,60,41 Hudhaifa said, "The following verse was revealed to Mohammed regarding the financial support of jihad."

2:195 *Spend your wealth generously for Allah's cause [jihad] and do not use your own hands to contribute to your destruction. Do good, for surely Allah loves those that do good.*

B8,78,633 I [Abu Dhar] joined Mohammed as he was sitting in the shade of the Kabah. He kept repeating, "They are the losers, by Allah! They are the losers!" I fretted to myself, "What have I done wrong? Does he perceive something improper in me?" As I sat beside him, Mohammed kept repeating, "They are the losers." Allah knows how anxious I was. I could not remain silent. I asked him, "Who are the losers? I would sacrifice my parents for you, Mohammed." He said, "The losers are the rich, except those who give money for jihad."

B4,52,94 Mohammed said, "Whoever spends even a small amount on jihad will be welcomed by name by the gate-keepers of Paradise."

Abu Bakr said, "O, Mohammed! People like that will never be destroyed."

Mohammed said, "It is my wish that you will be such a person."

M020,4668 Mohammed: "A person who financially supports a fighter for jihad is morally equivalent to an actual fighter. A person who cares for a warrior's family during his service is morally equivalent to an actual fighter."

***The wealth of Islam comes from jihad.***

B4,53,350 Mohammed: "When the Persian king is destroyed, his line will end with him. When Caesar is destroyed, there will be no more Caesars. By Him who holds my life in His hands, you will spend his wealth in jihad against the rest of the world."