

The Doctrine of Jihad in the Islamic Hadith

Emir F. Caner and Ergun M. Caner

Emir Fethi Caner is Associate Professor of Church History and Anabaptist Studies at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. He previously served as a church planter in the Czech Republic. Dr. Caner has also served as a pastor and speaks regularly on church history and Islam around the world. **Ergun**

Mehmet Caner is Professor of Theology and Church History at Liberty University in Lynchburg, Virginia. He has served as a pastor and has lectured on apologetics, world religions, and theology in eleven countries. Raised as Sunni Muslims, the Caner brothers have co-authored several books, including *Unveiling Islam: An Insider's Look at Muslim Life and Beliefs* (Kregel, 2002), *More than a Prophet: An Insider's Response to Muslim Beliefs about Jesus and Christianity* (Kregel, 2003), and *Out of the Crescent Shadows: Leading Muslim Women into the Light of Christ* (New Hope, 2003).

Introduction

On 23 February 1998, five Islamic caliphates signed a document of a declaration of war against the United States of America (*fatwa*). Representing five radical factions, these men united in calling the Muslim world to task against the perceived enemy of Islam. The full text reads as follows:

Statement signed by Sheikh Usamah Bin-Muhammad Bin-Ladin; Ayman al-Zawahiri, leader of the Jihad Group in Egypt; Abu-Yasir Rifa'i Ahmad Taha, a leader of the Islamic Group; Sheikh Mir Hamzah, secretary of the Jamiat-ul-Ulema-e-Pakistan; and Fazlul Rahman, leader of the Jihad Movement in Bangladesh.

Praise be to Allah, who revealed the Book, controls the clouds, defeats factionalism, and says in His Book, "But when the forbidden months are past, then fight and slay the pagans wherever you find them, seize them, beleaguer them, and lie in wait for them in every stratagem (of war)"; and peace be upon our Prophet, Muhammad Bin-'Abdallah, who said, "I have been sent with the sword between my hands to ensure that no one but Allah is worshipped, Allah who put my livelihood under the shadow of my spear and who inflicts humiliation and scorn on those who disobey my orders." The Arabian Peninsula has never—since Allah made it flat, created its desert, and encircled it with seas—been stormed by any forces like the crusader armies now spreading in it like locusts, consuming its riches and destroying its plantations. All this is happening at a time when nations are attacking Muslims like people fighting over a plate of food. In the light of the grave situation and the lack of support, we and you are

obliged to discuss current events, and we should all agree on how to settle the matter.

No one argues today about three facts that are known to everyone; we will list them, in order to remind everyone:

First, for over seven years the United States has been occupying the lands of Islam in the holiest of places, the Arabian Peninsula, plundering its riches, dictating to its rulers, humiliating its people, terrorizing its neighbors, and turning its bases in the Peninsula into a spearhead through which to fight the neighboring Muslim peoples.

If some people have formerly debated the fact of the occupation, all the people of the Peninsula have now acknowledged it.

The best proof of this is the Americans' continuing aggression against the Iraqi people using the Peninsula as a staging post, even though all its rulers are against their territories being used to that end, still they are helpless. Second, despite the great devastation inflicted on the Iraqi people by the crusader-Zionist alliance, and despite the huge number of those killed, in excess of one million... despite all this, the Americans are once again trying to repeat the horrific massacres, as though they are not content with the protracted blockade imposed after the ferocious war or the fragmentation and devastation.

So now they come to annihilate what is left of this people and to humiliate their Muslim neighbors.

Third, if the Americans' aims behind these wars are religious and economic, the aim is also to serve the Jews' petty state and divert attention from its occupation of Jerusalem and murder of Muslims there.

The best proof of this is their eagerness to destroy Iraq, the strongest neighboring Arab state, and

their endeavor to fragment all the states of the region such as Iraq, Saudi Arabia, Egypt, and Sudan into paper *statelets* and through their disunion and weakness to guarantee Israel's survival and the continuation of the brutal crusade occupation of the Peninsula.

All these crimes and sins committed by the Americans are a clear declaration of war on Allah, his messenger, and Muslims. And ulema have throughout Islamic history unanimously agreed that the jihad is an individual duty if the enemy destroys the Muslim countries. This was revealed by Imam Bin-Qadamah in "Al-Mughni," Imam al-Kisa'i in "Al-Bada'i," al-Qurtubi in his interpretation, and the shaykh of al-Islam in his books, where he said "As for the militant struggle, it is aimed at defending sanctity and religion, and it is a duty as agreed. Nothing is more sacred than belief except repulsing an enemy who is attacking religion and life."

On that basis, and in compliance with Allah's order, we issue the following fatwa to all Muslims:

The ruling to kill the Americans and their allies—civilians and military—is an individual duty for every Muslim who can do it in any country in which it is possible to do it, in order to liberate the al-Aqsa Mosque and the holy mosque from their grip, and in order for their armies to move out of all the lands of Islam, defeated and unable to threaten any Muslim. This is in accordance with the words of Almighty Allah, "and fight the pagans all together as they fight you all together," and "fight them until there is no more tumult or oppression, and there prevail justice and faith in Allah."

This is in addition to the words of Almighty Allah, "And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated and oppressed—women and children, whose cry is—'Allah rescue us from this town, whose people are oppressors; and raise for us from thee one who will help!'"

We—with Allah's help—call on every Muslim who believes in Allah and wishes to be rewarded to comply with Allah's order to kill the

Americans and plunder their money wherever and whenever they find it. We also call on Muslim ulema, leaders, youths, and soldiers to launch the raid on Satan's U.S. troops and the devil's supporters allying with them, and to displace those who are behind them so that they may learn a lesson.

Almighty Allah said "O you who believe, give your response to Allah and His Apostle, when He calls you to that which will give you life. And know that Allah comes between a man and his heart, and that it is He to whom you shall all be gathered."

Almighty Allah also says "O you who believe, what is the matter with you, that when you are asked to go forth in the cause of Allah, you cling so heavily to the earth! Do you prefer the life of this world to the hereafter? But little is the comfort of this life, as compared with the hereafter. Unless you go forth, He will punish you with a grievous penalty, and put others in your place; but Him you would not harm in the least. For Allah hath power over all things."

Almighty Allah also says "So lose no heart, nor fall into despair. For you must gain mastery if you are true in faith."¹

On September 11, the United States of America saw the first manifestation of this declared *fatwa*, as almost five thousand Americans lost their lives when the World Trade Center towers were reduced to a horrific pile of rubble, fire, and girder. The seminal question which has now seared into the collective conscience of the nation is clear: Were these men acting upon the wild rantings of a cultic leader who has bastardized the peaceful religion of Islam, or are they in fact acting upon orthodox Islamic doctrine?

It is the purpose of this paper to present the central thesis that Islam does in fact have an essential and indispensable tenet of militaristic conquest at its heart. In both the teachings of the Qur'an and the Hadith, the infidel (*kafir*) must either be con-

verted or conquered, and the Muslim who dies in such a struggle (Jihad) is promised immediate translation into the highest level of Paradise. While the core of the work will examine Hadithic admonitions and injunctions, we shall also offer Quranic foundations to the *midrashic* nature of the Hadith.

The Hadith as Islamic Midrash

The Qur'an is the highest authority in Islam, having been transmitted to Muhammed from Allah through the angel Gabriel. Secondary to the Qur'an, the Sunnah and the Hadith serve as instruction to the Muslim much in the way Midrash is to the Hebrew. The Sunnah is the source of Islamic jurisprudence and legal code. It is considered invaluable and authoritative in the rulings among Islamic states. The Sunnah depicts the events of the life of Muhammed, and offers examples for ethics and living.

The Hadith (pl. *ahadith*) is very similar to the Sunnah, but not identical. A hadith is a narration from the life of the prophet and what he said, as opposed to a biographical sketch. Therefore, as the Sunnah gives the significant story of Muhammed, the Hadith expounds the crucial, everlasting commandments of their founder. According to the South African Council of Muslim Theologians, the Hadith/Sunnah is the sensible explanation of an otherwise sporadically ambiguous Qur'an. They explain,

The Holy Qur'an without the Hadith or Sunnah of the Prophet (s.a.w.s.) remains unintelligible in certain instances and in view of that, the Holy Qur'an has, in several verses, ordered Muslims to follow the Prophet (s.a.w.s.) in all his deeds and sayings. Therefore, if one believes in the Holy Qur'an, there is no other alternative but to uphold the Hadith of the Prophet (s.a.w.s.).

In M. M. Azami's *Studies in Hadith Methodology and Literature*, the following definition of a hadith is given,

According to Muhaddithiin [scholars of hadith] it stands for 'what was transmitted on the authority of the Prophet, his deeds, sayings, tacit approval, or description of his *sifaat* (features) meaning his physical appearance. However, physical appearance of the Prophet is not included in the definition used by the jurists.'²

The expansion of Islam in the century following Muhammed's death confronted Islamic scholars with a daunting task: to preserve the knowledge of the teachings of the Prophet. Hence the science of hadith evaluation was born. There are four versions of the Hadith, all of which have achieved popularity.

The collection of Sahih Bukhari is recognized by the overwhelming majority of the Muslim world to be one of the most authentic collections of the words of Muhammed. According to Islamic scholars, each report in his collection was checked for compatibility with the Qur'an, and the veracity of the chain of reporters had to be painstakingly established. Bukhari (full name Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughira al-Ja'fai) was born in A.D. 816 and died in A.D. 878. He spent sixteen years compiling it, and ended up with 2,602 hadith (9,082 with repetition). His criteria for acceptance into the collection were amongst the most stringent of all the scholars of ahadith, categorizing each memory and oration as follows: sound (*sahih*), good (*hasan*), weak (*da'if*), fabricated (*maudu'*), and forged. Therefore, it is the best for use in this article.

The translation of Sahih Muslim is a much larger collection. Muslim (full

name Abul Husain Muslim bin al-Hajjaj al-Nisapuri) was born in A.D. 824 and died in A.D. 883. Out of 300,000 ahadith he evaluated, only 4,000 approximately were used in his collection based on a less stringent acceptance criteria. Muslim was a student of Bukhari.

Two partial collections have a smaller following in Islamic academia. The partial collections of Sunan Abu-Dawud and Malik's Muwatta are both about half the size of the aforementioned two collections, but carry weight in smaller Islamic sects such as the Druze.³

The simple outline of this exercise shall be an exposition of Hadithic teachings concerning Jihad, in light of Quranic admonitions. The first section illustrates the teaching that while Jihad can be translated "personal struggle," it is explicitly "holy fighting" in combat that may result in death with the infidel. The second section shall examine the proposition that the non-believer (*kafir*) cannot be tolerated, and must either be converted or, if that is not possible, conquered. Finally, we shall explore the doctrine of martyrdom and the effect of death on the Muslim in Jihad.

High Jihad Is Warfare

The Qur'an, supposedly from the very mouth of Allah, takes a dim view of non-believers, and a strict view of Jihad as a *warfare* against them. The teachings indicate not a "struggle of personal piety," but rather a combat that involves all venues of politics, warfare, and culture. Muhammed himself was the best example of this principle, commanding the slaughter of thousands of men in order to conquer the Arabian Peninsula in the name of Allah. If Jihad were only a struggle of personal piety, then the Prophet misled the people through his actions and words as recorded

in the Hadith. In the end, he was the personification of a militaristic theologian, which the Hadith then accurately illustrates. In Surah 2:190, Allah says, "Fight (Jihad) in the cause of Allah those who fight (ajihad) you." The definition of this struggle follows to include the possibility of death ("slay"): "And slay them wherever you catch them, and turn them out from where they have turned you out, for tumult and oppression are worse than slaughter" (2:191).

The apparent contradiction of conquering the oppressors so that all have faith in Allah can be understood with a proper interpretation of Jihad. Physical warfare is an absolute necessity so that Allah is honored and worshiped. Therefore, the oppression exterminated does not carry a modern designation of religious liberty; rather, it is a herald to have all worship Allah, beginning and not ending with the Arabian Peninsula.

This warfare is viewed within the context of victory by the Muslim against the turmoil caused by the very presence of the infidel: "And fight them on until there is no more tumult or oppression, and let there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression" (2:193).

The current Muslim apologists who redact the terminology to indicate "fighting" as perhaps an intellectual debate or forum must hasten to 2:216: "Fighting is prescribed for you, and you dislike it. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows, and you know not." It is impossible to eisegete the text in such a way to indicate anything but fighting in the traditional sense of combat.

The Hadith also indicates that Jihad is

a “fight,” “struggle,” or “battle.” Bukhari’s very first volume notes, “Allah’s Apostle was asked, ‘What is the best deed?’ He replied, ‘To believe in Allah and His Apostle (Muhammad).’ The questioner then asked, ‘What is the next (in goodness)?’ He replied, ‘To participate in Jihad (religious fighting) in Allah’s cause’ (2:25).” In volume 3, Book 46, Number 724, which is narrated by Abu Huraira, Muhammed said, “A pious slave gets a double reward.” Abu Huraira added, “By Him in Whose Hands my soul is but for Jihad (i.e. holy battles), Hajj, and my duty to serve my mother, I would have loved to die as a slave.” Thus, death is seemingly a possible end of such Jihad.

Of special interest to the student of the Hadith is the title of Book 52 of Bukhari’s Hadith: *Fighting for the Cause of Allah (Jihaad)*. The volume presents with explicit clarity some of the mandates for the Muslim in combat. In the volume, Ibn ‘Abbas narrates, “Allah’s Apostle said, ‘There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.’” In complete agreement with Ibn ‘Abbas, Sahl bin Sad As-Sa’idi continues in verse eighty-five: “I saw Marwan bin Al-Hakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thabit had told him that Allah’s Apostle had dictated to him the Divine Verse: ‘Not equal are those believers who sit (at home) and those who strive hard and fight in the Cause of Allah with their wealth and lives’ (4:95).” In so doing, he cites the Qur’an to substantiate the teaching of holy fighting as combat.

The Kafir Cannot Be Tolerated

Certainly the Qur’an is married to the expulsion or destruction of the infidel (*kafir*). Even a cursory reading of the Qur’an or the Hadith evidences a mis-siological endeavor which calls for the complete eradication of the non-believer:

If anyone desires a religion other than Islam, it will never be accepted of him (Surah 3:85).

Seize them and slay them wherever you find them: and in any case take no friends or helpers from their ranks (4:89).

...for the Unbelievers are open enemies to you (4:101).

For the Unbelievers, Allah has prepared a humiliating punishment (4:102).

I will instill terror into the hearts of the unbelievers, smite ye above their necks and smite all their fingertips of them. It is not you who slew them; it was Allah (8:13-17).

Fight those who believe not in Allah nor the last day (9:29).

Of special interest to the hypothetical Muslim who converts to Judaism or Christianity is Hadith 9:57: “Mohammed said: ‘Whoever changes his Islamic religion, kill him.’”

Christianity is a specific enemy of Islam and, thus, held out for specific scorn in the Qur’an. Our belief in a Triune God, with Christ as the begotten Son of God in hypostatic union, caused Muhammed to record a scathing critique of the core doctrines of orthodox Christianity:

O People of the Book! Commit no excesses in your religion: nor say of Allah anything but the truth. Christ Jesus the son of Mary was no more than a Messenger of Allah...Do not say “Trinity”: desist: it will be better for you: for Allah is One God: Glory be to Him: far exalted is He above having a son (Surah 4:171).

From those too, who call themselves Christians, We did take a covenant,

but they forgot a good part of the Message that was sent to them: so We estranged them, with enmity and hatred between one and the other, to the Day of Judgment. And soon will Allah show them what they have done (5:14).

In blasphemy indeed are those that say that God is Christ the son of Mary (5:17).

They do blaspheme who say: "God is Christ the son of Mary." They do blaspheme who say: God is one of three in a trinity: for there is no God except one God Allah. If they do not desist from their word of blasphemy, verily a grievous penalty will befall the blasphemers among them. Christ the son of Mary was no more than a Messenger; many were the Messengers that passed away before him (5:72-73, 75).

The Jews as well are held in contempt as corrupters of the truth of Allah: "O you who believe! Take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he among you that turns to them for friendship is of them" (5:51). Also, Allah notes,

It is He Who got out the Unbelievers among the People of the Book⁴ from their homes at the first gathering of the forces. Little did you think that they would get out: and they thought that their fortresses would defend them from Allah! But the wrath of Allah came to them from quarters from which they had little expected it, and cast terror into their hearts, so that they destroyed their own dwellings by their own hands and the hands of the Believers (59:2).

The Hadith Continues the Kafiric Expulsion

Continuing from the Qur'an, the Hadith extrapolates upon the necessity for the expulsion of the *akafir* from the land of the Muslim. As a matter of fact, the Hadith records Muhammed's final earthly words: "Mohammed's last words were: Turn the

pagans out of the Arabian Peninsula" (Hadith 5:716).

Central to Islamic doctrine is also the socio-political emphasis on the land. Ibn 'Abbas continues his narration of Muhammed's words in 4.52.79: "On the day of the Conquest (of Mecca) the Prophet said, 'There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately.' Thus, the conquest of the land (herein specifically Mecca) is seen as the victorious fulfillment of their cause, though Jihad continues.

The promise of their "holy land" is seen in Mecca as the "sanctuary" given by Allah, as the proper fulfillment of their faith system. Allah's Apostle also said, on the day of the conquest of Mecca, "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection" (4.53.412).

As Volume Four continues in Bukhari's Hadith collection, the reader is confronted with Allah's clear intention to expel the infidels. When the Prophet returned (from Jihad), he would say *Takbir* ("Allah is great") thrice and add, "We are returning, if Allah wishes, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allah fulfilled His Promise and helped His Slave, and *He Alone defeated the (infidel) clans*" (4.52.317, emphasis added). The alliance of Muhammed, Allah, war, and victory eternally intermingles the thought of struggle with the shedding of blood. The parallel between military victory and the will of Allah is key in understanding that Islam at its core desires both physical and metaphysical victory, and the use of force is not only acceptable, but it is commendable.

The final promise of the expulsion and

destruction of the infidel is seen in the final triumphant song in Volume 5, Book 58, Number 240, which is narrated by 'Ata bin Abi Rabah: "'Ubaid bin 'Umar Al-Laithi and I visited Aisha and asked her about the Hijra (i.e. migration), and she said, 'Today there is no (Hijrah) emigration. A believer used to run away with his religion to Allah and His Apostle lest he should be put to trial because of his religion. Today Allah has made Islam triumphant, and today a believer can worship his Lord wherever he likes.'"⁵

The Muslim is Promised Forgiveness and Power in Jihad

The reward for the jihadic endeavor has been a topic of great debate in the present day. Were the suicide pilots and hijackers indeed expecting the forgiveness of their sin and the promise of a certain degree of honor in Paradise for their horrific deeds? Both the Qur'an and the Hadith illustrate exacting and precise protocols that were both clearly enunciated by Sheikh Usamah Bin-Muhammad Bin-Ladin and explicitly followed by the terrorists. The Qur'an is clear in the policy of atoning martyrdom: "Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fights in the cause of Allah—whether he is slain or gets victory—soon shall We give him a reward of great value" (4:74).

The Hadith more explicitly expands on both the protocols followed and the promises made to the one who dies in Jihad. The standards by which Muhammed measured Jihad eerily resonate in our collective ears in light of the recent events.

1. *The scales are balanced* (Volume 5, Book 58, Number 254: Narrated by Abu Burda Bin Abi Musa Al-Ashari): "Your father (i.e. Abu Musa)

said, 'No, by Allah, we took part in Jihad after Allah's Apostle, prayed and did plenty of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allah for these good deeds.' On that my father (i.e. 'Umar) said, 'As for myself, By Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet remain rewardable while whatsoever we did after the death of the Prophet be enough to save us from Punishment in that the good deeds compensate for the bad ones.'"

2. *Jihad requires a pledge of life* (Volume 5, Book 59, Number 599: Narrated by Mujashi bin Masud): "I took Abu Mabad to the Prophet in order that he might give him the pledge of allegiance for migration. The Prophet said, 'Migration has gone to its people, but I take the pledge from him (i.e. Abu Mabad) for Islam and Jihad.'"

3. *Jihad is required for all those within the fatwa* (Volume 4, Book 52, Number 311: Narrated by Ibn 'Abbas): "The Prophet said, on the day of the Conquest of Mecca, 'There is no migration (after the Conquest), but Jihad and good intentions, and when you are called for Jihad, you should immediately respond to the call.'"

4. *Jihad is combative fighting to the death* (Volume 6, Book 60, Number 40: Narrated by Nafi'): "During the affliction of Ibn Az-Zubair, two men came to Ibn 'Umar and said, 'The people are lost, and you are the son of 'Umar, and the companion of the Prophet, so what forbids you from coming out?' He said, 'What forbids me is that Allah has prohibited the shedding of my brother's blood.' They both said, 'Didn't Allah say, "And fight then until there is no more affliction?" He said 'We fought until there was no more affliction and the worship is for Allah while you want to fight until there is affliction and until the worship become for other than Allah.'"

5. *Jihad is one of the highest calls of life* (Volume 8, Book 73, Number 1: Narrated by Al-Walid bin 'Aizar): "I heard Abi Amr 'Ash-Shaibani saying, 'The owner of this house,' he

pointed to 'Abdullah's house, 'said, "I asked the Prophet 'Which deed is loved most by Allah?'" He replied, "To offer prayers at their early (very first) stated times." 'Abdullah asked, "What is the next (in goodness)?" The Prophet said, "To be good and dutiful to one's parents." 'Abdullah asked, "What is the next (in goodness)?" The Prophet said, "To participate in Jihad for Allah's Cause." 'Abdullah added, "The Prophet narrated to me these three things, and if I had asked more, he would have told me more."'''

Also seen in contradiction to the Muslim who engages in Jihad is the slothful Muslim who does not endeavor in the "holy cause." Those that choose not to fight in holy battle are seen as less pious and will lack reward. Volume 4, Book 52, Number 85, which is narrated by Sahl bin Sad As-Sa'idi, says, "I saw Marwan bin Al-Hakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thabit had told him that Allah's Apostle had dictated to him the Divine Verse: 'Not equal are those believers who sit (at home) and those who strive hard and fight in the Cause of Allah with their wealth and lives' (Surah 4:95)."

Of special interest is the admonition by Muhammed that any person enlisted in Holy War cannot be found guilty of murder: "Muhammed said: No Muslim should be killed for killing a Kafir (infidel)" (Hadith 9:50). Therefore, the implications of the terrorist band being actually submitted to the world's authority—to be indicted on a capital offense—are beyond reason for the Muslim caliphate.

The Three Prohibitions of Jihad

According to the Hadith, there are three classes of people who should not be involved in a Holy Jihad once declared: women, the disabled, and men caring for

elderly parents. Women are not permitted in Islam to participate in fighting in Jihad. For them, interestingly, the pilgrimage of Hajj (the fifth pillar of Islam) is considered their Jihad and, thus, seen as a holy struggle as well. Volume 4, Book 52, Number 127, which is narrated by 'Aisha, says, "The mother of the faithful believers, I requested the Prophet permit me to participate in Jihad, but he said, 'Your Jihad is the performance of Hajj.'"

Also, the disabled are not called by Allah to fight in holy war, though their desire to do so is seen as blessed in the Hadith. Zaid said, "Ibn-Maktum came to the Prophet while he was dictating to me that very Verse. On that Ibn Um Maktum said, 'O Allah's Apostle! If I had power, I would surely take part in Jihad.' He was a blind man. So Allah sent down revelation to His Apostle while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet was over after Allah revealed, '...except those who are disabled (by injury or are blind or lame etc.).'"⁶ Therefore, the fact that the physically disabled cannot involve themselves in holy war further demonstrates the definition of Jihad as a physical struggle and not an internal, spiritual one. Muhammed found spiritual victory in physical success and so too are modern Muslims commanded to do so whenever called.

Finally, the last group permitted exemption from Jihad in any structure includes those caring for parents. In Volume 4, Book 52, Number 248, narrated by 'Abdullah bin 'Amr, Muhammed says, "A man came to the Prophet asking his permission to take part in Jihad. The Prophet asked him, 'Are your parents alive?' He replied in the affirmative. The Prophet said to him, 'Then exert yourself in their service.'"

The Promised Victory of Jihad in the Hadith

In conclusion, the Hadith is explicit in its proposition that the Muslim is promised eternal victory in the act of holy war. This includes both the success of battle and the promise of eternal forgiveness and translation to the highest level of Paradise. It is at this juncture that the authors note the starkest conflict with our culture and life. The terrorists who died in the bombing sincerely believed that they would be forgiven of all sin by Allah. They followed a route completely antithetical to the Christian mind since their beliefs are antipathetic to the Christian faith. Since Allah is completely removed from his people and is in no way incarnational or personal, the terrorists followed the dastardly route imposed upon them by the only sources they could trust and that guaranteed them paradise: the literal rendering of the Hadith and Qur'an.

In the first encouragement to the Muslim, Allah promises victory in land conquest. In reference to the capture of Mecca, it is recorded: "'Ubaid bin 'Umar Al-Laithi and I visited Aisha and asked her about the Hijra (i.e. migration), and she said, 'Today there is no (Hijrah) emigration. A believer used to run away with his religion to Allah and His Apostle lest he should be put to trial because of his religion. Today Allah has made Islam triumphant, and today a believer can worship his Lord wherever he likes.'"⁷

Secondly, and most important to the Muslim, is the promise of eternal forgiveness and blessing in Paradise. For the Muslim who fears the scales which may measure his eternal damnation if weighted heavier for evil than good, this is the only true eternal security they have. Therefore, for the Muslim who fears the scales and

assumes that they have no hope, death in Jihad is not only a viable option, it may be the only option. Twice is the point made that Allah guarantees entrance into Paradise for the Muslim who dies in Jihad:

Volume 9, Book 93, Number 549, narrated by Abu Huraira: Allah's Apostle said, "Allah guarantees to the person who carries out Jihad for His Cause and nothing compelled him to go out but the Jihad in His Cause, and belief in His Words, that He will either admit him into Paradise or return him with his reward or the booty he has earned to his residence from where he went out."

Volume 9, Book 93, Number 555, narrated by Abu Huraira: Allah's Apostle said, "Allah guarantees (the person who carries out Jihad in His Cause and nothing compelled him to go out but Jihad in His Cause and the belief in His Word) that He will either admit him into Paradise (Martyrdom) or return him with reward or booty he has earned to his residence from where he went out."

The nature of the heavenly abode is detailed explicitly in Book Ninety-Three. A literal exposition demonstrates that militaristic Jihad gives the greatest of rewards to the Muslim striving to serve Allah with all his heart. Therefore, the devout Muslim is compelled into militaristic service. The term, then, of "Muslim fundamentalist" is correct in so far as it renders someone who desires to follow Allah wholeheartedly and with an honest, simple devotion to the Islamic scriptures. In Volume 9, Book 93, Number 519, narrated by Abu Huraira, Muhammed is cited as saying,

There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him

for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise.

It is, therefore, clear to even the most casual reader that Jihad is more than just an intellectual exercise of struggle, but rather an engagement in battle and struggle and warfare, with death as a conclusion and (for the Muslim) blessing. Muhammed echoed this conclusion in Hadith 4:73: "Mohammed said: Know that paradise is under the shades of the sword."

ENDNOTES

¹Published in Arabic on February 23, 1998, in *Al-Quds al-'Arabi*. Translation and italics by the authors.

²M. M. Azami, *Studies in Hadith Methodology and Literature* (New York: American Trust, 1978) 3.

³Malik was a law professor and founder of a judicial school of thought, reputed to have had over one thousand students. During Malik's lifetime, he steadily revised his Muwatta.

⁴The "People of the Book" is the Islamic term for the Jews, especially current in Shi'itic circles and ulema (scholars).

⁵Also repeated in 5.59.602

⁶Volume 4, Book 52, Number 85. Interestingly, Muhammed blessed his desire to fight, even though he was excluded from the necessity to fight.

⁷See Hadith Number 42, Volume 4. This verse is also repeated in 5.59.602