

# **The Criminal Investigator- Intelligence Analyst's Handbook of Islam**

**Second Edition**

**William Gawthrop, Ph. D.**

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Criminal Investigator-Intelligence Analysts' Handbook of Islam  
2nd Edition  
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Outskirts Press, Inc.  
<http://www.outskirtspress.com>

ISBN: 978-1-9772-7568-4

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PRINTED IN THE UNITED STATES OF AMERICA

*Dedication*

*To:*

*The Intelligence Analyst Who Gives Warning*

*and*

*The Criminal Investigator Who Seeks the Truth of the Matter*



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# Preface

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This book is not intended to be a work of scholarship. It is a handbook for Criminal Investigators and Intelligence Analysts and is a point of departure for deeper inquiry. It is a tool that does rely, however, on Islamic scholars for their insights.

This book is not about Muslims. It is about Islam: a challenger civilization with a militant world view that is animated by the Islam Muhammad taught his companions resulting in a Clash of Civilizations characterized by crime and threats to security.

“Questioning Islam or Muslims is not Islamophobia. It is not appropriate to label all, or even the majority of those, who question Islam and Muslims as Islamophobes. Equally, it is not Islamophobic to denounce crimes committed by individual Muslims or those claiming Islam as a motivation for their actions” (Council on American-Islamic Relations, 2013, p. IX).

Islam divides the world into *dar al-Islam* and *dar al-harb* and holds that a permanent state of war exists between the two until Islam prevails over its enemies. This book describes how that fight unfolds at the individual and neighborhood level. It relates Lessons Learned and shifts the focus from “terrorism” to “jihad” by examining the doctrinal foundations of Jihad

Imagine after Pearl Harbor, American intelligence agencies hired and placed Japanese operatives throughout the American Government so as to not offend the sensibilities of war-time Japanese in the United States and across the Pacific. One would expect a suppression or derailment of intelligence, education, training, analysis, discussion, and decision making in addressing the threat. That derailment has taken place. A concrete example of this derailment, twenty plus years after 9-11, is the continued emphasis on “terrorism” while consciously avoiding the subject of “Jihad” and its doctrinal roots. Here we look at the doctrine.

“It is not hate speech for you to be aware of these things.” (4:06 time mark)

Imam Umar Mitchel  
Umar Ibn Al-Khattab Mosque  
Aurora, Colorado, 22 Oct 2023

# Introduction and Theoretical Foundation

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*The right questions were not being asked, and a framework for understanding their answers was not being provided.*

LTC Jim Major, commenting on the intelligence process during Vietnam

**Purpose.** The purpose of this text is to provide a handbook of Islam tailored to the needs of the Criminal Investigator and Intelligence Analyst.

**Why You Need This Book.** The doctrinal texts of Sunni Islam are not being reviewed or drawn from by your criminology and counterterrorism instructors. The doctrinal texts that are listed in Chapter 6: *Foundational Texts: Criminal Justice Equities* are not appearing in the bibliographies of many of the leading law enforcement, terrorism, and counterterrorism texts. The implication is that your sources are not doctrinally informed.

**Test.** See if the doctrinal references in Chapter 6: *Foundational Texts: Criminal Justice Equities* appear in the bibliographies or notes sections of your favorite criminal justice, counterterrorism, or terrorism text.

**Scope.** This text is not intended to be a work of scholarship or an exhaustive topical examination of Islamic doctrine. It is intended to be of sufficient depth to familiarize analysts and investigators with the doctrinal themes and drivers that may underlie street behavior and influence investigations. This is a handbook for practitioners, a tool needed by analysts and investigators.

**Focus.** This text is focused on the effects Islamic Law and Religion exert on the individual.

**The Problem.** The recurring problem is that religiously-based offenses are committed in the streets, and investigators and analysts are not sufficiently prepared to intuitively and accurately identify the religious and legal drivers, indicators, and leads embedded in a case. See *Figure 8: Sources of Investigative Failure*, Chapter 10: *Jihad As Crime*.

**Background to the Problem.** Invariably, you will encounter a religiously-based crime. The crime is shaped by the actor's ideological background, and understanding that background helps anticipate and explain motive. In the case of Islamic-based incidents, there could be Islamic religious overtones characterized by religious utterances (indicators) made by the attackers. Religious utterances accompanying attacks suggest an unrecognized link between the attacks and elements of religious doctrine.

**Islam as a Religion and a Civilization.** Islam is both a religion and a civilization (Ahmad, 2017; Huntington, 2002). Huntington (2002)

assessed that tensions exist between civilizations whose boundaries constitute fault lines where clashes will occur. Those fault lines can range from civilizational boundaries to the boundaries between neighborhoods (Capetillo, 2005) to the personal space between two different individuals, and jihad is one of the preferred tools of religious and political change (Demick & Piotrowski, 2019; Huntington, 1993, 2002; Kearon & Leach, 2000; Mathews, 1926; Philips, 2007a). Idris and Naz (2015) examined the cause and conduct of terrorism and found a new form of terrorism characterized by a bottom-up approach where individuals act locally on behalf of larger ideological entities. Basra and Neuman (2017) assessed that jihad could be expressed as crime at the neighborhood level. Cottee (2014, 2017) found that criminologists avoid examining the crime-inducing effects of religion. As a result, you are investigating a crime about which there has been little objective research. See Chapter 19: *The Blind Spot in National Security Planning*.

**Religion as a Preceptor of Violence.** The crime-inducing potential of religion has been overlooked in criminal justice studies. Religion is a core element in culture that exerts considerable power and motivation on a population, and criminal justice researchers have not explored the strategic themes and drivers within religions that, when applied in a host culture, may induce activity that would be “criminal” in that culture (Cottee, 2014, p. 982). Scholars are reluctant to objectively critique Islam because it makes them uncomfortable and subject to accusations of bigotry (Cottee, 2017, p. 448). As a result, the relationship between sacred values, devoted actors, and the motivational drivers that cause individuals to act in defense of sacred values resulting in crime has not been fully explored (Bower, 2016). One approach to understanding an actor’s mindset and motivation is to listen to the actor’s words and determine their origin (Bennett, 2019, pp. 332-333; Cherney & Murphy, 2019, p. 1062; Clifton, 2017, p. 459; Dawson, 2019, p. 77).



**The Australian Experience.** Although the phenomenon of Islamic-based criminal assaults and homicides is not fully understood by Western authorities, Australian courts have determined that Islamic-based crimes are motivated by Islamic beliefs and that suras relating to jihad or fighting contributed to the offenses (Rane, 2019, p. 246). As a result, Australian judges assess the extent of the offender's commitment to those values when passing judgment and sentencing (Rane, 2019, p. 264). For criminal justice practitioners, it becomes important to understand what fuels an individual or group and sets them in opposition to others (Decker & Pyrooz, 2015, p. 108).

**The Mistake of Confusing Jihad with Terrorism.** Western academics and terrorism/counterterrorism practitioners tend to align jihad with terrorism/counterterrorism studies inducing confusion and misunderstanding. The *difference between terrorism and jihad* is that terrorism is an act of defiance, while jihad is a legal obligation and religious act of devotion. Terrorism has few, if any, rules governing purpose and conduct (Hoffman, 2017, p. 27), whereas jihad, as a separate legal theory, is replete with limits and rules of engagement (Ahmad, 2015, pp. 6-7; Albader, 2018, pp. 578, 598, 605; Sinaulan, 2016, p. 20). Acts of violence that are not grounded in Islamic law are not jihad (Sinaulan, 2016, p. 18).

**Study, Understand, and Analyze a Phenomenon in Terms of Its Originating Doctrine – Not Your Doctrine.** Islamic-based crime is discussed in Western criminal justice literature but not through the lens of Islamic doctrine and values. Islamic doctrinal sources are absent from many criminal justice, terrorism, and counterterrorism bibliographies. Western theories of crime are being applied to Islamic behavior without an understanding of the Islamic basis for the behavior. A key indicator linking behavior to a doctrinal belief are the

words uttered by the assailant during an assault, but the words are not being evaluated in terms of the originating doctrine. Words indicate motive and, in the case of cross-civilizational attacks, can highlight the doctrinal basis for the attack.

**Read Their Books.** Understanding ideological motivations for an act requires an unfiltered understanding of the motivating ideology. Ideology identifies who the enemy is, the justifications for war, the preferred rules of engagement, and the disposition of soldiers, civilians, prisoners, and seized property (Hashim, 2019, p. 23). Understanding actors' motivations is facilitated by understanding the ideological literature the actors are exposed to (Berman, 2016; Carlo, 2006; Guinn, 2014; Thomas, 2001; Woodward, 2006). Street expressions of jihad may be understood through the lens of jihad theory. Since jihad theory is a subset of Islamic legal theory, Islamic doctrinal texts, Sunni Tradition, should be examined. These include the Sira (biography of Muhammad), the Quran, the Hadith of Bukhari, and the juridical texts of the four Sunni Schools of Law.

**Academics and CT Practitioners are Overlooking the Doctrinal Sources (Gaps in The Criminal Justice Literature).** The underlying issue is that the criminal justice literature is overlooking the doctrine. The doctrinal sources identified in Chapter 6, *Foundational Texts*, with the possible exception of the Quran, are generally not appearing in the bibliographies and notes sections of criminal justice, terrorism and counterterrorism texts. This derails scholarship.

Arofah (2018) identifies three components of hate speech: ethos (author), pathos (audience), and logos (message). While logos is comprised of two elements, the words delivering the message and the basis, meaning, or intent behind the message, there is inadequate research on the doctrinal basis of linguistic cues, which impedes law

enforcement's understanding of the meanings and intent of a hate speech incident. This lack of doctrinal research and understanding in hate speech results in the doctrinal basis of linguistic cues and their implications not being immediately understood by law enforcement. This inhibits knowledgeable response and induces a misunderstanding of the underlying forces at work in an incident.

Guhl (2018) identifies a gap in an understanding of the linkage between beliefs (conviction) and behavior (action) and identifies the need to assess how beliefs influence action. Specifically, he notes a lack of understanding of "how unsophisticated understandings of an extremist organization's ideology can influence behavior" (Guhl, 2018, p. 207). Hamlett (2017) observes that there is a lack of knowledge of the doctrinal motivations of single-location attackers. Hills et al. (2015) note that while open-source intelligence monitoring of social media for the detection of domestic terrorist activity relies on the identification, recognition, and exploitation of linguistic cues preceding violence, the doctrinal basis of the linguistic cues is not understood. Lankford (2018) contends that although law enforcement investigators and analysts receive information about ideologically based threats, they frequently do not understand the key risk factors and warning signs to identify the ideological basis of the threats. Musial (2016) assesses that scientific research does not understand the driving forces motivating individuals to jihad and that such insights are needed to develop counter-radicalization strategies. We are not reading their doctrinal sources and therefore do not recognize or understand the forces at work in the streets.

**Religion as a Neglected Field of Criminal Justice Interest.** Dr. S. Cottee identifies a neglected field of criminal justice interest – the study of religion for its *crime-inducing* effects and recommends

that religion be examined objectively in terms of how it induces crime and what doctrinal tools in the various religions can be used to inflict crime (Cottee S., 2014, 2017). Drs. Idris and Naz identify a new phenomenon in the field of terrorism and note that a new tool being used by terrorists is communication and the control of information.

Given the strategic environment in which civilizations are in conflict (Huntington, 1993, 2002), the increasing realization that religion can play a role in inducing crime and be an actor in the clash of civilizations (Cottee S., 2014), and that communications and messaging may be weaponized (Idris & Naz, 2015), the next logical step is to explore how information may be used by a civilizational religion to wage war.

***Jihad and Dawa.*** Islam has two tools suitable for applying information against a target: jihad and dawa. While Jihad can apply force, it can also be applied through Jihad of the Pen and Tongue. Dawa relies on cultivation and persuasion. See Chapter 8 *Dawa*, Chapter 9 *Jihad: Criminal Justice Equities*, Chapter 10, *Jihad as Crime*, and Chapter 19: *The Blind Spot in National Security Planning*.

**Shallow Scholarship and Intellectual Timidity.** Counterterrorism and criminal justice researchers addressing the issue of jihad very frequently limit the depth of their inquiry to the scholarship of middle and modern Islamic Commentators such as Sayyid Mawdudi (1903-1979), Sayyid Qutb (1906-1966), ibn Taymiyya (1263-1328), or the modern online magazine publications of Islamic groups and only rarely venture into the core texts: the Quran, Hadiths, Sira of Muhammad, or the juridical texts where doctrine is forged (see Figure 1: *Literature Gap in Counterterrorism Research*).

In 2012, Gartenstein-Ross observed:

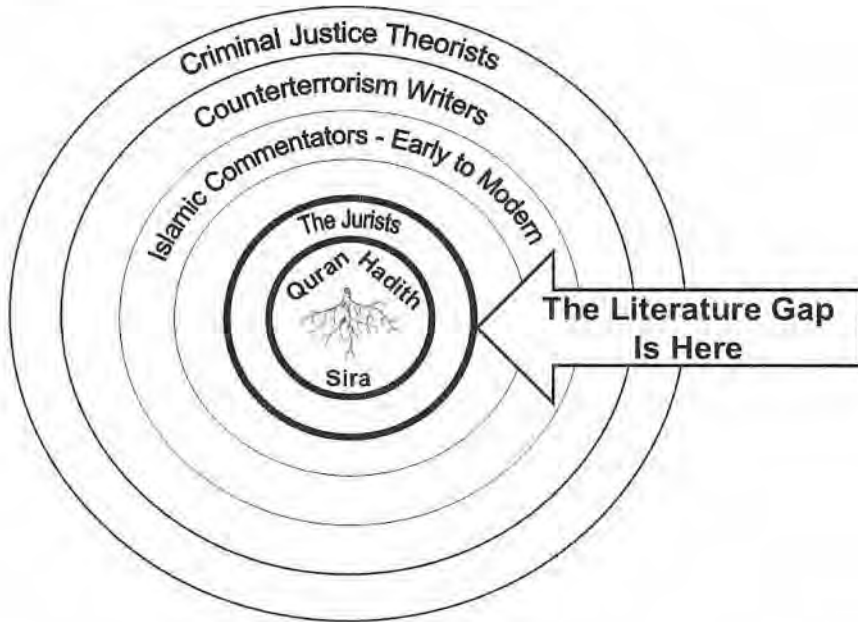
“...religion is not an important motivating force for most Western scholars, so they assume that this must be the case for others, too. Also, religion as a topic makes most Western scholars extremely uncomfortable; not only do they not understand the Islamic faith well, but also dwelling too much on religious ideology surely risks accusations of bigotry. So, they negate religious ideology as a causal mechanism” (Gartenstein-Ross, 2012).

Cottee (2017) noted the same research neglect: “Scholars... do not want to denigrate Islam, so they relocate the causal center of gravity away from it” (p. 448), and a case example is the focus in the early 2000’s on jihadist propaganda magazines instead of the core Islamic texts (Myhre et al., 2020).

To substantiate the point about Islamic doctrinal discussions being overlooked by criminal justice, terrorism, and counterterrorism writers, as of 2024 the bibliographies and notes section of several criminal justice, terrorism, and counterterrorism references and textbooks generally failed to list any Islamic doctrinal texts with the occasional exception of the Quran. This literature gap is graphically illustrated in Figure 1: *Literature Gap in Counterterrorism Research*.

**Figure 1**

*Literature Gap in Counterterrorism Research*



*Note.* Adapted from “Government and Academic Vulnerability to Jihad of the Pen and Tongue,” by W. Gawthrop, 2018 (<https://smallwarsjournal.com/jrnl/art/government-and-academic-vulnerability-jihad-pen-and-tongue>).

**Understanding the Strategic Environment.** There are three levels of war: Strategic, Operational, and Tactical. Law enforcement fights the tactical level, but the problem originates at the strategic level. Three theories may help make sense of the environment you are operating in: The Clash of Civilizations, Social Identity Theory, and the Theory of Jihad. Theoretical frameworks “provide a large overarching structure of ideas” (Zamboni, 2018, p. 1) that lays the foundation for an



“immediate familiarity with the ideas on which a study is based and a beginning point for critical analysis” (Zamboni, 2018). Not all of the ideas and concepts in a theoretical framework are used in each study, but provide an overview of the general themes and forces at work and lays the foundation, or informs, the conceptual framework (Zamboni, 2018).

**The Clash of Civilizations.** In 1993, Dr. Samuel Huntington, director of the John M. Olin Institute for Strategic Studies, Harvard University, postulated that the world was being reshaped not only along geopolitical lines characterized by national boundaries but also along civilizational lines (Huntington, 1993). He reasoned that the world is characterized by six civilizations and that the boundaries of those civilizations constitute fault lines where clashes will occur. Each civilization is comprised of people who are convinced of their own culture’s superiority and are willing to either defend or expand their cultural domain. As a result, the world is being reshaped by migration, emigration, and immigration. ***The problems arise when there is no corresponding integration or assimilation.*** Islam declines to assimilate into their new host civilizations. As these patterns of expansion continue, the boundaries between two contending civilizations will be characterized by violence, down to the neighborhood and individual, one-on-one, levels.

Huntington’s theory explains the backdrop of past major conflicts: Japanese against Orthodox (Russo-Japanese War, 1905); Japanese against Western (World War II); Japanese against Sinic (World War II); Western against Orthodox (Germany vs. Russia, World War II); Islamic against Western (629 - ?); Islamic against Judaic (more recently 1947, 1967, 1973, 2023). There are multiple other examples. In 2002, Dr. Huntington further refined his thesis, observing that “the underlying problem for the West is not

Islamic fundamentalism. It is Islam" (Huntington, 2002, p. 217). Dr. Huntington's views are supported from an Islamic perspective (Philips, 2007, pp. 10-11, 13).

**Social Identity Theory.** Social Identity theory was authored by Henri Tajfel (Tajfel, 1978, 1981; Tajfel & Turner, 1971, 1986) and holds that social identity is a people's awareness that they belong to a group that has shared values. It is a "mid-range theory of group membership, self-conception, and group behaviors that attributes a causal role to collective self-conception" (Hogg & Tindale, 2005, p. 141). The basic principles of the theory are that (a) an individual is born into a social order and, as he becomes self-aware, may wish to enhance his position within the group; (b) positive social identity is principally obtained by comparing one's group with another group creating a "we vs. they" view of the world; and, (c) when the "we vs. they" view does not satisfy the needs of the individual (creating an internal desire for improvement), the individual has three options: pass, voice, or exit. Passing involves accommodating oneself to the existing situation to "pass" as a member of the existing group that they are in. Voicing means to seek internal change by raising one's voice advocating change. Exiting means leaving the group and migrating to a new social group or creating a new social group (Tajfel & Turner, 1971).

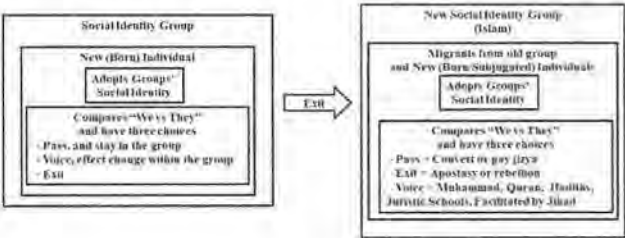
**Social Identity Theory Describes Muhammad.** The Social Identity theory tentatively describes Muhammad's evolution and the establishment of Islam. Muhammad was born into an existing social order (The Quraysh Tribe) and identified with that social group until his religious activities began alienating his existing social group. Muhammad attempted to remain with his tribe (pass) but exercised "voice" by proselytizing to improve the existing group. The tribe's rejection forced him to "exit" and he and his followers set



themselves up as a new social order – Islam. The processes specific to Social Identity theory replicated themselves with Islam but with some important variations. One variation was the “we vs. they” perspective, which hardened into a *militarized worldview*. For non-Muslims who were later subjugated through conquest, “Pass” consisted of either conversion to Islam or the payment of the *jizya*. “Exit,” for the Muslim, was apostasy punishable by death, and for the non-Muslim, constituted rebellion to be suppressed by force of arms. “Voice” for improving the condition of the Muslims, and later the world order, became the example of Muhammad, the Quran, Hadith, and the rise of the juristic schools.

**Figure 2**

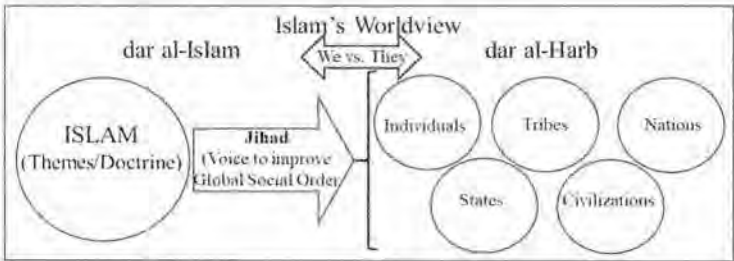
*Emergence of Islam in Social Identity Theory*



As Islam established itself as a new civilization in the world order, voice became the tool for improving the world order in the image, or under the protection, of Islam. The spreading of the voice became a function of jihad. This process is illustrated in Figure 3.

**Figure 3**

*Islam’s Worldview and Jihad as “Voice” Tentatively Explained by Social Identity Theory*



The lead-in to jihad as “Voice” facilitates a transition to the theory of jihad, which complements and supplements Social Identity theory. Jihad is discussed in Chapters 9 and 10.

# 2

## Muhammad: Criminal Justice Equities

---

*“Will you listen to me, O Quraysh?  
By Him who holds my life in His hands  
I bring you a slaughter.”*

Muhammad  
*The Life of Muhammad*, p. 131

*I have been made victorious with terror  
(cast in the hearts of the enemy)*

(Bukhari 4:52:220)

## Image of Muhammad: Supreme Court Building



Sculptor: Adolph Weinman  
Photograph in the Public Domain

### Background on Muhammad

**Use the Earliest Texts.** Research into Muhammad's life should begin with the earliest texts that have not been subjected to romantic inflation and innovation. Two texts are:

Guillaume, A. (1967). *The Life of Muhammad: A Translation Of Ibn Ishaq's Sirat Rasul Allah*. Karachi, PK: Oxford University Press.

ibn Kathir. (1998). *The Life of the Prophet Muhammad* (4 vol). Reading, UK.: Garnet Publishing.

**Later Biographies are Less Candid and More Romanticized.** The tendency of Islamic scholars to romanticize and inflate Muhammad's biography with unsupported material over a period of 1300 years from the time of Muhammad's death (d. 632 C.E.) renders a number of later biographies unsuitable for sound scholarship (Muir, 1923, pp.

lxix-lxx). Later biographies contained details at variance with, or unknown to, Muslim traditions written closer to Muhammad's lifetime (Hourani, 1991, p 15). Some scholars even set out to write patronizing apologist biographies because of their sympathetic, rather than objective, feelings for Muhammad.

For example, Karen Armstrong wrote a sympathetic biography of Muhammad because she was "disturbed by the prejudice against Islam" (Armstrong, 1992, pp. New Preface, unnumbered page).

Kathryn Kueny's review of her work stated:

"Muhammad presents a sympathetic portrait of the Prophet that challenges lingering Western prejudices against Islam. In the process of making Muhammad more accessible to the general public, however, Armstrong has ignored some critical source issues. First, she asserts that we can know more about Muhammad than about the founders of other major faiths. Since most biographical materials on the Prophet appeared well after Muhammad's death, the accounts of events of his life are no more pristine than those of Jesus or the Buddha. Second, while her appeal to a common spiritual experience of humanity makes the Prophet more affable to a Western (Christian) audience, it often forces her to project her own religious values onto her subjects. For example, her description of the hajj borders on the romantic when she states that the Arabs "were probably aware, at a deep if inarticulate level, of the symbolic, figurative nature of what they were doing - a state of mind which many of us in the West have lost" (p. 64). All in all, however, Armstrong's effort to undermine Western ignorance and intolerance toward Islam could not have come at a more crucial time" (Kueny, 1993).

**Implication.** Analysts should be aware of the biographer's biases and read the reviews of the individual biographies. Additionally, any biography of Muhammad written in the modern era should be compared to Guillaume's and ibn Kathir's works to identify new material and see if the new material has supporting citations.

**Significant of Muhammad.** Muhammad is the only human being who has, in combination, given rise to a religion, culture, body of law, worldview, and ... a civilization.

**Muhammad's Connection to the Kaba.** Muhammad's grandfather was Abdul-Muttalib, "the leading shaykh of (the) Quraysh" (Guillaume, 1967, p. 3, 24) and, as a result, had stewardship over the care and maintenance of the Kaba and the sacred well of Zamzam. Mecca was attacked and occupied by the Jurhum tribe and when the Jurhams departed, they looted the Kaba. Defenders saved multiple treasures and buried them in the sacred well of Zamzam. Subsequently Abdul-Muttalib excavated the well with his son, al-Harith, recovering two gazelles made of gold, the corner stone of the Kaba, swords, and coats of mail (Guillaume, 1967, pp. 345, 61, 64).

Some members of the Quraysh tribe opposed Abdul-Muttalib concerning the dig and Abdul-Muttalib "vowed that if he should have ten sons to grow up and protect him, he would sacrifice one of them to God at the Kaba" (Guillaume, 1967, p. 66). Abdul-Muttalib married four women (ibn Kathir, 1998a, p. 72) and subsequently did have ten sons. He advised them of his vow, took them to the Kaba, cast lots, and Abdullah, the future father of Muhammad, was selected to be sacrificed before the Quraysh idols of Isaf and Naila.

As Abdul-Muttalib drew his knife leading Abdulla to the idols where sacrifices of animals were made, members of the Quraysh

tribe, including Abdulla's grandfather on his mother's side, al-Mughira b. Abdullah b. Amr b. Makhzum b. Yaqaza, intervened stopping the sacrifice.

The Quraysh observed that "If you do a thing like this, there will be no stopping men from coming to sacrifice their sons, and what will become of the people then?" (Guillaume, 1967, p. 67). Ultimately, the issue was arbitrated to a sacrifice of 100 camels (which became free food for the community) (Guillaume, 1967, p. 68).

Abdulla-Muttalib, along with members of his family, was buried in the Al-Mualla graveyard in Mecca. The grave sites were subsequently demolished by the Saudi Arabian government (source: <http://www.al-islam.org/history-shrines/history-cemetery-jannat-al-baqi>, accessed 12 April 2016).

**Muhammad's Rise in Quraish (Quraysh) Tribal Stature.** Muhammad, by virtue of his lineage, enjoyed a fair degree of stature. Before Muhammad began reporting his revelations, the Quraish called him "the Trustworthy One". When the rebuilding of the Kaba in Mecca became necessary, the occasion arose to re-insert "the Black Stone" (a meteor) back into its proper place. The tribes of the Quraysh descended into controversy and threatened inter-tribal war for the privilege of re-setting the Black Stone. Tensions were high "for four or five nights" until Abu Umayya b. Al-Mughira b. Abdullak b. Umar b. Makhzum, "the oldest of the Quraysh, proposed that the next man to enter the gate of the Mosque umpire the matter in dispute" (Guillaume, 1967, p. 86). When Muhammad arrived and was informed of the situation, he asked for a cloak, laid it on the ground, put the stone in the center, and had the tribal chieftans lift the cloak. As the cloak was raised, Muhammad took the stone "with it own hands" and placed it into position (Guillaume, 1967, p. 86).

**Example of Muhammad.** Muhammad's biography illustrates statecraft and leadership at the strategic, operational, and tactical levels. At the strategic level, Muhammad created a religion, a body of law, a civilization, and a worldview (Guillaume, 1967, pp. 111, 197-234). At the operational level, Muhammad waged war against his opponents, established his religion and theory of government, and began diplomatic relations with other tribal and political entities (Guillaume, 1967, p. 627-643, 652-659). At the tactical level, Muhammad's personal practices and guidance on jihad, interpersonal relations, and conflict resolution techniques became the example to follow. If Muhammad took an action, that action became worthy of emulation. If Muhammad was displeased with an action, it became incumbent on his followers to be displeased with that same action (Rauf, 2000, p. 165). The example and practices of Muhammad carry forward into the current era (Bahzar, 2019; Balw et al., 2018; Khan & Sultana, 2016, p. 282).

**Islam's Worldview.** The Islamic worldview is derived from Muhammad. The Islamic worldview divides the world into the House of War and the House of Islam (dar al-harb and dar al-Islam), and a state of war, not peace, perpetually exists between Islam and unbelievers (Abu'Hasan, 1996, p. 63; al-Misri, 1994, pp. 599-605; Global War on Terrorism, 2004, pp. 39-40; Haddad, 2005, p. 55; Ibn Rushd, 1994a, pp. 454-487; Khadduri, 1966, p. 17; Khadduri, 1955, pp. 63-64; Khan & Al-Hilali, 1996, Quran 9:5, 2:193; 2:216; Lewis, 1995, p. 14; Lewis, 1988, p. 73; Malik, 1992, p. 3; Pruthi, 2002, Vol 1, p. 3).

This worldview sets a tone for interpersonal relations between Muslims and non-Muslims, with jihad serving as a tool to defeat dar al-Harb (Erdem & Bilge, 2017). Muhammad divided the world into a polarized "we-they" environment in which infidels (non-Muslims), hypocrites, apostates, polytheists, and others were set up as



adversaries and established a state of conflict between the two until Islam prevails over its enemies. By imposing a duty of jihad on believers to advance and protect Islam from perceived enemies, the conditions create, at the individual level, a duty to act independently if needed. This results in self-initiated jihad at the individual level.

***Applicability to Street Crime.*** The applicability to street crime is that a believer embracing a religiously mandated “we-they” worldview, and instilled with a duty to act independently, may take action against his perceived enemies of Islam. If the action incorporates the use of force against another individual, it becomes an assault.

**Stoning.** Muhammad revived stoning after the Jews stopped practicing it saying: ‘I am the first to revive the order of God and His Book and to practice it (Guillaume, 1967, p. 267).

**Retribution for Insulting Muhammad.** If someone insulted Muhammad, expressed enmity toward Muhammad, or committed apostasy, the action became a punishable offense with the punishment being inflicted by Muhammad’s followers (Ahmed, 2017, p. 71, 78).

***Applicability to Street Crime.*** The applicability to street crime is that Muhammad, as the perfect example for believers to follow, in the later stages of his life, used deadly force to retaliate against those offending him or abandoning the religion of Islam. In the current era, insulting or expressing enmity toward Muhammad has resulted in assaults and homicides. For example, on 2 November 2004, Theo Van Gogh was assassinated by Muhammad Boureri for having insulted Muhammad (Cottee, 2014; Saudi Arabia sentences poet to death for blasphemy, 2016). On 7 January 2015, Said and Cherif Kouachi attacked the French satirical weekly *Charlie Hebdo* killing 12 staff members and a policeman for publishing satirical cartoons

about Muhammad (Bartunek et al., 2018; Luengo & Ihlebaek, 2019). On 3 May 2015, Elton Simpson and Nadir Soofi attacked a “Draw Muhammad” activity at the Curtis Culwell Center, Garland, Texas, but were killed by security (Callimachi & Baker, 2015).

**Muhammad’s Example in Conducting Jihad.** Muhammad participated in 26-27 raids and nine engagements and dispatched other raids for diplomatic, ideological, military, and economic purposes in which others were killed and the surviving wives and children, and other booty (property of others), were taken and divided among the Muslims with the women sometimes sold for weapons and horses (Guillaume, 1967, pp. 466, 512, 659-660; Zulficar, 2017, p. 436). Muhammad’s application of jihad became an example to follow (Ahmed, 2017, pp. 65, 78). For a list of Muhammad’s raids and engagements, see Appendix H: *Muhammad’s Raids and Battles*.

***Applicability to Street Crime.*** The applicability to street crime is that Muhammad’s application of force to expand or protect Islam becomes the example of the permissible application of force to expand or protect Islam in the current era.

**Muhammad’s Expectation of Self-Actualization in His Subordinates.** When Muhammad conquered Mecca, he gave instructions to fight only those who resisted, with the exception of several people who were to be killed, including Abdullah b. Sa’d, a former scribe of Muhammad’s. Sa’d was found, brought to Muhammad for execution, and one of Muhammad’s companions, Uthman b. Affan, intervened insisting on immunity. Muhammad “remained silent for a long time and finally said yes.” After Uthman left with Sa’d, Muhammad said to those around him, “I kept silent so that one of you might get up and strike off his head.” Reinforcing the point, and in response to a companion’s question with regard to why Muhammad did not give a

sign that Sa'd should be killed, Muhammad "answered that a prophet does not kill by pointing" (Guillaume, 1967, p. 550; al-Tabari, 1997, pp 178-179). He expected his Companions to use their initiative.

Given that The Quran (the word of Allah) contains multiple calls for jihad, and responding to the Call of Jihad is expected (Bin Hanbal, 2012b, 2012c; Khadduri, 1997; Khan, 1997a, 1997d; Zulfiqar, 2017), Allah's call to jihad, combined with Muhammad's expectations for individual initiative and the doctrinal threat of theological punishment for inaction, coalesces into a key doctrinal driver for the believer: ***Take the initiative.***

***Applicability to Street Crime.*** The applicability to street crime is that Muhammad's expectation for his adherents to act autonomously may be a strong motive for autonomous self-actualization in the streets.

**Muhammad's Technique for Soliciting Volunteers to Take Action.** Muhammad solicited his companions to kill his critics and opponents and expected his followers to use their initiative in conducting the killings (Guillaume, 1967, pp. 364-369, 380, 387, 460, 482, 500, 517, 550-551, 665-676). He used a technique of solicitation when asking his followers to perform disagreeable tasks by posing the task as a request by asking, "Who will...?" (Guillaume, 1967, pp. 367, 380, 387, 460, 500, 517, 676, 675; al-Tabari A. J., 1987, pp. 95, 120, 132, 164; al-Tabari A. J., 1997, p. 125). Specific Examples include the following:

"Who will rid me of Abnu'l-Ashraf?" Prompting Abdullah b. Al-Mughith b. Abu Burda to volunteer. When Abdukka assessed the difficulties involved in the killing, Muhammad said, "All that is incumbent upon you is that you should try" (Guillaume, 1967, p 367).

“Who will rid me of Marwan’s daughter?” Prompting Umayr b. Adiy al-Khatmi to kill the poet-critic Asma bint Marwan (Guillaume, 1967, pp. 676).

“Who will deal with the rascal for me?”, prompting Salim b. Umayr to kill Abu Afak (Guillaume, 1967, pp. 675).

**Applicability to Street Crime.** The applicability to street crime is that the example of Muhammad is applicable to the present era, and the historical call for Muhammad’s supporters to take the initiative to kill Muhammad’s critics and opponents may be an underlying motivation for assaults as exemplified by the attacks on Theo Van Gogh, *Charlie Hebdo*, and the cartoon drawing event in Garland, Texas.

**Muhammad’s Guidance on Interpersonal Relations.** Muhammad stated that Allah does not like polytheists and wrongdoers and seeks to destroy the disbelievers (Qur’an 3:139, 140, 141, 142). They are regarded as open enemies (Qur’an 3:165; 9:5, 12; 60:4; 61:40). Muhammad prohibited taking Jews and Christians as friends or emulating the practices of disbelievers or hypocrites, and believers should avoid them (Ahmed, 2017, pp. 53, 54, 63; Guillaume, 1967, p. 232, 269, 323, 363-364, 397, 545; Qur’an 3:28, 118, 151; 4:51, 89, 144; 5:51, 57; 8:12; 9:14, 23, 73, 112; 42:39; 66:9). This became an example to follow in the modern era (Ahmed, 2017, p. 78; Al-Qahtani, 1413, A.H.). See Appendix F: *Interpersonal Relationship Guidance from the Quran*.

Believers should be united against disbelievers and be severe, harsh, and strive hard against them (Qur’an 8:73, 9:73, 123; 66:9). In sum, 64 percent of the Quran, 81 percent of the Sira, and 37 percent of the Hadith, totaling approximately two-thirds of the Sharia, focuses on an adversarial relationship with non-believers (Bukay, Summer 2013).

This adversarial relationship coalesces into a doctrine: ***al-Wala Wal-Bara*** (Al-Qahtani, 1413 A.H.). *Al-Wala Wal-Bara* resists literal translation, but the meaning can be approximated by “drawing what is near to Allah and Muhammed and withdrawing from what is displeasing to Allah and Muhammad” (Al-Qahtani, 1413 A.H.; Bukay, Summer 2013). This distills down to loyalty to Islam and disavowal of twenty forms of relationships with disbelievers (Al-Qahtani, 1413 A.H.). When combined, the Quran, Hadith, and Sira enjoin believers to fight against people until they testify that only Allah should be worshipped (Al-Qahtani, 1413 A.H.) and creates the conditions for conflict that induces some believers to action. When it becomes clear that someone is at odds with Islam, that person should be fought (Al-Qahtani, 1413, A.H.). These are summarized in two references that draw on the foundational texts that you should be familiar with: ***Al Wala Wal Bara*** (Al-Qahtani, 1413 A.H.) and ***Rules on How to Interact with non-Muslims*** (al-Maajid, 2004).

***Applicability to Street Crime.*** The applicability to street crime is that Muhammad’s identification of ‘infidels’ (kufar), ‘hypocrites’ (munafiqun) and ‘apostates’ (murtaddun) as enemies of Islam creates the environment in which armed struggle, or jihad of the sword (jihad al-asghar), becomes a principal duty focused against others (Souleimanov, 2018).

***Muhammad’s Targeted Killings of Opponents.*** Muhammad used targeted killings to eliminate opponents and dispatched at least four raids to kill specific people (al-Tabari, 1990, pp. 120, 121; Guillaume, 1967, pp. 665-676). People were killed for the following reasons: for insulting Muhammad (al-Tabari, 1987 p. 94; 1990 pp. 121; 1997, p. 179; Guillaume, 1967, pp. 364-369, 551, 675; Muslim, 2007, p. 110); for enmity toward Muhammad (al-Tabari, 1987, 101, 103-104, 148-149; Guillaume, 1967, p. 482); for apostasy (al-Tabari, 1997 p. 179;

Guillaume, 1967, 550-551); and, for hypocrisy and in retaliation for killing two men at the Battle of Uhud (Guillaume, 1967, pp. 242, 384, 675). The partial list below identifies some of those ordered killed.

- Abdollah b. ol-Khatal (Dashti, 1994, p. 75; Guillaume, 1967, p 550-551)
- Abu 'Afak (Dashti, 1994, p. 76)
- Abu 'Azza ol-Jomahi (Dashti, 1994, p. 77)
- Asma, daughter of Marwan (Dashti, 1994, p. 77)
- Ebn Sonayna (Dashti, 1994, p. 77)
- Ekrema b. Abi Jahl (Dashti, 1994, p. 75; Guillaume, 1967, p 551)
- Fartana (Slave) (Dashti, 1994, p. 75; Guillaume, 1967, p 551)
- Huyay, Husband of Safiyya (Dashti, 1994)
- Ka'b ibn. ol-Ashraf (Dashti, 1994, p. 76)
- Khaled b. Sofyan (Sufyan ibn Khalid) (Dashti, 1994, p. 76)
- Kinana b. al-Rabi' (Guillaume, 1967, p. 514)
- Meqyas b. Sobaba Qariba (Slave) (Dashti, 1994, p. 75)
- Miqyas b. Hobaba (Guillaume, 1967, p 551)
- Mo'awiya b. Moghira (Dashti, 1994, p. 77)
- Refa'a b. Qays (Dashti, 1994, p. 76)
- Sara (Freed Christian Slave) (Dashti, 1994, p. 75; Guillaume, 1967, p 551)
- Sallam Abu L-Huqayq (Guillaume, 1967, p. 482)
- Showaylem, et al (house burning) (Dashti, 1994, p. 77)
- ol-Howayreth b. Noqaydh b. Wahb (Dashti, 1994, p. 75; Guillaume, 1967, p 551)



- on-Nadr b. Ol-Hareth (Dashti, 1994, p. 75)
- Oqba (Uqba) b. Abi Mo'ayt (Dashti, 1994, p. 75; Guillaume, 1967, p. 308)
- Yosayr b. Rezam (Dashti, 1994, p. 76)

***Applicability to Street Crime.*** The applicability to street crime is that each of these examples identifies conditions and situations where the use of force was permissibly applied against Muhammad's critics (Ahmed, 2017, p. 71). Having established the precedence of using force against these categories in the past, believers may believe that they have a precedent for acting in the present.

**Muhammad's Dying Declaration: Why There Will Never Be Peace with Israel, Jews, and Christians.** The background material above describing Muhammad's mindset and worldview is cumulative. There are no readily identifiable matters in extenuation or mitigation in terms of defusing jihad. When Muhammad died, he made a dying declaration that ensures eternal war against Israel, Jews, and Christians.

- "The last of the statements made by the Messenger of God was 'May God destroy the Jews and the Christians. They have adopted the graves of their prophets as mosques. Two religions shall not remain on the land of the Arabs'" (ibn Kathir, 2000b, p. 341).
- "...and that two religions not be allowed to remain in the peninsula of the Arabs" (Guillaume, 1967, p. xiv, 523).
- "Two religions shall not remain together in the peninsula of the Arabs..." (Guillaume, 1967, p. 525).
- "Let no two religions be left in the Arabian Peninsula" (Guillaume, 1967, p. 689). "The last injunction enjoined by the Messenger of God was that no two religions be left in the Arabian Peninsula" (al-Tabari A. J., Vol 9, 1990, p. 206).

**Muhammad's Representation of Allah as a Punisher.** Muhammad represented Allah from multiple perspectives. One perspective was that of a punisher (Quran 3:28). The punitive aspects of Allah are illustrated in multiple Quranic suras (See Appendix E: *Partial List of Quranic Suras Describing Allah's Punishment for Avoiding Jihad*) and those concerns may be seen as drivers of behavior as opposed to inducements. "Muslims may be seen as moderate (compromising) but God is not" (Hasan, 2007, p. 48).

**Applicability to Street Crime.** The applicability to street crime is that believers may fear spiritual repercussions for failing to act.

## **Muhammad's Women**

**Women in Business.** Before Islam, women were independent and frequently engaged in business, such as Khadijah, Muhammad's first wife. After Islam, independent business women disappeared.

**Muhammad's Interest in Women and Perfume.** Muhammad is reported as saying:

"From mundane objects women and perfumes have been made pleasing to me and prayer" (ibn Sa'd, 1993, p. 468).

"I like not from worldly life but perfumes and women" (ibn Sa'd, 1993, p. 469).

### **Those Close to Muhammad Observed.**

Muhammad "did not receive from worldly luxuries except perfume and women" (ibn Sa'd, 1993, p. 469).

Muhammad "liked three worldly objects - perfume, women and



food. He obtained two and did not obtain one. He obtained women and perfumes but did not get food" (ibn Sa'd, 1993, p. 469).

Muhammad "did not obtain anything from worldly objects dearer to him than women and perfumes" (ibn Sa'd, 1993, p. 469).

Muhammad preferred women over horses: "Nothing was dearer to the Prophet of Allah may Allah bless him, than a horse. Then he said: O Allah! Excuse me, nay! The women (i.e. not dearer than women)" (ibn Sa'd, 1993, p. 469).

"We could recognize the coming out of the Prophet, may Allah bless him, by perfume" (ibn Sa'd, 1993, p. 469).

Muhammad "was recognized by perfume when he came out" (ibn Sa'd, 1993, p. 470).

Muhammad "did not decline perfume (if presented)" (ibn Sa'd, 1993, p. 469).

"I never saw (Muhammad) returning perfume when it was offered to him" (ibn Sa'd, 1993, p. 469).

"I said to 'Ayishah: O mother! did (Muhammad) use perfumes? She said: Yes: *dhikarat al-tayyib*. I asked: What is *dhikarat al-tayyib*? She said: Musk and ambergris" (ibn Sa'd, 1993, p. 469).

"Verily (Muhammad) had *sukk* (a perfume) which he used" (ibn Sa'd, 1993, p. 469).

"The (Companions) mentioned of musk before (Muhammad). Thereupon he said: "Is it not the best of perfumes?" (ibn Sa'd, 1993, p. 469).

**A Woman Is Married for Four Things.** "5090. Narrated Abu Hurairah: (Muhammad) said, "A woman is married for four (things), i.e., her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser" (Khan, 1997g, pp. 32-33).

**Muhammad Believed Women Should be Enjoyed.** Muhammad b. Sa'd stated that Sulayman b. 'Ubayd Allah al-Raqqi informed him, quoting Muhammad b. Ayyilb al-Raqqi, from Sufyan, from 'Abd al-Karim, from Abu al-Zubayr, who quoted Hisham, a freed-man of the Messenger of God (SAAS), as having said, "A man came and said, 'Messenger of God, my wife does not fend off the hand of someone who touches her.' 'Divorce her,' he responded. The man went on, '(But) she pleases me.' 'Then enjoy her,' he said" (ibn Kathir, 2000b, p. 454).

"(Muhammad) was growing old. At the time of the expedition to Tabuk he must have been in his sixties. Even so, he had not lost his fondness for women. In the year 8 (629-630 ), the year of the capture of Mecca, he apparently made two new marriages but both broke up almost at once. The two women in question refused to let him touch them, one because of a hysterical condition, the other because her father had been killed in a skirmish with the Muslims. Muhammad had no alternative but to divorce them. By this time he seems to have had ten wives, not counting his concubines. At one time he contemplated getting rid of the oldest, Sawda, who was now well into her forties, a ripe old age for Arab women of the time. He did divorce her, but she came back and said to him: 'I am not asking you to sleep with me. I yield my turn to Aisha. But I want to be there, on the day of Resurrection, among

your wives. He agreed to take her back" (Rodinson, 2002, p. 279).

**Desirability of Having Multiple Wives.** "5069. Narrated Sa'id bin Jubair : Ibn 'Abbas asked me, "Are you married?" I replied. "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad) has the largest number of wives" (Khan, 1997g, p. 22).

"Sa'id Ibn Mansur informed us: Abu 'Awanah informed us: on the authority of Ata Ibn Sa'ib, he on the authority of Sa'id Ibn Jubayr; he said: Ibn 'Abbas said to me: Verily the best of this *ummah* is one having many wives" (ibn Sa'd, 1993, p. 437).

As of the early decades of the 21<sup>st</sup> Century, this is still a recommended practice for a variety of reasons:

"The permissibility of polygyny in Islam is established and evident. It is even a practice that is recommended by some scholars. Sheikh Ibn Uthaimin has said: 'If a person is able to be fair between his wives in everything then he may marry one, two or three in addition to the first. I advise each one among you to marry four women and to have four children each year instead of just one. This is to increase the number of the Muslim nation and overcome the number of disbelievers quantitatively as well as qualitatively (citing Al-Haramin Online Newsletter, Vol 4, Issues 6, Safar 1421, Fatawa Section, [www.alharamain.org](http://www.alharamain.org)). Allah and (Muhammad) have outlined the conditions for marrying more than one woman, and to add to change the existing legislation is a mistake. Clearly, there are benefits to polygyny such as protecting the chastity

of both men and women and producing more children”  
(Hirschfelder & Rahmaan, 2003, pp. 27-27).

#### **Account of Power of Sexual Intercourse Given To Muhammad.**

Muhammad said of himself, “Gabriel brought a kettle from which I ate and I was given the power of sexual intercourse equal to forty men” (ibn Sa’d, 1993, pp. xiii, 438). Some traditions say thirty men. As a result, others began to say the same thing.

“Abil Ghassiin Malik Ibn Isma’il informed us: Isra’il informed us on the authority of Layth, he on the authority of Mujiihid; he said: (Muhammad) was given the power equal to that of forty men and the people of paradise will be given the power equal to eighty men” (ibn Sa’d, 1993, p. 439).

“Muhammad Ibn ‘Abd Allah al-Asadi and Qabisah Ibn ‘Uqbah informed us; they said: Sufyiin informed us on the authority of Ma’mar, he on the authority of Tawus; he said: (Muhammad) was granted the power of sexual intercourse equal to that of forty men” (ibn Sa’d, 1993, p. 439).

“5068. Narrated Anas: (Muhammad) used to go round (have sexual relations with) all his wives in one night, and he had nine wives” (Khan, 1997g, pp. 22, 100).

#### **Permission Given to Himself to Consummate with Whomever He**

**Wished.** “O Prophet, Verily We have made lawful to you your wives, to whom you have paid their *Mahr*, that those (slaves) whom your right hand possesses - whom ‘Allah has given to you, and the daughters of your *Amm* (paternal uncles) and the daughters of your *Ammat* (paternal aunts) and the daughters of your *Khai* (maternal uncles) and the daughters of your *Khalat* (maternal aunts) who migrated (from

Makkah) with you, and a believing woman if she offers herself to the prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed, We know that what We have enjoined upon them about their wives and those (slaves) whom their right hand possesses, in order that there should be no difficulty on you. And Allah is ever Oft Forgiving, Most Merciful” (Quran 33:50).

“Al-Bayhaqi also stated that al-Hakim informed him, quoting al-Asamm, quoting Ahmad b. ‘Abd al-Jabbar, from Yunus b. Bukayr, from Zakariyya’ b. Abu Za’ida, from al-Sha’bi, who said, ‘Various women gave themselves to the Messenger of God (SAAS). He consummated with some of these and with others he delayed, not approaching them before his death. They did not marry after him. These included Umm Sharik. This relates to the words of the Almighty, ‘You may postpone whomever of them you wish, and you may take to yourself whomever you wish. (Should) you desire those you previously set aside, then no blame is yours’ (*Surat al-Ahzab* 33 v.51)” (ibn Kathir, 2000b, p. 422).

### **Wives, Concubines, Sex Slaves, Queens, and Mary, Mother of Jesus.**

Muhammad was married enough times that historians lost track of the names of his wives (al-Tabari A. J., 1998, p. 18; ibn Sa’d M., 1995, p. 186). He had multiple divorces, broken engagements, and concubines, and had designs on at least two infant girls: Aisha and Ummu’l-Fadl (Guillaume, 1960, p. 55; Guillaume, 1967, p. 31). In addition to sensual interests, Muhammad used marriage to young girls taken as war booty to strengthen political ties (ibn Kathir, 2000a, p. 243) and, as an incentive to his soldiers, authorized the rape of women prisoners (ibn Kathir, 2000a, p. 461; Guillaume, 1967, p. 512).

### **Muhammad's Wives Included:**

- 1. Khadija bint Khuwaylid ibn Asad** (al-Tabari A. J., 1990, pp. 127-128; al-Tabari A. J., 1998, pp. 3-4; ibn Sa'd, 1995, pp. 8, 9-13, 39, 151-152; ibn Kathir, 1998a, pp. 169-170; Guillaume, 1967, pp. 82-83, 106-107, 111, 113-114, 160-161, 191, 313-314, 792-794).
- 2. Sawda bint Zama'a ibn Qays b. Shams b. Abdu Wudd b. Nasr b. Malik b. Hisl b. Amir b. Lu'ayy** (al-Tabari A. J., 1990, pp. 128-130; al-Tabari A. J., 1998, pp. 169-170; ibn Sa'd, 1995, pp. 39-42, 152; Guillaume, 1967, pp. 148, 309, 530, 792-794).
- 3. Aisha bint Abu Bakr as Siddiq ibn Abu Quhafa** (al-Tabari A. J., 1990, pp. 128-131; al-Tabari A. J., 1990, pp. 171-174; ibn Sa'd, 1995, pp. 43-56, 152; Guillaume, 1967, pp. 116, 223, 279-280, 311, 457, 464-465, 468, 493-499, 522, 535-536, 544, 649-650, 667, 678-688, 792-794).
- 4. Hafsa d. Umar ibn al-Khattab** (al-Tabari A. J., 1990, pp. 131-132; al-Tabari A. J., 1998, pp. 174-175; Guillaume, 1967, pp. 218, 301, 679, 792-794; ibn Sa'd, 1995, pp. 56-60, 152).
- 5. Umm Salama bint Abu Umayya b. al-Mughira al-Makhzumiya (Hind)** (al-Tabari A. J., 1990, p. 132; al-Tabari A. J., 1998, pp. 175-177; ibn Sa'd, 1995, pp. 61-67, 152; Guillaume, 1967, pp. 146, 147, 150-153, 167-169, 213-214, 462, 529, 536, 546, 589, 680, 792-794).
- 6. Umm Habibah or Ramlah bint Abu Sufyan ibn Harb ibn Umayya** (al-Tabari A. J., 1990, pp. 133-134; al-Tabari A. J., 1998, pp. 177-178; ibn Sa'd, 1995, pp. 68-71, 153; Guillaume, 1967, pp. 146, 527-529, 543, 792-794).
- 7. Zaynab bint Jahsh b. Ri'ab al-Asadiya, or Umm Sharik Ghaziya d. Jabir b. Wahb of Banu Munqidh b. Amr b. Mais b.**

- Amir b. Luayy** (al-Tabari A. J., 1990, pp. 134, 138; al-Tabari A. J., 1998, pp. 63-64, 180-182; ibn Sa'd, 1995, pp. 72-81, 152; Guillaume, 1967, pp. 215, 495, 792-794).
8. **Zaynab bint Khuzayma b. al-Harith b. Abdullah b. Amir b. Abdu Manaf b. Hilal b. Amir b. Sasaa (Mother of the Poor)** (al-Tabari A. J., 1990, p. 136; al-Tabari A. J., 1998, pp. 163-164; ibn Kathir, 2000a, p. 122; ibn Sa'd, 1995, pp. 82-85; Guillaume, 1967, pp. 792-794).
  9. **Juwayriya bint al-Harith b. Abu Dirar Al-Khuzaiya** (al-Tabari A. J., 1990, p. 133; al-Tabari A. J., 1998, pp. 182-184; ibn Sa'd, 1995, pp. 83-85, 94-99, 152; Guillaume, 1967, pp. 490-493, 792-794).
  10. **Safiya d. Huyayy bint Akhta** (al-Tabari A. J., 1990, pp. 134-135; al-Tabari A. J., 1998, pp. 184-185; Guillaume, 1967, pp. 241-242, 511, 514-517, 520, 792-794; ibn Sa'd, 1995, pp. 85-94, 153).
  11. **Rayhanah bt Zayd b. Amr b. Khunafa b, Sam'un b. Zayd** (al-Tabari A. J., 1990, pp. 137, 164-165; ibn Sa'd, 1995, p. 93).
  12. **Maymuna d. al-Harith b. Hazn b. Bahir b. Huzam b. Ruwayba b. Abdullah b. Hilal b. Amir b. Sasaa** (al-Tabari A. J., 1990, p. 135; al-Tabari A. J., 1998, pp. 185-185; Guillaume, 1967, pp. 531, 679-680, 792-794; ibn Sa'd, 1995, pp. 94-99, 153).
  13. **The Kilabi Woman.** Ibn Sa'd relates disagreements concerning the reports of a woman from the Kilabi, or multiple women from the Kilabi who Muhammad married. The names used to identify this woman include:
    - a. **Fatima bint ad-Dahhak**
    - b. **Amra bint Yazid**
    - c. **Al-Aliyya bint Zabyan**
    - d. **Sab bint Sufyan**



Ibn Sa'd also relates that "others" say that there were four different women, each with their own story (ibn Sa'd, 1995, p. 100).

- 14. Fatima bint ad-Dahhak ibn Sufyan** (al-Tabari A. J., 1990, p. 138; al-Tabari A. J., 1998, pp. 186-188; ibn Sa'd, 1995, pp. 100-101, 153). Also identified as:
  - a. **Al-Kilabiyyah. Fatima al-Aliya bint Zabyan al-Dahhak b. Sufyan al-Kilabi**
  - b. **Amra bint Yazid**
  - c. **Saba bint Sufyan**
- 15. Asma bint al-Numan bint Abil-Jawn** (al-Tabari A. J., 1990, p. 137; al-Tabari A. J., 1998, pp. 188-191; ibn Kathir, 2000b, p. 421; ibn Sa'd, 1995, pp. 101-105).
- 16. Mulayka bint Kaab al-Laythi** (al-Tabari A. J., 1990, p. 141; al-Tabari A. J., 1998, p. 165; ibn Sa'd, 1995, p. 106).
- 17. Umayyama, daughter of Al-Numan b. Sharahil**, of the Banu al-Jawn (ibn Kathir, 2000b, pp. 422-423).
- 18. Amra d. Yazid (Zayd). al-Ghifariyya** (al-Tabari A. J., 1990, p. 139; al-Tabari A. J., 1998, pp. 187-188; ibn Sa'd, 1995, pp. 100-101; Korkut, 2001, p. 51; Sina, 2008, p. 35).
- 19. al-'Aliyah bt. Zabyan b. 'Amr b. 'Awf b. Ka'b b. 'Abd b. Abi Bakr b. Kilab** (al-Tabari A. J., 1998, p. 188).

#### **Married, Consummated, and Divorced**

- 20. Al-Aliya, daughter of Zabyan b. Amr b. Awf b. Kab b. Abd b. Abu Bakr b. Kilab, of Banu Bakr b. Kilb** (ibn Kathir, 2000b, pp. 420-421; al-Tabari A. J., 1990, p. 138; al-Tabari A. J., 1998, p. 188).



### **Married But Did Not Consummate And Subsequently Divorced Or Died**

- 21. Qutayla (Habla) bint Qays b. Ma'dikarib** (al-Tabari A. J., 1990, pp. 138-139; ibn Sa'd, 1995, p. 105).
- 22. Daughter of Jundub ibn Samra al-Jundi** (al-Tabari A. J., 1990, p. 141; ibn Sa'd M., 1995, p. 106).
- 23. Saba al-Nashat bint Rifaa (Asma) ibn As-Salt ibn Habib** (al-Tabari A. J., 1998, p. 166; ibn Sa'd, 1995, pp. 106-107).
- 24. Khawla bint Hakim Hudhayl b. Hubayraf al-Taghlibi** (al-Tabari A. J., 1990, p. 139; al-Tabari A. J., 1998, p. 166; ibn Kathir, 2000b, p. 421; ibn Sa'd, 1995, pp. 114, 116).
- 25. Ghazieh, bt.Jabir** (al-Tabari A. J., 1990, p. 139; ibn Sa'd, 1995, p. 111).
- 26. Fatimah bt Shurayh** (al-Tabari A. J., 1990, p. 139).
- 27. Layla bint al-Khutaym** (al-Tabari A. J., 1990, p. 139; ibn Sa'd, 1995, pp. 108-109).

### **Proposed But Did Not Marry**

- 28. Fakhita Hani bint Abi Talib ibn al Muttalib** (al-Tabari A. J., 1990, p. 140; ibn Sa'd, 1995, pp. 109-110).
- 29. Duba'a bint 'Amir ibn Qurat** (al-Tabari A. J., 1990, p. 140; ibn Sa'd, 1995, p. 111).
- 30. Safiyya bint Bashshama ibn Nadla** (al-Tabari A. J., 1990, p. 140; ibn Sa'd, 1995, p. 111).
- 31. Sharaf bint Khalifa** (al-Tabari A. J., 1990, p. 138; ibn Sa'd, 1995, pp. 116-117).
- 32. Umama bint Hamza ibn Abdul-Muttalib** (ibn Sa'd, 1995, p. 116).
- 33. Umm Habib bint Al-Abbas** (al-Tabari A. J., 1990, p. 140; Guillaume, 1967, p. 31; ibn Sa'd, 1995, p. 36).

34. **Umra bint Rifaa Sister of other Rifaa** (ibn Sa'd, 1995, p. 107).
35. **Unknown Bint Jundub ibn Damra of Janda'a** (ibn Sa'd, 1995, p. 106).
36. **Jamra bint Al-Harith** (al-Tabari A. J., 1990, pp. 140-141).
37. **Al-Shanba' bint Amr** (al-Tabari A. J., 1990, p. 136).

#### **Mohammed's Concubines**

38. **Maria the Copt** (ibn Kathir, 1998a, p. 192; al-Tabari A. J., 1990, p. 39).
39. **Mariyah bint Shamoon al-Quptiya** (al-Tabari A. J., 1990, pp. 137, 141; al-Tabari A. J., 1998, pp. 193-195; ibn Sa'd, 1995, pp. 148-151).
40. **Rayhana, daughter of Shamum, a Jew from Banu Khanafa, a clan of Banu Qurayza** (ibn Kathir, 2000b, p. 421).

#### **Married In the Afterlife and Occurring Now**

41. **Mary, mother of Jesus** (Qur'an 3:33-51; 19:16-40; 21:91; 66:12; Sahih Bukhari 4:55:642; Sahih Bukhari 5:58:163; Sahih Muslim 31:5965).
42. **Queen Asiya of Egypt** (Qur'an 28:4-13; 66:11. Sahih Muslim 31:5966; al-Majlisi, 2010, p. 2:26). *The Muslim World*, vol. 18: 1928, pp. 45-48).
43. **Kulthum bint Amram** (Qur'an 19:27-28).

**Muhammad Did Not Like His Wives to be Touched.** Ibn 'Abbas said, "The Screen of the wives of (Muhammad) was sent down when 'Umar was eating with the Prophet. His hand touched one of the hands of the wives of the Prophet, and the Screen was commanded" (ibn Sa'd M., 1995, p. 128).

**Muhammad's Phobia About Being Touched by Women.** The manner in which Muhammad received the allegiance of women may (may) indicate a phobia. Multiple reports indicate that he did not permit women to touch him.

'Amir ash-Sha'bi said, "When (Muhammad) received allegiance (*bay'a*) from women, his hand was covered with a cloth" (ibn Sa'd M., 1995, p. 1).

"(Muhammad) never used to take the women's hands; he did not touch a woman nor did one touch him except one whom God had made lawful to him or was one of his harem. Ibn Ishaq from Abban b. Salih said that the women's homage according to what some traditionists had told him was in this wise: a vessel containing water was put in front of (Muhammad) and when he laid the condition upon them and they accepted them he plunged his hand into the vessel and the withdrew it and the women did the same. Then after that he would impose conditions on them and when they accepted them he said 'Go, I have accepted your homage,' and added nothing further" (Guillaume, 1960, pp. 553-554).

"Umar then accepted their pledges, for (Muhammad) never shook hands with women. Indeed, the only women he ever touched were those God had made lawful for him, or who were *mahram* (a degree of consanguinity that precludes marriage) for him" (ibn Kathir, 2000a, p. 433).

**Shaking Hands.** Accounts indicate that Muhammad did not shake hands with women and that he did shake hands but only if a woman's hands were covered with a cloth.

"Ash-Sha'bi said that when (Muhammad) received allegiance from women, he first placed a Qatari cloak over his hand. He said, 'I do not shake hands with women'" (ibn Sa'd M., 1995, p. 1).

"Urwa said that (Muhammad) did not shake hands with women when he received their allegiance" (ibn Sa'd M., 1995, p. 1).

"A'isha said that (Muhammad) never shook hands with a woman" while another account holds that "Ibrahim said that (Muhammad) shook hands with women with a cloth covering his hand" (ibn Sa'd M., 1995, p. 1).

"Asma' said, 'I went to (Muhammad) with a group of women to offer him allegiance. The Messenger of Allah stated the preconditions to us, and a niece of mine stretched out her hand to take that of the Messenger of Allah. She was wearing a gold bracelet and gold rings. (Muhammad) withdrew his hand, saying, 'I do not shake hands with women'" (ibn Sa'd M., 1995, p. 2).

**Touching Though Cloak or Cloth.** "Tariq at-Taymi said, 'I went to (Muhammad) while he was sitting in the sun wearing a yellow garment and he had his head pulled down inside it. Then he stood up and went to a room where there were six women. He greeted them and received allegiance from them with the yellow garment covering his hand'" (ibn Sa'd M., 1995, p. 6).

**Touching By Placing Hands In A Bowl of Water.** 'Amr ibn Shu' ayb 's grandfather said, "When (Muhammad) emigrated to Madina, some women who had become Muslim went to him and said, 'Messenger

of Allah, our men have given allegiance to you and we also want to give you our allegiance.' (Muhammad) called for a vessel of water and put his hand in it and then each woman put her hand in it. This was how their allegiance took place" (ibn Sa'd M., 1995, p. 6).

## The Quran: Criminal Justice Equities

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*Guiding Muslims in Their Ongoing  
Struggle Against the Enemies of Islam.*

*How to Approach and Understand the Quran, p. 139*

**Always State Which Quran You Are Using.** There are multiple versions of “translated” Qurans and the phrasing is sometimes quite different from one version to another (Sideeg, 2016). Tell the reader which version you are reading for clarity of communication. The Quran used for this text is: Khan, M. M., & Al-Hilali, M. T. (2000). *Interpretation of the Meanings of the Noble Quran in the English Language* (9 Vol). Riyadh, Saudi Arabia: Dar-us-Salam Publications.

**The Quran Is Not Contestable.** During his lifetime Muhammad was the primary source of law (Khaldun, 1958c, p. 23). The proofs of the Quran are not contestable (Khaldun, 1958, p. 25).

**Qurans Are Not “Translated” - They Are “Interpreted”.** This means that the verbiage you are reading is shaped by the views and motives of the “interpreter.” Qurans come in different degrees of militancy. Tell the reader which version you are using. Below are the same Sura as treated in different Qurans.

KHAN: Quran 4:34. “Men are the protectors and maintainers of women, because Allah made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands) and guard in their husbands’ absence what Allah orders them to guard (e.g. their chastity and their husband’s property). As to those women on whose part you see ill conduct, admonish them (first), (next) refuse to share their beds (and last) **beat them (lightly if it is useful)**; but if they return to obedience, seek not against them means (of annoyance), Surely Allah is Ever Note High, Most Great” (Source: Khan, M. M., & Al-Hilali, M. T. (1996). *Interpretation of the Meanings of the Noble Quran in the English Language*. Riyadh: Dar-us-Salam Publications.)

RODWELL [1]: “Men are superior to women on account of the qualities with which God has gifted the one above the other, and on account of the outlay they make from their substance for them. Virtuous women are obedient, careful, during the husband’s absence, because God has of them been careful. But chide those for whose refractoriness you have cause to fear; remove them into beds apart, **and scourge them**: but if they are obedient to you, then seek not occasion against them: verily, God is High,

Great!" (Source: Rodwell, J. (1876). *The Koran*. London: Wyman and Sons.)

DAWOOD [2]: "Men have authority over women because God has made the one superior to the other, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because God has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and **beat them**. Then if they obey you, take no further action against them. Surely God is high, supreme" (Source: Dawood, N. (2003). *The Koran*. London, England: Penguin Books.)

PICKTHALL [3]: "Men are in charge of women, because Allah has made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah has guarded. As for those from whom you fear rebellion, admonish them and banish them to beds apart, **and scourge them**. Then if they obey you, seek not a way against them. Lo! Allah is ever High Exalted, Great" (Source: Pickthall, M. M. (2015). *The Holy Quran*. (M. M. Pickthall, Trans.) New Delhi, India: Kitab Bhavan.)

ARBERRY [4]: "Men are the managers of the affairs of women for that God has preferred in bounty one of them over another, and for that they have expended of their property. Righteous women are therefore obedient, guarding the secret for God's guarding. And those you fear may be rebellious admonish; banish them to their couches,



**and beat them.** If they then obey you, look not for any way against them; God is All high, All great" (Source: Arberry, A. J. (1986). *The Koran Interpreted*. Collier Books.)

SHAKIR [5]: "Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in their sleeping places and **beat them**; then if they obey you, do not seek a way against them; surely Allah is High, Great" (Source: Shakir, M. (1993). *The Quran: Arabic Text and English Translation (Times to Remember)*. Tahrike Tarsile Quran.)

ALI [6]: "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 husband's) absence what Allah would have them guard. As to those women on whose part you 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)" (Source: Ali, A. Y. (1983). *The Holy Quran*. Brentwood, Maryland: Amana Corporation.)

**Implications for Law Enforcement.** Collect the Subject's Qurans. Identify marked passages; assess for militancy.

**The Nature of the Quran.** The Quran is regarded as the infallible word of Allah (Hussain, 2019, p. 42; Shipp, 2002, p. 27) and a political text embodying a code of laws for a kingdom on earth (Hitti, 2002, p. 43). One of the goals of the Quran is to guide believers in an ongoing struggle against perceived enemies of Islam (Zarabozo, 1999, pp. 118-146). The Quran is further regarded as a timeless text applicable to the present, directed personally to the reader, and to be applied to the reader's everyday life (Zarabozo, 1999, p. 149-184). Abandoning the Quran subjects the individual to the hadd punishment of being beaten or killed (al-Mawardi, 1996, pp. 312-313).

**The Quran Imposes on The Believer a Positive Duty To Act** (Albader, 2018; Hashim, 2019). A believer must allow the Quran to state what is true; trust it completely; understand that it is directed personally to the reader; understand that the individual is reading the words of Allah; apply the teachings of the Quran to one's everyday life; understand that it is a tool for bringing about a model Islamic society; and that *the Quran is to be used for guiding Muslims in their ongoing struggle against the enemies of Islam* (Zarabozo, 1999, pp. 118-146). For example, Quran 9:29 and the Example of Muhammad combine into a duty to conduct jihad (Albader, 2018).

**The Quran.** The Quran used for this text is 1994, 9-volume set prepared by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din Al-Hilali, *Interpretation of the Meanings of the Noble Quran in the English Language*, published by Darussalam Publishers, Riyadh, Saudi Arabia.

The Quran is the second text (alongside the Sira of Muhammad) that founded Islam as a civilization, culture, religion, and body of law. No other book has given rise to a distinct civilization as has the Quran, making it essential to understand its origins, development,

nature, stature, and goals. While words have power, words coming from “God” carry disproportional weight with believers, and “the exact ideology” delivering those words has not been fully explored (Frissen et al., 2018, p. 491). **Ideology** is important because it “identifies the enemy, rationalizes why he is the enemy, and provides the justifications for war against that enemy” (Hashim, 2019, p. 23). Ideology exerts considerable gravitational pull on the faithful (Halimi, Sudiman, & Hassan, 2019, p. 88).

More than 70 versions of the Quran exist in the English language (Sideeg, 2016), hundreds more in other languages, and none of the interpretations have the authority of the Arabic original (Qadhi, 1999, p 351-353). The interpretations vary in quality with some interpretations being deliberately demilitarized (Robinson, 2003, p. 291; Qadhi, 1999, pp. 355-373; Kidwal, 2017, pp. 232-233). Regardless of their accuracy, interpretations of the Quran are not the actual Quran, and it is impermissible to believe so (Qadhi, 1999, p. 371).

**The Quran as a Law Book.** The Quran is a book of law. Together, the Quran and the Sunnah (traditions of Muhammad reflected in his biography and the hadith) form the basis of Islamic law and their authoritative legal provisions are in the Arabic language (Akhtar et al., 2019, p. 524; Albader, 2018, p. 573; Al-Dawoody, 2015, p. 566).

**Authorship.** The Quran consists of the utterances of Muhammad. Muhammad ventriloquized Allah. While Islamic tradition holds that Muhammad uttered the Quran in response to revelations received from Allah, sometimes through the Angel Gabriel, the fact remains that the Quran was uttered by Muhammad. (Implications: Muhammad heard voices.)

**Terms, Organization, and Structure.** The Quran consists of 114

chapters called suras, and each verse is called an "aayah" or "ayah" (Albader, 2018, p. 575; Philips, 1997, p. 165). Sura 9, ayah 6, is represented as Sura 9:6. The Quran was organized from the longest verse to the shortest (Qadhi, 1999) and may not contain all the original verses uttered by Muhammad (Jeffery, 1998, pp. 150-153). The Quran is traditionally divided into at least two periods: The Meccan and the Medina Period.

*The Meccan Period.* The Meccan period contains the surahs uttered by Muhammad when Muhammad was developing Islam and was subjected to ridicule and ostracism. The verses in this period are shorter, characterized by non-threatening messages of peace, compassion, and mercy, reducing the political and religious threat that Muhammad's new religion posed to the established order. The Meccan surahs are 1, 6, 7, 10-21, 23, 25-32, 34-46, 50-56, 64, 66-97, 99-109, 111-114.

*The Medina Period.* The Medina period contains the longer surahs spoken as Islam was gaining strength and was respected in its own right by the people of Medina.

*The Medina Period, Second Phase.* The second phase of the Medina period contains a hardening of attitude toward other religions and the consolidation of a distinct teaching (Smart, 1996). The Medina surahs are 2-5, 8-9, 22, 24, 33, 47-49, 57-63, 65, 98, 110.

**Historical Development.** The Quran is derived from the utterances of Muhammad which were recorded by scribes attending Muhammad. Muhammad's utterances were recorded on pottery shards, palm leaves, and animal hides as Muhammad made his pronouncements over a period of 22 years, two months and 22 days (Philips, 1997, p. 149; Qadhi, 1999, p. 129). The first Quranic utterance occurred on the

15<sup>th</sup> night of the month of Ramadan in the 41<sup>st</sup> year of Muhammad's life, in the Cave of Hira, and became the first sura of the Quran. The last Sura was uttered on the 9<sup>th</sup> of Dhul Hjjah in the 10<sup>th</sup> Year of Hijra when Muhammad was 63 years old and nine days (Doi A., 2008, p. 22). Muhammad died in 632 CE. The Quran at this time did not exist as a single document but rather as scattered fragments owned by different people (Qadhi, 1999, p. 131).

The first written Quran was commissioned and compiled nineteen years after Muhammad's death (Hitti, 2002, p. 42). Because of the unorganized nature of maintaining disparate objects containing Quranic verses, the utterances of Muhammad were committed to memory by Muhammad's companions. However, two years after Muhammad died, tribes wanted to break free of Islam, creating a civil war. The Riddah (Apostasy) Wars resulted in the Battle of Yamaamah (12A.H./633 CE) in which approximately 70 memorizers were killed, prompting Muhammad's successor, Caliph Abu Bakr, to commission Zaid ibn Thabit, a 22-year-old native of Medina and a former scribe of Muhammad, to write a compilation of Muhammad's utterances on pages of leather (Philips, 1997, p. 153; Qadhi, 1999, p. 132).

(Note: Paper would not arrive in the Islamic world until about 704 C.E. [Basbanes, 2013; Eastern Manufacturing Company, 1920; Hunter, 2011; Smith, 1882], about 53 years after the first codification of the Quran. Other accounts state 134 A.H. / 751 C.E.. After a battle at Atlakh near Talas (near the border of present-day Kazakhstan and Kyrgyzstan) between the Abbasid Caliphate and the Chinese Tang dynasty, Chinese paper makers were taken prisoner, transported to Samarkand, and founded the Islamic papermaking industry [Basbanes, 2013, p. 48; Huart & Grohmann, 1997, pp. 419-420].)

Zaid, who did not have paper-based editorial experience, chose

to organize the Quran from the longest verse to the shortest. Zaid's written product was given to Abu Bakr who gave it to Umar, who gave it to his daughter Hafsa, a widow of Muhammad. Hafsa allowed anyone to review her copy of the manuscript to make copies or check their understanding of the verbiage used in a sura (Mingana, 1998, p. 83; Philips, 1997, p. 153). This copy is called "al-Suluf" (The Leaves) (Noldeke, 1998, p. 56). The Quran compiled by Zaid was completed approximately two years after Muhammad died (Qadhi, 1999, p. 135).

In the Battle of Nahawand (30 AH/ 650-651 C.E.) a former companion of Muhammad, Hudhayfah ibn al Yamaan, noted that Muslims from Syria, Iraq, and other locations, were arguing which of their interpretations of the Quran was superior to the other. Hudhayfah appealed to his fellow companion, and now Caliph Uthman (644-656), who in turn sought the counsel of other surviving companions of Muhammad. The solution was to produce standardized official copies of the Quran for issuance to the public (Philips, 1997, p. 154; Qadhi, 1999, p. 137). A new version of the Quran was fabricated, named *Mus-haf Uthmaan*, and issued in 646 C.E. (Philips, 1997, p. 155).

A little more than 15 years after the issuance of the Abu Bakr edition, Uthman, the then-current Caliph, ordered all of the Bakr editions collected, destroyed, revised, and reissued (Mingana, 1998, pp. 84-85). Uthman permitted Hafsa, a widow of Muhammad, to keep her copy. However, Marwan ibn al-Hakam (d. 65 A.H.), the Governor of Medina, ordered Hafa's copy destroyed (Noldeke, 1998, p. 57) and burned it after Hasha died in 41 A.H. (Qadhi, 1999, p. 150). Uthman became known as "The tearer of the Books," and his enemies said: "He found the Korans many and left one; he tore up the book" (Margoliouth, 1914, p. 37; Mingana, 1998, p. 85).



**The Arabic in Today's Quran is Not the Original Arabic.** Muhammad spoke the Quran in the dialect of the Quraysh tribe. The written script used to record the Quran did not have today's diacritical marks or punctuation marks and the verses were not numbered (Philips, 1997, p. 170). Diacritical marks have been added to current day script (Philips, 1997, pp. 170-172; Qadhi, 1999, p. 142). The spelling of some words in the original Quran are different from the spelling used in current day Arabic (Qadhi, 1999, p. 139). The written script used in the Uthman revision was the old Koofie/Kufi script which is largely incomprehensible to current day Arabic readers (Qadhi, 1999, p. 141). The Kufi script was replaced in the 3<sup>rd</sup> century A.H. with the Naskhee script introduced by Ibn Muqlah (d. 327) and Ibn al-Bawwaab (d. 413).

**Stature.** The Quran is regarded as the heart of the Islamic religion, a guide to a Kingdom of Heaven, a compendium of science, and, a political document embodying a code of laws for a kingdom on earth (Hitti, 2002, p. 43). Tradition holds that the Quran is complete and has not been, and cannot be, amended, revised, reinterpreted, or updated (As-Suhaym, 2006, p. 183; Doi, 2008, pp. 29, 45; Hussain, 2003, pp. 15, 19; Itani, 1996, p. 197; Jeffery, 1998, pp. 150-153). In the Islamic view, the Quran supersedes and abolishes the Bible, Torah, and other similar religious texts and forbids their use (As-Suhaym, 2006 pp. 153, 182; Khaldun, 1958b, p. 438). Because theology, jurisprudence, and science are inextricably intertwined and rooted in the Quran, the Quran becomes the scientific manual and textbook for acquiring a liberal education (Hitti, 2002, p. 46). "Everything we need to know is in the Quran. We don't need to look somewhere else" (Omar M. Ahmad, Chairman of the Board of the Council on American Islamic Relations, Flamingo Palace Banquet Hall, 4100 Perlata Blvd, Fremont, California, Thursday, 2 July 1998) (Gardiner, 4 July 1998).

**Goals of the Quran.** The major goals of the Quran are teaching about Allah, his attributes and action; showing the creation, the permissible and impermissible actions, and the preferred way of life pleasing to Allah; creating the ideal believer (Al-Hashimi, 2007, 2005a, 2005b); bringing about a model Islamic society (Al-Hashimi, 2007); and, “guiding Muslims in the ongoing struggle against the enemies of Islam” (Zarabozo, 1999, p. 139). The Quranic suras cited by Zarabozo for guiding Muslims in the ongoing struggle against the enemies of Islam are Quran 4:45; 6:55; 7:11-17, 20-22; 8:39-40; 41:36; 59:9; 61:8-9; and 64:16 (Zarabozo, 1999).

**Five Claims About the Quran.** The five claims about the Quran are that: it is the infallible word of Allah; “the events of Muhammad’s life and those of the Arabian people have not been mingled with the Divine Verses of the Qurans as has been done in the Bible”; the original text and the original meanings of the Quran are intact because “the Arabic language is still in use after 1400 years”; the Quran has always been in existence; and the Quran is the final revelation of Allah, “superseding all previous revelations” (Hussain A, 2019, p. 42; Shipp, 2002, pp. 27-29).

**Approaching the Quran.** The way to approach the Quran is to allow “the Quran to state what is true and what is false;” understand “that everything in the Quran is true” and trusting it completely; appreciate that the Quran is timeless and applicable to the present; appreciate that the Quran is directed personally to the reader; understand that the reader is reading the words of Allah; and, that the individual is to apply the teachings of the Quran to his everyday life (Zarabozo, 1999, pp 149-184).

**Abandoning the Quran.** Abandoning the Quran subjects the individual to the hadd (Islamic) punishments of being beaten or killed



(al-Mawardi, 1996, pp. 312-313). Abandoning the Quran, according to Ibn al Qayyum al Jawziyyah (d.758 A.H.), can take the following forms: abandon listening to and believing in it; abandoning acting on its instruction and ignoring its ordinances; abandon the practice of judging by it and using it as a judge when there are religious differences or disagreements in other matters; abandon pondering, understanding and seeking explanations of the Quran; and, abandon using it as a cure in all types of diseases of the heart (Qadhi, 1999, p. 395).

**The Quran's Perspective on Armed Conflict.** The Quran addresses, approves, and provides guidance on, and sometimes requires, the use of force, including armed conflict, to advance Islam (Albader, 2018, pp. 576, 605). This includes defending Islamic lands, government, and religion; fighting against the persecution of Muslims; and, "establish(ing) Islam in areas where it does not exist" (Hashim, 2019, p. 23).

**Determining the True Meaning of a Sura.** In an address by Saudi Mufti Shayk abd al-Aziz bin Abdullah al al-shaykh to the Islamic Jurisprudence Council meeting in Mecca on 13 – 18 December 2003 (documented in London: Al-Sharq Al-Awsat, in Arabic 2 January 2004) the following guidance for determining the true meaning of a Sura was provided.

Seek the meaning through the other relevant verses:

- the statements of Muhammad;
- the statements of the Companions of Muhammad;
- the principles of the Arabic Language (Zarabozo, 1999, p. 273)
  - » Defining words in Islam
    - The Linguistic Reality
    - The Shariah (Jurisprudence) Reality

- The Conventional Reality
- » Defining a word requires that it be examined from each of these three perspectives.

### **Key Quranic Passages of Criminal Justice Interest.**

Appendix B: Partial List of Quranic Suras Identifying Allah's Prescription for Jihad

Appendix C: Partial List of Quranic Suras Identifying Who May be Killed

Appendix D: Partial List of Quranic Suras Relating to Rules of Engagement

Appendix E: Partial List of Quranic Suras Describing Allah's Punishment for Avoiding Jihad

Appendix F: Interpersonal Relationship Guidance from the Quran

Appendix G: Partial Listing of Jihad Extracts from the Hadith of Bukhari

Appendix I: Call to Jihad from the Chief Justice of Saudi Arabia

# 4

## The Hadiths: Criminal Justice Equities

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*Among the hadith scholars the term hadith means 'whatever is transmitted from the Prophet of his actions, sayings, tacit approvals, or physical characteristics'.*

Abu A. Philips

*Usool Al-Hadeeth: The Methodology of Hadith Evaluation* p. 15

**Hadith as a Principal Source for Understanding Muhammad.** Hadith literature is the principal source for understanding Muhammad's teachings and actions (The Sunnah) (Ali S. B., 2000). After the Quran, The Hadiths are the second most important source of Islamic Law: The Shariah. The Investigator and Analysts should be conversant in the following: First, the biography of Muhammad (ibn Kathir, 1998a; Guillaume, 1967), followed by The Quran and then the Hadiths. The biography of Muhammad gives a broad overview of Muhammad's life and example. The Quran lays out Muhammad's guidance. The

Hadiths provide context to Muhammad's teachings and example (Solihin, 2008, p. 15). Hadith collection began during Muhammad's lifetime when he instructed his companions to "capture knowledge" and record his guidance.

**Depicting Muhammad as a Role Model.** Siddiqi, in *Hadith Literature: Its Origins, Development, & Special Features*, observes that Muhammad was a venerated role model and example to follow and his followers identified with him in terms of his values, practices, and worldview. His behavior and actions were a precedent and worthy of emulation. His pronouncements became law. When Muhammad chose to wear a gold ring, his followers followed his example (Bukhari 5876; Khan D. M., 1997, p. 414). When Muhammad threw his gold ring away, his followers did the same (Bukhari 6651; Khan D. M., 1997, p. 342; Bukhari 7298; Khan D. M., 1997, p. 244). When he chose to wear a silver ring, his followers changed to a silver ring, (Bukhari 5866, 5867, 5868; Khan D. M., 1997, pp. 409-410).

Eventually, Muhammad's followers came to understand, "Do not change a thing that Allah's Messenger has made" (Bukhari 5638; Khan D. M., 1997, p. 305). His multi-hour midnight prayers caused others to attempt the same (Bukhari 572, 600, 847; Khan D. M., 1997, pp. 341, 352, 467; Khan D. M., 1997, p. 411).

When he fasted, others would emulate his fast (Bukhari 1922, 1965; Khan D. M., 1997, p. 116). Among his followers, Zaid ibn Khalid spent a night watching Muhammad deliver his night prayers; Nawwa ibn Sam'an remained in Medina for a year to learn directly from Muhammad; Abu Sa'id al Khudri recorded the length of time Muhammad stood for afternoon prayers while Ibn Umar counted the number of times Muhammad would ask for God's pardon in individual settings (Siddiqi M. Z., 1993, p. 3).

**Hadith Composition.** The hadith is composed of two elements: the *sanad* and the *matn*. The *sanad* is the chain of transmission (I heard it from Bob, who heard it from George, who heard it from Steve, who heard it from Muhammad) and the *matn* is the text of the hadith.

**Key Elements in a Hadith.** There are three parts of a hadith reading that are important. The first part is the source of the hadith (*sanad*). The second part is the basic text relaying the intended story (*matn*). The third part is the Commentary which describes for the reader what the author believes is the lesson to be learned. The following two examples illustrate the three elements and also demonstrate criminal justice equities.

### Example 1

Abdullah bin Mas'ud reported: I asked the Prophet "Which of the deeds is loved most by Allah?" The Messenger of Allah said, "Salat at its proper time." I asked, "What next?" He replied, "Kindness to parents." I asked "What next?" He replied, "Jihad in the way of Allah" (Al Bukhari and Muslim).

**Commentary.** Performance of *Salat* at the stated time means its performance in the earliest prescribed time or at least during its stipulated time. One should not give preference to mundane affairs over it. *Salat* and *Jihad* are the two most meritorious duties of a Muslim. When nice treatment to parents is mentioned along with *Salat* and *Jihad*, it gives further importance to this injunction (Research Division, Darussalam, 2003, p. 50).

## Example 2

Hudhaifah bin Al-Yaman reported: The Messenger of Allah cursed the one who sits in the middle of a people circle (Abu Dawud with a good chain of narration).

**Commentary.** Herein, we are told that a man must not push himself into the circles of some sitting people as this shows no consideration for their feelings. A Muslim should not intrude on other people's personal affairs (Research Division, Darussalam, 2003, p. 68).

### Examining The Hadiths for Their Criminal Justice Implications.

Criminal Justice equities in a passage can be identified by understanding the Criminal Justice implications of a passage and/or the commentary. Example 1 reinforces that jihad in the way of Allah is a meritorious duty and Example 2 has adverse witness interview implications when questioning a witness about a fellow believer.

**Hadith Credibility Classifications.** Hadith are classified as *Sahih* (Authentic or sound), *Hasan* (Good or approved) and *Da'if* (Weak). *Sahih* collections are the Hadith of Bukhari and the Hadiths of Muslim. A recommended practice until you are conversant with hadith literature is to rely primarily on Bukhari and Muslim. If possible, use Hadiths that are agreed upon by Al-Bukhari and Muslim. A pertinent text is the two volume *The Translation of the Meanings of Al-Lu'lu'wasl-Marjan: A Collection of Agreed upon Ahadith from Al-Bukhari and Muslim*. Jihad is discussed in Volume 2, Book 32, pages 88-134.

## Case Example of a Category 4, Unreliable Hadith: The Greater and Lesser Jihad Hadith.

***First Encyclopedia of Islam (1936).*** In 1936, a description of jihad in E.J. Brill's *First Encyclopaedia of Islam, 1913 – 1936*, Volume II, Babba Fighani – Dwin, pages 1041-1042, makes no mention of a greater or lesser jihad (MacDonald 1993).

***Encyclopedia of Islam (1991).*** About 55 years later, the 1991 edition of E.J. Brill Publishers of the *Encyclopaedia of Islam* identified an emerging trend toward creating the belief that there was a greater and lesser jihad.

“Finally, there is at the present time a thesis, of a wholly apologetic character, according to which Islam relies for its expansion exclusively upon persuasion and other peaceful means, and the *djihad* is only authorized in cases of “self-defense” and of “support owed to a defenseless ally or brother.” Disregarding entirely the previous doctrine and historical tradition, as well as the texts of the Kur’an and the sunna on the basis of which it was formulated, but claiming, even so, to remain within the bounds of strict orthodoxy, this thesis takes into account only those early texts which state the contrary (v. supra)” (Tyan, 1991, p. 539).

***The Encyclopedia of Jihad (2002).*** The *Encyclopedia of Jihad* (Pruthi 2002, 14, 61-71) holds that the saying, “We have returned from the lesser jihad to the greater jihad” is a fabricated hadith and “is only a saying of Ibrahim ibn Abi Abalah, a Successor” (Pruthi 2002, 14).

However, later in the Encyclopedia, the issue is given additional treatment with a determination that if the Ahadeeth is not false, it is at best, weak because (1) it relies on a narrator named Khalaf bin Muhammad bin Ismail al-Kiyam who is unreliable; (2) he adulterates and narrates unknown hadith; (3) the sanad of the hadeeth is a narrator named Yahya bin al-Ula al Bajili who is a known liar and forger of ahadeeth (Pruthi 2002, 61-62).



## Schools of Law: Criminal Justice Equities

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*So, you do what the mujtahid's expert opinion says you should do, and refrain from what his expert opinion says you should refrain from without any research on your part. It is as though you have placed the responsibility of your deeds squarely on his shoulders.*

A.H. al-Hakim, *A Code of Practice for Muslims in the West*, p. 49.

### **The Major Sunni Schools of Islamic Law and Their Views on Jihad.**

The major Sunni schools of law (Madh'hab) are Hanafi, Hanbali, Maliki and Shafii (Bakhtiar, 1996, p. xxix; Kamali M. H., 2008, pp. 68-98; Maghniyyah, 1995, p. xii; Nyazee, 2000, pp. 334-336). Each of these schools have core doctrinal texts that discuss jihad.

***Taqlid: Following A Jurist.*** Know the School of Law that your subject is following. *Taqlid* means following the doctrine and prescriptions of a jurist. A person who does not have the knowledge to derive law on his own should follow the guidance of a learned mujtahid. An individual should study "the views of the most learned mujtahids and

then (adopt) them” for action (al-Hakim, 2001, p. 11). Deeds not rooted in doctrinal guidance are null and void. *This makes the Jurist responsible for your actions* (emphasis added by author) (al-Hakim, 2001, p. 49).

**Implications for Law Enforcement.** In the interview with the subject, use this understanding of *Taqlid* to make the Jurist responsible for the subject’s acts and that the subject was “simply following the Jurist’s guidance.”

**Hanafi Views on Jihad.** The founder of the Hanafi School was Nu’mān ibn Thābit, better known as Imam abu Hanafi (703-767 C.E.) (Philips, 2005, pp. 101-134, passim). The principal doctrinal text of the Hanafi school is *The Islamic Law of Nations: Shaybani’s Siyar*, written by Muhammad ibn al Hasan al-Shaybani. Hanafi directly taught Shaybani, and after Hanafi’s death, Shaybani studied under Abu Yusuf, another student of Hanafi. The *Siyar* is based on Abu Yusuf’s direct questions to Hanafi and Hanafi’s responses in the form of legal opinions (Khadduri, 1966, p. 96). Hanafi holds the following views:

- In the absence of an Imam (leader) having the wherewithal, it is lawful for a group of Muslims desiring to attack the territory of war to help each other financially and with manpower (Khadduri, 1966, p. 104).
- It is not suicide for a warrior who sustains an injury to further aggravate the injury to the point of causing his own death if he can kill his adversary (Khadduri, 1966, p. 104).

**Hanbali Views on Jihad.** The founder of the Hanbali School was Ahmad ibn Hanbal ash-Shaybani (778-855 C.E.). His principal work is the *al-Musnad*, a collection of 27,000 hadiths (Bin Hanbal, 2012a, p. viii). The founder of the Wahabi movement studied under Hanbali

scholars and when Abdul-Aziz ibn Saud established the Saudi dynasty, he made the Wahabi movement and the Hanbali School the basis for the Saudi legal system (Philips, 2005, pp. 101-134, *passim*).

The Hanbali School is more conservative, strict, or rigid than the Shafi'i School *and may be a gateway for the "Salafist" mindset* that emphasizes the original intent and teaching of Muhammad that concentrates on the Sira (Example of Muhammad), the Quran, and Hadiths as taught by Muhammad to his companions and successors (the first three generations).

Hanbal held the following: The best deed is jihad for the sake of Allah (Bin Hanbal, 2012a, p. 1, #83). Available money should be spent in preparation for jihad (Bin Hanbal, 2012a, p. 112, #171; p. 197 #337). Hanbal cited Muhammad as saying: "There is no one among the people who is better than a man who holds on to his horse's head and wages jihad for the sake of Allah, may he be glorified and exalted" (Bin Hanbal, 2012b, p. 282, #1987; Bin Hanbal, 2012c, p. 44-45, #2927; p. 122, #3139). Hanbal also cited Muhammad as saying: "There is no migration after the conquest, but there is jihad and good intentions and if you are asked to mobilize, then do so" (Bin Hanbal, 2012b, p. 283, #1991; p. 443, #2396; Bin Hanbal, 2012c, p. 188 #3335).

The Chief Justice of Saudi Arabia, Abdulla bin Muhammad bin Humaid, following in the Hanbali legal tradition, issued *The Call to Jihad*, which now appears as Appendix III in two mainstream, widely available, but low profiled, doctrinal publications issued by Saudi monitored Dar-us-Salam Publishers: the nine-volume set *Sahih Al Bukhari*; and nine-volume set of *The Interpretation of the Meaning of the Noble Quran in the English Language* which identifies and draws upon the following Suras: 2:190, 2:216, 3:140, 3:141, 3:142,

3:169-172, 4:74, 4:104, 9:29; 9:38-39, 9:41, 9:111, 9:112, 22:39, 22:40, 33:23 (bin Humaïd S. A., 1996; bin Humaïd S. A., 1997; bin Humaïd S. A., 2000).

**Maliki Views on Jihad.** The founder of the Maliki school was Malik ibn Anas ibn Amir (717-801 C.E.) and his principal work is the *al Muwatta* (The Beaten Path) (Malik, 2004), a compilation of hadiths from Muhammad. Another principal doctrinal text of the Maliki school is the *Bidayat al-Mujtahid wa Nihayat al-Muqtasid* (*The Distinguished Jurist's Primer*) written by Abu al-Walid Muhammad ibn Ahmad ibn Rushd (d.520 A.H./1126 C.E.), a scholar of Islamic Law, for the purpose of "imparting the skills that make a student of law a competent jurist (*mujtahid*), someone who can independently derive the law from its sources" (Ibn Rushd, 1994a, p. xxvii). Their holdings are as follows:

- *Al Muwatta*: Those who participate in jihad receive a reward of Paradise or booty on the authority of Book 21 (Stimulation of Desire for Jihad), Number 21.1.2 (Malik, 2004, p. 173).
- *Al Muwatta*: Those who participate in jihad are among the best of people, on the authority of Book 21 (Stimulation of Desire for Jihad), Number 21.1.4 (Malik, 2004, p. 173).
- *Al Muwatta*: Make your raids in the name of Allah, on the authority of Book 21 (Stimulation of Desire for Jihad), Number 21.3.11 (Malik, 2004, p. 174).
- *Al Muwatta*: A fighter who kills an opponent is entitled to the opponent's property, on the authority of Book 21 (Stimulation of Desire for Jihad), Number 21.10.18 (Malik, 2004, p. 180).
- *Al Muwatta*: Allah pardons the faults of those killed in jihad, on the authority of Book 21 (Stimulation of Desire for Jihad), Number 21.14.31 (Malik, 2004, p. 180).

- *The Distinguished Jurists Primer*: Jihad is a collective and not a universal obligation, on the authority of Sura 2:216 (Ibn Rushd, 1994a, p. 454).
- *The Distinguished Jurists Primer*: Jihad “is obligatory on men, who are free, have attained puberty, who find the means (at their disposal) for going to war, are of sound health, and are neither ill nor suffer from a chronic disease,” on the authority of Sura 48:17 and Sura 9:9 (Ibn Rushd, 1994a, p. 455).
- *The Distinguished Jurists Primer*: The people to be fought are all of the polytheists (Polytheism, 2011) on the authority of Sura 8:39 (Ibn Rushd, 1994a, p. 455).
- *The Distinguished Jurists Primer*: The “harm allowed to be inflicted upon the enemy can be to property, life or personal liberty, that is enslavement and ownership, on the authority of ibn Rushd, author (Ibn Rushd, 1994a, p. 455).
- *The Distinguished Jurists Primer*: “The Muslim jurists agreed that the purpose of fighting the People of the Book, excluding the (Qurayshite) People of the Book and the Christian Arabs, is one of two things: it is either for their conversion to Islam or the payment of the *jizya*,” on the authority of Sura 9:29 (Ibn Rushd, 1994a, p. 464).

**Shafii Views on Jihad.** The founder of the Shafii school was Muhammad ibn Idris ash-Shafii (769-820 C.E.). His principal work is the *al-Risala* (Khadduri, 1997). Another doctrinal text of the Shafii school is the *Umdat al-salik (Reliance of the Traveller)* (al-Misri, 1994) written by Ahmad ibn Maqib al Misri (d.769 A.H./1368 C.E.) and together they maintain the following views on jihad.

- *al-Risala*: Jihad is a duty involving fighting and killing on the authority of Sura 9:111 (Ibn Rushd, 1994a, p. 82).

- *al-Risala*: Fight totally knowing that Allah supports the faithful on the authority of Sura 9:36 (Ibn Rushd, 1994a, p. 82).
- *al-Risala*: Slay your enemy wherever you find them; lie in ambush for them everywhere unless they repent, perform the prayer and pay zakat, on the authority of Sura 9:5 (Khadduri, 1997, p. 83).
- *al-Risala*: Fight those who do not believe in Allah or who do not practice "the religion of truth" unless they pay the *jizya* and have been humbled, on the authority of Sura 9:29 (Khadduri, 1997, p. 83).
- *al-Risala*: "...*jihad*, and rising up in arms in particular, is obligatory for all able-bodied [believers], exempting no one...", on the authority of Imam Shafii (Khadduri, 1997, p. 84).
- *al-Risala*: "Allah distinguishes between the one who fights and the one who does not fight; giving precedence to those who fight with their possessions and their selves over those who sit at home...and Allah has preferred those who fight over those who sit at home by [granting] them a mighty reward," on the authority of Sura 9:95 (Khadduri, 1997, p. 84).
- *al-Risala*: "If all men failed to perform the duty so that no able-bodied man went forth to battle, all, I am afraid, would fall into error (although I am certain that this would never happen) in accordance with [Allah's] saying 'If you do not go forth, He will inflict upon you a painful punishment,'" on the authority of Sura 9:39 (Khadduri, 1997, p. 86).
- *al-Risala*: "It is not permissible that all men should fail to 'go forth'; but that if some go forth, so that a sufficient number fulfills [the collective duty], the others do not fall into error, because the going forth by some would fulfill the [duty of] 'going forth'", on the authority of Imam Shafii (Khadduri, 1997, p. 86).

- *Reliance of the Traveller*: “‘Jihad’ means to war against non-Muslims and is etymologically derived from the word *mujahada*, signifying warfare to establish religion,” on the authority of ibn Naqib al Misri (al-Misri, 1994, p. 599).
- *Reliance of the Traveller*: “The scriptural basis for jihad, prior to scholarly consensus is such Koranic verses as (1) ‘Fighting is prescribed for you’ (Quran 2:216); (2) ‘Slay them wherever you find them’ (Quran 4:89); (3) ‘Fight the idolaters utterly’ (Quran 9:36),” on the authority of ibn Naqib al Misri (al-Misri, 1994, p. 599).
- *Reliance of the Traveller*: The basis for jihad cited in the hadith of Bukhari includes: “I have been commanded to fight people until they testify that there is no god but Allah and the Muhammad is the Messenger of Allah and perform the prayer, and pay zakat. If they say it, they have saved their blood and possessions from me, except for the rights of Islam over them. And their final reckoning is with Allah” on the authority of ibn Naqib al Misri (al-Misri, 1994, p. 599).
- *Reliance of the Traveller*: The basis for jihad cited in the hadith of Muslim includes: “To go forth in the morning or evening to fight in the path of Allah is better than the whole world and everything in it,” on the authority of ibn Naqib al Misri (al-Misri, 1994, p. 599).
- *Reliance of the Traveller*: “Jihad is a communal obligation. When enough people perform it successfully to accomplish it, it is no longer obligatory upon others,” on the authority of ibn Naqib al Misri (al-Misri, 1994, p. 600).
- *Reliance of the Traveller*: Those who do not actively participate in jihad are not equal to those who do, on the authority of Sura 4:95 (al-Misri, 1994, p. 600).



- *Reliance of the Traveller*: Jihad is personally obligatory when non-Muslims invade or invade near a Muslim country; all those present on the battleline; when the enemy has surrounded the Muslims (al-Misri, 1994, pp. 601-602).
- *Reliance of the Traveller*: "It is offensive to conduct a military expedition against hostile non-Muslims without the caliph's permission (A: though if there is no caliph, no permission is required)" (al-Misri, 1994, p. 602).

**Criminal Justice Equities in *Reliance of the Traveller*.** *Reliance of the Traveller*, written in 14<sup>th</sup> Century by Ahmad ibn Naqib al Misri (d. 769/1368), and translated and updated by Nuh Ha Mim Keller in the 1980s, is the codification of sharia from the Shafi legal perspective.

Investigators and Analysts should have a copy of *Reliance of the Traveller*. It is a Shafi doctrinal text and the certification pages (p. xiv-xxi) state that the text has been reviewed by, among others, the *International Institute of Islamic Thought*, Herndon, Virginia, which has pronounced the text valid, reliable, and applicable to America, Britain and Canada (Al-Misri, 1994, pp. xvii-xix).

For investigators and analysts, *Traveller* is not adequate for completely understanding the full scope of Islamic law, but it is useful as a basic starting point. It should be remembered, however, that: "...the four Sunni schools of Islamic law, Hanafi, Maliki, Shafi'i, and Hanbali, are identical in approximately 75 percent of their legal conclusions, while the remaining questions, variances within a single family of explainers of the Holy Koran and prophetic sunna, are traceable to methodological differences in understanding or authentication of the primary textual evidence, differing viewpoints sometimes reflected in even a single school" (al-Misri, *Reliance of the Traveller*, p. vii).



## **Key Topics in *Reliance of the Traveller* of Criminal Justice Interest.**

Applicability to your jurisdiction, p. xviii.

Motivations to take actions against others resulting in assaults and homicides, pp. 714-724.

Grassroots funding (Zakat) p. 246; funding for fighting, travel, arms purchases, p. 722.

Games, marksmanship obligations, p. 451.

Legal Killings, pp. 583-584.

Those needing to be killed (Apostasy), pp. 595-596.

Justification for “random” street assaults/homicides, p. 599 (1), (2), (3).

The Obligation of Jihad (killing), pp. 600-604.

Obligation to attack neighbors, p. 647 (8).

Miscellaneous punishable offenses, pp. 649-712.

Cell operations/Cell leadership, p. 680, last paragraph.

Five Levels of Censure (leading to assault and homicide), pp. 716 – 717 (q2.3); pp. 712-724.

Interview Considerations, pp. 726-738 (use investigators who are not ideologically encumbered to avoid insider threat contamination).

*Holding One’s Tongue*, p. 729 r.1.1.

*Islamic Definition of Slander*: different than the Western definition, p. 730, r2.2; p 732 r2.6; p. 733 r2.8.

*Permissible Slander* (witness statement lying), p. 737.

*Not to Inform on Another*, p. 742.

*Not Cooperating with the Police* (Giving directions to someone who wants to do wrong), p. 743.

*Lying, Permissible*, pp. 744-746.

*Lying, Obligatory*, p. 745 (middle of 4<sup>th</sup> Paragraph – specific police example).

*Giving A Misleading Impression* (to the police), p. 748.

*Insider Threat/Interviewer-Interrogator Consideration*, p. 756  
r20.0.

*Giving A Positive Interpretation To Others' Seeming Mistakes*,  
p. 757.

*Prohibition On The Asking About Others' Mistakes*, P. 759.

*Prohibition On The Searching Out A Person's Faults*, P. 759.

*Police Interview As Spying*, P. 759.

*Complaint Statements* (severity in speech and harshness), p.  
762, r27.0.

*Prohibition About Rejecting A Brother's Excuse*, P. 763.

*Prohibition About Revealing One's Sins To Others*, P. 770.

*Prohibition About Revealing A Secret*, p. 771-772.

## Foundational Texts: Criminal Justice Equities

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*“Read their Books”*

Judge Ayyad-al-Maliki in  
Shayka Abu-Yahya al-Libi’s  
Guidance on the Ruling of the Muslim Spy

**Foundational Texts.** The following are the texts you should read and understand. These are the point of origin for Islamic doctrine and the theory of jihad.

***Sira of Muhammad – Use the Earliest Biographies.***

Guillaume, A. (1967). *The Life of Muhammad: A Translation of Ibn Ishaq’s Sirat Rasul Allah*. Karachi, PK: Oxford University Press.

ibn Kathir. (1998). *The Life of the Prophet Muhammad* (4 vol). Reading, UK.: Garnet Publishing.

See Chapter 2 for the rationale for using the earliest texts.

**Sira of Muhammad - *The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah*.** The primary biographical source for this text was Alfred Guillaume's, *The Life of Muhammad: A Translation of Ishaq's Sirat Rasul Allah* (Guillaume, 1967). The original text was compiled about 100 years after Muhammad died and incorporated material from earlier sources that are no longer available.

**Significance of the Sira.** The *Sira* is foundational to the Islamic civilization. Muhammad's life example and his utterances carry disproportional weight in matters of culture, law, and religion. Citing the example of, and quoting, Muhammad fortifies argumentation in support of, or opposition to, a given proposition, and it becomes necessary to have the earliest and more accurate version of Muhammad's biography to accurately articulate and understand Muhammad's words.

Islam is founded on the spoken word of Muhammad and his life example (Nyazee, 2003, p. 17). The biography of Muhammad (The *Sira*) becomes a critical text in Islamic scholarship for understanding Muhammad's role in creating a religion, legal system, and a civilization. The *Sira* addresses Muhammad's life in general and is distinct from the Hadith, which provides background to specific incidents in Muhammad's life that are used to highlight a point. Combined, the *Sira* and the Hadith comprise the Sunna (the model behavior of Muhammad), which is the second element of Islamic Law. Because Islamic law is an unwritten law and does not exist in a codified form, detailed knowledge of Muhammad's biography is essential for understanding the sources and context of Islamic law.

**Biases and Omissions.** While Ibn Hisham was revising Ibn Ishaq's

*Sirat*, the Abbasids, descended from Muhammad's uncle, al-Abbas (Spuler, 1995, p. 48), were the ruling dynasty and evidence suggests that Ibn Hisham deleted passages to accommodate Abbasid sensibilities (Hitti, 1956, pp. 84-85). Ibn Hisham admits to omitting material he thought was critical of Muhammad or that was "disgraceful to discuss" and "matters which would distress certain people" (Guillaume, 1967, pp. 355, 563, 691, 716, 726, 749, 755, 761, 786).

Philip Hitti notes that both Ibn Ishaq and Ibn Hisham may have labored under a bias for the Ansar (supporters) of Muhammad in Medina and against the Quraysh tribe of Mecca who opposed Muhammad. This may account for a heavier emphasis on biographical reporting on Muhammad's life in Medina at the expense of Muhammad's earlier life in Mecca.

**Recovering Lost Fragments of the Original Work.** While translating Hisham's text, Guillaume recovered fragments of Ibn Ishaq's original biography found in the writings of later historians and incorporated them into Ibn Hisham's recension restoring, to a degree, Ibn Ishaq's earlier biography (Hitti, 1956, p. 85). This resulted in a more accurate and definitive translation of the earliest available biography of Muhammad (Abbott, 1956, p. 262; Donaldson, 1956, p. 441; Hitti, 1956, p. 85; Jeffery, 1956, p. 946).

**Hadith of Bukhari.** The hadith collection used in this text was the 9-volume, 1997 edition of the *Hadith of Bukhari*, published by Darussalam Publishers and edited by M.M. Khan (Khan, 1997).

The Hadith of Bukhari was compiled in the 3<sup>rd</sup> Century (A.H) / 9<sup>th</sup> Century (C.E.) by Muhammad bin Ismail bin Al-Mughirah Al-Bukhari. Bukhari examined 600,000 ahadith and accepted 7,275 - 7,397 (Hussain, 2003, p. 34; Philips, 2007b, p. 28). Many of these were the

same reports but varied in the transmission chain reducing the total number of unique hadiths to 2,230 - 2,513 (Ali, 2000, p. 169; Khan, 1997a, p. 18-19). Bukhari's collection primarily contains hadiths transmitted by first-class narrators and only selectively incorporates second-class narrators. The Hadith of Bukhari is identified by Sunni scholars as the most accurate book after the Quran and is accorded first place in the *as-Sihāh as-Sittah* Group. The *Shihah Sittah* Group is comprised of the "Authentic Six Books" - the hadith collections of Bukhari, Muslim, Abu Dawood, al-Tirmidhi, al-Nasa'i, and Imam Malik (Khan & Al-Hilali, 2000i, p. 430).

The hadiths, as a collection of examples, are used to develop and refine Islamic law. They can be used to confirm a point of law described in the Quran; provide detailed explanations for points generalized in the Quran; clarify ambiguities in the Quran; and, fabricate new rules for new situations (Hussain, 2003, p. 32). The hadiths provide context to the Quran and serve as a necessary primary source for understanding Muhammad's teachings, conduct, and example for emulation (Abdal-Haqq, 2006, p. 12; Azim, Mehmood, & Jan, 2015, p. 193; Nyazee, 2003, pp. 81, 152, 155).

As a source of Islamic law, the hadith are traditions or brief stories about what Muhammad said or did or to which he gave his tacit approval to (Al-Azami, 2002, pp. 11-12; Ali, 2000, pp. 4-6). As Islamic legal theory developed, hadith literature became, after the Quran, an important source for understanding Islamic law (Albader, 2018, p. 575; Ali, 2000, p. 49; Doi, 1984, p. 49; Saloot et al., 2016, p. 114). The first source of Islamic law is the Quran. The second source is the Sunna of Muhammad. The difference between the Hadith and the Sunna is that the Hadith is a narrative description of Muhammad's activities and conduct while the Sunna is the body of law derived from an understanding of Muhammad's conduct (Albader, 2018, p.

575; Kamali, 2003, pp. 58, 61). However, in general usage, the term “hadith” has become a synonym for “sunna,” and the term “sunna” has become synonymous with “hadith” (Philips, 2007b p. 20; Shaikh, 1996, p. 1).

The Hadith of Bukhari treats Jihad as a specific topic in *The Book of Jihad*, comprised of 199 chapters (Khan M. M., 1997d, pp. 6-10). Key topics include hadiths mandating jihad (Khan M. M., 1997a, p. 66; Khan M. M., 1997b, p. 279; Khan M. M., 1997d, p. 126); promoting jihad as the best deed (Khan M. M., 1997a, pp. 67, 323; Khan M. M., 1997b, p. 345; Khan M. M., 1997d, p. 44); and, Defense of Islam announcing the rewards of Paradise for participating in jihad (Khan M. M., 1997a, p. 377; Khan M. M., 1997d, p. 63, 112; Khan M. M., 1997h, p. 336; Khan M. M., 1997i, pp. 340, 382).

**Citing Hadiths.** When citing hadiths, cite the standard bibliographic information down to the page number and the hadith number. For example: (Bin Hanbal, 2012b, p. 283, #1991; p. 443, #2396). Different publishers for the same hadith collection do not necessarily use the same numbering system.

**The Doctrinal Texts of the Four Schools of Sunni Law.** The four schools (Madhhabs) of Sunni law are Hanbal, Hanafi, Malik, and Shafi’i (Al-Dawoody, 2015, 567, 568; Bakhtiar, 1996; Kamali, 2003; Maghniyyah, 1995). The schools of law evolved from scholarly circles of learned men interested in the Quran and Islamic issues who gathered and clustered around discussion leaders. These scholarly circles became personal schools whose followers adopted the leader’s doctrinal and juristic method, and eventually, the surviving personal schools became doctrinal schools of law named after their respective founders (Hallaq, 2005, pp. 150-166). The four schools “are identical in approximately 75 percent of their legal conclusions” (al-Misri,



1994i, p. vii), with the variances in juristic solutions arising from different theories of interpreting the sources of Islamic law (Ibn Rushd, 1994a, p. xxxiii).

**Hanafi School. *The Islamic Law of Nations: Shaybani's Siyar*.** The *Islamic Law of Nations* was written by Muhammad ibn al Hasan al-Shaybani (b. 132 A.H./750 C.E. – d. 189 A.H./804 C.E.) and compiled at a time when the normal, and the very basis of, relations between Islam and other nations was jihad (Khadduri, 1966, pp. ix, xi). It governed the conduct of war and the division of booty (Khadduri, 1966, p. 5). The *Siyar* provides general guidance on who is subject to attack, who may be killed, and the disposition of apostates (Khadduri, 1966, pp. 5, 15-19, 58, 59).

**Hanbal School: *Al Musnad*.** *Al Musnad* was written by Imam Ahmad bin Hanbal ash Shaibani (b.164 A.H./780 C.E. - d. 241 A.H./855 C.E.) and is the principal legal reference for the Hanbal school which is intended to be a reference for hadith researchers. It is organized by the individual narrator and not by subject matter. This requires researchers looking for material on a specific topic to review the entire hadith collection of each narrator. Individual hadith are numbered for ease of reference (ash-Shaibani, 2012, p. xiv). Matters of apostasy, disbelief, and jihad are addressed. (Recommendation: Acquire the book in soft copy and use key word searches to find your key passages.)

**Maliki School: *Al Muwatta*.** *Al-Muwatta* was written by Imam Malik ibn Anas (b. 93 A.H./711 C.E. – d. 179 A.H./795 C.E.) and means “the clear book which smooths the way and is not difficult for the seeker of knowledge to grasp” (Malik, 2004, p. xxxvi). It may be the earliest surviving law book. Its purpose was to provide an overview of law, justice, and religion from the Medina perspective and create a theoretical framework of matters that were not addressed or resolved



by *ijma* or the Sunna (Schacht, 1991, p. 264). Malik devoted a chapter of the *Muwatta* to jihad with a subsection on the stimulation of desire for jihad, recounting hadiths of Muhammad and promising the rewards of paradise and booty for those participating in jihad (Malik, 2004, pp. 713-184). Zakat is discussed as a funding mechanism for jihad. Interpersonal relations with unbelievers and the disposition of apostates is also addressed (Malik, 2004, pp. 103, 319, 321-323).

**Maliki School: Bidayat al Mujtahid wa Nihayat al Muqtasid (The Distinguished Jurist's Primer).** Muhammad ibn Ahmad ibn Muhammad ibn Rushd's (b. 520 A.H./1116 C.E. – d. 595 A.H./1198 C.E.) purpose in writing his text was to impart the knowledge and skills needed to educate future jurists so that they could "independently derive law from its sources" (Ibn Rushd, 1994a, p. xxvii). The text is a comparative discussion of each school's legal perspectives and holdings and addresses specific topics (including jihad and zakat) in detail.

Jihad is discussed in Book 10 identifying, among other things, the purpose and conditions for waging jihad, who is to be fought, the harm that is to be inflicted upon the enemy, conditions for the cessation of hostilities, and the disposition of booty (Ibn Rushd, 1994a, pp. 454-487). Zakat, as a funding mechanism for jihad, is discussed in terms of payments to the warrior (Ibn Rushd, 1994a, pp. 319, 321-323).

**Shafi'i School: Al-Shafi'i's Risala.** Abu Abdillah Muhammad ibn Idris al-Shafi'i (b. 150 A.H./767 C.E. – d. 204 A.H./820 C.E.) wrote the *Risala*, which means a written communication or an epistle (Khadduri, 1997, p. 21). The *Risala* prescribes a framework for *fiqh* that incorporates the traditions and holdings of earlier scholars while guarding against the influence of non-Islamic forces and theories of

law by applying analogical reasoning and a strict authentication of the hadith as a source of law (Jackson, 2006, pp. 39-40; Masud, 2016, pp. 203). Al Shafi'i's premise is that for every act by a believer, there is a provision in the sharia covering or addressing that act (Chaumont, 1997, pp. 183-184). Jihad is discussed in terms of Quranic citations and quotes from the Hadiths reaffirming the importance of jihad, but there is no discussion of zakat as a funding source for jihad.

**Shafi'i School: *Umdat al-Salik (Reliance of the Traveller)*.** Ahmad Ibn Maqib al-Misri (d.769/1368) wrote *Umdat al-salik (Reliance of the Traveller)*, and the text was updated by the prominent thirteenth-century Shafi'i hadith scholar Abu Zakaria Yahya Ibn Sharaf al-Nawawī (b. 631 A.H./1234 C.E. – d. 676 A.H./1277 C.E.) and then edited, translated and published in the 20<sup>th</sup> Century by Nuh Ha Min Keller. The text contains 21 substantive chapters and five administrative sections. The substantive chapters of interest to this text are Zakat, Justice (including rules governing jihad), and Commanding the Right and Forbidding the Wrong. The translator states that “not a single omission has been made from” the translation (al-Misri, 1994, p. ix) but there is evidence of either a deliberate omission or demilitarization of the text that researchers should be sensitive to (Islamic Council of Victoria, Inc., v. Catch the Fire Ministries, Inc and Daniel Nalliah and Daniel Scot, 2003, p. 50).

Quoting from Page 50 of the *Victorian Civil and Administrative Tribunal Anti-Discrimination List, No A392/2002, between: Islamic Council of Victoria Inc Complainant and Catch the Fire Ministries, Inc, First Respondent and Daniel Nalliah, Second Respondent and Daniel Scot, Third Respondent, Witness Statement of Mark John Durie, dated 3 October 2003:*

### Begin Quote.

#### 94. Two examples of dissimulation

##### (a) Female circumcision

'Umdt al-Salik itself contains an example of misleading translation. In Nuh Ha Min Keller's edition. The original Arabic text is published facing the English Translation. The English translation of the section on circumcision appears to be a deliberate mistranslation of the Arabic instruction for circumcising girls. The Arabic text is:

e4.3 وَيَجِبُ (على كل من الذكر  
والأنثى) الختانُ (وهو قطع الجلد التي  
على حشفة الذكر وأما ختان الأنثى فهو  
قطع البظر [ويسمى خفاضاً]).

This is translated by Nuh Hah Mim Keller as follows:

*"Circumcision is obligatory (O: for both men and women. For men it consists of removing the prepuce from the penis, and for women, removing the prepuce (Ar Bazr) of the clitoris (n: not the clitoris itself, as some mistakenly assert). (A: Hanbalis hold that the circumcision of women is not obligatory but sunna, while Hanafis consider it a mere courtesy to the husband.)"*

However, what the Arabic actually says is:

*"Circumcision is obligatory (for every male and female) by cutting off the piece of skin on the glans of the penis of*

the male, but circumcision of the female is by cutting out the clitoris (this is Called HufaaD)."

This deceptive translation obscured the Shafi'i law, given by *'Umdat al-Salik*, that circumcision of girls by excision of the clitoris is mandatory. This form of female circumcision is widely practiced in Egypt, where the Shafi'i school of Sunni Law is followed.

**End Quote**

## Zakat: Criminal Justice Equities

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*The seventh (disbursement) category is those fighting for Allah meaning people engaged in Islamic Military operations for whom no salary has been allotted in the army roster*

*Reliance of the Traveller, p. 272.*

**Zakat: A Pillar of Islam.** Zakat is one of the five Pillars of Islam (al-Misri, 1994, p. 808; Al-Qardawi, 1999) and, as a commonly perceived source of charitable alms-giving, may escape the critical analysis necessary for fully understanding Islamic warfare funding. This text provides background for analysts who may be wondering about the genesis of the money stream.

“The meaning of Zakat is ‘to increase and to become pure.’ Because the payment of Zakat leads to an increase in wealth and is considered a reason for its cleansing, this obligation has been named *Zakat* by the *Sharia* (Islamic

Law). Zakat was declared an obligation in the year 2 A.H. (624 A.D.), prior to the proclamation of the ruling concerning fasting" (Al-Asqalani, 2002, p. 191).

The authority and basis for zakat is found in the Quran, Surat 9 At-Taubah, 60.

60. *As-Sadaqat* (here it means *Zakat*) are only for the Fuqara (poor), and *Al-Masakin* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (toward Islam); and to free the captives; and for those in debt; ***and in Allah's Cause (i.e., for Mujahidin-those fighting in a holy battle)***, and for the wayfarer (traveler who is cut off from everything); a duty imposed by Allah. And Allah is All Knower, All Wise. (Khan & Al-Hilali, 1996, p. 280).

Zakat is traditionally thought to be, as the third pillar of Islam, simply charitable almsgiving. It is considerably more. "Zakat is rather a social welfare institution supervised by the state and an organized tax administered by a specific governmental body" (Al-Qardawi, 1999, p. 474). Zakat is both a divine duty and a source of revenue and has its own fiscal mechanism (Azmi, 2002, p. 69). As such, zakat is "a legal obligation and a particular kind of charity" that is a "pure right of God" (Kamali M. H., 2003, pp. 222, 448). Contributions are obligatory with punishments awaiting in the physical world and the hereafter for evasion (Al-Qardawi, 1999, pp. 27-29).

**Collections.** Zakat is payable by all Muslims who are sane, reached the age of puberty, and have "zakatable" property. It is not required of non-Muslims (al-Misri, 1994, p. 246). The tax is levied annually on two kinds of wealth: manifest (crops, cattle, property) and hidden

(gold, silver, merchandise) (al-Mawardi, 1966 p. 168), and rates varying from 2 ½ percent to 10 percent depending on wealth, local conditions, and interpretations of applicable law (Ibn Rushd, 1994a, pp. 282-323).

**Disbursement.** Disbursement of zakat may be made by the Imam appointing the zakat collector, the zakat collector himself, or directly by those from whom the zakat would be normally collected (al-Mawardi, 1966, pp. 185, 186). Zakat should be distributed in the locality from which the revenue was collected. Excess funds may be transferred to another location only if all the eight categories have been adequately resourced (Azmi, 2002, p. 124; al-Mawardi, 1966, pp. 182-183). *It is recommended that zakat distribution, and possibly attending accounting of the distribution, be concealed (Ibn Sallam, 2003, p. 522).*

**Categories of Disbursement.** There are eight obligatory categories of disbursement for Zakat: the poor; those short of money; zakat workers; those whose hearts are to be reconciled; those purchasing their freedom; those in debt, *those fighting for Allah*; and travelers needing money (Bakhtiar, 1996, pp. 238-241; Ibn Sallam, 2003, pp. 525-526).

**Implications for Law Enforcement.** Feign ignorance and ask your in-house cultural expert what zakat is used for. If the answer is not consistent with the above, you may have an insider threat issue.

**Those Fighting for Allah.** Zakat is obligated to pay those participating in Islamic military operations if their salary has not been provided for by other means. Fighters (irregulars, volunteers, etc.) (Azmi, 2002, p. 123) may be paid with zakat funds to purchase weapons, vehicles, clothing, regular expenses, and the expenses associated with travel from their home to the fighting and their return home (al-Mawardi,

1996, p. 137). Additionally, zakat may be used to defray some expenses of the fighter's family during this period (al-Misri, 1994, p. 272; Ibn Sallam, 2003, p. 528; Zysow, 2002, p. 416).

***Implications for Law Enforcement.*** Feign ignorance and ask your in-house cultural expert what zakat funds can be spent on. If the answer is not consistent with the above, you may have an insider threat issue.

***Interpretations According to Various Schools of Islamic Law.*** While zakat is rooted in the two primary sources of Islamic Law, the Quran and the hadith, the topic is subject to interpretation. Within the Sunni tradition, the four major schools are Hanafi, Maliki, Shafi, and Hanbali. Within the Shia tradition, two major schools are the Jarafi and Zaydi tradition. Each legal tradition has variant interpretations with regard to the basic provisions of Zakat.

***The Hanafi (Sunni) View.*** Fighters who do not have sufficient funds for mounts (vehicles) and expenses may be eligible for zakat if the financial shortage adversely affects their ability to fight. Additionally, *sadaqa* (al-Mawardi, 1996, p. 127; al-Mawardi, 1966, p. 168) may be paid to fighters even if they are able to earn and gain income "since working would deter them from fighting" (bin Humaid, 2000; Al-Qardawi, 1999, p. 407).

***Implications for Law Enforcement.*** Feign ignorance and ask your in-house cultural expert about the holdings of Hanafi on how zakat funds may be spent. If the answer is not consistent with the above, you may have an insider threat issue.

***The Maliki (Sunni) View.*** Food, arms, and equipment may be paid for by *sadaqa* and this includes supporting operations against those invading Muslim lands (Al-Qardawi, 1999, p. 408). "Zakat can be



given to fighters and border guards and to buy war equipment, such as weapons and horses. Fighters may take zakat even if they are rich since they are given it because they are fighting for the sake of Allah and not because of poverty. Spies can also be given zakat, even if they are unbelievers" (Al-Qardawi, 1999, p. 409).

***Implications for Law Enforcement.*** Feign ignorance and ask your in-house cultural expert about the holdings of Malik how zakat funds may be spent. If the answer is not consistent with the above, you may have an insider threat issue.

***The Shafi'i (Sunni) View.*** Because there are eight obligatory categories of disbursement for zakat, the Shafi'i's hold that one-eighth of the total proceeds of zakat can go to the fighter (Al-Qardawi, 1999, p. 411).

Zakat may be paid to fighters who do not receive pay from the government because their sacrifice is greater "than salaried soldiers and deserve to be given what helps them undertake this duty, even if they are rich" (Al-Qardawi, 1999, p. 410).

Nonfighters may be paid with zakat funds if they defend or guard the fighters or "prevent unbelievers from attacking them" (Al-Qardawi, 1999, p. 410).

"Fighters can be given their expenses and clothing for the period from the time they leave to fight until the time they come back, even if they stay at border points for a long period. ... A fighter may also be given money to buy a horse, weapons, and other tools of war (and) what he buys becomes his permanently" (Al-Qardawi, 1999, p. 410).

***Implications for Law Enforcement.*** Feign ignorance and ask your

in-house cultural expert about the holdings of Shafii on how zakat funds may be spent. If the answer is not consistent with the above, you may have an insider threat issue.

***The Hanbali (Sunni) View.*** Zakat can be expended on two kinds of people: those who need zakat and those who are needed by the Muslims, such as fighters, people whose hearts are to be reconciled, and people in debt as a result of their efforts in mediating between disputing groups (Al-Qardawi, 1999, p. 412). Zakat may be used to pay volunteer fighters (who receive no regular salary) and border guards and purchase of equipment.

***Implications for Law Enforcement.*** Feign ignorance and ask your in-house cultural expert about the holdings of Hanbal on how zakat funds may be spent. If the answer is not consistent with the above, you may have an insider threat issue.

***The Ja'fari (Shia) View.*** "'In the cause of Allah' includes everything that benefits Muslims or brings them closer to Allah, such as pilgrimage, fighting, and building irrigation systems. Some Ja'faris say it (In the Cause of Allah) only relates to jihad" (Al-Qardawi, 1999, pp. 414-415).

***Implications for Law Enforcement.*** Feign ignorance and ask your in-house cultural expert about the holdings of the Jafari School on how zakat funds may be spent. If the answer is not consistent with the above, you may have an insider threat issue.

***The Zaydi (Shia) View.*** Zaydi scholars contend that zakat should not be spent for coffins or building mosques, but expenditures for fighting and that which brings a Muslim closer to Allah are permissible (Al-Qardawi, 1999, p. 415).

**Implications for Law Enforcement.** Feign ignorance and ask your in-house cultural expert about the holdings of the Zaydi School on how zakat funds may be spent. If the answer is not consistent with the above, you may have an insider threat issue.

**Comments on the Sunni and Shia Views.** The debate in the Jafari and Zaydi Shia tradition is not so much whether zakat funds “In the cause of Allah” can be expended for warfighting but whether the term (In the cause of Allah) includes non-fighting expenditure categories. The holdings of the four Sunni schools and the two Shia schools of law demonstrate that expenditure of zakat on warfighting is not only permissible, but obligatory.

**Financial Implications.** Zakat is an institutionalized and enduring fundraising mechanism within Islam that is capable of raising considerable sums of money on an annual basis. Rough, conservative, calculations for potential zakat funds annually available for warfighting within a geographic area can be determined by computing 2.5 percent of the GDP-per capita of the employed labor force and dividing the product by eight (8).

**Recommended Intelligence Collection Priorities.** Recommended Unclassified Intelligence Collection Priorities and investigative leads include the following:

“What is the annual zakat potential for a geographical area?”

“How is zakat collected in an area of responsibility?”

“Who are the collectors?”

“Where and how are the funds banked until distributed?”

“Who has the distribution authority?”

“To whom is the distribution being made?”

“Who gave the subject of the investigation the funds?”

**Research Recommendation.** With this understanding of zakat, re-read your previous papers, training material, and texts for descriptions of zakat. Are the authors forthcoming with this same level of specificity on the war-funding potential of zakat? If not, what else are they glossing over?

## Dawa: Criminal Justice Equities

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*The Ikhwan [brethren] must understand that their work in America is a kind of grand Jihad in eliminating and destroying the Western civilization from within and “sabotaging” its miserable house by their hands and the hands of the believers so that it is eliminated and God’s religion is made victorious over all other religions.*

Mohammed Akram, 1991

(Ali, *The Challenge of Dawa: Political Islam as Ideology and Movement and How to Counter It*, 2017, pp. 35, 36)

**Dawa and Its Aims.** Dawa is a form of missionary work. It is also an Islamic strategy for reshaping the modern world.

“The aims of *dawa* include establishing an Islamic state under sharia for Muslims and dominating non-Muslim

nations so as to bring them under command of ‘the good’, which is Islam. The aim is to convert whole societies and their structures and create Islamic states or at least enclaves ruled by Islam” (Sookhdeo, 2014, p. 2).

“(I)n 1995, global Muslim Brotherhood spiritual leader Sheikh Yusuf ai-Qaradawi confirmed the connections between Muslim Student’s Association and the Brotherhood, and said that the goal of the organization was to ‘conquer’ the U.S. through **dawa** (Islamic proselytizing). In a 1995 speech to an Islamic conference in Ohio, ai-Qaradawi said victory will come through dawa. He said, ‘conquest through dawa, that is what we hope for.’ Qaradawi is well chronicled in fatwas justifying Hamas suicide bombings against Israeli civilians. He further said, ‘We will conquer Europe, we will conquer America, not through the sword but through dawa.’ ... In his speech, ai-Qaradawi further said the dawa would work through Islamic groups set up by Brotherhood supporters in [the U.S.]. ... *The civilizational argument is made by their continued denigration of western society, government, and the United States*” (Subcommittee on National Security, 11 July 2018, p. 15)

**Dawa as an Insider Threat.** Dawa is the call to Islam and its objective is to convert societies and their structures to Islam. A technique is for insider threats to seek and assume positions of trust in the target society and, from those platforms, advance Islamic values by first weakening, and then supplanting, the established values and procedures. For case examples in the US Intelligence Community, see John Gentry’s *Neutering the CIA*, 2023 (Gentry, 2023, pp. 154, 163-164, 196-197, 377-378).

## Dawa Predication.

**Q 2:143.** Thus We have made you a just (and the best) nation, that you be witnesses over mankind and the Messenger be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger from those who would turn on their heels (disobey the Messenger). Indeed, it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the most Merciful towards mankind (Khan & Al-Hilali, 1996).

**Q 3:104.** Let there arise out of you a group of people inviting to all that is good (Islam) enjoining *Al Ma'ruf* i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding *Al Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they for whom there is an awful torment (Khan & Al-Hilali, 1996).

**Q 12:108.** Say (O Muhammad): "This is my way; I invite unto Allah (i.e., to the Oneness of Allah – Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah, i.e., to the Oneness of Allah – Islamic Monotheism with sure knowledge). And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the *Mushrikun* (polytheists, pagans, idolaters and disbeliever in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners of Allah)" (Khan & Al-Hilali, 1996).

**Q 16:125.** Invite (Mankind, O Muhammad) to the way of your Lord (i.e., Islam) with wisdom (i.e., with the Divine Revelation and the Quran) and fair preaching, and argue with them in a way that is better. Truly, your lord knows best who has gone astray from His path and He is the Best Aware of those who are guided (Khan & Al-Hilali, 1996).

**Q 42:15.** So unto this (religion of Islam alone and this Quran) then invite (people) and stand firm (on Islamic Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book and I am commanded to do justice among you. Allah is our lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us and to him is the final return" (Khan & Al-Hilali, 1996).

**Q 22:67.** For every nation We have ordained religious ceremonies which they must follow; so let them not dispute with you on the matter but invite them to your Lord. Verily you (O Muhammad) indeed are on the straight guidance (Khan & Al-Hilali, 1996).

**Q 103:1-3.** By Al-Asr. Verily, man is in loss. Except those who believe and do righteous good deeds, and recommend one another to the truth (order one another to perform all kinds of good deeds which Allah has ordained, and abstain from all kinds of sins and evil deeds which Allah has forbidden) and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His



religion of Islamic Monotheism or *Jihad*) (Khan & Al-Hilali, 1996).

Dawa (along with Jihad) becomes a positive religious and legal duty.

### **Dawa and Jihad in Mutual Support, Protected by Lobby Groups.**

**Dawa.** Dawa supplements Jihad by street-level conversion initiatives. The focus is on spotting, assessing, cultivating, and recruiting individuals who may (may) take up jihad and/or later become insider threats (Ministry of the Interior and Kingdom Relations, 2004, p. 41).

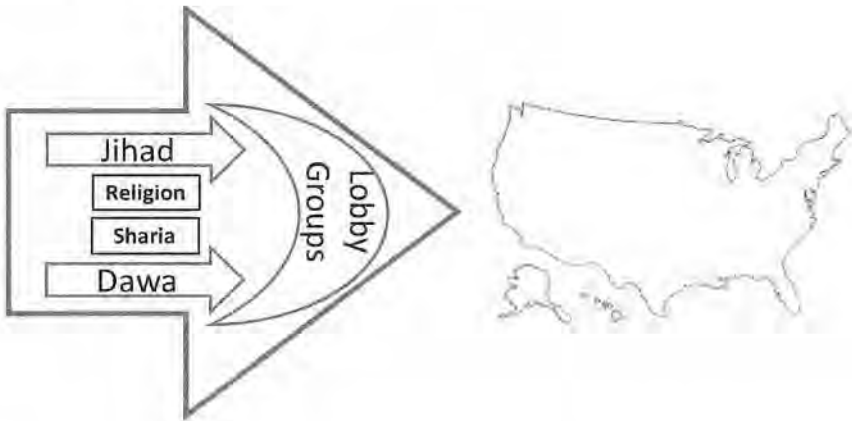
**Jihad.** Jihad supplements Dawa and is applied against the target using Jihad of the Pen, Tongue, Wealth, and the Sword. In the initial stages jihad may be seen as protests and demonstrations in the streets and on the university campuses and can be expected to turn violent.

**Lobby Groups.** Lobby groups give cover to, and facilitate the advance and application of, jihad and dawa by legislative lobbying, public relations offensives, and lawfare.

Graphically, the phenomenon may be depicted as follow:

**Figure 4:**

*Dawa and Jihad*



**Dawa Targets.** Dawa targets people and institutions. The targeting process has three components: conversion, Islamization, and jihad (Sookhdeo, 2014, p. 3). The conversion and Islamification of an individual prepares him for jihad, which is a desired end state. Jihad is discussed in Chapter 9: *Jihad: Criminal Justice Equities*, Chapter 10: *Jihad as Crime*, and Chapter 19: *The Blind Spot in National Security Planning*.

**Conversion.** Conversion is aimed at individuals. Dawa considers each person as a potential Muslim (Ahmad, Winter 2010-Spring 2011). The process is characterized by two pillars: giving good news, hope and well-wishing; and warning of consequences of not abiding by Islam (Ahmad, Winter 2010-Spring 2011). The objective of *Dawa Fardiyya* is the cultivation of a “righteous individual” who is loyal only to the Islamic community and who shares “the objectives, attitudes and methods of the Islamic Movement.” The conversion process involves spotting, assessing, and cultivation of targeted individuals. The

objective is to cultivate selected individuals on a deep and lasting basis, instill loyalty to Islam, and separate them from their culture of origin.

**Islamification.** Islamification seeks to convert individuals, societies and their institutions to Islam (Ali A. H., 2017; Sookhdeo, 2014; Peters, 1994; Pryce-Jones, 2004). The Islamification strategy calls for creating a parallel Muslim society in a Muslim-minority context which includes rejection of integration, holding no loyalty to non-Muslims, and the creation of autonomous communities (Ministry of the Interior and Kingdom Relations, 2004). This facilitates a parallel society that competes with host society customs, values, norms and mores. It gives rise to a local Islamic consciousness, the creation of Islamic institutions, and the engagement in (and penetration of) democratic processes such local elections and political appointments.

**Islamification Methods.** Islamification methods consist of migration (moving to low Muslim density locations to increase numbers), transmigration (moving to high-density locations to establish an Islamic majority) resulting in demographic shifts to effect an Islamic majority) (Hirschfelder & Rahmaan, 2003). This results in the spread of Islamic Finance intuitions and practices (Al-Qardawi, 1999; Ayuhb, 2007; Ul Haq, 1996), the establishing of the halal industry, media manipulation, language control, and lawfare (to suppress criticism, debate, and the sanitation of language) (Sookhdeo, 2014).

**Role of the Mosque.** The mosque is an engine of ideological change. It plays a role in dawa initiatives and Islamic instruction (Davidson, 1988; Islamic Council of Europe, 1980; Ministry of the Interior and Kingdom Relations, 2004; Yunus, 2008). The establishment of a mosque opens a region to increased Muslim immigration, and the construction of a house or living facility for the Imam adjacent to a mosque creates “an

architectural and spatial statement of unity for the religious and political authority of the Imam. It serves as a focal point where religion and politics coalesce” and this is “carried over into the religious, political, institutional and ideological spheres” (Deemer, 1987).

Within the Islamic tradition, a mosque, once established, exists as holy ground and cannot be converted to another use (Ali, 1944). It becomes a societal and cultural center for the Islamic community. Doctrinally, a mosque may be used as a boarding house for students, travelers, and the needy. Additionally, it serves as a school for Islamic studies, a diplomatic center, a meeting place, a military drill and martial arts practice and rehearsal area, an armory, courthouse, confinement facility, hospital, and treasury (Ali, 1944; Gabriel, 2002; The Daily Star, 2005; Islamic Council of Europe, 1980). The establishment of a mosque is an intelligence indicator that dawa initiatives are at work in a community.

**Dawa Strategy.** Get into the mainstream of local politics, education, media, create mentoring and outreach teams, focus on individuals (*Da’wah Fardiyya*), not mass audiences.

**Ayann Hirsi Ali Observations.** Ayann Hirsi Ali identifies the main elements of Dawa strategy as follows:

- “to have well-organized Islamist groups such as the Muslim Brotherhood claim to speak on behalf of all Muslims, while marginalizing Muslim reformers and dissidents” (Ali A. H., 2017, p. 17).
- “to take ownership of immigration trends to encourage the ‘Islamization’ of Western societies by invoking *hijra*, the emigration of the Prophet Muhammad from Mecca to Medina.” (Ali A. H., 2017, p. 17).

- “to reduce women to the status of reproductive machines for the purpose of ‘demographic transformation’” (Ali A. H., 2017, p. 17).
- “to take advantage of the focus on ‘inclusion’ by progressive political parties in democratic societies, then to force these parties to accept Islamist demands in the name of peaceful coexistence” (Ali A. H., 2017, p. 17).
- “to take advantage of self-consciously progressive movements, effectively co-opting them” (Ali A. H., 2017, p. 17).
- “to increase Islamists’ hold over the educational system, including some charter schools, ‘faith’ schools, and home schooling” (Ali A. H., 2017, p. 17).
- “pressure governments to accede to Islamist demands on the grounds of freedom of religion or status as a religious minority” (Ali A. H., 2017, p. 18).
- “urge the United Nations and the European Council to combat ‘Islamophobia’ by devising what amounts to censorship guidelines for politicians and journalists and by punishing those who dissent” (Ali A. H., 2017, p. 18).
- “press institutions such as the Associated Press to distort the language they use to suit Islamist objectives” (Ali A. H., 2017, p. 18).
- “wage sustained campaigns to discredit critics of radical Islam” (Ali A. H., 2017, p. 18).
- “exploit divisions within the host community (e.g., fan the flames of racial tensions or ethnic divisions)” (Ali A. H., 2017, p. 37).
- “use force to ‘defend’ the Islamic base against non-Islamic hostility: jihad” (Ali A. H., 2017, p. 37).

***Dawa Strategy in an American Perspective.*** In 1989, Shamim A. Siddiqi, lamented the absence of a Dawa strategy, and subsequently published *Methodology of Dawah Il Aallah in American Perspective*. It lays out for the intelligence analyst the proposed strategy for Dawa activities (Siddiqi S. A., 1989).

### ***Dawa Strategy in the Netherlands.***

NEFA Report: *The Radical Dawa In Transition: The Rise Of Islamic Neoradicalism In The Netherlands*, describes Dawa strategy on pages 30-31 (NEFA Foundation, August 2007, pp. 30-31).

Ministry of the Interior and Kingdom Relations (2004). *From Dawa To Jihad: The Various Threats From Radical Islam To The Democratic Legal Order* (Ministry of the Interior and Kingdom Relations, 2004, p. passim).

***Inducing Societal Surrender Through Resistance to Assimilation and Integration.*** Islam resists assimilation and opposes integration with non-Muslims based on specific doctrinal guidance (Al-Maajid, 2012; Al-Qahtani, 1413 A.H.). Because of Islam's doctrinally based ideological intransigence against assimilation and integration, *the host countries, their governments, politicians, institutions, and academia accommodate and adapt to Islam instead*. This is incremental societal surrender by elected and appointed officials (Committee on Foreign Affairs, 1985; Ministry of the Interior and Kingdom Relations, 2004). You will see this when your local government and chain of command compromise.

***Inducing Societal Surrender Through Enticement and Outreach.*** Islam practices outreach to the non-Muslim community: schools, public gatherings, etc. The intent is to spread Islam and there are several techniques community leader should be aware of.

- Inducing the unsuspecting non-Muslim to repeat the Shahada. The Shahada is the Muslim profession of faith and the first of the Five Pillars of Islam. In English, it means ““There is no god but God, and Muhammad is the Messenger of God”. The Arabic language is “Ash-hadu an la ilaha illa Allah, Wa ash-hadu anna Muhammadan Rasulu-Allah”. It is to be professed three time (with sincerity). However, Dawa activists will encourage students to repeat the phrase three time under the guise of getting the pronunciation correct. The unsuspecting students have no idea that they are body counts in a conversion session. Theoretical, the conversion is not in effect without the required sincerity, but Western officials are permitting their students to be used in a Dawa exercise.
- Inducing the unsuspecting non-Muslim student to dress up and pretend to go on one of Muhammad’s “Expeditions”. Muhammad’s Expeditions were raids and battles. See Appendix H : *Muhammad’s Raids and Battles* (Not “Expeditions”).
- Having a class room of Non-Muslim students perform Islamic prayer rituals, standing, kneeling, and bowing on a prayer rug.

### ***Inducing Societal Surrender Through Voluntary Accommodation***

- Reluctance to secure borders.
- Masking Islamic culpability in crime reporting.
- Masking Islamic culpability in media reporting.
- Transfer of Government functions to Islamic organizations to address public service issues.
- U.S. Public officials hosting Islamic personages whose values run counter to U.S. values:
  - » Killing of homosexuals



- » Killing of Apostates
- » Killing Israelis
- » Mutilation of women's genitals (clitorectomy)

### ***Inducing Societal Surrender Through Capitulation***

- Nike apologizing because the artwork on a pair of sneakers vaguely looked like the Arabic term for Allah (Jury, 1997).
- US President apologizes for the tone of his discussion on Israeli-Palestinian relations (Shah & Ali, 2023).
- Singer apologizes for singing a song that the song writer had incorporated an Islamic text (Parkar, 2020).
- For additional examples search the internet for “apologizes to Islam”.

**Knowing the Community (Intelligence Preparation of the Operational Environment).** Dawa workers should be knowledgeable of the community in terms of the various religions, races, ethnicity, cultural traditions, languages, levels of education, and social infrastructure (such as educational institutions, radio and television stations, other mass media, mosques, publishing companies, and information technology companies) (Solihin, 2008, pp. 13, 15, 70, 188, 237-239).

**Dawa Outreach Activities.** Workshops, receptions and dinners for non-Muslims, Dawa booths at public events, Masjid open house, booklets, CDs, thumb drives for literature, hospital and jail visits, blood donation, retirement home visitations, radio, TV, social media, sponsor events at local schools (Eid/Ramadan), daycare facilities at the Masjid, Islamic centers and schools, pamphlet distribution at Universities, Colleges, hotels, transportation hubs, jails, healthcare facilities and retirement centers.



**Objectives of Da'wah Fardiyya.** Developing a righteous believer who is ready to work for Islam within a group.

**Create and Train a Mentoring Team.** Develop a training program for the team and a curriculum for the New Muslim. Educate the Mentoring Team on other faiths to teach confidently. Employ converts who used to be, and are knowledgeable, of other faiths. Use them to advance Islam.

**Steps in Da'wah Fardiyya (Focusing on the Individual).** Get to know the individual; gain his friendship and trust; awaken Imam in him; instill correct *ibada* (ritual practices) and character; convince him that Da'wah is mandatory; convince him that collective action is mandatory; convince him that he should join the Islamic movement; nominate him for regular membership in appropriate Islamic organizations.

**Spotting and Assessing (Know and Cultivate the Person).** Obtain name, address, occupational and other specialties and interests; life history; capabilities and attributes; ideological and educational background; family members in the household; and the identities of friends. Look for candidates who are active/proactive, creative, productive, brave. Look for individuals who are socially ideologically and politically influential. Personal attributes include cleverness, open minded, flexible, forgiving, trustworthy, and a team player. Undesirable attributes include arrogance, argumentative, undisciplined violence, pessimism, and disrespect for rules.

**Cultivation.** Maintain regular contact, choose his friends, isolate competitive/bad influences; frequent the Mosque to absorb the atmosphere; set the example; read about the life of Muhammad, his companions, and followers. Through gradual steps, patience, and consultation, give advice indirectly; give suggestions, not orders, give

positive interpretations in face saving situations; praise good deeds; provide encouragement. At the appropriate time, stress *ibada* (prayer, fasting, zakat and haj, eating, dressing, work, marriage, physical exercises, taking care of others). Stress Islam as a comprehensive system. Deemphasize and discourage nationalism. Discourage association and loyalty to non-Muslims. Refocus perspective on the promises and rewards of Paradise and deemphasize life in the real world. Explain and train before *gradually* assigning the individual duties and responsibilities. Be easy, not harsh. Keep issues and practices simple and not complicated; emphasize basics, not details; emphasize rewards before punishment. Break the barrier of “culturalism” and remove cultural values from practices. Instill an awareness of the differences between cultural and Islamic practices.

### **Dawa Methodology**

1. Court the individual by showing great concern for his welfare. Build up friendly relationships without pushing Islam
2. Awaken the individual from his apathy by drawing his attention to the wonder of God’s creation and its purpose while sharing neutral activities such as conversations, outings, and meals.
3. Start the process of indoctrination with Islamic doctrine and practice, providing him books of guidance on Islamic faith and ritual and encouraging him to seek the company of Muslims and avoid sinful practices.
4. Move on to detailed instruction on Islamic worship and practice, emphasizing that Islam demands that everything be done to gain God’s pleasure.
5. Explain that Islam is more than a religion: it is a social and

political system, a civilization, and a complete way of life. Explain that individual faith is not enough and that one must be part of an Islamic community obedient to the whole of Islamic Law (sharia).

6. Convince the new convert of the necessity of establishing a “full-fledged Islamic state” with the coercive power to enforce full compliance to Islamic Law, following the Example of Muhammad at Medina.
7. Move on from the Islamic state to the necessity of continual jihad to ensure the survival of Islam.
8. Mold the convert into a “walking Quran” who can witness to Islam in every place of situation.

Source: Abuhuraira Abdurrahman. *Method of Islamic Da'wah*, Johor Baru, Malaysia, Pernigaan Jahabersa, 2003. pp. 148-156; Cited in Sookhedeo, Patrick. *Dawa: The Islamic Strategy for Reshaping the Modern World*. Isaac Publishing, McLean: (2014), pp. 20-21.

***Implications for Law Enforcement.*** Dawa shapes the local political and cultural environment for the purposes of advancing an ideology. It seeks to project influence in daily life, politics, education, government. Grievances, adverse media attention, and Law Fare will induce surrender and modifications of police processes and procedure.

Frequently, political and institutional resistance collapses in the face of organized complaints, grievances, and lawfare with the government (County Attorneys and State Attorney Generals) taking the path of least resistance. This facilitates dawa initiatives to advance

against host institutions, culture, and values. This results in government capitulation and surrender at the local level.

**Insider Threat Implications.** Dawa creates insider threats. The practical effect of Dawa is the placement of ideologically sympathetic actors in positions of power and authority who can shape government (law enforcement) training, perspectives, administrative, and disciplinary procedures. Once the new values are embedded into the training curriculum, job descriptions and disciplinary standards, change will proceed with celerity. For case examples, see John Gentry's *Neutering the CIA*, 2023, pp. 377-378.

**Counter Strategies.** Government has two responsibilities; protect its enduring values and institutions, and protect its citizens. Dawa is aimed directly at American and Constitutional values and institutions. Therefore, the policy response and the development of counterstrategies become national and state responsibility resting with the Legislatures, the Executive and the Judiciary. *The Criminal Justice System cannot effectively go it alone*. For specific counter-strategy recommendations see:

- Ali, *The Challenge of Dawa: Political Islam as Ideology and Movement and How to Counter It*, 2017, pp. 65-70).
- Ministry of the Interior and Kingdom Relations. (2004). *From Dawa To Jihad: The Various Threats From Radical Islam To The Democratic Legal Order*. The Hague: General Intelligence and Security Service, pp. 50-53.
- NEFA Foundation. (August 2007). *The Radical Dawa In Transition: The Rise Of Islamic Neoradicalism In The Netherlands*. New York: The NEFA Foundation, pp 73-80.

## **Vetting Questions For Muslim Candidates To Public Office and Other Positions of Trust.**

The following were extracted from Chapter 10, *Preparation and Questions*, of Kirby, S. M. (2019). *Islamic Doctrine versus the U.S. Constitution: The Dilemma for Muslim Public Officials*. Washington, D.C. : Center for Security Policy Press. The book is available as a free download from the internet.

1. Does our First Amendment Freedom of Speech rights give the right to anyone in the United States, including Muslims, to criticize or disagree with Muhammad?
2. Will you support and defend anyone, including a Muslim's right to criticize or disagree with Muhammad?
3. Will you condemn anyone who threatens death or physical harm to anyone who exercises their freedom of speech against Muhammad, the Quran, or Islam?
4. Will you use your authority to protect anyone who exercises their freedom of speech against Muhammad, the Quran, or Islam?
5. Will you support and defend the idea, and the implementation of the idea, that anyone is free to leave Islam?
6. Will you protect anyone who wishes to leave Islam?
7. Will you defend the right of anyone to draw a picture of Muhammad?
8. Will you condemn anyone who threatens death or physical harm to anyone for exercising their right to subject Islam, the Quran, and Muhammad to the same public scrutiny being

applied against other religions in the United States (for example, the Constitutionally protected “Piss Christ” by Andrés Serrano)?

9. Do you agree with Muhammad that beheadings and crucifixions are acceptable punishments for Muslims in the United States who leave Islam?
10. Will you oppose those punishments and protect Muslims in the United States from those punishments?
11. In the event of a conflict between Islamic Law and U.S Law, will you protect anyone living in the United States from Islamic Law and provide the protections of U.S. Law?
12. The 8<sup>th</sup> Amendment prohibits cruel and unusual punishments such as amputations and stoning. Will you protect Muslims from Islamic punishments that violate the 8<sup>th</sup> Amendment?
13. The 13<sup>th</sup> Amendment outlawed slavery. Will you protect Muslims and Non-Muslims from the slavery practices of Muslims in the United States?
14. The 14<sup>th</sup> Amendment provides for equal protection. Do you agree that adults may marry and have intercourse with children as in the case of an eight year, eight-month-old (nine lunar years) Aisha?

**Be Prepared for Evasive Responses.** See Chapter 11, Kirby, S. M. (2019). *Islamic Doctrine versus the U.S. Constitution: The Dilemma for Muslim Public Officials*. Washington, D.C. : Center for Security Policy Press, for a list of Evasive responses and how to counter them

San Ramon Valley Herald

July 4, 1998

Figure 5

San Ramon Valley Herald, 4 July 1998

## American Muslim leader urges faithful to spread Islam's message

By Lisa Gardiner  
STAFF WRITER

FREMONT — The chairman of a national Islamic watchdog group urged Muslims on Thursday not to separate or assimilate in American society, but instead to deliver Islam's message.

Omar M. Ahmad, chairman of the board of the Council on American-Islamic relations, spoke before a packed crowd at the Flamingo Palace banquet hall on Peralta Boulevard, urging Muslims not to shirk their duty of sharing the Islamic faith with those who are "on the wrong side."

Muslim institutions, schools and economic power should be strengthened in America, he said. Those who stay in America should be "open to society without melting (into it)," keeping mosques open so anyone can come and learn about Islam, he said.

"If you choose to live here (in America) . . . you have a responsibility to deliver the message of Islam," he said.

Islam isn't in America to be

equal to any other faith, but to become dominant, he said. The Koran, the Muslim book of scripture, should be the highest authority in America, and Islam the only accepted religion on Earth, he said.

Ahmad was one of three who spoke as part of an Islamic Study School session entitled, "How Should We As Muslims Live in America?" Also speaking were Sidi Hatem Baztan, the director of Al-Qalam, an Islamic Institute affiliated with the University of California, Berkeley, and Sheikh Hamza Yusuf, director of the Zaytuna Institute, which is affiliated with the Islamic Studies School.

Ahmad spoke against people trying to impose values — such as environmentalism or vegetarianism — onto Islam, and only taking ideas from the faith that conform to personal opinions.

"One of the challenges is understanding the totality of Islam. Don't come up with an opinion and find out the things that support it in Islam," he said. "Everything we need to know is in the Koran. We don't

need to look somewhere else."

Recently, the Council on American-Islamic relations challenged running-shoe maker Nike when it printed the name of Allah in Arabic on a running shoe. Nike withdrew the shoes from stores, and agreed to build some basketball courts for the Muslim community, said Farzadon Mojadidi, director of the Islamic Studies School.

There are about 150,000 Muslims in the Bay Area, Mojadidi said.

The Islamic Study School in Hayward is a non-profit, non-political school that has courses

on Islam.

Thursday's conference, dinner and Koran readings,

were organized by the school to help reconnect American Muslims with their heritage.



## Recommended Dawa Readings

- Abdurrahman, A. (2003). *Method of Islamic Da'wah*. Johor Baru, Malaysia: Pernigaan Jahabersa.
- Ahmad, A. (Winter 2010-Spring 2011). Da'wah: Principles and Challenges. *Insights*, 3(2-3), 5-54.
- Ali, A. H. (2017). *The Challenge of Dawa: Political Islam as Ideology and Movement and How to Counter It*. Stanford, California: Hoover Institution Press.
- al-Maajid, K. b. (2004). *Rules On How To Interact With Non-Muslims*. Riyadh, Saudia Arabia: Imam Muhammad b. Saud University.
- Al-Qahtani, S. M. (1413 A.H.). *Al-Wala Wa'l-Bara: According To The Aqeedah Of The Salaf, Part 1, 2, And 3*. Mecca, Saudi Arabia: Kashi ul Shubuhah Publications.
- Gentry, J. A. (2023). *Neutering The CIA: Why U.S. Intelligence Versus Trump Has Long-Term Consequences*. Estes Park, Colorado: Armin Lear Press.
- Kirby, S. M. (2019). *Islamic Doctrine versus the U.S. Constitution: The Dilemma for Muslim Public Officials*. Washington, D.C. : Center for Security Policy Press,
- Mahmoud, S. A. (1995). *The Dawa To Islam*. Khilafah Books.
- Ministry of the Interior and Kingdom Relations. (2004). *From Dawa To Jihad: The Various Threats From Radical Islam to the Democratic Legal Order*. The Hague: General Intelligence and Security Service.
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Peters, R. (1994, November). The Islamification of Criminal Law: A Comparative Analysis. *Die Welt des Islams, New Series*, 34(2), pp. 246-274. <http://www.jstor.org/stable/1570932>

Pryce-Jones, D. (2004, December 1). The Islamization of Europe? *Commentary*. <https://www.commentarymagazine.com/articles/the-islamization-of-europe/>

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Sookhdeo, P. (2014). *Dawa: The Islamic Strategy for Reshaping the Modern World*. McLean, Virginia: Isaac Publishing.

Subcommittee on National Security. (11 July 2018). *The Muslim Brotherhood's Global Threat: Serial No. 115-90*. House of Representatives, Committee on Oversight and Government Reform House of Representatives, Washington, D.C.: U.S. Government Publishing Office. <https://docs.house.gov/meetings/GO/GO06/20180711/108532/HHRG-115-GO06-Transcript-20180711.pdf>

Yunus, M. (2008). *Manual Of Da'wah for Islamic Workers*. Jamaica, New York: Islamic Circle of North America.

## Jihad: Criminal Justice Equities

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*Jihad in the way of Allah is the prime Ibadah for a Muslim. He always desires for such a noble death.*

*Methodology of Dawa in American Perspective*  
Shamim A. Siddiqi S.A., p. 33

**Theory of Jihad.** The theory of jihad is the conceptual theory and framework that animates Social Identity theory. It provides Islam's "voice" in Social Identity theory and is the active element in the Clash of Civilizations. The utterances and actions of Islamic assailants are Islam's social identity voice at the street-level.

The Theory of Jihad, as a subset of Islamic legal theory, and tailored to the four Sunni schools of law, originates with the legal theories of two centers of Islamic legal thought: the Spanish Muslim/North Africans and Mamluk Egyptian/Syrians during Islam's Middle Period 1000-1500 A.D./C.E. (Cook, 2015, p. 58). Before this time, the hadiths, the second source of Islamic Law, were organized by the name

of the individual hadith collector (Bin Hanbal, 2012a) requiring the researcher to read through entire collections to find a needed point of law. Subsequently, hadiths were organized by topic (Malik, 2004) facilitating legal research in various fields of legal interest. Later, Ibn Rushd observed that hadith collection was similar to a cobbler who had a collection of shoes, but did not have the capacity to make new shoes to fit a unique person. The missing skill, in a legal sense, was the ability to create new law (new shoes) (Ibn Rushd, 1994b, pp. 232-233) prompting Ibn Rushd to write the *Distinguished Jurists Primer*. The purpose was to impart the knowledge and skills needed to educate future jurists so that they could “independently derive law from its sources” (Ibn Rushd, 1994a, p. xxvii). Because the Quran and the Sunna ceased to evolve with the death of Muhammad, the need to create new law gave rise to a new field of independent reasoning called *ijtihad* which became the third most important source of Islamic Law (Albelahi, Ali, Mohmed, & Ali, 2018). Ibn Rushd treats *ji*-had as a separate topic in Book Ten. Analysts should review Book Ten for its criminal justice equities. See Ibn Rushd, A. (1994). *Bidayat Al-Mujtahid Wa Nihayat Al-Muqtasid (The Distinguished Jurist's Primer)* (2 Vol). Reading, UK: Garnet Publishing.

The Theory of Jihad was derived from the two primary sources of Islamic law: The Quran and the Sunnah (the model behavior or example of Muhammad derived from his biography [Sira] and the Hadiths), and continued to evolve with *ijtihad* and the legal discussions of the scholars. In their view, *jihad* means to wage war against non-Muslims so that Allah's Word will be superior to other religions (Albader, 2018, p. 605; al-Misri, 1994, p. 599; bin Humaid S. b., 1996, p. 538; Quran 2:216, 4:48, 9:29, and 9:36; Zulfiqar, 2017, p. 435).

**Offensive Theory and Defensive Theory.** The classical jurists hold that *jihad* is defensive as well as offensive (Hamid, 2009, p. 99). *Jihad*

has two underlying theories of application: Offensive Theory and Defensive Theory. Offensive Theory is predicated on Quran 9:5 and 9:29 which focuses jihad against external targets and permits proactive and preemptive action. Defensive theory is predicated on Quran 22:39 and 2:190 which permit self-defense and the defense of a third party (Shah, 2013, p. 347). These provisions of Islamic law are interpreted and reweaved by succeeding generations of Islamic scholars into a diverse fabric of legal theory accommodating the perspectives of various schools of Islamic law.

### **Criminal Justice and Intelligence Neglect of the Theory of Jihad.**

The theory of jihad is a subset of Islamic legal theory and, as a consequence, it is a rule-bound theory that advances Islam's interests. Unlike "terrorism," which has few, if any, over-arching body of rules, jihad is governed by identifiable Islamic rules of engagement in light of Islam's worldview and legal theory. *These have yet to be studied in detail by intelligence and criminal justice scholars and practitioners for their criminal justice equities.* Jihad's prescriptions for the use of force against others is couched in Islamic law, elucidated by the foundational texts and the commentaries of ancient and modern theorists, and they result in crime at the street level.

**Jihad Defined.** Jihad is "'(a)n effort or a striving.' A religious war with those who are unbelievers in the mission of Muhammad. It is an incumbent religious duty, established in the Qur'an and in the Traditions as a divine institution, and enjoined specially for the purpose of advancing Islam and of repelling evil from Muslims" (Hughes, 1994, p. 243). Also, "*Jihad* means to war against non-Muslims and is etymologically derived from the word *mujahada*, signifying warfare to establish the religion" (al-Misri, 1994, p. 599). Jihad means to wage war against non-Muslims so that Allah's Word becomes superior to other religions (Albader, 2018; al-Misri, 1994; The Quran 2:216,

4:48, 9:29, and 9:36; Tyan, 1991, pp. 538-540; Zulfiqar, 2017) and is the “basis of Islam’s relationship with other nations” (Khadduri, 1966, p. xi). Jihad consists of military action for the purposes of expanding or defending Islam (Ahmad, 2015 p. 3; Tyan, 1991, p. 538) and is described in Quranic verse and passages in the Hadith as “fighting in Allah’s cause,” “go[ing] out in Allah’s cause,” or variants thereof. “Fighting in Allah’s cause” is described in Sura 9:111 as “they fight in Allah’s Cause, so they kill (others) and are killed” (Khan & Al-Hilali, 2000b, p. 446). It is used to prevent sedition (voice and exit) (Quran 2:191, 193, 217; 8:37, 73); correct injustice and assist those wronged (Quran 4:75); defend against aggression (Quran 2:190); discipline conspirators (Quran 8:55-58; 9:12); regain lost territories (Quran 2:191, 246); provide for internal peace and security (Albader, 2018, pp. 578-581; Sahibzada & Shah, 2015 p. 186; Quran 4:81, 91; 5:33-34; 9:23; 9:47-57; 33:12, 14, 60, 61, Zulfiqar, 2017, pp. 578-581); the taking up arms to advance the Islamic religion on the authority of Quran 9:29, and the example of Muhammad (Albader, 2018, pp. 581, 584).

### **Doctrinally, Jihad Should Come With A Warning.**

17 (Al-Isra):15. “We do not punish until we send a messenger.”

17 (Al-Isra):16. And when we decide to destroy a town (population) We (first) send a definite order (to obey Allah and be righteous) to those among them (or We first increase in number those of its population who lead a life of luxury. Then, they transgress therein and thus the world (of torment) is justified against it (them), Then we destroy it with complete destruction.

This is consistent with the eight steps in *Commanding the Right and Forbidding the Wrong* which gives warning to a transgressor. See

## Chapter 16: Government and Academic Vulnerability to Jihad of the Pen and Tongue.

**Implications for Law Enforcement.** A deliberately targeted victim of jihad (not a chance street encounter) may receive a warning to cease and desist. However, the victim may not recognize the implications of the warning and dismiss it. In the course of the investigation, determine if the victim received any verbal or written warnings. This helps document the process of jihad.

**The “Defensive” Aspects of Jihad.** The lawful exercise of self-defense is dependent on:

- The existence of a transgression. (Comment: *Resisting Islam is a transgression, warranting a response. This triggers constant “defensive actions” down to the neighborhood and individual, one-on-one, level.*)
- The wrong must have actually occurred. (Comment: *The “wrong” is the ongoing resistance to submission to Islam.*)
- It was not possible to deter the wrong.
- The level of force used to deter the wrong was commensurate to the needs to prevent or correct the wrong (Shaheed, 1987, pp. 185-201).

### Categories of Self Defense.

- To fight in the cause of Allah: resist tyranny, aggression, fight evil, fight in the cause of Allah (4 [al-Nisa]:75, 76; 2[al-Baqarah]:190, 243-244, 246; 8[al-Anfal: 72]; (Hamid, 2009, pp. 90-91).
- Self-defense against persecution and oppression (2[al-

- Baqarah]:190, 192, 217; 22[al-Hajj]:40; 11[Hud]:18; 42[al-Shura]40, 42; (Hamid, 2009, pp. 91-92).
- Self-defense against a Foreign State (2[al Baqarah]: 190-191; 22[al-Hajj]:39; Hamid, 2009, p. 92).
- Self-defense in Support of a State that is the victim of an aggressive war (Defense of a third party) (16[al-Nahl] 91; 23[al Muminum] 8, 11; 3[Al Imran] 104, 110; Hamid, 2009, p. 93).
- Self Defense for the Assistance of Persecuted Muslims (Defense of a third party) (8[al-Anfal: 72]; 4 [al-Nisa]:75; 48[al-Fath]: 1; Hamid, 2009, p. 94).

***It is the view of the classical jurists that jihad is defensive as well as aggressive*** (Hamid, 2009, p. 99)

**Doctrine of Justifiable Aggression.** The four Sunni schools of jurisprudence refined the “doctrine of jihad to justifiable aggression, something akin to the contemporary doctrine of pre-emptive self-defense” (Bassiouni, 2007, p. 136; Hamid, 2009, p. 75).

(Comment: By comparison, because of deteriorating diplomatic, military, and economic conditions affecting their national security interests, the Japanese launched a pre-emptive self-defense strike against U.S Naval Forces at Pearl Harbor.)

**A Duty to Conduct an Offensive Fight.** When “the Muslim nation” attains a position of strength, “it becomes a duty upon every Muslim to conduct an offensive fight” (Albader, 2018, p. 589) to spread the religion.

**Jihad’s Perpetual Character.** “The duty of the jihad exists as long as the universal domination of Islam has not been attained” (al-Misri,



1994, p. 602; Ibn Rushd, 1994a, p. 464; Khadduri, 1966, pp. 58, 76-77; Khadduri, 1997, p. 82; Tyan, 1991, pp. 538-540).

Majid Khadduri describes classical jihad as follows:

“The jihad may be regarded as a doctrine of permanent war. If the object of Islam was to achieve the universalism of a State and a religion (at least as the Islamic creed was developed by the Muslim publicists), then jihad naturally meant continuous exertion of power until the whole world was converted to Islam and constituted the Islamic State” (Khadduri, *International Law*, 1955, p. 354).

**The Basis for Jihad.** The basis for jihad may be found in the Quranic verses 2:216, “Fighting is prescribed for you”; 4:89, “Slay them wherever you find them;” 9:36, “Fight the idolaters utterly;” and, the assertion of Muhammad, “I have been commanded to fight people until they testify that there is no god but Allah.” Muhammad declared that he had been ordered by Allah to fight against people until they converted to Islam and one who obeys Muhammad obeys Allah (al-Misri, 1994; ash-Shaybani, 1969; Balw et al., 2018; Khan, 1997a, 1997b, 1997d, 1997i).

**The Evolution of Jihad.** Muhammad’s theory of jihad evolved over four phases. The first phase was in Islam’s formative stages, and the defensive response was to overlook personal and religious affronts and encourage membership by peaceful invitations to Islam (Qur’an 15:94-95; 16:125-127). The second phase permitted fighting to defend against attack (Qur’an 2:190; 22:39-40). The third phase permitted preemptive attacks but not in the four sacred months (Qur’an 2:191, 217). The final phase permitted attacks “absolutely, at all times in all places” (Albader, 2018; Qur’an 2:216; 9:5, 29; 22:39; Tyan, 1991, p. 538).



**Origin of Jihad.** Muhammad instituted jihad as a means of economically supporting his community (stealing the property of others [booty, slaves] through the use of raids) and achieving political objectives (Guillaume, 1967, pp. 466, 512, 659-660; Sahibzada & Shah, 2015, pp. 181, 185, 186).

**Duty of Jihad.** Jihad is a religious and legal duty imposed by God involving the fighting and killing of polytheists with the prescription of ambushing, slaying, or confining the polytheists wherever they may be found unless they pay the *jizya* and are humbled (Quran 2:190, 2:216; 9:5, 9:29, 9:36, 9:11, and 10:36). (Note: See Definitions for "Polytheist." The term includes Christians who subscribe to the belief of a "Father, Son, and Holy Spirit" (Polytheism, 2011).

**The Punishment for Not Participating in Jihad.** Muhammad uttered multiple warnings that became passages of the Quran threatening punishment for those who failed to participate in jihad. These passages are identified in *Appendix E: Partial List of Quranic Suras Listing Allah's Punishment for Avoiding Jihad*. The failure to go out for, and fulfill the duty of, jihad without good cause is a sin and subject to a painful punishment by Allah (Quran 9:38, 39, 40; al-Misri, 1994, p. 600; Khadduri, 1997, pp. 83, 86).

**Implications for Law Enforcement.** This induced fear of punishment for not participating in jihad may be a motivating factor that can be used in the interview process to elicit admissions against interest from the subject.

**Purpose of Jihad.** The purpose of jihad is "one of two things: it is either for (the non-Muslims) conversion to Islam or the payment of the *jizya*" (al-Misri, 1994, p. 602; Azmi, 2002, p. 82; Ibn Rushd, 1994a, p. 464; Khadduri, 1966, p. 5; bin Humaid S. b., 1996) and jihad becomes

the tool for advancing Islam toward its defined goals (Ahmad, 2015, pp. 4-5; Albader, 2018, p. 589; Khadduri, 1966, p. 15; Michot & Stas, 2018, p. 440). Jihad is essential for the expansion, sustainment, and defense of Islam and, while not a pillar of faith, is regarded as a pillar on which Islam stands (Rothman, 2018, p. 97). Islam is established by jihad, and through jihad, made superior to other religions. Jihad is a means of transforming dar al-Harb into dar al-Islam (Khadduri, 1966, p. 17). Abandonment of jihad is believed to destroy Islam and jeopardize the safety, security, and stature of Islam's adherents. Jihad is, therefore, a **permanent** obligation on each believer and those who evade the obligation are regarded as hypocrites (Abdullah & Rahman, 2015, pp. 185-186; Khan M. M., 1997d, p. 44; Khan & Al-Hilali, 2000, p. 124).

**The Pledge to Jihad (Baya/Bai'a Pledge).** Those who take the *Baia* pledge (Pledge of Allegiance) pledge not to flee from jihad and incur a life-long commitment to jihad (Dogen, 2019, pp. 119, 122, 125; Khan M. M., 1997d, p. 71; Khan M. M., 1997e, pp. 260, 363; Khan M. M., 1997i, p. 197) "Verily, those who give the *Bai'a* (pledge) to you (O Muhammad), they are (in fact) giving the *Bai'a* (pledge) to Allah" (Quran 48:10).

**Types of Jihad.** Different interpretations of Islam offer variants of jihad tending to agree on Jihad of the Tongue, Jihad of the Pen, Jihad of Wealth, and Jihad of the Sword. Jihad of the Tongue allows one to expend one's efforts verbally supporting the ideology. Jihad of the Pen allows one to expend one's self by writing about the ideology. Jihad of Wealth allows one to expend one's self by funding activities in support of the ideology. Jihad of the Sword is the physical aspect of ideological activity and may be thought of in terms of combat, combat support, and combat service support; one who shoots the arrow; one who delivers the arrow, and one who makes the arrow. See Chapters 13, 15, and 16 for Jihad in an office setting.

**Not all Jihad is Equal.** Doctrinal texts and commentary on the texts hold that there are different levels of jihad with greater merit and reward for those who actively engage in combat (those who shoot the arrow) as opposed to those who provide combat support (those who deliver the arrow to the shooter) and combat service support (those who make the arrow). The evidence for this is Muhammad's saying: "He who provides the equipment for a soldier in jihad has himself performed jihad" as well as "those of the believers who are unhurt but sit behind are not equal to those who fight in Allah's path with their property and their lives. Allah has preferred those who fight with their property and lives a whole degree above those who sit behind. And to each, Allah has promised a great reward." Quran 4:95" (al-Misri, 1994, p. 600; Halimi, Sudiman, & Hassan, 2019; Hallaq M. S., 2008b, p. 527).

**Scriptural Basis for Jihad.** The Quran contains divergent and contradictory texts on the duty of jihad but "these differences correspond to the stages of the development of Muhammad's thought and to the modifications of policy resulting from particular circumstances." The four successive stages of Muhammad's doctrinal development were (first) to initially pardon non-believers for their offenses against the new faith and their followers and invite others to Islam by peaceful persuasion (Quran 15:94-95; 16:125-127); (second) permit fighting to defend against aggression (Quran 22:39-40; 2:190; (third) permit the preemptive attacks but not within the four sacred months (Quran 2:191. 217), and (fourth), permit the initiation of attack "absolutely at all times and in all places" (Albader, 2018, pp 585-586; Quran 2:216, 9:5, 29; 22:39; Tyan, 1991, p. 538). The doctrine holds that the later texts abrogate the earlier contradictory texts to such a degree that only those of the last category remain valid; and, accordingly, the rule on the subject may be formulated in these absolute terms: "the fight (*djihad*) is obligatory even when they (the unbelievers) have not themselves started it" (Tyan, 1991, p. 538).

**The Obligation of Jihad (The Obligation to Fight).** Jihad and the “rising up in arms in particular” is obligatory on every able-bodied male who has reached puberty and is sane with the exception of those in debt, unless his creditor agrees, or someone with one Muslim parent unless that parent gives their permission for their child to participate in jihad (al-Misri, 1994, pp. 601-602; Quran 2:216, 4:76, 4:77, 47:4). The participation in jihad of some fulfills the communal obligation, relieving others of having to participate in jihad. However, those who participate in jihad have a rank in the eyes of God above those who sit at home, and the failure to participate in jihad will result in a painful punishment, on the authority of Quran 9:39 and 9:95 (Khadduri, 1997, pp. 82-86).

**Collective Obligation.** When Muslims are in their own country, or if Muslims are in a non-Muslim country, jihad is a collective obligation if there are a sufficient number of people to conduct operations. In a collective obligation environment, if there is a possibility of performing jihad, and none of the people participate, the omission becomes a sin (al-Misri, 1994, pp. 600-605; Doi A. R., 2008, pp. 664-687; Ibn Rushd, 1994a, pp. 454-487, *passim*; Hallaq M. S., 2008b, pp. 522-554, *passim*; The Quran 2:216; 8:39, 9:36, 9:41, and 9:122; Yahya, 1998b, pp. 976-1032, *passim*). Once enough people have successfully achieved the immediate objective of an instance of jihad, it is no longer an obligation on others. However, if none of the people respond, the failure to respond would be a sin with consequences before Allah (al-Misri, 1994, pp. 599-605; Ibn Rushd, 1994a, pp. 454-487; Khadduri, 1997, p. 83; Rothman, 2018, p. 105; Zulfikar, 2017, p. 441).

**Individual Obligation.** Jihad, meaning the rising up in arms, is obligatory for able-bodied believers, and is personally obligatory when non-Muslims invade or invade near a Muslim country or have

Muslims surrounded (al-Misri, 1994, p. 600; Hallaq M. S., 2008b, pp. 527-528; bin Humaid S. b., 1996; Khadduri, 1997, p. 84; Tyan, 1991, pp. 538-540; Zulfiqar, 2017, pp. 442, 465).

**The Call to Jihad.** Once a call to jihad has been made, there should be a response to that call to jihad regardless of whether the Muslim ruler is good or bad. When one is called to jihad, he should immediately go. If one cannot participate in jihad, he should have the intention to participate in jihad (Bin Hanbal, 2012b, p. 283; Bin Hanbal, 2012c, pp. 30, 188; Khadduri, 1997, pp. 82-83; Khan M. M., 1997a, p. 85; Khan M. M., 1997d, pp. 45, 67, 70, 78; Zulfiqar, 2017, p. 442). There have been many calls to jihad in history. Interestingly, assessments of the 9-11 attacks centered on the legitimacy of Usama bin Laden's calls to jihad and declarations of war but failed to address a more overarching Call to Jihad issued in the mid-1990s by the Chief Justice of Saudi Arabia Sheikh Abdullah bin Muhammad bin Humaid (See Appendix I: *Call to Jihad from the Chief Justice of Saudi Arabia*). The Saudi Chief Justice's *Call to Jihad* has not been rescinded and remains in effect. It may be found in the appendix of the multi-volume sets of the Hadiths of Bukhari and The Noble Quran published in Saudi Arabia by Darussalam Press.

Khan, M. M. (1997). *The Translations of The Meaning Of Sahih Al-Bukhari* (9 vol) Riyadh, Saudi Arabia, Saudi Arabia: Darussalam Publishers.

Khan, M. M., & Al-Hilali, M. T. (2000). *Interpretation of The Meanings of The Noble Quran In The English Language* (9 vol). Riyadh, Saudi Arabia: Darussalam Publications.

**Rewards of Jihad.** Jihad is a direct way to paradise (Hamid, 2009, p. 73). Muhammad related that Allah promised multiple rewards for

those participating in jihad including safe return with booty, or those killed in jihad becoming martyrs earning admission into the Gardens of Paradise with flowing rivers, pleasant dwellings, forgiveness of sins, the pardoning of faults, and salvation from Hellfire (Quran 3:169, 3:172, 4:74, 61:12; al-Misri, 1994, p. 667; Bin Hanbal, 2012a, pp. 93, 326, 444, 510; Bin Hanbal, 2012c, p. 385; Khan M. M., 1997a, p. 73; Khan M. M., 1997d, pp. 45, 47, 58, 75, 217-218, 488; Khan M. M., 1997g, p. 458; Khan M. M., 1997i, pp. 50, 340; Malik, 2004, pp. 173, 180).

**Not All Believers Are Equal.** Muhammad related that not all believers are equal. Those who sit at home, including those who are maintaining *Al Masjid al Haram* mosque in Mecca, are not equal to those who fight in the cause of Allah, except for the disabled (Quran 4:95; al-Misri, 1994, p. 600; Ibn Rushd, 1994a, pp. 455, 977; Khadduri, 1997, p. 83; Khan M. M., 1997f, p. 97 #4592, p. 98 #4593).

**Training.** Individuals should constantly train for jihad (including archery [reinterpreted in the modern era to include marksmanship]) and acquire weapons in anticipation of being called to jihad (Bin Hanbal, 2012a, pp. 181, 192; Khan M. M., 1997d, pp. 79, 101, 363).

**Who is Qualified to Fight. Men.** Jihad is obligatory on free, healthy, males who have attained puberty and who have the means for going to war (Quran 9:9; 9:91; 48:17; Ibn Rushd, 1994a, p. 455). For those whose parents are still alive, one should have their parent's permission to go out for jihad or remain behind and serve their needs. However, if the enemy attacks Muslim rights or their country, no permission is needed (Khan M. M., 1997h, p. 18).

**Women.** While the best jihad for women is *Hajj-Mabrur* (The Pilgrimage to Mecca) (Khan M. M., 1997b, p. 346; Khan M. M.,



1997c, p. 65) women can serve in a combat support role of carrying water to the fighters and backhauling the wounded and dead (Khan M. M., 1997d, pp. 91, 92, 93). Women must fight if the enemy has invaded Muslim lands or if she is uncertain that she will not be subjected to indecent acts if she is captured. Surrender is not permissible and fighting is obligatory (al-Misri, 1994, p. 601). However, a woman is not prohibited from taking up arms should she so choose.

**Who Is to Be Fought.** The people to be fought are all of the polytheists (including Christians) (Quran 8:39; Ibn Rushd, 1994a, p. 601; Polytheism, 2011) and those who do not believe in Allah or practice Islam (Quran 9:29; 9:36; al-Misri, 1994, p. 599; Ibn Rushd, 1994a, pp. 463, 494, 465; Khadduri, 1997, p. 83). This includes rebels, secessionists, bandits, pirates, and apostates (Al-Dawoody, 2017, p. 1001).

**Who May Be Killed.** If an infidel warrior comes to Islamic territory without the protection of a Muslim, it is permissible to kill him (Khan M. M., 1997d, p. 178). While Muhammad disapproved of the intentional killing of women and children, an attack should not be deferred because women and children might be killed (Khan M. M., 1997d, pp. 157-158, # 3012). See Chapter 14: *Airline Pilot “Suicide” Implications*.

The four schools vary on specifics, but generally, disbelievers who have reached puberty can be killed, but old men, women, and children who are not fighting, as well as the blind, crippled, and the helpless insane can be spared (ash-Shaybani, 1969, pp. 87, 92, 101; Bin Hanbal, 2012c, pp. 143, 176; Khadduri, 1966, pp. 87, 92, 101; Al-Dawoody, 2017, pp. 1002-1003). For a more complete list, see Appendix C: *Partial List of Quranic Suras Identifying Who May Be Killed*.

**The Moment of Truth.** When jihad confronts polytheists, it is considered the “moment of truth” (Khan M. M., 1997c, p. 382; Khan M. M., 1997g, p. 194).

**Disposition of Prisoners.** Prisoners of war should not be taken until some have been slaughtered (Quran 8:67; Ibn Rushd, 1994a, p. 456). Male captives can be killed or divided up among the warriors participating in jihad. However, if it is more advantageous, they should be killed (Khadduri, 1966, p. 100). Females are imprisoned (Khadduri, 1966, p. 233). Male apostates should be given the opportunity to return to Islam or be killed (Khadduri, 1966, p. 195). Female apostates are imprisoned until they return to Islam (Khadduri, 1966, p. 205).

**Some Background on The Rationale for Making a Slaughter Before Taking Prisoners.** Rene R. Khawam translated *The Subtle Ruse: The Book of Arabic Wisdom and Guile* citing the example of Antara, son of Shaddad, who lived before the birth of Islam and figured in Arab legend and lore. Khawam related Antara’s technique:

“I attack as soon as I see that it is possible to do so and I retreat as soon as I see that retreat is necessary. I do not enter any place that has no exit permitting me to leave. I turn first of all to the weak and cowardly man and deal him a dreadful blow, which makes the courage of the brave man melt away. Only then do I go up to that man and kill him” (Khawam, 1980, pp. 28-29).

This makes the remaining men more submissive.

**Tactics.** Tactics applicable to the use of force in urban settings are embedded in multiple Quranic verses and opinions of the Jurists.



Fighting should be in the way of Allah with the knowledge that Allah supports the faithful (Quran 9:36; Khadduri, 1997, p. 83; Ibn Rushd, 1994a, p. 459). Many disbelievers being engaged in jihad should be killed, crucified, maimed, and wounded before the survivors are taken captive (Quran 2:190-191; 4:89; 5:33; 8:12; 9:14, 73; 47:4; 66:9). Ambushes may be used to slay the enemy wherever they are found unless they convert to Islam (Quran 9:5; Khadduri, 1997, p. 83). One should not weaken before the enemy and not turn their back to the enemy because the enemy is suffering the same hardships. Allah will sustain the believers (Quran 4:104; 8:15-16). Steadfast persons can defeat two-to-one odds (Quran 8:66; Ibn Rushd, 1994a, p. 462). A believer should take a firm stand against the enemy and maintain resolve and he will be victorious. If someone hurts a believer, the believer should hurt him in return (Quran 3:140; 42:39). It is commendable to deceive and anger the enemy (Quran 59:5; Khadduri, 1966, p. 99). Fighting continues until the disbelievers convert or submit to Islam (Quran 8:39-42; 47:4; Ibn Rushd, 1994a, pp. 455, 465).

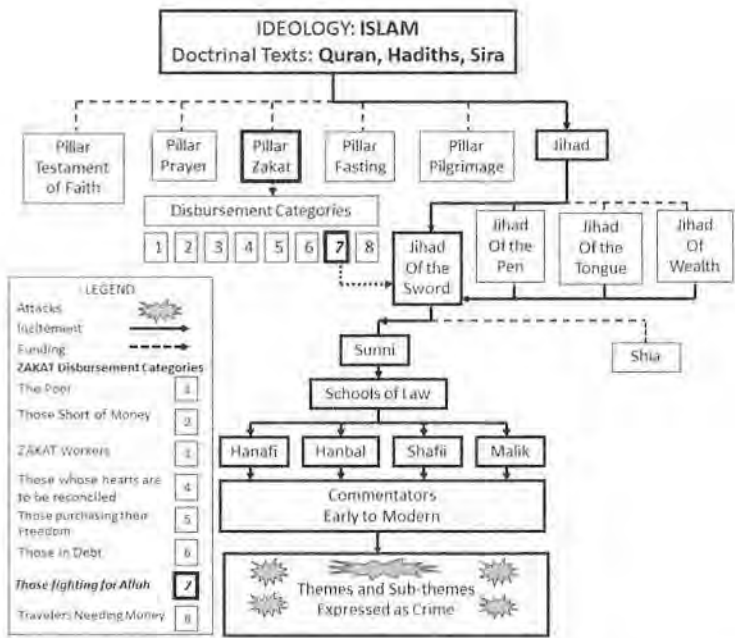
**Assassinations.** Jihad can incorporate assassination operations against those who insult Muhammad or abandon their religion, and is intended to “cast terror into the hearts of the enemy” (Khan M. M., 1997a, pp. 129-130, 140-141, 159, 162-163, 166, 173-174; Khan M. M., 1997d, p. 140; Guillaume, 1967, pp. 364-369, 482, 550-551, 665-676; Riaz, 2016, pp. 139, 141).

**Rules of Engagement.** The theory of jihad is a subset of Islamic legal theory and, as a consequence, is rule-bound, including rules of engagement. Reflections of these rules may be evident in the Subject’s comments and writings but recognizable only if you know the rules in the first place. For an introduction to the rules of engagement, see Appendix D: *Partial List of Quranic Suras Relating to Rules of Engagement*.

**The Flow from Doctrine to the Streets.** The flow of these themes and subthemes from their doctrinal origins to the streets is graphically illustrated in Figure 6: *Jihad Applied as Crime: From Doctrinal Texts to the Streets*.

**Figure 6**

*Jihad Applied as Crime: From Doctrinal Texts to the Streets*



Note. Adapted from “Dogmatic Basis of Jihad and Martyrdom,” by W. Gawthrop, July 6, 2011 (<https://smallwarsjournal.com/blog/journal/docs-temp/805-gawthrop.pdf>).

**Proscription Against Suicide.** Suicide is prohibited in Islam (al-Misri, 1994, p. 670; Khan M. M., 1997b, p. 258; Khan M. M., 1997d, pp.

100-101; Khan M. M., 1997h, p. 50; Hughes, 1994, under "Suicide"). While suicide is prohibited in Islam, voluntary martyrdom is acceptable (Enver, 2019, pp. 55-57). It is not suicide for an individual to further aggravate an injury to the point of causing his death if he can kill his adversary (Enver, 2019, p. 59; Khadduri, 1966, pp. 104-105).

**The Incitement to, and Stimulation for, Jihad.** The incitement to make jihad is a significant theme (Hallaq M. S., 2008b, p. 526). Adherents are incited by quoting Quranic Suras and the Hadith, public calls from religious and government leaders (See the Appendix I: *Call to Jihad from the Chief Justice of Saudi Arabia*, which has not been rescinded) and is a factor in the selection process for martyrdom candidates. Doctrinally cited examples include, but are not limited to, the following:

- Sura 9 (At-Taubah):41. "March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew" (Hallaq M. S., 2008b, p. 526).
- Sura 9 (At-Taubah):38. "Oh, you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter" (Hallaq M. S., 2008b, p. 526).
- Hadith of Bukhari, No. 2792. "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it" (Hallaq M. S., 2008b, p. 526; Khan M. M., 1997d, p. 50, #2792).

- Malik's *Al Muwatta* treats the "Stimulation of Desire for Jihad" as a special topic citing quotes from Muhammad stating that he who "takes the rein of his horse to do jihad in the way of Allah" "has the best degree among people" (Malik, 2004, p. 173). Also, Muhammad is quoted as: "Had I not been concerned for my community, I would have liked never to stay behind a raiding party going out in the way of Allah. However, I do not have the means to carry them to it, nor can they find for themselves anything on which to ride out and it is grievous for them to have to stay behind from me. I would like to fight in the way of Allah and be killed, then brought back to life so I could be killed and then brought to life so I could be killed" (Malik, 2004, p. 182). And, "Yahya related to me...that the Messenger of Allah (rhetorical flourish) was stimulating people to do jihad, mentioning the garden. One of the Ansar was eating some dates he had in his hand, and said, 'Am I so desirous of this world that I should sit until I finish them?' He threw aside what was in his hand and took his sword and fought until he was slain" (Malik, 2004, p. 182).
- *The Call to Jihad*, by Sheikh Abdullah bin Muhammad bin Humaid, Chief Justice of Saudi Arabia, cites the following Suras: 2:190, 2:216, 3:140, 3:141, 3:142, 3:169-172, 4:74, 4:104, 9:29; 9:38-39, 9:41, 9:111, 9:112, 22:39, 22:40, 33:23 (Appendix J: *Call to Jihad from the Chief Justice of Saudi Arabia*).

**Funding of Jihad.** While there may be multiple funding streams for jihad, a systemic funding source for jihad resides within the Pillar of Faith, *Zakat*. *Zakat* is obligated to pay those participating in Islamic military operations if their salary has not been provided for by other means. Fighters (irregulars, volunteers, etc.) may be paid with *zakat*

funds to purchase weapons, vehicles, clothing, expenses, and the expenses associated with travel from their home to the fighting and their return home (Azmi, 2002, p. 123; al-Mawardi, 1996, p. 137; al-Mawardi A.-H., 2005, p. 182). Additionally, zakat may be used to defray some expenses of the fighter's family during the time he is fighting (al-Misri, 1994, p. 272; Ibn Sallam, 2003, p. 528; Zysow, 2002, p. 416). Zakat is discussed in detail in Chapter 7: *Zakat: Criminal Justice Equities*.

**Implications for Law Enforcement.** Feign ignorance and ask your in-house cultural expert what zakat is used for. If the answer is not consistent with the above, you may have an insider threat issue.

**Greater and Lesser Jihad: The Evidence Against.** You will encounter analysts and academics who will support the theory that there is a greater and lesser jihad. It is important to know the history of that argument.

In 1936, a description of jihad in E.J. Brill's *First Encyclopaedia of Islam, 1913 – 1936*, Volume II, Babba Fighani – Dwin, pages 1041-1042, makes no mention of a greater or lesser jihad (MacDonald, 1993).

About 55 years later, the 1991 edition of E.J. Brill Publishers of the *Encyclopaedia of Islam* identified an emerging trend toward creating the belief that there was a greater and lesser jihad.

Finally, there is at the present time a thesis, of a wholly apologetic character, according to which Islam relies for its expansion exclusively upon persuasion and other peaceful means, and the djihad is only authorized in cases of "self-defense" and of "support owed to a defenseless ally

or brother.” Disregarding entirely the previous doctrine and historical tradition, as well as the texts of the Kur’an and the sunna on the basis of which it was formulated, but claiming, even so, to remain within the bounds of strict orthodoxy, this thesis takes into account only those early texts which state the contrary (v. supra) (Tyan, 2006, p. 539).

***Greater and Lesser Jihad is Not Discussed in the Foundational Texts.*** The greater and lesser jihad is not identified or discussed in the Sira (Guillaume, 1967), the Quran (Khan and Al-Hilali 1996), or the Hadith of Bukhari (Khan M. M., 1997).

*The Encyclopaedia of Jihad* (Pruthi 2002, p. 14, 61-71) holds that the saying, “We have returned from the lesser jihad to the greater jihad” is a fabricated hadith and “is only a saying of Ibrahim ibn Abi Abalah, a Successor” (Pruthi 2002, p. 14). However, later in the Encyclopaedia, the issue is given additional treatment with a determination that if the Ahadeeth is not false, it is at best, weak because (1) it relies on a narrator named Khalaf bin Muhammad bin Ismail al-Kiyam who is unreliable; (2) he adulterates and narrates unknown hadith; (3) the sanad of the hadeeth is a narrator named Yahya bin al-Ula al Bajili who is a known liar and forger of ahadeeth (Pruthi 2002, p. 61-62).

You will encounter analysts and academics who will insist on the existence of the greater and lesser jihad. Invite them to address and refute the above.

***Implications for Law Enforcement.*** Feign ignorance and ask your in-house cultural expert about the greater and lesser jihad. If the answer is not consistent with the above, you may have an insider threat issue.

**Leadership Issues.** Jihad is a collective act of worship (Zulfiqar, 2017), and every group should have a leader. “Obedience to the leader is a necessity in jihad, and thus a person must condition himself to invariably obey the leader as had been reported in the hadiths: ‘You must hear and obey, whether it is easy or difficult for you, in things which are pleasant for you as well as those which are inconvenient and difficult for you’” (Pruthi, 2002, p. 15; Qur’an 24:51-54). Since the caliph has the responsibility for conducting operations against disbelievers, believers should solicit his permission to engage in military operations (Ahmad, 2015; Albader, 2018). However, if there is no caliph, no permission is needed, and an individual may act on his own (al-Misri, 1994, p. 602). When there is a group of three or more Muslims, it is preferable to choose and obey a leader (al-Misri, 1994, p. 680). For the leader, there is a spiritual reward for performing good deeds. In the absence of an Imam (leader), it is lawful for a group of Muslims desiring to conduct an attack against an element of dar al-Harb to help each other financially and with manpower (Khadduri, 1966, p. 104).

**Applicability to Street Crime.** The applicability to street crime is that assaults involving three or more individuals will likely be operating under the tutelage of an individual within the group. This person becomes the key player in planning and/or leading an attack and the subject of the ensuing investigation. Once this person is identified, find out who is his mentor.

**Motives for Jihad.** An examination of the circumstances of an incident may reveal doctrinal indicators. Some overarching motives include the defense of Islam, responses to apostasy, and “Commanding the right and forbidding the wrong.” See Chapter 17: *Other Issues of Criminal Justice Interest*.



## Jihad as Crime

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*O Prophet (Muhammad)! Urge the believers to fight.*

8 (Al-Anfal:65)

*“Questioning Islam or Muslims is not Islamophobia.  
It is not appropriate to label all, or even the majority of  
those, who question Islam and Muslims as Islamophobes.  
Equally, it is not Islamophobic to denounce crimes  
committed by individual Muslims or those claiming Islam  
as a motivation for their actions.”*

Council on American-Islamic Relations, 2013, p. IX).

**Background.** This chapter links the tactical expressions of jihad to its roots in the strategic doctrines of Islam. The strategic doctrines of Islam are civilizational values and the tactical expressions of those strategic doctrines unfold at the street or individual level. It is on the

streets, between individuals, that civilizations clash, and this has implications for the criminal justice system.

**Key Point.** Any crime that is motivated by Islamic doctrine is a tactical expression of that doctrine. You have to first recognize the linkage and then connect the dots.

**Recognize the Linkage.** To recognize the linkage, you have to have read their doctrinal sources and understand why force is being applied against others. See Chapter 6: *Foundational Texts: Criminal Justice Equities*. What are the doctrinal mandates motivating the subject? Examine the doctrinal sources and their annotations recovered in the subject's residence or vehicle. Note which passages are highlighted. Informed elicitation will give the subject the opportunity to explain the significance of the passages in relation to his motivation.

**Connecting the Dots.** With an understanding of the background doctrine, look for utterances accompanying the crime, utterances or writings preceding the crime, or utterances made after the crime, or highlighted passages in any doctrinal texts. See *The Doctrinal Basis of Islamic Utterances Associated with Domestic Assaults*, available at: <https://scholarworks.waldenu.edu/dissertations/10334/> for historical examples.

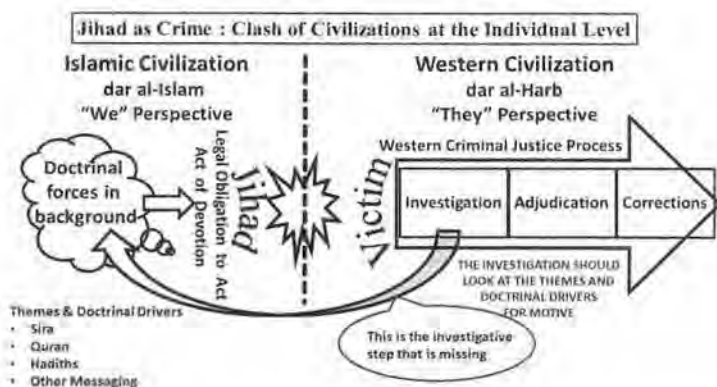
Earlier, we said that there is a problem appreciating that the excited utterances revealing motive and intent accompanying Islamic-based assaults have not been fully reviewed for, nor understood in terms of, their doctrinal origins. This lack of understanding is induced by a failure of criminal justice, terrorism, and counterterrorism academics to conduct an objective legal and sociological examination of the core doctrinal texts underlying Islamic self-actualization.

The core textual sources of Islamic doctrine are a neglected area of study in criminal justice research, resulting in a misunderstanding and misstating of the nature of Islamic-based assaults in the United States. For example, martyrdom operations are frequently called “suicide”, ignoring the consideration that suicide is a sin, prohibited, punishable, and an unlikely act for an individual intent on Paradise. Acts of jihad are mistakenly referred to as “terrorism”, ignoring the consideration that terrorism is an act of defiance, whereas jihad, as a subset of Islamic legal theory and religious stricture, is a rule-bound act of religious devotion and a legal obligation. Our current descriptions and understanding of these acts are inconsistent with a fair reading and understanding of the underlying doctrine. This is a shortcoming in criminal justice scholarship, analytic tradecraft, and investigative procedure.

**Misdiagnosis and Failure to Acknowledge.** This results in a lack of study and understanding of the doctrinal underpinnings of Islamic-based autonomous self-actualization resulting in homicides and assaults (street-level jihad). As of this writing, these Islamic-based “crimes” are misdiagnosed, and criminal justice research is not acknowledging or addressing the underlying source of the problem: Islamic doctrine. These so-called crimes are cross-civilizational clashes at the individual level (Basra & Neumann, 2017; Demick & Piotrowski, 2019; Kearon & Leach, 2000), as represented in Figure 7.

**Figure 7**

*Jihad as Crime: Clash of Civilizations at the Individual Level*

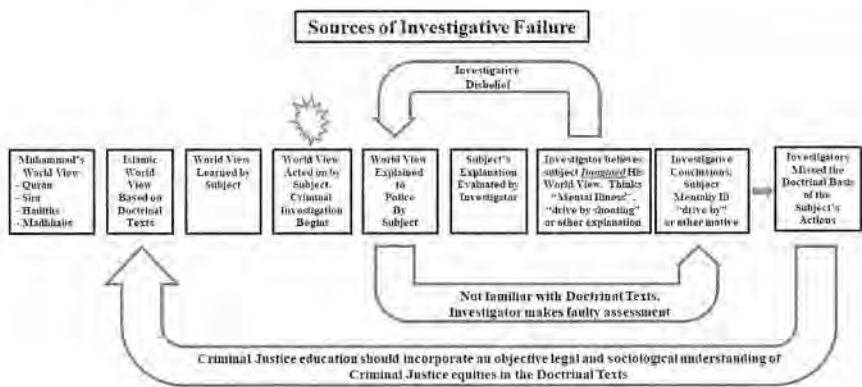


As a result, criminal justice researchers and practitioners do not have a grasp of the easily understood phenomenon at work. This results in a misconception about the nature of the jihad and, lacking understanding, researchers and practitioners, after ignoring original doctrinal sources while relying on later reinterpretations of doctrine, often misstate key concepts (e.g., referring to terrorism instead of jihad and confusing martyrdom with suicide) which fundamentally derails scholarship, analysis, and investigations.

The problem is further aggravated by a flawed understanding of the phenomenon at work, inducing investigative failure that distorts subsequent criminal justice processes. *This flawed understanding begins with the investigator.*

Figure 8

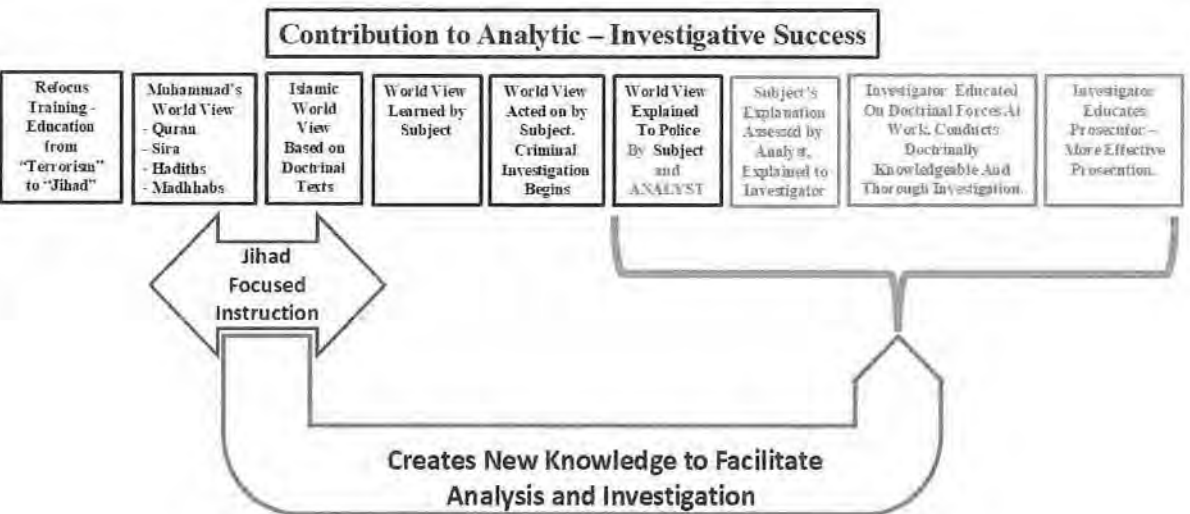
Sources of Investigative Failure



An understanding of Islamic doctrine adequate for criminal justice needs can be attained by a fair reading of the Quran, familiarity with the biography of Muhammad, the Hadiths of Bukhari, and the more accessible and clearly stated Shafi'i juridical text, *Umdat al-salik (Reliance of the Traveller)*. Combined, these four sources demystify the phenomenon of jihad sufficient for criminal justice needs and levels the playing field between criminal justice subjects and criminal justice practitioners. Once the investigator and analyst understand the forces at work, they can educate the supervisory chain and the Prosecuting attorneys. See Figure 9: *Sources of Investigative Success*

**Figure 9**

*Sources of Investigative Success*



## Martyrdom: Criminal Justice Equities

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*The Prophet added: "Had I not found it difficult for my followers, then I would not remain behind any Sariva (an army-unit) going for Jihad and I would have loved to be martyred in Allah's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause*

*Hadith of Bukhari,*  
Book 2 (Book of Belief), Chapter 26:36  
(Khan M. M., 1997a, p. 73)

**An Act of Faith and Devotion.** Martyrdom is not "suicide." Although suicide is prohibited in Islam, deliberately sacrificing one's self while fighting is taken as an act of devotion and faith (Enver, 2019, p. 61; Khan M. M., 1997a, p. 72; Khan M. M., 1997c, p. 382; Khan M. M.,



1997i, p. 26-27). To die in the path of Allah (jihad) is to become a martyr (Malik, 2004, p. 49; Bin Hanbal, 2012a, pp. 101-102; Khan M. M., 1997a, pp. 374-375).

**The Concept of Martyrdom.** The Quran and the Hadith propagate two doctrinal themes that motivate responsive individuals to participate in jihad: the perpetual existence of war between the dar al-harb and dar al-Islam and the obligatory nature of jihad. This is reinforced by Allah's promises of rewards and threats of punishment. The rewards are encapsulated in the concept of martyrdom.

"The Arabic word for 'martyr' in the Quran and in Muslim theology is *shahid* ...the literal meaning of which is 'present as a witness'. ... (I)t is also a much more comprehensive term for, according to Muhammadan Law, not only those who die in witness of, or in defense of the faith, are martyrs, but all those who die such deaths as are calculated to excite the compassion and pity of their fellow man. ... A Perfect martyr, or *ash-shahidu 'l-kamil*, is one who has either been slain in a religious war, or who has been killed unjustly. ... A special blessing is promised to those who die in a *jihad*, or religious war, see Quran Sura 3:163: 'count not those who are killed in the way of God as dead, but living with the Lord.' And, according to Muslim law, all persons who have died in defense of the faith, or have been slain unjustly, are entitled to Muslim burial without the usual ablution or any change of clothes, such as are necessary in the case of ordinary persons, the rank of martyrdom being such as to render the corpse legally pure" (Hughes, 1994, p. 327).

**Paths to Martyrdom.** There are several paths to martyrdom including:

to die in a plague (Khan M. M., 1997g, p. 348, #5733); die defending your property (Khan M. M., 1997c, p. 382, # 2480); die of a disease of the belly, drowning, killed by a collapsing building, die in the path of Allah (Khan M. M., 1997a, pp. 652-653); die of pleurisy, in a fire, or a woman who dies in a pregnancy or child birth (Abu Dawud, 2008c, pp. 526, #3111); die from a broken neck from a fall from a camel or a horse, the sting of a poisonous creature, or die on one's bed or by any kind of death Allah wishes (Abu Dawud, 2008c, pp. 203, #2499); to die defending one's family or bloodline (Abu Dawud, 2008e, pp. 253, #4771-2); and if one asks Allah to be killed and then either dies or is killed (Abu Dawud, 2008c, pp. 229, #2541), or gets dizzy at sea and vomits (Abu Dawud, 2008c, pp. 199, # 2493).

**Martyrdom, Not Suicide.** Suicide is prohibited in Islam (al-Misri, 1994, p. 670; Khan M. M., 1997b, p. 258, #1365; Khan M. M., 1997h, p. 50, #6047) but deliberately sacrificing one's self in war is regarded as an act of faith (Khan M. M., 1997a, p. 72, #35; Khan M. M., 1997c, p. 382, #2480; Khan M. M., 1997i, p. 26, #6891).

The Hadiths recorded by Abu Dawud, quotes Muhammad as saying, "If anyone sincerely asks Allah for being killed and then dies or is killed there will be a reward of a martyr for him" (Yahya, 1998b, p. 1002, #1322; Abu Dawud, 2008c, p. 229, #2541).

To die in the path of Allah (jihad) is to become a martyr (Bin Hanbal, 2012a; Khan, 1997a; Malik, 2004). It is not suicide for an individual to further aggravate an injury to the point of causing his own death if he can kill his adversary (Enver, 2019; Khadduri, 1966).

**Martyrdom Candidate Selection Criteria.** A leader selecting a candidate for martyrdom should choose "from among those eager to die, only the man whose participation would affect the outcome of

the battle in one of two ways; either by inciting Muslims to fight in his support, or by demoralizing the idolaters by his boldness against them in defense of [the religion of] God" (al-Mawardi, 1996, p. 44).

**The Lure of Martyrdom.** The rewards of becoming a martyr include forgiveness of all sins, protection from the torment of the grave, marriage to 72 houris (Kohlberg, 1997, pp. 203-207; Qur'an 44:54; 52:20); guaranteed entry into Paradise (Khan & Al-Hilali, 2000i, p. 382, #7530; Khan & Al-Hilali, 2000i, p. 430, #7463; Khan M. M., 1997e, p. 231, #4046); leading a luxurious life in paradise (Khan, 1997d, p. 243, #4046); facilitating the admission of 70 relatives into paradise (Abu Dawud, 2008c, p. 217, #2522; Kohlberg, 1997, pp. 203-207), and gaining financial security for one's family (al-Misri, 1994, p. 272). Martyrdom is fueled by promises of reward both in the physical environment and the religious afterlife, which may extend to the martyr's family in terms of similar religious rewards and financial gain.

**Applicability to Street Crime.** The applicability to street crime is that the reward of martyrdom and its family financial benefits are unexplored motivations for conducting jihad as a domestic crime. See Chapter 14: *Airline Pilot "Suicide" Implications*.

**The Positive Pleasures from Dying in Jihad as a Martyr.** There are several positive pleasures associated with dying in jihad as a martyr (Khan M. M., 1997d, p. 52, #2797). They include the superiority of martyrdom so appealing that one would like to come back to life and be killed again (Guillaume, 1967, p. 400; Khan M. M., 1997d, p. 51, #2795-6; Khan M. M., 1997d, pp. 51, 63, 138, #2972; Khan M. M., 1997i, p. 210, #7226-7); an abundance of reward in paradise for the martyr (Khan M. M., 1997d, p. 58, #2808); the dignity one receives from Allah upon martyrdom (Khan M. M., 1997d, p. 63,

#2817); and, the welcoming of the martyr with the smile (Khan M. M., 1997d, pp. 51, 68, #2826) and laughter of Allah (Malik, 2004, p. 180, #21.14.28). A martyr would like to be martyred ten times to receive the honor and dignity from Allah (Khan M. M., 1997d, pp. 51, 56, 63; Khan M. M., 1997d, pp. 56, 63). Muhammad stated that he would love to have been martyred (killed) and resurrected three times in jihad (Khan M. M., 1997a, p. 73; Khan M. M., 1997d, p. 138).

### **The Minimization of the Pain of Death Associated with Martyrdom.**

The doctrinal texts inform the responsive believer that they will experience no agonies of distress at death. One does not feel the pain of "the killing" except that of a pinch (bin Humaid S. A., 1996; bin Humaid S. A., 1997; bin Humaid S. A., 2000). This reduces death anxiety and may embolden the actor.

**The Sustained Appeal of Martyrdom.** Martyrdom operations are forms of jihad and the logical consequence of doctrinal inertia and incitement. While suicide is a prohibited act in Islam, self-sacrifice in the advance or defense of Islam is permitted and encouraged. The actor provides a win-win-win-win scenario for himself, his family, his faith, and his Deity. The martyr secures salvation and the pleasures of paradise; he earns a degree of financial security and a place for his family in Paradise; he defends his faith and takes his place in a long line of martyrs to be memorialized as a valorous fighter, and because of the manner of his death, the martyr is assured that he will find favor with his Deity.

**Implications for Law Enforcement (Motive).** The love of death, the reduction of death anxiety, the appeal of martyrdom, and the threats of Allah's punishment for not participating in jihad combine into a powerful motive to take action in spite of the risks or the odds. This may result in a more intractable negotiation process, unusually

bold action, assumption of greater risk, and/or acting in a more open manner that may exceed current hostage negotiation understanding and practices. Complete faith in Allah's plan may also induce errors in the jihadist's planning details affecting strategy execution and follow-through.

## Interpersonal Relations, Islamic Perspective: Criminal Justice Implications

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*Muslims cannot align themselves with  
non-Muslims who are fighting other Muslims*

Khalid b. Muhammad al-Maajid,  
Rules On How To Interact With Non-Muslims p. 31

**Background.** A key publication that Investigators and Analysts should acquire and review is Shaykh Muhammad Saeed Al-Qahtani's *Al-Wala wa'l-Bara: According to the Aqeedah of the Salaf, Part 1, 2, and 3*, (Kashi ul Shubuhat Publications, Mecca, Saudi Arabia: [1413/199]). Some key points.

- This publication will be essential in preparing for interviews and interrogations especially during Background and the Rapport Building phase.

- The prohibited relationships and the supporting Qur'anic verses in Appendix F: *Interpersonal Relationship Guidance from the Quran* should be reviewed in light of the ideological burdens that Islamic intelligence, law enforcement, and security services personnel may be enduring if they are tasked to participate in an Islamic-based investigation. If these pressures are not recognized and resolved they could create a forced choice situation where the individual is forced into spying (a death penalty offense in Islam), elects to become an insider threat, or asks to be relieved of his case-related responsibilities.

**Al-Qahtani's *Al-Wala' wa'l-Bara': According to the Aqeedah of the Salaf, Part 1, 2, and 3*.** Originally, this text was approved as a Master's Thesis by the Department of Aqeedah, Umm al-Qorah University, Mecca, Saudi Arabia. The committee approving the thesis consisted of Muhammad Quta, (Chair), Shaykh Abdur Razzaq Afifi, and Dr Abdul Azez Obeid. The Master's Degree was awarded 6 June 1981/4 Shaban 1401.

The reviewer of the thesis-turned-book was Shaykh Abdar-Razaq Afifi, who was the Deputy - President of the Department of Guidance, Ifta, Call and Scholarly Research in Saudi Arabia. He was a member of the Board of Great Ulama of Saudi Arabia. In certifying al-Qahtani's analysis, Afifi states:

"The author has investigated the various aspects of al-wala' wa'l-bara', quoting, along with explanatory notes and comments, many scholars' statements and arguments. He has also backed up his arguments with numerous verses from the Qur'an, authentic traditions from the Prophet, may Allah bless him and grant him peace,



and many of the sayings of his companions and the early pious Muslim scholars, may Allah be pleased with all of them. The author has also verified the reliability of these sources, recording the numbers of the Quranic verses and the chapters in which they are to be found, and the books in which the prophetic traditions and sayings are contained, as well as the degree of their authenticity. The author's grasp of his subject, his immense erudition and the thoroughness of his research, are all clearly apparent in this work" (Al-Qahtani, 1413 A.H., p. 5).

***Prohibited Relationship with Non-Muslims.*** The list of prohibited relationships with non-Muslims are identified below. For the supporting Quranic verses, see Appendix F: *Interpersonal Relationship Guidance from the Quran*.

The Prohibited Relationships are:

1. Contentment with the Disbelievers.
2. Reliance on the Disbelievers.
3. Agree with Points of Disbelief.
4. Seeking the affection of the Disbelievers.
5. Inclining towards the Disbelievers.
6. Flattery of the Disbeliever's faith.
7. Taking of Disbelievers as Friends.
8. Obedience to the Disbelievers.
9. To Sit with the Disbelievers who Ridicule the Qur'an.
10. To Give the Disbeliever Authority over Muslims.
11. Trusting the Disbelievers.
12. To Express Pleasure with the Actions of the Disbelievers.

13. To Draw Near to the Disbelievers.
14. To Aid the Disbeliever in Wrongdoing.
15. To Seek the Advice of Disbelievers.
16. To Honour the Disbelievers.
17. To Live amongst the Disbelievers.
18. To Collude with the Disbelievers.
19. To Revile the Muslims and Love the Disbelievers.
20. To Support the Ideologies of the Disbelievers.

***Implications for Law Enforcement.*** These restrictions, including the Suras in Appendix F: *Interpersonal Relationship Guidance from the Quran*, encumber ideologically committed employees.

## Jihad as an Insider Threat

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*“Therefore, the mujahidin must put these intelligence centers of these countries, the known and the hidden, on top of their targets and agendas. They have to give them priority over the military barracks and police stations.... It is a short way to victory and they have to be occupied with the head, rather than with the tails.*

Shaykh Abu-Yahya al-Libi  
*Guidance on the Ruling of the Muslim Spy*

**Jihadist/Insider Threat Background Factors.** Little research has been conducted on the doctrine of jihad because academia and intelligence practitioners have been focused on “terrorism”, not jihad. As a result, the doctrine of Jihad has not been sufficiently explored to appreciate the following background factors that motivate an individual to become an insider threat. The first step in recognizing the insider threat potential is to understand that jihad is a legal obligation, a positive duty to act, and an act of religious devotion.

**Key Background/Motivational Factors.** The key background/motivational factors animating the Insider Threat have been addressed in the

previous chapters. Concrete examples and applications are provided in Chapters 14, 15, and 16. By way of refresher, the Chapters are:

Chapter 1: Introduction and Theoretical Foundation.

Chapter 2: Muhammad: Criminal Justice Equities.

Chapter 3: The Quran: Criminal Justice Equities.

Chapter 4: The Hadiths: Criminal Justice Equities.

Chapter 5: Schools of Law: Criminal Justice Equities.

Chapter 6: Foundational Texts: Criminal Justice Equities.

Chapter 8: Dawa: Criminal Justice Equities.

Chapter 9: Jihad: Criminal Justice Equities.

Chapter 10: Jihad as Crime.

Chapter 11: Martyrdom: Criminal Justice Equities.

Chapter 12: Interpersonal Relations from an Islamic Perspective

Chapter 14: Airline Pilot “Suicide” Implications

Chapter 15: Influence of Islamic Law on Intelligence and Law Enforcement

Chapter 16: Government and Academic Vulnerability to Jihad of the Pen and Tongue

Chapter 19: The Blind Spot in National Security Planning

**Key Themes.** The key themes embedded in the above chapters are

- a permanent state of hostilities with others;
- the taking of the initiative to advance Islam’s interests;
- Allah/Muhammad’s prescription for jihad;
- Allah/Muhammad’s description of punishment for avoiding jihad;

- guidance on interpersonal relationships that setup adversarial relationships; and,
- that jihad is a legal obligation, a positive duty to act, and an act of religious devotion.

**Identifying Insider Threats.** There is no perfect formula for identifying an insider threat. However, in 2002, Dr. Daniel Pipes identified the following which is a good point of departure for developing an internal indicators list.

#### *Connections to Foreign Countries*

- Arrival from or travel to countries where violent militant Islamic groups are known to operate.
- Long, unexplained absences, or absences for vague purposes of religious education, charity work or pilgrimage.
- Travel to hot spots where Muslims are fighting non-Muslims.
- Travel to countries where militant Islam rules.

#### *Operational Preparations*

- Study of technical subjects (such as electrical engineering or computer sciences) that would help support an operation.
- Collecting information on dual use subjects (e.g. crop-dusting planes).
- Working in an area (such as import - export) that serves as a cover for preparing for an operation.
- Engaging in para or military training, perhaps under the guise of preparing to do security work.
- Possession of such artefacts as detonators and a protective suit against chemical or biological weapons.

- Purchase of chemicals and other dual use materials.
- Scouting out military bases, government buildings, and other potential targets; practicing routines; and otherwise rehearsing for an operation.
- Possession of instructions for conducting *jihad* of either a spiritual nature (how to prepare for one's suicide death) or a practical nature (how to smuggle detonators).

### *Attitudinal Indicators*

- Support for militant Islamic groups and fronts.
- Outspoken support of Muslims in combat against non-Muslims.
- Excusing violence against Americans on the grounds that American actions provoked the problem.
- Disparagement of Western civilization in favor of Islamic civilization.
- Fury at the West, for reasons ranging from the personal (unemployment) to the global (policy toward Muslim countries, Israel, etc.).
- Bigoted statements against non-Muslims in general ("infidels") or specifically against Jews, Christians, or Hindus.
- Seeing moderate Muslims as apostates from Islam.
- Conspiracy theories about Westerners (e.g. the CIA arranged for 9-11 to boost funding, frame Muslims, etc.).
- Accusing the West of trying to destroy Islam.
- Hoping to apply Islamic Law in the United States
- Disregard for the U.S. legal system where it prohibits something permitted by Islamic societies (honor killing of women, killing of apostates, etc.).

### *Personal Identity Issues*

- Fraudulent personal identities, sometimes with inconsistencies. (Zacarias Moussaoui presented himself as French, but when spoken to in French not only could not reply, but became belligerent.)
- A cover story that does not ring true. (A young Arab wanted to buy a watch repair shop but the owner noted that the individual had fat fingers; a trade craft anomaly.)
- Evasive about his background or country of origin.
- Losing passports or other documentation so as to get new ones.
- Acquisitions of multiple identities and their careful use.

### *Social Activities*

- Membership in militant Islamic groups or front organizations.
- Financial support to these groups or fronts.
- Active involvement at mosques known for militant Islamic orientation.
- Close friendships or family ties with other suspects.
- Immersion in a purely Muslim environment.
- Avoiding contact with the larger society: friendly but standoffish, "Say 'Hello' but don't talk. Let people see you, but don't bring attention to yourself."

### *Other Indicators*

- Choosing to live in areas where many cultures are represented and an easygoing attitude toward different customs.
- Sending or receiving large amounts of money.



- A preference for cash transactions.
- Criminal Activity, especially in reliance on counterfeited money and smuggling.
- A promising career that failed, descent into drugs and alcohol, then redemption through Islam.
- An offer to work for the enemy's intelligence service.
- Enrolling in university studies in the liberal arts, then switching to engineering or the sciences.
- Formation, involving organizing secretly.
- Proselytizing, involving agitation in the community and striking at mass discontent.
- Advocating power or jihad, during which should the group ever come to power, Jihad could be initiated.
- PBUH (Peace be Upon Him) appearing in office correspondence that otherwise would not be religious in nature (Pipes, *Militant Islam Reaches America*, 2002, pp. 145-55, 293-94.)

## Airline Pilot “Suicide” Implications

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*“The reason for the relief first officer’s actions was not determined.”*

National Transportation Safety Board, 2002  
Aircraft Accident Brief NTSB/AAB-02/01. Washington, DC  
*EgyptAir Flight 990, October 31, 1999.*

**Airline Pilot “Suicides” May Not All Be Suicides.** Depending on the religious factors at work, a narrow spectrum of pilot “suicides” may be Jihad and Martyrdom.

**Jihad.** Jihad is discussed in the Quran and identifies Allah’s prescription of jihad, who may be attacked, and Allah’s threat of punishment for not participating in jihad.

**Allah’s Prescription for Jihad.** The following Quranic suras contain Allah’s motivation to jihad. 2(Al-Baqarah):190, 191, 193, 216, 217, 246; 3(Al-Imran):28, 104, 110, 118, 127, 139, 140, 141, 142, 151, 165, 160-173; 4(An-Nisa):45, 48, 51, 74 - 77, 81, 84, 89, 91, 144; 5(Al-Maidah):2, 33, 34, 51, 57; 6(Al-An’am):55;

7(Al-A'raf):11-17, 20-22; 8(Al-Anfal):37, 39, 40, 45, 55-58, 60-62, 67, 73; 9(At-Taubah):5, 12-14, 20, 23, 29, 36, 38, 39, 41, 47-57, 60, 73, 95, 111, 112, 122, 123; 10(Yunus):36, 100; 15(Al-Hijr) 94 – 95; 16(An-Nahl):125-127; 22(Al-Hajj):39, 41; 33(Al-Ahzab):12, 14, 21, 23, 60, 61; 41(Fussilat):36; 42(Ash-Shura):39; 44(Ad-Dukhan):54; 47(Muhammad):4; 48(Al-Fath):17; 52(At-Tur):20; 59(Al-Hashr):9; 61(As-Saff):10-13; 64(At-Taghabun):16; 66(At-Tahrim):9.

A fair reading of the above Suras gives religious and legal justification for conducting jihad.

**Who May Be Attacked.** The following partial listing of Qur'anic suras describes who may be attacked: Quran 2(Al-Baqarah):193; 8(Al Anfal):12, 15, 39; 9(At-Taubah):5, 29; 33(Al-Ahzab):26; 47(Muhammad):4.

**Key Sura.** The key Sura appears to be the following, emphasizing the disbelievers who are close: in this case, the flight cabin:

Quran 9 (At-Taubah):123. *O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who are Al-Muttaqun (the pious).*

A fair reading of the above describes the U.S. and other non-Muslim passengers as candidate targets. The presence of Muslims among "the enemy" is not a reason to call off an attack because they will be afforded the rewards of Paradise and Martyrdom if they are killed as occurred on 11 September 2001.

**Allah's Threat of Punishment for Not Participating in Jihad.** The threats of punishment for not participating in Jihad may be found in Quran Suras 2(Al-Baqarah):178, 190, 216, 217, 286; 3(Al-Imram):28,

77, 110, 140, 142, 151; 4(An-Nisa):51, 76, 84, 135, 144; 5(Al-Maidah):2, 35, 37, 45, 51, 57; 7(Al-A'raf):16-17; 8(Al-Anfal):16; 9(at-Taubah):13, 23, 24, 26, 39, 41, 42, 47, 52, 73, 81, 90; 10(Yunus):100; 11(Hud):119;16(An-Nahl):92; 30(Ar-Rum):47; 39(Az-Zumar):22; 47(Muhammad):4, 10; 60(Al-Mumtahinah):9; 61(As-Saff:10-12; 66(At-Tahrim):9.

**Jihad Summary.** Jihad is a legal duty and religious act of devotion. As long as the duty is discharged by one, the collective population is relieved of the duty. One of the motivations for conducting jihad is Martyrdom and this becomes applicable to Pilot Suicide.

**Martyrdom.** Martyrdom facilitates Jihad, reduces death anxiety, and creates an incentive to conduct jihad. A pilot could become a martyr by sacrificing his life in the pursuit of jihad. Such an action is not suicide; it is martyrdom: two completely different intents leading to the same end: the death of the actor.

**The Lure of Martyrdom.** The motivations of martyrdom include forgiveness of all sins, protection from the torment of the grave, marriage to 72 houris (Kohlberg, 1997, pp. 203-207; Qur'an 44:54; 52:20); guaranteed entry into Paradise (Khan & Al-Hilali, 2000i, pp. 382, #7530; Khan & Al-Hilali, 2000i, pp. 430, #7463; Khan M. M., 1997e, pp. 231, #4046); leading a luxurious life in paradise (Khan, 1997d, p. 243, #4046); facilitating the admission of 70 relatives into paradise (Abu Dawud, 2008c, pp. 217, #2522; Kohlberg, 1997, pp. 203-207), and gaining financial security for one's family (al-Misri, 1994, p. 272). Martyrdom is fueled by promises of reward both in the physical environment and the religious afterlife, which may extend to the martyr's family in terms of similar religious rewards and financial gain.

**About Likely Muslim Airline Passengers.** The 9-11 Flights (American

Airlines Flight 11, American Airlines Flight 77, United Airlines Flight 93, and United Airlines Flight 175), included Muslims as well as non-Muslims. Muhammad gave guidance that an attack should not be called off because of the presence of Muslims among the enemy. If killed, those Muslims would reap the rewards of Paradise.

**EgyptAir Flight 990 as a Possible Touchstone.** First Officer Gamil Al Batouti Al-Batouti repeated the phrase “Tawakkalt ala Allah” (NTSB, March 13, 2002, pp. 4, 21), translated to mean “I rely on God”, 11 times. Voice Stress analysis revealed that he exercised a calm voice during the last seconds of the flight (NTSB, March 13, 2002, pp. 55, 66, 68).

That recitation, under those circumstances, is consistent with the Tahajjud Prayer found in Part 5, Book 19: At-Tahajjud, the Tahajjud Prayer.

*“Oh Allah, Your help I contend (with the opponents), and You I take as a judge. So, grant me protection from what I have already done and what I will do, and what I have concealed and what I have made known. You are the One Who brings (consequences) forward and You are the One Who defers. There is no God but You” (Ali M. M., Fadl al-bari parts 1 – 7 of sahih al-bukhari, 2019, pp. 545-546).*

The supporting notes giving background on the prayer are worth citing:

“The Book on Tahajjud begins with a prayer to show that it is the most suitable time for making supplications. In those moments of solitude when there was no one else

but Allah, the Most High, to listen to the yearnings. ... What is prayer, after all? It is one's innermost desires that burst out as supplications in the presence of the August Master in the form of heartfelt outpourings. However, in such moments of solitude when the whole world around him is asleep, the spontaneous expression of the Holy Prophet's inner feelings shows his full confidence and faith in the truth of his prophethood. These utterings cannot be these of an imposter, nor can such ideas be nurtured by a lunatic" (Ali M. M., Fadl al-Bari Parts 1 – 7 of Sahih al-Bukhari, 2019, pp. 545-546).

### **Logic Flow.**

The logic flow for pilot martyrdom is doctrinally supported step by step.

- Subject becomes suicidal.
- Knows that suicide is a sin.
- Understands from multiple Quranic Suras that jihad is a positive legal duty and an act of religious devotion.
- Understands that Quran identifies who may be killed and that he can select enemies of Allah using Quranic standards.
- Understands that Allah has promised punishment for not participating in jihad.
- Understands that dying while performing jihad merits martyrdom and he will receive all the rewards associated with Martyrdom (Khan D. M., Vol 9, 1997, pp. 382, 430).
- Death is painless.
- Understands that his family can benefit from his Martyrdom (al-Misri), 1994, p. 272).

- Asks Allah to be killed and either dies or is killed and becomes a martyr (Abu Dawud, 2008c, p. 229).

**Criminal Justice/Investigative Implications.** To avoid culture clash for the pursuit of objective truth in Islamic related aviation investigations, the NTSB is better served by using ideologically unencumbered U.S. investigators who are thoroughly grounded in Islamic Law. Muslim investigators have the detailed doctrinal knowledge but are doctrinally discouraged from sharing. See Chapter 15, *The Influence of Islamic Law on Intelligence and Law Enforcement*.

## Influence of Islamic Law on Intelligence and Law Enforcement

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*Most of the spies practically participate, even in a humble way, in the Operations carried out by the security agencies, police forces, soldiers, and others. So, this spy, who pretends to be a Muslim, is secretly performing his malicious job and informing the infidels about the defects of the Muslims that he hunts. We kill him because his endeavor to spread mischief and our references agreed that the one who wants to spread mischief should be killed. The spy tells the infidels the weaknesses of Muslims and this mischief is unmatched.*

Shaykh Abu-Yahya al-Libi  
*Guidance on the Ruling of the Muslim Spy*

**The Strategic Environment.** The strategic environment is characterized by a perpetual war between *dar al-Islam* vs *dar al-harb*. The Islamic worldview divides the world into the House of War and the House of Islam (*dar al-harb* and *dar al-Islam*), (Pruthi, 2002. pp. 1-15 *passim*) and a state of war, not peace, perpetually exists between



Islam and unbelievers (Abu'Hasan, 1996, p. 63; al-Misri, 1994 pp. 599-605; Khadduri, 1955, pp. 63-64, Khadduri, 1966, p. 17; Malik, 1992, preface; Ibn Rushd, 1994a, pp. 454-487).

“Peace with non-Muslims is therefore a provisional state of affairs only; the chance of circumstances alone can justify it temporarily. Furthermore, there can be no question of genuine peace treaties with these nations; only truces, whose duration ought not, in principle, to exceed ten years are authorized. But even such truces are precarious, inasmuch as they can, before they expire, be repudiated unilaterally should it appear more profitable for Islam to resume the conflict” (Tyan, 1991, pp. 538-540).

Against this background, understand that you are, and will always be, at war.

One characteristic of this war is, and will be, a clash of doctrines that will be most visible in the interview and interrogation rooms and least visible, but still fully in force, in the investigative and analysis process, and office politics.

For significant Investigations and Intelligence considerations, see the Shafii legal text: al-Misri, A. I. *Umdat al-salik (Reliance of the Traveller: A Classic Manual of Islamic Sacred Law)*

- “Giving Directions to Someone Who Wants to Do Wrong”, (al-Misri, 1994, p. 743).
- “Lying, Permissible Lying, Obligatory Lying”, (al-Misri, 1994, p. 744-745).
- “Giving a Misleading Impression”, (al-Misri, 1994, pp 748).

**Evolution of Islamic law.** Islamic law evolved through the Meccan and Medina periods, reflecting the stages of Muhammad's political thought. During the Meccan period, believers were threatened, assaulted, and occasionally murdered by their unbelieving families and neighbors. In response, Muhammad prescribed moral and ethical mandates, discouraged confrontation and advocated polite disassociation to reduce adversarial encounters between the Muslim and non-Muslim communities. *These became defensive social doctrines.* As early coping mechanisms, these defensive doctrines gained scholarly acceptance and, during the Medina periods, became precedence codified in Islamic law. Muhammad gave practical guidance for the resolution of conflicts by encouraging Muslims to carefully gauge contact with non-Muslims to protect against hostile and subversive forces. Pertinent revelations include Quran 3:28, 4:139, 4:144, 5:57, 9:23, 9:29, 60:1, 60:2, 60:3, and 60:13.

**Defensive Social Doctrines.** Defensive social doctrines have investigative and intelligence implications. The following are examples of defensive social doctrines.

**Al-Taqiya.** Taqiya (variously takiyya, al-taqiyya, taqiyya, taqiya) is based on Quran 3:28 and 16:106 (as well as hadith, tasfir literature, and judicial commentaries) which permits, and encourages, precautionary dissimulation as a means for concealing true faith in times of persecution or deception when penetrating the enemy camp (Strothmann, 2000). An example is *Muhammad's use of deception* (Khawam, 1980, pp. 130-131): a fugitive ran past Muhammad who quickly stood up, moved across from where he was sitting, and sat down. When the fugitive's pursuers came to Muhammad and asked him if he had seen anyone run by, he replied to the effect that he had not seen anyone since he had been sitting there.

**Disassociation (Twenty Categories).** Disassociation is reducing contact with non-believers to the essential minimum. The twenty categories of disassociation are contentment with disbelievers; reliance on disbelievers; agreeing on points of disbelief; seeking the affection of disbelievers; inclining toward the disbelief; flattery of the disbelievers faith; taking the disbelievers as friends; obedience to the disbelievers; to sit with the disbelievers who ridicule the Koran; to give disbelievers authority over Muslims; trusting the disbelievers; to express pleasure with the actions of disbelievers; to draw near to the disbelievers; to aid the disbelievers in wrongdoing; to seek the advice of disbelievers; to honor the disbelievers; to live among the disbelievers; to collude with the disbelievers; to revile the Muslims and love the disbeliever; to support the ideologies of the disbeliever (al-Maajid, 2004; al-Qahtani, 1999).

The central disassociation themes with U.S. intelligence and law enforcement implications are:

- do not take disbelievers as protectors, helpers, or friends (Quran 3:28, 4:144, 5:57, 60:1, 60:3, 60:13);
- those who do take disbelievers as protectors, helpers, or friends are untrustworthy (Quran 4:139);
- avoid family members who take disbelievers as protectors, helpers, or friends (Quran 9:23);
- fight disbelievers (Quran 9:29); and,
- if disbelievers gain the upper hand over you, they will behave as enemies and stretch forth their hands and tongues against you with evil to induce disbelief (Quran 60:2).

**Dissimulation.** The term “dissimulation” refers to methods and techniques for concealing true beliefs. “We give a smile for some

people while our hearts curse them" (Khan, *The Translations of The Meaning of Sahih Al-Bukhari* (Vol 8), 1997h, p. 89).

**Kitman.** "Concealing; keeping a secret," Hughes, 1994 p. 280).

**Interpersonal Relations.** Muhammad sought to foster forbearance and tolerance among the faithful and mandated the reduction or elimination of undue social inquisitiveness about private matters. He gave clear guidance on issues of propriety, appropriate and inappropriate social inquiry, preservation of confidences and secrets, prohibitions on slander, and the exigencies of dissimulation which can be found in the Quran, traditional accounts of Muhammad's life (the Sira), the example of Muhammad (the Sunna) and the traditions associated with his sayings (the Hadiths). These sources are foundational to Islamic law.

At the same time, Muhammad gave clear guidance with regard to non-Muslims. A case example is Shaykh Muhammad ibn Saalih al-Uthaymeen' observation in *Explanation of the Three Fundamental Principles of Islaam*:

The Third: That whoever is obedient to the Messenger and singles out Allah with all worship, upon *tawheed*, then it is not permissible for him to have friendship and alliance with those who oppose Allah and His Messenger, even if they are those most closely related to him, (emphasis add by author) and the proof is the Saying of Allah, the most High: "You will not find a people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger; even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allah has decreed true faith for their hearts, and strengthened them

with proof, light and guidance from Him; and He will enter them into the gardens of Paradise beneath whose tree's rivers will flow, and they will dwell therein forever. Allah is pleased with them and they with Him. They are the Party of Allah. Indeed, the Party of Allah are the successful (Sura 58[Al Mujaadilah]: 22). (al Uthaymeen, 1997, pp. 23, 64)

Muhammad's detailed guidance on interpersonal relationships with non-Muslims may be found in:

- *Al Wala Wal Bara* (Al-Qahtani, 1413 A.H.)
- *Rules on How to Interact with Non-Muslims* (al-Maajid, 2004).
- Appendix F: Interpersonal Relationship Guidance from the Quran

**Islamic Law.** Islamic law may be found in fiqh manuals similar to how Title 10 of the US Code may be found in a hardbound copy of the Uniform Code of Military Justice. Fiqh and other doctrinal manuals provide insight to the obligatory (*wajib*), recommended (*mandub*), permissible (*mubah*), prohibited (*haram*) or the repugnant (*makrubb*) categories of behavior (Hallaq, 1997, p. 40). The key texts of Criminal Justice and Intelligence interest are *Riyad-us-Saliheen* (Yahya, 1998), *The Distinguished Jurist's Primer*, (Ibn Rushd, 1994), *The Book of Revenue*, (Ibn Sallam, 2003), *Al-Masqasid: Nawawi's Manual of Islam* (Keller, 1994), and *Umdat al salik (Reliance of the Traveller)* (al-Misri, 1994). Investigators, analysts, and supervisors should have these texts.

**The Tactical Environment: Visible Conflict.** The investigation is looking at the tactical expressions of strategic doctrine in action. Investigative phases include the questioning of witnesses and

subjects, interpretation of the interviews and evidence, drawing conclusions concerning culpability, and the referral of the investigation for subsequent state action. Specifically, the investigator asks about the actions of another, solicits incriminating evidence, tries to expose secrets, and carefully reviews testimony for accuracy. In some cases, the services of a translator may be required.

The investigation itself may become an arena for doctrinal conflict and this becomes a subset of the tactical fight at the personal level. If any member of the investigative team, subject, witnesses or victims are also subject to the Sharia, conflicts could possibly rise with regard to the integrity and investigative rigor required of *your* intelligence analysis or law enforcement investigation. This creates an insider threat situation.

**Sources of Conflict.** Some areas of possible, but not necessarily inevitable, conflict may be found in *Reliance of the Traveller* which is comprised of 22 chapters addressing wide-ranging topics governing daily life. The most relevant chapter from an intelligence and law enforcement perspective is “Holding One’s Tongue” which is comprised of 40 sections. Eleven (11) sections are relevant to law enforcement and intelligence analysts. They are: slander, two people conversing so that a third cannot hear, informing on another, lying, giving a positive interpretation to another’s seeming mistakes, giving a misleading impression, picking apart a brother’s words, asking about another’s mistakes, searching out a person’s faults, rejecting a brother’s excuse, and revealing a secret.

The following provisions should be assessed from the perspective of one member of the investigating team, or a subject, victim, or witness being compromised by Islamic Law.

**Slander.** Slander, in the Western context, is the utterance of false charges or misrepresentations which defame and damage another's reputation. Within the Sunni Islam tradition, slander means mentioning anything concerning a person that the person would dislike. The investigator, seeking the truth of the matter from a member of the umma about another member, may be inducing the moral and legal appearance of soliciting slander.

"Slander means to mention anything concerning a person that he would dislike, whether about his body, religion, everyday life, self, disposition, property, son, father, wife, servant, turban, garment, gait, movements, smiling, dissolution, frowning, cheerfulness, or anything else connected with him" (al-Misri, 1994, p. 730).

"Do you know what slander is?" They answered, "Allah and His Messenger know best." He said, "It is to mention of your brother that which he would dislike." Someone asked, "What if he is as I say?" And he replied, "If he is as you say, you have slandered him, and if not, you have calumniated him" (al-Misri, 1994, p. 732).

"The Muslim is the brother of the Muslim. He does not betray him, lie to him, or hang back from coming to his aid. All of the Muslim is inviolable to his fellow Muslim: his reputation, his property, his blood. Godfearingness is here (the heart). It is sufficiently wicked for someone to belittle his fellow Muslim" (al-Misri, 1994, p. 732).

**Two People Conversing So That a Third Cannot Hear.** Muhammad said, "When there are only three of you, two of you may not speak together apart from the third unless you join a group of others, lest you're doing so sadden him" (al-Misri, 1994, p. 743).

This has been interpreted by Khalil ibn 'Abd al-Qadir al-Shaybani



al Nahlawi, a Hanafi scholar in Damascus, (d. 1350 A.H./1931 C.E.) as prohibiting "two individuals conversing privately when a third is present and likewise prohibits three or more people from doing so when there is a single person apart from them" (al-Misri, 1994, p. 743).

"The prohibition indicates its unlawfulness, it being impermissible for a group to converse apart from a single individual unless he gives his permission" (al-Misri, 1994, p. 743).

The Malikite school holds that "the prohibition is applicable at all times, whether one is at home or traveling" while Hanafi scholars hold "that such converse is forbidden only while traveling, not when home, for when traveling it may portend danger" (al-Misri, 1994, p. 743).

**Informing on Another.** Muhammad said, "Let none of my companions inform me of anything another of them has said, for I wish to come to you without disquiet in my heart" (al-Misri, 1994, p. 742).

**Lying.** "Primary texts from the Koran and sunna that it is unlawful to lie are both numerous and intersubstantiative, it being among the ugliest sins and most disgusting faults. Because of the scholarly consensus of the community (Umma) that it is prohibited and the unanimity and amount of the primary textual evidence, there is little need to cite particular examples thereof, *our only concern here being to explain the exceptions to what is considered lying*, and appraise of the details" (al-Misri, 1994, p. 744).

Muhammad "said, 'He who settles disagreements between people to bring about good or says something commendable is a not a liar'" (al-Misri, 1994, p. 745).



"This much is related by both Bukhari and Muslim, with Muslim's version recorded that Umm Kulthum added, "I did not hear him permit untruth in anything people say, except for three things: war, settling disagreements, and a man talking with his wife or she with him (A: in smoothing over differences)" (al-Misri, 1994, p. 745).

Abu Hamid Ghazali (1058 A.H.-1111 A.H.) who is credited with being an "outstanding theologian, jurist, original thinker, mystic and religious reformer," (Ritter, 1991, pp. 1038-1042) stated:

"If a praiseworthy aim is attainable by lying but not telling the truth, *it is permissible to lie if attaining the goal is permissible. It is obligatory to lie if the goal is obligatory.* When, for example, one is concealing a Muslim from an oppressor who asks where he is, it is obligatory to lie about him being hidden. Or when a person deposits an article with one for safekeeping and an oppressor wanting to appropriate it inquires about it, it is obligatory to lie about having concealed it, for if one informs him about the article and he then seizes it, one is financially liable (to the owner) to cover the article's cost. Whether the purpose is war, settling a disagreement, or gaining sympathy of a victim legally entitled to retaliate against one so that he will forbear to do so; it is not unlawful to lie when any of these aims can be obtained through lying. But it is religiously more precautionary in all cases to employ words that give a misleading impression, meaning to intend by one's words something that is literally true, in respect to which one is not lying, while the outward purport of the words deceives the hearer, though even if one does not have such an intention and merely lies without intending anything else, it is not unlawful in the above circumstances" (al-Misri, 1994, p. 746).

*"Lying is permissible when there is a legitimate desired end" (al-Misri, 1994, p. 746).*

*"The legitimate desired end may be a personal one" (al-Misri, 1994, p. 746).*

*"When an oppressor intending to appropriate one's property inquires about it, one may deny it (al-Misri, 1994, p. 746).*

*"Or, if a ruler asks one about a wicked act one has committed that is solely between one's self and Allah (e.g. does not concern the rights of another) one can disclaim it... There are many well-known hadiths in which those who admitted they deserved punishment were given prompting (by Mohammed) to retract their confessions....An example of a legitimating desired end of another is when one is asked about another's secret and one disacknowledges it... One should compare the bad consequences entailed by lying to those by telling the truth, and if the consequences of telling the truth are more damaging, one is entitled to lie though if the reverse is true or if one does not know which entails more damage, then lying is unlawful. Whenever lying is permissible, if the factor which permits it is a desired end of one's own, it is recommended not to lie, but when the fact that permits it is the desired end of another, it is not lawful to infringe on his rights. Strictness opposed to the above dispensations is to forgo lying in every case where it is not legally obligatory" (al-Misri, 1994, p. 746).*

### ***Giving A Positive Interpretation to Other's Seeming Mistakes.***

Nawawi opined that with regard to the responses of students to their teachers, "it is obligatory for a student to give a positive interpretation to every utterance of his brothers that seems to be wrong until he has exhausted seventy excuses. No one is incapable of this except a failure" (al-Misri, 1994, p. 757).

***Giving a Misleading Impression.*** "Giving a misleading impression is among the most important topics, being frequently met with and often abused. It befits us to examine the matter closely, and whoever learns of it should reflect upon it and apply it" (al-Misri, 1994, p. 748).

*"Giving a misleading impression means to utter an expression that ostensibly implies one meaning while intending a different meaning the expression may also have, one that contradicts the ostensive purport. It is a kind of deception" (al-Misri, 1994, p. 748).*

*"It often takes the form of the speaker intending a specific referent while the hearer understands a more general one, as when a person asks a householder, 'Is So and so here?' to which the householder, intending the space between himself and the questioner rather than the space inside the house, replies, 'He is not here'" (al-Misri, 1994, p. 748).*

"Scholars say that there is no harm in giving a misleading impression if required by an interest countenanced by Sacred Law that is more important than *not* misleading the person being addressed, or if there is a pressing need which could not otherwise be fulfilled except through lying" (al-Misri, 1994, p. 759).

**Picking Apart Another's Words.** "Picking apart another's words consists of attacking another's speech by revealing the mistakes in it, whether its weak Arabic, meaning, or the intention of the speaker, as when one says, 'this is true, but you do not intend the truth by it, when such an attack involves no other motive than contempt for the other and displaying one's cleverness, it is unlawful'" (al-Misri, 1994, p. 756).

"When one hears something true, it befits him to accept it. *If it is not true, but is unconnected with religious matters, he should remain silent*, though if connected with religious matters, he is obliged to show that it is false and to condemn it if there is a chance that anyone will believe him, because this is forbidding the wrong" (al-Misri, 1994, p. 756).

**Asking About Another's Mistakes.** "It is forbidden to ask about another's errors and blunders in order to tell them they have made a mistake or to embarrass them, being unlawful because it entails injury to another and belittling him in front of people. But when one's asking about mistakes is to learn or teach, or to test or sharpen student's minds or make them reflect, then it is recommended and desirable, because it facilitates the comprehension of religious knowledge" (al-Misri, 1994, p. 759).

**Searching Out a Person's Faults.** "Asking about and searching out the faults of others is spying, which Allah Most High has forbidden by saying: 'Do not spy' (Sura 49:12), meaning to look for the shameful points of Muslims. The Prophet ... said:

- (1) 'If you search for people's shameful points, you corrupt them...'
- (2) 'O you who have entered Islam with your tongues but whose

hearts faith has not entered: do not slander people, and do not ferret out people's shameful points. Whoever searches out the shameful points of his brother, Allah will search out his own shameful points, be sure that He will disgrace him even if he should remain in the middle of his house'" (al-Misri, 1994, p. 759).

**Rejecting a Brother's Excuse.** "When someone offers an excuse to his fellow Muslim and the latter does not accept it, his sin is like the crime of imposing taxes" (al-Misri, 1994, p. 763). By way of comparison, "He who imposes taxes resembles a highwayman, and is worse than a thief" (al-Misri, 1994, p. 674).

**Revealing a Secret.** "Mohammed said: '*When a man says something, then glances left or right, his words are a confidence to be kept.*' Telling a secret means to inform others of a remark, action, or state which one learns of from someone who wants to remain hidden, whether it be good or bad. This is hurting him, and hurting others is unlawful. When two people meet, it is obligatory to keep secret any act that occurs, any word spoken, or any state attributable to someone, when these concern something one would normally wish to remain confidential, while not being unlawful. If it is against Allah Most High alone and does not involve legal measures such as prescribed legal penalties or disciplinary action, then it must be kept secret. *If it involves legal measure, as do fornication and drinking, then one has a choice between revealing it or not, though it is superior to conceal it.* If it involves another person's rights, then if concealing it entails harm to anyone, or if it concerns prescribed legal measures such as retaliation for an injury or death, or covering the cost of an article destroyed through negligence, then if the person whose rights have been infringed is ignorant of it, one is obliged to make the matter known, and must testify to it *if asked to*. If it involves another's rights,

but concealing it does not entail harm to anyone and it does not concern prescribed legal measures, or it entails one of these two, but the person concerned already knows of it through another and one has not been asked to testify about it, then one is obliged to conceal the matter" (al-Misri, 1994, pp. 771-772).

**Insider Threat Implications.** Conflicting ideological beliefs impose an encumbrance on the believer. If the believer is also an investigator, analyst, a supervisor, or interested bystander, and he is confronted with a divided loyalty situation (fellow believer as a criminal or intelligence subject), it is logical that the believer may adhere to the calling of the higher authority.

**Insider Threat Indicators.** Instances and cases may begin to show unusual characteristics: delayed official recognition of the obvious; simple processes become problematic; evidence becomes lost or tainted; translations are inaccurate; subjects, victims or witnesses behave in an unusual manner compared to other, similar cases; simple staff coordination or case management becoming mysteriously complicated; decision cycle slowed or derailed; common-sense solutions subjected to unusual mental gymnastics; aberrations in the "normal feel" of internal processes, procedures, discussions; failure to give doctrinally complete answers or analysis on fundamental or multiple points.

You should be asking: "Is there an insider threat at work? If so, who?"

## Government and Academic Vulnerability to Jihad of the Pen and Tongue

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*‘The life of the Muslim Ummah is solely dependent on the ink of its scholars and the blood of its martyrs.’*

—Sheikh Abdullah Azzam (Azzam, 2002)

**Purpose.** The purpose of this chapter is to reweave the information in previous chapters to describe how Jihad (of the Pen and Tongue) can be applied in government and academic settings (insider threats).

**Background.** Government and academic critical analysis of Islamic-based threats is polarizing and volatile. Internal and external backlash adversely affects the integrity of the analytic process necessitating an understanding of the forces at work and the identification of counter-measures to restore integrity of process.

**Discussion.** Government and academic research share a common process: critical analysis. When critical analysis is focused on



Islamic-based topics, a peculiar phenomenon occurs that retards analysis and reports production that does not occur when critical analysis is focused on other civilizations: Islam objects (Meyer, 1979). This phenomenon peaks when the issue is jihad analysis.

**Islam and Jihad as Topics Evoking Reactions from Ideologically/Religiously Committed Peers/Researchers/Supervisors.** Islam is simultaneously a civilization, an ideology, a culture, a body of law, and a religion. An argument can be made that no other civilization is as tightly interconnected among its five domains as is Islam. Each domain contains themes and drivers creating a worldview that animates the believer. Remembering that within the Islamic tradition, religion and law come from the word of Allah and the religious and legal domains motivate believers to action, the failure to act has legal and religious implications. Research into one domain initiates a response (objections) from the other four domains. Critical analysis into sensitive civilizational, ideological, cultural, or legal issues results in outcries from the religious domain, sending researchers and their supervisors into retreat.

**Worldview.** An examination of the Islamic worldview, Sunni tradition, on the issue of jihad, distills down to an understanding that (a) *dar al-Islam* is perpetually at war with its non-Muslim neighbors (Humayun, 2010, p. 93; Khadduri, 1955, pp. 63-64; Khadduri, 1966, p. 17, Malik, 1992, p. 3; Pruthi, 2002, p. 3, Vol 1) and (b) that jihad, as a religiously based obligation discharged at the individual level, is a permanent, ongoing, duty until *dar al-Islam* prevails over the non-Muslim world (al-Misri, 1994, p. 602; Ibn Rushd, 1994, p. 464; Khadduri, 1966, pp. 58, 76-77; Tyan, 2006, pp. 538-540). Exploration of Islamic topics is an intellectual battleground for researchers committed to critical analysis and believers who are obligated to protect the ideology from critical analysis. Understanding the motivations of



ideologically/religiously committed peers/researchers/reviewers/supervisors necessitates an understanding of jihad and additional provisions of Islamic law.

***Jihad.*** Jihad falls into four broad categories: Jihad of the Pen, Jihad of the Tongue, Jihad of Wealth, and Jihad of the Sword. Jihad of the Pen and Jihad of the Tongue may be partially characterized by the observation that “the best jihad is speaking the truth to an unjust ruler” (al-Misri, 1994, p. 718) and exerts itself in government and academia. For the purposes of this chapter, the term “Jihad of the Pen” and “Jihad of the Tongue” will combine the two types of jihad (Jihad of the Pen and Tongue) and focus on the tension occurring in administrative settings.

**Situational Environment (Insider Threats).** Either in government or academia, there are researchers engaged in critical analysis and, occasionally, an individual who is opposed to the direction the line of inquiry is taking. The opposing individuals can be peer researchers, reviewers, or supervisors. In cases where a researcher is addressing a cultural topic, the peer or supervisor who has an affinity for that culture is in a position to protect that topic from critical analysis. The indicators that this protection is being applied against the researcher are subtle but manifest.

***Indicators.*** The indicators of ideologically/religiously committed peers/researchers/reviewers/supervisors include, but are not limited to, the following:

- (a) the ideologically/religiously committed peer/researcher/reviewer/supervisor is regarded, either formally or informally, as the office cultural expert and occupies a sensitive position in the review process;

(b) all culturally relevant products must be reviewed by him and gain his concurrence or be returned for a rewrite;

(c) accurate, but offending, passages must be revised or deleted, diluting the impact of the product;

(d) he may insist on access to other analytic products to assess their accuracy;

(e) he may resist the possibility that other views may be civilizationally, ideologically, culturally, legally, or religiously accurate, and be dismissive or derisive of those views; and/or,

(f) he may exert undue, behind-the-scenes influence on the review process to retard or kill a critical product. (For case examples within the CIA, see: Gentry, 2023, pp. 154, 163-164, 196-197, 377-378.)

***Rhetorical Defeat Techniques.*** There are several rhetorical defeat techniques that have been used to retard critical analysis (CI-CE-CT. Com, 2002). They are:

*Demanding Additional Evidence.* The peer or supervisor makes repeated demands for additional evidence or proof that cannot be readily obtained.

*Diversion.* A line of critical inquiry will be diverted to another topic that shifts the analysis away from the original focus.

*Exploiting Cognitive Dissonance.* The peer or supervisor will inject off-topic considerations that are intended to confuse and conflict the researcher or his supervisor.

*The "Hijack" Theme.* The peer or supervisor invoke the "hijack" theme, contending that violent actors have hijacked Islam.

*Manipulating Ambiguity.* The peer or supervisor may employ a double standard critiquing the researcher's work. One standard is used to discourage criticism and another standard is used to induce more favorable analysis. The "objective" standard is set aside. Direct questions as part of the critical analysis process will be discouraged or evaded.

*Out-of-Context Defense.* The "out-of-context" defense contends that the researcher is citing a source or example out of context. The intent is to suppress analysis and redirect the researcher away from the point under analysis.

*Outwitting.* The line of inquiry is to be suppressed and the researcher is to be redirected by allegations of racism, Islamophobia, cultural and/or religious inexperience. In other cases, the researcher or supervisor may be told that the original Arabic does not support the Arab-to-English translations made by Arab-English-proficient Arabic scholars that form the basis of the researcher's sources or some such other obfuscation intended to undermine the credibility of the research effort or sources.

*Tactical Denial.* Tactical denial is the rejection of a proposition in its entirety rather than acknowledging that a proposition might be partially true. It may take the form of "Islam forbids suicide" which is partially true but does not prohibit martyrdom.

*Victimhood.* The researcher may be derailed by assertions that Islam is a victim and that the researcher is simply piling on in a larger pattern of Islamophobia and racism.

***Questions You Should Be Asking:*** Who is doing the obstruction and whose side is he really on?

**Forces at Work.** An argument can be made that Islam has an admirable doctrinal and civilizational self-defense capability. Islamic doctrine, Sunni tradition, originates with Muhammad. His utterances are the basis of the Quran (Khan D. M., 2000) and the hadiths (Khan D. M., 1997). Muhammad's biography, *The Sira*, (Guillaume, 1967) is an example to emulate. The doctrine is refined through interpretation by the four Sunni schools of law: Hanaf (Khadduri, 1966); Hanbal (ash-Shaybani, 1969); Malik (Ibn Rushd, 1994, Malik I. i., 2004); and, Shafi (Khadduri, 1997, al-Misri, 1994). In the United States, the Shafi School is the predominant legal tradition and is articulated with a high degree of clarity and candor in the text, *Umdat al-salik (Reliance of the Traveller)*. It is in the enabling concepts of this doctrinal text that we may find answers to how and why Jihad of the Pen and Tongue is occurring.

**Enabling Concepts.** There are at least seven (7) enabling concepts that facilitate Jihad of the Pen and Tongue: taqiyya, slander; commanding the right and forbidding the wrong; creating a misimpression, obligatory lying; and, the prohibition against giving directions to someone who wants to do wrong (al-Misri, 1994, pp. 743-744).

**Taqiya.** Al-Taqiya (variously al-taqiyya, taqiyah, taqiyya) is based on Quran 3:28 and 16:106 which encourages precautionary dissimulation to protect the faith from critical analysis (Strothman, 2000, pp. 134-136). Taqiya is a 7<sup>th</sup> century tool used to confuse adversaries through deceptive triangulation in which victims are told, for example, that there is no jihad, that the jihad is aimed at another enemy, or that the jihad is a personal striving for self-fulfillment.

**Slander.** Slander in the Islamic legal tradition is different from the Western legal tradition. In Islam, "slander means to mention anything concerning a person that he would dislike, whether about his

body, religion, everyday life, self, disposition, property, son, father, wife, servant, turban, garment, gait, movements, smiling, dissolution, frowning, cheerfulness, or anything else connected with him" (al-Misri, 1994, p. 730). The interpretation originates from Quranic Sura 49-11 and 49-12.

"'Do you know what slander is?' They answered, 'Allah and His Messenger know best.' He said, 'It is to mention of your brother that which he would dislike.' Someone asked, 'What if he is as I say?' And he replied, 'If he is as you say, you have slandered him, and if not, you have calumniated him'" (al-Misri, 1994, p. 732).

"The Muslim is the brother of the Muslim. He does not betray him, lie to him, or hang back from coming to his aid. All of the Muslim is inviolable to his fellow Muslim: his reputation, his property, his blood. Godfearingness is here (the heart). It is sufficiently wicked for someone to belittle his fellow Muslim" (al-Misri, 1994, p. 732).

*Slander in Published Works.* Slander in published works addresses critical written products. An ideologically committed reviewer who assists in the production, or concurs in the review, of a critical product is aiding and abetting slander (al-Misri, 1994, p. 733).

*Listening to Slander.* Listening to slander holds that a believer is obligated to condemn or resist slander. Failure to do so is a sin (al-Misri, 1994, p. 734).

*Commanding the Right and Forbidding the Wrong.* Commanding the Right and Forbidding the Wrong is predicated on Quranic verses 2:44 and 3:104. It is characterized by an eight-step process for protecting Islamic values. The eight steps are: (1) knowledge of the wrong act; (2) explaining to the offender that something is wrong; (3)

forbidding the act verbally; (4) censuring with harsh words; (5) righting the wrong by hand; (6) intimidation; (7) assault; and, (8) force of arms (al-Misri, 1994, pp. 713-725). This obligation burdens and motivates the ideologically/religiously committed believer in his capacity as an employee/peer/reviewer/supervisor.

*Creating a Misimpression.* Creating a misimpression is a rhetorical tool for deceiving a listener. It is preferred over lying, which, although severely discouraged, has exceptions. Islamic scholars hold that creating a misimpression is permissible to protect “an interest countenanced by Sacred Law” (al-Misri, 1994, p. 748). This manifests itself by the ideologically/religiously committed believer giving derailing guidance or advice to the researcher.

*Obligatory Lying.* Speaking is a means to attain an objective. If an objective can be attained by telling the truth, lying is impermissible. However, if necessary, lying is permitted when needed to attain a permissible goal. More significantly, if necessary, it becomes obligatory to lie if the goal is obligatory and there is no other option but to lie (al-Misri, 1994, pp. 727, 744-747). While there is room to debate whether, and to what extent, a situation requires lying, Muhammad resolves the issue by saying: “He who settles disagreements between people to bring about good or says something commendable is not a liar” (al-Misri, 1994, p. 744). This manifests itself by very carefully lying to, or about, the researcher to derail or halt his research.

*Giving Directions to Someone Who Wants to Do Wrong.* This provision is predicated on Quranic verse 5:2. Examples of wrongly giving directions include showing the way to policemen “when they are going to commit injustice...”; or “teaching questions of Sacred Law to those learning in bad faith” *including wanting to apply that knowledge “for some unworthy purpose”* (al-Misri, 1994, pp. 743-744,



emphasis added by author). The ideologically/religiously committed peer/reviewer or supervisor has an obligation to not cooperate with the researcher.

**Supervisory Cognitive Dissonance, Denial, and Political Correctness as an Insulator.** When these indicators are identified and reported, a second phenomenon occurs that insulates the insider threat from effective discovery and corrective action: supervisory/senior supervisory cognitive dissonance, denial, and political correctness.

*Cognitive Dissonance.* Because government service and academia are (generally) collegial environments, supervisors have difficulty accepting that a trusted subordinate, peer, or reviewer may be an ideologically/religiously committed individual who is an insider threat. When suspicions are raised or complaints are made about ideologically-based interference of a researcher's work, the supervisor may experience cognitive dissonance and denial.

It is outside the experience of most (U.S. based) government and academic personnel to encounter ideologically driven resistance to critical analysis. The reaction of supervisors encountering the possibility of a trusted individual being an insider threat takes the form of off-point deflections: "He's a Major in the Army!" "He's such a nice guy," "I'd trust him with my life," "I find that thought offensive" and "Your allegation is out of line." The supervisor is incapable of recognizing that a long-term, trusted individual may be an ideologically/religiously committed insider threat at work in the supervisor's organization. It is just not in the American collegial experience.

*Denial.* When the evidence mounts, denial asserts itself with the supervisory chain solidifying its dissonance with the mindset that the insider threat cannot really be a threat and that the real problem is the

person making the report. At this point, the investigation is focused on the person making the report and he is silenced, labeled, and later cancelled.

*Political Correctness.* Even if the supervisory chain overcomes the cognitive dissonance and the denial processes, and elects to take action, the supervisory action may be muted, derailed or stalled because of political correctness. Fears of being labeled Islamophobic or racist have real world, and disproportionate, consequences for the immediate chain of command coping with vaguely defined, nebulously occurring indicators and emerging suspicions of Jihad of the Pen and Tongue.

The interaction between the ideologically/religiously committed individual – cum - insider threat on the one hand, and the unsuspecting office personnel on the other hand, is Jihad of the Tongue and Pen. Environmentally, a one-way ideological war is being waged in the office but the unsuspecting office personnel may not know it. Even when the supervisor become dimly aware of the threat, political correctness delays the recognition of the obvious and the insider threat continues to operate.

Critical analysis of an Islamic topic can be polarizing and volatile. Some observations and assertions will severely test the comfort level of supervisors and readers because they are being exposed to material at variance with their experience and ideology. There may exist an incomprehensible misconception about the nature of the topic and, lacking a criteria for judgment, reviewers and supervisors may likely misunderstand, misstate, and misjudge the issues. Adding to this is the deliberate derailing efforts of ideologically committed others in the organization (insider threats) (Gentry, 2023, pp. 154, 163-164, 196-197, 377-378), or on the staff, seeking to suppress the analysis.



**Countermeasures.** Part of Islam's self-defense capability is that it resists civil discussion and critical analysis. Six procedures facilitate critical analysis, particularly with Islamic topics: (1) application of the standard principles of intellectual inquiry; (2) coverage; (3) triangulation; (4) sources; (5) citations; and, (6) bibliographies.

### ***Application of the Standard Principles of Intellectual Inquiry.***

The standard principles of intellectual inquiry include the *fallibility principle* (accepting the view that one's own "view may not be the most defensible position on the question"); the *truth-seeking principle* (participants in a discussion should be committed to searching for the truth, examine other positions, and allow others to present evidence in support of their position); and the *clarity principle* (all discussions, defenses and attacks should be free of any linguistic confusion) (Damer, 2009, pp. 7-8). The supervisor/senior supervisor should ensure that all parties involved in production and review are held to these principles.

**Coverage.** Critical analysis is better served if it is grounded in Islamic doctrine as opposed to Western theories. Researchers should *explore and report on what the doctrine actually says* rather than rely on Western interpretations of the doctrine. Treatment of the topic should not only adequately cover the topic, but cover it in depth (similar to multiple blankets on a cold night). To do this, address the topic in terms of the topic's roots in the doctrinal sources: the Sira (biography of Muhammad), the Hadiths (the verbal and non-verbal communications of Muhammad), the Quran (the utterances of Muhammad), and the legal texts of the four Sunni jurists. For example, while it is common to critique Ibn Taymiyyah, we may not be looking at the inner workings of the Hanbali School of Law (Al-Matroudi, 2006, p. 2, *passim*).

**Triangulation.** Similar to **coverage**. Use and cite multiple Islamic doctrinal sources (cited above) to confirm the contention of each point and source (Walsh, 2017).

**Sources.** As a rule, Islamic doctrinal sources are preferable to Western references. Doctrinal sources (the Sira, Hadiths, Quran, and the legal texts of the four Sunni Jurists) should be acquired from Islamic publishing houses to overcome source credibility questions. Core arguments and evidence should be rooted in Islamic doctrinal texts, not Western refractions of Islamic doctrine, to avoid sourcing criticism. Use the core doctrinal sources identified in Chapter 6: *Foundational Texts: Criminal Justice Equities*

**Citations: Cite Page Numbers.** Some writing conventions do not require a page number in an in-sentence citation. Because the research product will come under withering attack, page numbers are a necessity. Supervisors should make them mandatory. The lack of a page number in a citation invites additional demands for supporting evidence, allegations of ambiguity, and context complaints. The citations should point back to the Quran, the Hadiths, the Sira and the holdings of the four Sunni jurists citing down to the page number.

**Fortified Citations.** Use multiple citations to nail down a point. If needed, cite from each of the doctrinal texts identified in Chapter 6: *Foundational Texts: Criminal Justice Equities*. Heavy, very heavy, use of doctrinally-based citations insulates the researcher from politicized critics. Heavy use of doctrinal citations creates analytic depth and fortifies the paper. Heavy footnoting also demonstrates to a critical chain of command and reviewers that you have substantiated your work and shifts the burden to the researcher's critics. It also gives your supervisor(s) some leverage in defending you and your product.

***Fortified Bibliographies.*** A fortified bibliography contains a majority, almost exclusively, of Islamic sources drawing from each of the four Sunni Schools of law as well as the Quran, Hadith and Sira. A preponderance of non-Islamic (Western) texts in the bibliography seriously undermines a researcher's contention that he is proceeding from a doctrinal understanding of his topic.

**Conclusion.** Government and academia are being confronted by Jihad of the Pen and Tongue. These manifest themselves in restraining research, critical analysis and document production. Ideologically committed individuals are rational actors within the context of their civilizational norms and have a positive duty to act in the defense of their ideology and doctrine. Their tool is Jihad of the Pen and Tongue. And their target is the unsuspecting researcher, supervisor, and critical analysis.

## Other Issues of Criminal Justice Interest

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*Learn the Islam Muhammad Taught His Companions.*

**Motive.** Motives for action reside in various themes found in the literature including a different Golden Rule, the defense of Islam, apostasy, enjoining the right and forbidding the wrong. A fair reading of the doctrine will illuminate other motives but these appear to be more significant in criminal cases.

### ***A Different “Golden Rule” in Islam.***

3 (Al-Imran):140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others (disbelievers).

42 (Ash-Shura):39. And those who, when an oppressive wrong is done to them, take revenge.

**Defense of Islam.** The defense of Islam is a key theme. Muslims have a positive duty to defend Islam from attack. U.S. Military activities in the Middle East or other Islamic lands may spark state side incidents

of jihad at the local or neighborhood level. These will seem senseless until the analyst and investigator links “The Defense of Islam” rationale to Quran 9 (At-Taubah):123. *O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who are Al-Muttaqun (the pious).*

**Apostasy: A Death Penalty Offence.** Apostasy is the denial of the obligation of fasting, pilgrimage, prayer, Ramadan, zakat, the unlawfulness of wine, and the practice of adultery, blasphemy or heresy or some other provision of the Islamic religion where there is scholarly consensus of what is integral to belief and practice (Muhammad & Kusrin, 2017, p. 219; Hashemi, 2018, pp. 45, 46).

An apostate who is a sane adult (past puberty) and becomes an unbeliever deserves to be killed for disbelief (al-Misri, 1994, pp. 109, 595; Nurlaelawati, 2016, p. 90). Muhammad stated: “Whoever changes his religion, execute him” (Bin Hanbal, 2012b, p. 244; Bin Hanbal, 2012c, p. 57). A variant quote is “Whoever changes his religion – then strike off his head” (Malik, 2004, p. 303).

Fighting against apostates, disbelievers, and hypocrites is a duty upon every Muslim (Bin Hanbal, 2012a, pp. 48-49, 257, 607) and those who reject Islam or apostatize should be killed wherever they are found (Quran 4:89; 9:5; al-Misri, 1994, p. 599; Ibn Rushd, 1994a, pp. 458, 459, 460, 463; Khadduri, 1997, p. 83). If a Muslim apostatizes from Islam, he should be given the opportunity to return to Islam. If he does not accept, he should be killed immediately (al-Misri, 1994, p. 596) unless he asks for a deferment which may last no more than three days (Khadduri, 1966, p. 15; Rothman, 2018, p. 100). The justification for execution is that once an individual becomes an apostate, he becomes a kafir, an enemy of Islam, a

practitioner of disbelief (kufr) (a capital offense) and an internal enemy subject to the punishment afforded external enemies (Kahveci, 2017, p. 5).

**Applicability to Street Crime.** The applicability to street crime is that apostates are to be killed. If both the subject and victim of an assault are Muslim, apostasy may be a background factor.

**Enjoin the Right and Forbid the Wrong: A Legal Responsibility to Act.** Predicated on Quran 3:104, 110; 22:41, enjoining the right and forbidding the wrong imposes on the believer a legal responsibility to act in the face of perceived wrongdoing (al-Misri, 1994, p. 716; Hoxha, 2019, pp. 197, 198, 210; Sarkam, Jalal, & Ismail, 2018, p. 16). The corrective action passes through eight distinct phases: (1) knowledge of the wrong act; (2) explaining to the offender that something is wrong; (3) forbidding the act verbally; (4) censuring with harsh words; (5) righting the wrong by hand; (6) intimidation; (7) assault; and, (8) force of arms. Assault involves striking the offender but without the use of weapons, while force of arms involves the use of weapons against an offender (al-Misri, 1994, pp 721-724; Rothman, 2018, pp. 100, 107).

**Assassinations.** This application of force can incorporate assassination operations against those who insult Muhammad or abandon their religion and is intended to “cast terror into the hearts of the enemy” (Guillaume, 1967; Khan, 1997a, 1997d; Riaz, 2016). Using the examples provided earlier, Muhammad Boureri assassinated Theo Van Gogh for insulting Muhammad (Cottee, 2014; Saudi Arabia sentenced poet to death for blasphemy, 2016). Said and Cherif Kouachi killed 12 staff members of the *Charlie Hebdo* weekly for insulting Muhammad and killed a responding policeman (Bartunek et al. 2018; Luengo & Ihlebaek, 2019). Elton Simpson and Nadir Soofi

attacked a “Draw Muhammad” event in Garland, Texas. In each case, a perceived wrong was being acted upon by the use of deadly force.

### ***Applicability to Street Crime.***

**1. Assaults.** The applicability to street crime is that the application of force against others for a perceived nonviolent act is a criminal offense. Enjoining the right and forbidding the wrong may serve as a motivating factor in assaults.

**2. Mass Demonstrations.** Increasingly, local jurisdictions will be subjected to mass demonstrations for any number of perceived grievances. Depending on the precipitating cause, the demonstrators may be doing exactly what they are supposed to do under the rubric of *Enjoining the Right and Forbidding the Wrong*. Demonstrations apply the following phases: (1) knowledge of the wrong act; (2) explaining to the offender that something is wrong; (3) forbidding the act verbally; (4) censuring with harsh words; (5) righting the wrong by hand; (6) intimidation. Once the demonstrations reach the high end of the intimidation phase, and police response applies counter force, the police applications of that counterforce become the basis for a hue and cry campaign for Islamic lobby groups leading to expensive law suits against the local jurisdiction: Lawfare.

**Muslim on Muslim Crime.** When confronted with a Muslim-on-Muslim crime, the traditional range of Western motivations can be expanded by two additional categories: Honor Killings and Apostasy.

*Honor Killings.* Honor killings frequently involve a parent (often the father) killing a child (commonly the daughter) for any number of Islamic transgressions: dating non-Muslims, the traditional Western social experimentation teenage girls engage in, or the desire to leave



Islam. Occasionally there are cries for help in the days preceding the killing. Western Social Services should be on heightened alert if Muslim female reaches out for assistance. Family services should be encouraged to aggressively pursue personal safety considerations when a Muslim is seeking assistance from a non-Muslim service. That act alone is an indicator of the deadly ideological schism brewing in the family. Unless protective services acts in a timely and decisive manner, there will be a killing.

*Securing an Admission Against Interest.* When the killing occurs, the investigator can elicit admissions against interest and confessions by acknowledging the parents' duty to act.

*Create an Honor Killing Investigative Check List.* Have your supporting intelligence analyst prepare an Honor Killing Investigative Check list identifying the range of offenses for which an honor killing traditional occurs and Interview Recommendations strategy that draws on Honor Killing mandates in the doctrinal texts.

*Apostasy Killings.* Apostates are to be killed. Apostasy offenses are found throughout the doctrinal sources. Use the key word "Apostasy" to search the soft copies of your sources and find the condition that matches your crime scenario.

*Securing an Admission Against Interest.* When the killing occurs, the investigator can elicit admissions against interest and confessions by acknowledging the killer's duty to act.

*Create an Apostasy Offense Investigative Check List.* Have your intelligence analyst provide a list of actions that constitute apostasy and prepare an Apostasy Offence Checklist. Once you find an apostasy scenario being acted out, help the subject rationalize his actions

in terms of his obligations to Allah. This may secure an admission against interest.

**Calendar Issues.** Islam dates by the Lunar Calendar rather than a Solar Calendar. A solar year is 365-366 days. A lunar year is 354-355 days.

"The absence of solar calendar in Islam can also be explained on this basis: In an agricultural society the forecast of seasons and rains is vital for farming operations, and seasons are integrally linked to solar movements. In a non-agricultural society like that of Mecca, solar calendar does not fulfil any economic function and it was not felt necessary to develop it. The lunar month is easy to observe even with naked eyes and entails no astronomical calculations. The fact that in the lunar calendar, months are not linked with seasons is not of much economic significance in a desert country or commercial society like Mecca. Certain months, in whichever season they fall, were declared sacred and the sanctity of these months was strictly observed. Strict observance was an economic necessity as all the inter-tribal hostilities completely ceased during these months and the people gathered at Mecca for annual pilgrimage making it a beehive of commercial activity" (Ali A., 1975, p. 23).

**Aisha: The Child Bride of Muhammad.** There is an interest in Muhammad's marriage to Aisha and the following provides some background. Her name was: Aisha bint Abu Bakr as Siddiq ibn Abu Quhafa (al-Tabari A. J., 1990, pp. 128-131; al-Tabari A. J., 1998, pp. 171-174; Guillaume, 1967, pp. 792-794; Ibn Sa'd, 1995, pp. 43-56, 152).

- She was married to Muhammad when she was about six lunar years of age (possibly as young as five years, nine months, in today's Gregorian calendar).
- The marriage was consummated when Aisha was nine lunar years (about 8 years, 8 ½ months, Gregorian Calendar).

Aisha was married to Muhammad "in Shawwal of the tenth year of Prophethood, three years before the hijra" (May 620; al-Tabari A. J., 1990, p. 128; Ibn Sa'd, 1995, p. 43). She was the daughter of Abu Bakr, Muhammad's brother in Islam, best friend and distant relative (ibn Kathir, 1998b, pp. 95, 221). Muhammad, aged 50 + (lunar years), had a noticeable interest in Aisha when she was a child younger than six (lunar) years old and announced to Abu Bakr that God made Aisha permissible to him (al-Tabari A. J., 1990, p. 129).

She was six lunar years (possibly as young as five years, nine months, in today's Gregorian calendar) when the marriage was contracted (ibn Kathir, 1998b, pp. 93, 94). When Aisha was nine lunar years (about 8 years, 8 ½ months, Gregorian Calendar), Muhammad paid Abu Bakr 400 dirhams for her (Guillaume, 1967, p. 792). An account by Aisha relates that Abu Bakr asked Muhammad, "... what prevents you from consummating the marriage to your wife? (Muhammad) said 'The bridal gift (sadaq).' Abu Baker gave him the bridal gift, twelve and a half ounces [of gold] and (Muhammad) sent for us. He consummated our marriage in my house, the one where I live now and where he passed away" (al-Tabari A. J., 1998, pp. 172-173).

Muhammad took possession of Aisha and consummated their marriage on a bed in Abu Bakr's house (ibn Kathir, 1998b, p. 96). Aisha became the favorite of Muhammad because she was regarded as "having been better in intimacy" and Muhammad's "pleasure

of intimacy with her" (ibn Kathir, 1998b, p. 90). Aisha died on 17 Ramadan 58/13 July 678 and was buried in Al-Baqi Cemetery with a large funeral procession (al-Tabari A. J., 1998, p. 173; Ibn Sa'd, 1995, p. 54). See Chapter 20: *Family Services and Child Protection Issues*.

**Mosques.** The first Mosque is the Sacred Mosque in Mecca, the Ka'bah. It is called *Al Masjid al Haram*. All mosques should face toward the Sacred Mosque. A mosque should be a simple structure. It should have no pictures or statues and should not be decorated. The only furniture should be a pulpit and mats. Building a mosque is a great act of merit with rewards in Paradise.

No Muslim may be denied entry. It is not the property of any one person. The care, maintenance, and management is the responsibility of the builder or anyone appointed by the builder. Once built, a mosque cannot be converted to another use. It is the center of the society of Islam in the area where it is built. It is the cultural center for the Islamic community.

Doctrinally, it may be used as a boarding house (Suffah) for students and those in need; a school for Islamic studies; diplomatic center; meeting place; center for deciding important issues; military drill and martial arts practice area; arms and ammunition storage facility; courthouse; confinement facility; hospital; and treasury.

Originally, shoes were permitted during prayers because of the rocks in the soil. However, the general practice now is to remove shoes. If a dog walks through a mosque, the mosque is NOT defiled (Ali M. M., 1944, pp. 39-51).

The creation of a mosque opens a region for increased Muslim immigration. "The construction of a mosque and a house or living

facility for the Imam adjacent to one another produces an architectural and spatial statement of the unity of the religious and political authority of the Imam. As the site of the fard prayers and the khutba (the primary formal occasion for public preaching in the Islamic tradition), mosques perform the traditional imperial Islamic function of serving as a unified religious and political focal point" (Davidson, 1988, p. 129).

**Interview Considerations:** See Appendix J: *Interview Considerations*.

## Recommended Analyst and Investigator Procedures

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*“That Shai Davidai guy: How do we get him in trouble?  
How do we create a situation in which he’s in jeopardy?  
If you’re able to take out somebody like that and  
make an example, that might shut up a hundred more.”*

*Upstate NY imam encourages  
Columbia students to ‘take out’  
pro-Israel professor*  
[https://nypost.com/2024/08/31/us-news/  
/ny-imam-tells-columbia-students-how-  
to-take-out-pro-israel-professor/](https://nypost.com/2024/08/31/us-news/ny-imam-tells-columbia-students-how-to-take-out-pro-israel-professor/)

*When in doubt you compel the enemy to  
produce the conclusive evidence you seek.*

*The American Magic:  
Codes, Ciphers, And The Defeat Of Japan  
(Lewin, 1982, p. 105)*

### **The Consequences of Critical Analysis and Giving Warning.**

Intelligence analysts, instructors, journalists, and Legislators addressing jihad related issues will come under scrutiny...and attack. Dawa and Jihad will be applied against you. As mentioned earlier, you are at war. You may not know it. Your supervisors may not know it. The journalists and legislators wanting to cancel prescient investigators and analysts may not know it, or worse, they have knowingly taken sides against you. The following provides insights and lessons learned for surviving as an analyst.

**Learn the Islam that Muhammad Taught His Companions.** Read the two biographies of Muhammad, the Quran and the Hadiths of Bukhari and Muslim at a minimum. See Figure 1: *Literature Gap in Counterterrorism Research*.

**The Terms “Salafist”/“Radical Islam”.** You will see and hear the term *Salafist* and *Radical Islam*. When confronted with the terms “*Salafist*” and “*Radical Islam*” ask the speaker if he is referring to “the Islam Muhammad taught his companions”. If the answer is “yes” simply use the term “Islam” in your discussion. If the answer is “No”, ask the speaker what the term is for “the Islam Muhammad taught his companions” because that is the Islam that underlies jihad and dawa in the streets.

### **Building Your library.**

- Build a credible personal home library that cannot be liquidated by the government. The National Counterterrorism Center Intelligence at one time had a well-stocked, credible counterterrorism library where Analysts could review doctrinal materials. During the Obama administration that library was liquidated and the books were no longer immediately available to the analysts.



- Acquire your books in soft copy.
- Convert your hard copy books to soft copy.
- Add “.pdf” to your search terms. Note: type in a space before .pdf and leave off the quotation marks. This produces more scholarly results. Download and save.
- Soft copies are word searchable and an invaluable time saver.

**Writing Your Product. Apply the following guidelines for your written products.**

***Tell the Truth. Use their Words.*** Rely primarily on Islamic sources. Do not paraphrase: Quote down to the page numbers

***Writing For the Office.*** If you are generating a self-initiated product, use the unclassified email system and present your idea for development to your supervisor. If he concurs, save that email. Submit your final product to your supervisor via email for approval and once approved, save the email both in soft and hard copy. Experience has shown that soft copies of electronic communications evaporate in some high intensity situations. Send a copy of the approval email to your senior rater to demonstrate that you kept him informed. If he acknowledges the approval, save that email, in both soft and hard copy. Tie your topic to your office mission statement, goals and objectives, your supervisor’s job description and his goal and objectives, and your job description to insulate you from criticism. *These steps will help insulate you when the internal investigation starts.*

***Use Pre-911 Sources.*** Your sources should be pre-9-11 because the pre-9-11 texts are far more candid in asserting the tone and tenor of the Islam that Muhammad taught his companions. After 9-11 there was a demilitarization of new Islamic literature.

**Use Islam's Doctrinal Sources First.** For the purposes of this text, the term *Doctrinal Sources* refers to the two earliest biographies of Muhammad, the Quran, the Hadiths of Bukhari and Muslim, and the juridical texts of the four schools of Sunni law. These are your most credible baseline texts. Citing Western sources that do not draw on these Islamic doctrinal sources will likely undermine the credibility of your products.

### **Sira: Biography of Muhammad.**

- a. Guillaume, A. (1967). *The Life Of Muhammad: A Translation of Ibn Ishaq's Sirat Raul Allah*. Karachi: Oxford University Press.
- b. ibn Kathir. (1998). *The Life of the Prophet Muhammad* (4 vol). Reading, UK.: Garnet Publishing.

**Quran.** Khan, D. M.-u.-D.-H. (2000). *Interpretation of the Meanings of the Noble Quran In The English Language*. Riyadh-Saudi Arabia: Dar-us-Salam Publications.

**Hadith of Bukhari.** Khan, D. M. (1997). *The Translations of the Meaning Of Sahih Al-Bukhari*. Riyadh, Saudi Arabia: Darussalam Publishers.

**Hadith of Muslim.** Imam Muslim. (2012). *Sahih Muslim*. (A. H. Siddiqi, Trans.) New Delhi: Islamic Book Service.

### **Hanafi School.**

- a. al-Marghinani, B.-D.-F., & Nyazee, I. (2006). *Al-Hidayah Fi Sharh Bidayat Al-Mubtadi* (Vol. 1). Bristol England: Amal Press.
- b. al-Marghinani, B. a.-D.-F., & Nyazee, I. A. (2008). *Al-Hidayah Fi Sharh Bidayat Al-Mubtadi* (Vol. 2). Bristol, England: Amal Press.

- c. Khadduri, M. (1966). *The Islamic Law of Nations; Al-Shaybani's Siyar*. Baltimore: Johns Hopkins Press.

**Hanbali School.** ash-Shaybani, A. i. (1969). *al-Musnad*. Beirut: al-Maktab al Islami.

### **Maliki School.**

- a. Ibn Rushd, A. a.-w. (1994). *Bidayat Al-Mujtahid Wa Nihayat Al-Muqtasid (The Distinguished Jurist's Primer)*. Reading, United Kingdom: Garnet Publishing.
- b. Malik, I. i. (2004). *Al-Muwatta of Imam Malik Ibn Anas: The First Formulation of Islamic Law*. (A. A. Bewley, Trans.) Kuala Lumpur: Islamic Book Trust.

### **Shafii School.**

- a. Khadduri, M. (1997). *Al-Shafii's Risala*. Cambridge: Islamic Texts Society.
- b. al-Misri, A. i. (1994). *Umdat Al-Salik (Reliance of the Traveller)*. Baltimore: Amana Publications.

**Use Fortified Citations and Bibliographies.** When you write on a controversial topic, someone will try to impeach your paper and credibility. You insulate your product from capricious attack by using multiple citations for your more contentious passages. Ensure that your bibliography is comprised of a majority of Islamic sources that candidly describe the Islam that Muhammad taught his companions.

**Develop Deep Knowledge on Your Topics.** Understand that there is "Breadth" and "Depth." Breadth is like a blanket covering your subject. Depth is similar to multiple blankets on a cold night insulating you from investigative and scholarly attack. For example: It's

not enough to know that Muhammad ordered various “expeditions.” Depth implies knowing the motive, military, political, ideological and economic objectives, the guidance he gave to his subordinates, the details on the use of force, the manner in which people were treated or killed, the impact of the “expedition” on the neighboring tribes, etc. Rethink the “whitewash” term “expeditions” and use the terms in the biographies: Raids and battles.

Another example of the utility of “deep knowledge” is that it gives you a tool for assessing whether or not you are being subjected to deception in the office. Case examples include Think Tank and Research Centers offering instruction on “terrorism” while avoiding detailed instruction on the doctrine of jihad. Ask your subject matter experts what Zakat is used for and see if they tell you about the Seventh Category of Disbursement that funds jihad (See Chapter 7: *Zakat: Criminal Justice Equites*).

**Informally Screening the Workforce.** Make your adversaries self-identify. Some techniques.

### ***In the Office***

- Populate your desk/cubicle library with a copy of Muhammad’s biography, the Quran, and the Hadith of Bukhari. Highlight, underline, and tab each book. Await comments.
- Place a small Star of David pin in some visible but innocuous place on your stick pin bulletin board. Surround it with other pins of a non-religious nature to de-emphasize the Star. Friends will likely not notice or care. Await comments.
- Set up a desk-side or desk-front facing chair for visitors and place a bowl of M&Ms within visitor reach. This creates friendly office traffic and occasionally attracts those interested

in your books and pin. A side benefit is that you can develop a lot of in-house intelligence. Never turn away a visitor. Let them vent.

- Next to the M&Ms, keep a stack of business cards. Have a bowl available for visitors to put their business cards.

***Recruiting and Hiring.*** The recruiting and hiring process is the portal through which insider threats can enter your organization. The following helps evaluate candidates.

- The Hors d'oeuvres Test
  - » Hold a reception for candidates; assign name tags.
  - » Have hors d'oeuvres available that are clearly marked "pork, ham, bacon" "salmon, egg, steak, cheese", etc.
  - » Use only two different colored tooth picks for the hors d'oeuvres. Use only one color of toothpick for the pork based products.
  - » Have "used toothpick" bowls at the ends of the hors d'oeuvres table where used toothpicks can be returned. Retrieve selected toothpicks as desired for future DNA testing.
  - » Keep spotters assigned to the table and throughout the gathering to see who is eating which hors d'oeuvre. Note the name on the name tag.
- The Alcohol Test.
  - » Set up a table separate from the hors d'oeuvres.
  - » Have alcohol and alcohol-free beverages.
  - » Use only two colors of plastic cup; one for the alcohol and one for the alcohol-free drinks.

- » If the event is during office hours, responsible prospects may not indulge, skewing the test.
- » If the event is after hours, take note of who abstains and who indulges.
- » Match names with drink preferences
- » The alcohol test, combined with the hors d'oeuvres test, helps assess your candidate pool.

# 19

## The Blind Spot in National Security Planning

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**Islam's Tools of Statecraft: Jihad and Dawa.** Islam, as a civilization, is comprised of individuals, tribes, groups, organizations, and countries. As a civilization it enjoys two formidable tools of statecraft: Dawa and Jihad. These are discussed in Chapter 8: *Dawa: Criminal Justice Equities*, Chapter 9: *Jihad: Criminal Justice Equities*, and Chapter 10: *Jihad as Crime*.

**National Security Implications.** The above discussions distill down to the following. Jihad and Dawa are doctrines that drive action. The United States is reactive to acts of jihad and is not proactive with regard to the doctrines of Jihad and Dawa. This gives Islam the strategic initiative and places the United States in perpetual reactive defense. TEST: Where is the National Security Strategy addressing the doctrines of Jihad and Dawa? The problem may be graphically depicted as follows.



**Figure 10**

*The Blind Spot in National Security Planning*



**Legend**

1. This slide identifies Islam as a challenger civilization.
2. It identifies Islam's strategic drivers as "Religion" and "Islamic Law".
3. It identifies Islam's two tools of statecraft: Jihad and Dawa.
4. It illustrates that, from the strategic level to the neighborhood level, Jihad and Dawa DOCTRINE are applied tools of statecraft.

5. The upper right-hand side of the slide illustrates the Radicalization interface when Islam teaches Jihad and Dawa to individuals.
6. Notice that the arrow indicating radicalized individuals (leaders and followers) extends from the strategic level down to your neighborhood level. Focus on the ellipse connecting the individual to Civilizational Islam. This ellipse is where the radicalization processes occurs. ***The radicalization process occurring in that ellipse is described in this book***
7. At the ***Tactical Level*** (lower left), the neighborhood response force is Law Enforcement, but Law Enforcement only addresses acts of jihad acts, not the doctrine
8. At the ***Operational Level***, the Military addresses acts of jihad from hostile groups and hostile states. Again, the Military is only addressing only jihad acts, not the doctrine.
9. At the ***Strategic (National) Level***, the U.S. (and other nations) have no strategy to counter Islam or its two tools of statecraft: Jihad or Dawa doctrines.

## Family Services and Child Protection Issues

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*A man can have sexual pleasure from a child as young as a baby.  
However, he should not penetrate, sodomizing the child is OK.  
If the man penetrates and damages the child then he should be  
responsible for her subsistence all her life. This girl, however  
does not count as one of his four permanent wives.  
The man will not be eligible to marry the girl's sister.*

Ayatollah Ruhollah Khomeini

*Tahrirolvasyleh*, fourth volume, Darol Elm, Gom, Iran, 1990

(<https://www.crethiplethi.com/the-legacy-of-ayatollah-ruhollah-khomeini-and-todays-global-islam/islamic-countries/iran-islamic-countries/2009/>).

**Same Planet: Different Civilizations.** Some religions have established civilizational mores, norms, and values that are at variance with American experience and values. Addressing them in a criminal justice context is delicate and intimate. It serves the interest of the

investigator and analyst to know the cultural guidelines animating subject, victims, and witnesses. Again, read their texts.

**Polygyny, not Polygamy.** Polygamy permits women to have multiple husbands which is forbidden in Islam. The correct term is “polygyny” which permits the male to have multiple females. Here is the rationale.

“The permissibility of polygyny in Islam is established and evident. It is even a practice that is recommended by some scholars. Sheikh Ibn Uthaimin has said: “If a person is able to be fair between his wives in everything then he may marry one, two or three in addition to the first. I advise each one among you to marry four women and to have four children each year instead of just one. *This is to increase the number of the Muslim nation and overcome the number of disbelievers quantitatively as well as qualitatively.* Allah and (Muhammad) have outlined the conditions for marrying more than one woman, and to add to change the existing legislation is a mistake. Clearly, there are benefits to polygyny such as protecting the chastity of both men and women and producing more children” (Hirschfelder & Rahmaan, 2003, pp. 26-27).

**Children’s Issues.** The following is taken from multiple editions of Thanwi’s “Bahisti Zewar (Heavenly Ornaments).” These provisions of ritual bathing requirements are an indirect look into the private lives of a culture. These may have Family Service/Child Protection implications.

***Obligatory Ritual Cleansing.***

"If a person has sexual intercourse with a minor girl, *ghusl* (bath) will not be obligatory on her. But in order to get her into the habit, she should be made to bath" (Thanwi, 2003, p. 61; Thanvi, 2009, p. 72).

"If someone has sexual intercourse with a minor girl, then bath is not obligatory for her. But in order to make her used to bath she may be required to take a bath" (Thanwi, 1978, p. 56).

### ***Causes of Major Impurity (hadith-e-akbar)***

"The second cause of hadath-e-akbar (major impurity) is insertion (*ee/laaj*). That is, the insertion of the glans of the penis with desire into the vagina of a living woman or into the anus of any other person irrespective of whether the person is a man, woman or hermaphrodite and irrespective of whether semen comes out or not. *Ghusl* (ritual cleaning of the entire body) will become *fardh* (compulsory) on both of them if the condition is found in both of them, i.e., if both of them have reached the age of puberty. If this condition is only found in one of them, *ghusl* will only be *fardh* on the one in whom the condition is found.

1. If a woman is under age but not so small that if one has intercourse with her there is a fear of the vaginal tissues tearing to such an extent that the vagina and anus will virtually come together (i.e. "connected"), then by the insertion of the glans of the penis into her vagina *ghusl* will become *fardh* on the man if he has reached the age of puberty. (However, if there is the aforementioned fear in a very minor girl, then mere insertion of the penis does

not render *ghusl* obligatory)" (Thanwi, 2003, pp. 64-65; Thanvi, 2009, p. 74).

### ***Conditions When Ritual Cleaning of The Entire Body Is Not Compulsory***

"2. If a man has intercourse with any under-aged woman, *ghusl* will not become *fardh* on condition that semen does not come out and that woman is so young that one fears that by having intercourse with her, her private parts will become connected" (the vaginal tissues tearing to such an extent that the vagina and anus will virtually come together) (Thanwi, 2003, p. 65).

"3. If a man inserts less than the size of the glans of his penis, *ghusl* will not be *fardh*" (Thanwi, 2003, p. 65).

### ***Those Conditions When Ghusl Is Not Fard***

"If a man has intercourse with an underage woman, *ghusl* will not become *fardh* on condition that semen does not come out and that woman is so young that one fear that by having intercourse with her, her private parts will become connected." This explained in the footnote: Shariah Al-Tanweer V-1, p. 171: "On account of her being underaged, her front and back private parts are very close by and it is very difficult to distinguish between the two" (Thanvi, 2009, p. 75).

### ***Bath: When Obligatory and Non-Obligatory***

"Mas-ala 4 - If a man indulges in sexual intercourse with a

minor girl, bath will not be obligatory if there is no seminal discharge and also there be an apprehension if both the private organs of the girl being connected during the intercourse (Thanwi, 1978, p. 59).

“Mas-ala 5 - Bath will also not be obligatory if a man enters his penis lesser than its front portion” (Thanwi, 1978, p. 59).

### ***Conditions That Spoil Prayer***

“Mas-ala 8-The standing of a woman alongside of a man in such a way that any part of the body of one confronts a part of the other, will spoil the prayer with the following provisions:

(a) That the woman has attained maturity or *is a minor but competent for sexual intercourse* (emphasis added by author). Thus, if a little and minor girl stands alongside of a man in prayer, then his prayer will not be spoiled” (Thanwi, 1978, p. 184).

### ***Breaches of Fast***

“Mas-ala 17. If anyone committed sexual intercourse with a dead woman or with a minor girl who does not excite passion or with an animal or embraced or kissed anyone or masturbated and in all these instances semen came out, the fast will be disrupted but recompensation will not be due” (Thanwi, 1978, pp. 237-238).



“Mas-ala 18 – If anyone committed intercourse with a woman forcibly or in madness or when she was asleep, then her fast is disrupted and no recompensation is due. While on the man recompensation is also due” (Thanwi, 1978, p. 238).

“Mas-ala 22-If a woman subjects herself to sexual intercourse with a minor or an insane, then compensatory fast and recompense both will be due on her (Thanwi, 1978, p. 238).

### ***When a Compensatory or Recompensatory Fast Becomes Due***

“Mas-ala 19-If a man enters his penis in back part (hole) and its top has entered, then fast of both is *lost* and compensatory fast and recompense becomes due on both” (Thanwi, 1978, p. 245).

Charity that is given on or prior to the first day of Shawwall, breaking the Ramadaan fast. “If the marriage of an immature girl is performed and she is sent to her husband’s house, *sadaqatul fitr* will be *wajib* on her if she is rich. But if she is poor, we will have to see if she is old enough to serve her husband and at the same time old enough to be in his company. If she is old enough for both these things, *sadaqatul fitr* will not be *wajib* on her, her husband nor her father. But if she is not capable to do both these things, *sadaqatul fitr* will be *wajib* on her father. If she is not sent to her husband’s house as yet, *sadaqatul fitr* will be *wajib* on her father irrespective of whether she is old enough to do both the above or not” (Thanwi, 2008, p. 159).

**“Feeding and Clothing the Wife. 3.** The wife is so young that she is incapable of engaging in sexual intercourse. Despite this, if the husband takes her to his house so that she may be able to fulfil the domestic tasks or to merely please himself, then in such a case it will be *wâjib* on him to provide her with food and clothing. If he does not keep her and instead sends her to her parent’s home, it will not be *wâjib* on him. If the husband is young and immature and the wife is mature, she will be entitled to receive food and clothing” (Thanwi, 2008, p. 203).

**“Legitimate Offspring. 6.** An immature girl who is close to maturity was given a divorce. After the divorce, she gave birth to a child after a full nine months. This child is illegitimate. If it is born within nine months, it will be attributed to the husband. However, this girl will have to admit that she is pregnant while she is still in her *‘iddah*, i.e. within three months she will have to admit that she is pregnant so that the child will not be regarded as illegitimate. If the child is born within two years, it will be the husband’s child, i.e., it will be legitimate” (Thanwi, 2008, p. 204).

#### **Sources:**

Thanwi, Moulana Ashraf Ali. (1978). *Bahishti Zewar (Heavenly Ornaments)*. Hanif Brothers, Lahore, Pakistan.

Thanwi, Moulana Ashraf Ali (Rah) (2003), Trans; M. Masroor Khan Saroha. *Bahishti Zewar (Heavenly Ornaments)* Idara Ishaat-E-Diniyat (P) LTD, New Delhi.

Thanwi, Maulana Ashraf Ali. (2008). *Bahisti Zewar* (Heavenly Ornaments) Vol 1-7, *The Islamic Bulletin*, [www.islamicbulletin.com](http://www.islamicbulletin.com)

Thanvi, M. M. (2009). *Heavenly Ornaments (Bahishti Zewar)*. Karachi, Pakistan: Darul Ishaat.

# Appendix A: Definitions

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*Dar al-Harb*: Those countries and lands where Islamic law is not in effect (Abel, 1991a, p. 126).

*Dar al-Islam*: Those countries and lands where Islamic law is in effect (Abel, 1991b, pp. 127-128).

*Hadith*: The Arabic word "hadith" "means a tale, speech, chat, conversation, or communication" (Mahmood, 2001, p. 1). *Hadith* is singular; *ahadith* is plural (Strauch, 2002, p. 9). However, the Western linguistic tradition uses "hadiths" for the plural of hadith, so for the purposes of this paper, the plural "hadiths" was used. The hadiths are traditions or brief stories about what Muhammad said or did or gave his tacit approval to (Al-Azami, 2002; Ali, 2000).

*Imam*: One whose leadership or example is to be followed (Hughes, 1994).

*Jihad/Djihad*: "Jihad is the Islamic *bellum justum* and may be regarded as the very basis of Islam's relationship with other nations" (Khadduri, 1966, p. xi). Also, it is "an effort directed toward a determined objective" and "in law, according to general doctrine and in historical tradition, the dijihad consists of military action with the object of the expansion of Islam and if need be, of its defense" (Tyan, 1991, 538-540). Jihad is also described in Quranic verse and passages in the Hadith as: "fighting in Allah's cause," "go out in Allah's cause," or variants thereof. "Fighting in Allah's cause" is described in Sura 9:111 as "they fight in Allah's Cause, so they kill (others) and are

killed" (Khan & Al-Hilali, 2000b, p. 446). Jihad is also a form of an economic occupation (Khan, 1997d; Quran 61:10-12).

*Jizya/Djizya*: Jizya/Djizya is a poll tax, or dues, imposed on male, adult, free, capable, and able-bodied non-Muslims in Muslim states. The funds are used for Islamic pensions, salaries, and charities (Cahen, 1991).

*Sira*: The traditional accounts of Muhammad's life (Raven, 1997). The *Sira* is "a genre of early Islamic literature." It is Muhammad's biography. "Sira means 'way of going'; 'way of acting'; 'way of life' (in these meanings it is almost synonymous with *sunna*...In *hadith* collections and books on Islamic Law, the plural *siyar* is also used for 'rules of war and dealings with non-Muslims'" (Raven, 1997).

*Social Identity theory*: Social Identity theory is a "mid-range theory of group membership, self-conception, and group behaviors that attributes a causal role to collective self-conception" (Hogg & Tindale, 2005, p. 141).

*Sunna*: A path or way; a manner of life (Hughes, 1994). Also used to refer to the combination of the biography of Muhammad (*Sira*) and the *hadiths*, which provide insights to the preferred example to be followed. The *Sunna* describes the "generally approved standard or practice introduced by (Muhammad) as well as the pious Muslims of olden days. And at the instigation of al-Shafi, the *sunna* of (Muhammad) was awarded the position of the second root (*asl*) of Islamic Law, the *Shaira*, after the Kuran. Not long after that, *sunna* came to stand for the all-encompassing concept orthodoxy, which is still in use today. Out of this there grew the dichotomy between Sunni (orthodox and Shia (heterodox) Islam" (Juynboll & Brown, 1997).

*Polytheism*: Belief in more than one God. Islam views the Christian doctrine of Trinity (Father, Son, Holy Spirit) in post-Nicene Christianity as polytheism (Polytheism, 2011).

*Quran/Koran:* The word Quran/Koran has various definitions: "recitation, lecture, discourse" (Hitti, 2002, p. 46); "to read, to recite" (Qadhi, 1999, p. 24).

*Theory of jihad:* As a subset of Islamic "law, and according to general doctrine and in historical tradition, jihad consists of military action with the object of the expansion of Islam and, if need be, its defense" (Tyan, 1991, p. 538).

## Appendix B: Partial List of Quranic Suras Identifying Allah's Prescription for Jihad

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Note: The Quran used in this Appendix is Khan, M. M., & Al-Hilali, M. T. (2000). *Interpretation of the Meanings of the Noble Quran in the English Language* 9 vol). Riyadh, Saudi Arabia: Darussalam Publications.

2 (Al-Baqarah):190. And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (V.9 (At-Taubah):36)].

2 (Al-Baqarah):191. And kill them wherever you find them and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Haram* (the sanctuary at Makkah) unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

2 (Al-Baqarah):193. And fight them until there is no more *Fitnah* (disbelief and worshiping of others along with Allah) and all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against *Az-Zalimum* (the polytheists and wrong-doers).

2 (Al-Baqarah):216. Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.

2 (Al-Baqarah):217. They ask you concerning fighting in the Sacred Months (i.e., 1st, 7th, 11th, and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Haram* (at Makkah), and to drive out its inhabitants, and *Al Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." Abrogated by Q 9 (At-Taubah):36

2 (Al-Baqarah):246. Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way," He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away. All except a few of them. And Allah is All Aware of the Zalimun (polytheists and wrong-doers).

3 (Al-Imran):28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment) and to Allah is the final return.



3 (Al-Imran):104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'ruf* (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.

3 (Al-Imran):110. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel for the Fire.

3 (Al-Imran):118. O you who believe! Take not as (your) *Bitanah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites), since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, we have made plain to you the Ayat (proofs, evidence, verses) if you understand.

3 (Al-Imran):139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

3 (Al-Imran):140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others (disbelievers). And so are the days (good and not so good), that we give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the *Zâlimûn* (polytheists and wrongdoers).

3 (Al-Imran):141. And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers.

3 (Al-Imran):142. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are *As-Sabirun* (the patient)?

3 (Al-Imran):151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which he had sent no authority; their abode will be the Fire and how evil is the abode of the *Zalimun* (polytheists and wrong-doers).

3 (Al-Imran):165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things.

3 (Al-Imran):169-171. Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.

3 (Al-Imran):172 - 173. Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. Those (i.e., believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).

4 (An-Nisa):45. Allah has full knowledge of your enemies, and Allah is Sufficient as a Wali (Protector), and Allah is Sufficient as a Helper.

4 (An-Nisa):48. Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.

4 (An-Nisa):51. "O you who believe! Take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allah guides not the unjust people.

4 (An-Nisa):74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and who so fights in the Cause of Allah, and is killed or gets victory, we shall bestow on him a great reward.

4 (An-Nisa):75. And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

4 (An-Nisa):76. Those who believe, fight in the Cause of Allah. And those who disbelieve, fight in the cause of *Taghut* (Satan), So fight you against the friends of *Shaitan* (Satan). Ever feeble indeed is the plot of *Shaitan* (Satan).

4 (An-Nisa):77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salat* (*Iqamat-as-Salat*), and give *Zakat* but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to a scallish thread in the long slit of a date-stone.

4 (An-Nias):81. They say: "We are obedient," but when they leave you (Muhammad), a section of them spend all night in planning other than what you say. But Allah records their nightly (plots). So turn aside

from them (do not punish them), and put your trust in Allah. And Allah is Ever All Sufficient as a Disposer of affairs.

4 (An-Nisa):84. Then fight (O Muhammad) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is stronger in might and stronger in punishing.

4 (An-Nisa):89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliya'* (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad). But if they turn back (from Islam), take (hold) of them and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.

4 (An-Nisa):91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation; they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, we have provided you with a clear warrant against them.

4 (An-Nisa):104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e., Paradise) that for which they hope not; and Allah is Ever All-Knowing, All-Wise.

4 (An-Nisa):139. Those who take disbelievers for *Auliya* (protectors or helpers or friends) instead of believers, do they seek honor, power and glory with them? Verily, then to Allah belongs all honor, power and glory.

4 (An-Nisa):144. O you who believe! Take not for *Auliya* (protectors

or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?

5 (Al-Maidah):2. O you who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others nor the people coming to the Sacred House (Makkah) seeking the bounty and good pleasure of their Lord. But when you finish the *Ihram* (of *Hajj* or '*Umrah*'), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-Al-Haram* (and lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteous and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is severe in punishment.

5 (Al-Maidah):33. The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and the feet shall be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

5 (Al-Maidah):34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is oft-forgiving, most merciful.

5 (Al-Maidah):51. O you who believe! Take not the Jews and the Christians as *Auliya* (friends, protectors, helpers), they are but *Auliya* of each other. And if any amongst you takes them (as *Auliya*), then surely he is one of them. Verily, Allah guides not those people who are *Zalimun* (polytheists and wrong-doers and unjust).

5 (Al-Maidah):57. O you who believe! Take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear Allah if you are believers.

6 (Al-An'am):55. And thus do we explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimun (criminals, polytheists, sinners) may become manifest.

7 (Al-A'raf):11-15. And surely, we created you (your father Adam) and then gave you shape (the noble shape of a human being); then we told the Angels, "Prostrate yourselves to Adam," and they prostrated themselves, except Iblis (Satan), he refused to be of those who prostrated themselves.

- (Allah) said: "What prevented you (O Iblis) that you did not prostrate yourself, when I commanded you?" Iblis said, "I am better than him (Adam). You created me from fire and him you created from clay."

- (Allah) said: (O Iblis) get down from this (paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.

- (Iblis) said: "Allow me respite till the Day they are raised up (I.E., the Day of Resurrection.)"

- (Allah) said: "You are of those respited."

7 (Al-A'raf):16-17. (Iblis) said: Because you have sent me astray, surely I will sit in wait against them (human beings) on your straight path.

- "Then I will come to them from before them and behind them, from their right and from their left, and you will not find most of them as thankful ones (i.e., they will not be dutiful to You)."

7 (Al-A'raf):20-22. The Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said, "Your Lord did not forbid you this tree save you should become angels or become of the immortals."

- And he [Shaitan (Satan)] swore by Allah to them both (saying): "Verily. I am one of the sincere well-wishers for you both."



- So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of the shame (private parts) became manifest to them and they began to cover themselves with leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying) "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?"

8 (Al-Anfal):37. In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into hell. Those! It is they who are the losers.

8 (Al-Anfal):39. And fight them until there is no more *Fitnah* (disbelief and polytheism: i.e., worshipping others besides Allah) and the religion (worship) will all be for Allah alone [in the whole of the world]. But if they cease (worshiping other besides Allah), then certainly Allah is All Seer of what they do.

8 (Al-Anfal):40 And if they turn away, then know that Allah is your Maula (Patron, Lord, Protector and Supporter - (what) an excellent Maula and (what) an Excellent Helper.

8 (Al-Anfal):45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful.

8 (Al-Anfal):55. Verily, the worst of moving (Living) creatures before Allah are those who disbelieve, so they shall not believe.

8 (Al-Anfal):56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allah.

8 (Al-Anfal):57. So if you gain the mastery over them in war, punish

them severely in order to disperse those who are behind them, so that they may learn a lesson.

8 (Al-Anfal):58. If you (O Muhammad) fear treachery from any people, throwback (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous.

8 (Al-Anfal):61. But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.

8 (Al-Anfal):62. And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is who has supported you with His Help and with the believers.

8 (Al-Anfal):60. And make ready against them all you can for power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.

8 (Al-Anfal):65) O Prophet (Muhammad)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

8 (Al-Anfal):67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the goods of this world (i.e., the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

8 (Al-Anfal):73. And those who disbelieve are allies of one another,



(and) if you (Muslims of the whole world collectively) do not do so [i.e., become allies, as one united block under one *Khalifah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allah's religion of Islamic Monotheism], there will be *Fitna* (wars, battles, polytheism) and oppression on the earth and a great mischief and corruption (appearance of polytheism).

9 (At-Taubah):5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikân* (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât* (Iqâmat-as-Salât), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

9 (At-Taubah):9. They have purchased with the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah a little gain, and they hindered men from His Way; evil indeed is that which they used to do.

9 (At-Taubah):12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).

9 (At-Taubah):13 Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger while they did attack you first? Do you fear them? Allah has more right that you should fear Him if you are believers.

9 (At-Taubah):14. Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people.

9 (At-Taubah):20. Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful.

9 (At-Taubah):23. O You who believe! Take not as *Auliya* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zalimun* (wrong-doers).

9 (At-Taubah):29. Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued.

9 (At-Taubah):36. Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e., the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are *Al-Muttaqûn* (the pious).

9 (At-Taubah):38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

9 (At-Taubah):39. If you march not forth, He will punish you with

a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is Able to do all things.

9 (At-Taubah):41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.

9 (At-Taubah):47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allah is the All knower of the *Zalimun* (polytheists and wrongdoers).

9 (At-Taubah):48 Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allah (His religion, Islam) became manifest though they hated it.

9 (At-Taubah):49. And among them is he who says: “Grant me leave (to be exempted from *jihad*) and put me not into trial.” Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

9 (At-Taubah):50. If good befalls you (O Muhammad) it grieves them, but if a calamity overtakes you, they say: “We took our precaution beforehand: and they turn away rejoicing.”

9 (At-Taubah):51. Say: “Nothing shall ever happen to us except what Allah has ordained for us. He is our *Maula* (Lord, helper and protector).” And in Allah let the believers put their trust.

9 (At-Taubah):52. Say: “Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allah will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you.”

9 (At-Taubah):53. Say: "Spend (in Allah's Cause) willingly or unwillingly. It will not be accepted from you. Verily, you are ever a people who are *Fasiqun* (rebellious, disobedient to Allah).

9 (At-Taubah):54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad) and that they came not to *As-Salat* (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.

9 (At-Taubah):55. So let not their wealth nor their children amaze you (O Muhammad); in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

9 (At-Taubah):56. They swear by Allah that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

9 (At-Taubah):57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

9 (At-Taubah):60. *As-Sadaqat* (here it means Zakat) are only for the *Fuqara* (poor), and *Al-Masakin* (the poor) and those employed to collect (the funds) and to attract the hearts of those who have been inclined (toward Islam), and to free the captives, and for those in debt, and for Allah's Cause (i.e., for *Mujahidun* - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.

9 (At-Taubah):73. O Prophet (Muhammad), strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, and worst indeed is that destination.

9 (At-Taubah):95. They will swear by Allah to you (Muslims) when

you return to them, that you may run away from them. So turn away from them. Surely, they are *Rijs* [i.e., Najas (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn.

9 (At-Taubah):111. Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the *Taurât* (Torah) and the *Injeel* (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.

9 (At-Taubah):112. (The believers whose lives Allah has purchased are) those who turn to Allah in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out in Allah's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'ruf* (i.e., Islamic Monotheism and all that Islam has ordained) and forbid (people) from *Al-Munkar* (i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden), And give glad tidings to the believers.

9 (At-Taubah):122. And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

9 (At-Taubah):123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who are *Al-Muttaqun* (the pious).

10 (Yunus):36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All-Aware of what they do.

10 (Yunus):100. It is not for any person to believe, except by the Leave of Allah, and He will put the wrath on those who are heedless.

15 (Al-Hijr) 94 - 95. Therefore, proclaim openly (Allah's Message – Islamic Monotheism) that which you are commanded, and turn away from *Al-Mushrikun* (polytheists, idolaters, and disbelievers.)

- Truly! We will suffice you against the scoffers.

16 (An-Nahl):125. Invite (mankind, O Muhammad) to the Way of your Lord (i.e., Islam) with wisdom (i.e., with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the best aware of those who are guided.

16 (An-Nahl):126. And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sabirun* (the patient).

16 (An-Nahl):127. And endure you patiently (O Muhammad), your patience is not but from Allah. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

17 (Al-Isra):15. "We do not punish until we send a messenger."

17 (Al-Isra):16. And when we decide to destroy a town (population) We (first) send a definite order (to obey Allah and be righteous) to those among them (or We first increase in number those of its population who lead a life of luxury. Then, they transgress therein and thus the world (of torment) is justified against it (them), Then we destroy it with complete destruction.



22 (Al-Hajj):39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them (believers) victory.

22 (Al-Hajj):40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All Mighty.

22 (Al-Hajj):41. Those (Muslim rulers) who, if we give them power in the land, (they) enjoin *Iqamat-as-Salat* (i.e., to perform the five-compulsory congregational *Salat* (prayers, the males in mosques), to pay the *Zakat* and they enjoin *Al-Ma'ruf* (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e., disbelief, polytheism and all that Islam has forbidden, i.e., they make the Quran as the law of their country in all the spheres of life). And with Allah rests the end of (all) matters (of creatures).

33 (Al-Ahzab):12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger promised us nothing but delusion!"

33 (Al-Ahzab):14. And in the enemy had entered from all sides (of the city), and they had been exhorted to *Al Fitnah* (i.e., to renegade from Islam to polytheism), they would surely have committed it and would have hesitated thereupon but little.

33 (Al-Ahzab):21. Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the meeting with) Allah and the Last Day, and remembers Allah much.

33 (Al-Ahzab):23. Among the believers are men who have been true



to their covenant with Allah [i.e., they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed [i.e., they never proved treacherous to their covenant which they concluded with Allah] in the least.

33 (Al-Ahzab):60. If the hypocrites and those in whose hearts is a disease (evil desire for illegal sex) and those who spread false news among the people in Al-Madinah stop not. We shall certainly let you overpower them; then they will not be able to stay in it as your neighbors but for a little while.

33 (Al-Ahzab):61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter

41 (Fussilat):36. And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad, from doing good), then seek refuge in Allah. Verily, he is the All hearer, the All Knower.

42 (Ash-Shura):39. And those who, when an oppressive wrong is done to them, take revenge.

44 (Ad-Dukhan):54. So (it will be). And We shall marry them to *Hur* (fair females) with wide, lovely eyes.

47 (Muhammad):4. So, when you meet (in fight - *Jihad* in Allah's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out *Jihad* against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been

Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.

48 (Al-Fath):17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allah and His Messenger (Muhammad), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

52 (At-Tur):20. They will recline (with ease) on thrones arranged in ranks. And we shall marry them to *Hur* (Females, fair ones) with wide lovely eyes.

59 (Al-Hashr):9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir). And give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such as they who will be the successful.

60 (Al-Mumtahanah):1. O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends showing them affection toward them, while they have disbelieved in what has come to you of the truth (i.e., Islamic Monotheism, the Qu'ran, and Muhammad), and have driven out the Messenger (Muhammad) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek my good pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of

you (Muslims) does that, then he has gone (far) astray from the Straight Path.

60 (Al-Mumtahanah):2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and use the tongues against you with evil, and they desire that you should disbelieve.

60 (Al-Mumtahanah):3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allah). He will judge between you. And Allah is the All-Seer of what you do.

60 (Al-Mumtahanah):4. Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verify, we are free from you and whatever you worship besides Allah; we have rejected you, and there has started between us and you hostility and hatred forever until you believe in Allah alone" - except the saying of Ibrahim (Abraham) "Verily, I will ask forgiveness (from Allah) for you, but I have no power to do anything for you before Allah." "Our lord! In you (alone) we put our trust and to You (Alone) we turn in repentance, and to you (Alone) is our final return."

60 (Al-Mumtahanah):13. (Medina Period) O you who believe! Take not as friends the people who incurred the Wrath of Allah. Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection)

64 (At-Taghabun):16. So keep your duty to Allah and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whoever is saved from his own covetousness, then they are the successful ones.

66 (At-Tahrim):9. O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be hell, and worst indeed is that destination.

## Appendix C: Partial List of Quranic Suras Identifying Who May be Killed

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Note: The Quran used in this Appendix is: Khan, M. M., & Al-Hilali, M. T. (2000). *Interpretation of the Meanings of the Noble Quran in the English Language* (9 vol). Riyadh, Saudi Arabia: Darussalam Publications.

2 (Al-Baqarah):191. And kill them wherever you find them and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Haram* (the sanctuary at Makkah) unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

2 (Al-Baqarah):193. And fight them until there is no more *Fitnah* (disbelief and worshiping of others along with Allah) and all and every kind of worship is for Allah (Alone). But if they cease, let there be no transgression except against *Az-Zalimum* (the polytheists and wrong-doers).

5 (Al-Maidah): 33. The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and the feet shall be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

5 (Al-Maidah):45. And We ordained for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the *Zalimun* (polytheists and wrong-doers — of a lesser degree).

8 (Al-Anfal):12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved. So strike them over the necks, and smite over all their fingers and toes."

8 (Al-Anfal):15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.

8 (Al-Anfal):39. And fight them until there is no more *Fitnah* (disbelief and polytheism: i.e., worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping other besides Allah), then certainly Allah is All Seer of what they do.

9 (At-Taubah):5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikun* wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât* (Iqâmat-as-Salât), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

9 (At-Taubah):6. And if anyone of the *Mushrikun* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection, then grant him protection so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure, that is because they are men who know not.

9 (At-Taubah):29. Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued.

33 (Al-Ahzab):26. And those of the people of the Scripture who backed them (the disbelievers), Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

47 (Muhammad):4. So, when you meet (in fight - *Jihad* in Allah's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out *Jihad* against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.

## Appendix D: Partial List of Quranic Suras Relating to Rules of Engagement

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Note: The Quran used in this Appendix is: Khan, M. M., & Al-Hilali, M. T. (2000). *Interpretation of the Meanings of the Noble Quran in the English Language* (9 vol). Riyadh, Saudi Arabia: Darussalam Publications.

2 (Al-Baqarah):191. And kill them wherever you find them and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Haram* (the sanctuary at Makkah) unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

2 (Al-Baqarah):193. And fight them until there is no more *Fitnah* (disbelief and worshiping of others along with Allah) and all and every kind of worship is for Allah (Alone). But if they cease, let there be no transgression except against *Az-Zalimum* (the polytheists and wrong-doers).

5 (Al-Maidah):33. The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and the feet shall be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.



5 (Al-Ma'idah):45. And We ordained for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the *Zalimun* (polytheists and wrong-doers — of a lesser degree).

8 (Al-Anfal):12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved. So strike them over the necks, and smite over all their fingers and toes."

8 (Al-Anfal):15. O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them.

8 (Al-Anfal):16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!

8 (Al-Anfal):39. And fight them until there is no more *Fitnah* (disbelief and polytheism: i.e., worshipping others besides Allah) and the religion (worship) will all be for Allah alone [in the whole of the world]. But if they cease (worshipping other besides Allah), then certainly Allah is All Seer of what they do.

8 (Al-Anfal):41. And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad)], (and also) the orphans, *Al-Masakin* (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad) on the day of criterion (between right and wrong), the day when the two forces met (the battle of Badr); and Allah is able to do all things.

8 (Al-Anfal):45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the name of Allah much (both with tongue and mind), so that you may be successful.

8 (Al-Anfal):61. But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.

8 (Al-Anfal):65. O Prophet (Muhammad) Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

8 (Al-Anfal):66. Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allah. And Allah is with *As-Sabirun* (the patient).

8 (Al-Anfal):67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

9 (At-Taubah):5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikûn* wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât* (Iqâmat-as-Salât), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

9 (At-Taubah):6. And if anyone of the *Mushrikun* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection,

then grant him protection so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure, that is because they are men who know not.

9 (At-Taubah):12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).

9 (At-Taubah):29. Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued.

9 (At-Taubah):126. See they not that they are put on trial once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson.

16 (An-Nahl):126. And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sabirun* (the patient).

17 (Al-Isra):15. "We do not punish until we send a messenger."

17 (Al-Isra):16. And when we decide to destroy a town (population) We (first) send a definite order (to obey Allah and be righteous) to those among them (or We first increase in number those of its population who lead a life of luxury. Then, they transgress therein and thus the world (of torment) is justified against it (them)), Then we destroy it with complete destruction.

33 (Al-Ahzab):26. And those of the people of the Scripture who backed them (the disbelievers), Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

42 (Ash-Shura):39. And those who, when an oppressive wrong is done to them, take revenge.

47 (Muhammad):4. So, when you meet (in fight - *Jihad* in Allah's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out *Jihad* against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.

49 (At-Taubah):9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are the equitable.

## Appendix E: Partial List of Quranic Suras listing Allah's Punishment for Avoiding Jihad

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Note: The Quran used in this Appendix is: Khan, M. M., & Al-Hilali, M. T. (2000). *Interpretation of the Meanings of the Noble Quran in the English Language* (9 vol). Riyadh, Saudi Arabia: Darussalam Publications. *Italicized* portions highlight the threat of punishment.

2 (Al-Baqarah):178. O you who believe! *Al-Qisas* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits (i.e., kills the killer after taking the blood-money), *he shall have a painful torment.*

2 (Al-Baqarah):190. And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, *Allah likes not the transgressors.*

2 (Al-Baqarah):216. Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike

a thing which is good for you and that you like a thing which is bad for you. *Allah knows but you do not know.*

2 (Al-Baqarah):217. They ask you concerning fighting in the Sacred Months (i.e., 1st, 7th, 11th, and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Haram* (at Makkah), and to drive out its inhabitants, and *Al Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. *And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.*"

2 (Al-Baqarah):286. Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, *and he is punished for that (evil) which he has earned.* "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maula* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."

3 (Al-Imran):28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, *and whoever does that will never be helped by Allah in any way*, except if you indeed fear a danger from them. *And Allah warns you against Himself (His Punishment) and to Allah is the final return.*

3 (Al-Imran):77. Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the



Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

3 (Al Imran):110. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel for the Fire

3 (Al-Imran):140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zâlimûn (polytheists and wrongdoers).

3 (Al-Imran): 142. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirun (the patient)?

3 (Al-Imran): 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which he had sent no authority; their abode will be the Fire and how evil is the abode of the Zalimun (polytheists and wrong-doers).

4 (An-Nisa):51. "O you who believe! Take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. *Verily, Allah guides not the unjust people*

4 (An-Nisa):76. Those who believe, fight in the Cause of Allah. *And those who disbelieve, fight in the cause of Taghut (Satan)*, So fight you against the friends of *Shaitan* (Satan). Ever feeble indeed is the plot of *Shaitan* (Satan).

4 (An-Nisa):84. Then fight (O Muhammad) in the Cause of Allah, you



are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. *And Allah is stronger in might and stronger in punishing.*

4 (An-Nisa): 135. O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). *So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allah is ever well-acquainted with what you do.*

4 (An-Nisa):144. O you who believe! Take not for *Auliya* (protectors or helpers or friends) disbelievers instead of believers. *Do you wish to offer Allah a manifest proof against yourselves?*

5 (Al-Maidah):2. O you who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others nor the people coming to the Sacred House (Makkah) seeking the bounty and good pleasure of their Lord. But when you finish the *Ihram* (of *Hajj* or *'Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-Al-Haram* (and lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteous and piety); but do not help one another in sin and transgression. *And fear Allah. Verily, Allah is severe in punishment.*

5 (Al-Maidah):36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, *it would never be accepted of them, and theirs would be a painful torment.*

5 (Al-Maidah):37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

5 (Al-Maidah):45. And we ordained for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. *And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrong-doers — of a lesser degree).*

5 (Al-Maidah):51. O you who believe! Take not the Jews and the Christians as *Auliya* (friends, protectors, helpers), they are but *Auliya* of each other. And if any amongst you takes them (as *Auliya*), then surely he is one of them. *Verily, Allah guides not those people who are Zalimun (polytheists and wrong-doers and unjust).*

5 (Al-Maidah):57. O you who believe! Take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. *And fear Allah if you are believers.*

7 (Al-A'raf):16-17. (*Iblis*) said: Because you have sent me astray, surely I will sit in wait against them (human beings) on your straight path.

- "Then I will come to them from before them and behind them, from their right and from their left, and you will not find most of them as thankful ones (i.e., they will not be dutiful to You)."

8 (Al-Anfal):16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), *he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!*

9 (At-Taubah):13 Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger while they did attack you first? Do you fear them? *Allah has more right that you should fear Him if you are believers.*

9 (At-Taubah):23. O You who believe! Take not as Auliya (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zalimun (wrong-doers).

9 (At-Taubah):24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are *Al-Fasiqun* (the rebellious, disobedient to Allah).

9 (At-Taubah):26. Then Allah did send down His *Sakinah* (calmness, tranquility, and reassurance) on the Messenger (Muhammad), and on the believers, and sent down forces (angels) which you saw not; and punished the disbelievers. Such is the recompense of disbelievers.

9 (At-Taubah):39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is Able to do all things.

9 (At-Taubah):41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah. *This is better for you, if you but knew.*

9 (At-Taubah):42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allah: "If we only could, we would certainly have come forth with you." *They destroy their own selves, and Allah knows that they are liars.*

9 (At-Taubah):47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried

about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. *And Allah is the All knower of the Zalimun (polytheists and wrongdoers).*

9 (At-Taubah):49. And among them is he who says: “Grant me leave (to be exempted from *jihad*) and put me not into trial.” Surely, they have fallen into trial. *And verily, Hell is surrounding the disbelievers.*

9 (At-Taubah):52. Say: “Do you wait for us (anything) except one of the two best things (martyrdom or victory); *while we await for you either that Allah will afflict you with a punishment from Himself or at our hands.* So wait, we too are waiting with you.”

9 (At-Taubah):73. O Prophet (Muhammad) *Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.*

9 (At-Taubah):81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah. and they said: “March not forth in the heat.” Say: “*The Fire of Hell is more intense in heat*”; *if only they could understand!*

9 (At-Taubah):90. And those who made excuses from the Bedouins came (to you, O Prophet asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); *a painful torment will seize those of them who disbelieve.*

10 (Yunus):100. It is not for any person to believe, except by the Leave of Allah, and *He will put the wrath on those who are heedless.*

11 (Hud):119. Accept him on whom your Lord has bestowed His Mercy (the follower of truth — Islamic Monotheism) and for that did

He create them. And the Word of your Lord has been fulfilled (i.e., His Saying): *"Surely, I shall fill Hell with jinn and men all together."*

16 (An-Nahl):92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allah only tests you by this [i.e., who obeys Allah and fulfils Allah's covenant and who disobeys Allah and breaks Allah's covenant]. *And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e., a believer confesses and believes in the Oneness of Allah and in the Prophethood of Prophet Muhammad which the disbeliever denies and that is their difference amongst them in the life of this world.*

30 (Ar-Rum):47. And indeed we did send Messengers before you (O Muhammad) to their own peoples. They came to them with clear proofs. *Then we took vengeance on those who committed crimes (disbelief, setting partners in worship with Allah, sins);* and (as for) the believers, it was incumbent upon us to help (them).

39 (Az-Zumar):22. Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is a non-Muslim)? *So woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!*

47 (Muhammad):4. So, when you meet (in fight - *Jihad* in Allah's Cause) those who disbelieve, smite (their) necks till you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out *Jihad* against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allah's

will, He Himself could certainly have punished them (without you). *But (He lets you fight) in order to test some of you with others.* But those who are killed in the way of Allah, He will never let their deeds be lost.

47 (Muhammad):10. Have they not travelled through the earth and seen what was the end of those before them? *Allah destroyed them completely, and a similar (fate awaits) the disbelievers.*

60 (Al-Mumtahinah):9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. *And whosoever will befriend them, then such are the Zalimun (wrong-doers — those who disobey Allah).*

61 (As-Saff):10-12. O you who believe! *Shall I guide you to a trade that will save you from a painful torment?* That you believe in Allah and His Messenger (Muhammad) and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, if you but know! (If you do so), he will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in *Adn* (Eden) Paradise, that is indeed great success.

66 (At-Tahrim):9. O Prophet (Muhammad)! *Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be hell, and worst indeed is that destination.*



# Appendix F:

## Interpersonal Relationship Guidance from the Quran

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Note: The Quran used in this Appendix is: Khan, M. M., & Al-Hilali, M. T. (2000). *Interpretation of the Meanings of the Noble Quran in the English Language* (9 vol). Riyadh, Saudi Arabia: Darussalam Publications.

2 (Al-Baqarah):191. And kill them wherever you find them and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Haram* (the sanctuary at Makkah) unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

2 (Al-Baqarah):193. And fight them until there is no more *Fitnah* (disbelief and worshiping of others along with Allah) and all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against *Az-Zalimum* (the polytheists and wrong doers.)

2 (Al-Baqarah):194. The sacred month is for the sacred month. and for the prohibited things, there is the Law of Equality (*Qisas*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with *Al-Muttaqun*.



2 (Al-Baqarah):217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11<sup>th</sup> and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Haram* (at Makkah), and to drive out its inhabitants. and *Al Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

3 (Al-Imran):28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment) and to Allah is the final return

3 (Al-Imran):110. You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'ruf* (Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden ), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fasiqun* (disobedient to Allah and rebellious against Allah's Command).

3 (Al-Imran): 118. O you who believe! Take not as (your) *Bitanah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians and hypocrites), since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their

breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidence, verses) if you understand.

3 (Al-Imran):139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

3 (Al-Imran):140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the *Zalimum* (polytheists and wrongdoers).

3 (Al-Imran):149. O you how believe! If you obey those who disbelieve, they will send you back on your heels and you will turn back (from faith) as losers.

3 (Al-Imran): 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which he had sent no authority; their abode will be the Fire and how evil is the abode of the *Zalimun* (polytheists and wrong-doers).

3 (Al-Imran): 152. And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you, But surely, He forgave you, and Allah is Most Gracious to the believers.

3 (Al-Imran): 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they

would not have died or been killed," so that Allah may make it a cause of regret gives life and causes death. And Allah is All-Seer of what you do.

3 (Al-Imran):167. And that He might test the hypocrites, it was said to Them: "Come. Fight in the Way of Allah or (at least) defend yourselves." They said: "Had we known that fighting will take place. we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal,

4 (An-Aisa):51. "O you who believe! Take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allah guides not the unjust people

4 (An-Aisa):76. Those who believe, fight in the Cause of Allah. and those who disbelieve, fight in the cause of *Taghut* (Satan), So fight you against the friends of *Shaitan* (Satan). Ever feeble indeed is the plot of *Shaitan* (Satan).

4 (An-Aisa):89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliyâ'* (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad). But if they turn back (from Islam), take (hold) of them and kill them wherever you find them, and take neither *Auliyâ'* (protectors or friends) nor helpers from them.

4 (An-Aisa):91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation; they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

4 (An-Aisa):101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Saldr (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily. the disbelievers are ever unto you open enemies.

4 (An-Aisa):102. When you (O Muhammad) are among them, and lead them in *Al-Salat* (the prayer), let one party of them stand up *Al-Salat* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, If you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.

4 (An-Aisa):140. And it has already been revealed to you in the Book (this Quran) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely Allah will collect the hypocrites and disbelievers all together in Hell.

4 (An-Aisa):144. O you who believe! Take not for *Auliya* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?

5 (Al-Maidah):33. The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. This is their disgrace in this world, and a great torment is theirs in the Hereafter.

5 (Al-Maidah):51. O you who believe! Take not the Jews and the Christians as *Auliya* (friends, protectors, helpers), they are but *Auliya* of each other. And if any amongst you takes them (as *Auliya*), then surely he is one of them. Verily, Allah guides not those people who are *Zalimun* (polytheists and wrong-doers and unjust).

5 (Al-Maidah):54. Whoever takes them as Friends is of them.

5 (Al-Maidah):57. O you who believe! Take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear Allah if you are believers

5 (Al-Maidah):81. And had they believed in Allah, and in the Prophet (Muhammad) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya* (protectors and helpers).

5 (Al-Maidah):82. Verily, you will find the strongest among men in enmity' to the believers (Muslims) the Jews and those who are *Al-Mushrikun*, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians," That is because amongst them are priests and monks. and they are not proud.

8 (Al-Anfal):7. And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e., either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

8 (Al-Anfal):12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved. so strike them over the necks, and smite over all their fingers and toes."

8 (Al-Anfal):15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.

8 (Al-Anfal):17. You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer. All-Knower.

8 (Al-Anfal):42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e., believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower.

8 (Al-Anfal):57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

8 (Al-Anfal):59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allah's punishment),

8 (Al-Anfal):60. And make ready against them all you can or power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.

8 (Al-Anfal):73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so



[i.e., become allies, as one united block under one *Khalifah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allah's religion of Islamic Monotheism], there will be *Fitna* (wars, battles, polytheism) and oppression on the earth. and a great mischief and corruption (appearance of polytheism)

9 (At-Taubah):14. Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

9 (At-Taubah):19. Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid al* (at Makkah) as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the *Zalimun* (polytheists and wrongdoers).

9 (At-Taubah):23. O You who believe! Take not as *Auliya* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zalimun* (wrong-doers).

9 (At-Taubah):24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in his cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are *Al-Fasiqun* (the rebellious, disobedient to Allah), 9 (At-Taubah):26. Then Allah did send down His *Sakinah* (calmness, tranquility and reassurance) on the Messenger (Muhammad), and on the believers, and sent down forces (angels) which you saw not; and punished the disbelievers. Such is the recompense of disbelievers.



9 (At-Taubah):29. Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e., Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued.

9 (At-Taubah):36. Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e., the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are *Al-Muttaqûn* (the pious).

9 (At-Taubah):73. O Prophet (Muhammad) Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.

9 (At-Taubah):112. (The believers whose lives Allah has purchased are) those who turn to Allah in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out in Allah's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'ruf* (i.e., Islamic Monotheism and all what Islam has ordained) and forbid (people) from *Al-Munkar* (i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden), And give glad tidings to the believers.

9 (At-Taubah):120. It was not becoming of the people of Al-Madinah

and the Bedouins of the neighborhood to remain behind Allah's Messenger (Muhammad) when fighting in Allah's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allah, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the *Muhsinun*.

9 (At-Taubah):123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who are *Al-Muttaqun* (the pious).

11 (Hud):113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.

17 (Al-Isra):74-75. And had We not made you stand firm, you would nearly have inclined to them a little. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against us.

22 (Al-Hajj):39. Permission to fight (against disbelievers) is given to those (believers), who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory.

25 (An-Nur):55. Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in

worship with Me. But whoever disbelieves after this, they are the Fasiquun (rebellious, disobedient to Allah).

28 Al-Qasas:50. And who is more astray than one who follows his own lusts without Guidance from Allah? Verily, Allah guides not the people who are *Zalimum* (wrongdoers, disobedient to Allah, and polytheists).

30 (Ar-Rum):47. And indeed We did send Messengers before you (O Muhammad) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allah, sins); and (as for) the believers, it was incumbent upon Us to help (them).

33 (Al-Ahzab):25. And Allah drove back those who disbelieved in their rage; they gained no advantage (booty). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong. All-Mighty.

33 (Al-Ahzab):26. And those of the people of the Scripture who backed them (the disbelievers), Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

33 (Al-Ahzab):27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things.

39 (Az-Zumar):22. Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!

42 (Ash-Shura):39. And those who, when an oppressive wrong is done to them, take revenge.

47 (Muhammad):4. So, when you meet (in fight - *Jihad* in Allah's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.

47 (Muhammad):8. But those who disbelieve (in the Oneness of Allah - Islamic Monotheism), for them is destruction, and (Allah) will make their deeds vain.

47 (Muhammad):10. Have they not travelled through the earth and seen what was the end of those before them? Allah destroyed them completely, and a similar (fate awaits) the disbelievers.

47 (Muhammad):35. So be not weak and ask not for peace (from the enemies of Islam) while you are having the upper hand. Allah is with you, and He will never decrease the reward of your good deeds.

48 (Al-Fath):22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *Wali* (protector, guardian) nor a helper

58 (Al Mujadilah):22. You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even though they were their fathers or their sons or their brothers or their kindred

(people). For such He has written Faith in their hearts, and strengthened them with *Ruh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them. and they with Him. They are the Party of Allah. Verily it is the Party of Allah that will be the successful.

59 (Al-Hashr): 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e., the Jews of the tribe of Banu An-Nadir) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not. and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition. O you with eyes (to see).

60 (Al-Mumtahanah):4. Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah: we have rejected you, and there has started between us and you hostility and hatred forever until you believe in Allah Alone" - except the saying of Ibrihim (Abraham) to his father: "Verily, I will ask forgiveness (from Allah) for you, but I have no power to do anything for you before Allah " "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to you alone is (our) final Return.

60 (Al-Mumtahanah):9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the *Zalimun* (wrong-doers-those who disobey Allah).

63 (Al-Munafiqun):4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies. So beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path?

64 (At-Taghabun):14. O You who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allah is Oft-Forgiving, Most Merciful.

66 (At-Tahrim):9. O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be hell, and worst indeed is that destination.

## Appendix G: Partial Listing of Jihad Extracts from the Hadith of Bukhari

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Note: The Hadith Collection used in this Appendix is: Khan, M. M. (1997). *The Translations Of The Meaning Of Sahih Al-Bukhari*. Riyadh, Saudi Arabia: Dar-us-Salam Publications.

Hadith 25. Narrated Ibn 'Umar: Allah's Messenger said: **"I have been ordered (by Allah) to fight against the people until they testify that *La ilaha illallah, wa anna Muhammad-ar-Rasul-Allah*** (none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah) , and perform *As-Salat* [*iqamat-as Salat* (prayers)] and give *zakat* so that if they perform that, then they save their lives and property from me except for Islamic laws, and their reckoning (accounts) will be with (done by) Allah."

Hadith 26. Narrated Abu Hurairah: Allah's Messenger was asked, "What is the best deed?" He replied, "To believe in Allah and His Messenger (Muhammad)." The questioner then asked, "What is the next (in goodness)?" He replied, **"To participate in *Jihad* (holy fighting) in Allah's Cause."** The questioner again asked, "What is the next (in goodness)?" He replied, "To perform *Hajj* (Pilgrimage to Makkah) *Mubrur*, [which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show



off and without committing any sin and in accordance with the *Sunna* (legal ways) of the Prophet].”

Hadith 36. Narrated Abu Hurairah: The Prophet said, “Allah as-signs for a person who participates in (holy battles) in Allah’s Cause and nothing causes him to do so except belief in Allah and His Messengers, that he will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr).” The Prophet added: “Had I not found it difficult for my followers, then I would not remain behind any *Sariya* (an army unit) going for *Jihad* **and I would have loved to be martyred in Allah’s Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause.**”

Hadith 123. Narrated Abu Musa: A man came to the Prophet and asked, “O Allah’s Messenger! What kind of fighting is in Allah’s Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness.” The Prophet raised his head (as the questioner was standing) and said, **“He who fights so that Allah’s Word (i.e., Allah’ Religion of Islamic Monotheism) should be superior, he fights in Allah’s Cause.”**

Hadith 527. Narrated `Abdullah: I asked the Prophet “Which deed is the dearest to Allah?” He replied, “To perform the (daily compulsory) *Salat* (prayers) at their (early) stated fixed times.” I asked, “What is the next (in goodness)?” He replied, “To be good and dutiful to your parents.” I again asked, “What is the next (in goodness)?” He replied, **“To participate in *Jihad* (religious fighting) in Allah’s Cause.”** Abdullah added, “These were told by Allah’s Messenger and if I had asked more, the Prophet would have told me more.”

Hadith 653. Then (the Prophet) said, "Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah's Cause."

## **Appendix H: Muhammad's Raids and Battles (Not "Expeditions")**

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- The first raid: on Waddan (Guillaume, 1967, p. 281)
- Hamza's raid to the coast (Guillaume, 1967, p. 283)
- Raid on Buwat (Guillaume, 1967, p. 285)
- Raid on al-Ushayra (Guillaume, 1967, p. 285)
- Raid on al-Kharrar (Guillaume, 1967, p. 286)
- Raid on Safawan (Guillaume, 1967, p. 286)
- Battle of Badr (Guillaume, 1967, p. 289)
- Raid on B. Sulaym (Guillaume, 1967, p. 360)
- Raid called al-Sawig (Guillaume, 1967, p. 361)
- Raid on Dhu Amarr (Guillaume, 1967, p. 362)
- Raid on al- Furu (Guillaume, 1967, p. 372)
- Attack on B. Qaynuqa (Guillaume, 1967, p. 363)
- Raid on al-Qarada (Guillaume, 1967, p. 363)
- Battle of Uhud (Guillaume, 1967, p. 370)
- Raid of Dhatu'l Riqā (Guillaume, 1967, p. 445)
- Raid on Dumatu'l-Jandal (Guillaume, 1967, p. 449)

- Battle of the Ditch (Guillaume, 1967, p. 456)
- Attack on B. Qurayza (Guillaume, 1967, p. 461)
- Attack on B. Lihyān (Guillaume, 1967, p. 485)
- Attack on Dhu Qarad (Guillaume, 1967, p. 486)
- Attack on B.al-Mustaliq (Guillaume, 1967, p. 490)
- Raid on Muta (Guillaume, 1967, p. 531)
- Khalid destroys al-Uzza (Guillaume, 1967, p. 565)
- Battle of Hunayn (Guillaume, 1967, p. 566)
- Capture of al-Ta'if (Guillaume, 1967, p. 587)
- Raid on Tabuk (Guillaume, 1967, p. 602)
- Destruction of al-Lat (Guillaume, 1967, p. 615)
- Usama's Expedition to Palestine (Guillaume, 1967, p. 652)
- Ghalib's raid on B. al-Mulawwah (Guillaume, 1967, p. 660)
- Zayd's raid on Judham (Guillaume, 1967, p. 662)
- Zayd's raid on B.Fazara (Guillaume, 1967, p. 664)
- Abdullah b. Rawaha's raid to kill al-Yusayr (Guillaume, 1967, p. 665)
- Abdullah b. Unays's raid to kill Khalid b. Sufyan (Guillaume, 1967, p. 666)
- Uyayna's raid on B, al-Anbar (Guillaume, 1967, p. 667)
- Ghalib's raid on B. Murra (Guillaume, 1967, p. 667)
- Amr b. al-'As's raid on Dhatu'l Salasil (Guillaume, 1967, p. 668)
- Ibn Abu Hadrād's raid on Idam (Guillaume, 1967, p. 669)
- Ibn Abu Hadrād's raid on Ghaba to Kill Rafaa B. Qays al Jushami (Guillaume, 1967, p. 671)

- Abdu'l Rahman's raid on Dumatul-Jandal (Guillaume, 1967, p. 672)
- Abu Ubayda's raid to the coast (Guillaume, 1967, p. 673)
- Salim b. Umayr's raid to kill Abu 'Afak (Guillaume, 1967, p. 675)
- Umayr b. Adiy's raid to kill Asma d. Marwan (Guillaume, 1967, p. 675)
- Alqama's raid (Guillaume, 1967, p. 677)
- Kurz b. Jabir's raid on the Bajilis (Guillaume, 1967, p. 677)
- Ali's raid on the Yaman (Guillaume, 1967. p. 678)

# Appendix I: Call to Jihad from the Chief Justice of Saudi Arabia

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## *The Call to Jihad*

by Sheikh Abdullah bin Muhammad bin Humaid,  
Chief Justice of Saudi Arabia

(1990s – Preceding the 9-11 Attacks on Washington, D.C., New York  
and United Airlines Flight 93)

(Para 1) Praise be to Allah Who has ordained *Al-Jihad* (the holy fighting in Allah's Cause):

(Para 2) 1. With the heart (intentions or feelings),

(Para 3) 2. With the hand (weapons, etc.),

(Para 4) 3. With the tongue (speeches, etc., in the Cause of Allah)

(Para 5) Allah has rewarded the one who performs it with lofty dwellings in the Gardens (of Paradise).

(Para 6) I testify that there is none who has the right to be worshipped but Allah Alone and He has no partners (with Him). I (also) testify that Muhammad is His slave and His Messenger, the

one sent by Allah Law as a mercy for the *'Alameen* (mankind and jinns); the one commanded by Allah to fight against *Al Mushrikun* (and all those who ascribe partners with Allah). He fought for Allah's Cause with all his power and ability-may Allah's Peace and Blessings be upon him, upon his followers and upon his Companions who believed in him, and honored him, helped him and followed the light (the Qur'an) and his *As-Sunna* (the legal ways, orders, acts of worship, statements) which was revealed to him. Those who emigrated and fought in the Cause of Allah with their wealth and their lives, they were the supreme conquerors and the masters.

(Para 7) It is well known how the Messenger was fighting against *Mushrikun* (and all those who ascribe partners with Allah since Allah, the Most Respectful, the All-Majestic sent him and honored him with the Messengership till Allah caused him to die and selected for him what was with Him (Paradise and all that is good).

(Para 8) The Prophet used to visit the people in their gatherings during the *Hajj* and *Umra* and other occasions (too). He used to go to their marketplaces, recite the Qur'an, invite them to Allah, the Most Respectful, the All Majestic. He used to say, "Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allah) in return for having Paradise?" But he would not find anyone to support him or to give him a safe shelter.

(Para 9) Prophet Muhammad carried on his mission of inviting people to Allah (Islamic Religion) and persevered in his mission of invitation for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant...in order that Allah's Proof be established against the disbelievers and that His Promise (be fulfilled to them which He assured them with His Statement:

(Para 10) *And We never punish until We have sent a Messenger (to give warning, V. 17:15).*



(Para 11) The people continued in their transgression; they did not take guidance from the manifest proof. The people of the Quraish oppressed and harmed all those who followed him (Muhammad), put them to trials and afflictions in order to keep them away from their religion (Islam), even to the extent that they exiled them from their homeland; some of them fled to Ethiopia, some went to Al-Madinah (Al-Munawwarah) and some remained patient (at Makkah ) in spite of the harm they suffered; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner), so much so that some of them were not able to sit straight from the severity (of the injuries) sustained from the beatings.

(Para 12) They used to tie a rope around the neck of Bilal (may Allah be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah. And what Yasir's family suffered from the torrent was beyond what a normal human being can endure.

(Para 13) The people of the Quraish harmed Allah's Messenger (Muhammad, too). They besieged him in Ash Shi'b. Once 'Uqbah bin Abi Mu'ait tried to strangle him and he kept on squeezing the Prophet's clothes round his neck till the eyes of the Prophet bulged out, and Abu Bakr rushed at 'Uqbah and released the Prophet from him and said, "Would you kill a man because he says: My Lord is Allah?"

(Para 14) Abu Jahl also tried to kill the Messenger. While the latter was in prostration praying in the *Al Masjid al Haram*, he carried a huge stone to throw it on the Prophet's head. But when he (Abu Jahl) tried to throw it, he turned on his heels frightened, saying: "I am being prevented going near to Muhammad by a huge stallion camel intending to swallow me."

(Para 15) And when Allah wanted to reveal His religion (Islam) and

to fulfill His Promise and to make His Prophet victorious, Allah, the Most High, ordered him to emigrate to Al Madinah. So he stayed there and Allah supported him with His Victory and with His slaves, the faithful believers-the Islamic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.

(Para 16) Muhammad was dearer to the believers than their own selves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad and his followers) and had put up all their efforts of enmity, standing and fighting against them, and (in fact) they shouted against them from every corner. Then, at that time Allah permitted them (Muhammad and his followers) to fight but He did not make it obligatory. He said:

*"Permission to fight is given to those (i.e., believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allah is Able to give them (believers) victory (V. 22:39).*

*Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah" (V.22:39, 40).*

(Para 17) The above verses clearly state that Allah is Able to give victory to His worshippers (the believers) without fighting, but Allah wants from His worshippers obedience with all their efforts as it is evident from the following Divine Verse:

*"So when you meet (in fight: Jihad in Allah's Cause) those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom) or ransom (according to what benefits Islam),*

until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out *Jihad* against the disbelievers till they embrace Islam (i.e., are saved from the punishment in the Hellfire) or at least come under your protection] but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost."

"He will guide them and set right their state."

"And admit them to Paradise which He has made known to them (i.e., they will know their places in Paradise more than they used to know their houses in this world) (V.47:4, 5, 6)."

(Para 18) Then after that, He made (*Jihad*) "fighting" obligatory against all those who fight you (Muslims); not against those who didn't fight you. So Allah ordered:

"And fight in the way of Allah those who fight you..." (V.2:190).

(Para 19) Then Allah revealed in *Surat At-Taubah* (*Bara'ah*, Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the Mushrikun as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islam, till they pay the Jizya (a tax levied on the non-Muslims who do not embrace Islam and are under the protection of an Islamic government) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So they (Muslims) were not permitted to abandon "the fighting" against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non-Muslims).

(Para 20) As it is now obvious, at first "the fighting" was forbidden, then it was permitted and after that it was made obligatory- (I) against

them who start "the fighting" against you (Muslims)... (2) and against all those who worship others along with Allah... as mentioned in *Surat Al Baqara* (II), *Allmran* (III) and *At-Taubah* (IX)... and other Surah (Chapters of the Qur'an).

(Para 21) Allah made the fighting (*Jihad*) obligatory for the Muslims and gave importance to the subject matter of *Jihad* in all the Surah (Chapters of the Qur'an) which were revealed (at Al Madinah) as in Allah's Statement:

"March forth whether you are light (being healthy, young, and wealthy) or heavy (being ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you if you but knew." (V.9:41).

And He (Allah) said:

"*Jihad* (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know" (V.2:216).

(Para 22) The fighting, even though by its nature is disliked by the human soul because of the liability of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damaging of the industries, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one's homeland, Allah had made ready an immensely good reward that cannot be imagined by a human soul.

(Para 23) 'Ikrima (a religious scholar) said: At first Muslims disliked it (*Jihad*), but later they loved it and said: "We listen and obey." And that is because the submission to the order to fight means hardship, but if the reward is made known it becomes to compare the hardship involved and its reward.

(Para 24) The Verses of the Qur'an and the *Sunna* (the Prophet's legal ways, orders, etc.) exhort Muslims greatly for *Jihad* and have made quite clear its rewards, and praised greatly those who perform *Jihad* (the holy fighting in Allah's Cause) and explained to them various kinds of honors which they will receive from their Lord (Allah). This is because they-*Mujahidun* are Allah's troops. Allah will establish His religion (Islam), with them (*Mujahidun*). He will repel the might of His enemies, and with them He will protect Islam and guard the religion safely.

(Para 25) And it is they, (*Mujahidun*) who fight against the enemies of Allah in order that the worship should be all for Allah (Alone and not for any other deity) and that the Word of Allah (i.e., none has the right to be worshipped but Allah and His religion, Islam) should be superior. Allah has made them (*Mujahidun*) partners in reward along with all those who guard Islam with their weapons, along with their good deeds which they performed even if they sleep in their homes.

(Para 26) And the Law Giver (Allah) had made one who leads another to do a deed equal to the doer of the deed himself both in reward (for the good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

(Para 27) And sufficient is Allah's Statement in this matter:

O you who believe! Shall I guide you to a commerce that will save you from a painful torment? (V.61: 10)

(Para 28) After this Verse was revealed, the souls became filled with the yearning for this profitable commerce which Allah, the Lord of 'Alameen (mankind, jinns and all that exists), the All-Knower, the All Wise Himself directed the people toward. Allah says:

"That you believe in Allah and His Messenger (Muhammad) and that

you strive hard and fight in the Cause of Allah with your wealth and your lives." (V.61:11)

Allah further said:

"That will be better for you if you but know" (V.61:11).

(Para 29) i.e., *Jihad* (holy fighting in Allah's Cause) is better for you than your staying (back at home). Regarding the reward Allah says:

"(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity ('Adn Paradise)-that is indeed the great success" (V.61:12).

(Para 30) So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allah said:

"And also (He will give you) another (blessing) which you love-help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad) to the believers" (V.61: 13).

(Para 31) Good-gracious (indeed)! how beautiful are these words of (Allah) and how they appeal to the human hearts. How great is the attraction for them and how they lead one toward one's Lord (Allah). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allah to bestow upon us His Blessings.

And Allah says:

"Do you consider the providing of drinking water to pilgrims and the maintenance of *Al Mas Midal Haram* (at Makkah) as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah! And



Allah guides not those people who are the *Zalimun* (polytheists and wrongdoers)" (V.9:19).

"Those who believed (in the Oneness of Allah-Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful" (V.9:20).

Their Lord gives them glad tidings of mercy from Him and that His being pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights (V.9:21).

They will dwell therein forever. Verily, with Allah is a great reward (V.9:22).

(Para 32) In the above verses Allah the Most High, Who is above all that they ascribe to Him, informs that those who maintain *Al Mas Midal Haram* (at Makkah) [and the maintenance of the mosque means to do *i'tikaf* in it, the *Tawaf* (circumambulation) of the *Ka'ba*, and the offering of *Salat* (prayers) in it, etc.] mentioned in the above said verse-and those who provide drinking water to the pilgrims are not equal to those who did *Jihad* in Allah's Cause. Allah informed that the believers who fight in Allah's Cause (*Mujahidun*) are far superior in grades before Him and it is they who will be successful.

(Para 33) And they are the ones who have received the glad tidings of: (1) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

(Para 34) Hence Allah denied the equality between the *Mujahidun* (those who fight in Allah's Cause) and those who maintain the *Al Masdidal-al-Hardam* (at Makkah) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:



"The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform *Iqamat-as-Salat*, and give *Zakat* and fear none but Allah. It is they who are expected to be on true guidance (V.9:18).

(Para 35) So it is they (above said people) who are called by Allah as "the maintainers of the mosques" - And in spite of all this, still the people who do *Jihad* are far superior in grade than them (maintainers of the mosques) before Allah.

Allah says:

"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward." (V.4:95).

"Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft Forgiving, Most Merciful (V.4:96).

(Para 36) Allah (the All Mighty) denied the equality between the believers who sit (at home) and join not in *Jihad* - and the *Mujahidun* (those who fight in Allah's Cause), - then He mentioned the superiority of the *Mujahidun* over those (believers) who sit (at home) by a grade and then later on mentioned their (*Mujahidun's*) superiority over them (believers who sit at home) by degrees of grades.

(Para 37) Ibn Zaid (a religious scholar) said: The degrees of grades with which Allah preferred the *Mujahidun* over those (believers) who sit (at home) are seven and these Allah mentioned in His Statement:

"That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allah, nor do they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allah loses not the reward of the *Muhsinun*." (V.9: 120).

(Para 38) These are five - then Allah said:

"Nor do they spend anything (in Allah's Cause)-small or great,-nor cross a valley, but is written to their credit..." (V.9:121).

So these are two bringing the total to seven.

(Para 39) Ibn Qaiyyam after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in *Sahih Al Bukhari*:

Narrated Abu Huraira: The Prophet said, "Whoever believes in Allah and His Messenger, performs *Iqamat as Salat* and observes *Saum* (fasts in the month of Ramadan), then it will be a promise binding upon Allah to admit him to Paradise no matter whether he fights in Allah's Cause or remains in the lane where he is born." The people said, "O Allah's Messenger! Shall we inform the people of this good news?" He said, "Paradise has one hundred grades which Allah has reserved for the *Mujahidun* who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allah (for something), ask for *Al-Firdaus* which is the middle (best) and highest part of Paradise." [The sub-narrator added, "I think the Prophet also said, 'Above it (i.e., *Al-Firdaus*) is the Throne of the Gracious (i.e., Allah), and from it originate the rivers of Paradise.'" ]" (Hadith No. 48, Vol. 4; No2790).

(Para 40) Ibn Qaiyyam said as regards the Statement of Allah

(Para 41) Verily, Allah has purchased of the believers their lives and

their properties, for (the price) that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success (V.9:111).

(Para 42) So Allah has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances:

- (1) Allah informed them (believers) with a wording: "Surely."
- (2) By using the past tense which denoted that the thing has already happened, and was confirmed and it remained as it was.
- (3) Moreover, He took upon Himself the responsibility of this covenant as He Himself bought the deal.
- (4) He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it.
- (5) The Arabic word 'a/la used in this Divine Verse denotes obligation to convey to His Worshipers that it is a binding on Him.
- (6) He confirmed that it is indeed a binding on Him.
- (7) He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e., the Torah, the Gospel, the Qur'an).
- (8) He used the interrogative form to emphasize the fact that there is none Truer to his covenant than Him.
- (9) He the Glorified, the Most High, ordered them to receive the glad

tidings of this contract (bargain) and give the good news to one another regarding a contract which has been ratified and has come to stay and admits of no choice or abrogation.

(10) He informed them of a truly sure news that there is a supreme success in the bargain (contract) which they have concluded. And bargain here means that the thing which they shall receive with this price (their lives and properties) is Paradise.

(Para 43) And His (Allah's) Statement "Bargain which you have concluded" i.e., the price with which you have exchanged the deal, Allah, the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

"(The believers whose lives Allah has purchased are) those who turn to Allah in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who observe *Saum* (fast, or go out in Allah's Cause), who bow down [in *Salat* (prayer)], who prostrate themselves, [in *Salat* (prayer)], who enjoin (on people) *Al-Ma'ruf* (i.e., Islamic Monotheism and all that Islam has ordained) and forbid (people) from *Al-Munkar* (i.e., disbelief, polytheism of all kinds and all that Islam has forbidden) and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers (V.9:112)

(Para 44) And sufficient is this excellence-(for a *Mujahid* which he will receive) honor and high degrees of grade - along with other things which Allah has made clear in the Qur'an: about the description of the reward of *Mujahidun*, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islam, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allah will grant them victory and support them with the angels, as it is evident from the Statement of Allah:

“Remember when you (Muhammad) said to the believers, ‘Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down?’ Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allah made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allah the All Mighty, the All Wise” (V.3:124, 125, 126).

“So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good). We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the *Zalimun* (polytheists and wrongdoers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) test those who are patient?” (V.3:139, 140, 141, 142).

(Para 45) And Allah informed about those who are martyred in His Way. They are alive and that they are with their Lord Allah finding what they wish of provisions and their faces are delighted with glad tidings. As Allah said:

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord and they have provision. “They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.”

“They rejoice in a Grace and a Bounty from Allah and that Allah will not waste the reward of the believers.”

"Those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward." (V.3:169-172)

And He (Allah) said:

"Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of *Taghut* (Satan, etc.). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan" (V.4:76).

"Then fight, (O Muhammad), in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in might and Stronger in punishing" (V.4:84).

And He (Allah) said:

Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allah; and whoso fights in the Cause of Allah and is killed or gets victory, We shall bestow on him a great reward (V.4:74).

And so on-there are other similar verses (in the Qur'an) - after these.

(Para 46) Think deeply, dear brother in Islam, how Allah encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

(Para 47) Also think deeply how *Jihad* is connected with *Salat* (prayers) and *Saum* (fasting). It is made obvious that *Jihad* is similar to both of them, and all the three (*Jihad*, *Salat* and *Saum*) are ordained (by Allah) for the believers.

(Para 48) See how Allah has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart and to



run madly for it (*Jihad*) with great encouragement showing clearly to them that death will certainly overtake them and in case they die as *Mujahidun* (Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

(Para 49) *Jihad* is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing for which one can volunteer. All the Muslim religious scholars unanimously agree that *Jihad* is superior to *Hajj* and '*Umra* (pilgrimage) and also superior to nonobligatory *Salat* (prayer) and *Saum* (fasting) as mentioned in the Qur'an and Prophet's Sunna. It is obvious that the benefits of *Jihad* for us are extensive and comprehensive; it (*Jihad*) includes all kinds of worship both hidden and open, it also includes (a great) love for Allah and it shows one's sincerity to Him and it also shows one's trust in Him, and it indicates the handing over of one's soul and property to Him - it (*Jihad*) shows one's patience, one's devotion to Islam, one's remembrance to Allah and there are other kinds of good deeds which are present in *Jihad* and are not present in any other act of worship.

(Para 50) For these above-mentioned degrees or grades of various kinds of worship one should race for *Jihad*. It is confirmed in the two authentic books (of Hadith). Narrated Abu Huraira (may Allah be pleased with him): I heard Allah's Messenger saying, "By Him in Whose Hands my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariyyah* (army unit) going out for *Jihad* in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred" (Sahih Al Bukhari, Vol 4, Hadith No.54 / No. 2797).



(Para 51) So the Prophet, through his ways of life, firmness, his courage, and his patience has deeply encouraged the *Mujahidun* for Allah's Cause.

(Para 52) He informed them of the immediate and deferred reward of *Jihad* for them, and how different kinds of evils Allah repels with it; and what a great honor, power, dignity and high grade is obtained through it and He has put *Jihad* at the top in Islam. The Prophet says:

"Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allah has reserved for the *Mudahidin* who fight in His Cause" [as mentioned in the two authentic Books (Al Bukhari and Muslim)]. [See Sahih Al Bukhari, Vol 4, Hadith No. 48].

It is narrated in the book Sahih Al Bukhari, Allah's Messenger said:

"Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the Hellfire." (Vol. 4, Hadith No. 66).

It is also narrated in the two books (Al Bukhari and Muslim):

A man said: "O Allah's Messenger! Inform me of a thing that is equal to *Jihad* (in Allah's Cause)!" Allah's Messenger said, "You cannot (do that). The man said: "Inform me of that. Allah's Messenger said: "Can you observe *Saum* (fast) continuously without eating or drinking (at all) and stand continuously in *Salat* (prayer) from the time the *Mujahidun* go out for *Jihad* (till the time they return back home)? The man replied, "No." Allah's Messenger said: "That is (the thing) which is equal to *Jihad*."

Likewise Allah's Messenger said:

1. The souls of the martyrs are in the green birds dwelling in Paradise wherever they like.

2. That all their sins and faults are forgiven.
3. That he can intercede with Allah for seventy of his family members.
4. That he will come secure on the Day of Resurrection from the great terror.
5. That he will not feel the agonies and distress of death.
6. That he will not be horrified by the (great) Gathering (on the Day of Resurrection).
7. That he does not feel the pain of "the killing" except like that of a pinch.

(Para 53) And how many agonies and distresses are there for a person who dies on his bed - and a standing (praying) or a sleeping person in *Jihad* is better than a fasting or standing (praying) person not in *Jihad* - and whosoever acted as a guard or escort in Allah's Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in *Jihad* for Allah's Cause is better than the world and whatsoever is in it.

(Para 54) If one has understood (all) that, then Allah has reproached those who remained behind from Allah's Messenger during the battle of Tabuk (i.e., they did not join in it)- they who cling heavily to the luxuries of this world - they who lagged behind from hastening onward to march forth (for the battle of Tabuk) - As Allah says:

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., go for *Jihad*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter" (V.9:38).

(Para 55) Similarly Allah disapproved of those who abandoned *Jihad* (i.e., they did not go for *Jihad*) and attributed to them hypocrisy and

disease in their hearts, and threatened (all) those who remain behind from *Jihad* and sit (at home) with horrible punishment. He (Allah) referred to them with the most ugly descriptions, rebuked them for their cowardice and spoke against them (about their weakness and their remaining behind) as He said:

“If you march not forth, He will punish you with a painful torment and will replace you by another people and you cannot harm Him at all, and Allah is Able to do all things” (V.9:39).

(Para 56) And there are many verses of the Qur’an after this verse (that threaten the Muslim nation if they give up *Jihad*).

(Para 57) And you will not find any organization past or present, religious or nonreligious as regards (*Jihad* and military, ordering) the whole nation to march forth and mobilize all of them into active military service as a single row for *Jihad* in Allah’s Cause so as to make superior the Word of Allah (i.e., none has the right to be worshipped but Allah), as you will find in the Islamic Religion and its teachings.

(Para 58) The Qur’an and *As-Sunna* (the legal ways of Prophet Muhammad) have clearly given (wonderful explanation for) each and every act concerning *Jihad*. The Book has distributed its different actions and its great number of responsibilities on its special units a most accurate distribution that excels above all the modern organizations and the military teachings. And in fact these modern organizations and military teachings are only a small portion (drop) of the military laws of the Qur’an and *As Sunna*.

(Para 59) The verses of Qur’an and *As-Sunna* of Allah’s Messenger Muhammad are both flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

(Para 60) The Muslims were ordered to take all precautions against the enemies of Allah and to get ready against them with all they can

of power-because that is the first step for *Jihad* (fighting) and the supreme way for the defense. To get ready (for *Jihad*) includes various kinds of preparations and weapons [tanks, missiles, artillery, aeroplanes (air force), ships (navy), etc. and the training of the soldiers in these weapons] are included under (the meaning) of the word "force (i.e., land force, navy and air-force)." And to look after (take care of) the permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peacetime as well as during wartime.

(Para 61) The foundation of the military spirit as they say: obedience and military discipline. Allah has mentioned the two elements of this foundation in the two following verses of His Book (The Qur'an).

As to the obedience, Allah said:

"Those who believe say: 'Why is not a *Surah* (Chapter the Qur'an) sent down (for us)?' But when a decisive *Surah* (explaining things) is sent down, and fighting (*Jihad*-holy fighting in Allah's Cause) is mentioned (i.e., ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him). Obedience (to Allah) and good words (were better for them)" (V.47:20, 21).

(Para 62) And as to the military discipline: Allah said in *Surah As-Saff* (Rows or Ranks):

"Verily! Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure" (V.61:4).

(Para 63) Similarly the Islamic armed forces are exhorted to give their *Bai'a* (pledge) to you (O Muhammad), are (in fact) giving the *Bai'ah* (pledge) to Allah.) V.48:10 for; to listen and obey, both in hard times and in ease, and in what they like and in what they dislike. Allah says:

"Verily, those who give the *Bai'a* (pledge) to you (O Muhammad), they are (in fact) giving the *Bai'a* (pledge) to Allah" (V.48: 10).

(Para 64) And Allah praised those who are true to (their) covenant and who fulfill their covenant, by His Statement:

"Among the believers are men who have been true to their covenant with Allah, [i.e., they have gone out for *Jihad* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations, (i.e., have been martyred) and some still are waiting, but they have never changed [i.e., they never proved treacherous to their covenant which they concluded with Allah] in the least" (V.33:23).

(Para 65) And He ordered the believers to take a firm stand against the enemy when they (believers) meet their force, and to remember Allah (much) at the time of horror, as He said:

"O you who believe! When you meet (an enemy) take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful" (V.8:45).

(Para 66) And He (Allah ) encouraged the *Mujahidun* in His Cause to take a firm stand without any (kind) of fear and to display true bravery (against the enemy) from the start of the battle to the end - as He said:

"So when you meet (in fight - *Jihad* in Allah's Cause) those who disbelieve, smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them i.e., take them as captives). Thereafter (is the time for) either generosity (i.e., free them without ransom) or ransom (according to what benefits Islam), until war lays down its burdens" (V.47:4).

"And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you

are suffering, but you have a hope from Allah (for the Reward i.e., Paradise) that for which they hope not; and Allah is Ever All-Knowing, All Wise" (V.4:104).

"And many a Prophet (i.e., many from amongst the Prophets) fought (in Allah's Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken, nor degrade themselves. And Allah loves the patient ones (V.3: 146).

(Para 67) Similarly, He ordered (the *Mujahidun*) to have confidence, to keep their composure and to expel (from their minds) all wrong conceptions, weakness and sadness- as He said:

"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers" (V.3:139).

(Para 68) And Allah informed that He has given a guarantee of victory to those who will defend Allah's Religion (true Islam). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: The true faith in Allah and that the victory is (always) from Allah, as Allah said:

"If Allah helps you, none can overcome you, and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust" (V.3: 1 60).

"How often a small group overcame a mighty host by Allah's leave? And Allah is with the patient" (V.2:249).

"O you who believe! If you help (in the cause of) Allah, He will help you and make your foothold firm" (V.47:7)

"And, verily Our Word has gone forth of old for Our slaves,



- Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors" (V.37:171-173).

"And (as for) the believers it was incumbent upon Us to help (them)" (V.30:47).

(Para 69) Similarly Qur'an points out the well-known fact that the battle is by turns, (one) day (victory) is for you - (the other) day (victory) is for others as Allah said:

"If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good). We give to men by turns" (V.3:140).

(Para 70) And He made "the mutual consultation" as one of the legal foundations in order to make an exact decision, particularly in important matters like *Jihad* and dealing with enemies, etc. and He praised His believers - slaves for this quality by His Statement:

"And who (conduct) their affairs by mutual consultation" (V.42:38).

(Para 71) And in spite of the perfection of the intelligence of Allah's Messenger and along with his being helped by Divine Inspiration still Allah ordered him (saying):

"And consult them in the affairs" (V.3:159).

(Para 72) So that his followers may follow his example after him.

(Para 73) Similarly the Qur'an warned (the believers) from committing sins (both in open and in secret) small sins or great sins, and He informed them that Allah's Help does not descend upon the disobedient sinners:

"Those of you who turned back on the day the two hosts met (i.e., battle of Uhud), it was Satan who caused them to backslide (run



away from the battlefield) because of some (sins) they had earned" (V.3:155).

(Para 74) Allah has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement (about it), and informed them that the dispute is the reason for the failure and the losing of the strength and kingdom:

"And do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely Allah is with those who are patient" (V.8:46).

(Para 75) And to beware of fleeing from the enemy during the (battle), and it is one of the biggest sins and its committers (the defeated ones) are threatened with grave punishments:

"O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them" (V.8:15).

"And whosoever turns his back to them on such a day, unless it be a stratagem of war, or to retreat to a troop (of his own) -he indeed has drawn upon himself the wrath from Allah. And his abode is Hell, worst indeed is that destination!" (V.8:16).

(Para 76) Allah forbade *Al-Ghulul* (stealing from the war booty before its distribution) i.e., the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And that person who takes it, shall bring it forth (on the day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, rebuked for his dishonesty in front of all the witnesses.

"It is not for any Prophet to take illegally a part of booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally).

Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly" (V.3:161).

(Para 77) Similarly one should be cautious, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the clamor (noise) of nationalism and for false forged slogans. Whenever the Messenger appointed a Commander in Chief for an army unit, he used to advise him specially to be afraid and dutiful to Allah, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

"Invade in the Name of Allah and for the Cause of Allah and kill those who disbelieve in Allah. Invade and do not press heavily by exceeding the limits, and do not betray, and do not kill children..."

(Para 78) And he (the Prophet) used to say to his companions when they intended invasion:

"Proceed in the Name of Allah and for Allah upon the Religion of Allah's Messenger: Do not kill the very old or a child or a woman and do not press heavily by exceeding the limits. Collect the (war) booty, reconcile, and do good as Allah loves the good-doers."

(Para 79) For that, the Messenger and those who believed in him were tried with fair trials (martyrdom or mighty reward) to make victorious this religion (Islam) and to invite others for it (Islam). So Allah assisted them with victory, sent down upon them tranquility and helped them with angels and united their hearts and cast terror into the hearts of their enemies.

(Para 80) So they fought in the Cause of Allah (for) Islamic faith (worshipping none but Allah Alone) and sincerely (for Allah's sake) and to make victorious Allah's religion till it becomes superior over all religions, and mankind is brought out - (1) from the darkness into the light, (2) from the worshipping of men to the worshipping of Allah

Alone (the only true God), (3) from the narrowness of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islam. They knew well that Allah has guaranteed them victory and promised them that they will be the conquerors. So they were sure of Allah's Support, and of His Messenger's promise and considered the matter easy with a small or great (number) and thought little of the fears and dangers. They remembered the Statement of Allah:

"If Allah helps you, none can overcome you" (V.3: 160).

(Para 81) And that they are troops of Allah, and that they are fighting in Allah's Cause, and surely Allah will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.

(Para 82) Here is the example of Umar bin Al-Khattab as he consulted his companions regarding sending troops to 'Iraq (for participating in the battle of Nahawand). 'Ali bin Abi Talib said to him ('Umar): "O Chief of the believers! This matter cannot be 'victory or defeat' because of a great number, or a small number but it is His (Allah's) Religion which He has made superior and His troops which he has honored and supported (them) with the angels till it reached for what it has reached. We have been promised (victory) by Allah, and Allah fulfills His Promise and supports His troops."

(Para 83) And here is the example of Khalid bin Walid as he came from 'Iraq, a man from the Arab Christians said to Khalid: "How great is the number of Romans and how small is the number of Muslims?" Khalid replied: "Woe to you! Do you make me afraid of the Romans? But the greatness of the troops is with victory and the smallness of the troops are with defeat, not with the number of men, by Allah I wish if the red ones (i.e., the camels and the horses) are cured from their journey hurts, I will proceed to attack them (Romans) even if their number is doubled. (The hoofs of his horse had chafed and received injuries during its return from 'Iraq to Al Madinah)."

(Para 84) They used to endanger their lives, used to do wonders and extraordinary deeds, being sure of Allah's Help, depending upon His Promise as it happened in the Islamic army under the commandship of Sa'id bin Abi Waqqas. He stood in front of the town of Al Madyan and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris increased tremendously with overflowing (its water became dark) and it overthrew its foam from excessive water in it. Sa'd addressed the troops over its bank (saying): "I have resolved to cross this sea (great river) in order to assault them (the enemy)." They (the people) replied: "May Allah direct us and you to follow the right path. So please do it." Then he (Sa'd) rushed heedlessly into the (river) Tigris with his horse and all the people (his troops) too rushed heedlessly into it (Tigris) and not a single man was left behind; so they marched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the foot soldiers. The people spoke to one another over the surface of water as they used to speak to one another over the surface of earth. So when the Persians (army) saw them they said: Diwana... Diwana (i.e., mad people...mad people). By Allah! You are not fighting against human beings, but against jinns." Hearing that, Sa'd started saying: "Allah is Sufficient for us and He is the Best Disposer (for our affairs), by Allah! Surely Allah will give victory to His friends; verily, Allah will make superior His Religion, and verily Allah will defeat His enemy, as long as there are neither adulterers nor those who commit (similar) sins in the army (Sa'd's troops), then the good deeds will overcome the evil."

(Para 85) Yes! They (the Muslims) used to be afraid: (1) of their sins and (2) from the disobedience of Allah, more than they used to be afraid of their enemy or their enemy's great number and mighty weapons, as

we find 'Umar bin Al Khattab saying: (in his letter to the Commander Sa'd bin Abi Waqqas, when he sent him for the conquest of Persia):

"...then after, I order you and all the troops that are along with you to be obedient to Allah in all circumstances, as this (being obedient to Allah) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allah, and had it not been so, we have no power over them, because neither our number is equal to their number, nor are our weapons like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power. And if we will not gain victory over them by our merits, we do not overpower them by our strength. And you should also know that in this marching of yours (for Allah's Cause) there are guards (angels) upon you from Allah (to watch you), and they know all what you do. So be shy from them and do not commit Allah's disobedience (crimes and sins) while you are going in Allah's Cause and do not say: 'Our enemy is worse than us, so they will not overpower us.' Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allah's disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allah the assistance over your own selves, (to save you from crimes and sins) just as you ask Allah for the victory over your enemies. I ask Allah for that, both for you and for us."

(Para 86) So the Muslim warriors (*Al-Mujahidun*) kept on clinging to what this rightly guided caliph 'Umar mentioned (as above): And they

(*Mujahidun*) were as they were described by a Roman to a Roman Chief; (he said): I have come to you from the men, very precise in their manners; they ride swift racehorses, during the night they worship (Allah Alone) in seclusion, during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices reciting the Qur'an and the mentioning much of Allah." So he (the Roman Chief) looked at his companions and said: "It has come to you from them that for which you have no power."

(Para 87) And here is the story of 'Uqbah bin Nafi': He ('Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives of the country. So he betook himself to the place of Al Qairawan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes ..., etc. So he ('Uqbah) invoked Allah and Allah answered to his invocation, he then said: "O snakes and wild beasts of prey! We are the companions of Allah's Messenger (Muhammad) go away from us as we are landing here, and afterwards if we find any (of you wild beasts and snakes) we will kill you." So the people saw that day, the (wild) animals and snakes carrying their young ones, shifting from that place. And a great number of natives (*Al-BarBar*) saw (all) that and embraced Islam.

(Para 88) And when the term (time limit) was prolonged for the Muslims and their hearts were hardened and they forgot their religion and became ignorant of the fact (that for what purpose Allah has sent and chosen them from among the great number of mankind and from the great number of nations of the earth) Allah said:

"You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind, you enjoin *Al-Ma'ruf* (i.e.,



Islamic Monotheism and all that Islam has ordained) and forbid what is *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah (V.3:1 10)

(Para 89) So (today) they (Muslims) are leading a life of the one who knows not any Prophet, nor believes in any Divine Message or Divine Inspiration, nor expects any reckoning nor is afraid of the Hereafter. They (Muslims) resemble the pre-Islamic ignorant nations, against whom they used to fight in the past. They have turned on their heels (back) as apostates from Islam, they have imitated them (ignorant nations) in their civilization, in their social affairs, in their political affairs, in their character and in the pleasures of their lives. They (Muslims) also imitated them in many other things because of which Allah hated and forsook them. He (Allah) put them (Muslims) into trials under the effects of (1) Western civilization (2) and the Eastern Communist propaganda. So their land became "a free wealth" with no protector, their kingdom became a victim for every beast of prey and a food (nourishment) for every eater, and the meaning of the statement of the Prophet (Muhammad ) became apparent:

"It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate." A person asked the Prophet "Will that happen because of our small number on that day?" The Prophet said: "Nay! Your number (will be) great, but you will be rubbish like the rubbish of flood-water. And certainly, Allah will remove from the hearts of your enemies 'the fear of you' and surely He (Allah) will throw Wahn in your hearts." A person asked: 'What is 'Wahn', O Allah's Messenger?' The Prophet said, 'Wahn' is to love (this) world and to hate the death."

(Para 90) The Prophet also said,

"If you: (1) practiced *Bai'a Al 'Aina* (i.e., selling goods to a person for a



certain price and then buying them back from him for a far less price), (2) and followed the tails of the cows (i.e., indulged in agriculture and became contented with it, 3) and deserted the *Jihad* (holy fighting) in Allah's Cause, Allah will cover you with humiliation and it will not be removed till you return back to your religion" (*Abu Dawud*).

(Para 91) And now they (Muslims) have deserted the *Jihad* and asked help from (their) enemies and protection from the disbelievers, begging them; turning toward them, expecting good from them. So they (Muslims) have become mean, despised before Allah in spite of their Islamic names and in spite of the presence of righteous pious persons among them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

(Para 92) One of the orientalists said: "When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated toward the contradictory (manmade) laws taken from the opinions of men, there spread immorality of character, falsehood, hypocrisy, ill will, and hatefulness increased in them. Their unity disintegrated and they became ignorant of their present and future state and became unaware of what will harm them or will benefit them. They have become contented with the life in which they eat, drink, sleep and compete not with others in superiority." All this is a visible fact, which every true believer feels, and which every enthusiastic person (about his religion) observes in every community (nation) that gives up *Al-Jihad* and is engrossed: (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the love of this world.

(Para 93) History informs us: What the most wretched (*Al Maghool* and *At Tatar*) did to the Muslims? That which will sorrow the hearts and to be as if on the fire and will make the eyes shed tears.

(Para 94) Ibn Al Athir said: "I remained for many years, avoiding the mentioning of this accident because of its great magnitude, disliking

to speak about it, so that I put a foot forward and another backward and thought deeply, who is there who can write the wailing and crying of the Muslims and who is there on whom it is easy to mention that? Would that my mother had not begotten me. Would that I had been dead before this, and had been forgotten and out of sight. This job (work) includes the mentioning of the great event and the severe calamity which made the days and the nights extremely hard and bitter that no similar calamity will happen and that did befall (cover) the mankind and particularly the Muslims." Ibn Al Athir then mentioned the weaknesses of the Muslims and the empowering of their enemies over them. He said: "A woman from (the *Tatar*) entered a house and killed a group of its dwellers and they thought her to be a man. One of them (the *Tatars*) entered a street in which there were one hundred men. He went on killing them one by one, till he killed them all, and not even a single man (out of the hundred) raised his hand against him (the *Tatar*) to harm him ...and humiliation was put over the men ...so they did not defend themselves neither little nor more." We take refuge with Allah from being defeated (by the enemy)." Ibn Al Athir further said: "One of the *Tatar* got hold of a man and he (the *Tatar*) could not find any (weapon) to kill him, so he told the man: "Put your head over this stone and do not move (keep it on)" and so the man put his head over the stone and remained there till the same man came with a sword and killed him...and there were many similar incidents."

(Para 95) So it is absolutely obligatory upon the Islamic nation, and particularly upon the religious scholars and the rulers from them, to be obedient to Allah, fear Him, and to be dutiful to Him, and to settle the matters of differences amongst themselves and to propagate." The invitation to this religion (Islam) to others, publish its good aspects, and instruct (teach) the people it's (Islam's) laws and *Hikma* (the Quran and *Sunna*) as did the Muslim nobles of early days." They (Muslim nobles of early days) strove hard in Allah's Cause as they ought to have striven

with sincerity and with all their efforts that His (Allah's) Name should be superior. They stood, inviting people to Allah's Religion (Islam), explained to them the good aspects and the excellence of Islam ...and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islam's) teachings. But before long, their descendants deviated from the Right Path, tore themselves into pieces after they had one united entity, they doubted the Truth, so, for them the path was separated and they became as groups (and sects) having different (views and) opinions opposing each other in their aims.. So how can they be elevated? How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great?

(Para 96) They judge their people with the contradictory (manmade) laws which conflict and clash with the Islamic laws, which were the origin of their honor and pride and in which was their peace and steadfastness. Allah says:

(Para 186) "Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgment than Allah for a people who have firm Faith?" (V.5:50).

(Para 97) We beseech Allah to make victorious His Religion (Islam) and to make superior His Words and to lead all the Muslims to that in which His Pleasure is-Amin.

Sheikh 'Abdullah bin Muhammad bin Humaid

Chief Justice of Saudi Arabia

Prepared Prior to 1996.

There is no readily available evidence that this Call to Jihad has been rescinded.

# Appendix J:

## Interview Considerations

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1. **Selection of the Interview Team.** Read and understand the implications in:
  - a. Chapter 15: *Influence of Islamic Law on Intelligence and Law Enforcement*
  - b. Chapter 16: *Government and Academic Vulnerability to Jihad of the Pen and Tongue*
2. **There Will Be Six (6) People In The Interview Room.**
  - a. Two investigators (Interview team)
  - b. The Subject
    - i. Allah
    - ii. Muhammad (His example)
    - iii. A Jurist (Hanafi, Hanbal, Malik, or Muslim)

**Discussion:** Islam requires obedience (We hear and obey). The guidance from Allah, the example of Muhammad, and the juridical opinions of the Jurists combine into forces that the Subject likely believes motivate and direct his actions. These three additional entities form the basis of his belief system and fortify his psychological defense. Use them to rationalize his actions.

3. **Classify the Incident**
  - a. jihad
  - b. honor killing
  - c. punishment for apostasy
4. **Identify Ahead of the Interview Whether Your Subject Is Sunni Or Shia.**
  - a. Sunni Subjects follow Hanafi, Hanbal, Malik, or Shafi'i. Likely your subject is Sunni because of the autonomous self-actualization latitude given in the Sunni Tradition of Jihad.
  - b. Shia Subjects follow the Jarafi and Zaydi tradition Jurist and are less self-starting.
5. **Compare the Elements of the Crime with the Islamic Doctrinal Drivers** Have your supporting Intelligence analyst review the elements of the crime in terms of the holdings of the applicable Islamic texts. This information will give you leverage in helping the Subject rationalize his actions.
6. **Quantifying the Victim.** (The Victim Deserved It.). Review:
  - a. Chapter 12: *Interpersonal Relations from an Islamic Perspective*.
  - b. Appendix C: *Partial List of Quranic Suras Identifying Who May Be Killed*.
  - c. Appendix F: *Interpersonal Relationship Guidance from the Quran*.
7. **Rationalizing the Act.** (*I Was Told to Do It, But It Wasn't My Responsibility*). This guidance is from Allah making jihad a legal obligation and an act of religious devotion. Allah threatens

punishment for not following through. This helps the subject rationalize his action.

a. Review the following

1. Appendix B: *Partial List of Quranic Suras Identifying Allah's Prescription for Jihad.*
2. Appendix E: *Partial List of Quranic Surah Describing Allah's Punishment for Avoiding Jihad*
3. Appendix J: *The Call to Jihad from the Chief Justice of Saudi Arabia.*
4. Chapter 5: *Schools of Law: Criminal Justice Equities.* The key phrase is: "So, you do what the mujtahid's expert opinion says you should do, and refrain from what his expert opinion says you should refrain from without any research on your part. It is as though you have placed the responsibility of your deeds squarely on his shoulders." Source: A.H. al-Hakim, *A Code of Practice for Muslims in the West*, p. 49.
5. *Enjoin the Right and Forbid the Wrong: A Legal Responsibility to Act.* Know the graduated 8 steps of increasing violence prescribed for the Subject. See Chapter 17: Other Issues of Criminal Justice Interest

b. **Two Civilizations in Collision.**

1. Western Civilization is predicated on Man Made Laws.
2. Islam is predicated on laws made by (Muhammad) Allah.

**Discussion:** The subject may likely believe that his actions were in compliance with Allah's will and that he will reap the rewards of paradise for his sacrifice at the hands of the Kafirs/infidels/police. He is complying with God made law, not man-made law. He has the moral high ground.

**Implication:** Understanding the Subject's possible mindset, you can frame with action in terms of the Subject's religious and legal duty of Jihad. Rationalize his action by walking him through the eight (8) steps he is supposed to follow in righting a perceived wrong (Chapter 17, Other Issues of Criminal Justice Interest). His acceptance of Western punishment makes him a martyr. Martyrdom brings the rewards of Paradise. Trying to evade responsibility for discharging a legal obligation and religious duty makes him an apostate in that he is denying Allah's guidance and therefore denying Allah. The punishment for apostasy is eternal damnation. So, as a result, a confession or admission against interest can be elicited by appealing to the subject's sense of religious and legal duties. Otherwise, he is just a common criminal awaiting punishment from Allah for apostasy.

## 8. Interview Approach

- Treat the act as an act of jihad (a form of legal obligation and religious act of devotion).
- Do not refer to the act as a crime; refer to it as jihad, or a legal duty and/or religious act of devotion.
- Remind the subject that Allah is in the room with him.
- Have the subject lay out Allah's expectation of Jihad in this scenario.
- Have the subject acknowledge that Allah is all seeing and knows what the subject would like to hide.
- Ask the subject if Allah prescribed the act.
- Ask the subject if Allah would have approved the way the act was conducted.
- Ask the subject if he is denying his actions in light of Allah's prescription for, and approval of, the action.



- Ask the subject if Allah would punish him for not taking action.
- Ask the subject if Allah will reward him for his action.
- Ask the subject if he denies acting in accordance with Allah's guidance.
- Remind the subject that denying Allah is apostasy with severe punishments.
- Ask the subject if the rewards of Allah out-weigh the legal consequences of his actions.
- Ask the subject if he is a follower of Malik, Shafii, Hanbal, or Hanafi.
- Ask the subject if it is true that if he acts in accordance with a Jurist's school of law, it is as though the Jurist is taking responsibility for the Subject's actions.
- Lead the subject through the following logic.
  - » Did Allah prescribe the act?
  - » Did Allah promise a reward for committing the act?
  - » Did Allah threaten punishment for not performing the act?
  - » Did a jurist give guidance on performing the act?
  - » Does the subject know that IAW Islamic tradition that following a Jurist's guidance puts the responsibility for the act on the Jurist's shoulders? (See *Taqlid*.)
  - » Did Allah put the subject at the right spot and the right time to enforce Allah's will?
  - » Did the subject act in accordance with Allah and the Jurist's guidance?
  - » Does the subject want to commit apostasy by denying the act?

# **Appendix K: Feedback, Corrections, and Requests for Assistance**

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**Requests for assistance, information, recommendations and  
Feedback:**

Dr. Wm Gawthrop  
gawthrop@aol.com

**Errors:**

The following error was found on page: \_\_\_\_.

The error is:

The correct information is (and cite your source):

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