

Chapter 1 : Jihad -- The Holy War: Time Bomb in the Middle East by Lester Sumrall

According to this organization, "the Arabic word "jihad" is often translated as "holy war," but in a purely linguistic sense, the word "jihad" means struggling or striving." The Arabic word for.

Jihad is regarded as one of the fundamentals of Islam. The word jihad literally means to struggle or strive or to work for something with determination. Although English translations define it as holy war, that is not the Arabic meaning. The Arabic word for war is harb, and the word for fighting is qital. Even just trying to curb your desires for the life of this world is considered a type of jihad. However, the word jihad is most often associated with the act of physically confronting evil and wrongdoing; hence, it can be applied to the act of fighting as well. But the goal of a physical jihad is not to have a big war, gain riches, or kill people; it is to further the cause of Allah and to create justice on Earth. Then, when the evil is removed, or the other side wants peace, Muslims are to make peace as well. A person who engages in jihad is called a mujadid, or struggler for God. Even the act of going to school, or going on the Hajj pilgrimage to Mecca can be seen as an exertion or struggle for God. This distinction is often lost in the media, in part because some Muslims deliberately misrepresent the concept of Jihad example. Muslims often claim that Muhammad said this about Jihad to a companion after battle: The struggle against yourself. The first thing to note is that the first time this hadith appears is in the 12th century. This is a full five centuries after Muhammad died! Allah has favored those who perform Jihad with their wealth and their selves by degrees over those who sit back. To both groups has Allah promised good, but Allah has favored the mujahideen with a great reward, by ranks from Him, and with Forgiveness, over those who sit back. There are two understandings of jihad. It is the personal struggle each Muslim wages to be a true believer and follower. Lesser jihad is the traditional holy war launched in the name of God against the enemies of God and Islam. Thus, jihad is both a personal and community commitment to defend and spread the religion of Islam. Muslims popularly refer to four expressions of jihad: Jihad of the Tongue: Muslim scholars, however, write that Islam teaches it is unholy to start war although some wars are inevitable and justifiable. The Quran urges those those fight for the cause of Allah and kill pagans wherever they are found. Whenever believers meet unbelievers, Muslims are encouraged to smite their neck and to fight those who believe not in Allah and the last day 2: Tradition approves of violence against infidels and those who leave Islam as their native or chosen religion. Fighting and killing are described as beloved activities. Apostacy is punished by death. Muslims understand it to be an effort or struggle to bring righteousness and peace on the earth. In its primary sense it is an inner thing, within self, to rid it from debased actions or inclinations, and exercise constancy and perseverance in achieving a higher moral standard. Muslims, however, cannot shirk it even if others do. The means to fulfil it are varied, and in our modern world encompass all legal, diplomatic, arbitative, economic, and political instruments. But Islam does not exclude the use of force to curb evil, if there is no other workable alternative. That was what prophet Mohammad emphasized to his companions when returning from a military campaign, he told them: Sufi writers say that there are two Jihads: Jihad Entry in T. Based on that interpretation, Bayoumi said the suicide attacks in the United States were unjustified and therefore considered by Islam as "terror acts. He declared in April it is "strictly forbidden in Islam" and that "the one who blows himself up in the midst of the enemies is also performing an act contrary to Islamic teachings. While condemning the attacks in the United States, he said rulings against suicide bombings were issued by "people who are alien to Sharia Islamic laws and religion. This incident points to the problem with the word jihad: Two examples from leading American Muslim organizations, both fundamentalist, show the extent of disagreement this issue inspires. While we dream of jihad and some deny it, while others explain it away, and yet others frown on it to hide their own weakness and reluctance towards it, here is a snapshot from the diary of a mujahid who had fulfilled his dream to be on the battlefield. There is no simple answer to this question, for Muslims for at least a millennium have disagreed about the meaning of jihad. The disagreement among Muslims over the interpretation of jihad is genuine and deeply rooted in the diversity of Islamic thought. Classical texts speak only to, not for, contemporary Muslims. A non-Muslim cannot assert that jihad always means violence or that all Muslims

believe in jihad as warfare. Conversely, the discord over the meaning of jihad permits deliberate deception, such as the CAIR statement cited above. A Muslim can honestly dismiss jihad as warfare, but he cannot deny the existence of this concept. The variant interpretations are so deeply embedded in Islamic intellectual traditions that the usage of jihad is unlikely to be ambiguous. An advocate of jihad as warfare indicates so through his goals. A Sufi uses the term mujahada or specifies the greater jihad. Bourguiba clearly did not advocate violence to improve education and development in Tunisia. When ambiguity does exist, it may well be deliberate. Only his later actions reveal whether he was coopting Islamists by adopting their rhetoric or duping Israelis by hiding his violent intentions. What does Jihad mean? Streusand, International Policy Institute for Counter-Terrorism Collected sayings of Mohammed, called hadiths, and other writings may reconcile some of the apparent conflicts. Both the Quran and hadiths offer examples of respect given to Christians and Jews – both considered along with Muslims as "people of the Book. This belief can be traced to a few well-known figures of relatively recent Muslim history. His supporters say he was a religious reformer who cleaned up a corrupted version of Islam practiced in his part of Arabia. Opponents call him a political opportunist who used religion as a weapon. In either case, he declared that Islam had been corrupted a generation or so after the death of Mohammed, and he condemned any theology, customs or practices developed after that. It was as if a Christian suggested that Augustine and Aquinas and every later Christian theologian were heretics. Or as if an Orthodox Jewish scholar challenged the validity of the Talmud. Their descendents still control the area and are among the most influential religious leaders in much of the Middle East. Muslims concerned about image , Dallas Morning News, Sep.

Chapter 2 : About Jihad - What is Jihad? Islamic Holy War? Muslims Killing Jews & Christians?

According to the Quran, the Holy War, called Jihad, is in reality a holy campaign which uses the help of the Quran to bring about a spiritual revolution in the world. Fight against them by means of it (the Quran) a great fight.

All rights reserved under International Copyright Law. The Holy War of Islam However, the events of September 11 have changed the way we think about Jihad and terrorism forever. These events have had an impact on politics and on history. They have changed the way we travel, the way we do business, even the way we go about in our everyday lives. All aspects of our lives have been affected. We know that we are living in the end-times and that the days are growing more evil as the Bible tells us in Matthew And ye shall hear of wars and rumors of wars: For nation shall rise against nation and kingdom against kingdom: All these are the beginning of sorrows. We see the wars and hear the rumors of wars. The days truly are evil. And we will see much more of these calamities as these last days continue. Are we to respond to these events as the world would respond? But we, as the Body of Christ, must act in faith. However, we do have to be aware of the times and the seasons in which we live. We know from Hosea 4: I pray that Dr. This is a time when 7 Jihadâ€”The Holy War many people in the world are looking for answers. This is also the time for Christians to step up and give the answers to their questions. This book can be a valuable tool in that process. Stephen Sumrall 8 Introduction This book explains the real issue behind the acceleration of global terrorist activities and the continual flurries of conflict between Islam and Israel. Jerusalem is the center and heartbeat of terrorism and the Middle East crisis, but the Jihad hopes to draw the whole world into this bloody vortex of prophetic warfare. Current world events will take on new meaning in the face of Dr. The Battle of Armageddon has not occurred yet, but we are in the final countdown to it. The best way to prepare for this countdown is to give your heart to the Lord Jesus Christ. He will lead you to a place of safety and security, and by His Spirit He will empower you to pull others out of the fires of deception and evil into the Kingdom of light of the Lord Jesus Christ. As war began in the Middle East, the attention of the world was turned to the conflict in the Persian Gulf. Battle lines have been drawn between Saddam Hussein and Coalition forces. But it is not just Iraq who is drawing battle lines. Several Moslem nations are rising up in public protest against the presence of Western military forces, especially American, in the Gulf nations. The cry is being heard throughout the world: Death to all infidels! Death to all Israel! Death to all Jews! Death to America, the Great Satan! The invasion of Kuwait was just a means to an end. Preachers fill their pulpits, proclaiming that the end of this age is upon us according to biblical prophecy. Evangelists and ministers are on the news and talk shows speaking of imminent destruction. Church attendance is at an all-time high, as people turn to their church leaders for answers. With anticipation of even greater disaster on the horizon, 11 Jihadâ€”The Holy War some ask: I will address these questions and others as we look at the current situation in the Persian Gulf from a biblical and historical perspective. Nor did it start with Israelis occupying Palestinian territory. Rather, the conflict began centuries ago. What we are viewing on our television screens every night in our living rooms is the fulfillment of biblical prophecies made centuries ago. Iraq is located geographically on the ruins of ancient Babylon, the first world empire. The greed and lust for power that were manifested in Nebuchadnezzar when he ruled ancient Babylon is seen again in Saddam Hussein. He can personally murder his own friends, burn his own citizens with chemicals and poison gas, and rain missiles on innocent civilians in Israel and Saudi Arabia. Death and murder control him. Is he just another tyrant like Hitler, bent on building a personal empire, or is his life part of a larger picture found in prophecy? The question in the minds of many is, how is this conflict different from others of history, and how does it fit in with the plan of God for the end of this age? In this book I take you on a historical journey, showing from Scripture the roots of the people of the Middle East and why they are so intent on preserving and expanding their influence and rule, even when thousands of lives may be sacrificed in the process. The Ayatollah Khomeini often referred to the U. Why is this so? What sparked the outrage in much of the world against America and the Western nations? Recently one of our staff personnel was ministering in the Moslem nation of Turkey. He lived among the Turks and had many opportunities to talk with Moslem holy men. When he asked them why there is such widespread hatred for

America and a belief that it is satanic in nature, they told him it is because America is viewed as deceitful and hypocritical. One Moslem cleric stated that on the one hand Americans carry the gospel of love and truth and preach eternal life, but very often on the other hand bring immorality, corruption, and sin. To Moslems, the church and state are inseparable, because the state passes laws that affect public morals. According to Moslem doctrine, to say that there is a separation between church and state is merely hypothetical and can never operate in fact. To Moslem thinking, the church and state are incapable of being separated, and religion and government must be tied together as one. Because of this reasoning, they view America as a Christian nation, whether or not individuals within America believe that of America. Since America is viewed as a Christian nation, Moslems assume that the actions of America, its government and citizens, should reflect Christian ideals and principles. Yet they see 15 Jihadâ€”The Holy War America as the number one promoter of immorality and perversion around the world. As an example, many Moslem nations feel their society has been invaded with pornographic magazines, immoral movies, and rock music, all of which they see as promoting sin and destruction. They are concerned with the drug culture and crime problems they see in America and believe those problems are being exported into their countries. Because America is both good and evil, in their opinion we must be a devil and terribly deceived. It is interesting to note in light of the above what the prophet Isaiah said centuries ago about the people who make up modernday Iraq and Iran: O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey [Kuwait], and to tread them down like the mire of the streets. Another example the Moslem holy men gave to our staff member to explain their feelings toward America is the Moslem view of eschatology, or the study of end-time prophecies. The one power today that Moslems believe is dominating the world in these areas is the United States; therefore, they equate 16 America, the Great Satan? Atop that symbol is the all-seeing eye or one-eyed beast that Moslems believe will control the world with evil. The religious leader said that Moslems believe this symbol on the American dollar bill represents or is indicative of this beastly system and that Allah, their god, wants it destroyed from the face of the earth. To a dedicated Moslem, that is a sure sign that the American dollar is representative of the beastly system of evil that God wants to destroy. Understanding the way Moslems think toward America shows again how the devil can use religious systems to manipulate and control their followers into hatred, anger, terrorism, murder, and all-out war in the name of a holy and righteous cause. The concept of one world religion established by military conquest is drilled into the heads of many Moslems from infancy. They are taught to believe that the best way to die is in defending their faith, which will transport them immediately to heaven. Such fanatical zeal is largely unknown to the Western mind. It often results in throwing out all the established rules of diplomacy and warfare, leaving only a barbarous fight to the finish, with the winner taking all. Moslems believe that Jesus was merely a prophet, one of six major prophets in the history of the world, 17 Jihadâ€”The Holy War of which Elijah Mohammed was the last and final authority. He was only a great prophet possessed by the Spirit of God. Moslems teach that Jesus existed in the past and will exist in the future, but He does not exist now. We as Christians know that Jesus Christ is God in the flesh, that He existed before all time and exists now as the bodily representation of the Godhead. By saying that Jesus lived in the past and will come in the future denies the reality of Jesus in the present. A relationship with Jesus would not be possible if He did not live in the present. It is in the present that people need to live and have the power to overcome. For these reasons we can see that Islam is a spirit of Antichrist in doctrine. Thus Islam has a form of godliness and righteousness, acknowledging much biblical law and principle, but denies the transforming power of the risen Jesus Christ Who changes the heart of man from within. Only then will this ancient rivalry between Isaac, the forefather of the Israelis, and Ishmael, the forefather of the Arabs, be resolved. Knowledgeable students of Bible prophecy were the least surprised at that terrible intrusion. They had been watching for a move from these ancient lands, for neither Iran, Iraq, nor the Islamic world, can escape their past history or future destiny. How can you know what to expect from Iran and the Moslem world? My purpose in writing this book is to help you to know. Trace with me the history of Iran through the pages of the Bible. Ancient Lands Iranâ€”called Persia until when it was renamed by its then shahâ€”has nearly 4, years of recorded and known history. Adam, the first human, knew God on a very

personal, oneto-one basis. Adam walked and talked with God.

Chapter 3 : Army of the Holy War - Wikipedia

Among most Westerners, the term "Jihad" ("struggle" in Arabic) often brings up images of Muslim terrorists killing people who disagree with them. Jihad is an emotionally charged word that is heralded by the Western news media in descriptions of Middle East activities. People need not wait long to.

The word Salaam is also an attribute of God. Muslims greet each other with Assalaamu alaikum which translates to wishing peace for one another. Repel evil with what is best, when lo! Thus peace is a goal that Muslims are required to strive for, in their own selves, in their families and in their communities. It is ironical therefore, that Islam is perceived by many as being the motivation behind the wanton killing of innocent people. Definition of Jihad While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word Jihad. There is nothing in the Islamic sources that permit a Muslim to fight against non-Muslims solely on the basis that they are not Muslim. The word Jihad comes from the root word jahada, which means to struggle. At the individual level, jihad primarily refers to the inner struggle of being a person of virtue and submission to God in all aspects of life. At the collective level, jihad can take various forms, such as: Intellectual Jihad, which comprises of the struggle to convey the message of God to humankind and to combat social evils through knowledge, wisdom and dignified discourse. Physical Jihad, which involves collective armed self-defense, as well as retribution against tyranny, exploitation, and oppression. Thus the concept of Jihad is vast and comprehensive. Physical Jihad Jihad on the battlefield, in the Islamic perspective, is the last resort, and is subject to stringent conditions. It can be waged only to defend freedom, which includes freedom of faith. Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help! How then she came to be killed? Upholding justice The ravages of war are not an excuse for Muslims to engage in any form of cruelty or violation of human rights. For Allah is well-acquainted with all that ye do. Respect for Religious freedom Physical Jihad cannot be waged with the objective of compelling people to embrace Islam. Terrorism is usually defined as ideologically motivated indiscriminate violence that targets civilians, with the intention of inspiring terror in order to achieve political ends. Although this definition ignores the reality of state terrorism, it is clear that terrorism has no place in the noble concept of Jihad. Even Jihad that involves physical conflict is the very antithesis of terrorism, as is clear from the following differences: Jihad can be launched only by an established authority as a policy in order to deter aggression. Terrorism, on the other hand, is committed by individuals or groups that have no legitimacy to speak for the majority. When terrorism is committed by states, it usually depends on misleading the masses. Jihad is limited to combatants while terrorism involves indiscriminate killing of civilians. Jihad, when the need arises, is declared openly, while terrorism is committed secretly. Jihad is bound by strict rules of engagement while terrorism is not bound by any rules. Conclusion It is clear from the foregoing discussion that Jihad is a vast concept that encompasses various spheres of activity, all directed towards the betterment of self and society. Regardless of how legitimate a cause may be, Islam does not condone the killing of innocent people. Terrorizing the civilian population, whether by individuals or states, can never be termed as jihad and can never be reconciled with the teachings of Islam.

Chapter 4 : Jihad - Wikipedia

Includes verses in the Qur'an that address Jihad (struggle in the way of God), legitimacy of Jihad, Islam and Peace, Defense vs. aggression, and human rights.

The arabic word for war is: In a religious sense, as described by the Quran and teachings of the Prophet Muhammad s , "jihad" has many meanings. It can refer to internal as well as external efforts to be a good Muslims or believer, as well as working to inform people about the faith of Islam. If military jihad is required to protect the faith against others, it can be performed using anything from legal, diplomatic and economic to political means. If there is no peaceful alternative, Islam also allows the use of force, but there are strict rules of engagement. Innocents - such as women, children, or invalids - must never be harmed, and any peaceful overtures from the enemy must be accepted. Military action is therefore only one means of jihad, and is very rare. To highlight this point, the Prophet Mohammed told his followers returning from a military campaign: In case military action appears necessary, not everyone can declare jihad. The religious military campaign has to be declared by a proper authority, advised by scholars, who say the religion and people are under threat and violence is imperative to defend them. The concept of "just war" is very important. The concept of jihad has been hijacked by many political and religious groups over the ages in a bid to justify various forms of violence. In most cases, Islamic splinter groups invoked jihad to fight against the established Islamic order. Scholars say this misuse of jihad contradicts Islam. Jihad is not a declaration of war against other religions. It is worth noting that the Koran specifically refers to Jews and Christians as "people of the book" who should be protected and respected. All three faiths worship the same God. Military action in the name of Islam has not been common in the history of Islam. Scholars says most calls for violent jihad are not sanctioned by Islam. Warfare in the name of God is not unique to Islam. Other faiths throughout the world have waged wars with religious justifications.

Chapter 5 : Jihad - The Holy War - Lester Sumrall - PDF Free Download

The goal of Reuven Firestone's Jihad is to examine and explore the origins of the concept of holy war within Islam. He does so by looking at literature from the Qur'an, Hadith, and Sira.

Questions about Jihad In the Name of God, the Merciful, the Compassionate 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 Jiziyah with willing submission, and feel themselves subdued. Although the verse is one of war with the People of the Book, it does not tell us to fight them. It tells us to fight only those of them who have no faith in God, in the Hereafter, and who do not abide by the rule of God. They are those who allow what He has forbidden and who are not religious according to the religion of truth. It is these People of the Book whom we are to fight until they pay the Jiziyah tribute. When they have humbled themselves before us and submit to paying the Jiziyah, we are to fight no more. The first question that arises is what exactly is meant by the words: A- Conditional Verses and Unconditional Verses This term is a very important one, and I wish to explain it to you, for otherwise it will be difficult for you to grasp the full meaning of the verse under discussion. Any command, even a human command, can be given in one of two ways. In one instance, it can be given with no conditions, and in another, may have a condition attached to it. We immediately realize that whoever issues that command and introduced that law, intended the same meaning in both instances. Now, having realized this, what are we to do? Are we to adhere to the unconditional command, and assume any conditional command was limited to that special instance it was provided for? Or should we interpret the unconditional as the conditional, which means adhering to what is conditional? Let me cite a simple example. On two separate occasions we are given a command by someone who has the authority to command us, and whose authority we respect. On one occasion, he tells us to respect such and such a person, and we understand this as an unconditional command. On another occasion, he commands us to respect that person if he does some particular task, such as taking part in a meeting. We are not asked to unconditionally respect someone, in all situations and all states. The first command had no condition; we were simply told to respect him. Assuming we had ears and heard this command, we would obey it and comply, regardless of whether the person attended meetings or was too lazy to bother. But when we hear the other command, we understand that we are to respect the person provided he comes to the meeting, and, if he refrains from doing so, we are not to respect him. Do they mean that we must fight these people regardless of whether they are about to attack us? Is the command unconditional so that we must fight them whether they intend to attack us or not, or whether they are guilty of aggression or not? There are two possible views. One is that the command remains unconditional. Under this view, the People of the Book are not Muslims, so we are allowed to fight them, but only until we subdue them. If they are neither Muslims nor People of the Book, we should fight them until either they become Muslims or we kill them. If they are People of the Book, we should fight them until they become Muslims or, if they do not become Muslims, until they pay us tribute. Such is the opinion of those who say that the verse remains unconditional. The other view, however; holds that the unconditional must be interpreted as the conditional. What, then, are the conditions for the legality of jihad? Amongst them, for example, are the following: That the other side intends to attack us; or that it creates a barrier against the call of Islam, meaning that it negates the freedom of that call and becomes an obstacle to its diffusion, while Islam says that those barriers are to be removed. Or, likewise, in the case of a people subject to the oppression and tyranny of a group from amongst themselves, Islam says that we must fight those tyrants so as to deliver the oppressed from the claws of tyranny. The second question relates to the fact that the verse does not explicitly state that we are to fight all the People of the Book. Rather, the verse says fight against those who believe neither in God nor in the Hereafter, who permit what God has forbidden, and who are not at all religious in line with any religion of truth. Now what does this mean? Does it mean that the People of the Book en masse - i. Or that, because the Jews say things about Jacob, the Jews have no more faith than the Christians? Or that those who say: A Christian, even a learned Christian scholar, may recognize God and the Oneness of God Tawhid , but his concurrent beliefs

about Jesus or the angel Gabriel may pollute his conception of Tawhid. These are the People of the Book whom we are to leave alone. The second category, those of whom we are to fight, is the People of the Book in name only. In reality, they have no valid beliefs, do not consider forbidden what God has forbidden, even what He has forbidden within their own religion. Thus, we are not to fight with all the People of the Book, but a group from among them. This is another issue in itself. The third question relates to the word jiziyah or tribute. We are told to fight them until they pay the jiziyah, which means until they either accept Islam or pay the jiziyah. Concerning the People of the Book, however, we are told that once they are willing to pay the jiziyah, we are to fight them no longer. This is a clearly marked difference. This brings us to this question: There is debate about the word itself. Some say it is not an Arabic word by origin; it has no Arabic root, but is a derivative of the Persian word gaziyet, the name of a tax introduced by Anoushiravan, the Sassanian King of Persia. This tax, however, was a poll tax on the people of Persia themselves and not on anyone else and was collected to fund war. They say that the use of the word then spread from Iran to Hira, a town situated roughly on the site of present-day Najaf in Iraq and from there it was adopted by the rest of the Arabian peninsula where it became widely used. The real interest is not in the nature of the word, however, for what we are looking for is the nature of the essence which the word denotes. Does Islam tell us to fight so as to obtain blackmail and, when it has been paid, to fight no longer? A poet has even said: What kind of instruction is it? Is it not a law of violence and brute force? What kind of basis in human rights and justice can it have, for Islam to give Muslims permission, even make it obligatory for them, to fight the people of other religions until they either accept Islam or buy the Muslims off? Both these alternatives present a problem, for fighting them until they become Muslims will mean imposing Islam on them, and fighting them until they buy the Muslims off will mean exacting wealth from them. Both alternatives are the use of violence and force, for either it means imposing beliefs upon them or forcefully extracting money from them. So here too we must enter into details to find out just what jiziyah is. Does it mean that they must only humble themselves before your power or does Islam mean other matters besides humility being humble? Here we must set aside the meaning of this verse and the questions that arise from it, and look at other issues that must be separately analyzed and discussed in preparation. Some believe that there should be no jihad in religion at all; that religion should contain no law of war: On the other hand, we know that jihad is a basic principle in Islam. First, they ask why such a law exists in Islam and then they state that due to this legal permission, Muslims started wars with various peoples, forcibly imposing Islam on them. They claim that the Islamic jihads were all fought for the imposition of Islamic beliefs. They say that the principle of jihad in Islam and one of the basic rights of man, viz. This is one of the issues to be discussed. A second issue is the difference that Islam has maintained in the laws of jihad between the mushrikin - the polytheists - and the non-polytheists. There is a provision for living in harmony with the People of the Book that is not applicable to the polytheists. Another issue is the question of whether Islam differentiates between the Arabian peninsula and the rest of the world. Has Islam appointed for itself a place as its headquarters, its center, wherein no one from amongst the mushrikin or the People of the Book is admitted? And is that place the Arabian peninsula, while in other places Islam is not so severe, and, for example, lives in harmony with the mushrikin or the People of the Book? In short, is the Arabian peninsula any different in these terms or not? The answer is that between Mecca and other places, there is undoubtedly a difference. In the verse preceding the one under discussion we are told: Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. Is a Muslim allowed to make agreements with such people? Can he make promises to them? And if he does, is the promise or agreement to be honored or not? The last issue concerns the conditions of war. When Islam has legalized warfare, what kind of warfare, in terms of the particular conditions of war, does Islam see as legal, and what kind of war does it see as forbidden? For example, does Islam consider the killing of a whole people to be lawful or forbidden? Does Islam view as permissible the killing of those who have not lifted the sword: Is the killing of all these in the view of Islam permissible or forbidden? These are all issues that have to be discussed. We shall try to compile all of them with the help of God so as to obtain the view of Islam on this matter. E- The Legitimacy of Jihad The first issue that we shall consider will relate to the legitimacy of jihad, whether or not it is correct for a law of war to exist within the context of religion and the text of its commands. It must always support

peace. And, since it intends to support peace, it must not have any laws about war, and it must never itself go to war. It is weak and limpid, with no ground to stand on. War - is it always bad? If it is waged in defense of a right, or against oppression, is it still bad? We must regard the conditions and motives of war and consider for what motive and aim war is fought.

Chapter 6 : BBC - Religions - Islam: Jihad

If we translate the words "holy war" back into Arabic, we find "Harbun Muqaddasatu," or for "the holy war," "Al-Harbu Al-Muqaddasatu." WE CHALLENGE any researcher or scholar to find the meaning of "jihad" as holy war in the Quran or authentic Hadith collections or in early Islamic literature.

Jihad is an emotionally charged word that is heralded by the Western news media in descriptions of Middle East activities. People need not wait long to hear the term used during nightly news and see the affects of present-day Islamic struggles in vivid pictures of destruction beamed to our televisions. But is this a fair assessment of the Muslim community as a whole? Jihad has been interpreted by Muslims in different ways. This kind of belief is seen in the extremist Muslim groups we call terrorists. However, most Muslims disagree with this extremist position of some Muslims and advocate peace. These Muslims view Jihad as a spiritual struggle against evil in a metaphorical sense. The Greater Jihad is the internal spiritual struggle of the Muslim toward submission to Allah. It is this latter that has caused the most concern among Westerners. Is that concern warranted? The caliphs, who succeeded Mohammed as leaders of the Arab world, successfully took up arms against the Christian Byzantine Empire in Egypt and the Holy Land. By the end of the ninth century, Arabian armies had extended Islamic power from Spain to the borders of India. Within years after its inception, Islam had spread through a huge geographical area, and many converts were made by the sword. It is the scripture given from Allah through the angel Gabriel. Such is the reward of those who reject faith. Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things," Surah 9: See also Surah 4: What does the Hadith say about Jihad? The Hadith are the recorded sayings and deeds of the Prophet Muhammad. What did Muhammad say about Jihad as recorded in the Hadith? By Him in Whose Hands my soul is but for Jihad i. Obviously Muhammad taught that Holy War was an acceptable and good thing to do. To clarify, he even stated that if a Muslim were to die in battle, fighting for the cause of Allah, that he would be guaranteed to go to Paradise. Why is this important? Why is understanding the Islamic position of Jihad important? People act according to their beliefs. If a large group of people believes that war against "unbelievers" is a holy thing and that it is a thing sanctioned from God, then those who are not Muslims should be concerned. Of course, at this point, most Muslims might accuse me of being sensationalistic and pointing to only a few extremists and out-of-context verses to make Islam look bad. First, let me say that by far the majority of Muslims I have encountered here in the United States have been polite and peace-loving. Second, in other parts of the world, Jihad is taken to extremes not simply by terrorists but by Islamic led governments. In Egypt, a Muslim country, Christians have been persecuted heavily for their faith and only recently are things beginning to change. In a letter sent to a local newspaper just before his death, the bishop stated that he hoped his suicide would galvanize his fellow bishops and others to work for the repeal of sections B and C of the Pakistan Penal Code PPC , which make any blasphemy against Islam a serious crime and blasphemy against Muhammad punishable by death. And Naguib Mahfouz, the elderly and much-celebrated Nobel Prize laureate for literature, was seriously injured in Cairo when an assailant knifed him in the neck, presumably in revenge for an allegorical novel written decades earlier. This great effort will help stem the horrific tide of genocide and enslavement of Christians in the African nation. Bridge of Hope, the missions outreach of Breakthrough is located in Columbus, Ohio. Since , this reign of terror is responsible for the murder of over 2 million Sudanese. The Government of Sudan will not stop short of total annihilation of all Christians and all others that do not believe in this totalitarian regime. During Government sponsored raids in peaceful villages, men are killed; village elders are hacked with machetes and left for dead; the village is burned and devastated; and women and children are captured as slaves. Slaves are subjected by their masters to systematic physical and psychological torture, including gang rape, beatings, death threats, genital mutilation and forcible conversion to Islam. Each religious group has elements of its history it wishes it could ignore. The Muslims could cite the Crusades or the Inquisition as examples of "Christian behavior. The Inquisition, on the other hand, is a perfect

example of what happens when a religious group the Roman Catholic Church gets in power and tries to root out heretics and blasphemers. Islam is no different. The Islamic run country of Pakistan No. Islamic run Sudan has already killed, and still is killing, millions of people, mainly Christians, in its own country in addition to making many of them slaves. It is these kinds of facts that cannot be ignored and should not be ignored. Muslim and Christian alike should be very concerned. I do not know if other Muslim countries are condemning the actions of these Islamic nations that so easily violate human rights. I do not know if Muslims outside of those countries are even aware of the problems going on within their theologically diverse ranks of other nations. Here in the States, Muslims enjoy freedom of religion and expression. Such freedoms for Christians are basically non-existent in many Islamic nations. Stubbs, Sukhvinder, "The hooded hordes of prejudice: Asian Political News, Jan 10,

Chapter 7 : What Is This Thing Called Jihad or Islamic Holy War? | HuffPost

Allah's holy war Jihad, is not in the Middle East, its in the West, and coming soon from a mosque near you! Read more. Published on May 12, Search customer reviews.

In a religious sense, as described by the Quran and teachings of the Prophet Muhammad, "jihad" has many meanings. It can refer to internal as well as external efforts to be a good Muslim or believer, as well as working to inform people about the Islamic faith. It is claimed that various worldwide groups and individuals are doing "Jihad. The root of which is Jahada. Some of its Arabic nouns are: Juhd, Mujahid, Jihad, and Ijtihad, etc. Some English meanings are: According to this organization, "the Arabic word "jihad" is often translated as "holy war," but in a purely linguistic sense, the word "jihad" means struggling or striving. In a religious sense, as described by the Quran the last revelation sent to mankind and teachings of the Prophet Muhammad, may peace be upon him, the last messenger sent to mankind "jihad" has many meanings. Based on the above meanings of jihad, perhaps many of you reading my words have experienced a jihad or two in your life, correct? The organization further said, "if military jihad is required to protect the faith against others, it can be performed using anything from legal, diplomatic and economic to political means. If there is no peaceful alternative, Islam also allows the use of force, but there are strict rules of engagement. Innocents - such as women, children, or the disabled - must never be harmed, and any peaceful overtures from the enemy must be accepted. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. It also prohibits cutting down trees and destroying civilian constructions. Furthermore, the Islamic Supreme Council of America mentions that, "Military action is therefore only one means of jihad, and is very rare. To highlight this point, the Prophet Muhammed, may peace be upon him, told his followers returning from a military campaign: This major jihad can last much longer and be much more challenging than the minor jihad. Additionally, the Islamic Supreme Council of America also mentioned, "in case military action appears necessary, not everyone can declare jihad. The religious military campaign has to be declared by a proper authority, advised by scholars, who say the religion and people are under threat and violence is imperative to defend them. The above clearly outlines the Islamic rules of engagement that must be adhered to or violators of the Islamic rules of engagement will have to face the punishment from Allah for their actions. The concept of jihad has been hijacked by many political and religious groups over the ages in a bid to justify various forms of violence. In most cases, Islamic splinter groups or so called Islamic splinter groups invoked jihad to fight in the name of Islam. Scholars say this misuse of jihad contradicts Islam. Jihad is not a war to force the Islamic faith on others, as many people think it is. Religious belief and practice is based on faith and free will and these would be meaningless if induced by force and fear of man. Jihad is not a declaration of war against other religions. It is worth noting that the Quran specifically refers to Jews and Christians as "people of the book" who should be protected and respected. Scholars say most calls for violent jihad are not sanctioned by Islam. Other faiths throughout the world have waged wars with religious justifications. The right or wrong of these faiths, at war, will be judged or punished by Allah.

Chapter 8 : Jihad: holy struggle or holy war? | racedaydvl.com

Origins. In Modern Standard Arabic, the term jihad is used for a struggle for causes, both religious and racedaydvl.com Hans Wehr Dictionary of Modern Written Arabic defines the term as "fight, battle; jihad, holy war (against the infidels, as a religious duty)".

All religious people want to live their lives in the way that will please their God. So Muslims make a great effort to live as Allah has instructed them; following the rules of the faith, being devoted to Allah, doing everything they can to help other people. God sets high standards, and believers have to fight with their own selfish desires to live up to them, no matter how much they love God. Overcoming things such as anger, greed, hatred, pride, or malice. Cleaning the floor of the mosque. Taking part in Muslim community activities. Working for social justice. Forgiving someone who has hurt them. On his return from a battle, the Prophet said: This quotation is regarded as unreliable by some scholars. However the quotation has been very influential among some Muslims, particularly Sufis. Holy war Holy war When Muslims, or their faith or territory are under attack, Islam permits some say directs the believer to wage military war to protect them. However Islamic shariah law sets very strict rules for the conduct of such a war. In recent years the most common meaning of Jihad has been Holy War. And there is a long tradition of Jihad being used to mean a military struggle to benefit Islam. What can justify Jihad? Permissible reasons for military Jihad: Self-defence Protecting the freedom of Muslims to practise their faith Protecting Muslims against oppression, which could include overthrowing a tyrannical ruler Punishing an enemy who breaks an oath Putting right a wrong What a Jihad is not A war is not a Jihad if the intention is to: In order to see this content you need to have both Javascript enabled and Flash installed. Visit BBC Webwise for full instructions.

Chapter 9 : Jihad: the concept of Holy War in Islam | Apologetics Index

*The Arabic equivalent of "Holy War" is *harb-u-muqadasah*. This term is not found in any verse of the Qur'an. There is nothing in the Islamic sources that permit a Muslim to fight against non-Muslims solely on the basis that they are not Muslim.*

The reality of the darkest horrors of the scourge of war is found in fear, death, destruction, lawlessness and human suffering. It has been estimated that twenty-five million soldiers and twenty-four million civilians were killed in World War II. Technically, war is a function of the state. War is, nevertheless, simply a large scale manifestation of the fallen nature of man James 4: Alienation between man and God leads to alienation between man and man. War is one manifestation of alienation between man and man. However, God may permit wars, to work out his purpose of judgment and redemption through it. The analysis herein deals with the doctrine of Jihad holy war in Islam to spread the religion of Islam, and force the laws of the god of Islam Sharia throughout the earth. The doctrine of forced religion is unique to Islam. No other religion proclaims it. Historical examples of Islamic jihad are presented from late antiquity to modern times. In addition, a brief analysis is provided on the fundamental differences between Islamic jihad on the one hand, and the ancient biblical wars and Christian wars on the other hand. This includes a presentation of the Christian doctrine that some wars are not only just and justifiable, but also virtuous and good moral actions. The Christian crusades of the Middle Ages are discussed with emphasis on its historical milieu. Islamist apologists, liberal academicians and the media in the West have undertaken to sanitize Islamic jihad by distorting Islamic history and doctrine. The revised polished version of Islam they preach in order to deceive the innocent Westerner is considered heretical Islam in Islamic countries. It is falsification of traditional Islam. The result is to becloud reality, obstructing the possibility of achieving a clear understanding of what the West is confronting, and why? Islamist individuals and organizations usually cloak the truth in moderate public language when referring to jihad in order not to arouse fears and not to isolate themselves. Their talk is pure disinformation, reminiscent of the language of Soviet propagandists in decades past. Western academicians who avoid or whitewash the primary meaning of jihad in Islamic law and history are motivated by political correctness and the multiculturalist urges to protect non-western civilization from criticism. In addition, some of them do not want to lose the petrodollar funding they get from oil-rich Arab countries for their academic programs. Muhammad himself never engaged in an inner struggle to curb his sexual excesses, or to curb his lust for blood and booty in battle. The small marginalized heretical Sufi sect adheres to the first mode of jihad. However, the paramount mainstream understanding and usage of Islamic jihad throughout fourteen centuries of Islamic history has been striving in offensive military conflict to expand the territory of Islam, conquer new populations for Islam, and establish Islamic law Sharia. This is the classic primary meaning of jihad codified in Islamic law Sharia and attested in Islamic history. Contemporary Islamists are striving to impose Sharia globally and restore the totalitarian Islamic caliphate which Kemal Ataturk, the father of modern Turkey, abolished in order to modernize Turkey. In fact, the Islamic scholarly consensus on the definition of jihad as aggressive warfare against non-Muslims was achieved over a thousand years ago. Muhammad was born into a culture of tribal conflict and bloodshed. Instead of improving it, he incorporated it into Islam through the concept of violent jihad. He retained the tribal warring culture as the basis for Islamic survival. Jihad warfare is a central doctrine of Islam. It helped define Islam from its very dawn. Islam was born as an ideology of totalitarian terror. Islamic ideology divides the world into two parts: While wars are the exception to the norm in the history of any civilization, it is the norm in the Islamic civilization in Dar-al-Harb House of War, which is the territory of the non-Muslim populations. A state of perpetual conflict exists between the Islamic world and the rest of the world. Genuine peace can never exist between Dar-al-Islam and Dar-al-Harb. Jihad warfare is an Islamic institution, not a mere isolated event in Islamic history. The long bloody history of Islam reflects these teachings. It is rife with continuous harassment, persecution, subjugation and killing of non-Muslim infidels. All the battles of Muhammad were offensive except for the battles of Uhud AD and the ditch AD which were defensive. In fact, the verse of the sword al-Tawbah 9: Muhammad taught and practiced

persecution, military conquest, subjugation, coercion and killing of non-Muslims. While Islam prohibits Muslims from paying or charging interest, it permits them to extort money from infidels and suppress them with usury to gain the upper hand. At the end of his life, Muhammad, the prophet of Islam, said: On his deathbed, he commanded his followers to purge Arabia of non-Muslims Bukhari 4. He started the process Muslim In fact, till this day, it is illegal to build a church in Saudi Arabia. In addition, the religious police will raid a house where Christians are gathered to worship, will arrest the leader of the worship service and torture him in prison. It is a political ideology that provides a recipe for perpetual war. These teachings put vengeance against the enemies of the god of Islam into the hands of Muslims. It gives Muslims a license to kill the infidels. In fact, verses al-Tawbah 9: Man strove for peace since ancient times Isaiah Deep inner peace is the gift of the living God. Man cannot create his own peace. The verses that do not refer to jihad directly or indirectly marshal the Muslims into a militant fraternity ummah on the basis of a common belief system, a common set of rituals, and a common code of conduct. However, he is conscientiously believing all the time that Islam is a false religion and even heartily hating it. Jihad in any form can be practiced only when there is an organized and disciplined community to practice it. The purpose of jihad is the islamization of the conquered populations either by pressuring them to convert to Islam, or by forcing them to submit to Islamic rule. The main purpose of jihad is political, not religious. It is an instrument for both the universalization of the Islamic religion, and the establishment of an imperial world state. Islamic jihad must continue until the whole world is under the rule of Islamic law. All the Sunni and Shia Islamic schools of jurisprudence command waging war against unbelievers in order to establish the rule of Islamic law over them. War is the main vehicle of Islamic religious expansion. Without the sword of Muhammad and his followers after him, Islam will not exist today. Over a thousand years of unprecedented military expansion, the Islamic armies invaded vast territories in the Middle East, North Africa and even Europe. Muslim Arabs and Moors had controlled Spanish territory for eight hundred years, Portugal for six hundred years, Greece and Bulgaria for five hundred years, Romania and Serbia for four hundred years, Sicily for three hundred years, and Hungary for one hundred fifty years. Authoritative Muslim historians, such as Ahmad ibn Yahya al-Baladhuri d. The prophet of Islam repeatedly stressed that there is nothing better and nobler for a Muslim to do than to engage in jihad warfare Bukhari 1. He claimed that engaging in jihad warfare is more meritorious than prayers, fasting, pilgrimage, etc. He warned Muslims who did not participate in jihad warfare of punishment Abu Dawud Muslims are called upon to proclaim Islam by subduing and conquering non-Muslims, murdering them, destroying their temples, and looting their possessions. In general, the obligation to participate in violent jihad is a collective one Reliance of the Traveler, o9. It becomes a personal imperative one for every Muslim when Muslim lands are invaded by uninvited non-Muslim forces Reliance of the Traveler, o9. The violent activities of the Muslim zealots are fully supported and encouraged by the Islamic teachings. Jihad is a Muslim religious duty and obligation, like pilgrimage al-Baqarah 2: Some Islamist groups consider Muslims that do not participate in jihad infidels. Those who wage jihad rank highest in Islam. Reliance of the Traveler, o9. It contains about verses that refer to jihad warfare against non-Muslims and distributing the spoils of war. There is no scripture of any other major religion that does that. It claims that Islam is superior to all other religions Al-Imran 3: The jihad warfare commands for waging offensive, aggressive and unjust wars to Islamize all the non-Muslim populations are open-ended, perpetual, global, and generic in nature. That is what motivates Islamists to terrorize and kill non-Muslims following the example of Muhammad, the architect of Islam. It grants Muslim jihadists a license to kill in the name of the Islamic god in the Islamic jihad. Extreme hatred and bloody violence against the non-believers are built into the religion of Islam. This amounts to offering the non-Muslims as human sacrifices to please the god of Islam, as pagan barbarians used to do in the ancient times of darkness. It is a historical fact that, with the exception of some Indonesian islands, no nation has ever willingly converted to Islam. On the other hand, no nation has ever unwillingly been converted to Christianity in the first three centuries of the Christian era. In addition, the Hadith collections of Sahih al-Bukhari and Sahih Muslim include hundreds of references to jihad warfare. It contains about references to jihad in the sense of armed warfare against non-Muslims. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war

booty" Bukhari 4. This includes al-Tabari , al-Biadawi d. Making war on unbelievers is one of the responsibilities of the Muslim nation. The Islamic umma nation must exist in a state of perpetual war, interrupted only by temporary truces with the non-Muslim world that rejects Islam, in order to compel either conversion to Islam, or subjugation to its rulers. When the Islamist regime is militarily weak, it reaches out for truce and peace simply in order to buy time to build up its strength Muhammad Those that reject the invitation to convert to Islam are required to pay the poll tax jizya in humiliation and subjugation in their homelands.