

# Purpose:

To describe the doctrinal basis for Jihad.



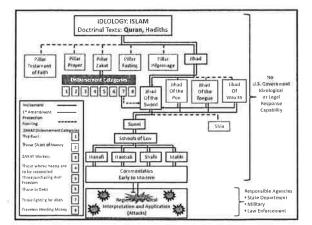
# **Doctrinal Basis for Jihad**

- Islam is predicated on the spoken word of Mohammad (The Quran) and his personal example (The Sunna).
- The tenants derived from Mohammad's pronouncements and example are subjected to interpretation by religious and legal authorities and application by the people.
- Matters of ideological interpretation and patterns of succession after the death of Mohammad gave rise to the schism between Sunni and Shia Islam and their attending Juristic Schools.

#### **Doctrinal Basis for Jihad**

- Sunni Islam is divided into the Hanafi, Hanbali, Maliki and Shafii schools while Shia Islam has predominantly the Jafari school.
- Each of these schools' interpretations of the basic sources of law (Mohammad's words and example) are then subjected to commentary by succeeding generations of scholars.

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# **Doctrinal Basis for Jihad**

# Sources of Dogma.

- Dogma is a system of doctrines proclaimed true by a religious sect; a principal, belief, or statement of idea or opinion.
- The two sources of Islamic dogma
  - the Quran and the Hadiths
- Together, they give rise to the Pillars of Faith, a world view and two doctrines to achieve that world view: Jihad and Martyrdom.



#### Sources of Dogma: The Quran

- The primary ideological text in Islam is the Quran which was verbally articulated by Mohammad.
- The major goals of the Quran are to teach about the attributes of the Islamic Deity;
  - showing the Creation, the path and the way of Life that is pleasing to that Deity;
  - creating the complete and balanced Islamic Individual;
  - bringing about an Islamic society;
  - guiding Muslims in the ongoing struggle against the enemies of Islam.

# **Doctrinal Basis for Jihad**

#### Sources of Dogma: The Quran

- According to Islamic dogma, the true Quran can exist only in the original Arabic.
- Translations of the Quran may exist but do not have the dogmatic authority of the Arabic original.
- The English translations vary in quality with some translations deliberately demilitarized.
- · Translations of the Quran are not the actual Quran.

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#### **Doctrinal Basis for Jihad**

#### Sources of Dogma: The Hadiths

- The Arabic word Hadith "means a tale, speech, chat, conversation or communication."
- Collection of stories or traditions which are accounts of what Mohammad said or did; or of his tacit approval of something said or done in his presence.
- Principal source for explaining and understanding the teachings of Mohammad
- · Second most important source of Islamic Law.

# **Doctrinal Basis for Jihad**

#### Sources of Dogma: The Hadiths

- · Provide the context for Quranic verses
- · Intended as exemplary standards for Muslims to follow.
- Subject to categorical ratings:
  - As Sahih (Authentic Hadith)
  - Al-Hasan (Good Hadith)
  - Ad Daif (Weak Hadith)
- The hadiths in this study are as-Sahih (Authentic Hadith)



#### **Doctrinal Basis for Jihad**

#### The Pillars of Faith:

- Derived from the utterances of Mohammad as a religious and cultural leader
  - Testament of Faith
  - Prayer
  - Zakat (Charitable Alms Giving)
  - Fasting
  - Pilgrimage
- Focus on Zakat

# **Doctrinal Basis for Jihad**

The Pillars of Faith: Zakat

- · Zakat: A Pillar of Faith
- · Warfare funding mechanism



The Pillars of Faith: Zakat

 Declared an obligation in the year 2 AH (624 C.E.), prior to the proclamation of the ruling concerning fasting."

#### **Doctrinal Basis for Jihad**

The Pillars of Faith: Zakat

- 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 (towards 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.

#### **Doctrinal Basis for Jihad**

The Pillars of Faith: Zakat

- "Zakat is rather a social welfare institution supervised by the state and an organized tax administered by a specific governmental body."
- Zakat is both a divine duty and a source of revenue and has its own fiscal mechanism.
- Zakat is "a legal obligation and a particular kind of charity" that is a "pure right of God."
- Contributions are obligatory with punishments awaiting to the physical world and the hereafter for evasion.

#### **Doctrinal Basis for Jihad**

The Pillars of Faith: Zakat

- Collection of Zakat: Zakat is payable by all Muslims who are sane, reached the age of puberty and have "zakatable" property.
- Not required of non Muslims they pay jizyah
- Levied annually on two kinds of wealth:
  - manifest (crops, cattle, property)
  - hidden (gold, silver, merchandise)
  - rates varying from 2 ½ percent to 10 percent depending on wealth, local conditions and interpretations of applicable

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#### **Doctrinal Basis for Jihad**

The Pillars of Faith: Zakat

- · Disbursement:
  - by the Imam appointing the zakat collector
  - by the zakat collector himself
  - or directly by those from whom the zakat would be normally collected.

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#### **Doctrinal Basis for Jihad**

The Pillars of Faith: Zakat

- 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.
- It is recommended that zakat distribution, and possible attending accounting of the distribution, be concealed.



The Pillars of Faith: Zakat

- Categories of Disbursement:
  - the poor
  - those short of money
  - zakat workers
  - those whose hearts are to be reconciled
  - those purchasing their freedom
  - those in debt,
  - travelers needing money
  - those fighting for Allah

#### **Doctrinal Basis for Jihad**

The Pillars of Faith: Zakat

- Categories of Disbursement: Those Fighting for Allah:
  - 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, pay expenses and the expenses associated with travel from their home to the fighting and their return home.
- May be used to defray some expenses of the fighter's family during this period.

# **Doctrinal Basis for Jihad**

- Major Islamic Schools of Law and Zakat.
  - Two primary sources of Islamic Law
    - Quran
    - Hadith
  - Interpretation by the four major Sunni schools
    - Hanafi
    - Hanbali
    - Maliki
    - Shafii
- Expenditure of zakat on warfighting is not only
- permissible, but obligatory.

#### **Doctrinal Basis for Jihad**

- · Major Islamic Schools of Law and Zakat.
  - Hanafi
    - 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.
    - Sadaqa-may be paid to fighters even if they are able to earn and income "since working would deter them from fighting."

#### **Doctrinal Basis for Jihad**

- · Major Islamic Schools of Law and Zakat.
  - Hanbal
    - · Zakat can be expended on:
      - those who are needed by the Muslims, such as fighters and people whose hearts are to be reconciled
      - people in debt as a result of their efforts in mediating between disputing groups
    - Zakat may be used to pay volunteer fighters (who receive no regular salary) and border guards and purchase of equipment.

# Doctrinal Basis for Jihad

- Major Islamic Schools of Law and Zakat.
  - Malik
    - Food, arms, and equipment may be paid by sadaqa and this includes supporting operations against those invading Muslim lands.
    - Zakat can be given to fighters and border guards and to buy war equipment, such as weapons and (horses) (transportation).
    - 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.

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- · Major Islamic Schools of Law and Zakat.
  - Shafi'l
    - one eighth of the total proceeds of zakat can go to the fighter.
    - 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."
    - Nonfighters may be paid with zakat funds if they defend or guard the fighters or "prevent
  - unbeliever from attacking them."

#### **Doctrinal Basis for Jihad**

- · Major Islamic Schools of Law and Zakat.
  - Shafi'l
    - "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."

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# **Doctrinal Basis for Jihad**

#### World View

- The Islamic world view divides the world into the House of War and the House of Islam
  - dar al-harb
  - dar al-Islam
- A state of war, not peace, perpetually exists between Islam and unbelievers.

# **Doctrinal Basis for Jihad**

# World View

- The purpose of waging war is "one of two things: it is either for (the non Muslims) conversion to Islam or the payment of the jizya.
- Jihad becomes the tool for advancing the ideology toward its defined goals.



# **Doctrinal Basis for Jihad**

#### Jihad

- 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."
- Also, "Jihad means to war against non-Muslims and is etymologically derived from the word mujahada, signifying warfare to establish the religion."

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# **Doctrinal Basis for Jihad**

#### Jihad

- · Jihad's perpetual character.
  - "The duty of the jihad exists as long as the universal domination of Islam has not been attained."



#### Jihad

- Jihad of the Tongue: verbal support
- Jihad of the Pen: literary support
- Jihad of Wealth: funding ideology.
- Jihad of the Sword: physical support
  - combat: one who shoots the arrow
  - combat support : one who delivers the arrow
  - combat service support: one who makes the arrow



#### **Doctrinal Basis for Jihad**

#### Jihad

- · Not all Jihad is Equal:
  - Different levels of jihad with greater merit and reward for those who actively engage in combat as opposed to those who provide combat support and combat service support.
  - "He who provides the equipment for a soldier in jihad had himself performed jihad'
  - "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 the property and lives a whole degree above those who sit behind. And to each, Allah has promised a great reward."



#### **Doctrinal Basis for Jihad**

#### Jihad

- · 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."



#### **Doctrinal Basis for Jihad**

#### Jihad

- · Scriptural Basis for Jihad:
  - The four successive stages of Mohammad'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;
    - · (second) permit fighting to defend against aggression;
    - . (third) permit the initiation of attacks but not within the four sacred months,
- (fourth) permit the initiation of attack "absolutely at all times and in all places."

#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- · Hanafi Views on Jihad
  - 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.
  - 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.



#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- Hanbal
  - The founder of the Wahhabi movement studied under Hanbali scholars and when Abdul-Aziz ibn Saud established the Saudi dynasty, he made the Wahabbi movement and the Hanbali School the basis for the Saudi legal system.
  - The Chief Justice of Saudi Arabia, Abdulla bib Muhammad bin Humaid, issued The Call to Jihad which now appears as Appendix III in three mainstream, widely available, but low profiled,
- doctrinal publications issued by Saudi monitored Dar-us Salam Priblishers

Jihad: The Major Islamic Schools of Law

- Hanbal
- Dr Muhammad Muhsin and Dr Muhammad Taqui-ud-Din Al Hilali, Interpretation of the Meaning of the Nobel Quran in the English Language, Dar-us-Salam Publications, Riyadh, Saudi Arabia,: (1996) vol 9, pg.459. and the 1 Vol Summary
- Sheikh Abdulla bib Muhammad bin Humaid, Chief Justice of Saudi Arabia in Khan, Dr Muhammad Muhsin. The Translations of the Meanings of Sahih Al-Bukari, Dar us Salam Publications, Riyadh, Saudi Arabia, (1997) vol 9, pg.459.

#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- Hanbal
  - Draws upon the following Suras:

2:190	4:74	9:112
2:216	4:104	22:39
3:140	9:29	22:40
3:141	9:38-39	33:23.
3:142	9:41	
3-160-172	0.111	



# **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- · Malik
  - al Muwatta (The Beaten Path), a compilation of hadiths from Mohammad
  - Bidayat al-Mujtahid wa Nihayat al-Muqtasid (The Distinguished Jurist's Primer)

#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- · Malik's 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.
  - Those who participate in jihad are among the best of people, on authority of Book 21 (Stimulation of Desire for Jihad), Number 21.1.4.



#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- Malik's al Muwatta
  - Make your raids in the name of (the Deity), on authority of Book 21(Stimulation of Desire for Jihad), Number 21.3.11
  - A fighter who kills an opponent is entitled to the opponent's property, on authority of Book 21(Stimulation of Desire for Jihad), Number 21.10.18.
  - (The Deity) pardons the faults of those killed in jihad, on authority of Book 21(Stimulation of Desire for Jihad), Number 21.14.31.

#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- Maliki School: Bidayat al-Mujtahid wa Nihayat al-Muqtasid (The Distinguished Jurist's Primer)
  - Jihad is a collective and not a universal obligation, on the authority of Sura 2 (Al-Baqarah):216.
  - 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.



Jihad: The Major Islamic Schools of Law

- Maliki School: Bidayat al-Mujtahid wa Nihayat al-Mugtasid (The Distinguished Jurist's Primer)
  - The people to be fought are all of the polytheists, on the authority of Sura 8:39.
  - 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.

#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- Maliki School: Bidayat al-Muitahid wa Nihayat al-Muqtasid (The Distinguished Jurist's 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.



#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- · Shafii School: Doctrinal Texts
  - al-Risala
  - Umdat al-salik (Reliance of the Traveller)



#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- · Shafii School: al-Risala
  - Jihad is a duty involving fighting and killing, on the authority of Sura 9-111
  - Fight totally knowing that the Deity supports the faithful, on the authority of Sura 9:36.
  - 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.

# **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- Shafii School: al-Risala
  - Fight those who do not believe in the Deity 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.
  - "...jihad, and rising up in arms in particular, is obligatory for all able-bodied [believers], exempting no one...", on the authority of Imam Shafii.

# **Doctrinal Basis for Jihad** Jihad: The Major Islamic Schools of Law

- Shafii School: al-Risala
  - The Islamic Deity 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 (the Deity) has preferred those who fight over those who sit at home by [granting] them a mighty reward," on the authority of Sura 9:95.



Jihad: The Major Islamic Schools of Law

- Shafii School: al-Risala
  - "If all men failed to perform the duty so that no ablebodied 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 [The Deity's] saying 'If you do not go forth, He will inflict upon you a painful punishment," on the authority of Sura 9:39.



# **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- Shafii School: 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



#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law
• Shafii School: 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 Maqib al Misri.



# **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- · Shafii School: Reliance of the Traveller
  - "The scriptural basis for jihad, prior to scholarly consensus is such Koranic verses as (1) 'Fighting is prescribed for you (Koran 2 (Al-Baqarah):216); (2) 'Slay them wherever you find them' (Koran 4 (An-Nisa):-89); (3) 'Fight the idolaters utterly' (Koran 9:36)," on the authority of ibn Maqib al Misri.



# **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law
• Shafii School: 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 (the Deity) and the Muhammad is the Messenger of (the Deity) 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 (the Deity)" on the authority of ibn Maqib al Misri.

#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law
• Shafii School: 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 (the Deity) is better than the whole
- world and everything in it," on the authority of ibn
  Maqib al Misri.

   "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 Maqib al Misri.

Jihad: The Major Islamic Schools of Law

- · Shafii School: 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 (An-Nisa):95.
  - Jihad is personally obligatory when non-muslins invade or invade near a Muslim country; all those present on the battle lined; when the enemy has surrounded the Muslims.

#### **Doctrinal Basis for Jihad**

Jihad: The Major Islamic Schools of Law

- · Shafii School: 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.)"

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#### **Doctrinal Basis for Jihad**

#### Jihad:

- The Obligatory Character of Jihad.
  - Jihad 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.
- Jihad has collective and personal obligations

# **Doctrinal Basis for Jihad**

#### Jihad:

- The 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.

· Females in Jihad.

is captured.

Jihad:

# **Doctrinal Basis for Jihad**

#### Jihad:

- The Personal Obligation:
  - Jihad becomes personally obligatory when non-Muslims invade, or invade near, Muslim Lands.

#### Females can participate in jihad and have an obligation to fight if the enemy has invaded Muslim lands or if she is uncertain that she will not be subjected to an indecent act if she

**Doctrinal Basis for Jihad** 

 In these instances, surrender is not permissible and fighting is obligatory.



#### Jihad:

- · Leadership Mandate:
  - Jihad is regarded as "a collective act of worship, and every group must 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
- viel to those which are inconvenient and difficult for you.

# **Doctrinal Basis for Jihad**

#### Jihad:

- · Leadership Mandate:
  - Reliance of the Traveller.
    - "When ever there is a group of three or more Muslims, it is sunna for a leader (amir) to be chosen. It is sunna to obey such a leader, and leaving him or not obeying him contravenes what is recommended but it is not unlawful."



#### **Doctrinal Basis for Jihad**

#### Jihad:

- · The Incitement to Make Jihad:
  - The incitement to make jihad is a significant theme. Adherents are incited by citing Quranic Suras and the Hadith, public calls from religious and government leaders, and is a factor in the selection process for martyrdom candidates.



#### **Doctrinal Basis for Jihad**

#### Jihad:

- The Incitement to Make Jihad:
  - 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 (the Deity). This is better for you, if you but knew."



# **Doctrinal Basis for Jihad**

#### Jihad:

- The Incitement to Make Jihad:
  - 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 (the Deity) (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."

# **Doctrinal Basis for Jihad**

#### Jihad:

- The Incitement to Make Jihad:
  - Hadith of Bukhari, No. 2792 "A single endeavor (of fighting) in (the Deity)'s Cause in the forenoon or in the afternoon is better than the world and what ever is in it."



#### Jihad:

- The Incitement to Make Jihad:
  - Malik's Al Muwatta discusses "Stimulation of Desire for Jihad" citing quotes from Mohammad stating that he who "takes the rein of his horse to do jihad in the way of (The Deity) ... has the best degree among people".



# **Doctrinal Basis for Jihad**

#### Jihad:

- The Incitement to Make Jihad:
  - Also, Mohammad 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 (The Deity). 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 (The Deity) and be killed, then brought back to life so I could be killed and then
  - brought to life so I could be killed."

# **Doctrinal Basis for Jihad**

#### Jihad:

- · The Incitement to Make Jihad:
  - And, "Yahya related to me...that the Messenger of (The Diety) (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."



#### **Doctrinal Basis for Jihad**

#### Jihad:

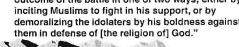
- · The Incitement to Make Jihad:
  - The Call to Jihad, by Sheikh Abdullah bib Muhammad bin Humaid, Chief Justice of Saudi Arabia, drawing upon the following Suras:

2:190	3:169-172	9:41	33:23
2:216	4:74	9:111	
3:140	4:104	9:112	
3:141	9:29	22:39	
3:142	9:38-39	22:40	

# **Doctrinal Basis for Jihad**

#### Jihad:

- The Incitement to Make Jihad:
  - 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



# **Doctrinal Basis for Jihad**

#### Jihad to Martyrdom

- · Establishing the Mindset.
  - The Quran and the Hadith radiate 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
    - · obligatory nature of jihad.



#### Jihad to Martyrdom

- Establishing the Mindset.
  - There are four additional themes that further entice responsive individuals:
    - · the concept of martyrdom,
    - · the advantages of becoming a martyr,
    - · the positive pleasures of dying in jihad as a martyr
    - · the minimization of pain associated with martyrdom.



# **Doctrinal Basis for Jihad**

#### Jihad to Martyrdom

- · 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.



#### **Doctrinal Basis for Jihad**

#### Jihad to Martyrdom

- · The concept of martyrdom,
  - 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 those who die in a jihad, or religious war, see Quran Sura iii. 163: 'count not those who are killed in the way of God as dead, but living with the Lord.



#### **Doctrinal Basis for Jihad**

#### Jihad to Martyrdom

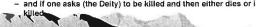
- · The concept of martyrdom,
  - And, according to Muslim law, all persons who have died in defense of the faith, or have been slain unjustly, are entitled to Muslim burial without the usual ablution or any change of clothes, such as are necessary in the case of ordinary persons, the rank of martyrdom being such as to render the corpse legally pure."



# **Doctrinal Basis for Jihad**

#### Jihad to Martyrdom

- Paths to Martyrdom.
  - to dle in a plague-
  - dle defending your property
  - die of a disease of the belly, drowning, killed by a collapsing building, die in the path of (the Deity)
  - die of pleurisy, in a fire, or a woman who dies in child birth
  - 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 by any kind of death (the Deity) wishes
  - to die defending one's family or bloodline
  - and if one asks (the Deity) to be killed and then either dies or is



# **Doctrinal Basis for Jihad**

#### Jihad to Martyrdom

- · Martyrdom, not "Suicide."
  - Suicide is prohibited in Islam
  - But, deliberately sacrificing one's self in war is seen as an act of faith.
  - The Hadiths recorded by Abu Dawud, quotes Muhammad as saying,
    - "If anyone sincerely asks (the Deity) for being killed and then dies or is killed there will be a reward of a martyr for him."



#### Jihad to Martyrdom

- · Advantages of Becoming a Martyr.
  - forgiveness of all sins
  - protection from the torment of the grave
  - marriage to 72 houris
  - guaranteed entry into Paradise
  - leading a luxurious life in paradise
  - securing the admission of seventy (70) relatives into paradise
  - gaining financial security for your family.



# **Doctrinal Basis for Jihad**

#### Jihad to Martyrdom

- The Positive Pleasures from Dying in Jihad as a Martyr.
  - The superiority of martyrdom so appealing that one would like to come back to life and be killed again
  - an abundance of reward in paradise for the martyr
  - the dignity one receives from his Deity upon martyrdom
  - welcoming of the martyr with the smile of the Deity.



# **Doctrinal Basis for Jihad**

#### Jihad to Martyrdom

- The Minimization of Pain 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.



# **Doctrinal Basis for Jihad**

#### Summary

- The themes of jihad and martyrdom flow directly from the core doctrinal sources.
- The themes are amplified rather than moderated by the four schools of Sunni law.
- Absent a moderating interpretation of the world view, funding practices, and incitement to jihad, these themes will continue to attract new generations of responsive, autonomous, self actualizing believers.

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# Doctrinal Basis for Jihad W. Gawthrop

The views expressed in this presentation are those of the author and do not necessarily reflect the views of any Agency of the United States Government

