A Christian-ethical evaluation of worldviews: Christianity and Islam

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ABSTRACT

Western countries have been fighting the War on Terror against Islamic terrorist organizations for the better part of three decades. The defined objectives of this ongoing military campaign are many but the ultimate goal is to achieve a durable and comprehensive world peace. Notwithstanding this noble-sounding cause, the War on Terror has raised many moral issues, with critics charging, among other things, that Western countries have committed human rights violations while pursuing their real objective of imperialism. In the War on Terror, three broad ideas dominate discussions: just war theory, pacifism, and jihad.

In order to address ethical considerations of whether to engage in war and how to execute a war, Western countries have mostly relied on variations of just war theory. The version of this tradition entrenched in biblical doctrine was first advanced by St. Augustine in the early Middle Ages. Just war theory gives weight to the notion that war is inconsistent with God's creative order. However, war can be ethical if it is an instrument to restore the peace of God's creative order. "The morality of a nation will be revealed by how and when it fights wars" is the way Peter S. Temes (2003:4) conveys this sentiment. Further, terrorism has introduced new challenges to just war theory, such as the propriety of preventative strikes, the use of torture in interrogations, and more recently, the use of drones against terrorist targets.

Terrorism is frequently equated with the Islamic theory of jihad, which can be interpreted as "holy war." Osama bin Laden, an avowed enemy of the West, said that "he prescribes violence as the only way to defend the truth," (cited by Hoffman, 2006:51). This sentiment challenges peace-seeking Western nations to fashion a moral response and to consider how Islam defines truth. If some Muslims define truth as fighting a holy war against Western interests which they frame as a "just war," Western leaders are confronted with ethical considerations in countering this threat. There are some Western scholars who blame Western policies for creating an environment that fosters terrorism, arguing jihad's moral equivalency based on perceived injustices perpetrated by the West.

Despite the military and economic power utilized by Western countries, the threat of terrorism continues mostly unabated. In fact, it can be argued that the response of Western countries to radical Islam has actually increased the spread of terrorist organizations. This raises the question of what has caused the ineffectiveness to date

of Western countries' foreign policy response to terrorism. This work will argue that the myth of peace in the context of the struggle against Islamic jihad is not a deficiency of just war theory or an endorsement of pacifism but a failure to comprehend vastly differing worldviews.

Key terms: caliphate, jihad, just war, morals, peace, radical Islam, terror, worldview

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CHAPTER ONE: INTRODUCTION

1.1 Background

According to David Rodin (2004:755), terrorism is "the deliberate, negligent, or reckless use of force against non-combatants [civilians], by state or non-state actors for *ideological* ends and in the absence of a substantively just legal process" [emphasis added]. The terrorist events against Israeli athletes murdered at the 1972 Munich Olympics, the bombing of the U.S. Marine barracks in Beirut in 1983, the explosion of Pan Am flight 103 over Lockerbie, Scotland in 1988, the bombing of American embassies in Kenya and Tanzania in 1998, and of USS *Cole* in 2000, the attack against the World Trade Center in New York City in 2001 (9/11), and the bombing of Madrid trains and the London subway in 2004 and 2005, made the terms "jihad" and "*Allahu akbar*" (Allah is the greatest) a part of Western vernacular (Anderson, 2008:117-118). The people who claimed responsibility for these terrorist attacks and many others were Muslims waging a holy war against Western interests. For the most part, those committing these attacks have been roundly condemned and Western countries have generally been clear to differentiate these extremists from the majority of Muslims. For example, shortly after the 9/11 attacks, U.S. President George W. Bush (2001) denounced the perpetrators but was quick to add that "Islam is peace."

In addition to seeking peaceful diplomatic solutions (the preferred course by pacifists who have a philosophical objection to the use of force), Western countries have responded to the rise of radical Islam by engaging in a variety of military responses in predominantly Muslim countries ranging from surgical strikes carried out by single nation special operations forces to full-blown wars involving multi-nation coalitions. Regardless of the scope, the objective has been to either punish those responsible for specific terrorist incidents or preempt suspected future attacks with an ultimate goal of reestablishing or preserving peace. When a military response is contemplated, scrutiny has chiefly focused on the application of just war theory, which arose out of the idea that the objective of using military force is the restoration of peace and justice (Bainton, 2008:38). As Daryl Charles and Timothy Demy (2010:88) observe, "Every religion and faith perspective, including secularism, agnosticism, and atheism, has a particular perspective on war and peace."

Some Western leaders regard the cause of radical Islamists to be fostered by what the "radicals" believe to be oppressive policies by the West against disenfranchised Muslims. Therefore, terrorism is merely an understandable response to these perceived injustices. Ryan Mauro (2014b) sees this view expressed in a State of the

Union address by US President Barack Obama in which he says that he believes "Islamic terrorists to be driven by frustration over perceived injustices at the hands of the West, rather than an ideology." Since Kerry Stewart (2012:16) writes that terrorists believe their actions are *justified*, it calls into question whether all of the conditions of just war theory are relevant today. In fact, Held (2001:59) takes this notion further when she says that the common usage of just war is "unhelpful in deciding what terrorism is and whether it can be justified" because terrorism is often equated with the "illegal use of violence" but it is ambiguous regarding "who can decide what is illegal." Further, some jihadists believe they are being obedient to the Quran by attempting to spread the faith (Cook, 2015:11-12) and will argue that their ultimate objectives are the same as those of just war theorists, the restoration of peace and justice (Kelsay, 2007:103). Sayyad Qutb wrote that Islam works towards peace but not a "cheap peace that applies only to the area where people of the Muslim faith happen to live" but a "peace which insures that … all people submit themselves to God" in what he calls the "ultimate stage of the jihad movement" (cited by Bergesen, 2008:50).

For Western scholars debating whether terrorists have any justification for their actions, the mainstream view is like that of Jean Bethke Elshtain (2003:10) who, perhaps alluding to the sixth commandment in Exodus 20:13, assertively claims, "A person who murders is not a martyr but a murderer. To glorify as martyrs … is to perpetuate a distorted [worldview]." Still, some ponder whether civilian casualties from Western forces in the War on Terror have created a moral equivalency to terrorism. Noted normative ethicist F.M. Kamm (2004:652-653) explores a form of this perspective. In a journal article, she ponders that, "they—with a sufficient cause to kill and a valid claim to be (morally) legitimate agents—may resort to terror-killing, [and] we might consider whether a state that no longer had any other means to pursue a sufficient just cause could permissibly resort to terror-killing."

On account of the frequent conflicts of the past few decades between Western society and radical Islam, culminating in the West's War on Terror, countless works have been generated focusing on just war theory, pacifism, radical Islam, and jihad. Despite this prolific interest and intense scholarly debate, both the threat of terrorism and actual terrorist events continue mostly unabated as evidenced by recent attacks in Paris, Brussels, and Orlando. In fact, although the specific reasons for it can be argued, terrorism is on the rise. This can be seen today with remnants of Sunni Islamic terrorist networks being reconstituted as the Islamic State (ISIS) and using its military resources to take over a large portion of northern Iraq and western Syria. In addition, other radical

Islamic groups, such as certain al-Qaeda affiliates, Boko Haram in Nigeria, and Taliban in Pakistan, have pledged allegiance to ISIS (Shoebat, 2015).

1.2 Problem statement

Considering the tremendous sacrifice and investment made by Western countries fighting the War on Terror in terms of lives lost and resources expended, the logical question is this: why is peace more fleeting and elusive than ever? Many scholars have responded by revisiting just war theory. The peer-reviewed Internet Encyclopedia of Philosophy says just war theory developed over the centuries to address the justification for why and how wars are conducted (Moseley, 1995a). To highlight the renewed scrutiny of just war theory in light of the War on Terror, Shenaz Bunglawala (2010:118) notes that "The doctrine does, nonetheless, face difficulties in its encounter with the Islamic tradition of Holy War, or jihad" and philosophy professor David Chan (2012:2) adds to this notion by asking "whether different rules [are] needed in recognition of how wars against non-state terrorist groups [are] not the conventional wars that just war thinkers had in mind." In fact, Neta Crawford (2003) questions the whole notion of just war theory when fighting a counterterror war. In order to provide a baseline understanding of just war theory, the research will include the hallmark work in this area which is Michael Walzer's (2006) book *Just and unjust wars: a moral argument with historical illustrations*.

Still, other scholars have concluded that an aggressive response to terrorism begets additional violence, creating an endless cycle. Moseley (1995b) defines pacifism as the theory that peaceful relations should govern human interaction. Christian pacifists contend that Jesus' teachings in the New Testament promulgated a passive response to aggression and point notably to the Sermon on the Mount. Secular pacifists have philosophical objections to war, based on a variety of standards of behaviour. Because of the breadth of pacifist positions, understanding their proposed solutions to achieve peace will require study of the works of leading pacifists such as Andrew Fiala (2008) and John Howard Yoder (2009a & 2009b). Representative of the pacifist position is philosopher Fiala (2008:11). In his book, he refers to just war theory as a "myth" because it encourages "us to think that wars are noble adventures that produce good outcomes. But in reality, wars are … morally ambiguous at best."

Perhaps the answer is beyond the scope of perceived injustices, diplomatic maneuvers, coalition building, military intelligence, and war strategy. Arthur Holmes (2005:3-4) waxes poetically when he says, "The issues are rather the nature of man, sin, and the Gospel … profound theological and philosophical questions which

challenge man's optimism both about a just rule of law and an ethic of love." The reason then that peace is fleeting and elusive could be because the context of the struggle is more determined by differing worldviews than by whether the conditions of just war theory are still relevant today in dealing with terrorists. Nancy Pearcey (2005:11) simply defines a worldview as "the window by which we view the world, and decide, often subconsciously, what is real and important, or unreal and unimportant." Craig Rusbolt (2004) expands on this with a representative definition stating "a worldview is a theory of the world, used for living in the world. A worldview is a mental model of reality—a framework of ideas & attitudes about the world, ourselves, and life, a comprehensive system of beliefs—with answers for a wide range of questions" regarding existential matters. For example, one aspect of a secular worldview argues that "principles of … moral judgment are part of our genetic endowment" (Chomsky, 2006) while a Christian worldview contends that objective moral values exist because God exists (Craig, 2008).

There are a few books on worldviews, mostly pitting Christianity against secularism, such as Pearcey's (2005) *Total truth: liberating Christianity from its cultural captivity*. In addition, there are articles attempting to explain the worldview of Islamic terrorists (like Ashley, 2015). Zukeran (2008) compares a Christian worldview to the worldviews of other religions including Islam in his book *World religions through a Christian worldview,* and Ravi Zacharias (2002) in his book *Jesus among other gods: the absolute claims of the Christian message* underscores the sharp divide between Christianity and Islam, but neither addresses the root cause of why a durable peace has not been achieved in the fight against radical Islam. In fact, a more common theory is that conflict will continue simply because of "the interaction of Western arrogance [and] Islamic intolerance" (Huntington, 2011:183).

In the context of the West's response to terrorism as evidenced by the War on Terror, many view the elusiveness of peace as either a failure of Christian just war theory or an endorsement of Christian pacifism. There is a need for a distinctive scholarly contribution to understand radical Islam as a worldview issue. This will include a study of such works as *Jihadi terrorism and the radicalisation challenge in Europe* (Fraihi, 2008) and *Islamic radicalism and global jihad* (Springer *et al.*, 2009). Author Tarik Fraihi (2008:135) defines radicalization as "a process in which an individual's convictions and willingness to seek for deep and serious changes in the society increase. Radicalism and radicalization are not necessarily negative. Moreover, different forms of radicalization exist." This study will use this definition to assist research into the reasons why some Muslims resort to terrorism.

After a thorough investigation of what aspects of Islam lead some Muslims to radicalization, it will be necessary to study the Islamic tradition of jihad, which is a far more enveloping ideology than just war theory. Are all Muslim terrorists engaging in jihad? What are the objectives of jihad? To answer these questions will require research and analysis of such works as *Jihad in Islamic history* (Bonner, 2008), *Jihad, the origin of holy war in Islam* (Firestone, 1999) and *Islamic jihad: a legacy of forced conversion, imperialism and slavery* (Khan, 2009). This analysis will lead to observations regarding jihad, such as those of Reuven Firestone (1999:16) who notes that jihad has traditionally referred to spiritual warfare and not acts of aggression.

The seemingly never-ending conflict between the West and radical Islam raises questions about the earlier statements quoted from two US presidents. Is Islam peace as Bush asserts? Are Islamic militants not motivated by ideology as Obama contends? Or, does the earlier quote by Qutb offer clues when he says that Islam seeks peace but not a cheap peace? In the light of the failure of Western countries to meet their overall objective of lasting peace in the War on Terror, the research question is:

How should one evaluate the failure of the War on Terror to achieve a lasting peace from a Scriptural point of view? This is the problem this study will research.

Questions arising from this problem:

- What aspects of Islam and its early roots contribute to the radicalization of certain Muslims and how should one evaluate them?
- What are the worldviews underlying Islam and Islamic jihadists, and how should one evaluate them?
- How did Christianized just war theory develop, how should one evaluate it in the conflict with Islamic jihadists, what are the corrective principles of a Christian-ethical worldview that promote world peace, and how should one evaluate the failure of the War on Terror to achieve a lasting peace in the light of Scripture?

1.3 Aim

The main aim of this study is to make a Christian-ethical evaluation of the failure of the War on Terror to achieve a lasting peace from a Scriptural point of view.

1.4 Objectives

The specific objectives of the study are to:

- investigate and evaluate the aspects of Islam and its early roots that contribute to the radicalization of certain Muslims.
- investigate and evaluate the worldviews underlying Islam and Islamic jihadists.
- investigate and evaluate how Christianized just war theory developed and how one should evaluate it in the conflict with Islamic jihadists, locate the corrective principles of a Christian-ethical worldview which promote world peace, and evaluate the failure of the War on Terror to achieve a lasting peace in the light of Scripture.

1.5 Central theoretical argument

The central theoretical argument of this study is that the corrective principles of a Christian-ethical worldview promote world peace while the central tenets of Islam endorse violence.

1.6 Methodology

This Christian-ethical study will be a comparative literature study and is done from the perspective of a Reformed theological tradition (Grudem, 2000). Specifically, this means it is rooted in the core beliefs of the Protestant Reformation: *soli Deo gloria* (glory to God alone), *sola Scriptura* (Scripture alone), *sola gratia* (grace alone), and *sola fide* (faith alone). The hermeneutical rules according to which Scripture is interpreted are those formulated by Richard Gaffin (2012:22) in the redemptive-historical approach, which follows “the theological interpretation of the Reformers” and argues “that the role of Christ in his redemptive work is central to interpreting the whole of Scripture.” Gaffin (2012) describes this approach in *Biblical hermeneutics: five views*. In practice, a key application of the Reformed tradition is the moral renewal of society, and that concept will serve as an important benchmark in assessing worldviews. The nature of this study will entail comparing a Christian worldview to the theological paradigm of Islam.

On the basis of the methods detailed below that will be used to answer the various research questions, the risk level for the planned research was assessed. The thesis will require reviewing literature available in the public domain in order to study how the differences in Christian and Muslim worldviews influence world peace. The data collected will then be analyzed and synthesized to identify whether Islamic extremists

are representative of the Muslim worldview and, if so, to assess the impact that has on humankind. The research will not involve contact with human participants and therefore the risk category assigned for ethical considerations is “no risk” (Kumar, 2011).

The following methods are used to answer the various research questions:

- In order to investigate and evaluate the aspects of Islam and its early roots that contribute to the radicalization of certain Muslims, a comparative literature analysis is conducted to determine and evaluate past and present viewpoints. The data gathered from various sources will be synthesized to understand the elements of Islam and early roots of jihad that contributed to the development of modern Islamic terrorism.
- In order to investigate and evaluate the worldviews underlying Islam and Islamic jihadists, a comparative literature analysis is conducted to determine and evaluate past and present viewpoints. The data gathered from various sources will be synthesized to understand the worldviews of mainstream Muslims and Islamic jihadists.
- In order to investigate and evaluate how Christianized just war theory developed and how one should evaluate it in the conflict with Islamic jihadists, a comparative literature analysis is conducted to determine and evaluate past and present viewpoints. The data gathered from various sources will be synthesized to characterize Christianized just war theory in the context of the War on Terror. Further, in order to locate the corrective principles of a Christian-ethical worldview which promote world peace, the applicable parts of Scripture are identified and exegesis of them is conducted. Since the objective will be to explain how Scripture formulates God’s plan for world peace, biblical theology will be examined to determine cogent concepts. The biblical interpretations presented in this thesis will be used to identify “foundational theological themes in the New Testament” (Macaleer, 2014:10-11) and Old Testament from a “Christian-ethical perspective in a deontological way” (Firestone, 1999:93-95). In order to assess the failure of the War on Terror to achieve a lasting peace in the light of Scripture, the collected data are assembled to show the biblical themes that produce principles and norms conducive to peace.

CHAPTER TWO: EARLY ROOTS OF JIHAD

2.1 Introduction

An internet search will reveal that numerous authors and scholars have written on the topic of Islamic terrorism with many claiming to understand the reasons behind it. However, the truth is that it is highly complex, involving intricate layers, or like viewing an object through a prism. Did radical Islamic terrorism become institutionalized in 2014 when ISIS declared their caliphate? Did it peak in 2001 when al-Qaeda flew two airplanes into the World Trade Center towers in New York City? Did it start in 1972 when a radical Palestinian group kidnapped and subsequently killed Israeli athletes during the Munich Olympic Games? Or was radicalism a hallmark of the birth of Islam with Muhammad's first revelation in 610 when he believed that the word of God was revealed to him by the angel Gabriel?

This chapter will investigate and evaluate the aspects of Islam that contribute to the radicalization of certain Muslims and the arguments of jihadists by looking at the early roots of jihad including focusing on factors in the historical development of the Islamic conception of war which might have contributed to the development of contemporary Islamic terrorism including the rise of the Islamic State. Is Islamic terrorism a modern development or is it systemic within the Muslim faith predating Muhammad's codification of his revelations in the Quran? Some, including the leader of the Islamic State (or ISIS, used interchangeably), may argue that what is known as radical Islam is nothing more than following what Muhammad did in initially spreading the faith and as recorded in the Quran. Or is it a relatively recent development perhaps influenced by the writings of a rather obscure, at the time, Egyptian author named Sayyid Qutb in the mid-twentieth century? His most prominent work, *Ma'alim fi al-tariq*, or *Milestones*, first published in 1964, became a manifesto for restoring the Muslim faith to its historic roots. It is viewed in much the same way as Martin Luther's ninety-five theses, which is credited with initiating the Protestant Reformation.

In order to understand the making of the Islamic worldview and whether it is consistent with actions of terrorist organizations such as ISIS and al-Qaeda, the early roots of Islam will be explored as well as other influences from Islam's history on modern-day jihadists such as Qutb. This chapter will investigate what the major writings of Islam (the Quran, Hadith, and the *Sira*) say about violence and spreading the faith. It will consider the assertion that offensive jihad has been part of Islam from the beginning. It will consider Muhammad's worldview, which asserted the superiority of Islam and the

need to use whatever means necessary to spread it. So-called extremist sects of Islam, Salafism and Wahhabism, will be analyzed to determine whether their worldview, with an emphasis on a strict interpretation of Islamic law, is more representative of the original historic Islamic worldview.

2.2 Background

This begs the question, just what are the historic roots of Islam? In order to understand this question, one must start with pre-Islamic history with the patriarch Abraham. The story of Abraham, as recorded in the Torah, or Pentateuch, the first five chapters of the Hebrew Bible, is quite familiar to Jews, Christians, Muslims, and many others. In the book of Genesis, Abram's (Abraham's) firstborn son was Ishmael through his wife Sarai's (Sarah's) Egyptian maid, Hagar. Although God subsequently provided Abraham a son of the everlasting covenant, Isaac, he nevertheless promised Abraham in Genesis 17 that he would make Ishmael a great nation. After Sarah turned against Hagar, she and Ishmael fled to the wilderness of northern Arabia, Mecca according to Islamic tradition, where he grew up. Muhammad traces his lineage back to Ishmael's second-born son, Kedar. Therefore, most Muslims consider Abraham the father of the Arab people and themselves, through Ishmael the first-born son, the favoured descendants of God (Bakhos, 2006:130).

The Umma, the whole fraternity of Muslims bound together in brotherhood, does not consider Muhammad so much as the founder of Islam but, as stressed in the Quran, the restorer of the original unaltered monotheistic faith God established from the beginning of time with Adam. Islam teaches that all are born with an original Muslim faith but at some point must revert or recommit to their faith. Muhammad was born in Mecca in approximately 570. At age 40, he reported that the angel Gabriel visited him during one of his solitary retreats to a cave, marking what he claimed to be his first revelation from God. When he started publicly preaching his revelations a few years later, he was met with resistance from the local tribes, ultimately resulting in him migrating to Medina in 622. To highlight the importance of this event, even more so than Muhammad's birth or death, this date is the start, year one, of the Islamic calendar and is considered by Muslims to be the *Hijra*, the start of Muslim history. In Medina, Muhammad united the local tribes and with an army of converts successfully attacked and captured Mecca. This conquest led to other campaigns which, by the time of his death in 632, resulted in most of the Arabian Peninsula converting to Islam (Mubarakpuri, 1996:433).

During the latter part of Muhammad's life, from age 40 when he reported the angel Gabriel first speaking to him until his death, the illiterate prophet orally transmitted the revelations to his companions, who recorded, in Arabic, all of the revelations in the book known as the Quran, which forms the basis for the Muslim religion. Muslims believe that God's revelations began with Adam and ended with Muhammad, his last prophet. Therefore, unlike the Bible, which Jews and Christians believe reflects God's revelations over hundreds of years to numerous authors inspired by the Holy Spirit, the Quran reflects God's revelations to one man over a relatively brief period of a little over two decades. The Quran borrows many major themes from the Bible in various ways including summarizing lengthy narratives and oftentimes providing alternative accounts or interpretations of biblical events.

In addition to Muslims considering the Quran to be the most authoritative literature in Islam, they consider the Hadith literature next in terms of authoritative hierarchy (Geisler & Saleeb, 2002:83). Further, important features of Islam are contained in Hadith but not in the Quran. The Hadith literature represents the teachings or actions attributed to Muhammad, recorded by his faithful followers (*mu'min*) after his death, and are considered an important tool in understanding the Quran. Muslims believe that each Hadith in which Muhammad speaks is an exact quotation of what he said. Each Hadith is comprised of the narrative of what Muhammad said or did and the commentary of the narrator. Muslim clerics classify each individual Hadith from authentic to weak, although there is no universal agreement on how to classify every Hadith.

In its most basic definition, the term jihad simply means the duty of every Muslim to spread the Islamic faith, much like the Christian phrase "to witness" and some Muslims consider it the sixth pillar of Islam (Firestone, 2008:176). Of course, in contemporary times, the term has taken on a more politically charged meaning and today is commonly understood in the West to mean the use of violence to spread Islam. However, even in the beginning with Muhammad, the duty of requiring others to submit to Islam carried a violent aspect if other groups did not submit willingly. This can be seen in 624 in the battle of Badr, which was Muhammad's first military campaign. In this bloody battle against the Meccans who resisted his new monotheistic religion, Muhammad instructed his followers to take no prisoners, thus beginning his holy wars to spread the faith.

Fast forwarding to more modern times, jihad seems to be associated with the use of terrorism by radical Islamists intent on disrupting peace across the globe in addition to reaping the reward of booty. However, there are some radical Islamists who are not engaged in terrorism but are instead engaged in what is sometimes referred to as stealth jihad by infiltrating all aspects of government and society with the same goal as most terrorist organizations, which is to implement Sharia law (Spencer, 2008:5-6). ISIS, which obviously is not engaged in a stealth jihad, asserts that they are restoring Islam by forcibly spreading the faith and are doing nothing more than following the teachings and example of Muhammad. Many scholars believe this idea of restoring jihad to its early roots was an idea begun in the mid-twentieth century by the writings of Qutb (Von Drehle, 2006). Qutb spent a couple of years in the U.S. attending college on a scholarship. It can be argued that the sharp contrast between what he viewed as Western hedonism in comparison to his devout Islamic upbringing in a quaint Egyptian village triggered his reformation writings. As he rejected the arguments of modernity, he developed his own Islamic version of Martin Luther's ninety-five theses. His work came to be known as the Tenets of Qutbism.

Although there is no direct proof that Osama bin Laden and al-Qaeda were influenced by Qutb, it seems likely that bin Laden would have been familiar with Qutb's writings and his work *Milestones* in particular. In fact, some have argued that Qutb inspired bin Laden and with him the modern iteration of the jihadist movement (Calvert, 2013:6). The wave of terror attributed to al-Qaeda is believed to have started in the 1990s with the Yemen hotel bombings in 1992, the first World Trade Center bombing in New York City in 1993, and the U.S. embassy bombings in Kenya and Tanzania in 1998. For most adults living today, these events kicked off the modern era of terrorism in which Muslim fighters, otherwise known as *mujahedin*, started using martyrdom through suicide bombings, among other tactics, as a means to spread terror. Consideration of this tactic leads to the obvious question: what do terrorists hope to accomplish? Various opinions have been offered by scholars and political leaders alike, ranging from the suggestion that the issue is one of ideology to it being a response to perceived injustices. When an avowed freedom fighter commits an atrocity that shocks Western sensibilities and then shouts "*Allahu akbar*," does this utterance offer a clue as to what motivates a person to blow up themselves and innocent bystanders, including women and children?

Regardless of whether terrorism is primarily influenced by ideology, perceived injustices, or some other factor, some terrorists and their supporters and sympathizers

justify their actions by claiming moral equivalency with the West, dating all the way back to atrocities committed by Christians during the Crusades, the Spanish Inquisition, and the Salem Witch Trials (Bron, 2015), and all the way up to modern times when Western powers have killed non-combatants during military conflicts, including pre-emptive actions, around the world. In recent times, so-called collateral damage by Western countries in armed conflicts in predominantly Muslim countries has been used as a rallying cry in support of terrorist actions.

Shiite and Sunni Muslims have deep-seated and profound philosophical differences originating from a rift over political leadership of Islam shortly after Muhammad's death. Sunnis accentuate Allah's exercise of power in the material world while Shiites underscore acts of obedience such as martyrdom and sacrifice. Still, there are common elements of an Islamic worldview that they both share. The foundation of this worldview is Allah, Muhammad as Allah's final prophet, and the Quran as Allah's message given to Muhammad. On this foundation, there are other key elements known as the Five Pillars of Islam (Geisler & Saleeb, 2002:126). The Five Pillars are a framework for living the Muslim life. They start with the idea of monotheism, meaning that Allah is the one and only God. Islam means submission and therefore the idea of submission to God as well as worshipping God the creator is incorporated in the first Pillar. The other Pillars are praying, fasting, giving, and making a pilgrimage to Mecca. Although the execution may differ, all of the Pillars, except for the pilgrimage to Mecca, are more or less common to both Judaism and Christianity. For instance, the duty of fasting is discussed in both the Old and New Testaments (Psalm 35:13; Matthew 6:16-18).

The Islamic worldview according to ISIS includes all the elements common to most Muslims mentioned above but has additional aspects. For instance, the ISIS worldview includes the ideas of Sharia law which, as a comprehensive system of structuring all strata of society, governs many aspects of daily living and does not distinguish between religion and politics in Islam, and *Khilafah*, the political system in Islamic countries tasked with implementing and maintaining all aspects of Sharia law, including spreading the Muslim faith to the world. Sharia law, which is based on the Quran and the Hadith and therefore is not optional, is comprised of the Five Pillars and specific practical laws regarding human interaction, such as financial transactions, family matters, and judicial matters. It is not surprising that ISIS believes in a strict interpretation of Sharia law. Of course, this strict interpretation can manifest itself in what many would define as human rights abuses. One Islamic scholar, Abdullahi Ahmed An-Na'im, in opposition to ISIS, argues that Sharia law itself is not the source of

radical Islamic violence but mandatory enforcement is and therefore, Islam needs to reform itself by adopting secular states where Sharia law is voluntary allowing for human agency (2008:26-27). Supporters of strict Sharia law will contend that the beauty of the system is obscured by Saudi Arabia's version, because they have only partially implemented it. According to Graeme Wood (2015), "ISIS supporters say the Saudis just implement the penal code and do not provide the whole package, the social and economic justice of Sharia law. The whole package is a policy obligation and would include progressive ideas like free housing, food, health care and clothing for all."

Since Sharia law is considered a comprehensive system of order in society, it governs both one's interaction with God and interaction with others. A person educated in Sharia law is referred to as a *mullah* and often holds an official position carrying significant influence in religious matters. In addition to the last four of the Pillars, another tenet of interacting with God includes ritual purification by some form of washing, depending on the circumstance. Regarding rules of human interaction, Sharia law, in addition to economic, family, and contractual matters, includes areas such as inheritance, charity, ritual, and punishment (Janin & Kahlmeyer, 2007:18). This is why Westerners, raised in democratic societies with all of the freedoms and openness those political systems entail, can have their moral compass shaken by scenes such as the Taliban operating in Afghanistan, without due process, stoning a woman to death for the alleged crime of being seen in public with a man, or the official sanctioning of a woman being buried alive in an honour killing in Pakistan for refusing to marry the man arranged by her parents. When compared to totalitarian regimes of the past controlling all jurisdictions of life, the similarities to Sharia law are striking. However, not all human rights violations in Islam are a function of Sharia law. Chapter Three will discuss the apocalyptic aspects of the worldviews of some terrorist organizations such as ISIS and the resulting discriminatory practices.

This introduction to radical Islamic terrorism traces its roots back to Muhammad and his first military victory in 624 over the Meccans for resisting the religious messages he believed were revealed to him by God (Knysh, 2011:27). After this initial success, warfare became the driving force for the spread of Islam across the Arabian Peninsula. Muhammad recorded these revelations in the Quran, which includes passages promoting the idea of jihad against unbelievers in order to spread the faith throughout the world. Besides the Quran, there are the recorded words and deeds of Muhammad in the Hadith which also support the idea of spreading the faith through whatever

means are necessary. Modern jihadist theory was promoted by Qutb in his attempts to restore Islam to its Quranic roots. His mid-twentieth century writings, known as Qutbism, most likely influenced al-Qaeda to use *mujahedin* fighters to idealize a pure form of Islam as practised by Muhammad (Eikmeier, 2007:86-90). These fighters have utilized terror tactics, such as suicide bomber attacks against innocent civilians in public places, to create fear. Although theories vary on whether terrorists are inspired more by ideology or perceived injustices, some, as previously mentioned, claim moral equivalency due to wrong actions against Arabs taken by Western countries.

Debates over whether any terrorist acts are justified frequently reveal differences in Islamic worldviews. While common elements exist, the actions of ISIS demonstrate serious divergences from so-called mainstream Muslims. Besides the differences between Shiite and Sunni Muslims in general, ISIS, which is Sunni, not only considers Shiites to be apostates but believes in instituting strict Sharia law throughout the world. For them, the entire world exists in two spheres. One sphere is land under the control of Islam, where fighting is allowed only for the adjudication of justice and restoration of peace, and the other sphere is land under the control of infidels. The ultimate goal of their caliphate is to have the entire world under the control of Islam. This means that they believe the brutality of radical Islamic terrorism is consistent with the actions used by Muhammad to spread the faith and that these actions are justified by the Quran.

2.3 Pre-Islamic history

For many in the West, the history of Islam begins with the prophet Muhammad and his revelations from God starting in 610. However, like Jews and Christians, Muslims trace their history back to the creation of the world by God and their lineage back to the first person, Adam. Like bookends on a shelf, Muslims consider Adam to be the first prophet of God and Muhammad to be the last prophet of God (Naqvi, 2012:140-141). In fact, for the period between creation and the birth of Islam, Jews, Christians, and Muslims share much of the same history as recorded in the Bible. However, other than biblical accounts, very little is known specifically about pre-Islamic culture because of the dearth of written primary source evidence other than some fragments of poetry.

Much of pre-Islamic history comes from biblical accounts intertwined with Islamic tradition, sometimes written centuries after Muhammad. For instance, Muslims consider the Ka’ba, the cubic structure at the center of Islam's most holy mosque in Mecca that served as a shrine of many tribal gods over time prior to the rise of Islam, to be the holiest place on earth. One of the Five Pillars of Islam is that followers, from

anywhere in the world, pray in the direction of the Ka'ba five times a day. According to Muslim tradition, the first Ka'ba was constructed by Adam himself (Knysh, 2011:309). Allah says in the Quran that this was the first house that was built for humanity to worship him, which is similar to the Jewish belief regarding the Temple in Jerusalem. Over time, the Ka'ba was damaged or destroyed many times and rebuilt on the same location. Muslims believe Abraham and his son Ishmael reconstructed the Ka'ba at one time as did Muhammad centuries later.

So, although Muslims trace their history back to creation beginning with Adam, the first prophet, and the Ka'ba, the first place of worship, pre-Islamic history is best understood as starting with Abraham, whom some Muslims consider the greatest prophet after Muhammad. The story, as told in the Old Testament book of Genesis, begins approximately 4,000 years ago in the city of Ur where a man named Abram (Abraham) lived with his wife Sarai (Sarah). It is here that God first spoke to Abram, telling him to move to a land he would show them and that he would make him a great nation. Although Abram obeyed by faith, he ultimately chose to attempt to bring about God's promise through human means when he allowed Sarai to give him her maid, Hagar, to provide an offspring. As a result, Ishmael was born. However, God visited Abram again and told him that he would have a son with Sarai and this son, Isaac, would be the son of the everlasting covenant. Nevertheless, even though Ishmael was not the son of the promise, God told Abram that he would bless Ishmael and he would become the father of many Arab nations.

Of course, the biblical account does not end with the promises made to Abraham regarding his sons Isaac and Ishmael. A generation later another event occurred between Isaac's sons, Esau and Jacob, which plays a part in the history of the Arab people. In Genesis 27, the story continues with Jacob learning that God's promise to his grandfather, Abraham, would be fulfilled through his lineage and not Esau's. This eventually led to a split between the brothers. Once again though, God told Esau's mother, Rebekah, that both of her sons would become great nations. As the story goes, Esau eventually became the father of the Edomites or Idumeans. So, like Ishmael, Esau and his descendants occupied land that is now part of Arab lands.

Despite Muslims tracing their roots through Abraham and all the way back to Adam, the time period from Adam to Muhammad and the birth of Islam is considered the dark ages for the Arab people (Knysh, 2011:320). The Islamic term for this period is jahiliyyah, which translates to the days or state of ignorance. The nomadic tribes of

Arabia prior to Islam tended towards idolatry in their religious convictions. However, after Muhammad founded Islam in the early seventh century, converts experienced enlightenment and would need to turn away from jahiliyyah. A person would view their past life of ignorance, temptations, fears, guilt, and bad habits with disdain; these would lead them to the Quran for rules to live a life obedient to the one true God, Allah. The concept of jahiliyyah is still applicable today. According to Islam, all of humanity is either Muslim or living in a state of ignorance.

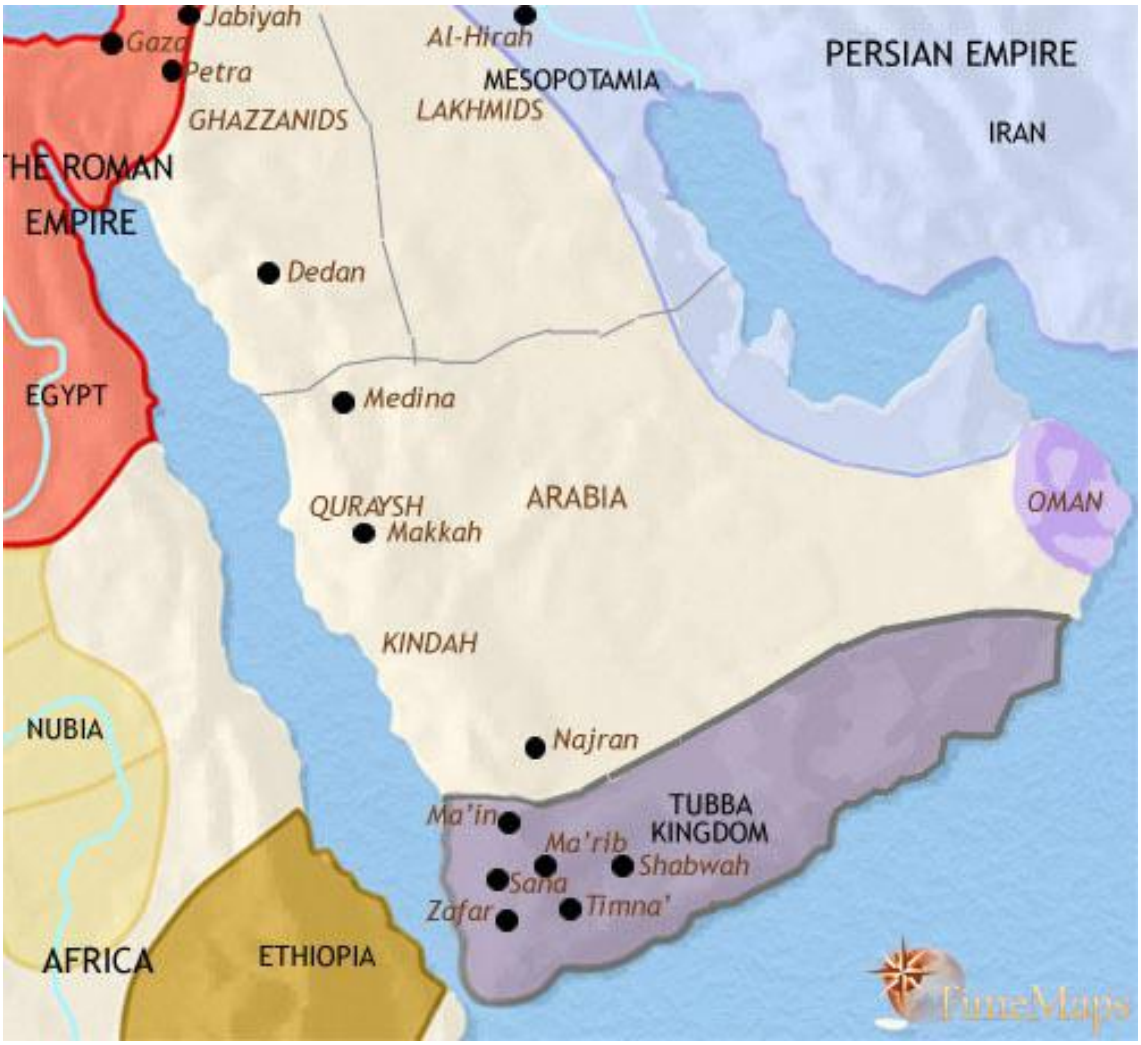
2.4 Muhammad

As previously mentioned, for Muslims, Muhammad is a descendent of Ishmael, the first-born son of Abraham. Muhammad traces his lineage back to Ishmael's second-born son, Kedar (Noegel & Wheeler, 2010:156). As a result, most Muslims consider Abraham the father of the Arab people and themselves, through Ishmael the first-born son, the favoured descendants of God. Therefore, in order to understand the worldview of Muslims, jihadists, and ISIS, it is instructive, in fact imperative, to study Muhammad and the origins of Islam. Although the Quran and Hadith indicate that there have been many prophets, Muhammad is considered the last and greatest prophet and messenger of God. This reverence is demonstrated when Muslims write or say the *durood*, a specific invocation to compliment the Prophet Muhammad, "peace and blessings be upon him." This invocation is also used to honour the other 24 prophets specifically mentioned in the Quran, ranging from Adam to Isa, Jesus' Arabic name in Islam (Naqvi, 2012:140-141). Further, Muslims do not consider Muhammad to be the founder of Islam. Rather, they consider Islam to be the unaltered original monotheistic faith of Adam and Muhammad to be the restorer rather than creator of that faith.

The respected biography of Muhammad, *The sealed nectar: biography of the noble prophet* by Safiur Rahman Mubarakpuri (1996), does an admirable job of covering the key dates and events in the life of Muhammad and was utilized in this thesis except as noted. Muhammad was born in approximately 570 to an influential tribe of merchants, the Quraysh, who exercised control over the city of Mecca and acted as guardians of its Ka'ba, which attracted visitors and, more importantly, money. According to Muslim tradition, the Quraysh traced their roots back to Ishmael. The details of Muhammad's early life are not fully known and, since biographers wrote about him long after his death through mostly oral histories, it is hard to separate fact from tradition. It is documented that he was orphaned at an early age. His father died while he was an infant and his mother died when he was six years old. As a result, he lived with several different relatives, culminating with his uncle, Abu Talib, during his formative teenage

years. Talib was a travelling merchant and, while not being particularly prosperous, allowed Muhammad to accompany him where Muhammad learned the merchant trade.

Figure 2.1 Arabia: 200AD - 500AD



(TimeMaps, 2016)

It is commonly believed that, as an adult, Muhammad followed in his uncle's footsteps and became a travelling merchant, although once again the details of this time in his life are vague. In addition, when Muhammad was 25, he married a wealthy 40-year-old widow, Khadijah. The historian Ibn Ishaq related a story about Muhammad at age 35, five years prior to his first revelation from the angel Gabriel, which perhaps foretold his status as a prophet of God. The Ka'ba in Mecca was undergoing renovations which required temporary removal of the sacred Black Stone that was believed to have been given by Adam to the angel Gabriel and then used by Abraham and Ishmael to build the Ka'ba. When it was time to reinstall the Black Stone, a dispute arose among the

ruling clans over who would be allowed to return it to its place. They decided the honour would go to the next man who walked through the gate which happened to be Muhammad. The Black Stone was supposedly kissed by Muhammad and that tradition of kissing the Black Stone continues to this day by pilgrims visiting Mecca (Geisler & Saleeb, 2002:339).

As a middle-aged man, Muhammad started contemplating the meaning of life and it is this desire to reflect on deep questions that led him to retreat alone for a few weeks a year to pray in a cave named Hira on Mount Jabal al-Nour, near his hometown of Mecca. Here, during one of his retreats in 610, according to Islamic belief, Muhammad was visited by the angel Gabriel and given his first revelation which is believed to be Surah 96:1 which says, “Recite in the name of your Lord who created.” Although deeply convicted by this revelation, Muhammad nonetheless had misgivings about publicly proclaiming his encounter with Gabriel and what was revealed to him for fear of public ridicule. As a result, he further immersed himself in his prayer retreats and three years later started receiving revelations again. He obeyed the command to start preaching in public what he was told.

Tradition holds that his wife first believed Muhammad when he proclaimed that he was a prophet before a handful of other relatives and a friend followed suit. As modern-day prophets can attest to, it is not easy to transition from common citizen to inspired spokesperson for God, and such was the case for Muhammad. Initially, public opposition arose in response to Muhammad’s preaching against some of the Meccans’ widely held beliefs such as idolatry and polytheism. As the number of converts in the area grew, the reason for opposition expanded to include viewing Muhammad as a threat to their power and no doubt economic livelihood. As the rich and powerful tried to persuade Muhammad to disregard his beliefs and stop teaching them, the persecution of him and his followers increased.

In approximately the year 620, a significant event occurred to Muhammad, according to Islamic tradition, which still plays a significant role on the world stage today. One night he is said to have been taken on a supernatural journey during the night by the angel Gabriel (Warner, 2010:18-19). This night journey was comprised of two stages and tradition differs on whether the journey was spiritual or physical or both. In the first stage, called the *isra*, Muhammad was transported from Mecca to “the furthest mosque” which Muslims believe is the Al-Aqsa Mosque, considered the third holiest shrine by Muslims after Mecca and Medina, on what Jews and Christians refer to as

the Temple Mount and Muslims call Haram al-Sharif atop Mount Moriah in Jerusalem. On the second leg of the journey, referred to as the *mi-raj*, he left earth to tour Paradise where he visited with great prophets of the past, including Abraham, Moses, and Jesus. Muslims believe that the very spot where Muhammad departed earth was the location on Mount Moriah where God commanded Abraham to sacrifice Ishmael (Isaac according to the Bible). This location was commemorated by Muslims by constructing the structure known today as the Dome of the Rock over the top of it. The modern-day implications of this event are that Muslims lay claim to the approximately 36 acre elevated plot of land in Jerusalem's Old City, which also happens to be the place Jews consider the most holy place on earth, the location where their Temple once stood and they believe will rise again.

In 619, after the deaths of Muhammad's first wife Khadijah and his mentor and uncle Abu Talib, a new leader took over Muhammad's clan. He opposed Muhammad and withdrew the clan's protection from him. This forced Muhammad to consider locations to flee to and he found supporters in Medina. These supporters, referred to as *ansar*, were nomadic Arabian tribesmen in the area. The two cities had long been rivals spurred on by Medina's envy over the wealth and attention generated by Mecca's Ka'ba. The tribes of Medina included Jewish settlers, who made them familiar with monotheism and somewhat receptive to the idea of the arrival of a prophet. Muhammad saw the move as a way to consolidate his followers and Medina saw it as a jab at its rival, the Meccans. In 622, Muhammad and his followers made the decision to immigrate to Medina. This migration is known as the *Hijra*. Meccans then seized the property that the immigrants left behind, and this action set off a series of skirmishes. The immigrants, without a means to support themselves, started raiding Meccan caravans, eventually leading to what many consider to be the beginning of offensive jihad.

In 624, the raids, or *razzia*, the term used in Muhammad's biography, the *Sira*, to describe his military expeditions in the tradition of pre-Islamic culture, escalated with Muhammad gathering an army of approximately 300 men to attack a large group of Meccan traders. The Meccans were tipped off about the plan and assembled a large force to defend the traders. The Battle of Badr ensued, with Muhammad's army surprisingly defeating the Meccans even though they were outnumbered by about three to one. This victory had several benefits for Muhammad and his fledgling religion. First, it emboldened his followers and encouraged others to convert because they believed that the victory symbolized that God was with them. In addition, it catapulted

Muhammad to leadership of the community in Medina. It also inflicted significant damage to the leadership of their enemy. Surah 8:9 entreats the Muslim warriors to "[Remember] when you asked help of your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand from the angels, following one another.'" Many view this battle as the inception of jihad in which Muslims fulfilled their religious duty to maintain and advance the faith.

It is not surprising that the Meccans, given their substantial strategic advantage in troop size over the Muslims, only saw the defeat in the Battle of Badr as a temporary setback and started plotting their revenge. They set out for Medina again with an army of about 1,000 men to encircle the Muslim forces. At what is referred to as the Battle of Uhud, which is a mountain in the area of Medina where Muhammad's army set up camp, it appeared as if the Muslims would again be victorious. However, the Muslim forces, at a key juncture, in violation of Muhammad's orders, abandoned their posts to loot the Meccans' camp, allowing the Meccans to ambush the Muslim army, resulting in their defeat.

Buoyed by their triumph at Uhud, the Meccans amassed 10,000 troops that outnumbered Muhammad's by over three to one once again. As the Meccans prepared to lay siege to Medina, Muhammad's forces fortified Medina's defences by building a trench around their positions. At what is referred to as the Battle of the Trench, Muhammad's army followed orders and emerged victoriously. However, all these hostilities with the Meccans had caused the Muslims to ignore their required annual pilgrimage, known as the *Hajj*, to the Ka'ba in Mecca. Muhammad, claiming confirmation from God in a dream, decided to perform the *Hajj* to Mecca along with many of his followers. When Muhammad approached the city, his Quraysh tribe attempted to prevent them from entering the city. This led to negotiations which eventually resulted in a treaty known as the Truce of Hudaybiyyah. The treaty allowed the Muslims to perform their annual pilgrimage to Mecca and Muhammad to fortify his leadership over Medina.

Some minor violations of the treaty soon set the stage for Muhammad's next bold move, which was to conquer Mecca and purge it of pagan symbols. In 630, Muhammad and an army of 10,000 Muslims invaded Mecca, taking control with minimal casualties. The majority of Meccans chose to convert to Islam, thereby solidifying Muhammad's and Islam's grip on that part of Arabia. Fresh from this relatively easy victory, Muhammad and his army began a series of military campaigns,

known as *ghazwa*, to eliminate threats from other parts of the Arabian Peninsula. Muhammad had proved himself to be an impressive military leader. These successful campaigns resulted in this part of the world either being converted to Islam or agreeing to pay the Muslim religious levy known as *jizya*. In 632, Muhammad completed his last pilgrimage to Mecca and died later that year from an illness at approximately the age of 62. He was buried in Mecca and subsequently venerated with a large tomb built over his grave. Of course, Muhammad's most famous legacy is the Quran. Muslims view it as proof that Muhammad was a prophet (Peters, 2003:12-13). It was compiled under the third caliph, Uthman, who reigned from 644 to 656, by scribes who were closely associated with Muhammad. It is believed that it records his revelations from the angel Gabriel verbatim as he was told them and represents God's final revelation to humanity. With familiar Jewish and Christian narratives from the Bible as a backdrop, the Quran proceeds to provide Muslims with guidance on how to live a life of obedience to God.

2.5 Islam after Muhammad

With Muhammad's death, succession quickly became an important issue for Islam. Muhammad was not survived by any of his sons who would have provided Muslims with an easily identifiable successor and Muhammad did not name one. One of Muhammad's closest companions nominated Abu Bakr, Muhammad's father-in-law and close advisor, to succeed him (Firestone, 2008:46). This recommendation was generally supported within the Muslim community and he became Islam's first caliph, or imam as Shiites refer to them, the appointed successor to Muhammad. Some caliphs have assumed other titles such as emir or sultan. These terms can be used somewhat interchangeably and simply mean commander-in-chief, emphasizing a military rule where the leader makes all decisions of importance. These alternative titles are still in use today in the Arab world, including Kuwait and Qatar. Of course, ISIS would consider them apostate titles since they imply a secular prince.

Without what some believe was a clear plan for who would lead Muslims after Muhammad, divisions among the Muslims occurred that continue today. Shortly thereafter, Muslims divided into Sunni and Shia in a dispute over Muhammad's rightful successor. The Sunni position was that Abu Bakr and the next three caliphs were rightfully chosen by the Muslim community. Shiites believe that Muhammad had chosen his rightful successor, Ali ibn Abi Talib, Muhammad's cousin as well as son-in-law and the fourth caliph, and that Abu Bakr was never the legitimate first caliph (Peters, 2003:282). This disagreement between Sunni and Shia Muslims, dating back

to the selection of the first caliph, has implications to this day which will be seen when discussing ISIS and their view regarding which Muslims are apostates.

As with most significant people groups and affiliations, and especially with religious ones, origins play a significant role with respect to identity. For Muslims, the first successor to Muhammad and the circumstances of his appointment are debated even now. Sunnis claim that Hadith literature supports their contention that Muhammad never identified a successor because he expected the adherents to elect one. Further, they say Muhammad left many signs that he thought that Abu Bakr should succeed him. On the other hand, Shiites believe a successor can only be appointed by God and that God had revealed Ali as the successor to Muhammad just prior to Muhammad's death. They point to three verses in the Quran and two specific Hadith to support their position that Ali was explicitly selected as successor according to God's revelation to Muhammad. Ultimately, though, it is reported that Ali swore his allegiance to Abu Bakr about six months after Abu Bakr became the first caliph (Madelung, 1997:43-44).

Among Muslim scholars, often referred to as mufti, much is made of the eschatological significance of the Hadith of the Twelve Successors, which states, "I heard the Messenger of Allah (may peace be upon him) say on Friday evening, ... The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish" (Ibn al-Hajjaj, 20:4483). Once again, Sunni and Shia Muslims differ over the meaning of this Hadith, which plays a role in the declaration of the caliphate of the Islamic State today. Shiites believe the first of the twelve rulers was Ali when he began his rule in 656. According to the Sunni populated Islamic State, their count starts with the golden age of the "Four Rightfully Guided Caliphs", Abu Bakr, Umar ibn al-Khattab, Uthman ibn Affan, and Ali, and add the dynasties of the Umayyads ruling from Damascus from 661-750, the Abbasids ruling from Iraq/Syria from 750-1258, and the Ottomans ruling from Istanbul from 1299-1924 (Peters, 2003:278-296). For ISIS, their leader, Abu Bakr al-Baghdadi reigning as Caliph Ibrahim, becomes the eighth of the twelve successors. Although both Sunni and Shiite Muslims agree on the idea of a caliph, they sharply differ on who has the authority to lead a caliphate. As previously mentioned, the rightful caliph must be an heir of the Quraysh tribe which, by the way, qualifies ISIS leader Abu Bakr al-Baghdadi.

2.6 Quran

Islam has been called by some the world's most intolerant religion. This position is based on an interpretation of what is contained in the Quran. Since Islam is founded on

revelations Muhammad received from God through the angel Gabriel as recorded in the Quran, any attempt to understand the worldview underlying radicalized Muslims and jihadists must begin with an understanding of the Quran. The purpose of this thesis is not to provide a complete Quranic exposition but only to provide background for understanding the positions of modern-day jihadists and mainstream Muslim apologists. The word Islam simply means submission to God. Of course, this idea of submission is not only for Muslims but to all; hence, for non-Muslims, it means submit or be conquered in the name of Allah. For Muslims, the Quran provides the blueprint for how to live a submissive life. Surah 2:2 says that "This is the Book about which there is no doubt, a guidance for those conscious of Allah." Muslims consider it the entirety of God's direct and perfect revelations to the Arab people and, since it was first published, has been memorized by scores of Muslims word for word in Arabic. In addition to the Quran, Muslims also derive teachings from Hadith literature which comes from deeds and actions of Muhammad. Since the Hadith were written several generations after his death, the chain of transmission back to those who were close associates of Muhammad is considered critical to their authenticity. It is reported that Muhammad commanded his followers to write down his words and actions.

The Quran was compiled under a central authority of Muslims, under the leadership of the third caliph, Uthman, in Medina a few years after Muhammad's death (Esposito, 2003:256). For comparison purposes, in terms of word count, the Quran, at approximately 78,000 words, is smaller than the New Testament of the Bible, which has approximately 138,000 words. It is divided into 114 Surahs (chapters). Under the heading of each Surah, except for the ninth, is the phrase known as the Islamic *basmala*, "In the name of Allah, the Most Compassionate, and the Most Merciful." The 114 Surahs are comprised of 6,236 verses. One aspect of the Quran which can be confusing is the titles of the Surahs. For the most part, they are not intended to be a descriptive summary of the Surah's subject matter but rather are a seemingly random and insignificant element from within the chapter. The Surahs are primarily arranged, after the first one, from longest to shortest rather than chronologically or by subject matter.

Although the Quran is not in chronological order, it is traditionally categorized chronologically according to the locations where Muhammad received his revelations (Edgecomb, 2002). Therefore, the Quran can be divided between the Meccan phase of his life and the Medinan phase. The first revelation Muhammad received is actually Surah 96 while the last revelation he received right before his death is Surah 110.

Anyone familiar with the Bible will notice many similarities to it as well as to Jewish Talmud writings. This is not surprising considering that Muslims believe the word of God has been revealed to all people since the beginning of time. However, they believe that these sources were corrupted because of the influence of human writers, according to Surah 2:79, which states, “So woe to those who write the ‘scripture’ with their own hands, then say, ‘This is from Allah,’ in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.” It is believed by Muslims that Allah, in providing the Quran through Muhammad, used his last prophet to communicate directly his unaltered word.

An important concept in analyzing contradictory or seemingly irreconcilable verses in the Quran is abrogation, which describes a form of evolutionary theory. This theory compensates for the fact that revelations to Muhammad were often without context and that the Quran contains many conflicting ethical principles, as this study will demonstrate. The general idea is that God elaborated, improved on, or revealed more to Muhammad over time (Esposito, 2003:230). Some scholars offer an alternative view on abrogation, believing that it refers to the Quran replacing the Bible as God’s authoritative word. In theory, abrogation means that older or earlier verses, revealed to Muhammad during his Meccan phase, are replaced and overruled by newer or later verses revealed during his Medinan phase. In practice, this typically means that verses in the Quran promoting harmony are replaced with those advocating confrontation. The reason for the change in tone from peace to violence can be argued as reflective of Muhammad’s change in position of power from weaker to stronger. Some see this as a four-stage progression in which the initial stage of non-confrontation was replaced by limited defensive violence, which was eventually swapped to offensive violence within the prescribes of the local culture and finally with violence against infidels as commanded by Allah (Firestone, 1999:50-64).

In two Surahs, the principle of abrogation is primarily noted. Surah 2:106 says, “We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?” and Surah 16:101 says, “And when We substitute a verse in place of a verse—and Allah is most knowing of what He sends down—they say, ‘You, [O Muhammad], are but an inventor [of lies].’ But most of them do not know.” Some believe these Surahs were a response by Muhammad to his critics claiming the Quran was filled with inconsistencies. Regardless, there can be difficulty to the uninformed in applying the concept of abrogation due to the ordering of the Quran, after the first Surah, generally

from longest to shortest instead of the order in which they were revealed to Muhammad. A listing of Surahs in the chronological order of revelation can be found in the Annexure.

At this point in the discussion of abrogation, it is fitting to discuss one of the most controversial topics in the history of Islam. It is what some refer to as the Satanic Verses episode (Geisler & Saleeb, 2002:60). Although the details of the allegation vary depending on the account, certain similar elements can be gathered to produce the commonly understood version of the story. The background starts with Muhammad fretting over persecution he was experiencing at the hands of the Meccans due to his Qurayshi kinsmen's resistance to his fledgling religion and their view that he was denigrating their idols. Still, despite the persecution he was feeling, it is said that he had a heartfelt desire to convert them to Islam.

In the Quran, Surah 53:19-20 says, "So have you considered al-Lat and al-'Uzza? And Manat, the third—the other one?" These verses refer to the names of three pagan goddesses who were daughters of God and who were worshiped by the Quraysh. In fact, they had erected separate shrines for each of them in the area. According to the account, Satan interceded at this point and either tempted or tricked Muhammad into following these verses with these: "These are the exalted cranes (intermediaries) whose intercession is to be hoped for." In effect, the verses are saying that these three goddesses can intervene on behalf of God for humankind's salvation. The story goes on that these verses pleased the Quraysh and led them to join the Muslims in bowing before God in worship. However, this uneasy truce would not endure because the angel Gabriel informed Muhammad that the "satanic verses" had been supplied by Satan because of Muhammad's overwhelming desire to reconcile with his kinsmen. Fearing retribution from God, Muhammad retracted these verses. For scholars who believe the event happened but are not troubled by it, they will simply point to the doctrine of abrogation, in that God subsequently replaced those verses in the Quran with the correct ones.

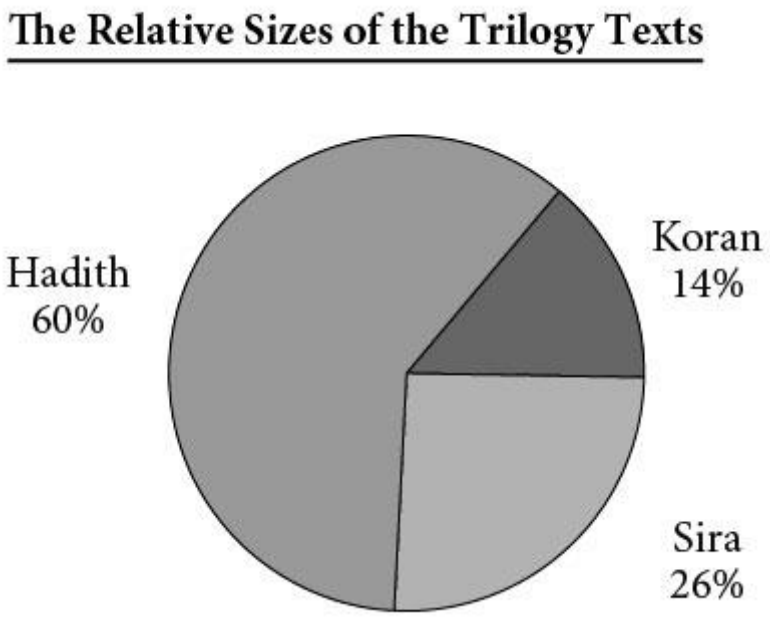
Of course, if considered authentic, these dozen words present a whole host of issues for the Muslim faith. First, there is the Islamic doctrine that Muhammad the prophet was flawless because he was under God's protection against error. Therefore, it would be impossible for him to be tempted or tricked or mistaken in believing the words came from the angel Gabriel when they really came from Satan. Some who believe in the historicity of the event argue that this doctrine of Muhammad's infallibility actually

developed slowly over time (Firestone, 2008:131) and these verses only became a problem centuries later when the doctrine became firmly established. This seems to be when a consensus was arrived at to reject the authenticity of the account.

Another problem with the episode for Islamic scholars is that it contradicts Muslim beliefs, which oppose any form of idolatry and polytheism. Further, this story is inconsistent with the generally inferior view Muslims have of women. This can be seen in the two verses immediately following verses 53:19-20, which say, “Are yours the males and His the females? That indeed were an unfair division!” In effect, God is saying that you Arab males prefer to have sons, so how dare you insinuate that God has daughters? Besides, there is only one God to worship, so suggesting that there are multiple gods intervening on behalf of humans is provocative. This episode would make Islam akin to their view of the Trinity in Christianity, which Muslims consider to be polytheistic and therefore blasphemous.

Some reject the Satanic Verses by noting that all of the recognized Hadith authors, including arguably the most respected, Imam Muhammad al-Bukhari, do not include them. The reason for the Hadith writers’ rejection of the verses’ authenticity derives from issues with the sequence of transmission. Although there are different accounts, all can be traced back to the same narrator, Muhammad ibn Ka’b, who they claim was not a contemporary of Muhammad. The story of the Satanic Verses does appear in reputable Muslim accounts such as the history written by al-Tabari but he is clear to caveat his commentary by saying that he is only passing along what he has heard. The issues surrounding transmission of these verses do not seem to have been a problem for the first few centuries of Islam (Haddad, 2012). Different theories have been proposed to account for the early Muslims’ acceptance of them. Some argue that Muhammad’s temptation merely places him on par with other prophets, such as Jesus, who were tempted by Satan but overcame it. Others assert that Muhammad was simply making up the verses to trick his local opponents into submission, and some merely point to the theory of abrogation. However, as the doctrine of Muhammad’s infallibility was finalized over the early centuries of Islam, it is only then that the integrity of the narrator describing this incident was challenged.

Figure 2.2 The Relative Sizes of the Trilogy of Islamic Texts



(Warner, 2010)

The triad of sources of Islamic religion and law are the Quran (spelled Koran in the chart above), which purport to be the literal words of Allah, the Hadith, which are reports of Muhammad's words and deeds, and the *Sira*, the biography of the life of Muhammad, written by noted Islamic scholar Muhammad bin Ishaq in the eighth century, which chronicles his life and provides additional information about the prophet. Although the *Sira* is not authoritative in the way the Quran and the respected versions of the Hadith are, it nevertheless is considered instructive and has implications for Islamic law and religion. *Sunnah*, which means the "Way" of the Prophet Muhammad, is the word commonly used to describe his words, actions, approvals, and disapprovals, explicit or implicit as contained in the Hadith and the *Sira* (Knysh, 2011:86). Since Muhammad is considered the unblemished example, or what some refer to as the "ideal man," of what it means to be a Muslim, the *Sunnah* is the record of all facets of his life including words, deeds, routines, and tacit or even unspoken approvals and disapprovals which Muslims strive to follow in their daily lives.

It is probably not surprising, given the environment Muhammad lived in, that the *Sunnah* contains a great deal about warring. Unlike the Quran, it is not considered direct revelation from Allah but is considered to be a faithful representation of the life of

Muhammad. Hadith, meaning a report or account, literature is second only to the Quran in terms of its importance (Esposito, 2003:101) and was used in developing Sharia law. The compilation of Hadith is far different than the Quran, however. Whereas the Quran was developed shortly after Muhammad's death by the recognized religious authority of Islam, the Hadith were written collections of Muhammad's words and deeds based on oral accounts passed from person to person generations after his death.

By far the most widely recognized collection of Hadith is the one compiled by al-Bukhari in 846, approximately 200 years after Muhammad's death, followed by the one compiled by his student, Muslim ibn al-Hajjaj, over a period of years in the ninth century (Geisler & Saleeb, 2002:69). There are several factors that contribute to the al-Bukhari Hadith collection being considered the most reliable. First, for each Hadith that he selected for inclusion, the lifetime of each narrator overlaps with the original witness. Second, there was verifiable proof that the narrator was in contact with the original source. Finally, the sophistication of the ordering of the content demonstrates al-Bukhari's profound understanding of Islam. Still, al-Bukhari's Hadith collection has its critics, which should not come as a surprise. Considering that he sifted through several hundred thousand Hadith by his own count to arrive at his collection of a few thousand, there are many decisions and key assumptions he made which open him up to second guessing.

As noted, the Hadith are verbatim sayings of Muhammad as well as his actions and shed important light on interpreting the Quran. Each Hadith is made up of the actual text followed by the comments of narrators who are linked together to supposedly form an unbroken chain back to an original witness. Although some Islamic scholars estimate that as many as 300,000 Hadith exist, they believe only 100,000 might be true. Even though Islamic scholars cannot agree on one set of Hadith as being reliable, most follow a scheme of classifying each Hadith as authentic, good, weak, or fabricated (Janin & Kahlmeyer, 2007:20). For example, only about 7,275 were considered authentic as recorded by al-Bukhari in his collections. However, according to him, some of those are considered repetitious so the most reliable unique sayings come to be about 4,000.

It is worth noting and not surprising that the two main branches of Islam, Sunni and Shia, differ on what collection of Hadith is authoritative. Once again the dispute dates back to the succession of leadership shortly after Muhammad's death. Since the Hadith

represent oral accounts dating back to close associates of Muhammad, the Hadith considered reliable and therefore authoritative by each main branch of Islam depends on whether it originated from a person within Abu Bakr's circle or from a person within Ali's circle (Janin & Kahlmeyer, 2007:20). For Sunni Muslims, accounts originating from Abu Bakr's group are considered authoritative with two collections carrying the most weight, one by al-Bukhari and the other by Muslim ibn al-Hajjaj, and al-Bukhari's the preeminent of the two. Shia Muslims consider four collections as authoritative, all tracing their roots back to Ali's group.

For the purposes of this thesis, the important question is whether the Quran teaches peace or violence and, if peace, how that peace is defined. In response to major terrorist events in the West perpetrated by radical Islamic extremists, some Western heads have referred to Islam as a nonviolent religion and even quoted from Surahs that mention peace. For example, U.S. President Barack Obama gave a speech in which he misquoted Surah 9:119, saying, "Be conscious of God and speak always the truth" to show Islam's supposed tolerance for other religions (Klein, 2009). However, Surah 9 is arguably the Surah filled with the most references to jihad and the context of the passage is about fighting infidels, that is, unbelievers, and not of peaceful coexistence. Western news agencies for the most part do not question the view that Islam represents a peaceful religion because they either believe it or fear being branded racist or worse. Policymakers seem to prefer to go along with the notion that Islam is a peaceful religion, often without studying the texts or by relying on the exegesis of Muslim apologists.

For most Muslims, the stated belief is that radical Islamic extremists pervert the Quran and violate the wishes of God when they indiscriminately take innocent lives. They point to a passage such as Surah 5:32, which says, "Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land, it is as if he had slain humankind entirely. And whoever saves one, it is as if he had saved humankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors." Most Muslims believe that verses such as this one symbolize the high regard Islam has for all human lives and not just Muslim lives. Although Islam is commonly characterized as meaning submission or surrender to God's will, Muslims also note that the word Islam shares the same consonantal root as the Arabic word *salaam*, which means peace, thereby earning Islam the label of "religion of peace" by some.

The majority of Muslims are familiar with verses in the Quran which they believe bear witness to the fact that Islam promotes justice and peace while condemning disharmony and violence. A few of these verses are:

- “O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, acquainted” (Surah 4:135).
- “Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded” (Surah 16:90).
- “And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient, it is better for those who are patient” (Surah 16:126).

There are also Hadith which provide support for a peaceful view of Islam, such as these:

- “Allah is Gentle and loves gentleness in all things” (Ibn Majah, 33:3689).
- “You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another” (Ibn al-Hajjaj, 1:96).
- “The Prophet said, ‘The most hated person in the sight of Allah is the most quarrelsome person’” (al-Bukhari, 3.43.637).

For those who argue against this position of peace by implying instead that the Quran promotes use of the sword, most Muslims reply that the sword promoted by Islam is actually that of wisdom and tolerance. Verses supporting this position include:

- “There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut [rebelling] and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing” (Surah 2:256).
- “Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has

> strayed from His way, and He is most knowing of who is [rightly] guided" (Surah 16:125).

On the other hand, there are detractors who point out that the Quran and Hadith have many verses which promote violence against those who do not submit to Islam by either conversion or surrender. For example, one Hadith (al-Bukhari, 1.9.50) states that Muhammad said, "No Muslim should be killed for killing a *Kafir* (infidel)". Also, under the principle of abrogation, where later verses supersede earlier verses, there are numerous verses, chronologically subsequent to Surah 2:256 regarding "no compulsion in religion," which advocate violence against infidels. For example, Surah 4:89 says, "They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper."

In light of the high-profile terrorist events over the past few decades, an internet search with key words "Islam" and "violence" shows that scholarly research has been heavily focused on what the Quran and Hadith have to say about violence to unbelievers as well as against other Muslims whom some radical Islamic extremists consider to be apostates. As with most writings, context within the passage and within the historical culture of the period are argued to be critical when verses that seem to promote violence are quoted, such as the so-called "sword" verse. The verse commonly known by this name comes from Surah 9:5, which reads, "And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah [alms], let them [go] on their way. Indeed, Allah is Forgiving and Merciful."

An internet search for Surah 2:190-191 shows that it is one of the most heavily quoted passages in the Quran when debating whether it teaches violence. It says,

> Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah [wrongful persecution] is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

Muslim scholars argue that these two seemingly contradictory verses, within the context of the passage, are referring to the use of force only for self-defence purposes (Gabriel, 2004:128-129). Others argue that the historical context indicates that the use

of force is acceptable against those who resist the spread of Islam when Muslim armies approached (Bostom, 2008:146). However, ISIS uses a verse such as Surah 2:191 in an “unspeakably graphic” video to warn the West of more terrorist attacks to come in order to subdue non-believers through fear because “such is the recompense of the disbelievers” (Smith, 2016).

Islamic terrorists for their part have been defined by the sheer brutality of some of their attacks and tactics, such as the use of suicide bombings in unexpected locations, beheadings of those they have conquered and captured, and other mass atrocities. Of course, none of these things should come as a surprise because by definition the purpose of terrorism is to create fear in the souls of those they oppose, which not only includes Western infidels but also other Muslims they consider to be apostates. A primary verse in the Quran cited by jihadists is Surah 8:12, which states, “Cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip.” An example of the thinking of Islamic religious leaders who seek to radicalize other Muslims is that of Abdullah al-Faisal, a Jamaican cleric, who said this when trying to rally his supporters: “Another aim and objective of jihad is to kill the [infidels], to lessen the population of the [infidels]... it is not right for a Prophet to have captives until he makes the Earth warm with blood... so, you should always seek to lessen the population of the [infidels]” (Kohlmann, 2010).

For defenders of Islam against critics alleging that the Quran promotes violence, various arguments are used. One defence is that critics extrapolate the actions of terrorists to all Muslims as if it is a monolithic religion, or unity, including another variation of the monolithic argument that the West projects cultural and nationalistic biases that are perhaps appropriate for fundamentalist Muslims to all Muslims (Ibrahim, 2015). Another is to argue that when the Quran promotes the idea of “holy war” it means that all Muslims should strive for a just and moral civilization (Rahman, 1980:63-64). Finally, the strongest defence comes from Muslims who claim that Western attitudes towards Muslims amount to nothing more than overt racism; they argue that Islam is no more violent than other religions, highlighting examples such as the actions of the Christian Crusaders (Rattansi, 2007:108).

In the debate over whether the Quran promotes peace or violence, the answer most likely comes down to whether one reads the Quran literally or figuratively. It cannot be viewed as a math equation where the “peace” verses and “sword” verses offset each other, and therefore an absolute answer is not possible. This is why some such as

American atheist Sam Harris speculate that a moderate version of Islam is not possible, and even if it was, it would be hard to identify because superficial markers such as Westernization, secularization, and hospitality are not reliable indicators because of the Muslim doctrine of *hiyal*, to be discussed later (Bhala, 2011:705). It is also a reason that the Quran's authenticity is questioned because so many verses tend to be contradictory despite arguments that apparent contradictions exist only because verses are taken out of context.

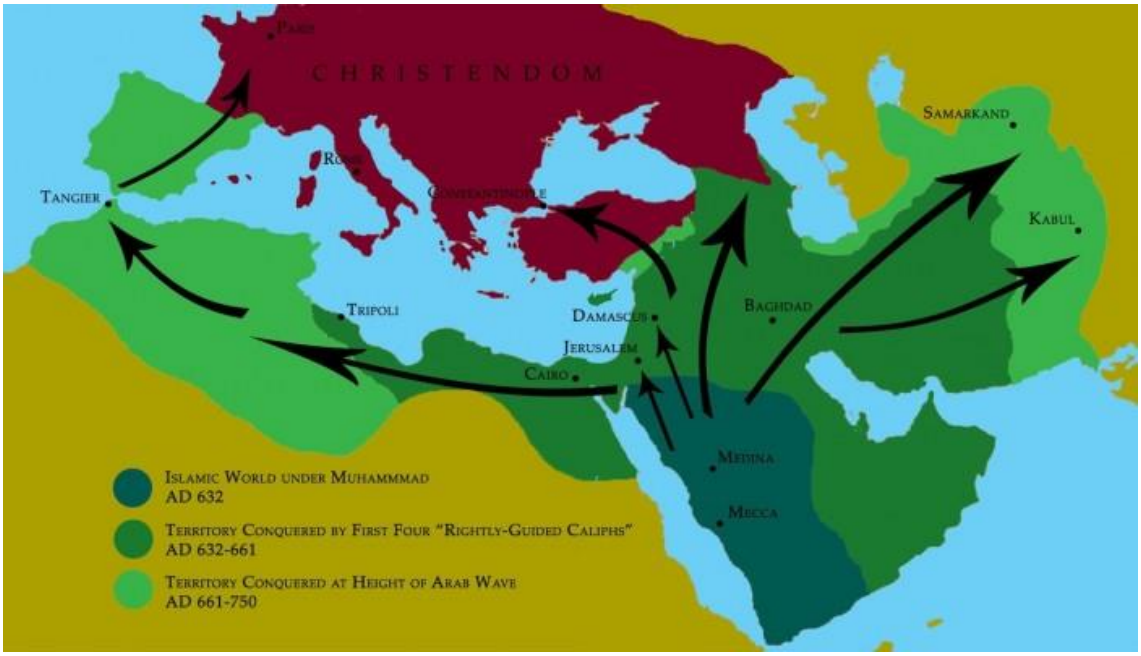
2.7 Spread of Islam

After Muhammad's death in 632, Islam, as a unifying mainspring and a belief that it was God's agent, began a rapid expansion, starting with the first caliph, Abu Bakr. Muhammad had initiated the idea of a regional religion to unite the pagan, nomadic tribes of Arabia as well as to consolidate political power for the Arabian Peninsula in Medina. This resulted in the early concept of jihad developing with the dual goals of defending the faith from attack and spreading the faith to others. Most scholars consider this the first major wave of jihad and date its inception to 622, coinciding with Muhammad's first war victory when he decisively routed the Meccans at the Battle of Badr, and lasting until about 732, when the Muslim advance through Europe was halted when they were defeated at the Battle of Tours near Paris by French forces led by Charles Martel (Bostom, 2008:398). After initially subduing Arabia, including Israel, Syria, Palestine, Lebanon and Iraq, the first four caliphs, known as the Rashidun Caliphate, faced opposition in their imperial quests from the Persian and Byzantine empires. Eventually, expansion resumed with the conquest of the Persian Empire, including modern-day Iran, and the Byzantine Empire, including modern-day Turkey.

Fresh from these victories, the spread of Islam continued on to India, Egypt and North Africa, and finally to Spain by the end of their reigns. According to Muslim historian Ibn al-Athir (cited by Bostom, 2008:597), the carnage wrought on the infidels during the invasion of Spain was graphic in its violence. Al-Athir says of the general in command of the Muslim army, "For several months he traversed this land in every direction, raping women ... burning and pillaging everything." Besides commenting on the enormous booty captured, no doubt an important jihadist theme even today, he said that in another village the general and his army "killed the inhabitants and withdrew, carrying off the women and children as captives" and in other villages he "massacred everyone ... [and] reduced, ruined and ravaged this territory, where he pillaged and sowed death." One unmistakeable message from the capture of Spain was that (using combat and international humanitarian law vernacular) non-combatants were amongst

those killed, in direct opposition to one of the principles of modern just war theory. An important component of just war theory is that “the weapons used in war must discriminate between combatants and non-combatants. Civilians are never permissible targets of war, and every effort must be taken to avoid killing civilians” (Godsey, 2010:13).

Figure 2.3 Spread of Islam



(Davis, 2015)

Although the rapid spread of Islam had setbacks during the Umayyad Caliphate, including the unsuccessful first attack on Constantinople in 718 and at the Battle of Tours in France in 732, expansion continued in other areas. During the Abbasid Caliphate, Islam had major gains in Africa, including taking control of the large country of Nigeria around the year 1000. Afterwards, Islam continued its expansion throughout Southeast Asia. However, this expansion eastward was halted when the Mongols, led by Genghis Khan, put up resistance and instead started marching against Islam, culminating in the destruction of Baghdad, the Abbasid Caliphate’s capital, in 1258, marking the end of their caliphate (Esposito, 2003:59).

Despite this defeat at the hands of the Mongols, weakening the Islamic Empire, the expansion of Islam that began with the second major wave of jihad led by the Turks in 1071 continued in the Eurasia region until 1683, when Turkish forces were defeated during the siege of Vienna (Bostom, 2008:28). It was during this period that the reign of the last significant caliphate began in 1299 with the Ottoman Empire and would last

until 1924. The last significant conquest by Muslim imperialists during this caliphate was the capture of Constantinople in 1453 (Bostom, 2008:40). They changed its name to Istanbul. In terms of Christianity, only the conquering of Jerusalem in 637 could be considered a more significant event. Constantinople was founded in 324 when the Emperor Constantine moved the capital of the Roman Empire there and, with it, the symbolic capital of the Christian Church. Its fall meant the capital of Eastern Orthodox Christianity was now under Muslim rule of the Ottoman Empire. Still, the 1683 defeat in Vienna signalled the start of economic and militaristic decline in Middle Eastern countries and with it a decline in influence only partly mitigated by the discovery of vast oil reserves in Persia (modern-day Iran) in 1908.

2.8 Crusades

As mentioned above, the most serious conflict between Islam and Christianity began when Muslim invaders conquered Jerusalem in 637 under the Rashidun Caliphate with implications still reverberating throughout the world today. Palestine, including the area of Syria known as the Levant, would remain under Muslim control for over four hundred years until the time of the First Crusade. For the Roman Catholic Church, the thought of the Christian Holy Land being under Muslim control finally became untenable. Pope Urban II rallied armies of Western Christians to retake Palestine, defeating Muslim forces and reclaiming Jerusalem in 1099 (Knysh, 2011:354). For Muslims, the only situation more blasphemous than *dar al-harb*, the House of War, being land inhabited by infidels, is land that was formerly *dar al-Islam*, the House of Islam, reverting back to *dar al-harb*. This two-sphere worldview, based on the idea in the Quran that the whole world is split between either believers or unbelievers, explains why many Muslims, including some nation-states, support the total destruction of Israel (Schachtel, 2015). Since the Six-Day War in 1967, in which Israel captured the Sinai Peninsula, the Gaza Strip, the West Bank, the Old City of Jerusalem, and the Golan Heights, Islamic jihadist groups have been motivated to liberate Israel from Zionist occupiers from “sea to sea,” meaning from the Mediterranean Sea to the Dead Sea. The land of Palestine was once under the House of Islam but was lost and is now under the House of War. It makes no difference to jihadists that there was a time when Jews occupied the land before Muslims did.

With renewed zeal, a Muslim army would mount a counter-crusade and retake Jerusalem from the Crusaders less than a century later in 1187 (Knysh, 2011:362) and it would remain under Muslim control for centuries until the Ottomans’ fateful decision to enter World War I aligned with the eventual losers, the Central Powers. In 1917, the

Ottomans were defeated at the Battle of Jerusalem by British forces, setting in motion decades of international diplomatic intrigue over the future of Palestine, culminating in the miraculous reestablishment of the country of Israel in 1948 and the declaration of Western Jerusalem as its capital in 1949 (Pappe, 2006:72, 141). However, Jerusalem would not be completely unified until 1967 when the Israelis defeated Egyptian, Syrian, and Jordanian forces to capture Eastern Jerusalem (Pappe, 2006:184).

For Muslims, this reverting back to *dar al-harb* is exactly how they view the country of Israel and, for many, allowing it to remain this way is an unforgivable sin. Perhaps, more than any other place on earth, the modern-day country of Israel represents the flashpoint for Islamic terrorism. News reports are filled with geographic references to the Gaza Strip, the West Bank, and the Golan Heights, which are unknown and distant places to most Westerners. Word of violence on the Temple Mount in Jerusalem registers little in most people's minds outside of the Muslim world and Israel unless it potentially disrupts vacation plans to the Holy Land. No place on earth has a more complex and tortured history than the land known as Palestine. Inhabitants have grown accustomed to violence in this place where all three of the world's dominant monotheistic religions, Judaism, Christianity, and Islam, claim to be remnants of the first man, Adam.

The rapid expansion of Islam in the centuries after Muhammad's death leads to the question of whether it was a result of voluntary or forced conversion. As previously discussed, the Quran contains a verse indicating that "there is no compulsion in religion" (Surah 2:256). Still, the fact is that the Muslim Empire did expand rapidly by force, but the question is, was force used simply to expand the empire, expand Islam, or both? During Muhammad's life, after the first revelation from the angel Gabriel, he was involved in a series of battles mostly involving disputes in and around Mecca with the local tribes. Muslim scholars or apologists view these battles more as turf wars rather than the use of violence to force the local pagans to convert to Islam. Yet, most accounts report that those who would not convert were forced out of the city, or worse, beheaded, including Jews (Warner, 2010:5). They will also point out that the local community included Jews and Christians, whom they say the Quran recognizes as "People of the Book" (Surah 29:46) meaning primarily Jews and Christians who follow the writings of their respective messengers, Moses and Jesus, and therefore granted freedom of religion under Islam.

However, the Hadith contains several passages that seem to directly refute this assertion of voluntary conversion. For example, Muslim ibn al-Hajjaj (19:4366) in his Hadith collection says, “It has been narrated by Umar b. al-Khattib that he heard the Messenger of Allah (may peace be upon him) say: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.” Another example is when Muhammad appointed his son-in-law Ali to attack the Jews living at Khaybar even though they were not in conflict with them at the time (Mubarakpuri, 1996:366). Muhammad claimed that the angel Gabriel told him to attack the Jews in what he would describe as a pre-emptive tactic before they could engage the Muslims in hostilities. Muslim ibn al-Hajjaj (31:5917) describes the event where Muhammad said:

> 'Proceed on and do not look about until Allah grants you victory', and Ali went a bit and then halted and did not look about and then said in a loud voice: 'Allah's Messenger, on what issue should I fight with the people?' Thereupon he (the Prophet) said: 'Fight with them until they bear testimony to the fact that there is no god but Allah and Muhammad is his Messenger’.

Hadith literature indicates that Muslim invaders dealt with infidels of the land in three ways if they did not voluntarily submit to Islam. First, they might be killed. Second, they might be driven from the land. Third, they might be allowed to live in the land under the *dhimma* contract explained below.

As described above, after Muhammad’s death, the caliphate expanded rapidly to all of Arabia, North Africa and South Asia. Muhammad’s immediate successor, Abu Bakr, led the invasion of Persia. Just prior to this invasion, he sent a letter to the Persian leader, Khosrau, stating, “You should convert to Islam, and then you will be safe, for if you don't, you should know that I have come to you with an army of men that love death, as you love life” (Sina, 2008:210). This was followed by a letter to the Persian forces by Abu Bakr’s general, Khalid ibn Walid, threatening them that they should “submit to Islam and be safe. Or agree to the payment of the *jizya* (tax), and you and your people will be under our protection, else you will have only yourself to blame for the consequences, for I bring the men who desire death as ardently as you desire life” (Ridpath, 1910:463).

The concept of *jizya* is worth elaborating on since it sounds like a peaceful alternative for those being invaded who will not renounce their religion. As mentioned previously, in its most basic form, *jizya* is a tax imposed on non-Muslims living as permanent citizens in a Muslim country (Firestone, 1999:89). When an infidel territory is first conquered, the treaty of protection is implemented and referred to as the *dhimma* contract. It will stay in place as long as those subjects are providing economic benefit to the Islamic nation. Those attracting the tax are referred to as *dhimmi*. Although *jizya*

is defined as a tax or a levy, the mandate for it in the Quran implies a much harsher connotation and is meant to exploit the *dhimmi*. In Surah 9:29, it is used in this context: "Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture [People of the Book] … [fight] until they give the *jizya* willingly while they are humbled." Since most of the pagans in the Middle East either voluntarily or forcibly converted to Islam during the early rise of the religion, those practising a non-Muslim faith and being subject to the *jizya* were primarily People of the Scripture, principally Jews and Christians. However, as Islam expanded east into India, Hindus, Buddhists and others were also subject to paying the *jizya*.

The oppressive and humiliating nature of the *dhimma* contract, while not comparable to American slavery, did resemble the conditions of liberated slaves in the American South following the Civil War; these experienced economic hardships while still being subject to racism and discrimination in a modified form of slavery (Bostom, 2008:33-34). Since the conditions were harsh and the only alternative was to rebel and be subject to the resumption of jihad, the *dhimmi* population numbers declined and with it an important source of a wide range of trade skills useful to growing and diversifying the Islamic society. As Muslim countries have become more cloistered in modern times, one could argue that the impact of immigration away from Arab countries can be witnessed today in their economies being heavily dependent on oil revenues.

Muslim defenders of Surah 9:29 will argue that this verse is saying that the non-Muslims living in Muslim lands must be fought only until they willingly pay the state tax or fee. They say the fee not only demonstrates that non-Muslims agree to be loyal to the Muslim governmental leaders and obey its laws, but accrue benefits to the non-Muslims such as military protection (non-Muslims were exempt from military service) in the case another country attacked and granted licence to practise a non-Muslim faith. Still, the definition of *jizya* and how it was applied in a *dhimma* contract varies but generally was ceremonial in nature in order to force a *dhimmi* to bow his head in a gesture of submission (Bostom, 2008:32). Some point to the sobering use of the word "humbled" in Surah 9:29 and believe it implies that one of the goals of *jizya* was to demean and shame non-Muslims into submission. Others go further and believe the payment of *jizya* was in exchange for a person's life. At the other extreme are Muslim scholars who argue that *jizya* was more akin to a peace treaty. They say that if enmity existed between conquering Muslims and a non-Muslim group, *jizya* offered a peaceful

resolution. By giving the subjugated the option of paying *jizya*, the end of the jihad could result in peace. Finally, some scholars stake out a middle ground interpretation. They acknowledge there was a punishment aspect to the arrangement, but that it also provided an enticement for the non-Muslim to convert by allowing them to reside in a Muslim land and observe the superiority of Islam as a religion. As such, the fee was really payment for the pleasure of experiencing life in a land that serves Allah in obedience.

In wrapping up this discussion of *jizya*, a few other points are worth mentioning. First, the Quran does not dictate the amount of *jizya* to pay, but it was levied against males physically capable of, but not allowed to serve in the military, with the financial wherewithal to afford it. This meant that certain people were exempt, such as women, children, elderly, poor, and disabled. Therefore, the amount levied was usually a function of financial means. Another area of debate is the method for paying the tax. The opinions vary from requiring payment to be made under humiliating conditions to the Muslim tax collectors being required to accept payment with gentleness. Finally, the *dhimma* contract requiring payment of *jizya* is not currently in use in the Muslim world, having ended in 1856 as a result of coercion by Western nations (Bostom, 2008:497). However, this Western influence led to animosities because the *dhimma* contract was considered an essential part of Sharia law, which Muslims believed was a visible way to demonstrate the supremacy of Islam. Still, certain of the more radical contemporary Islamists such as the Islamic State and Taliban have considered reviving its usage (Wood, 2014).

2.9 History of jihad

The end of the *dhimma* contract system in 1856 and the resultant decline in Islamic power and influence ushered in increased conflict between Islamic and European nations. Several of these uprisings by former *dhimmi* settlements were met with violent response by Islamic forces that can only be described as genocide. One instance occurred in Bulgaria in 1876 in which Turkish forces slaughtered tens of thousands, although some estimates range up to 100,000 (Schuyler, 1876:11). In terms of human history, a relatively short two decades later another conflict erupted, known as the Hamidian Massacres, with similarly horrific results. Estimates ranging from 100,000 to 300,000 Armenians living within the Turkish Empire were massacred by Ottoman forces (Mikaberidze, 2013:231). Unfortunately, this turned out to be only the preamble for more atrocities when as many as 1.5 million Armenians were killed by the Turks during 1915—1916 shortly after the Ottomans entered World War I, in which they had

declared a jihad against Christians (Mikaberidze, 2013:31). In 1922, shortly before the end of the war, a desperate Ottoman Empire committed one more act of jihad against Western Christians, killing approximately 250,000 Greeks (Mikaberidze, 2013:168). The conflicts between Muslims and non-Muslims continue today. Joseph Wouk (2010) claims, on the basis of research done by Ontario Consultants on Religious Tolerance, that 21 of the 22 world conflicts involve Muslims.

The term jihad in modern connotations is considered controversial and frequently associated with Islamic terrorists who are intent on fighting a holy war against Western interests, but it is inaccurate to see it in such monolithic terms. In its most elemental form, it simply indicates the baseline obligation of all Muslims to maintain the religion so that it continues to future generations. The process by which Muslims "maintain" their religion is by striving, toiling, or persevering in the path of God. It is described as both an inner struggle against oneself (greater jihad) and an external struggle against infidels (lesser jihad). The theory of a greater jihad is rather sparse in the Quran, limited to a few verses, while those references promoting the lesser jihad are voluminous. The idea of two types of jihad comes from Hasan Al-Banna, quoting an *athar*, a narration from a companion of Muhammad but not from Muhammad himself, which says, "We have returned from the lesser jihad to embark on the greater jihad. They said: 'What is the greater jihad?' He said: 'The jihad of the heart, or the jihad against one's ego'" (cited by Aaron, 2008:55). Some have used this saying to minimize the external focus of jihad. As an external struggle, it can be interpreted to mean conflict or non-violent conflict, but either way contains the idea of struggling for the spread of Islam and the achievement of Islamic principles. There are times when Muslims will consider the lesser jihad in its non-violent form to have a similar meaning to "crusade" such as a person being on a crusade, like civil disobedience against a particular action or in favour of a particular cause.

When it is necessary to raise an army and apply military force for jihad, it can only be ordered by a valid caliph and is carried out by fighters known as *mujahedin*. In the many teachings on jihad in warfare, some include conditions for the conduct of war similar to the Christian tradition of just war theory and by definition emphasize the defensive aspect of jihad (Kelsay, 2007:101). The recognition of a valid caliph is, of course, a source of longstanding debate between various Muslim groups with little agreement since the first successor following the death of Muhammad. In contemporary times, the lesser jihad is sometimes referred to as "Holy War" when

directed at infidels or, depending on which group ordered it, fellow Muslims who are considered apostates on account of their different interpretation of Islam.

In the Quran, most of the uses of some form of the word jihad describe either the inner struggle of keeping the faith (primary usage) or the external struggle of engaging in warfare (secondary usage). In the al-Bukhari Hadith collection, all of the approximately 200 references to jihad are with respect to warfare, possibly indicating the supremacy of external jihad among Islamic jurists. An example of one Hadith is: “The Messenger of Allah was asked about the best jihad. He said: ‘The best jihad is the one in which your horse is slain and your blood is spilled’” (Ibn-Nuhaas, 814:107). Another example says that, after doing the greatest deed for Allah, which is offering your daily prayers at the appointed times, “to participate in jihad (religious fighting) in Allah’s cause” is the next greatest deed (al-Bukhari, 1.10.505). Hadith literature seems to recognize that the classical idea of jihad will always include armed combat against injustice and persecution, except by Muslim apologists who cast Islam in the most peaceful terms possible.

When expressed in the context of warfare, the classical position has been that war could only be declared by a rightful caliph or, in accordance with Shiite tradition, under the leadership of the imam. For today, the significance of this is that Muslims have generally recognized that the last rightful caliphate was that of the Ottoman Empire which ended in 1924 shortly after the end of World War I. ISIS, to be discussed later in this thesis in more detail, declared that they had formed the first rightful caliphate, the Islamic State, since the Ottoman Empire collapsed. When analyzing the validity of actions taken by ISIS, it will be important to consider that jihad in the context of warfare has traditionally meant the expansion and defence of Islamic territory as opposed to the forced conversion of unbelievers. Further, jihadist theory anticipates that jihad continues in perpetuity until the whole world converts to Islam or comes under Islamic authority (Cook, 2005:56).

It is interesting that jihad is not included among the Five Pillars of Islam which, once again, are: 1) the profession of faith that there is no God but Allah and that Muhammad was his messenger (this profession is similar to the Shema prayer from the Torah recited by Jews); 2) prayer at five prescribed times during the day in the direction of Mecca; 3) giving wealth to the poor; 4) complete fasting during daylight hours for the month of Ramadan, the ninth month of the Islamic calendar which is observed by Muslims worldwide as a month of fasting to commemorate the first revelation of the

Quran to Muhammad according to Islamic belief; and 5) if physically and financially feasible, making at least one *hajj* to Mecca in a lifetime (Zukeran, 2008:109-110). As is evident, the idea of jihad is absent from these five pillars. Some have speculated that the reason is because the five pillars emphasize a personal obligation of individual Muslims while jihad, in the sense of warfare, is a collective obligation as directed by a rightful caliphate unless a specific Muslim community is attacked, in which case defence becomes each individual's responsibility without the need for a declaration of war from a caliph or imam. Regardless of the context, it is considered an imperative that all Muslims fight enemies of Allah.

ISIS and other contemporary fundamentalists have no doubt been influenced by writings of early Islamists. Amongst some of the more prominent are Ibn Taymiyya, Sayyid Qutb, Muhammad abd-al-Salam Faraj, and Abdullah Azzam. Taymiyya, who was considered one of the first to adopt a literalist interpretation of Islam, wrote during the late thirteenth and early fourteenth century. His motifs revolved around the idea of labelling any who opposed a strict interpretation of Islam an unbeliever and the sweeping call for Muslims to go to war against unbelievers, including Muslim rulers branded apostates (Bonner, 2008:144). If this sounds familiar, it is because it is similar to the theme of missives issuing from the Islamic State today.

Qutb, who resurrected the idea of martyrdom in jihad, will be discussed more later on when discussing the suspected influence he had on modern-day terrorists such as Osama bin Laden. For now, it is worth noting that the idea of martyrdom in Islam was a radical one at the time (Calvert, 2013:16). Historically, Muslims, like many other religions, considered suicide to be forbidden by God, one of the gravest of sins, and a barrier to entry to Paradise or Heaven. The prohibition against suicide in the Quran can be found in Surah 4:29, which succinctly states, "And do not kill yourselves" and in Hadith as well. Regardless, the late twentieth century saw Muslim suicide bombers using this tactic as a valid form of terrorism, sometimes even using it against innocent fellow Muslims in civilian settings.

This rise in the use of suicide bombings was justified by Surah 22:58, which states, "And those who emigrated for the cause of Allah and then were killed or died, Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers." Terrorists interpret this to mean that dying as a martyr for Islam is the only sure way to enter Paradise. In fact, those not willing to die in jihad are branded as lovers of this world, otherwise known as idolaters, afraid of the consequences of death

and subject to punishment by Allah, as stated in Surah 9:39, which warns, “If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.” The use of a suicide bombing by *mujahedin* to kill infidels redefined it to become a supreme act of martyrdom for which the richest rewards await.

Another contributor to radical Islamic thought is Faraj (Cook, 2005:107). He saw jihad as the mechanism for the reestablishment of a caliphate through which Muslims would rule the planet. His plan began by calling for the overthrow of apostate Muslim rulers in the Arab world. In essence, Islam needed to cleanse and purify its own leadership before it had the strength and divine protection of God to take on non-Muslims. To this end, his group of radical Islamists was responsible for the 1981 assassination of Egyptian leader Anwar Sadat (Kepel, 2006:278). For his role, he was executed shortly thereafter, but not before influencing subsequent Egyptian terrorists with ideas on how to fight the enemy, meaning infidels of all stripes.

Finally, another radical Islamist who was influential in inspiring future terrorist groups was Azzam. Some have referred to Azzam, a Sunni Muslim, as the “father of the modern global jihad” (Riedel, 2011:28). He considered it the most fundamental responsibility of all Muslims to expel unbelievers from Muslim countries. He put his theory to the test when he declared war against the Soviets who had invaded Afghanistan in the 1980s. He travelled the globe encouraging other Muslims to support his declaration as well as to recruit other jihadist fighters and raise financial support. Ultimately, Sunni *mujahedin* defeated the Soviets and influenced countless fundamentalist Muslims to join the jihad cause in other Muslim countries similarly occupied by unbelievers and to anticipate the arrival of a new caliphate.

When sifting through the aftermath of terrorist attacks by way of headlines highlighting death counts, photos showing the devastation, and videos edited because of their horrific nature, it is easy to reject the arguments used by jihadists to defend the atrocities they commit. This is the case even when militant groups hide behind the shield of calling their acts defensive jihad because they consider their fight to be a legitimate resistance movement and, according to the Hezbollah website (1998) for example, they affirm that their brand of “Islam rejects violence as a method to gain Power.” Those condemning terrorism frequently uphold the Quran as not allowing violence except in certain circumstances, such as oppression by foreign infidels. In a book by Farooq Khan (2002:7-8), he sets out the conditions for legitimate jihad:

- It is only the prerogative of the state. It is solely the responsibility of the state to announce, manage and control Jihad. Islam rules out any concept of private army. The whole force has to be under the same command undertaking its duties in a disciplined and united way.
- Jihad is deemed valid only when its purpose is to avert oppression.
- War is disallowed against the country which has a peace accord with the state. Such a country cannot be attacked without a prior declaration about the annulment of the accord even if it is found guilty of oppressing its Muslim residents.
- Jihad should be declared only when all material resources are available in order to materialize the strategy and there are bright prospects of winning the war and sustaining it too.

Although not exact, there are similarities between Khan's conditions and the commonly accepted conditions of just war theory utilized by much of the West today, such as the principles that a just war can only be waged by a lawfully recognized governmental entity and a just war can only be waged if it has a reasonable chance of success. Both sets of conditions seek to provide a moral justification for warfare with a purpose.

2.10 Sayyid Qutb

The Muslim Brotherhood was started in Egypt in 1928 by a Sunni Muslim and is considered somewhat of an enigma by the West today. Its website defines itself innocently enough as "a group established to promote development, progress and advancement based on Islamic references" (Muslim Brotherhood, 2011). Even among allied Western countries, the labelling of the Muslim Brotherhood as a terrorist organization varies. In recent times, it has played an increasingly powerful role in Egyptian politics, including its legalization as a political party following the overthrow of the secular Hosni Mubarak government. It has also expanded to include affiliates in most Middle Eastern and North African countries. What makes it enigmatic is that it has been criticized by radical Islamic terrorists for its perceived resistance to the use of force to overthrow Islamic regimes considered to be apostate while at the same time being accused by the West of sponsoring terrorism.

John Calvert's (2013) biography of Sayyid Qutb, *Sayyid Qutb and the origins of radical Islamism*, provides many of the details of his life that follow, except as noted. Qutb was born in Musha, Egypt, a small village about 400 kilometres south of Cairo in a region of the Nile basin, in 1906. He was considered a leading member of the Muslim Brotherhood during the mid-twentieth century. From an early age, he demonstrated fundamentalist Islamic leanings and popularized the idea of *jahiliyyah*, the state of ignorance regarding guidance from God. However, his first major political writings did not occur until he was in his forties, after spending time in Colorado, USA, on a college scholarship. While he developed a disdain for Western culture and decadence during

his time in America, it is hard to speculate on how much these experiences influenced his Islamist ideology. However, he made it clear that he believed the West for centuries had sought to destroy Islam (Qutb, 1981:116) which he considered superior in every way (Qutb, 1981:139). One Muslim author surmised that his time in America resulted in the "fine-tuning of his Islamic identity" (Sabrin, 2010). If nothing else, it most likely influenced his belief in the creation and expansion of an Islamic state governed under Sharia law and the idea of *ubudiyyah*, being a true slave to Allah. One irony is that he seemed to take issue with America's wealth and materialism despite the fact that Islam sees no incongruence between wealth and power on one hand and piety on the other.

Despite being a mover and shaker in Egyptian politics and frequently in the company of the intellectual and creative elites of the country, Qutb's writings tended towards criticism of leadership in the Muslim world. His vision, which he published in his political manifesto, *Ma'alim fi-l-tariq* (*Milestones*), was to reform Islamic rule in the Muslim world by reforming its governance using a strict interpretation of the Quran. It inspired a movement known as Qutbism. The central tenets of Qutbism are (Asthana & Nirmal, 2009:53):

- A belief that Muslims have deviated from true Islam and must return to 'pure Islam' as originally practiced during the time of Muhammad.
- The path to 'pure Islam' is only through a literal and strict interpretation of the Quran and Hadith, along with implementation of Muhammad's commands.
- Muslims should interpret the original sources individually without being bound to follow later interpretations of Islamic scholars.
- That any interpretation of the Quran from a historical, contextual perspective is corruption, and that the majority of Islamic history and the classical jurisprudential tradition is mere sophistry.

Qutbism has been praised by those who see Qutb as a martyr for the faith, but criticized by those who see its victim mindset and conspiracy theories as instigators of modern-day terrorism.

His tome *Milestones* was written while Qutb was in prison after being arrested for conspiring against the Egyptian government of Gamal Abdel Nasser. Portions of the book were eventually used to convict Qutb and he was hanged for treason in 1966. This earned him the title of martyr by those who agreed with his vision of a true Islamic state. The primary guiding principle was that the current practice of Islam was dead and that Muslims needed a series of "milestones" to revive the faith. In fact, his contention was that true Muslim faith had been "extinct for centuries" (Qutb, 1981:11-

19) and had reverted to *jahiliyyah*, the time of ignorance that existed from the birth of Adam to the birth of Islam under Muhammad. His use of the term *jahiliyyah* was influenced by Ibn Taymiyya, the Muslim scholar who wrote during the late thirteenth and early fourteenth centuries. He based his argument on what he believed was the failure of Muslims to follow God's law, which is Sharia law, for the past few centuries. He even went so far as to say that following Sharia law was more important than faith because obedience reflects the worship of God (Qutb, 1981:89).

It is the idea of obedience to God that grounded Qutb's entire plan to revive Islam. Similar to the way Anabaptists in the sixteenth century wanted to restore Christianity by modelling it after the companions of Jesus who formed the early church, he sought to reform Islam by modelling it after the original companions of Muhammad who formed the early Muslim community around Medina. In order to implement his plan, he preached that it would require a vanguard, a small group of totally committed Muslims to serve on the front lines of the movement. This vanguard would separate themselves from all *jahiliyyah* (Qutb, 1981:16-20) and look only to the Quran for their marching orders (Qutb, 1981:17-18). The image of a vanguard was most likely used because it implied that a military unit would be needed because it would be ignorant to expect "those who have usurped the authority of God" to peaceably relinquish their power (Qutb, 1981:58-59). He also cautioned his followers that the plan would not be easy and to prepare for a "life until death in poverty, difficulty, frustration, torment and sacrifice" (Qutb, 1981:157) and to ready themselves for the possibility of being killed by *jahiliyyah* Muslims (Qutb, 1981:150).

Qutb imagined a world where governments were obsolete, even theocratic ones, because all humankind would only be subject to the authority of God and freed from human authority. Until that day, he agreed with Taymiyya that Muslim leaders who governed on the basis of secular laws instead of Sharia law should be overthrown (Sivan, 1985:97-98). In his vision, Sharia law represented a "complete" way of life lived solely around "submission to God alone" (Qutb, 1981:82). He argued that non-Muslims or Muslims who reverted to *jahiliyyah* were "evil and corrupt" (Qutb, 1981:139). However, when they are freed from the bondage of ignorance, they could experience true and undefiled "freedom" (Qutb, 1981:62). In this way, he promoted the idea of a comprehensive application of offensive jihad as a "blessing" for non-believers. By spreading Sharia law "throughout the earth to the whole of humankind" (Qutb, 1981:72), all would receive the benefits of the afterlife now because humankind would be in harmony with the universe. This was his vision of world peace; however, he

rejected the idea of “cheap peace.” In his words, “As Islam works for peace, it is not satisfied with a cheap peace that applies only to the area where people of the Muslim faith happen to live. Islam aims to achieve the sort of peace that ensures that all submission is made to God alone” (Euben & Zaman, 2009:150).

When his idea of peace is extrapolated to the whole world, his arguments have some issues. For one, it has an inherent contradiction. For those who do not believe in Islamic law or do not see it “without doubt ... perfect in the highest degree” (Qutb, 1981:11) as Qutb did, there was no incentive to follow it, therefore offensive Islamic jihad would be considered oppressive, which is exactly the opposite of Qutb’s intended effect. In addition, Islamic scholars dispute Qutb’s idea that the Quran has sufficient instruction to be considered a manual for a comprehensive way of life in a complex world. An additional problematic issue raised by his critics is his assertion that the whole world was living in *jahiliyyah* since the time of the four righteous caliphs. This implied that the vast majority of all Muslims over the course of history were guilty of apostasy, a capital crime under Sharia law. In effect, he charged mainstream Muslims with being infidels, and this attitude has permeated radical Islamic terrorist organizations such as ISIS.

In fact, Qutb’s influence on the worldview of the radical Islamic terrorist group, al-Qaeda, was more direct. Qutb’s brother Muhammad moved to Saudi Arabia and became a professor of Islamic Studies where he published and promoted Qutb’s works (Kepel, 2004:174–75). During this time, one of his students was Ayman al-Zawahiri, who would go on to become a primary mentor of Osama bin Laden and a high ranking member of al-Qaeda (Sageman, 2004:63). Al-Zawahiri published a work in which he honoured Qutb as a martyr and hero of the faith (Calvert, 2013:7). A friend of bin Laden also notes that bin Laden regularly attended the lectures of Muhammad Qutb and read the works of Sayyid Qutb (Wright, 2006:79). In the *9/11 Commission Report* (United States, 2004:51), Qutb is credited with influencing bin Laden’s image of the West’s worldview.

Another serious charge against Qutb is that not all of his ideas originated in the Quran. Khaled Abou El Fadl (2014:191-192) accuses Qutb of building his plan on the basis of fascist ideology in order to create an Islamic version of a utopian society. He goes on to say that Qutb adapted important parts of *Milestones* from German fascist and philosopher Carl Schmitt. For example, his ideas regarding belief in foreign conspiracy theories and faith in totalitarian solutions realized through violent revolution (Berman,

2003:60) were similar to European fascism, except for replacing race and ethnic markers with religious ones. Further, G.E. Robinson contends that Qutb's jihadist liberation strategy to implement his plan borrowed key concepts such as vanguard and program from Lenin (Arquilla & Borer, 2007:92).

In summary, it is undeniable that Qutb inspired generations of radical Islamic terrorists. Since he was not squeamish about the use of violence if it was directed towards creating a utopian world liberated from human governments and instead submitted to God under the direction of the Quran, he would probably, if alive today, be proud of his legacy and be supportive of groups like al-Qaeda, the Taliban, and ISIS. It is conceivable that he would write about the noble cause they are fighting in which the whole world would ultimately benefit. After all, he would agree that the new and improved life fancied by New Age movements such as the Enlightenment did nothing to move the needle forward on the human condition. As Qutb wrote, "The value of civilizations lay in what universal truths and worldviews they have attained" (cited by Von Drehle, 2006). The value of his worldview, he would contend, is in its ability to ultimately achieve a harmony between humankind, the universe, creation and God that had eluded humanity since the time of Adam. The answers were all perfectly revealed by God to his final messenger, Muhammad, but had been poisoned by secular Muslim governments that were leading secular Muslim people to embrace the world and to turn their backs on God. The Arabic word *shirk*, meaning idolatry, comes to mind. He would no doubt cheer the brave *mujahedin* like bin Laden, al-Baghdadi, and their followers who were willing to risk it all to restore Islam for the benefit of all humankind. Of course, Qutb has a different legacy in the West. As has been said before, "one person's freedom fighter is another person's terrorist" (Charles & Demy, 2010:93).

2.11 Salafi movement and Wahhabism

The roots of fundamentalist Muslim beliefs can be traced back to the Salafi movement and Wahhabism, which are sometimes considered synonymous, and both originated by Sunni Muslims (Springer *et al.*, 2009:68). In its most basic form, Salafism, coming from the Arabic root word meaning "pious predecessors" referring to Muhammad and his original followers, can be described as a reform movement to restore Islam to the tenets of the faith as practised by Muhammad. They believe in a literal interpretation of the Quran, requiring strict and uncompromising obedience to their exegesis of what it says and means. It is an ideology known for its extreme intolerance to all, including other Muslims, who do not agree with their interpretation of the Quran. The activism of those involved in this movement varies. Some approach it in ways similar to those of

the early monks of Christianity, who withdrew from society and politics in order to practise and teach a pure form of their religion. Others are actively engaged in the political process, trying to use the government to effect change. Finally, a small but well-known group are those who see offensive jihad as the only way to restore Islam. Offensive jihad to them means to actively using force to expand the sphere of Islam to infidel countries.

The Islamic State is a Salafi group, one that could be described as feral Wahhabis because of its jihadist tendencies coupled with hard-line Quranic interpretations. It falls into this latter group who believe offensive jihad is a legitimate tool to fulfil its obedience to Allah, according to its interpretation of the Quran which many label as extreme. The leader of ISIS, Baghdadi, is a Salafi. A key Salafi belief is that only a legitimate caliphate can call for jihad and that the jihad should begin with purifying Islamic nations; this belief is referred to as a Near Enemy strategy (Springer *et al.*, 2009:68). This is the main reason that ISIS considers terrorist groups primarily focused on Israel and the West to be apostates because their attention should be on Islam cleaning its own house first. This is not to imply that ISIS only operates within its own and contiguous territories, as evidenced by the many attacks in Europe. Chapter Three will look at some of the motivations for European attacks, such as recruitment and provocation. Further, Salafis, like ISIS, want to restore Islam to its original legal and military system by emulating the leadership practices of Muhammad. Many of these practices, such as beheadings, stoning, and institutionalized slavery, are considered inhumane and cruel by today's standards. However, for Muslim apologists to condemn them outright would be to contradict Islamic teachings contained in the Quran, Hadith, and the *Sira*.

However, not all Salafis support ISIS or even the extremist Salafi principles. The sect known as Quietest Salafis condemns Muslims who sow division in Islam (Wood, 2015). They believe in much of the same eschatology as the Islamic State but differ significantly on what will trigger the apocalypse. They believe Muslims should stake out a fundamentalist position focused on self-renewal of the faith. Then, when they achieve the right level of obedience, God's favour will shine on them in an undeniable way and initiate the creation of a legitimate caliphate, which all Muslims will recognize and pledge allegiance to, resulting in the victory over the "Romans" at Dabiq, Syria as foretold in Islamic prophecies.

Wahhabism can be described in similar terms to Salafism, although Salafis consider this comparison to be demeaning. Besides sharing the ultraconservative beliefs of the Salafis and wanting to institute a reform movement within Islam, the guiding principle of Wahhabism is the belief in the uniqueness of God, which will manifest itself in the establishment of Sharia law as the one and only law of the land (Esposito, 2003:333). Once again, similar to Sayyid Qutb and others, Wahhabis were inspired by the works of medieval Muslim scholar Ibn Taymiyyah. The early leaders of the Wahhabi movement, Muhammad ibn Abd al-Wahhab and Muhammad bin Saud, inspired a lasting movement which eventually, in 1932, led to the conquering of most of the Arabian Peninsula and the establishment of the country of Saudi Arabia, where Wahhabism is considered the state-sponsored brand of Islam followed today (Firestone, 2008:75). Saudi Arabia, however, pursues what ISIS and other hard-liners would describe as a watered-down version of Sharia law (Wood, 2015). Wahhabism, like Salafism, is branded by the West "a source of global terrorism" and credited with influencing the ideology followed by the Islamic State (Haider, 2013). Of course, there is irony in this comparison because ISIS considers Saudi Arabia an enemy on many accounts, including viewing the Saudis as a secular government, therefore apostate, which should be overthrown, and condemning the Saudis for allowing American infidels to have military bases in their country.

2.12 Summary

In this chapter, a brief background was provided of pre-Islamic history in order to understand culture and traditions present in the Arabian Peninsula when Muhammad was born. This provided the setting to discuss the life of Muhammad in enough detail to discern his worldview. After Muhammad died in 632, Islam was immediately confronted with two challenges. First and most immediately, not unlike any organization, Islam had to determine a plan for succession. The handling of this issue split Islam with the effects still prevalent today. The second challenge Islam faced was the codification of all of Allah's revelations to Muhammad in a document that could serve as scriptures for Muslims.

Concurrent with and following these challenges, Islam rapidly spread throughout the region and beyond. Inevitably, this expansion would involve conflicts with Christians, including the infamous battles known as the Crusades. As the land of Palestine during this period in history changed hands from Christians to Muslims to Christians and back to Muslims, inhabitants of the land under Muslim rule were given the option of submitting to Islam or living under the *dhimma* contract system and paying *jizya*. As

Muslim power and influence in the region has decreased, the conception of jihad as an external struggle has increased, even though this form of jihad has been a part of Islam from the beginning.

The jihadist offensive and the rise of Islamic extremism characterized by terrorism has no doubt been influenced by Muslim writers and fuelled by fundamentalist movements. Although not the only one, Qutb fleshed out Muhammad's worldview in such a way as to highlight how far secular Muslims had strayed from the historic roots of Islam. His view was that the superiority of Islam needed to be restored by violent means, if necessary, and that a strict interpretation of the Quran unencumbered by scholarly opinions was required in order to reconcile humankind with God. He was not the first to express these views. Sunni groups such as the Salafi and Wahhabi predated Qutb and had similar fundamentalist beliefs.

This chapter investigated and evaluated the aspects of Islam that contribute to the radicalization of certain Muslims and the arguments of jihadists by looking at the early roots of jihad. The next chapter of this thesis will investigate and evaluate the worldview underlying jihadists by first exploring the background and mentality of jihadists. Then, the thesis will consider the idea of Islamic and Western apologists using a moral equivalence argument to rationalize, rather than condemn, jihadists and terrorist acts. In addition, the Islamic doctrines of deception will be discussed to see if they play a role in Muslim relations with the West. Finally, the key elements of the mainstream Islamic worldview will be developed on the basis of the primary Islamic scriptures. This conception of the Islamic worldview will be contrasted with the apparent worldview of ISIS and similar terrorist organizations.

CHAPTER THREE: TWO VERSIONS OF ISLAMIC WORLDVIEW

3.1 Introduction

The previous chapter explored the roots of jihad starting with Muhammad. Clearly, the Quran and Hadith writings provide plenty of scriptural warrant for those arguing that "Islam is peace" as well as those arguing that "Islam is violence." Still, the historical record does show that, at times, Muhammad and subsequent caliphs used violence to spread the faith (Anderson, 2008:22). Islamic Scriptures have recorded in detail how obedience to Allah and the example of Muhammad requires the use of force to extend the reach of Islamic law. In the twentieth century, radical Islamic scholars such as Qutb shone a bright light on the requirement of spreading the faith through any means possible regardless of the cost or method. He argued that the vast majority of Muslims had become apostates by embracing the ways of the world. Mainstream Muslims were challenged by Qutb and others to shake off their apathy and return to the original tenets of their faith.

The idea that the doctrine of offensive jihad is behind Islamic terrorism has been discussed previously, along with the Quran and Hadith references used by extremists to justify and seek support for their cause and actions. Radical Islamic terror groups often depict their interpretation of Islam in strict and intransigent terms. For them, God's word is immutable, therefore their tactics are merely seen as acts of obedience. All others, including other Muslims, are viewed as infidels against whom jihadists are engaged in a sacred struggle as ordained by God. However, since Islam is far from monolithic and there are many who view the Quran more allegorically and peacefully, this position has increasingly led to a battle of narratives between those Muslims with mainstream or more moderate beliefs and those with radical Islamic beliefs. It is beyond the scope of this thesis to exposit the Quran and Hadith to determine which narrative is "authentic" Islam.

Instead, this chapter will investigate and evaluate the worldview underlying jihadists by presenting and contrasting it with the "mainstream" Islamic worldview, including arguments used by some who support the idea that "Islam is peace" but that terrorists are justified in their actions because of Western policies and provocations. Besides denouncing terrorists as distorters of the faith, many other strategies are used, which can broadly be classified under the umbrella of moral equivalence. Generally speaking, morally equivalent arguments claim that terrorists are simply bad actors within Islam and that all religious groups have recent and historically similar examples. The

Christian Crusades were discussed in the previous chapter. Those supporting moral equivalence today frequently note that Muslim terrorists who are engaged in bad behaviour are no different than other historical groups who committed similar atrocities, such as the Christian crusaders.

After having established an understanding of how certain methods are used in defending the proposition that Islam is a nonviolent faith in defiance of the actions of terrorists, this chapter will then introduce the key elements of the two most prominent Islamic worldviews. First, the mainstream Islamic worldview will be analyzed to determine what the Quran and the Hadith say about the essential questions of life. Next, the worldview of the leading Islamic fundamentalist groups will be studied to ascertain the similarities and differences with the mainstream Islamic worldview. Since attempting to interpret disputed Quranic texts between these two worldviews is outside the scope of this thesis, it will be useful instead to simply present the arguments undergirding each version of the Islamic worldview.

3.2 Background

Carsten Bockstette (2008:8) defines terrorism as follows:

> … political violence in an asymmetrical conflict that is designed to induce terror and psychic fear (sometimes indiscriminate) through the violent victimization and destruction of noncombatant targets (sometimes iconic symbols). Such acts are meant to send a message from an illicit clandestine organization. The purpose of terrorism is to exploit the media in order to achieve maximum attainable publicity as an amplifying force multiplier in order to influence the targeted audience(s) in order to reach short- and midterm political goals and/or desired long-term end states.

Mark Burgess (2004) defines *religious* terrorism simply as “terrorism motivated primarily by religion.” One definition describes a political goal while the other describes a religious one, but both rely on violence to create fear in order to achieve an objective. In the real world outside of tidy academic definitions, motivations for terrorism are complex, and often political and religious goals are intertwined and blurred. Further, the term terrorist is often bantered about in a pejorative manner to belittle one’s opponent, and the ancient Arab phrase “the enemy of my enemy is my friend” takes on new meaning.

From a religious standpoint, it can be argued that terrorism has been around since the beginning of creation. In response to critics pointing out Surahs in the Quran which promote violence against others, Muslims counter with a list of passages in the Old Testament which also describe violent acts against others. A favourite verse to quote is from Deuteronomy which says, “So we captured all his cities at that time and utterly

destroyed the men, women and children of every city. We left no survivor" (Deuteronomy 2:34). Most Bible commentaries exposit on this verse, which is referring to the race of Sihon, by noting that their culture was so bankrupt of spiritual value that God used the Israelites to exercise his sovereignty in purging them from his creation. Regardless of the meaning, this is just one example of violence in the Bible that seems to make contemporary humankind cringe and demonstrates that violence against others spans millennia.

Although it is debatable whether the above quote from Deuteronomy represents an example of the early roots of terrorism, other groups are often cited as using terror to achieve their political and/or religious objectives. For example, during the first century, the group called the Sicarii Zealots resorted to acts of violence in support of their cause (Fine, 2015:8). The Zealots were a Jewish group that rebelled against the Roman occupation of Judea. Their name is derived from the Latin word for dagger because this was the weapon they used in their attacks. They would conceal their daggers while blending in with the crowd during public gatherings. Then, they would execute surprise attacks by stabbing Romans and their supporters before slipping away often undetected.

Perhaps the first English use of the term "terror" dates back to the time of the "Reign of Terror" which occurred after the outbreak of the French Revolution in the late eighteenth century (Fine, 2015:19). Two rival groups kicked off a period of violence marked by thousands of executions performed via beheadings with the objective to strike fear into their opponents and intimidate their enemies. Although in this example the term "terror" is used, the circumstances seem to be more illustrative of acts related to warring factions of those associated with governmental groups actively engaged in a bilateral conflict than acts of non-governmental groups using terror to achieve a goal. In the nineteenth century, there was a rise in groups inspired by ideology using violence against governmental authorities (Fine, 2015:3). As opposed to religious motivations, these anarchists typically used violence to achieve political change.

Islamic terrorism can be characterized as Muslim groups or fronts and individuals using violence in the name of Islam to ultimately achieve religious objectives based on their own interpretations of required acts of obedience dictated by the Quran and Hadith literature. The goals of these groups can be aggregated into a few primary categories. Some groups have a narrow objective, such as the Hamas terror organization that is based on the Gaza Strip and is devoted to the complete destruction of Jews, who, they

believe, are illegal occupiers of Palestine. Hamas's (1988) covenant states that it "strives to raise the banner of Allah over every inch of Palestine." Another group, with broader goals than Hamas, al-Qaeda, formerly under the command of Osama bin Laden and now Ayman al-Zawahiri, has sought to create a true Islamic state by implementing Sharia law in the Muslim world (Spencer, 2008:82).

As part of this objective, they believe that infidels must be expelled from all Muslim countries. A group operating out of Lebanon with somewhat similar goals to al-Qaeda is Hezbollah. They are a Shia group formed to expand the Iranian revolution throughout the Middle East (Hezbollah, 1998). Another fundamentalist group, Boko Haram, who is affiliated with the Islamic State, operates in Africa, primarily in northeast Nigeria, with the express goals of implementing a strict form of Sharia law and expanding the scope of the Islamic State caliphate (McCants, 2015:141). Finally, the Taliban in Afghanistan has similarly been implementing Sharia law while fighting to expel foreign "invaders" from their land, starting first with the Russians and then with the Americans (Janin & Kahlmeyer, 2007:132). There are many other Islamic groups and subgroups around the world using terror techniques but the above are some of the most prominent.

Extremism which fuels Islamic terrorism dates back to the early days of Islam after Muhammad's death. While Sunni and Shiite Muslims formed different sects in response to a dispute over the rightful caliph to succeed Muhammad, the Kharijites disagreed with both of them over succession and formed a third sect (Janin & Kahlmeyer, 2007:27). They believed that a rightful caliph could only be selected by the entire Muslim community. They were the first to use the provocative idea of *takfir*, by which they branded other Muslims who did not interpret succession their way as unbelieving infidels worthy of death. Under the leadership of Ibn Wahb, the Kharijites engaged in a pattern of terrorist attacks against the fourth caliph, Ali, and his supporters.

As seen above, motivations of terrorist groups range from expelling infidel occupiers from Muslim lands to spreading Sharia law throughout the Muslim world and beyond. The profile of individuals performing terrorist acts such as suicide bombings tends to be less religiously idealistic than the groups themselves. Frequently, they seem to be younger Muslims who have been disenfranchised by their home countries rather than religious zealots. In fact, some have argued that sincere piety is often lacking in those individuals committing terrorist attacks. In addition, they seem to be highly influenced by the beliefs of their own narrow social networks. Frequently, these narrow social

groups will coalesce around a cause supporting a people they see as “suffering repression by some outside force” (Dickey, 2009). As such, a more typical profile is of a person seeking meaning in their seemingly meaningless life.

An article by Azeem Ibrahim (2012) appearing in the online journal *The Islamic monthly*, “Deconstructing the jihadist mentality,” theorized that:

> ... radicalization normally occurs in four stages: (1) It is sparked when the individual reacts with moral outrage to stories of Muslims suffering around the world; (2) for some, that spark is inflamed by an interpretation that explains such suffering in the context of a wider war between Islam and the West; (3) the ensuing resentment is fuelled by negative personal experiences in Western countries (e.g., discrimination, inequality or just an inability to get on despite good qualifications); and (4) the individual joins a terrorist network that becomes like a second family, albeit, one closed to the outside world. This situation stokes the radical worldview and prepares the individual for action and, in some cases, martyrdom.

On his view then, radicalization primarily occurs when Muslims are oppressed by infidels, such as was the case when the United States-led coalition invaded Iraq. It can be argued that the ramifications of the Iraqi war are still being felt today in the validation it provided for Muslims who believe the West is engaged in a war on Islam.

Regardless of the motivations, organizations that use terror will point back to the Quran, which states that terror is a legitimate weapon of jihadists. They will cite Surah 8:60:

> And prepare against them whatever you are able of power and of steeds of war by which you may *terrify* [emphasis added] the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

This encourages one to create fear in the enemy. In addition, Surah 5:33 encourages the cutting off of the hands and feet of prisoners, once again with the purpose of engendering fear in the enemy. Consistently then, ISIS has committed terrorist atrocities inside territory it controls, ranging from beheadings of men to drowning women and children in order to create fear so others will subjugate themselves to ISIS’s brand of Islam (Hubbard, 2015a).

In addition, ISIS has committed several high-profile attacks outside of its territory in some of their favourite targets such as Saudi Arabia and Kuwait in the Middle East, Tunisia and Libya in north Africa, and in the West, most notably the December 2015 bombings in Paris that killed 132 (Hubbard, 2015b). According to British Muslim activist Anjem Choudary (cited by Wood, 2015), the terms of engagement followed by the

Islamic State operates are codes of mercy as opposed to savagery. According to Wood, “he [Choudary] told me the state has an obligation to terrorize its enemies ... because doing so hastens victory and avoids prolonged conflict.” In other words, terrorism is simply a tool to expedite victory which leads to peace. Although the means used is frequently horrific, this view implies that violence itself is not the final goal of terrorists.

Since the West began their so-called War on Terror, there has been much debate over the degree of success associated with the related policies. According to statistics provided by the U.S. State Department, the number of people killed by terrorists worldwide has risen dramatically since the start of the Afghan and Iraq wars, even though one of the stated objectives was to destroy terror networks operating within those countries (cited by Pape, 2010). This raises the question about whether the West truly understands the reasons behind Islamic terrorism and the best way to combat it. Some motivations are easier to address and even rectify than others. For example, it is fairly easy to withdraw Western coalition forces from Muslim countries, although there are arguably national security reasons extending far beyond the Muslim world for maintaining certain strategic positions such as US military bases in Saudi Arabia. On the other hand, organizations such as the Islamic State and al-Qaeda, which desirie to see a global caliphate where the whole world is under Sharia law, are much more difficult to address. Currently, the West has confronted this threat by partnering with moderate Muslim nations such as Turkey and Saudi Arabia to engage in military operations designed to destroy Islamic State strongholds (DeYoung, 2016).

Muslims with traditional, also called mainstream, beliefs view the relationship between God and the government in a certain way. For them, it is God and not governments who restrains and controls human behaviour. Governments are simply God’s chosen tools to legislate and judge standards of morality as defined by the Quran. Therefore, democracy for the Muslim people and opinions of non-Muslims are irrelevant to daily life in the Muslim world where only obedience to God is prized and required. Over and against traditional Muslims are the convictions of radical Muslims, also called fundamentalists, who believe jihad is ordained by God for the benefit of all humankind. For them, jihad can mean struggle in the traditional sense but can also mean the use of violence. They view the legitimate targets of jihad as all *jahiliyyah* (Zeidan, 2001). On their view, *jahiliyyah* can take the form of all Western governments, the bankrupt idea of democratic rule in the Muslim world, secularized Muslim citizens across the globe,

and corrupt Muslim leaders who elevate and enforce manmade laws above Allah's laws.

When comparing the positions of traditional and fundamentalist Muslims, there is much overlap. In fact, most fundamentalists would probably agree with nearly every key point of theological belief of the traditionalists but, since much of the Muslim world does not look like Muhammad's world, they would go on to ask the provocative question, "So what are you doing about it?" It is at this juncture when some fundamentalists decide that the means by which jihad is achieved has no limits and they cross over to become radical Muslims. Traditional Muslim clerics counter that fundamentalists have hijacked Islam because their leaders have weak or questionable religious credentials and often interpret the Quran without regard to historical context (Asadulla, 2009:215). These clerics often use the analogy that it would be ludicrous today for Christians to apply Old Testament passages literally and out of context. An example is Numbers 31:17-18 which says, "Now therefore, kill every male among the little ones, and kill every woman who has known man intimately. But all the girls who have not known man intimately spare for yourselves." In effect, they accuse the extremists of not applying modern context to their interpretations of Islam just as Christians argue the same against cult groups.

At this time, it is worth repeating that the groups commonly associated with terrorism, such as al-Qaeda and ISIS, are Sunni Muslims. However, there is also terrorism within the Shia Muslim community. A key difference, though, is that Shiite terrorists are more likely to be state-sponsored and frequently directed at what they consider to be Sunni oppressors (Cook, 2006:110). Shiites are the majority sect in Iran and Lebanon. Since the time of the Iraqi War, Iran has been considered the leading state sponsor of terrorism. Further, another difference is that state sponsors such as Iran are more focused on regional issues within the Middle East, while Sunni terrorists operate globally to inflict punishment on infidels whom they consider to have oppressed and harmed Muslims in their own lands. This leads to a goal that they both share, which is to expunge all external clout from Muslim lands and to re-establish an Islamic caliphate. However, there is little doubt that both sects would fight without compromise to the bitter end over who would supply the new officially recognized caliph.

3.3 Ethical arguments in Islam

Supporters on both sides of the radical Islamic terrorism debate use moral equivalence in arguing that Islam is a peace-loving religion. The term "moral equivalence" is

believed to have originated in a Stanford University speech by William James (1910), an American philosopher. James pondered one of the archetypal problems of national governments: how to sustain political unity and civic pride in the absence of historically reliable rallying-around events such as war or a credible threat to sovereignty. He postulated that the historical solution for the issue has been either war or a valid internal or external threat, and for this to be made credible, it has often been necessary to actually go to war. In other words, there is a need for the ability to create "the moral equivalent of war." Needless to say, modern-day users of the term have taken James's concept far beyond what he intended, defending all sorts of atrocities based on the fact that others have committed the same, similar, or even worse atrocities. Harry R. Phillips and Patricia Bostian (2014:129) describe this fallacious argument as "two very unequal things are balanced against each other *morally*, as if they are equally bad or good."

In this exercise of using moral equivalence to defend Islam as a peaceful religion in the face of radical Islamic terrorism, some point to the Christian Crusades. For example, US President Obama (2015), in discussing hate crimes perpetrated in the name of religion, said, "and lest we get on our high horse and think this is unique to some other place, remember that during the Crusades and the Inquisition, people committed terrible deeds in the name of Christ." In order to understand this perspective, a brief history of Palestine is necessary. From before the time of Christ when Roman general Pompey conquered the land of Israel in 63 BC, the land of Palestine was ruled by the Roman Empire and subsequently Byzantine (Eastern Roman) Empire (Ghazarian, 2015:237). As Islam rapidly expanded, starting with Muhammad's conquests in 622 throughout the Arabian Peninsula and northward (Friedmann, 2003:103), it was only a matter of time before the advancing Muslims clashed with the Byzantine Empire in Palestine. In 638, after a long siege, the armies of the Rashidun Caliphate under Caliph Umar Ibn el-Khatab conquered the city of Jerusalem and ended nearly seven centuries of Roman/Eastern Roman rule of Palestine. It is reported that Umar elected to walk into the city when the Byzantines surrendered as a sign of deference so Allah would get all of the glory (Ghazarian, 2015:237). Ironically, history would repeat itself over a millennium later when, in 1917, British commander Edmund Allenby walked into Jerusalem after British forces had defeated the Ottomans in World War I (Claster, 2009:244).

With Jerusalem in hand, Umar erected the original Al-Aqsa Mosque, considered the third holiest site in Islam behind Mecca and Medina, on the 36 acre plot of land known

by Jews as the Temple Mount and by Muslims as Haram al-Sharif (Lundquist, 2007:189). As previously described, the location of the Temple Mount/Haram al-Sharif is believed to have been Mount Moriah, where, in accordance with God's command, Abraham took Isaac, according to Jewish and Christian scriptures, or Ishmael, according to Islamic tradition, to be sacrificed. This very location, referred to as the Foundation Stone, also became the location for the inner sanctuary of the first two Jewish Temples, the Holy of Holies, and where Muslims believe, according to the Quran and the Hadith, is the spot where Muhammad ascended after his night journey there. In the aftermath of Umar's sacking of Jerusalem and erecting the Al-Aqsa Mosque, Umayyad Caliph Abd al-Malik decided to construct a memorial to Abraham, Ishmael, and Muhammad, completing the shrine known as the Dome of the Rock in 691 (Lundquist, 2007:158). The Al-Aqsa Mosque with its familiar minaret and, especially, the Dome of the Rock, with its large golden roof, still dominate Jerusalem's Old City skyline today. Even though Eastern Jerusalem is now part of modern-day Israel and the Temple Mount/Haram al-Sharif security is maintained by the Israeli Defence Force, Jordanian Muslims in the form of an Islamic *waqf* have administrative authority over the site. This arrangement, brokered by Israeli Defence Minister Moshe Dayan following the 1967 Six Day War, is still considered by Jews today a bitter and unnecessary compromise (Lundquist, 2007:204).

With this briefest of timelines of Palestine in place from before the time of Christ to the present, the argument that the Crusades were morally equivalent to terrorism in its violence and justification can be better understood in the context of history. There can be no quarrel that certain actions of the Crusaders are a shameful part of Christian history. The Crusaders, intent on regaining unrestricted access to Christian holy sites from the Muslims and restoring Roman rule over Jerusalem, murdered and pillaged both Jews and Muslims to achieve their goals, as they were convinced by Pope Urban II that their sins would be absolved if they completed the task (Knysh, 2011:354). However, the context reveals that the Crusades were a reaction, albeit a few centuries delayed, to reclaim land that had been lost in battle to Muslim invaders. In the eleventh century, abuse and killing of Christians living under the *dhimma* contract escalated, and this provided the impetus for the Roman Church to finally raise and fund an army to make what some referred to at the time as an "armed pilgrimage" to recover what earlier had been forcefully taken from them.

As this demonstrates, both sides of the battle to rule the land of Palestine were guilty of engaging in the immoralities that typically accompany warfare. However, there seems

to be a major difference between the Christian and Muslim reflections on this episode of their history of conflict in Palestine. Christians, for the most part, look back on the Crusades and view them as a black mark on church history. The objective may have been noble but the execution was largely unbiblical. Jesus preached peace, turning the other cheek, and allowing God to administer retribution, while aspects of the Crusades were clearly in opposition to this teaching. Even if the Crusades were a defensive response to the bloodshed and violence of the Muslim occupiers of Palestine, many of the acts of the Crusaders were indefensible. On the other hand, it is hard to find any scholarly writing from Muslims expressing remorse over the treatment of *dhimmis* during their Palestinian rule.

Regardless, the question remains about the relevance of the Christian Crusades to modern Islamic terrorism. Most would agree that there are elements of the Muslim invasion of Palestine in the seventh century and the Roman retaliation during the First Crusade that were despicable. The old axiom is still applicable that two wrongs do not make a right, and it is unethical to argue that the First Crusade was right because it was morally equivalent to the first Muslim invasion. But it is just as wrong to argue that the actions of Islamic terrorists today (blowing themselves up in public places and killing innocent bystanders) is acceptable because of the inappropriate actions of eleventh-century Christians and agnostic Romans who were swept up in the fervour of the First Crusade. It makes more sense to believe that this idea of “offensive jihad” being perpetrated by those acting in the name of Christianity during the Crusades eventually subsided and faded away because of its inconsistency with the basic tenets of the Christian faith, which will be considered in the next chapter when discussing just war and key peace elements of a biblical worldview.

Another favourite argument of those who promote the moral equivalence of modern-day Islamic terrorism relates to the Spanish Inquisition (Obama, 2015) which started in the fifteenth century. At its core, the Spanish Inquisition was about setting up courts to combat heresies cropping up in Christianity to ensure the orthodoxy of Catholic Church beliefs (Smith, 2011:46). During this time, Spanish territories saw large numbers of primarily Jewish, but also some Islamic and pagan, converts to Catholicism, and the Catholic Church was worried about unorthodox beliefs being spread to and by these new converts. However, what started out with some basis in truth and doctrinal concern descended into an opportunity for some to consolidate power through infamously sadistic actions.

Of course, sadistic actions against Christians were nothing new. Roman rulers during the early church vacillated between tolerating Christians and killing them. Some of the most prominent martyrs during this time, killed for not worshipping Roman emperors, were Polycarp in the second century and Perpetua and Felicitas in the third century (Gonzalez, 2010a:53-55, 98-99). The early and medieval Christian church also had their own history of dealing with those who did not follow their beliefs. The church during the early part of the first millennium struggled with developing orthodoxy after the canon of Scripture was finalized near the end of the fourth century. Many of the early heresies surrounded the nature of Jesus and whether he was really God. Later some arose denying the divinity of the Holy Spirit. The Inquisitions were just a continuation of conflicts within the Church over orthodoxy.

At the start of the Inquisitions, the Church ostensibly chose to continue the defence of Catholic doctrine by rounding up and putting on trial initially pagan converts but eventually focused primarily on Jewish converts. These Jewish converts were especially viewed with scepticism by the Roman Catholic Church. The Roman Catholic tribunals subjected these converts to harsh questioning to determine what they believed about the Church (Shepardson, 2007:36). Eventually, those who were convicted of having positions outside of the official doctrine of the Church were considered heretical and punished for their beliefs. Those accused of heresy who did not recant were subjected to sentences ranging from censorship and banishment from their communities to imprisonment and torture. Some would say that those were the fortunate ones. As the use of the tribunals grew, the rulers saw it as an opportunity to become more powerful by passing down harsher punishments, including burning so-called heretics at the stake.

In addition to the Spanish Inquisitions going on during the middle part of the second millennium, the Protestant Reformations involving Martin Luther, John Calvin, and Huldrych Zwingli among others were taking hold in Germany and Switzerland. These reform efforts also precipitated the Anabaptist movement in which some Protestant reformers thought the reformations stopped short of restoring Christianity to its first-century roots, especially disputing the orthodoxy of infant baptism (Smith, 2011:46). The Reformation also saw sides taken, with many being branded as heretics. Like the Roman Catholic Church during the Inquisitions, the Reformation period saw its share of atrocities in which reformers were called first heretics and then killed in inhumane ways such as burning at the stake. Then, those accusing the reformers of not going far enough, such as the Anabaptists like Felix Manz, Michael Sattler, and George

Blaurock, were labelled as heretics by the Protestant Reformers. Those branded as such were frequently either excommunicated or worse, martyred (Shepardson, 2007:75).

In discussing the radical reformers including Anabaptists of the early sixteenth century, Gonzalez (2010b:71) writes, “The martyrs were many, probably more than those who died during the three centuries of persecution preceding Constantine.” He then goes on to describe the means of martyrdom: drowning, which he refers to as “ironic cruelty” because it was used against some who opposed infant baptism, burning, and being “drawn and quartered.” However, the conclusion of this history is that official papal communication from the Roman Catholic Church publicly apologized to God for the wrongs committed during this time against those abused by the Spanish tribunals and for the Church’s role in martyring Protestant reformers (Carroll, 2000). Thus, there can be no moral equivalence argued by modern-day jihadists. The Church took responsibility and repented of its sins for these wrongful actions.

Still, Kerbey Anderson (2008:71-72) notes that Muslims say that the Bible and especially the Old Testament promotes just as much violence as the Quran. Typically, as previously mentioned, this argument refers to God’s commands to the Israelites on how to deal with the inhabitants of Canaan. God saw the Canaanite people as acting corruptly and evil over several centuries without remorse. He had withheld his judgment in the hope of their repenting and turning to him. Eventually, he sanctioned the Israelites to make war against them in order to execute his divine punishment. Some will point to the phrase from Deuteronomy 7:2 which says to “utterly destroy” them as evidence of the cruelty of the Hebrew God. However, this passage includes the admonition for the Israelites not to intermarry with the Canaanites, implying that the expression “utterly destroy” was likely hyperbole interjected by the author of the book. It is also interesting that the Old Testament biblical authors did not condemn the actions of the Israelites or describe the actions as “holy war.” Apparently, the Hebrew conception of cherem, meaning devoting a conquered people for destruction as a survivalist ethos, “was a self-evident reality to the Israelites” most likely because the primary usage of cherem was “the act of dedicating a conquest to God” (Castellano, 2012). Castellano further notes that God will never again command the destruction of innocent lives because Jesus teaches Christians to love your enemies in the confidence of eternal life. Further, the Bible was written over centuries by many different authors using a variety of styles and not all passages were intended to be understood literally. Of course, the Quran also uses literary techniques similar to those

in the Bible, such as hyperbole and paradox. The real issue is determining which should be taken literally and which should not, since the literary style of the Quran is harder to interpret in context than the Bible.

Western countries throughout history have been accused, sometimes rightly, of engaging in imperialism, also referred to by some as colonialism. Although similar in meaning, colonialism is more innocuous in that it can simply mean the occupation of land with natural resources for economic gain, whereas imperialism is broader, implying the goal of growing a kingdom in order to expand its dominion over others. Many countries ranging from Western European powers such as Great Britain, France, and Germany to the United States, Japan, and even the Ottomans have gone through imperialist periods seeking to grow their wealth and expand their empires to the furthest reaches of the earth. In modern times, Islamic terrorism has been blamed on what some perceive to be the clash of Western imperialism and Arab nationalism. This has led some to use the argument of moral equivalence (Anderson, 2008:72) when speaking of Islamic jihadists striving to expand the power and influence of the Muslim faith. The argument goes that the *mujahedin* are simply following in the footsteps of Western imperialists striving to remake the world order.

A defining moral issue of early American history is that of slavery. At first, attitudes seemed to be determined on a community by community basis and those supporting slavery included Christians. In fact, many early political leaders in the United States such as George Washington, Patrick Henry, Thomas Jefferson, and Benjamin Franklin were slave owners, as were well-known Christian preachers including George Whitefield and arguably America's greatest theologian, Jonathan Edwards (Kidd, 2012). Slavery was particularly prevalent in the American South and this eventually led to the American Civil War. This episode in American history had a significant impact on the church, including the splintering of denominations still evident today, as many Christians were slave holders and many of those in the South were staunchly pro-slavery. Although they had economic motivations for maintaining the status quo, Christian slave owners also argued that the Bible did not condemn slavery, citing such passages as Deuteronomy 15:12-15, Ephesians 6:9, and Colossians 4:1. Some have also pointed out that many of the slave traders were Muslims, growing wealthy by trafficking humans. Opponents cited Scripture such as Philemon 1:16 in which Paul calls a slave his "brother in the Lord" highlighting that freedom is God's plan for all humankind.

Of course, Islam has its own history of slavery to contend with. Long before slavery became an issue in America, Muslims were both slave owners and traders, starting with Muhammad, who institutionalized the practice (Khan, 2009:270). Surah 33:50 says, "O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand *possesses* (emphasis added) from what Allah has returned to you [of captives]." The Barbary Coast pirates were Muslims running a slave trade in North Africa, arguing it was their right based on the example of the Prophet. Many of the slaves in America were purchased from Muslim traders operating out of West Africa (Khan, 2009:320). In modern times, ISIS and other Salafis have resurrected the practice. Reports have surfaced of ISIS keeping women and girls they have captured from Kurdish Yazidi cities in northern Iraq as sex slaves, and Boko Haram in Nigeria kidnapping schoolgirls for the same purpose (Human Rights Watch, 2015). Indeed, these groups once again note that they are only following what the Quran allows, quoting Surah 23:5-6 for example, which says, “And they who guard their private parts except from their wives or those their right hands *possess* (emphasis added), for indeed, they will not be blamed” no doubt describing that those possessed are sex slaves. The practice of having sex with underage girls could also be attributed to emulating Muhammad. In his Hadith collection, Muslim ibn al-Hajjaj (8:3311) recounts Muhammad, when he was in his fifties, marrying a six-year-old girl named Aisha, and then consummating the marriage before she was 10 years old (Sina, 2008:34).

In the end, these examples only prove that many immoralities have been committed by those who profess Jesus as Lord. Further, all of these episodes in Christian history show the depravity of humankind and the need for redemption. Christians through the centuries have denounced these atrocities as incongruent with the teachings of Jesus. Hopefully, based on modern-day standards, it shows that Christianity has used these past sins for self-reflection and repented in order to move forward in sanctification. Despite the many examples cited above that in modern-day vernacular would be referred to as human rights violations, all are irrelevant to the subject of Islamic terrorism. An article by David Landes (2015), “Moral equivalence,” illustrates the absurdity of Westerners using moral equivalence as a crutch for avoiding the condemnation of Islamic jihadists.

The Landes article starts with the assertion of some Western intellectuals that “we are just as bad as ... or worse than them” in describing the misdeeds of Western nations compared to Islamic terrorists. Therefore, it would be hypocritical for the West to

denounce terrorists when it does not behave any better. Critics of Western policies with respect to Muslim nations use the old idiom that “people who live in glass houses shouldn't throw stones.” It is this intellectually dishonest approach that implies a civilized society cannot differentiate between right and wrong by choosing to blame victims instead of perpetrators. In his article, Landes lists many examples of this “moral folly” and several are worth mentioning in this section on moral equivalence.

September 29, 2000 marked the beginning of the Second Intifada, a Palestinian uprising against what they believe to be Israel’s illegal occupation of Palestinian territories (Cook, 2015:117). The violence, which started with Muslims on the Temple Mount throwing rocks at police but soon escalated to Palestinian terrorist acts such as suicide bombings, was viewed as being the fault of Israeli policies that some deemed state terrorism (Nasr, 2010:1). Under this scenario, by reframing the discussion, the Palestinian terrorists could be viewed as morally equivalent to the Israeli government and that Israel was only getting what they deserved because of their oppression of Palestinians. For example, during a visit to Israel during the uprising, Anglican Archbishop Desmond Tutu, the former anti-apartheid activist in South Africa, expressed these types of sentiments. Tutu said, “What is not so understandable, not justified, is what it [Israel] did to another people [Palestinians] to guarantee its existence ... I have seen the humiliation of the Palestinians at checkpoints and roadblocks, suffering like us [black South Africans]” (Tutu, 2002).

In a similar vein, the September 11, 2001 World Trade Center and Pentagon attacks against the U.S. by al-Qaeda were what some believe to be merely an understandable reaction to American imperialistic foreign policy in predominantly Muslim countries. In other words, America got what it deserved. In fact, noted American philosopher Noam Chomsky (2014) characterizes the American response, known as the War on Terror, as contradictory, because he says the U.S. has been guilty of state terror for decades. American filmmaker Michael Moore seems to concur with Chomsky when he says the wars in Afghanistan and Iraq only served to give the terrorists the moral high ground (Landes, 2015) as if a country responding to aggression is playing a fool’s game. While neither are condoning terrorist attacks on innocent citizens, both denigrate America’s efforts in the War on Terror, with Chomsky going so far as to call America a terrorist state.

Landes goes on to identify what he considers to be some of the main features of those in the West practising moral equivalence to lessen the blame directed at Islamic

terrorists and perhaps, on account of political correctness run amok, giving the moral high ground to those who commit unspeakable barbarity. The first is what he labels as even-handedness, which is practised by Western media outlets as they try to appear as objective as possible to highlight how morally advanced and superior they themselves are in comparison to critics of terrorism. Landes cites many examples of Western news agencies refusing to use the word "terrorist" because they believe it hinders understanding and dialogue. Efraim Inbar (2007:110) notes that "Israel calls Palestinian suicide or homicide bombers 'terrorists,' but Western and global media and policymakers refer to them as 'militants', ... 'activists', or even 'guerrillas,'" citing as an example the BBC's use of these words after the July 2005 London attacks.

A second technique is inflated rhetoric, commonly referred to as hyperbole. Although this is frequently used to put the ill-conceived strategies of Western democracies on par with the actions of terrorist organizations, it can lead to exaggerations that strain credibility. Some examples those in the West practising moral equivalence give include comparison of the American holding prison for suspected terrorists at Guantanamo Bay to the Soviet gulag which was used as a means of political oppression during the Stalin era, the mayor of London calling U.S. President George W. Bush "the greatest threat to life on earth," and Portuguese Nobel literature laureate Jose Saramago espousing anti-Semitism by equating Israeli rule of Palestinian territories to Nazi Germany's actions at Auschwitz (Frum, 2010).

Another technique is to view life as nothing more than a series of inevitable events based on the doctrine of the "dominating imperative." This phrase has been used when describing how the Athenians commanded that the Melians either submit to their army or have their men killed and their women and children spared but enslaved. The Athenian argument was that the laws of nature are such that the strong *must* dominate the weak. They described it this way: "The strong do what they can and the weak suffer what they must" (Thucydides, 1903:Ch. XVII). Landes (2011:218) put it succinctly, by using word play from Luke 6:31 in the Bible, as "Do unto others before they do unto you." Filmmaker Woody Allen dismissed the terrorism of September 11th by, in effect, using the arguments of the Athenians when he was quoted (Zuber, 2005) as saying:

> The history of the world is like: He kills me, I kill him, only with different cosmetics and different castings. So in 2001, some fanatics killed some Americans, and now some Americans are killing some Iraqis. And in my childhood, some Nazis killed Jews. And now, some Jewish people and some Palestinians are killing each other. Political questions, if you go back thousands of years, are ephemeral—not important.

Finally, a close associate of even-handedness is engaging in moral self-flagellation. This involves maximizing the flaws of Western societies and strategies when commenting on the actions of terrorist organizations (Landes, 2015). This sentiment was captured by American columnist Patrick L. Smith (2016) after the 2016 Brussels bombings when he wrote an article with the headline, “We brought this on ourselves, and we are the terrorists, too.” This kind of relativism distorts reality. It views real existential threats such as the Islamic State as more innocuous than whatever military action is being engaged in by the West to combat it. For example, the violence and violation of human rights perpetrated by the Islamic State, such as beheadings, raping, honour killings, child slavery, and other atrocities, may be considered on par with errant coalition air strikes intended against Islamic State military targets but killing civilians instead. Before going further, it is important to acknowledge and analyze these mistakes as part of being a civilized society. Also, when appropriate, those found guilty of misdeeds deserve punishment as the consequence of their actions. Indeed, when situations arise where Western soldiers exercise behaviour on par with those they are fighting, they deserve the severest punishment. Right and wrong should be judged in morally absolute terms and not by applying the morally equivalent idea that one wrong can justify another.

In closing, Landes puts in perspective the arguments of those who believe it is appropriate to call out those who defend terrorism on the basis of equating every transgression of the West as morally equivalent with every action of Islamic terrorists.

> By refusing to accept wild moral equivalences between the misdeeds of civil societies committed, however imperfectly, defending human rights, with the behaviour of totalitarian regimes, we somehow throttle any criticism … as if rejecting grotesquely inflated criticism were the equivalent of rejecting all criticism (Landes, 2015).

Life in a civilized world demands that one not only reflects on mistakes then seeks to correct them but also differentiates between right and wrong by rejecting the “relativism of moral equivalence” advocated by some Westerners and Muslims when commenting on Islamic terrorism.

Likewise, the dismissive arguments that Islamic extremists are the outliers, despite at least some evidence contained in the Quran and Hadith that could be construed as supporting their actions, and that the “vast majority of Muslims are living peacefully in today’s world” (Kuiper, 2012:162), ignore the fact that most Muslims, if they are like Christians, do not understand their faith all that well or have backslidden to the point where they are living lives that look just like those of their neighbours. The truth is that humankind is being confronted with a clash of cultures. This idea of opposing

worldviews will be further explored in this thesis when highlighting the hope and prospects for peace under an Islamic worldview and hope and prospects for peace of a Christian worldview in a way that does not defend the bad actions that followers of each worldview have committed.

3.4 Islamic worldview

A worldview addresses what a person believes about the important questions of life. In essence, it considers the most basic questions that adults ask at least once in their lives. “Why am I here?” “Where did I come from?” “Where do I go after I die?” How a person ultimately seeks and answers these and other important questions will determine their worldview. It is not surprising that the culture within which one lives can have a significant influence on a person’s worldview. Ancient idioms such as “the apple doesn’t fall far from the tree,” “a chip off the old block,” and “like father, like son” lend credence to the influences of the family unit on one’s worldview. These questions of life can be categorized as ways to determine one’s views on reality, humanity, truth, and values. The vast majority of humans fall into five broad categories of worldview types (McCallum, 1992).

One type of worldview a person can have is naturalism. Naturalists are usually referred to as atheists or skeptics. They believe the material universe that can be touched and felt is all that exists. They are usually proponents of Darwin’s Theory of Evolution. Truth is based only on what can be scientifically proven. Moral values are not based on objective standards but instead are based on the Darwinian notion of the survival of the fittest (McCallum, 1992). A second type of worldview which shares commonalities with naturalism is postmodernism. It sees reality, humanity, truth, and values as a function of cultural realities in which a person’s truth is relative to the community in which they live and values are social conventions locally sourced rather than universal truths (McCallum, 1992).

The other three categories of worldviews all have some degree of a spiritual dimension. Pantheism has historically described the two major religions of Asia, Hinduism and Buddhism. For Hindus and Buddhists, reality consists entirely of the spiritual realm, and everything else is nothing more than illusion. Humankind’s reality is spiritual and impersonal as opposed to individual. Truth is beyond rational thought and can only be experienced when a person is one with the universe. With life being impersonal, there is no good or evil but only unenlightened behavior. Whereas pantheism teaches that everyone and everything is god, a subset of this worldview, polytheism, is more limited

and simply believes that there are many gods. This was the belief of the early Greeks. At any given time, reality for pantheists is dependent on whether the gods are appeased or not. Since humans and animals are all creations of the gods, truth can only be known by using intermediaries to contact the gods to determine how they feel. Moral values are determined by the taboos to avoid so as to not anger the gods (McCallum, 1992).

Finally, Judaism, Christianity, and Islam, what many call the world's great monotheistic religions, fall broadly under the worldview category of theism. Each of these religions considers itself to be monotheistic and all three believe that they are descendants of Adam and Abraham. Jews and Christians believe they worship the same God but differ on whether Jesus was the Messiah that God prophesied about in Old Testament scriptures. Muslims consider Jesus to be a great prophet of God. However, they do not believe he died on a cross for human sins. They do not believe he was God, but only human. Therefore, they do not accept that he was resurrected. Muslims believe that all three religions worship the same God but that human authors corrupted the original scriptures contained in the Bible and they had to be revealed anew to his last and perfect messenger, Muhammad. Muslims consider that Jews, Christians, and all others not submitting to Allah are infidels. All three religions see reality as both material and spiritual. The material world was created by one God, which means the world and the universe had a beginning. Humans were created by God, but only Jews and Christians believe that this creation was in God's image. Truth for the three religions is understood through revelation from God, either through special revelation as recorded in scriptures or general revelation as gained through the five senses. All three believe God defines moral values and ethics for his glory (Coppenger, 2011:61); therefore, an objective standard exists by which all human behaviour can be judged.

It can be asserted that the Islamic worldview mirrors Muhammad's worldview because, in God's final messenger, the example of his life is the standard of morality all Muslims seek to follow. In effect, his life cannot be judged according to a separate moral compass because his life is the moral compass for all Muslims. At its core, Islam means submission to Allah and a Muslim is one who is submitted to Allah. Muslims consider Islam as more than merely a monotheistic religion because it represents an all-encompassing way of life. However, as seen in the discussion of jihad, Islam as dictated by the Quran and executed through Sharia law extends beyond the life of an individual Muslim or community to include how Muslims, the Umma, interact with infidels.

To put the scope of the external struggle aspect of jihad in perspective, it is necessary to understand how Islam bifurcates the world. Muhammad's worldview was simple. There were Muslims (or unbelievers living under the authority of Islam) and there were those not living under the authority of Islam. According to Islamic scholarship, these two spheres are referred to as *dar al-Islam* and *dar al-harb*, respectively (Bhala, 2011:1325). *Dar al-Islam* means House of Islam governed by obedience to Sharia law while *dar al-harb* means House of War in which one is ruled by rebellion. From the life of Muhammad to the present, the desire of radical Muslims for those living in the House of War could be argued as this: either voluntarily come under the submission of Allah or be forcibly put under submission. Of course, this raises the question of why only radical Muslims and not all Muslims are permanently engaged in jihad against those living in the House of War until it no longer exists.

The most obvious answer is that Islamic terrorists wrongly interpret Islamic scriptures and that there is no such thing as continuous external jihad against infidels and Muslim apostates. Islamic scholar M. Fethullah Gülen (2008:71) argues for this, saying, "when reliable sources are consulted, no 'continuous jihad' that has the meaning of ... war can be found; it is not an obligatory (*fard*) duty that all Muslims must perform." There are several possible alternative explanations other than jihadists misinterpreting Islam. It could simply be that Muslim nations are willing to have a peace treaty with certain nations because Western coalition nations have been more powerful for several centuries. As the "dominating imperative" dictates, the strong must rule the weak. Thus, in modern times, because of the balance of power in the world, offensive jihad has been the domain of rogue groups. A second possible reason is that many Muslims living in Western countries have, like many Christians, grown comfortable with the conveniences of the Western world. That may explain why jihadist groups kill so many Muslims: because they equate their comfortable lifestyle with idolatry and therefore apostasy worthy of death. A third alternative reason is that, like followers of other religions, they do not understand the tenets of their own theology well enough. There seem to be cultural and casual Muslims just as there are cultural and casual Christians and secular Jews.

Despite the evidence presented that the Quran and Hadith depict Islam as an intolerant religion willing to use violence to induce non-Muslims to submit to Allah and force all to live in a totalitarian society governed by Sharia law, other evidence has been presented that supports the position of Muslims who verbally promote the notion that Islam is a

nonviolent religion (Anderson, 2008:67). Many Western leaders seem to believe this notion, judging from quotations provided above; they also believe that terrorists have deluded minds or do not understand Islam. This battle of narratives is complicated by the Islamic doctrine of *hiyal*, which is the practice of deception and trickery (Bhala, 2011:705). Two forms of *hiyal* are *taqiyya* and the closely related idea of *kitman*. *Taqiyya* is basically Islamic-sanctioned permission to lie about one's faith and deceive in order to promote Islam (Bhala, 2011:217). It can be described as the ability to assimilate in a foreign culture by conforming one's outward appearance and language while maintaining inward faithfulness to Allah. This can be viewed as either Muslims intentionally trying to cause the Western world to relax and become less guarded or simply biding their time until circumstances change regarding the balance of power. A term coined in the West to express concerns about the application of this doctrine is "stealth jihad."

Examples of Allah allowing for religious deception can be found in both the Quran and the Hadith. Surah 2:225 highlights the importance of what one believes in one's heart and not what one says with the lips: "Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts." The imagery of Allah being a deceiver is depicted in Surah 3:54, "And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers." This gives scriptural warrant for Muslims deceiving infidels. In the al-Bukhari (3.49.857) Hadith collection, Muhammad is quoted as saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar." This in essence means that the end justifies the means. Even Islamic law sanctions *taqiyya* when, in *Reliance of the traveller* (Keller, 1994:746), it says,

> Speaking is a means to achieve objectives. If a praiseworthy aim is attainable through both telling the truth and lying, it is unlawful to accomplish through lying because there is no need for it. When it is possible to achieve such an aim [only] by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible.

A concept closely related to *taqiyya* is the idea of *kitman*, which is deception not by lying but by telling partial truths while omitting key details (Springer *et al.*, 2009:51). In practice, this doctrine can be seen today when Muslims promulgate misinformation by offering a verse that says, "There is no compulsion in religion," while knowing that the verse was abrogated later in the Quran. This is basically the theological principle of proof-texting in which religious verses are quoted out of context, therefore implying a different meaning than what the author intended. This can also be seen, for example, when a verse such as Surah 5:32 is provided as support that Islam is opposed to all

killing. If anyone kills another, “it is as if he had slain humankind entirely,” while neglecting the context provided by the rest of the verse and the following verse which say, “Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land.” Obviously, most Westerners are unfamiliar with even the most basic tenets of Islam and would be easily deceived by the doctrine of *kitman*.

With a few basic concepts out of the way, it is time for a closer look at key components of the Islamic worldview. In the introduction to this thesis, a basic definition of a worldview was obtained from Pearcey’s (2005) book, which describes it as “the window by which we view the world, and decide, often subconsciously, what is real and important, or unreal and unimportant.” A more expanded definition was obtained from Rusbolt (2004) in which he states that “a worldview is a theory of the world, used for living in the world. A world view is a mental model of reality—a framework of ideas and attitudes about the world, ourselves, and life, a comprehensive system of beliefs—with answers for a wide range of questions” regarding existential matters. Everyone has a worldview whether they can articulate it or not. It frequently manifests itself in one’s religious and political beliefs.

Qutb (2006:1) starts his book *Basic principles of the Islamic worldview* by quoting Surah 17:9 from the Quran, which says, “Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.” This is a fitting way to start this discussion of the Islamic worldview as well, since it is so tied to a Muslim’s interpretation of the Quran. A condensed version of the Islamic worldview says this: Muslims are descendants of Ishmael, they have eternal life through the Quran, Jesus was a great prophet but calling him God is blasphemous, eternal life and rewards are gained through total devotion to Allah and good works, and the relationship with God is not defined by being personal but by submitting in obedience.

3.5 Islam’s answers to questions of life

This brings the narrative back more specifically to the key elements of the Islamic worldview. At times, the Islamic worldview can be framed as the key elements of Muhammad’s worldview. This can only be done by addressing what the Quran, as revealed to Muhammad, says about the most important questions of life. For this discussion, Dean Davis’s book (2010:505-508), *The test: A seeker’s journey to the*

meaning of life, which considers major worldviews, was used to provide a consistent framework for presenting the Muslim worldview. Since obedience to the will of Allah is an overwhelming concept permeating the Islamic worldview, all answers to key questions which determine a worldview will be grounded with Quranic scriptures.

The ultimate reality of Islam is the existence of the spiritual being of Allah. He can be described using many of the same adjectives used by Jews and Christians to describe God, such as omniscience, omnipresence, and omnipotence. Allah can also be described as both transcendent and immanent, but his transcendence far outweighs his immanence and thus he can only be known through the Quran (Sire, 2009:249). Surah 2:255, known as the Throne Verse, says in part, "Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills." In other words, we can know Allah's will only to the extent that he wants to reveal it; he did so through the Quran, but his nature is ineffable.

One question that helps to define a worldview is, What are the origins of the material world? The Quran teaches that Allah spoke the heavens, earth, and humanity into existence (Sire, 2009:255). First, Allah created seven earths of which humans inhabit the highest one. Next, Allah created seven heavens with Paradise above the seventh heaven. Finally, Allah created all that is on the earth, including angels, *jinn* (lesser spirits with free will), and all other creatures, including humans. On the sixth day, after all creation except humankind was in place, Allah created Adam, who was the first prophet, and from his side Eve. Surah 10:3 says, "Indeed, your Lord is Allah, who created the Heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]." This is similar to the account of creation in Exodus 20:11 in the Old Testament. The most important view here is that Allah created the material world.

A common question posed by humankind is, If there is a God, why is there so much suffering and evil in the world? Islam says that evil in the natural world (such as human affliction, including death and natural disasters) is Allah expressing his wrath and punishment. On the other hand, moral failures such as crime are due to human weaknesses (Davis, 2010:506). The Quran teaches that children are born in a pure and natural state and are only responsible for their own sin. Since there is no imputed sin from Adam, there is no need for a redeemer in Islam. Humans simply need to

remember Allah and seek his forgiveness and favour through obedience to his commands. Surah 2:214 reminds believers that suffering will come to all, saying,

> Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, 'When is the help of Allah? Unquestionably, the help of Allah is near.'

In other words, expect hardship in this life and rely on Allah.

The Quran emphasizes that human suffering and hardship are not reasons to doubt the existence and goodness of God. The answer to the problem of evil is to endure suffering with the assurance that something better awaits on the other side of death. A time will come when Allah will destroy the earth and punish the wicked while obedient servants will enjoy the benefits of Paradise forever. Obedience is defined by good deeds, with the hope that the good will outweigh the bad. Unfortunately, with the image of Lady Justice evoked holding the balance scales of good and bad works, Muslims will not know beforehand which way the scale will tip, with one exception. The Quran describes Allah's decision on salvation by saying,

> And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy—it is they who will be the successful. And those whose scales are light—they are the ones who will lose themselves for what injustice they were doing toward Our verses (Surah 7:8-9).

However, the exception is that those who die while fighting for Allah's glory and for the welfare of Islam are assured of salvation (Davis, 2010:506). Surah 3:195 echoes this assurance, saying,

> And their Lord responded to them, 'Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed—I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.'

In essence, Allah will remember and reward those who fight and die for him, including women.

The question humans have been asking from time immemorial is, What is the meaning of life? For Muslims, this question can be answered: meaning comes from the purpose of this life, which is to prepare for the next life through obedience to Allah in thought and deed (Davis, 2010:507). This obedience requires striving to spread Islam to all of the earth. This, of course, as will be seen later when discussing the fundamentalist worldview, is a major source of struggle between the two versions of the Islamic worldview, as one method is peaceful while the other is not. In fact, the means by

which Islam is spread in obedience to this command seems to be one of the defining issues of the day, since there seems to be an endless cycle of Islamic terrorist incidents followed by proclamations that “Islam is peace.” Once again, this striving to spread Islam may be accomplished through forcing others to believe by any means necessary—from being dishonest to committing violence, depending on which verses in the Quran one believes. Surah 2:190-193 emphasizes the need to fight those opposed to Allah even to the death, with 2:193 saying, “Fight them until there is no [more] *fitnah* and [until] worship is [acknowledged to be] for Allah.” Thus, Muslims have a dual mandate regarding the purpose of life, which is to fight and worship, both of which are centred on obedience to Allah.

Obedience is a common theme throughout the Quran and an important aspect of the daily rituals of Muslims. Surah 8:20 says simply to believe and obey. Many verses implore the Muslim faithful to adhere to the teachings of Allah and his messenger, Muhammad, and blessings will follow. Surah 4:59 says in part,

> O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Since blessings result from obedience, there is no inconsistency between wealth and holiness in Islam because Allah wants his followers to benefit materially. However, Muslims should still be content with whatever blessings Allah chooses to give them.

A question closely related to the meaning of life, and based on one’s purpose in life, is, How should one live each day? Once again, the answer to this question is focused on obedience. Surah 3:132 tells Muslims that they will be guided if they obey. In addition to Sharia law dictating many aspects of Muslim life, there are two other sets of guidance that faithful Muslims accept. First, there are the Five Pillars, previously outlined, describing the good works required of faithful Muslims (Davis, 2010:507). In addition, there are the Six Articles of Faith describing the fundamental beliefs required of all Muslims. These beliefs are: 1) one God who is Allah; 2) angels created by Allah; 3) the writings of God, but especially the Quran; 4) the prophets of Allah, but especially Muhammad; 5) a day of judgment when all will be divided between Paradise and Hell; and 6) the pre-eminence of Allah’s will, meaning predestination (Medearis, 2008:38-45). For Muslims, this can be summarized succinctly as believe, submit (obey), and do good works.

Another common worldview determinant is based on one's concept of an afterlife. Islam teaches that angels play a significant role between death and judgment. Angels act as ushers for believers, carrying them to Paradise for a glimpse before subjecting them to an examination of their life and then meting out minor punishments (Davis, 2010:508). Unbelievers have their own angelic hosts who examine their lives, followed by the administering of major punishments before giving them a glimpse of their final destiny in hell. Surah 7:40 provides a warning to unbelievers, saying,

> Indeed, those who deny Our verses and are arrogant toward them—the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle. And thus do We recompense the criminals.

Both believers, except for martyrs whose destination in Paradise is assured, and unbelievers will then wait until the judgment day before entering their final destination as determined solely by Allah.

The Quran provides no assurance of eternal life in Paradise. Instead, one is only encouraged to be a Muslim, follow Sharia law, and submit to Allah through belief and good works. In other words, sincerity and excess good works bring salvation. The Quran says, "One's destination after death really comes down to the will of God" (Medearis, 2008:175). Surah 84 says a believer, who is headed to Paradise, will receive "his record" in his right hand while an unbeliever, who is headed to Hell, will receive it in his left. For those destined to Paradise, the Quran provides vivid imagery. Surah 56:10-38 is filled with promises of luxurious living and eternal comfort, at least for men. On the other hand, the Quran describes Hell in frightening terms with an emphasis on fire. Surah 74:28 says of the unquenchable fire that, "It lets nothing remain and leaves nothing [unburned]."

For some, a worldview also encompasses beliefs about how the future of the world will unfold. Although predictions about apocalyptic dates spring up from time to time, the truth is that the writings of most world religions are not entirely clear on where creation is headed, and the Quran is no different. It does imply that time is linear, leading up to a final judgment day (McCants, 2015:23). The Quran speaks of the final days using terminology such as terrible signs, antichrist, trumpet sounds, a thousand years, and judgment, with the prophet Muhammad interceding on behalf of sinners. It is interesting to note that some interpret Surah 2:62 to mean there will be non-Muslims in Paradise. It says,

> Indeed, those who believed and those who were Jews or Christians ... [before Prophet Muhammad]—those [among them] who believed in Allah and the Last Day and did righteousness—will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

In other words, those who followed the Torah between the times of Moses and Jesus will enter Paradise and those who followed Jesus' teachings until the time of Muhammad will as well.

Finally, a common refrain of those seeking answers to the most important questions of life want to know where they can turn to find truthful and authoritative answers. For Muslims, the sources of all wisdom are the Quran, Hadith, and the *Sira*. As previously described, the Quran was given by direct revelation from Allah to Muhammad through his intermediary, the angel Gabriel. Although the Hadith and the *Sira* are not direct revelations, Muslims believe they are accurate representations of Muhammad's words, actions and life lessons. Muslims also point to Surah 10:47, which says, "And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged." This emphasizes that Allah sent prophets to the world prior to Muhammad. However, Muslims believe that only the Quran is intended for the whole world, whereas the Old Testament was intended only for Jews and the New Testament was intended only for Christians. Unfortunately for Jews and Christians, Muslims believe the original versions of those scriptures were either lost or corrupted by human writers and therefore do not provide Jews and Christians with reliable knowledge about how to live a life destined for Heaven (Firestone, 2008:152). Only the Quran is perfect and infallible, as proclaimed in Surah 85:21-22, which says, "But this is an honored Qur'an [inscribed] in a Preserved Slate."

The prophet Muhammad's first revelation from the angel Gabriel in 622 marks the beginning of the formation of the Islamic worldview. It is founded on the monotheistic belief that Allah is the only God and that his will was revealed to Muhammad, his final prophet. Although different in application, both Islam and Christianity believe that God revealed objective standards of behaviour, and therefore ethics and moral absolutes exist. Muslims, Jews, and Christians also share a common belief that earth and life had a beginning when both were created by God. Muslims also believe God intended for Sharia law to control all facets of life and that obedience to Allah encompasses striving to have all nations ruled under it by one caliphate. Jihad is the tool for achieving this global expression of Allah's determination to have his will done on earth.

3.6 Jihadist worldview

On June 29, 2014 (the start of Ramadan), the Sunni Islamist militant group known as ISIS, Islamic State of Iraq and Syria, (or ISIL, Islamic State of Iraq and the Levant) declared that it had established a caliphate of an "Islamic State" across parts of modern

day Iraq and Syria and that the group's leader, Abu Bakr al-Baghdadi, or "Caliph Ibrahim" using his given name, is the caliph to whom all Muslims must pledge their *baya'a*, meaning allegiance (Wood, 2015). Any Muslims who do not pledge their allegiance to the caliph are considered apostates and subject to death. In fact, carried to its extreme, ISIS might argue that all Muslims who died between 1924, the end of the Ottoman Caliphate, and 2014, the establishment of the Islamic State Caliphate, have died in disbelief. Several groups have already pledged their allegiance to ISIS, including the terrorist group operating in northern Nigeria, Boko Haram, which views ISIS as a model for spreading Islam (Cook, 2015:171). Even before declaring their caliphate, ISIS fighters were carrying its own variant of the Black Standard flag which is one of the fabled battle flags flown by Muhammad according to Muslim tradition. As can be seen below, the Islamic State flag depicts the Seal of Muhammad in black letters within a white circular sphere with the Muslim profession of faith, the *Shadada*, centred above it.

Figure 3.1 Islamic State Flag

(Taylor, 2014)

The declaration of a caliph, a political and religious successor to the Prophet Muhammad, is noteworthy because there has not been a recognized caliph in the Muslim world since the fall of the Ottoman Empire in 1924 (Tiliouine & Estes, 2016:654). Even then, ISIS may count the Ottoman Empire as the seventh caliphate but does not necessarily consider it legitimate (Wood, 2015). The Ottomans are most

likely condemned by Caliph Ibrahim for not fully implementing Sharia law and for their leaders not being of Qurayshi descent (Seyhun, 2014:141). For most Westerners, the declaration itself carries little meaning. However, devout Muslims would recognize the gravity of such a proclamation even if the Islamic State's caliphate has not been widely acknowledged by Muslims to date.

In effect, ISIS, established in 2006, is asserting their interpretation of Islamic law, otherwise known as Sharia law, by declaring the creation of a caliphate. The audio announcement of the establishment of the caliphate, made available to the Wall Street Journal (WSJ), was undoubtedly carefully worded with scholarly rigor. In it, as reported by Matt Bradley (2014) of the WSJ, the chief spokesman for the Islamic State, Sheikh Abu Muhammad al-Adnani, says,

> We have had all the requirements of the Islamic state like fundraising, almsgiving, penalties, and prayers and still have only one thing which is the caliphate. The legality of all emirates, groups, states, and organizations, becomes null by the expansion of the caliph's authority and arrival of its troops to their areas.

Although the last sentence does not clearly state the group's intentions, its actions to date imply that its objective is to establish an all-encompassing global government based on their interpretation of Sharia law, and that the Islamic State's mere advent invalidates any local Muslim government as soon as its army appears.

Although ISIS is unique in recent Muslim history in declaring a caliphate, other Muslim groups in recent times have called for the establishment of one. One of al-Qaeda's clearly demonstrated goals is to unite all Muslims in an Islamic state in order to wage jihad against the West (Kepel, 2004:98). In addition, the Muslim Brotherhood has advocated a similar plan to re-establish a caliphate, and one or more groups in Muslim strongholds in Southeast Asia have sought to unite Muslims in that part of the world through the recreation of an Islamic state. With the possible exception of the Muslim Brotherhood, one common thread linking these groups is that Western countries have designated them as terrorist organizations. Despite these groups aspiring for the establishment of a caliphate, the response to date has been mostly tepid towards ISIS, while most mainstream Muslims have publicly distanced themselves from ISIS.

Since al-Qaeda has risen to prominence since 9/11, it is worth briefly discussing here. The former leader of al-Qaeda, Osama bin Laden, regarded terrorism as a necessary precursor to the creation of a caliphate (Musharbash, 2005). In addition, ISIS can trace its roots back to bin Laden and al-Qaeda. However, they are not the same, since ISIS, arguably, has surpassed al-Qaeda in significance. An important difference between the

two groups has been their focus. While al-Qaeda has focused its terrorist efforts on attacking those they accused of “foreign interference” within Islam, meaning the West (Atwan, 2015:61), ISIS has been more interested in ethnic cleansing in and around the territory it controls, with a few caveats to be discussed later regarding their apocalyptic beliefs. As it stands now, ISIS and al-Qaeda are not on amicable terms. On one hand, ISIS most likely considers al-Qaeda to be apostate for refusing to pledge allegiance to Caliph Ibrahim. On the other hand, al-Qaeda, having spent many years patiently executing a plan of global jihad, probably believes that the declaration of a caliphate by ISIS is premature and only serves to divide the *mujahedin*. If this rift is resolved in the future and al-Qaeda pledges its allegiance to the Islamic State, the degree of difficulty in the West’s ability to defeat ISIS would ratchet up meaningfully. For now, it is fairly obvious that ISIS is the world leader of terror organizations and, because of their confidence in their interpretation of Islam and belief that they are following a God-ordained mission, a menacing opponent for the free world.

The historical origins for a caliphate can be traced back to Muhammad and the Quran. Those Muslims who believe that Muhammad recorded his succession plan in the Quran often point to Surah 24:55, which says:

> Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, *security* (emphasis added), [for] they worship Me, not associating anything with Me. But whoever disbelieves after that—then those are the defiantly disobedient.

This verse is *also* significant in that it implies that the ultimate result of a caliphate will be peace in the form of security. This idea will be more fully considered later when discussing ISIS’s goals for using terrorism.

In order to understand the Islamic State, one must understand the idea of a rightful caliph. According to ISIS, Caliph Ibrahim is the eighth rightful caliph. The designation of a rightful caliph is the subject of much debate and carries world order magnitude because he can demand allegiance of all Muslims (Bonner, 2008:12). To be considered the rightful caliph, one must meet certain minimum criteria (Seyhun, 2014:85). The first almost goes without saying, given Muslim views of women: it must be a male. Other requirements are that the rightful caliph must be an adult, have a healthy body and mind, and be pious, including having moral integrity. So far, it would not be off to say that tens of millions of Muslims could meet those criteria. The list gets whittled down quickly when the next criteria is applied, which is that the man must be a

descendant of the same tribe as Muhammad, the Quraysh. This requirement eliminated Osama bin Laden as a candidate to be a caliph because he was from a well-known elite family in Saudi Arabia which everyone knew were not descendants of Muhammad's Quraysh tribe (Atwan, 2015:111). Baghdadi's Qurayshi roots, on the other hand, are purportedly beyond question. In fact, ISIS published an ancestry report in June 2014 tracing his family tree back to Muhammad himself (Wood, 2014). Finally, and most significantly for the Islamic State, the person must have authority which comes from controlling a meaningful territory.

Given the verifiable nature of this last requirement, it is fairly easy to establish whether or not it is met. In early 2013, ISIS conquered the Syrian city of Raqqa and established its government headquarters there. By mid-2014, ISIS had conquered the northern Iraqi towns of Mosul, its most prominent victory to date, and Tikrit (Atwan, 2015:126). The capture of Mosul included the execution of twelve imams for refusing to give their allegiance to the Islamic State, followed by Baghdadi leading Friday prayers at Mosul's Great Mosque while dressed in black, the regnal colour of the Abbasid caliphs (Atwan, 2015:127,133). Finally, in the fall of 2014, ISIS captured the town of Dabiq, Syria, to which they attached great importance (Wood, 2015); the reasons for this will be discussed later. Although they have had some losses, the territory controlled by ISIS has grown and now exceeds the size of the United Kingdom in terms of square kilometres covered. It encompasses large sections of eastern Syria and northern Iraq, though much of this land is sparsely populated by impoverished people groups.

By most accounts, it seems reasonable that the Islamic State controls enough territory to make a credible claim that it has authority. They could even note that the current size of their caliphate significantly exceeds the land mass initially ruled by the first rightly guided caliph, Abu Bakr, which mostly consisted of the area around Medina and Mecca, including the land inhabited by the surrounding Bedouin tribes. In terms of the Islamic State's capture of Syrian territory, it has no doubt benefitted from the civil war raging in Syria, which began in early 2011 as part of the unrest that broke out across much of the Arab world, later to become known as the Arab Spring. While Syrian President Bashar al-Assad's government has been preoccupied fighting rebel forces in western Syria, ISIS has capitalized on the vacuum created by inattention in the eastern part of the country. It is worth noting that one of those groups fighting the Bashar government is an affiliate of al-Qaeda, al-Nusra, which is also trying to establish an Islamic state there (Cook, 2015:168).

Regardless of the circumstances that have given rise to its victories, ISIS seems determined to expand *Dar al-Islam* to adjacent lands. In the English version of the fifth edition of its state-run magazine, *Dabiq*, ISIS stated its overarching goal, which is to "continue to seize land and take over the entire Earth until its Blessed flag ... covers all eastern and western extents of the Earth, filling the world with the truth and justice of Islam and putting an end to the falsehood and tyranny of *jahiliyyah* [state of ignorance], even if America and its coalition despise such" (Islamic State, 2014b:3). In fact, a caliphate must wage jihad at least annually and continuously to remain legitimate. On the basis of its actions to date, it is certain therefore that ISIS is now in a perpetual state of offensive jihad in accordance with the requirements of a caliphate.

If then Baghdadi is truly the eighth rightful guided caliph to Muhammad out of what Muslims believe will be a total of twelve, the next question to ask is, What does it all mean? First, as mentioned above, all Muslims must give him *baya'a*, allegiance. The caliph is required to implement Sharia law and has the authority to command obedience to it. A caliphate is basically a unified global Islamic society in which ISIS aims to restore Islam to its original majesty and grandeur. By resurrecting the rule of the caliphate, there are implications for how life is lived as well as eschatological consequences. Since ISIS does not believe an authentic caliphate has operated for nearly a millennium, many Muslims may be surprised to know that it carries a communal requirement to migrate there and serve it in obedience. In the Islamic State's "Proclamation of the caliphate," they declare, "Listen to your *khalīfah* and obey him ... So rush O Muslims and gather around your *khalīfah*, so that you may return as you once were for ages ... Come so that you may be honored and esteemed" (Cook, 2015:230).

Since it is reported that Caliph Ibrahim, Baghdadi, has a PhD in Quranic studies from the Islamic University of Baghdad (Atwan, 2015:111), it is not surprising that theology is important for understanding what makes ISIS what it is. First, although the debate over the interpretation of the Quran rages on, it can be argued that ISIS is very Islamic. Although critics and Muslims say they have distorted the teachings of Islam, defenders will say they actually faithfully follow the teachings which the vast majority of Muslims choose to neglect. For this, they offer no apologies. It is for this reason that ISIS, to many Muslims, resembles a cult, albeit one controlling significant territory and hundreds of thousands of people. As previously mentioned, they view their quest as an internal one, initially by condemning most Muslims, whom they impeach as imposters of the faith. In other words, Muslims need to purify their own lives, including orthodox

spirituality, in order to recover the glory days of Islam from the seventh century. To ISIS, anything short of this is idolatry and a form of apostasy, which *The Oxford Dictionary of Islam* (Esposito, 2003:22) defines as “renunciation of one’s religion ... punishable by beheading, burning, crucifixion, or banishment.”

Of course, it almost goes without saying that ISIS would condemn any follower of a non-Muslim religion with the same fate as an apostate. They point to Surah 61:9, which states, “It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.” Or Surah 9:123, which says, “O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous” to support this position. Further, as opposed to assimilating with one’s neighbours, ISIS believes that the Quran teaches Muslims to fight their neighbours harshly. They point to Surah 9:73 to defend their fight against Muslims and infidels alike: “O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”

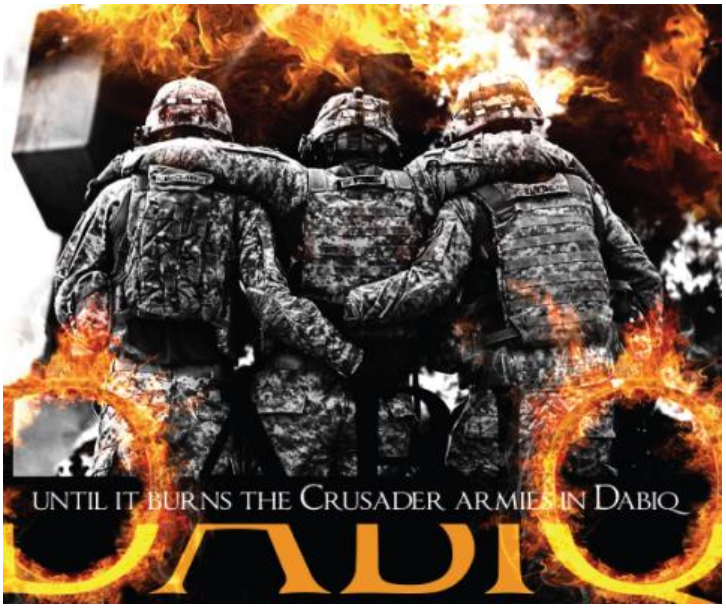
Since the Islamic State plans to implement the entire body of Sharia law in the most literal means imaginable, exactly as revealed to Muhammad, which includes all of the statutes that accompany it, for Muslims in theory, it instantly becomes the only righteously ruled government on earth. All other Arab nations, including countries such as Saudi Arabia, which ISIS views as having been warned that they have only partially implemented Sharia law, are considered apostates (Springer *et al.*, 2009:29). In effect, ISIS is issuing a direct challenge to all Middle Eastern and Arab countries’ governance practices regardless of whether they are democracies or theocracies. For those branded apostates, there can eventually be only three outcomes. The Islamic State caliphate will be required to convert, enslave, or execute them. Their audacious vision requires a world without borders so that there is no human authority above Allah. This is based on what they call the “prophetic methodology” which means meticulously following the model prophesied by Muhammad that imagines a one-world caliphate (Wood, 2015). In such a methodology, being associated with intergovernmental bodies such as the United Nations would be considered apostasy.

In the age of Westphalian sovereignty, where territorial rights are for the most part respected and, if not, consequences are expected (Wood, 2015), the Islamic State’s vision is radical even compared to past utopia-seeking regimes. ISIS might better be compared to previous dictatorships, except that the ethnic cleansing conceived by the

Islamic State is on a much grander scale than even Fascist regimes of the past. ISIS applies the Sunni *takfiri* doctrine (accusing another Muslim of apostasy) to the roughly 200 million Shiite Muslims living in the world, for sins against Allah, such as worshipping at the graves of venerated imams. Shiites might argue, though, that it is ISIS who is not Muslim, which reminds one of when Muhammad said, “If a man says to his brother, ‘You are an infidel,’ then one of them is right” (Wood, 2015). In the Muslim world, the punishment for apostasy is death, but the difference between apostates and sinners can be in the eye of the beholder. Shiites have their own version of end-time prophecies but, because of the rise of ISIS, this thesis will focus on the Sunni version.

A central theme of the ISIS worldview is the idea of a final apocalyptic battle (Islamic State, 2014b:3). If the Islamic State has its way, they will have a starring role in a final showdown with the civilized world. This brings the narrative back to the northern Syrian outpost of Dabiq. It might be a mystery to most why the Islamic State would name its official state magazine after this small backwater place or why they would have so enthusiastically celebrated its capture. The reason is due to what some Muslims believe is its eschatological significance based on an early Hadith where Muhammad says, “The Last Hour would not come until the Romans land at al-A’maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Medina (to counteract them)” (Muslim, 41:6924). It probably can be concluded that ISIS is not expecting the Italians or Roman Catholic Church to establish an encampment near Dabiq to battle them, so, in perhaps one of their few departures from literalism, some have speculated that the Romans are America, since they refer to American President Obama or more broadly Christians as the “dog of Rome” (Mauro, 2014a).

Figure 3.2 Example Islamic State Magazine Cover



(Dabiq, 2014:3)

The Hadith goes on to say:

> When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army) which would be constituted of excellent martyrs in Allah's eye, would be killed and the third who would never be put to trial would win and they would be conquerors of Constantinople.

Thus, the victorious one third remnant of the *mujahedin* will expand from Dabiq to conquer modern-day Istanbul in another heroic battle.

For ISIS then, Dabiq symbolizes the theological context for their existence. An epic battle that will determine the fate of the nations will occur there, rivalling the Christian variant, Armageddon. It is this belief that provides the reason why religious zealots find it so seductive. In this way, “apocalyptic” Christians, whose beliefs are based on Bible prophecies in the book of Revelation, can appreciate a desire to proactively cause events that will hasten the arrival of the end times, such as showing unequivocal support for Israel with the expected consequences. To be at the vanguard of the Islamic State’s defeat of infidel forces continues to attract fighters willing to burn their home country passports in a sign of no return and die as martyrs (Stern & Berger, 2015:230). Clearly, they believe God is on their side and they have nothing to fear, which helps explain this seemingly fatalist mentality. So they wait, perhaps not so patiently, for an opponent to arrive. From their propaganda videos mocking America and internet postings showing brutal executions of Westerners, to their terrorist acts

directed at France and Russia, ISIS seems to long for a speedy fulfilment of the prophecy at Dabiq. This is the Islamic State. They behave with confidence that they were preordained from the infancy of Islam to right a millennium of wrongs by its leaders. They uniquely believe that the establishment of their caliphate is no coincidence but, as a matter of creed, that they were chosen by Allah to play a central role in the fulfilment of his end-time prophecy. They take this responsibility with the utmost seriousness, which is why strict observance of the Quran as practised in the seventh century is central to their existence.

Naturally, the end-time prophecies do not end with victories at Dabiq and Istanbul since no doomsday scenario would fittingly conclude with the spoils of war being divided amongst the troops and the Islamic State living happily ever after. Sunni interpretations of the prophecies continue in a linear progression to a crushing encounter with the anti-Messiah, referred to as Dajjal. Robert Spencer (2010) says of Dajjal that "the evidence shows that he (the anti-Christ) will emerge from the east, specifically from the province of Khurasan, which today is the country of Iran." The prophetic Hadith concerning Dabiq and Istanbul continues as follows: "the Satan would cry: The Dajjal has taken your place among your family. They would then come out, but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks." Sunni tradition asserts that Dajjal will kill all of the caliphate's army, comprised of the only true Muslims left on earth, except for 5,000 soldiers who will be cornered in Jerusalem on the cusp of total defeat (Wood, 2015).

Concurrent with the rise of Dajjal will be the rise from the east of a savoir, the Mahdi, a descendant of Muhammad. The Mahdi will gather an army together, as will Jesus, who will return to earth for this final showdown with the forces of evil (Esposito, 2003:65). The Mahdi's and Jesus' forces will unite to lead the Muslims to victory with Jesus stabbing Dajjal to death followed by the victors being raptured to Paradise. The Hadith concludes with these words:

> Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary would descend and would lead them in prayer. When the enemy of Allah (Dajjal) would see him, it would (disappear) just as the salt dissolves itself in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance (the lance of Jesus Christ).

It is this unshakeable faith by ISIS in their apocalyptic vision that can allow them to brush aside setbacks, such as in early 2016 when some western Iraqi territory was lost after Russia retaliated for ISIS downing a Russian passenger airliner over the Sinai

Peninsula (Woodward, 2016:36), because they wholeheartedly believe they are following the preordained plan of Allah as revealed to Muhammad.

The consequences of this faith are already being seen as the humanitarian cost of the Islamic State's existence rapidly rises (Wood, 2015). They have published very bold and proud videos showing their atrocities perpetrated against the infidels who are not willing to submit to Allah. Further, in a surprisingly modern and corporate way, they have published annual reports, as illustrated below, the most recent being 2013, replete with graphics that instead of containing currency amounts of assets and liabilities or income and expense show comparative statistics of the mass atrocities they have committed, such as assassinations, bombings, suicide bombings, IED's detonated, and cities captured. Of course, not all atrocities committed by the Islamic State are proudly publicized in a glossy report. For example, reports filter out concerning the systematic rape by Islamic State fighters of Yezidi women and girls (Human Rights Watch, 2015). If anything positive can be gleaned from the 2013 annual report, it did not show any knife murders, whereas it showed 48 in 2012.

Figure 3.3 Islamic State 2013 Annual Report

(Islamic State, 2014a)

In another example of its use of modern management techniques, the Islamic State with unequivocal directness released a map with its five-year conquest plan. This is another example of the Islamic State's audacity. The map, shown below, looks a little different from a modern map because ISIS uses Arabic names for the territories it intends to conquer. It is not surprising that conquering Israel would be included but it also shows toppling the entire Arabian Peninsula plus Turkey. In addition, they aspire to control all of Africa, starting just above the equator. Europe is not spared, with Spain, Portugal, Greece, and France among others painted in black. Finally, its ambitions continue further east with Iran, Pakistan, Afghanistan, India, and possibly western

China succumbing to the expansion of the caliphate. Although it is almost certain that ISIS does not share all of its strategic plans with the outside world, they are both shocking and yet predictable with the candour with which they publicize their ambitions.

Figure 3.4 Map of Islamic State's Five-Year Conquest Plan

(Spencer, 2015)

In this, it can be said once again that they are simply following the lead of their mentor, Muhammad. In ibn Ishaq's biography (1955:464), he discusses the tribe of Banu Qurayza, the last of the remaining Jewish communities in the area of Medina, writing,

> Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and *struck off their heads* (emphasis added) in those trenches as they were brought out to him in batches. Among them was the enemy of Allah

> Huyayy b. Akhtab and Ka`b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka`b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them.

This quote illustrates that beheadings are not merely a tactic used by ISIS to spread its caliphate but a strategy used by Muhammad against his enemies.

In a way, the essence of the Islamic State's modus operandi is to imitate Muhammad and the four rightly guided caliphs who ruled from 632 to 661 and it is reasonable to assume that they are convinced their role in recreating Islam's historic roots would make the prophet proud. Some may argue that the religion allows for many interpretations, but ISIS would argue that the literal version, in all its earnestness that had been dormant until they revived it, is the only authentic one. Any attempt to determine whether they are correct or not in identifying authentic Islam is beyond the scope of this thesis. Suffice it to say, they have no moral qualms about initiating raids modelled after those Muhammad conducted in the seventh century. ISIS has alluded to as much by describing terrorist attacks in Paris using the terminology that it was a "successful *ghazwa*" (Ibrahim, 2015) to highlight the term used in Muhammad's biography to describe his raids and to imply Allah is due the credit for its "success."

Whether it is merely a nod to propaganda or whether they are following the ancient Muslim tradition of the *dhimma* contract, ISIS's stated policy towards Christians has been to spare their lives as long as they do not put up resistance to their governance. Living under the *dhimma* contract, Christians must pay *jizya* and acknowledge their servitude. In its list of seven rules for Christians living in the Islamic State's territory, ISIS warns, among other things, against praying in public, mocking Islam, or committing treasonous behaviour against the state (Cockroft, 2014). Despite this apparent allowance to following the historical *dhimma* contract, ISIS terrorists beheaded 21 Egyptian Coptic Christians who had been kidnapped in Libya (Malsin, 2015) undoubtedly justifying the act because of violations of "the rules." There is little reason to believe anyone is safe even by not resisting the *dhimma* contract when the chief spokesman for the Islamic State, al-Adnani, makes comments calling on Muslims living in the West to approach an infidel and "smash his head with a rock" among other directed violent crimes (cited by Wood, 2015).

Fuelled by oil wealth and other plunder, the Islamic State has stormed across parts of Syria and Iraq looting and destroying churches, selling captives, and murdering in cold

blood those who refuse to convert by beheading, crucifixion, and burning (Stern & Berger, 2015:72) in much the same way as Muhammad did, all the while stringently upholding Muhammad's version of Sharia law with its antiquated forms of punishment, such as lashes for alcohol users and stonings for adulterers. What others call war crimes ISIS simply sees as sanctioned retribution. This begs several questions. Can a people truly be governed long-term in such a brutal way? Regardless of whether it is in the name of religious dogma or some other doctrine, will the world stand by while the Kurdish sect, the Yazidis, are systematically exterminated in a mass genocide which ISIS claims falls securely within the precepts of Sharia law? What should the world make of a religious belief that says it is perfectly acceptable to publish price lists of captured girls and women for use as sex slaves alongside the prices of cattle? Is it possible that ISIS will grow in power and that its plans will eventually take down much of the civilized world with it?

The answers to these questions on one side are clear. The Islamic State continues to attract tens of thousands of foreign fighters with a recruiting slogan that could be straight out of Fascist regimes of the past. Orwell (1940:14), in a review of Adolf Hitler's *Mein Kampf*, characterized Hitler's message as follows:

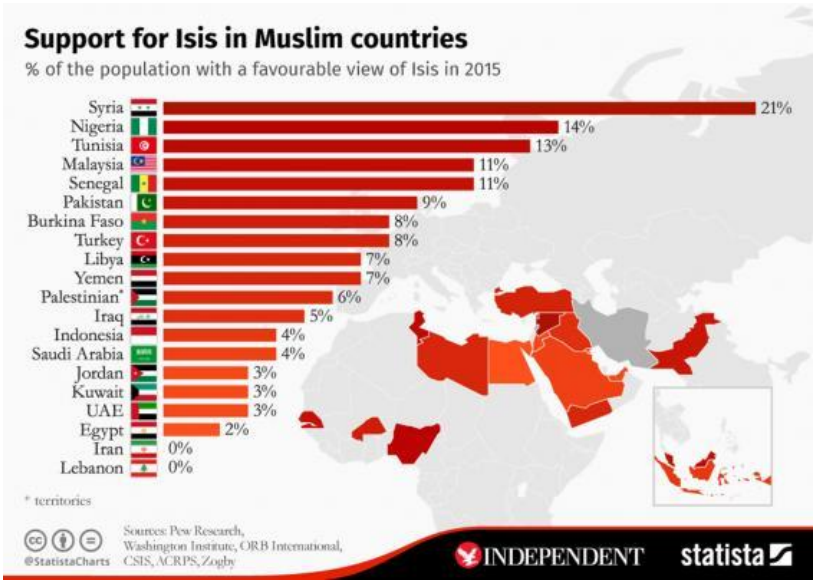
> Whereas socialism, and even capitalism in a more grudging way, have said to people, 'I offer you a good time,' Hitler has said to them, 'I offer you struggle, danger, and death,' and as a result a whole nation flings itself at his feet.

Of course, fighting for a perceived righteous cause has its own sentimental appeal along with the expected spoils of victory, but even more so when the associated hardships mean the spoils carry over to an even greater extent in the next life. These fighters want to live and die for the cause under an authentic Sharia governed society. Some come more as culture warriors than holy ones having escaped oppression and disenfranchisement but all wanting to be a part of something meaningful and bigger than themselves which they see exists in helping to restore the caliphate and usher in the Prophet's end-time prognostications (Barrett, 2014:18).

Of course, ISIS's worldview manifested in the barbarity of its rule has plenty of critics ranging from mainstream Muslims to Western politicians. Regardless of whether Western leadersat times are displaying an apparent ignorance of the tenets of Islam,a misunderstanding of the beliefs and strategies of the Islamic State, or projecting wanton political correctness which characterizes so much of the West's public discourse about Islam, it seems most governments are united in defeating the Islamic State. Still, for the most part, the Western response to the Islamic connection to terrorism is to follow the proverbial saying, "See no evil, hear no evil, and speak no

evil," as if ideology plays no role. This attitude reveals itself, for example, when Western governments pressure Israel to negotiate with organizations who have publicly declared their goal to ethnically cleanse all Jews from the land of Palestine, and when American President Obama embarrassingly dismisses ISIS by referring to them as al-Qaeda's junior varsity team (Woodward, 2016:93).

Figure 3.5 Relative Support for ISIS in Predominantly Muslim Countries



(Withnall, 2015)

At least publicly, the majority of Muslims also seem to hold ISIS in contempt, as can be seen above by their middling support in Muslim countries. Perhaps these secular or moderate Muslims distrust any Muslim sect operating outside the mainstream. In this way, most Muslims live in the twenty-first century the same way as most Jews and Christians do, which is with a modern version of their faith stripped of the more barbaric practices of the past. Many could also believe that ISIS's interpretations of the Quran

and Hadith are wrong or distorted. Another more sinister reason, though, could be that they are practising the Muhammadian condoned arts of *taqiyya* (deception) and *kitman* (concealment) (Bhala, 2011:217). These doctrines can make it difficult for some Westerners to trust Muslim condemnations of ISIS.

Regardless, a cadre of defenders of Islam in the media are prolific in their efforts to absolve Islam of fault in the face of atrocities committed by al-Qaeda, ISIS, and other terrorist organizations (AbuKhalil, 2002:21-22). Islamic supporters frequently repeat the mantra that "Islam is peace." Some, such as the online journal *The Islamic Monthly*, have referred to ISIS as "The un-Islamic state" (2014) in an attempt to marginalize them and their beliefs. The problem with that assertion is that the Islamic State's theology tends to be extremely coherent and supported by Islamic texts. When confronted with ISIS's well thought-out worldview in light of the commands dictated in the Quran and the Hadith, it is hard to argue that it does not at least address life's most paramount questions, such as the place of humanity in the world, the ideal form of human governance, and the interaction between compulsory religious doctrines and the actions of daily life. Whether the Islamic State's theology represents sound and accurate interpretations of the trilogy of Islamic scriptures is another matter beyond the scope of this thesis.

Perhaps a recent event that provides a better indication than a Muslim journal headline about how many Muslims feel about the Islamic State's interpretations of Islam is the Arab Spring revolts. The Arab Spring, which originated in Tunisia in 2011 before spreading to much of the Arab world (Fine, 2015:204), demonstrated that ISIS does not represent all or even a majority of Muslims. This uprising, in which Muslims protested for more democratic rights, was not a fringe movement, as attested to by the sheer numbers involved and, unlike the assertion of most terrorist organizations, was not a series of religiously motivated rallies based on ideology. The Arab Spring also undermines the fundamentalist Islamists' worldview that true Muslims want to live under Sharia law. Of course, ISIS would most likely label those Muslims wanting democracy as apostates out of sync with the dictates of the Quran and the Prophet.

The world has been rightly horrified by the reports, photos, and videos released by ISIS chronicling their brutality perpetrated against those captured in their raids, including a variety of different methods used for executions. ISIS, however, has defended its actions with the release of five points, intended for a Muslim audience, on why Islamic principles require the killing of prisoners (Varghese, 2014). First, those worshiping any

God except Allah cannot be granted amnesty or ransomed. Instead, they cite Surah 8:57, which commands, “So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them, those behind them, that perhaps they will be reminded.” This implies that using any method that incites terror is acceptable. Second, Jews and Christians must be killed because, if not, they will pose a threat to Islam. Third, no prisoner can be shown mercy unless they declare that Allah is “the most glorified, the most high.” Fourth, showing mercy on prisoners is possible, but only after a large number have been killed, in order that others will submit to Islam out of fear. Finally, the caliph, or one of his delegates, has sole authority to determine the type of punishment to dole out to each prisoner.

For most of the civilized world, then, the overwhelming question of the day with respect to world peace is how ISIS and those of similar ilk can be permanently defeated. As previously discussed, the central vision of the Islamic State is not only to be the key player in Islam’s end-time prophecies but also to proactively usher in the events. Although the nature and timing of its terrorist strategy is capricious, its interpretation of end-time prophecies is predictable because of its ideological orthodoxy. Members of ISIS can be identified by the unwavering confidence they have in their mission because they are certain Allah is on their side. As long as they are expanding the caliphate and publicizing victories, they will continue to inspire the idealists, thrill seekers, and the disenfranchised amongst Muslims worldwide to join the fight and pledge allegiance to the Islamic State. On the other hand, a languishing or withering Islamic State will most likely have the opposite effect. If supporters no longer view it as God’s anointed agent to usher in the apocalypse, the recruiting of *mujahedin* will suffer and they will be viewed as just another eccentric group defined by unfulfilled promises. To be sure, for those inclined to join ISIS, the promise of participating in the apocalypse has been a near foolproof recruiting pitch to date (McCants, 2015:126).

The conundrum for the West and moderate Arab countries is how to respond to this knowledge in a way that will bring the swiftest and clearest destruction of ISIS without turning them into martyrs and resulting in more converts. Judging from the terrorist events ISIS has claimed credit for so far, their strategy appears to be to hasten the end-time events by provoking one or more Western nations to engage them in battle in Dabiq. However, considering the military responses by the West to date, it seems ISIS’s potential adversaries are reluctant to put significant troops on the ground and prefer to carry out air strikes on strategic targets. It is unclear whether this strategy intends to result in a clear rout of ISIS or whether it is a combination of retaliation for

specific terrorist events and a containment strategy believing ISIS will collapse under the weight of failing to achieve its own ambitions.

ISIS's continued existence and their regular human rights violations and war crimes bring with it a high humanitarian cost. The West must balance this with any type of military strategy. The need to defend human dignity and support the cause of human rights could bolster the case for an overwhelming military response by a large multi-nation coalition. An argument could be made to go for a decisive victory at Dabiq in order to discredit ISIS's contention that their interpretation of end-time prophecies is theologically sound. Such a victory would also weaken their argument that they are God's agent to bring about the apocalypse, since they will look nothing like their conquering prophet Muhammad, whom they so desperately are trying to imitate. Based on the requirement that a caliphate must control territory, this strategy probably has the highest return but also the highest risk. In the meantime, the peace-seeking world watches and waits while the Islamic State continues claiming credit for terrorist attacks around the world.

3.7 Contrasting two versions of Islamic worldview

It seems that most jihadist groups, other than ISIS with their apocalyptic dreams, have an image of what world peace looks like and believe that they are catalysts to achieve this vision. As previously discussed, Islamic terrorists, like most Muslims, imagine a world where all submit in obedience to Allah, enjoying the blessings that flow and believing that faith will follow. They see not only infidels needing to submit to Allah but also apostate Muslims not living according to the model embodied in the life of Muhammad. Offensive jihad is only necessary because many resist Islam and must be forced into submission. They would argue that the bloodshed and collateral damage from terrorist activities is an unfortunate but worthy by-product because it creates fear which will only result in shortening the length of conflict. Once the whole world is living under God's perfect system as exemplified by Sharia law, peace will be a natural consequence. As seen earlier, this view is illuminated by Qutb when he said that Islam works towards peace but not a "cheap peace that applies only to the area where people of the Muslim faith happen to live" but a "peace which insures that … all people submit themselves to God" in what he calls the "ultimate stage of the jihad movement" (Euben & Zaman, 2009:150). For the jihadist, achieving the "ultimate stage of jihad" means achieving peace.

Remarkably, the definition of the Muslim worldview revolves around events in the life of one man, Muhammad, during a roughly 22-year span nearly a millennium and a half ago in what is modern-day Saudi Arabia. The fledging religion he founded, or restored as Muslims believe, now has over 1.5 billion adherents (Stern & Berger, 2015:261). The corpus of Islamic belief is the Quran, the verbatim revelations God revealed to him through the angel Gabriel, the Hadith, compilations of the words, deeds, and silent admonitions of his life, and the *Sira*, a biography of his life. The way in which those three bodies of work are interpreted determines the lens through which Muslims look to define their worldview. Muslims believe the Old Testament prophecy in Deuteronomy 18:18 which says, "I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him," but they believe that this refers to Muhammad.

Both jihadists and mainstream Muslims believe that Muhammad was a strong military warrior leading his early followers to victories (Bonner, 2008:39). As with any battle, there were casualties along the way. These are documented in the Muslim scriptures so it is recorded fact. The differences in beliefs arise from such issues as context, literalism, and historical setting. The jihadists assert that they are only following a literal interpretation of the Quran as they believe it demands. They say a literal interpretation results in a life that as closely as possible emulates the life of Muhammad, which should be the goal of all Muslims. The Islamic State, for example, quotes verses from the Quran endlessly to support the relationship of their caliphate to humankind (Cook, 2015:224-236). They will say that they are only being obedient Muslims while most Muslims are disobedient. If Allah says to fight for him, ISIS fights for him. If the Quran says to strike terror in the hearts of those who oppose Islam, they engage in terrorist acts to create fear. If the Quran says to make war and kill infidels and they do it then they are simply being obedient to Allah.

Moderate Muslims will argue for interpretations that take into account the context of a passage and the fact that violence associated with Muhammad in his day was defensive in nature or in retribution. Arguments from context originate in the many apparently conflicting verses in the Quran which seem to teach both peace and violence. One possible way to resolve these apparent conflicts is to invoke the doctrine of abrogation, as discussed above. This concept comes from Surah 2:106, which says, "We do not abrogate a verse or cause it to be forgotten except that we bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?" Surah 16:101 is also relevant: "And when We substitute a verse in place of a verse—

and Allah is most knowing of what He sends down—they say, 'You, [O Muhammad], are but an inventor [of lies].' But most of them do not know." Detractors of Islam say these are examples of "convenient revelations" and accuse Muhammad of inserting these passages into the Quran to assuage criticism regarding the alleged inconsistencies (Janin & Kahlmeyer, 2007:106).

The problem that derails many attempts to understand the Quran's teachings about peace and violence comes from trying to apply the doctrine of abrogation (Firestone, 2008:109). The reason is that the Quran is not ordered according to when Muhammad supposedly received the revelation (Firestone, 2008:18). For example, Muhammad's first revelation was actually Surah 96 in the Quran. In order to properly apply the doctrine of abrogation, it is necessary to understand that the Quran is not in revelation order and then to learn the revelation order. Fortunately, a quick search of the internet will identify many sources of tables showing the revelation order which is generally accepted (see the Annexure). Jihadists will note that many of the peaceful verses in the Quran were in earlier revelations and were abrogated by later verses (Firestone, 2008:109). One observation about the ordering is that the tone of the verses changed from more gentle to more aggressive as Muhammad and his followers grew in power.

Mainstream Muslims defend Islam and proffer that the Quran promotes peace and not violence and offer many reasons to believe this. A common rebuttal to Islam's critics is that jihadists pervert the text in several ways (*The Islamic Monthly*, 2014). First, they take verses out of context, when reading the verses before and after might connote a different meaning. Second, critics do not account for what was going on in the life of Muhammad at the time he wrote the verses. For example, they say many of the verses advocating for violence were defensive in nature when Muhammad and his followers were being persecuted for their beliefs and driven from their homes. Third, they say that individual verses are interpreted incorrectly. They believe violence is against Allah's wishes, and cite as evidence verses such as Surah 5:32, which says, "Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land, it is as if he had slain humankind entirely. And whoever saves one, it is as if he had saved humankind entirely." Unfortunately, some Muslims use the very techniques that they accuse others of using to defend their position that Islam is the religion of peace, such as proof-texting, taking passages out of context, and citing as support only verses promoting peace while ignoring those that advocate violence (Durie, 2013).

A common defence of the motivations of Islamic terrorists is to play the moral equivalency card, which is a frequent argument used against Jews and Christians (Bron, 2015). Jihadists will point to God's command in the Old Testament for the Jews to wipe every living thing from the land of Canaan, citing verses such as Joshua 6:21, in which the Hebrew soldiers "utterly destroyed everything in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword." They will also condemn the Christian Crusades as bad as or worse than the violence carried out by Islamic jihadists. The moral equivalency fallacy assumes that two wrong actions are of equal magnitude or that the old proverb which says that "two wrongs don't make a right" does not apply. In a moral society, actions and events can stand on their own and be assessed in their own context without resorting to sceptical arguments of logic.

When assessing the veracity of arguments both for and against the statement that "Islam is peace," it is important to keep in mind the previously discussed Islamic doctrine of deception known as *kitman*. In the context of this thesis regarding that statement, it must be contemplated whether *kitman* is being employed when Muslim jurists describe jihad. As previously discussed, jihad has two meanings. One, the "greater jihad," is an internal struggle of the spirit over the daily temptations of the world that encourage one to live life in a way that is disobedient to the will of Allah. The other meaning, the "lesser jihad," is the external struggle, which is the use of military force to further Islam through the idea of a holy war. Some Muslims will only offer the greater jihad definition in arguing the peacefulness of Islam or will quote peaceful passages in the Quran knowing that they were abrogated by more violent passages. This is why understanding that the Quran is not in the chronological order of when Muhammad received the revelation is crucial to effectively analyzing it (Edgecomb, 2002).

A question one may ask is, How prevalent is the use of *taqiyya* and *kitman* among mainstream Muslims? It is safe to say that all devout Muslims are familiar with the doctrines since they are memorialized in Sharia law. However, most Muslims are secular or moderate and do not follow Sharia law, making it hard to discern how widely the doctrines are practised. Others will also point out that these doctrines are within the context of war. Al-Bukhari (4.52.269) writes, "The Prophet said, 'War is deceit,'" which is not surprising. After all, the age of the Prophet was a time of great bloodshed and he knew that chaos and social disorder were bad for all people but especially the Muslim community (Wood, 2015) so deception was a legitimate tactic to end the strife. Still, these doctrines of deception cause mistrust of Muslims living in Western countries or of

Muslim countries when negotiating agreements with Western nations. When authors have written about the idea of “stealth jihad,” these doctrines are the reasons that such suspicions exist.

Unfortunately for the sake of world peace, Muhammad’s solution for ending the bloodshed still has implications today. In Surah 8:39, Muhammad said that war against infidels is ageless “until there is no *fitnah* and [until] the religion, all of it, is for Allah” implying that war against infidels continues in perpetuity or until the whole world submits to Islam. In Surah 60:4, Muhammad states this idea even more strongly, saying, “Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone.” This commentary on the Islamic doctrines of deception is simply that and not intended to annotate the actual habits of mainstream Muslims. However, they do help explain the worldview of jihadists such as the Islamic State, who argue for a strict interpretation of the Quran and a strict following of Sharia law much the way of one of their spiritual fathers, Ibn Taymiyyah (Stern & Berger, 2015:265).

In terms of peace, a significant focus of the world today is on the actions and intentions of the Islamic State, since they have taken credit for a wide-ranging series of terrorist attacks in both Western and Muslim countries. Their grand vision of ushering in the apocalyptic age would be awe-inspiring in its audacity if not for the high toll their existence is having on human rights and the catastrophic effect their success would have on the civilized world. There is the risk that those viewing the regular videos and reports documenting their mass atrocities in the name of Islam can become desensitized to them. ISIS, boldly and without apology, is following a well-articulated strategy based on a strict and literal interpretation of Quranic jurisprudence and prophecy, waiting for the world to respond. They believe in the existence of the two-sphere concept of the world and intend to be obedient to Allah by engaging in offensive jihad until the whole world is under *Dar al-Islam* or the time of the apocalypse, whichever comes first. Does the world have the intestinal fortitude to end the caliphate before it’s too late? The Islamic State has a worldview they believe will either achieve world peace or bring about the apocalypse. For them, the maxim that “Islam is peace” is real because that will be the outcome of the entire world becoming obedient to Allah and submitting to Sharia law.

3.8 Summary

This chapter has demonstrated that, although there are many common elements, the Islamic worldview is not homogenous. At one extreme are the jihadists such as ISIS and al-Qaeda, who believe in a narrow worldview defined by a literal interpretation of the Quran and imitation of the life of Muhammad. The roots of their worldview are firmly established in the Quran and Hadith. At the other extreme are mainstream Muslims living in the West—those that one may have as a neighbour or co-worker—who are either faithful Muslims truly believing that the Quran promotes Islam as a peaceful religion, but unfamiliar with the darker teachings of Islam, or are engaged in a form of *hiyal*, biding their time until the balance of power in the world favours Muslims. In terms of achieving "peace on earth and goodwill to men," the civilized world looks very different depending on which of these two versions of the Islamic worldview are accepted.

Obviously, the battle of worldviews raging in the world today has a direct impact on the prospects for world peace. In the West, there is an ongoing struggle between those with secular worldviews and those with Christian worldviews. Secular Christians, in many ways, are seemingly ill-equipped for the battle. In the Arab world, there is also an ongoing struggle between scholarly jihadists, who believe in the two-sphere concept of the world (which requires continuous jihad until Islam prevails) and mainstream Muslims, who believe that "Islam is peace" and want to live in peaceful coexistence with people of other beliefs. The outcome of this clash of cultures within the Western and Arab worlds and the clash of civilizations between the Western world and the Arab world will determine the kind of world humankind will inhabit in the future.

Despite the two religions claiming the same spiritual roots through Father Abraham, Christianity has a very different view than Islam on what world peace looks like. Even though significant doctrinal differences exist between Christianity and Islam regarding the attributes of God such as the Trinity, the deity of Jesus, and assurances of Heaven, the essential elements of each worldview significantly influence the prospects each contributes to the hope of peace. The idea of jihad generally and offensive jihad specifically have previously been studied, giving an Islamic perspective on conflict. The Christian and Western perspectives on conflict are principally derived from the doctrine of just war. While this chapter investigated and evaluated the worldview underlying jihadists, the next chapter of this thesis will investigate and evaluate the worldviews underlying just war theorists and to a lesser extent pacifists. In particular, Chapter Four

will look at the development of just war theory and its applicability to the fight against Islamic terrorism.

CHAPTER FOUR: JUST WAR AND CORRECTIVE PRINCIPLES OF A CHRISTIAN WORLDVIEW

4.1 Introduction

In Chapters Two and Three, this thesis looked at the early roots of jihad in the history of Islam and how two differing conceptions of the Islamic worldview impact world peace. For example, Muslims holding to a moderate worldview see jihad as primarily an inner struggle. However, Islamic terrorists view jihad as primarily a permanent external fight against infidels. This present chapter investigates and evaluates the worldviews underlying just war theorists and pacifists and the ethics of the application of Christianized just war theory to the War on Terror (Chan, 2012:1) given that it is the common framework Western nations use to assess engagement in military conflicts. While just war theory and external jihad are both traditions focused on conditions for the use of violence, jihad, as discussed previously, is a much more enveloping theory and more akin to a holy war. As this chapter will demonstrate, just war theory is not seen as a religious duty to foster and grow Christianity. Instead, it focuses on the morality of declaring war and the ethics of combat. In a world where conflict between the West and the Muslim world seems never-ending, those with a Christian worldview want to know how to confront Islamic terrorists in a God-honouring way.

In Christian history, an important distinction exists between holy war and just war, whereas, in Islamic history, the distinctions are blurred under the Islamic tradition of jihad. Although it is difficult to know for sure, it appears that just war theory originated in Jewish history in the Old Testament when Israel's enemies were first offered the opportunity for peaceful surrender. From those roots, just war theory has evolved over millennia and now has also been applied to the War on Terror in the West's battle against Islamic jihad. Just war theory is rooted in the belief that good and evil exist in the world, thus implying that standards of morality exist, even if there is not agreement on those standards. Noted atheist philosopher Chomsky (2006) believes in a secular source of ethics when he states that "principles of … moral judgment are part of our genetic endowment." Over and against secularists, Christianity contends that absolute standards exist according to Scripture as God's revelation of his character. Acclaimed Christian apologist William Lane Craig argues that, "If God exists, objective moral values exist. To say that there are objective moral values is to say that something is right or wrong independently of whether anybody believes it to be so" (Craig, 2008). For just war theorists, the Christian worldview asserts that there is a connection between the character of God and just war.

For Christians, a major building block of a worldview is the appropriate response to those suffering at the hands of others. Jesus imparted to his followers an ethic of peacemaking in the Beatitudes from his Sermon on the Mount, and the writer of the Letter to the Hebrews says, “Pursue peace with all men” (Hebrews 12:14). Many try to balance these admonitions with the words of the psalmist who says, “Vindicate the weak and fatherless; do justice to the afflicted and destitute” (Psalm 82:3). For many, when faced with the problem of how to respond with compassion to those being abused and afflicted, this balance is achieved by following the principles of just war theory. According to the Old Testament book of wisdom, the writer says to “make war by wise guidance” (Proverbs 20:18) which accurately summarizes the objective of just war. Just war theory typically distinguishes between two distinct war considerations. The first, *jus ad bellum*, historically has received more attention since it focuses on the morality of whether a war should be fought. Arguably, the second consideration, *jus in bello*, carries more weight in modern times as it focuses on the ethical conduct of war. There are many variations today of just war principles. Holmes (2005:4-5) offers this representative list: just cause, proper authority, last resort, right intention, probability of success, proportionality, and discrimination. Some writers, such as Christian ethicist Stanley Hauerwas (1994:138), conflate probability of success and proportionality into means commensurate to its end.

Peter S. Temes (2003:11) believes that “the morality of a nation will be revealed by how and when it fights wars.” Although the standards of morality may vary, and although most, including those applying just war theory, seem to believe that ethics should be considered in conflicts, there is no consensus on whether a war is justified or not. Of course, pacifists are critical of the whole idea of a just war. One such critic is Fiala (2008:11) who forcefully argues that just war theory is a “myth,” stating that it “encourages us to think that wars are noble adventures that produce good outcomes. But in reality, wars are … morally ambiguous at best.” Some of the most prominent contemporary Christian pacifists, Stanley Hauerwas, John Howard Yoder, and Daniel Philpott, side with Fiala. For example, Hauerwas notes that Christians who assume just war criteria are straightforward believe a “sinful illusion” (1994:138). Yoder prefers the term “justifiable war” to “just war” because he believes calling it “just” implies that war is a “positive act of righteousness or moral merit” (2009a:30). Philpott suggests a more appropriate response to injustices than war is to focus on political practices designed to promote an ethic of reconciliation (2012:4). Not all agree with them. Oliver O’Donovan (2003:10) provides an example of an alternative position on just war when he says that,

“It has often been said that the fault of pacifism lies in its progressivist eschatology, an optimistic hope that sufficiently worthy actions will transform the existing terms of this world into those of the next.” Further, an important work by Nigel Biggar (2013) Analyzes Hauerwas’s position concluding that “contemporary expressions of Christian pacifism ... have major flaws” (p. 59) and that soldiers can express love for their enemies through “respect, solidarity, and even compassion” (p. 91). This author shares O’Donovan’s and Biggar’s views in that, although pacifism is consistent with God’s original creation, it is not viable in a world ruled by sin.

4.2 Origins of just war theory

Christianity has long had a heritage of two types of war in which at least tacit approval has been given by some advocates. The first type is the holy war which traditionally has been waged on religious grounds. Typically, a religious leader, such as a pope during the Crusades previously discussed, will order violence based on either claims to be acting as emissaries of God or the need to defend or reinstate the honour of the Christian faith. The other type is the just war which has generally been fought in order to achieve justice for either one’s own group or another disadvantaged group. Unlike the holy war, a just war is usually orchestrated by a secular leader of a nation state (Russell, 1977:2). All of human history is a testimony to the sinful nature of humanity. Violence where nation rises against nation has shaped and reshaped the global map for millennia. Yet, it seems that people, through the general grace of God, have always had a desire to behave morally and therefore limit violence and its inherent destruction of people, property and cultures. It was this sense of fair play even in warfare that led leaders of ancient civilizations such as Greeks, Romans, and Jews to create boundaries in conflicts between nation states and people groups. Even in these early civilizations, when warring among factions was more common and customs more barbaric, there was an idea that war should be limited to achieving justice and restoring peace (Bainton, 2008:33). These rules of engagement would influence Christian church fathers and help develop what would become Christianized just war theory (Russell, 1977:16-17).

It is not surprising, since Christianity developed out of Judaism, that Christianized just war tradition was impacted by Jewish thoughts on war. The Old Testament contains stories of many wars and conflicts involving the Israelites, including those ordered by God and some carried out in disobedience, and God’s instructions to them would serve as illustrations to future Christian writers (Badham, 2007:23). For example, Augustine of Hippo, in his writings about war, placed great weight on God’s commands in

justifying war and argued that the Israelites showed no inhumanity when attacking the Canaanites because the action was divinely sanctioned (Augustine, 2000:351). In the Pentateuch, Christian writers found scriptural guidelines for engaging in war. For Jews, God's decrees on war were dictated primarily in Deuteronomy 20 and to a lesser extent Joshua 11. Deuteronomy 20:10-11 is an example: the Israelites first offered peace to the pagan nations they encountered, but only if the inhabitants agreed to become the Israelites' servants. This serves as a demonstration of God's love, mercy, and grace for sinners. In exchange for becoming labourers, the inhabitants would be beneficiaries of God's blessings. If the inhabitants refused, God authorized the Israelites to make war against the men but spare the women and children (Deuteronomy 20:13-14).

4.3 Greek and Roman additions

In addition to Jewish roots contributing to Christianized just war theory, early Greek culture produced rules for warfare. Ancient Greece was really an affiliation of relatively autonomous city-states. While sharing a similar language and culture, sibling rivalry existed and inevitably led to conflicts. Since the balance of power was fairly equal among the city-states, the Greeks sought arbitration rules to restore stability and peace. Although Greece had success in mediating and resolving disputes between their city-states through the dispute resolution process they developed, it was limited to their own ethnic communities (Bainton, 2008:33-37).

Of course, even advanced arbitration codes are not universally successful and thus conflicts could progress to open warfare. In this case, the Greek government would allow war but only with the objective to restore peace in the kingdom. It is possible that the classical Greek philosopher Plato, in response to failed mediation, first gave structure to the idea of applying moral codes to warfare (Bainton, 2008:37). Still, the Greek focus was on failed mediation between city-states, which led to civil war and not war with other nations. Therefore, Plato sought to develop rules when formerly friendly Greek neighbours were engaged in battle (Plato, 1997:1097). Since these were more closely akin to sibling fights, Plato wanted to limit the harm done since they would eventually go back to co-existing in peace (Bainton, 2008:38). This made sense because any punishment inflicted beyond the minimum necessary would inevitably harm innocent citizens and make reconciliation more difficult. However, this was not really an early form of modern just war theory's standard of non-combatant immunity but was more intended to restrict gratuitous violence (Plato, 1997:469-471).

Plato was not the only classical Greek philosopher to weigh in on the ethics of war. Aristotle is credited with conceiving the phrase “just war.” He, like Plato, was a philosopher who influenced early church fathers. Aristotle’s focus in using the term “just war” was a little different than Plato’s in that he was interested in Greek conflicts with outsiders, whom they considered to be barbarians (Russell, 1977:3-4). In Aristotle’s writings on the subject, he tended to romanticize Greek involvement in wars. It was a noble enterprise in order to not only achieve justice and peace but also to demonstrate Greek glory and power (Aristotle, 1944). Although Aristotle did not attribute Greek conquests to God’s provision, he did take a noble view of the virtuousness of Greek men and culture. Therefore, like the Jews before them and the Muslims after them, there was a belief that subduing others was actually doing them a favour because they would accrue the benefits of Greek rule and society. Accordingly, former barbarians would be tamed, making future peace the reasonable outcome. A contentious feature of his view was the assumption that wars fought for noble purposes would by definition be victorious. The problem with this rationale is that it blurs the lines between a war fought for just purposes and a war deemed just because of the virtue of the aggressor (Russell, 1977:4).

Not to be outdone, Roman writers a couple of centuries after Plato and Aristotle also made significant contributions to the Christianized just war tradition. These Roman contributors started writing in the century before the birth of Christ and this relative historical closeness would heavily influence the early church views on war. Roman jurists approached the legalities of engaging in war from the perspective of just cause. In other words, in order to formally declare war, the requirements of just cause had to be satisfied. These requirements were at least one of the following: self-defence against aggression, reclaiming something that was stolen, or inflicting punishment for misdeeds (Johnson, 1991:8). If Rome decided a just cause existed, the initial step was to commence a civil action by sending an envoy to the foreign state demanding they rectify the harm done to the Roman state or its residents. If redress did not occur within 33 days, the people of Rome would debate and then vote on whether to initiate war against the other party. If the citizens voted in favour of war, a priest would signal a formal declaration of war by throwing a spear across the frontier (Robinson, 2006:39). The use of a priest both implored the gods to help secure victory and implied that the gods had authorized the action (Russell, 1977:6). Further, since Rome had first attempted an amicable solution, it could take the moral high ground in the conflict.

The preeminent Roman to write about just war theory was the great orator Cicero. Like his Greek predecessors, Cicero was concerned about the development of clear, prescriptive conditions for conducting a just war from a judicial and ethical perspective. His writings in particular would influence the work of early church fathers Ambrose and Augustine. For Cicero, it was paramount that Rome not involve itself in war unless it had a just cause, because “a war waged without cause was not really war but piracy” (Russell, 1977:5). On his view, a just cause represented the loss of tangible property as well as civil rights and freedoms (Cicero, 2006:15). In these cases, a war to recover whatever was lost was considered just. However, Cicero did not stop there. If Rome had a just cause for war, then it also had the right to inflict punitive damages on the enemy (Russell, 1977:5). This idea of punitive damages, of course, did not exempt Rome from fighting a war in a just manner. Cicero also believed that Rome’s honour was at stake in how it conducted a war. Rome’s standing as a nation was dependent on noble actions. This is clear when he contends that it is a “great disgrace and an outrage to overwhelm by crime rather than virtue” and it would be scandalous “if an empire is to be sought for the sake of glory” (Cicero, 2006:133). In other words, truth and honour are required in order to be considered virtuous even when fighting against one’s adversaries in war. This extended to the aftermath of victory in which compassion and forbearance were extended to the defeated enemy so long as the enemy had not behaved sadistically. Roman soldiers were also to exercise care when assailing the enemy, so as not to cause harm to those uninvolved in combat. This is similar to the Greek contributors who were concerned that the innocent should be distinguished from the culpable. Still, Cicero did not state the modern just war condition of non-combatant immunity (Bainton, 2008:41).

4.4 New Testament influences

The next era of contributors to address how to respond justly to conflict comes from the New Testament authors writing about Jesus. Ironically, the New Testament does not provide a clear and unqualified position on Christianized just war theory. Pacifists will argue that Jesus communicated a clear ethic of peacemaking. Still, the peace-seeking aspects of the Christian worldview discussed later considers whether Jesus’ teachings on peacemaking were meant to be applied at the relationship level and focused on an individual’s response to grievances. To be sure, the New Testament writings do not cover every situation a nation may face when conflict arises with outside groups. Later in this chapter the conditions of just war theory will be discussed along with biblical Scriptures supporting each of them.

Although Jesus' Sermon on the Mount in the Gospel of Matthew will be discussed in greater detail in the following chapter since it is an integral part of the Christian worldview, it is instructive here as well when considering the development of just war theory. Key verses of the Sermon on the Mount with respect to just war tradition include the one where Jesus says, "Blessed are the merciful, for they shall receive mercy" (Matthew 5:7). This would be consistent with Cicero's position that it was admirable for Rome to show its enemies mercy so long as they had avoided unmitigated brutality against Rome. Jesus also advocates for peace when he says, "Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9). In Matthew 5:21-43, Jesus specifically addresses personal relationships when he discusses the Ten Commandments from Exodus 20, including the admonition against murder, but expands the guilt to include even unrighteous anger against another. In these verses, Jesus also confronts a commonly held notion of the day, an "eye for an eye," meaning that retribution was not only acceptable but expected. Instead, Jesus tells his followers to "not resist an evil person." Later in Matthew, Jesus continues his challenge of normal behaviours of the day by telling his disciples to "love your enemies and pray for those who persecute you" (Matthew 5:43-44). If he has not been clear enough, in Matthew 7:12 he recites the biblical version of the Golden Rule, which says to treat others as one would wish to be treated oneself, and provides an emphatic exclamation to this theme by saying "you shall love your neighbour as yourself" (Matthew 22:39) which by extension implies that you should help your enemy (Palmer, 2016).

It is clear that Jesus was advocating an ethic of peace. However, the context and purpose are still debatable. Some have argued that Jesus' message to the Jews living under Roman rule was to live peaceably in order to avoid hardships that uprisings would bring (Badham, 2007:26-27). Since the first Jewish revolt from 66-70 AD ended horribly for the Jews, there is some basis for this idea. Since the Roman military was far superior to the Jewish resources, it could be argued that his peacemaking sermon was one of shrewdness. Others see Jesus' intent as one of either pacifism or at a minimum nonviolent resistance. However, just war theorists would argue that this view is utopian and unworkable in a sin-filled world. Further, this author believes the sermon was directed at interpersonal relationships as opposed to international politics.

Advocates for just war theory have looked to other Gospel writings to support the idea that Jesus was not opposed to war. The scene where the Roman centurion approaches Jesus is cited (Bainton, 2008:53). According to the Gospel of Matthew, the

centurion sought out Jesus to ask that Jesus heal his servant. It is during this conversation that the centurion demonstrates great faith in Jesus. This provokes Jesus to say that he has “not found such great faith with anyone in Israel” (Matthew 8:10). To a just war theorist, the fact that Jesus heaps high praises on a Roman soldier while reserving judgment of his profession is tacit approval of being in the military and, by extension, of engaging in military actions including warfare. Even C.S. Lewis noted that one of the few persons that Jesus “praised without reservation was a Roman centurion” (2001:87).

In addition to those interpreting the passage of the Roman centurion as tacit approval of his profession, just war proponents look to either actions or words of Jesus that imply that aggression is acceptable. The most obvious example of Jesus demonstrating “violence” comes from John 2:15 in which he uses a weapon to drive the money-changers and instruments of commerce out of the temple in order to restore it to its rightful purpose. Also, in the Gospel of Matthew, Jesus states that he “did not come to bring peace, but a sword” (10:34). Although this verse seems fairly straightforward, it is more commonly interpreted to mean that one of the outcomes of each person’s decision regarding Jesus will be division because each person must decide one way or the other whether they believe he is who he claimed to be. The more prevalent interpretation comes from the subsequent verses of this passage which say that members of the same household will be in conflict over their beliefs about Jesus (Bensen, 1857).

In a similar vein, just war theorists have looked to New Testament teachings on the appropriate attitude to display toward civil authorities. This effort usually starts with Jesus’ teaching in Matthew 22 when the Pharisees try to trap Jesus with a question about the law. Jesus, knowing their hypocritical hearts, answers that one should live with a peaceable subjection to the powers by saying to the religious leaders to “render to Caesar the things that are Caesar's, and to God the things that are God's” (Matthew 22:21). Other New Testament authors also addressed the proper Christian response to civil authority. Many passages in the New Testament writings enjoin citizens to “obey your leaders and submit to them” (Hebrews 13:17), caution them “to be subject to rulers, to authorities” (Titus 3:1), and “whoever resists authority has opposed the ordinance of God” (Romans 13:2). However, these and many other similar passages come with an important admonition: obedience to human authority is biblical as long as its decrees are righteous (Bensen, 1857) but, if any are unholy, “we must obey God rather than men” (Acts 5:29).

While early church councils met to discuss and resolve core theological beliefs such as the person of Jesus and the Trinity, the church's views on war were not codified by a council. Instead, both sides of the debate regarding Christianity's views on warfare found support in Scripture. Although the next section of this chapter will study how later Christian writers continued to develop the just war tradition, it is worth noting that, although early Christian communities included Roman soldiers, the early church contained many pacifists. In addition to relying on Scripture verses they believed to be directly on point with an ethic of peace, these Christian pacifists opposed war because they believed it was a form of idolatry and created immoral temptations (Johnson, 1991:8-9) in that it appealed to the flesh. As seen previously, Jesus' Sermon on the Mount elevated those who were arbiters of peace. In the Gospel of John, Jesus declares the reason he came is that his followers would have peace. However, an in-depth study of pacifism and biblical support for that position is outside the scope of this thesis. The objective of this chapter is to recognize that most Western governments confronting radical Islamic terrorism today respond to the threat by following elements of just war theory. As Christianity began its dispersion from a small local group of faithful adherents to a regional religion assimilating with other cultures, it was forced to consider prevailing issues such as participation in defence forces and the use of bloodshed. Early church fathers such as Ambrose and Augustine would pick up the just war mantle of Plato, Aristotle, and Cicero and, armed with the newly completed canon of New Testament Scripture, continue to develop conditions for war and peace.

4.5 Early church fathers

The early Christian church was born and grew up under the watchful eye of the Roman Empire. This coincided with the era known as the Pax Romana, meaning Roman Peace. The Pax Romana was a period of approximately two centuries that started about a quarter century before the birth of Christ and was a time of relative peace within the Roman Empire. During this time in which Rome squelched imperialistic tendencies, the Roman military force mostly stood down without using force to expand the Roman Empire. After the end of the Pax Romana, Rome experienced approximately 125 years of internal strife, ill-fated wars, and assaults by foreign groups. In AD 306, Constantine became Roman Emperor and a few years afterwards he claimed to have converted to Christianity. These events spurred Christian authors of the time to see the need to try and harmonize Christian teachings with the reality of Roman aggression.

The first to step into this breach was the Bishop of Milan, Ambrose. Ambrose may have been the first Christian writer to apply a New Testament teaching of Jesus, specifically to love your neighbour as yourself, to military campaigns. For Ambrose, this idea had two applications. First, loving your neighbour also meant protecting your neighbour from unjust harm. Second, this obligation extended to using violence, if necessary, to secure their protection. This use of violence, though, was restricted, because Ambrose argued that Jesus died for all humankind including the adversary. Ambrose's writings on the ethics of war resembled those of Cicero, whose writings no doubt influenced Ambrose. Overarching themes such as behaving with honour in the treatment of enemies were common to both (Johnson, 1991:9). A point of departure for Ambrose, though, was related to his close relationship with Constantine. During this time, Constantine sought to Christianize the Roman Empire and was battling either resistance or alternatives to Catholic orthodoxy. Ambrose asserted that heretics were damaging to the witness of the faith and therefore the use of force to stifle them was justified (Russell, 1977:14-15).

The next conception of just war theory rooted in Christian principles was developed by a bishop mentored by Ambrose, Augustine of Hippo, in the fifth century (Elshtain, 2003:50). Although he may have been the most influential early church father to write on the subject of just war, he never wrote exclusively about the subject. Perhaps it was because Augustine did not approve of war and believed other recourse must be pursued first. However, as a last resort, he understood that civil authority had been given the sword for a reason. In order to determine his views on war, we need to consult his book attacking the Manichean religion, *Answer to Faustus a Manichean*, and his philosophical book, *The City of God*, which defended Christianity against critics who maintained that it caused the decline of the Roman Empire. While Augustine was influenced by secular Greek and Roman authors, he was also influenced by his mentor, Ambrose. From Ambrose, he adopted the position that Christian doctrine was so important to the faith that sovereign force against heretics was not only defensible but a duty (Russell, 1977:23). An essential element of Augustine's just war theory was his focus on sin. He viewed war as "both a consequence of sin and a remedy for it" (Russell, 1977:16). As such, the root causes of war were sins of the flesh, such as yearning to cause harm to another, desire to take violent revenge, and hunger for power (Augustine, 2000:351). In other words, sins of desire, vengeance, and lust created conflicts that led to warfare.

Augustine's moral guidelines comprised both *jus ad bellum*, war justification, and *jus in bello*, war conduct. He required a moral justification for both the decision to wage war and the conduct of war. He viewed "toilsome wars" as generally against God's created moral structure unless it resulted in "purchasing peace" (Augustine, 2000:482). The Apostle Paul understood that living in peace is God's standard when he wrote in the letter to the Romans, "If possible, so far as it depends on you, be at peace with all men" (Romans 12:18). It is instructive to observe the modifier at the start of the sentence, "if possible." This seems to acknowledge that peace is not always achievable. The most influential Bible passage used to support just war theory is Romans 13:1-4:

> Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behaviour, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

In this passage, the Apostle Paul recognizes the power of human sin and signals that those defying God's will should expect retribution (Mattox, 2006:131). This Scripture text has been foundational for Christian advocates of just war theory in analyzing conventional warfare between nations. This will facilitate the additional study, when warranted, of the application of just war theory in the War on Terror against terrorist organizations operating outside the bounds of nation state status as well as interdependent matters such as the ethics of taking pre-emptive action against these groups.

Since the Bible does not directly address just war, it is helpful to start with scriptures that discuss human limitations, such as "all have turned aside [from God] … there is none who does good … not even one" (Romans 3:12). If sin is ubiquitous, violence is an unavoidable consequence that demands a response. Augustine is credited with being the first Christian to substantively contribute to just war tradition. In his book, *The City of God*, he makes several observations regarding strife and struggle. In the temporal world, which he refers to as the "earthly city," he says that humanity is in "bondage to vice" and is "often divided against itself by litigations, wars, quarrels" (Augustine, 2000:481). While his principal assertion is that peace, of course, is favoured, a nation can resist aggression against itself and others without offending God's holiness. This was consistent with the words of the Apostle Paul when he says, "if you do what is evil, be afraid; for it [a governing authority] does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who

practises evil" (Romans 13:4). John Mark Mattox (2006:38) perceived the following about Augustine's logic: "War and peace are two sides of the same Augustinian coin. Owing to the injustice that is inherent in the mortal state, the former is presently unavoidable and the latter, in its perfect manifestation, is presently unattainable."

While Augustine's writings did not codify just war tradition into the sets of conditions recognized today, he is credited with first putting the terms "just" and "war" together. While predecessors talked about justice in war, Augustine formulated the phrase "just war" when he bemoaned the need to address violent conflict:

> But, say they, the wise man will wage just wars. As if he would not all the rather lament the necessity of just wars, if he remembers that he is a man; for if they were not just he would not wage them, and would therefore be delivered from all wars (2000:683).

Without a specific writing dedicated to just war theory, the elements of Augustine's thoughts on the subject have been derived by modern authors on the basis of Augustine's writings. In the Abstract to John Langan's article, he identified the following eight primary conditions of Augustine's just war theory as follows:

> a) a punitive conception of war, b) assessment of the evil of war in terms of the moral evil of attitudes and desires, c) a search for authorization for the use of violence, d) a dualistic epistemology which gives priority to spiritual goods, e) interpretation of evangelical norms in terms of inner attitudes, f) passive attitude to authority and social change, g) use of Biblical texts to legitimate participation in war, and h) an analogical conception of peace (Langan, 1984:19).

Notably missing, like his predecessors, when compared to modern renditions of just war theory, is Augustine's non-combatant immunity. A quick scan of these eight conditions will reveal a principal advance Augustine made to the just war tradition. That is, Augustine squarely locates the elements within a biblical framework. This allows him to reconcile his visceral regret that there exists a need for war in order to achieve a limited and temporal peace in the physical world with his understanding that real peace only exists in the afterlife in the spiritual world (Langan, 1984:29).

4.6 Middle Ages

During the Middle Ages, the Crusades precipitated a new interest in just war tradition. Although much of the concepts had been fleshed out by Augustine and others, the Crusades challenged Christians to formulate a more solid and specific set of guidelines. Since elements of just war and holy war were intertwined in the Crusades, Christendom needed a voice to integrate the teachings of the Bible with the rallying cry of Pope Urban II. In the thirteenth century, Thomas Aquinas, a highly regarded Dominican friar and theologian, arranged and elaborated on the thoughts of Augustine

with respect to the permissible use of violence by Christians. Aquinas presented a more direct and organized interpretation. In essence, Aquinas's arguments for a just war were threefold: 1) it must be conducted by a recognized regime; 2) it must be for a good cause; and 3) the objective must be peace (Hittinger, 2000).

In Aquinas's most significant and direct writings on war, he liberally cited Augustine while primarily responding to various objections to war summarized under four specific questions: 1) Whether some kind of war is lawful? 2) Whether it is lawful for clerics to fight? 3) Whether it is lawful for belligerents to lay ambushes? 4) Whether it is lawful to fight on holy days? (Aquinas, 1947). For purposes of this thesis, it his response to the first question and associated objections which is most relevant. Aquinas begins his rebuttal to the question regarding whether some kind of war is lawful by referring to Augustine's sermon concerning Luke 3:14. In the Gospel, the Apostle John addresses a centurion to "be content with your wages." Augustine notes that if John had an issue with war he would have responded instead by telling the centurion he needed a new profession (Aquinas, 1947).

In response to the first question, Aquinas also gives his three conditions for a just war. First, the sovereign entity must have the authority. Aquinas notes Augustine's thoughts that "the natural order conducive to peace" requires that war decrees come from "those who hold supreme authority" (Aquinas, 1947). This explains that individuals can neither conduct a just war nor gather a group of people together to declare war. His second condition is that a just cause must exist. That is, those attacked must have some fault, meaning that they have committed un-mended wrongs. Aquinas's final condition is that those waging war (belligerents) should have a "rightful intention." He expands on that to distinguish between wrong intentions and right intentions. Wrong intentions are motives of "aggrandizement and cruelty" while right intentions are "securing peace, punishing evil-doers, and uplifting the good" (Aquinas, 1947). Therefore, Aquinas, like Augustine, believed that sincere Christian faith allowed wars as peaceful endeavours provided they were waged against parties with the objective to "bring them to the prosperity of peace" (Aquinas, 1947).

Another important contribution that Aquinas is credited with making to just war theory is the principle of double effect in relation to the permissibility of self-defence (O'Donovan, 2003: 137). The doctrine (or principle) of double effect is regularly offered to give warrant to the permissibility of an action that causes a severe loss, such as the death of a person, as a by-product of supporting some positive goal (Cavanaugh, 2006:4).

Accordingly, it is sometimes acceptable to cause a loss as a side effect ("double effect") of delivering a good outcome even though it would be wrong to directly cause such a loss as a means to bringing about the same good outcome (Cavanaugh, 2006:4). This was a departure from Augustine, who did not believe that killing in self-defence was morally justified. Aquinas argued that the justification exists when the defensive force itself is a means to an effect that itself is defensible. Aquinas (1947) explains, "Therefore, this act, since one's intention is to save one's own life, is not unlawful, seeing that it is natural to everything to keep itself in being as far as possible." However, Aquinas (1947) did not believe a defensive action was without qualifications, noting, "And yet, though proceeding from a good intention, an act may be rendered unlawful if it be out of proportion to the end. Wherefore, if a man in self-defence uses more than necessary violence, it will be unlawful, whereas, if he repel force with moderation, his defence will be lawful." Aquinas's notion of double effect is an important consideration in modern war ethics.

Finally, another significant medieval contribution to just war theory came from sixteenth-century Iberian intellectuals at the School of Salamanca. Their contribution to international rules of war was based on the central idea that war is evil but can be used as an instrument to prevent a greater evil. This led them to the position that just war is "inseparable from the notion of a just international order" (Alves & Moreira, 2010:61). This sentiment seems to be a motivation for modern just war doctrine practised today by the West. For the most part, their examples of just war and requirements for conduct of war mirror many of the conditions commonly followed today. Perhaps the most significant addition they made to prior renditions, which is significant to the discussion below regarding just war's applicability to the global war on terror, is that actions could be taken in self-defence that extends to preventive measures (Alves & Moreira, 2010:62). Over time just war theory has continued to be refined by others into what is the familiar framework of approximately seven principles. In noting the development of the modern conceptualization, Walzer (2006:3), recognizes the many contributions by writers through the ages and concludes that, "The language we use to talk about love and war is so rich with moral meaning that it could hardly have been developed except through centuries of argument."

4.7 War on terror

In the age of terrorism, the relevance of just war theory has been questioned by some, such as ethicist Chan (2012:2) who ponders "whether different rules [are] needed in recognition of how wars against non-state terrorist groups [are] not the conventional

wars that just war thinkers had in mind." Certainly, some aspects of just war theory are not exactly transferable to the threat of global terrorism and this chapter will note some of the differences. However, the Scripture texts which Christian authors have used to support just war tradition regarding good and evil and retribution and justice remain applicable even when dealing with Islamic jihadists. This study will therefore consider how effectively the seven commonly identified just war principles and supporting scriptures relate to autonomously operating terrorist organizations. Author George Weigel (2007:28) comments that, in contrast to lone outlaws, "terrorist organizations provide a less ambiguous example of a legitimate military target." On his view, Weigel would clearly classify groups like the Islamic State and al-Qaeda as viable targets within the scope of just war theory.

As previously stated, Osama bin Laden, a professed antagonist of the West, "prescribes violence as the only way to defend the truth" (cited by Hoffman, 2006:51). This sentiment challenges just war theorists to consider the morality of preventive action to thwart possible future violence. For former U.S. National Security Advisor Condoleezza Rice (2002), her position on this debate is clear when she states that, "There has never been a moral requirement … that a country wait to be attacked before it can address an existential threat." Still, when some scholars filter the idea of preventive wars against terrorist cells through the just war conditions, they see issues. This can be seen in a book by Stephen Nathanson (2013:155) when he states that, "The one criterion that is impossible for preventive wars to satisfy is last resort." Another example comes from Charles (2005:218) who finds a problem with a different criterion when he says, "preventive war fails to meet the criterion of just cause in that it assumes a certain future breach of justice that has not yet occurred." While not disputing the ethics of preventive warfare, Professor Nico Vorster raises another objection regarding how a specific type of pre-emptive weapon, the Unmanned Aerial Vehicle, is deployed by the United States in preventive warfare. Specifically, when this type of weapon is used outside of areas of armed combat, such as against terrorist insurgents, he believes certain just war conditions are violated; therefore, they are being used "in a morally illegitimate and imprudent way, and is setting precedents that might have dire consequences for global peace" (Vorster, 2015a: 847).

Other experts in the field of just war theory have acknowledged the complexities of utilizing it in the War on Terror. Crawford recognized this in a paper during the aftermath of the Iraqi War. Her assessment was "that the Bush administration has made an effort to engage in a just counter-terror war by meeting the criterion of self-

defence and seeking to avoid non-combatant harm." While commending the administration's intent, she still found fault with the execution of its substantive strategy and protocols, concluding that their "counter-terror war [was] not just." Despite that conclusion, she sympathizes with their predicament, offering that "any government would have a problem fighting a just counter-terror war in the current context; indeed, the utility of just war theory itself is challenged" (Crawford, 2003). Views like hers not only acknowledge the difficulties of executing military operations against terrorist groups but also the application of just war theory principles to it.

Then there are those who, while not condoning the acts of terrorists, try to explain their motivations. The most common arguments typically focus on terrorism being a response by individuals or groups over real or perceived injustices that they or their communities experience without having a governmental entity willing or able to address them. As a result, they take justice into their own hands. In a journal article by Kamm (2004), she contemplates this scenario when she asks whether "they—with a sufficient cause to kill and a valid claim to be (morally) legitimate agents—may resort to terror-killing, [and] we might consider whether a state that no longer had any other means to pursue a sufficient just cause could permissibly resort to terror-killing." In her paper, she opens up for discussion whether the actions of certain terror entities can be considered just or at a minimum understandable. However, the prophet Isaiah writes, "Woe to those who call evil good" (Isaiah 5:20). Although Kamm is not necessarily giving a blanket endorsement of all terrorist tactics, she is postulating that terrorist organizations may have a just cause to justify their actions similar to any entity. In other words, a marginalized entity may have no alternative means of responding to oppression than actions deemed to be terrorism by the West.

4.8 Just war requirements applied to terrorism

For every military operation involving Western forces, from major wars to the smallest skirmishes, the application of each of the just war principles can be debated to the most finite of details. Further, it is worth noting that Augustine, Christians, and Westerners are not the sole arbiters attaching philosophical significance to the intersection of justice and war. Charles and Demy (2010:88) note that, "Every religion and faith perspective, including secularism, agnosticism, and atheism, has a particular perspective on war and peace." Although opinions regarding war, including the context of the War on Terror, vary considerably, fundamental moral truths are immutable. For instance, Elshtain (2003:10) provides some clarity on this fact when she paraphrases one of the Ten Commandments from Exodus 20, forcefully stating, "A person who

murders is not a martyr but a murderer. To glorify as martyrs … is to perpetuate a distorted [worldview].” Charles and Demy (2010:91) also keep the focus on morality by stressing that, “Even when religious justifications and language are used by its proponents, terrorism remains a moral abomination.” Charles (2005:176) affirms the continued suitability of just war theory versus the alternative position, saying that “neither the vision of the jihadist … nor that of the isolationist [pacifist] … is adequate.” With this backdrop of just war theory, its historical development and current challenges, the specific conditions and their utility in the context of the threat of global terrorism can be addressed.

The first and leading requirement is that an act of war must be in response to a just cause, typically to right a wrong created by another nation. It is generally understood that defending oneself when under attack qualifies as a just cause. Evil has always existed in the world and Jesus understood this better than anyone. In order to be prepared to fend off an attack, he instructed his disciples to be prepared, saying that “whoever has no sword is to sell his coat and buy one” (Luke 22:36). Norman Geisler (2010:230-231) concurs with those who interpret this verse as tacit approval of self-defence, saying, “While Jesus condemned the aggressive use of the sword, he commended its defensive use.” The Quran is not without its own text regarding the use of violence requiring a just cause. Indeed, Surah 6:151 asserts that, “You shall not kill … except for a good cause.” Stewart (2012) concludes that some jihadists believe that “the use of terrorism is justified ... as a reasonable extension of just war” because they are convinced that their actions are “divinely” sanctioned by Allah, since they are pursuing the mission to spread the faith.

The next condition of just war theory opposes vigilante justice by requiring the entity engaging in war to have the proper authority. In other words, it needs to be a properly constituted and generally recognized national government. The Apostle Paul in Romans 13:1 states this clearly, saying, “Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.” Some have taken this requirement further by associating the word “competent” with proper authority in order to eliminate legitimate nation-states led by rogue regimes. Roland Bainton (2008:57) makes the connection between this condition and the Bible when he says, “The concept of the just war has been validated by reference to those passages in the Gospels and the Pauline writings which in some measure endorse civil government.” Even though terrorists believe they are fighting for a just cause, they tend to dispute this requirement because they themselves do not

view any current Muslim nation as a legitimate overseer of Islam. In fact, terrorist organizations such as the Islamic State cite the Islamic concept of a rightful caliph to argue that they are, in fact, a properly constituted government as opposed to apostate governments like Saudi Arabia. Even within the Muslim community, these points in comparison to classical jihad requirements are debatable.

The next requirement is designed to prevent aggressive action by a nation after only token efforts to avoid war. Therefore, a declaration of war should only result from the failure of all reasonable efforts to achieve a peaceful resolution. The writer of the book of Hebrews says, “Pursue peace with all men” (Hebrews 12:14). Whether or not Christians should be in favour of any war, Christian virtues would dictate that any war or conflict should be avoided if possible. The Christian worldview should see war as an instrument of peace because peace should be the ultimate objective of all wars. Charles and Demy, however, call pacifists to task in wanting to use this condition as a means to permanently avoid war. “In the present age, war will never be eradicated; thus, the just-war tradition avoids the utopian error of thinking—or hoping—that war might be abolished” (2010:90). A mediated solution where war is avoided should be attempted first. When this condition is applied to terrorist situations, though, ideology becomes an impediment to agreeing on a peaceful truce. Not only is it difficult to identify a party willing to engage in diplomacy, but the mode of operation of Islamists is to either antagonize an enemy in order to provoke a military response or propose terms of peace that are intolerable because the result would be a totalitarian state.

The fourth condition is difficult to ascertain in the best of situations. This requirement is that nations declaring war have the right intention. The long history of just war tradition would suggest that the only two noble objectives to satisfy this requirement are to administer justice and restore peace. The Old Testament supports this when it declares, “The exercise of justice is joy for the righteous, but is terror to the workers of iniquity” (Proverbs 21:15). Temes (2003:11) believes that Augustine merits credit for this condition in that he “led mainstream Christian philosophy to a vital point of moral clarity: war is wrong as an end.” Still, this requirement is difficult to ascertain because motives are often cloaked in the subterfuge of international intrigue. Further, when nations are tasked with responding appropriately to barbaric acts, it is easy to let emotions and the demands of its citizenry cause responses to go beyond retribution. Yoder (2009a:80-81) recognized this when he stated, “The just war approach is more convincing and natural if we assume that the other side is not morally our equal.” Of

course, a Christian worldview consistent with God's absolute moral standards found in biblical teachings would by definition be morally superior to all other worldviews.

The fifth requirement considers the horrors of war in terms of the high cost to life and property. It cautions that war should only be waged when the probability of success is high. Otherwise, the endeavour is not worth the sacrifice. This requirement can be seen in the Gospel of Luke 14:31-32 when Jesus says, "What king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough" and "Or else ... he sends a delegation and asks for terms of peace." Yoder (2009b:39) brings clarity to this requirement when he says, "The just war argument presupposes the possession of power." Still, his statement begs the question of whether the principles of just war would survive if jihadists possessed greater power than the West. That is part of the paradox of this requirement. One could argue that responding to terrorism with force only reinforces the root causes such as oppression by the West and other perceived injustices. Still, when your adversary exhibits a "wanton disregard for human sanctity" (Charles, 2005:161) the consequences of indifference can mean gross disregard for human rights. Even people who do not ascribe to any organized religion have an innate desire to help another whose civil rights are being abused. Christians would argue that it is God who, through general revelation, writes on the hearts of everyone an appreciation for the dignity of life.

The next requirement, proportionality, goes to the heart of appropriate punishment in a fair judicial system. In other words, the amount of force used should not exceed that required to meet the objectives. In the Old Testament penal system, God spoke often on this concept, saying, for example, "Whoever sheds man's blood, by man his blood shall be shed" (Genesis 9:6). In the context of confronting terrorism, this requirement demands the use of restraint in order to sustain the moral high ground. In that respect, William Nolte (2008) strikes a cautionary tone when he maintains that "the presence of a just cause for action against terrorists cannot justify a regression to the standards and practices employed by the terrorists." Fiala (2008:85) voices a similar concern when he admonishes those who refer to terrorists as "enemies of civilization" because it creates the temptation to believe that "existential threats may be met with significant force." Of course, a Christian worldview might argue that, regardless of the label, Islamic terrorist organizations need to be defeated using decisive force. However, the Bible offers a reminder that God tempers his use of force to the appropriate amount consistent with his character when it says, in a discourse regarding some great sayings

concerning the glory of God, “He is exalted in power and He will not do violence to justice and abundant righteousness” (Job 37:23).

Finally, the last condition, as previously discussed in the development of just war tradition, is a relatively new but logical addition. The idea of discrimination is what makes just war theory palatable to those squeamish about the use of violence. This condition requires a nation waging war to make a distinction between enemy combatants and innocent citizens. During God’s wrath of punishment against Sodom and Gomorrah, Abraham speaks to God on behalf of the righteous inhabitants, saying, “Will You indeed sweep away the righteous with the wicked? Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?” (Genesis 18:23-25). As seen early in this chapter, the idea of non-combatant immunity was absent from Old Testament writers as well as from other significant contributors to just war theory, such as Plato, Aristotle, Cicero, Ambrose, Augustine, and Aquinas. They all seem to offer a nod to this idea, but their writings seem more focused on exclusions and exemptions. For example, some wrote about excluding women and children from violence while others named clergy and the unarmed poor (Russell, 1977:70). Thus, the idea that certain classes of people should be spared from violence has been around a long time but defining non-combatants and specifying that they should not be targeted is a more recent tradition. The need for this condition is highlighted when news reports by embedded war reporters publish stories, for example, about a misguided bomb hitting a school or hospital. Any moral person would rightfully want answers as to why this type of error happened and what is being done to prevent its reoccurrence.

Elshtain (2003:20) once again provides some moral clarity on a just war condition when she emphasizes the importance of the discrimination principle, stating that “if we cannot distinguish the killing of combatants from the intended targeting of peaceable civilians and the deliberate and indiscriminate sowing of fear among civilians, we live in a world of moral nihilism [where] everything reduces to the same shade of gray and we cannot make distinctions that help us take our … moral bearings.” When a righteous caliphate orders jihad, there are also discrimination requirements. For example, women and children are to be spared so long as they do not fight against Muslims (Kelsay, 2007:114). Walzer expands on this notion to consider the activities of so-called innocent people. For example, he looks at other moral issues such as the rights of civilians working in factories and plants. He argues that those working in a munitions

plant are not non-combatants while those working in a food plant are, even if the food is shipped to soldiers (Walzer, 2006:146). Like many of the just war requirements, the interpretation and implementation of the discrimination condition is subject to disagreement. Since terrorists frequently embed themselves amongst civilian targets, it is rational to assume that some leeway exists in an operation when attacking strategic targets may mean civilian casualties, or what is sometimes euphemistically referred to as "collateral damage," but is for the greater good consistent with double-effect reasoning. However, not all ethicists grant that latitude, as can be seen in the writings of Nathanson (2013:5) who argues that allowing "some collateral damage killings [is] morally on a par with terrorism … Because these actions are permitted by just war theory, just war theory's credibility in condemning terrorism is undermined." Intellectually, his argument carries weight because human lives are a reflection of God's image and, therefore, worthy of protection. However, in reality, the fog of war makes it impossible to guarantee that all innocent lives can be safeguarded when confronting existential threats to civilization.

4.9 Corrective principles of a Christian-ethical worldview

The Christianized version of just war theory is reflective of a Christian worldview and therefore, a reflection of God's character. When Christians seek to reflect God's character in a fallen world, sometimes war is a terrible outcome but nevertheless a moral imperative. In order to be an obedient follower that gives God glory, the emulation of facets of his character, such as maintaining justice and protecting the weak, is required. This chapter locates corrective principles of a Christian-ethical worldview which promote world peace by studying teachings that have an impact on peace ethics in the global War on Terror.

The seventeenth-century French philosopher René Descartes coined the phrase, "I think therefore I am" (Newman, 2014). He believed that the action of thinking was philosophical proof of one's existence. A worldview can be seen as a manifestation of one's thoughts. The German term for worldview, "Weltanschauung", composed of Welt (world) and Anschauung (view or outlook), was first used by the eighteenth-century German philosopher Immanuel Kant (Orr, 2013). In contemporary Western philosophy, a similar but more granular concept is the word "proposition." This term encompasses what philosophers refer to as primary bearers of truth-value, meaning the objects of belief and other "propositional attitudes" (i.e., what is believed, doubted, etc.) (McGrath, 2012). Based on these concepts, a worldview, in its most basic form, can be defined as

a framework of ideas and beliefs a person uses to perceive and engage with the world around them.

For devoted followers of the world's three great monotheistic religions, Christianity, Judaism, and Islam, a worldview is heavily influenced by one's chosen religion. In the *Knowledge of the Holy* (1961:1), Tozer says, "What comes into our minds when we think about God is the most important thing about us." This emphasizes the enormous influence the concept of God has on humans. Further, the worldviews of followers of all three religions are centred on the scriptures that are believed to be revealed by God. For Jews, the biblical Old Testament generally, and specifically the Torah, the first five books of the Old Testament, provide the foundational texts for their worldview. For Christians, the entire Bible generally and the New Testament specifically provide the essential elements for their worldview. Finally, as described in a previous chapter, Muslims turn to the Quran and Hadith literature to provide the key elements for their worldview. In each case, the revealed books of the respective religions are expected to be formative in developing an all-encompassing worldview. Of course, the degree to which this is actually true depends on how devout the follower is and the extent to which they have been influenced by secular world beliefs. Regardless, the implications of a worldview are significant. The Apostle Paul says, "I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints" (Ephesians 1:18) which admirably explains the goal of the Christian worldview.

From a Christian perspective, C.S. Lewis (1962:164-165) described his worldview this way: "I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else." Ideally for Christian believers, a biblical worldview will develop into a cohesive and comprehensive set of beliefs based on the teachings of Jesus in the New Testament. "For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ" (1 Corinthians 2:16) is the way the Apostle Paul explains it. Therefore, the ultimate goal of a Christian worldview is to act and think like Jesus with truth, justice, love, and peace.

It is safe to say that everyone has a worldview, because everyone has certain beliefs which direct the way they live and are reflected in the decisions they make. In fact, the Christian worldview is not homogeneous. The main Christian traditions all have their own perspectives on what constitutes a biblical worldview. A comparison of these differences is beyond the scope of this study. Therefore, the focus of this chapter will

be on the love and peace messages of the doctrines which are generally accepted by Western Protestants in order to locate the corrective principles of a Christian-ethical worldview which promote world peace. For Christians, a worldview emanates from certain elements such as the nature of God, creation, and sin. The Bible and its moral truths colour a Christian's view of right and wrong.

4.10 Scripture

An important ethical principle of the Christian worldview is the belief that the Bible is the source of moral authority (Jones, 2013:13). In other words, God established standards of right and wrong which are universal and, therefore, applicable to all humankind regardless of culture or ethnicity. Since the Bible is God's handbook for Christian living, this principle is at the heart of the Christian ethos of peace. The idea that a core element of God's character is love is expressed through his moral authority declared to humanity. As previously stated, the Bible is God's miracle of special revelation to humankind and is authoritative for all matters of conduct. Special and general revelation herald the invisible attributes of God. Ethics are based on following the example of his characteristics as revealed. These characteristics include being kind and loving in relational situations. This is in contrast to the idea of moral relativism in which absolute standards do not exist and behaviour depends on the situation, sometimes referred to as situational ethics. Since humans are made in the image of God and God's attributes are revealed, God has placed the ability to differentiate right and wrong in the human heart. When in doubt about how to respond in a certain situation, James reminds Christians: "let him ask of God, who gives to all generously and without reproach, and it will be given to him" (James 1:5). In this way, we can proclaim as the psalmist and say, "I considered my ways and turned my feet to Your testimonies" (Psalm 119:59) in order to make the right decision or take the right action (Akin, 2007:162).

4.11 Triune God

It is the conception of a personal God which makes the Trinity such a central element of the Christian worldview. It is important to understand that God the Father did not create God the Son, Jesus, and God the Holy Spirit. One God in three persons has always existed in a perfect loving and harmonious relationship together. In order to have a personal God who can relate to humans, God must have existed prior to creation in a relational form. God is personal because he is relational and he is relational because of the Trinity. Those who accuse Christianity of polytheism dismiss the sacred mystery of the Trinity and misunderstand the personal nature of God. Yet, it

is the very nature of one God in three distinct persons that makes the Christian God not only transcendent but immanent. Although the exact nature of the Trinity is still a matter of mystery even with the special revelation of the scriptures, it is often depicted as one God in three distinct persons. It is this nature of the triune God eternally existing in a loving relationship in perfect harmony which exemplifies the peaceful relationships Christians should model in the world.

4.12 Imago Dei

Since Christians believe that the living God created humans in his own image, the Christian worldview places a high value on preserving life. This worldview manifests itself in a variety of human rights issues. A Christian believes in the sanctity of life which begins with a human fetus at conception in the womb, which is why the unborn are defended. An Old Testament prophet was inspired to quote God by writing, “Before I formed you in the womb I knew you, and before you were born I consecrated you” (Jeremiah 1:5). It also means that Christians are obligated to defend the oppressed. The Bible author says, “Deliver those who are being taken away to death, and those who are staggering to slaughter, Oh hold them back” (Proverbs 24:11) to highlight the responsibility of Christians to stand up for those whose human rights are being violated. The prophet Isaiah said it this way: “Learn to do good; Seek justice, Reprove the ruthless, Defend the orphan, Plead for the widow” (Isaiah 1:17). In addition, Christians have a high view of the dignity of life and oppose all forms of euthanasia. Job understood that God was sovereign over all by writing, “Since his days are determined, the number of his months is with You; and his limits You have set so that he cannot pass” (Job 14:5) to indicate that only God determines the timing of the end of each person’s life. Since God elevates humankind over all of creation as reflected in a dignified life, Christians must pursue peace in order to preserve human life and exercise stewardship over God’s creation.

4.13 Teachings of Jesus

Christians strive to be more like Jesus each day. This means modelling the principles of a Christian-ethical worldview. The process by which this occurs is referred to as sanctification, in which Christians seek to grow in their faith and become more mature believers (Grudem, 200:746). The Apostle Paul described this process as a development: “And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able” (1 Corinthians 3:1-2). By this he emphasizes that believers in Christ need to continually grow more

mature in their faith through prayer, worship, service, and study of the scriptures. The Apostle Peter described this progressive build-up of faith by saying, “Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, and in your godliness, brotherly kindness, and in your brotherly kindness, love” (2 Peter 1:5-7). It is the build-up of these elements of the Christian faith which provides the corrective principles that promote peace on earth and goodwill towards each other.

An overriding theme of this thesis is that Christianity promotes an ethic of peace. In his prophecy hundreds of years before the birth of Jesus, the prophet Isaiah first wrote that part of the Messiah’s example for humankind would be to encourage a peaceful existence. “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace” (Isaiah 9:6). Among the many attributes and titles for which Jesus is known, one of the most enduring is “Prince of Peace.” Of course, the peace Jesus represents embodies more than the commonly held notion of peace as the absence of war and conflict. It also references the calmness and tranquillity a person demonstrates in their spirit. However, more than anything, it reflects the peace one has deep within their soul when they are reconciled in their relationship with God, knowing their eternity is secure. The Apostle Paul describes it as “the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus” (Philippians 4:7). This eternal peace expresses our love for Jesus through loving and serving others (Akin, 2007:341).

In the Gospel of Matthew, Jesus delivers his Sermon on the Mount in which he explains characteristics of how a Christian can develop the peaceful spirit that he himself displayed during his time on earth. In this sermon, Jesus recounts eight blessings for which Christians should be happy and give thanks. In certain ways, these eight blessings, referred to as the Beatitudes, represent major themes of his ministry. In them, in his customary challenge to the norms of society, Jesus calls blessed those whom society usually looked down upon or considered to be unfortunate. In addition, in what is referred to as the Sermon on the Plain, the Gospel writer Luke provides a similar but shorter list of four Beatitudes followed by four “woes” or warnings. In order to understand the Christian worldview and the perspective Jesus’ teaching plays in the Christian understanding of peace, it is instructive to explore the Beatitudes a little more closely.

The first Beatitude reads as follows: “Blessed are the poor in spirit, for theirs is the kingdom of Heaven” (Matthew 5:3). Right from the start Jesus says something strange by the standards of his day as well as to people of today. It is unexpected to pronounce anyone who is poor in anything to be blessed. In this case, by “poor in spirit,” Jesus is referring to their disposition and self-image. Someone poor in spirit understands his guilt, as a result is humble, and desperately longs for a redeemer. This type of person will be open to the Gospel message and, therefore, be able to respond in a way that leads to being saved by grace to spend eternity in Heaven. In God’s word, the promise of faith in Jesus is eternal life (1 John 2:25).

The second Beatitude, on the surface, seems to be slightly more logical than the first. “Blessed are those who mourn, for they shall be comforted” (Matthew 5:4). Perhaps, blessed would not be the word most would use to describe mourning, but at least it is encouraging to know, when the heartaches of this world inevitably come, one will be comforted by God’s compassion. Still, most would rather be continually happy rather than ever be in need of comfort. Once again though, Jesus gets to the heart of the matter. The only one who can provide true comfort is God. Any situation that causes grief in one’s spirit can result in a blessing if that person genuinely seeks the grace of God.

As Jesus continues in his sermon, in the third Beatitude, he repeats the first Beatitude in a different way to emphasize the point. “Blessed are the gentle, for they shall inherit the earth” (Matthew 5:5). The world is full of people who are proud and confident. Certainly, secularism emphasizes independence from religious norms. Jesus, on the other hand, in case it was missed the first time, calls the humble blessed. In contemporary society in which people live looking for a reason to be insulted and outraged, Jesus actually said the blessed are those who can endure an insult without retaliation and gird their souls with patience towards others. Once again, this is the type of person who will be open to the Gospel message because they recognize they are saved by grace alone and do not live in judgment of the weaknesses of others (Grudem, 2000:678).

The Sermon on the Mount has a certain redundancy to it to make sure points are not missed. It also has a tendency to use each Beatitude as a building block to describe the pattern in life which results in blessings. For those who are humbled by the guilt of their own sin, Jesus has a message in the fourth Beatitude which says, “Blessed are

those who hunger and thirst for righteousness, for they shall be satisfied" (Matthew 5:6). It is difficult for a person to want to be righteous if they have not even acknowledged their own guilt. However, those who are humbled will desperately cry out to God seeking to be more like him. God says, "you shall be holy, for I am holy" (Leviticus 11:45). A prayer whispered in sincerity is a prayer God will answer, resulting in a person being filled with more of his attributes. Righteousness is one of the attributes God equips Christians with in order to serve and do His good works (Akin, 2007:161).

In the fifth Beatitude, Jesus gives a version of one of the basic decencies required in a civil society. Similar to his commandment to "treat people the same way you want them to treat you" (Matthew 7:12), the Sermon on the Mount includes the pronouncement, "Blessed are the merciful, for they shall receive mercy" (Matthew 5:7). A person who acknowledges the guilt of his sin and sincerely cries out to God for righteousness, will be shown mercy by God and develop a more merciful spirit towards others. Compassion is a characteristic of a person who recognizes the weaknesses all humanity shares and forgives their faults, knowing they will also need forgiveness. The Bible promises that God's "compassions never fail. They are new every morning" (Lamentations 3:22-23). A Christian should have a Christlike compassion for others (Grudem, 2000:371).

The flesh is weak. In the book of Galatians, the Apostle Paul details a long list of sins that people are capable of committing, including "immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these" (Galatians 5:19-21). In the sixth Beatitude, Jesus praises those who, by faith, seek to turn their hearts away from the sin and wickedness which comes so easily. "Blessed are the pure in heart, for they shall see God" (Matthew 5:8). This Beatitude emphasizes a part of the Christian worldview from the perspective of how to live as a Christian in the world. The personal nature of a Christian's relationship with God places significance on authenticity that comes from within. Most humans live their lives trying to project an image to the world of the way they want others to see them. On the other hand, the Old Testament says that "God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart" (1 Samuel 16:7). Since God is holy and righteous, those who seek him with an unpretentious heart and attitude will enjoy a taste of fellowship with him in this life. The Bible says, "For now we see in a mirror dimly, but then face to face" (1 Corinthians 13:12) to indicate that Christians will see only a reflection of God until

death brings resurrection and full fellowship in God's presence. The mirror of all true knowledge is Jesus Christ (Akin, 2007:216).

For the purpose of this thesis, the seventh Beatitude gets to the heart of the matter, which is peace. Jesus taught a different message than what the culture of His time expected. The seventh Beatitude states, "Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9). Perhaps this verse follows the "pure in heart" verse because only those who have a pure heart are capable of promoting peace. The Christian worldview should be known for seeking to heal broken relationships, trying to reconcile hurting people in conflict, and restoring peace in the world. For this right behaviour, Christians are afforded the righteous crown of being called God's children. It is worth noting at this point that the way to live peaceably according to the teachings of Jesus in the New Testament is subject to different interpretations. This has led to a division between Christians who are pacifists, like the early church who supported pacifism out of necessity for fear of Roman persecution (Palmer, 2016:ch. 2.A.), and those who believe in just war theory.

Although there are a variety of pacifist positions, in general, pacifists are against military actions against others because of their interpretation of the Beatitudes (Charles, 2005:94), more specifically the seventh Beatitude, and the quote from Jesus where he says, "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also" (Matthew 5:39). However, this verse is not suggesting that a person stands idly by while another person's human rights are being violated. It simply means that Christians should not respond with aggression to life's indignities resulting from the words and actions of others but instead should leave retribution in the hands of God. It is worth noting that hermeneutics regarding this verse are controversial and other interpretations exist. For example, some offer that Jesus is arguing against revenge but that self-defence is justifiable when life is at risk.

The final Beatitude in Matthew finally gets to the strength of one's faith in Jesus. All of the prior Beatitudes emphasized personal traits which bring one closer to God. The eighth Beatitude provides context for Matthew 5:39 quoted above. Jesus closes the list of Beatitudes saying, "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of Heaven" (Matthew 5:10). Here it could be said that Jesus is reflecting on the faithfulness of Old Testament saints who endured persecution for the sake of God's holiness in their lives. The Christian worldview considers persecution for one's faith in Jesus to be a badge of honour. For persecuted

Christians, this verse comes full circle with the first Beatitude with the hope and promise of entry to Heaven.

In order to emphasize the importance of maintaining the faith in the face of suffering and to encourage Christians to endure until the end, Jesus provides a commentary on the eighth Beatitude in verses 11 and 12. He switches from the third-person pronoun "they" to the second-person pronoun "you." In a specific application to his followers, Jesus elaborates on the eighth Beatitude, saying, "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in Heaven is great; for in the same way they persecuted the prophets who were before you" (Matthew 5:11-12). Although Christians should expect persecution because of demonstrating their faith in Jesus, just war theory addresses the need for Christians to also show compassion for others by defending those being abused, protecting human dignity, and advancing the cause of human rights (Charles, 2005:18).

A Christian worldview, whether labelled tolerant or intolerant, should be consistent with Jesus' worldview as recorded in Scripture. In his life, Jesus demonstrated all of the "fruits of the Spirit" towards others. For example, he can be seen showing gentleness, kindness, patience, and humility. He was also sympathetic, some would say empathetic, towards human weaknesses. The writer of Hebrews said, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin" (Hebrews 4:15). However, Jesus was neither sympathetic towards sin nor tolerant of sin. Two times the New Testament speaks of tolerance, but in both instances it is in a negative connotation with respect to unrepentant sin being tolerated in the church. In 1 Corinthians 5 and Revelation 2, Jesus' message to both those committing sins and those tolerating it was to repent of the sin and tolerance of it and to remove the sinner from the church body. Sin leads to death and destruction for those committing it and those tolerating it. Jesus, on the other hand, said he was "the way, and the truth, and the life" (John 14:6). As Christians understand it, the only way to know grace is by calling sin what it is. Jesus was about forgiveness for repentant sinners, which is what he meant when he told a person to "go and sin no more" (John 8:11) (Charles, 2005: 108).

Christians are called to be witnesses of God's character on earth, including God's peace and justice, in preparation for being ministers of reconciliation in the last days. Biblical eschatology is really a message of peace. Although "the mountains may be

removed and the hills may shake," God promises, "My lovingkindness will not be removed from you, and My covenant of peace will not be shaken" (Isaiah 54:10). The Psalmist finds peace in the absence of fear, crying out, "God is our refuge and strength, a very present help in trouble. We will not fear, though the earth should change and though the mountains slip into the heart of the sea" (Psalm 46:1-2). For Christians, the end of this age means the end of weapons and wars. In fact, in the end times, God's people will be his ambassadors of authentic peace and creation will be healed and transformed.

4.14 Summary

The execution of the War on Terror is perhaps providing just war theory its greatest challenge to date, with some questioning its relevance in confronting an autonomous enemy fuelled by religious ideology. Bunglawala (2010:118) for one acknowledges this threat: "The doctrine does, nonetheless, face difficulties in its encounter with the Islamic tradition of Holy War, or jihad." Another sceptic is John Kelsay (1993:2) who also sees challenges to just war theory in the age of the jihadist worldview, noting that, for jihadists, "the only 'just war' is one fought for religious purposes. I expect persons schooled in the just war tradition to find this position troublesome." Regardless, this chapter has highlighted both areas where just war still provides a moral compass for the West as well as its challenges in confronting religiously inspired violence. Professor Nico Vorster, in a scholarly article regarding specific situations cast under the so-called "war on terror," offers a cautionary remark when he says, "Modern just war discourse is in danger of reducing war ethics to clear and lucid principles that might be easily applied in conflict situations, but that lack a sound moral foundation" (Vorster, 2015b: 67). He rightfully concludes, "In the end our abstractions cannot be abstracted from our inner disposition, because wrong motives inevitably will compromise laudable goals" (Vorster, 2015b: 67).

Although Jesus never condemned soldiers or weapons of war, his earthly ministry conveyed the importance of seeking peace in interpersonal relationships. Clearly, God would prefer people to reflect his moral character and repent, rendering war obsolete. In Scripture, God expresses this position saying, "I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live" (Ezekiel 33:11). The Bible is realistic about sin, for it precludes real peace in this life, thus making just war theory a necessary evil. King Solomon earnestly characterized the plight of humanity this way: "Wisdom is better than weapons of war, but one sinner destroys much good" (Ecclesiastes 9:18). Jesus' half-brother James elaborated on King Solomon's proverb

in an updated fashion, arriving at a similar conclusion: “What is the source of quarrels and conflicts among you? … You lust and do not have, so you commit murder. You are envious and cannot obtain, so you fight and quarrel” (James 4:1-2). After studying the horrors that ushered in previous wars, Holmes (2005:3-4) expressed the sentiments of many Christians when he said, “The issues were rather the nature of man, sin, and the Gospel … profound theological and philosophical questions which challenged man’s optimism both about a just rule of law and an ethic of love.”

Even though this study revealed the imperfect nature of just war theory, in general and in the fight against terror, by highlighting some of its shortcomings, including its wide-ranging interpretations, it can be argued that it is a viable approach most closely aligned with the Bible. While secularism prefers to believe in a world where objective truths are trumped by relative morality and some preeminent theologians such as Calvin, Luther and Aquinas allowed a place for classical natural law theory in ethical reflection, only God’s word as recorded in Scripture provides unchanging standards of morality needed to confront the evil of Islamic terrorism. If one wishes to detach the ethical decision to wage war apart from Scripture, it is easy to become adrift in a sea of relative morality, such as choosing the lesser of two evils principle when making wartime decisions. Michael Ignatieff (2004:9) has a message for those choosing that convention, saying, “A lesser evil morality is designed for sceptics … this is an ethics of prudence rather than first principle.”

As suggested, a significant challenge for just war theory in the fight against Islamic terrorism is maintaining the high ground of moral purpose when fighting an enemy that shows disregard for civil society and human life. Perhaps author Temes (2003:4) best provides the ethical clarity to support just war theory as the best and most realistic alternative against secular and utopian idealists by declaring, “War is wrong, but we must accept the moral challenge, not of life lived in some timeless ideal, but of our lives in our times—not of the possible world but of the world as it is.” Christians understand this burden of living in “the now” while longing for true and eternal peace in “the not yet” eschatological hope of Jesus’ return. The reality of “the now” is “When you hear of wars and rumours of wars, do not be frightened; those things must take place; but that is not yet the end” (Mark 13:7), while the hope of “the not yet” is “they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war” (Isaiah 2:4).

When one looks at all of the conflict currently in the world as well as all of history, the inevitable thought is, if God's creation was so perfectly ordered, why is there so much evil and suffering in the world? One is confronted with the dichotomy of the essential goodness of creation against the persuasive brokenness of humankind. The Bible records how, through disobedience to the command of God, Adam sinned in the Garden of Eden. Since then, all have borne Adam's sin, so that original sin and depravity rules both in humankind and nature. The Bible says that there can be no forgiveness of sin except through the shedding of blood (Hebrews 9:22) which explains the need for the sacrificial system Jews lived under during Old Testament days.

As previously discussed in some depth, the Bible serves as the written revelation of God and provides the roadmap for the Christian worldview. In fact, belief that the Bible is trustworthy and authoritative for all matters of truth is required in order to have a Christian worldview. The Christian conception of morals and ethics emanates from a well-grounded biblical foundation. From a moral perspective, the Bible teaches that objective absolutes on right and wrong exist. In addition, ethics are based on God's character, such as his attributes of being loving and holy. Situational ethics in which moral decisions are a function of relativism are inconsistent with the tenets of God's lessons. In a world where tolerance is a rallying cry for defence of all sorts of sin, God's rallying cry is for obedience, repentance, and forgiveness.

The name "Christian" is derived from the word Christ, which is a title meaning "the Messiah" and Messiah means literally the anointed saviour (Cross & Livingstone, 2005:1082). To be a Christian is to believe that one needs a saviour, that Jesus is the saviour, and that one is a follower of Jesus. In other words, Christianity is all about the work of Jesus and a Christian worldview is all about the work of Jesus in one's life. If one wants to discern between a group that is Christian versus a group that is a cult, he should understand what they have to say about Jesus. From his miraculous conception to his incarnation, Jesus began life in a special way. As seen above in the exposition of the Beatitudes in his Sermon on the Mount, his life and message were different from what human nature would expect. Even his words on the cross of Calvary when he said, "Father, forgive them, for they do not know what they are doing" (Luke 23:34) betrayed the gruesome circumstances of his crucifixion. Jesus lived to die in order to atone for human sins. His resurrection confirmed that he was who he said he was by overcoming death and giving all who believe by faith, not in works, hope for eternal life. Overall, his life and message were the embodiment of peace. The Old Testament prophet Isaiah said that the Messiah would be called "Wonderful Counselor, Mighty

God, Eternal Father, Prince of Peace" (Isaiah 9:6) prophesying his birth and lasting legacy over seven centuries earlier. The resurrection gave life and his sending the Holy Spirit gave strength.

As this chapter demonstrates, just war theory sees war as an instrument of peace. For Augustine, war was "both a consequence of sin and a remedy for it" (Russell, 1977:16). Although Christians would prefer that there be no need for war, most would agree that it is necessary in certain situations in order to establish a limited, ephemeral, and rudimentary peace on earth. This chapter investigated and evaluated the worldviews underlying just war theorists and pacifists by studying the development of their current worldviews regarding war and peace. These views include core Christian principles of promoting peace, such as being pure in heart, executing justice against religiously motivated perpetrators of evil, and defending the weak and helpless.

This chapter has also focused on locating the corrective principles of a Christian-ethical worldview which promote world peace by focusing on relevant elements of New Testament teachings. Jesus, referred to as the "Prince of Peace" as one of his titles, taught a message that seems to confound people. His Sermon on the Mount went against the natural inclinations of human flesh bound by the original sin of Adam in which the pervasive brokenness of humanity collides with the essential goodness of God's creation. With the evidence of all human history as proof, the consequences of sin are ubiquitous whether from a good deed performed with an impure motive or a terrorist act committed against innocent lives. In fact, many reject his message of peace even today. Of course, Jesus knew his teachings against the proud and powerful would be unpopular. In a violent world where there are groups who believe that killing infidels is "offering service to God," it is important to consider an appropriate response. God understood that humanity was prone to evil when he inspired the psalmist to pen these words which seem just as relevant today as they were then: "Too long has my soul had its dwelling with those who hate peace. I am for peace, but when I speak, they are for war" (Psalm 120:6-7). For the West, many, consciously or unconsciously, appeal to the Christianized conception of just war theory which was studied in Chapter Four. Previously, the Islamic theory of jihad was analyzed since much of the high profile violent acts committed in the world today are by those who interpret jihadist theory in an aggressive and offensive way. Western responses to terrorist acts have arrayed Christian just war theorists against Islamic jihadists. While this chapter has located the corrective principles of a Christian-ethical worldview which promotes world peace, just war theory is an area where it can be put into practice.

Considering the worldviews of the world's two most populous religions, the question still to be addressed, despite the hope of people across the globe and the limitations of war as an instrument of peace, is this: can Christianity and Islam coexist? In other words, is world peace truly possible? The conclusion of this thesis will discuss the results of this research study in view of the central theoretical argument, which is that corrective principles of a Christian-ethical worldview promote world peace while the central tenets of Islam endorse violence. It will evaluate the failure of the War on Terror to achieve a lasting peace in the light of Scripture and elaborate on how world conflict can be reduced by following Christian-ethical standards of behavior. Certain recommendations will be made regarding how Western leaders might better be able to confront Islamic terrorism. Finally, since the scope of any thesis has inherent limitations, areas where this study would benefit from additional research will be discussed.

CHAPTER FIVE: CONCLUSION

5.1 Introduction

The main aim of this study was to make a Christian-ethical evaluation, in other words to find right and wrong beyond the rhetoric, of the failure of the War on Terror to achieve a lasting peace from a Scriptural point of view. This was done by researching key elements of the Islamic worldview and corrective principles of a Christian-ethical worldview based on the scriptures of the respective religions. The Islamic worldview was further researched in light of the battle of narratives going on within Islam between mainstream and fundamentalist Muslims. In addition, the application of Christianized just war theory, the West's primary standard for ethical considerations in armed conflicts, to the War on Terror was studied to determine whether the failure to achieve a lasting peace was a result of deficiencies in its principles when confronting Islamic jihad.

This chapter will elaborate on how world conflict can be reduced by following Christian-ethical standards of behavior. The conclusion will not be so naïve as to propose a master plan for world peace but will shine a light on elements of a Christian worldview that contribute to a more peaceful existence for humankind. Even though cultural differences exist and societal norms change over time, Christian-ethical principles are absolute and unchanging because they are based on God's character, which is immutable. The research findings from this study will be used to help explain the challenges to world peace presented by Islamic terrorism and the benefits of confronting it with principles based on Christian ethics.

5.2 Summary of results

The purpose of this study, guided by the research questions posited in Chapter One, was to investigate and evaluate the aspects of Islam and its early roots that contribute to the radicalization of certain Muslims, to investigate and evaluate the worldviews underlying Islam and Islamic jihadists, to investigate and evaluate how Christianized just war theory developed and how one should evaluate it in the conflict with Islamic jihadists, to locate the corrective principles of a Christian-ethical worldview which promote world peace, and to evaluate the failure of the War on Terror to achieve a lasting peace in the light of Scripture. As the research indicated, the development of one's worldview, which for the majority of humanity is heavily influenced by their religion, involves a multitude of ethical decisions. Over the past few decades, the two

most populous religions, Christianity, a proxy for the West, and Islam, have been increasingly in conflict, and this thesis identified some of the possible root causes.

The chapters on the historical development of Islam, including jihad and the competing versions of the Islamic worldview, demonstrated that the triad of Islamic scriptures contains many conflicting ethical principles. The research indicated that these scriptures contain verses and narratives which can be understood as peaceful as well as those that can be interpreted as violent. Examples were given where those on each side of the ethical debate are guilty of proof-texting passages to promote their own agenda. Even when these biases and deceptions from both sides are taken into account, the message from Islamic scriptures, at a minimum, suggests that there are no moral boundaries on actions Muslims can take to extend the reach of Islam. However, it is self-evident that the overwhelming majority of Muslims today do not apply the violent aspects of their religion in everyday life. Although several possible reasons for this were noted, the research was inconclusive as to why that is the case.

It has been demonstrated that the early roots of Islamic terrorism can be traced back to Islam's founder, Muhammad. Although jihad has an internally focused spiritual conception, it also has an aggressive realization directed at killing infidels and fellow Muslims deemed to be unacceptable. Even though some Muslims concede that jihad in a violent form is acceptable in accordance with Islamic scriptures, they argue that morally it is only for defensive purposes or that it was only relevant during the time of Muhammad. The research clarified that the leadership of contemporary terrorist organizations practicing offensive jihad, such as the Islamic State and al-Qaeda, ground their rationale for the use of violence in the content of their holy books. While the objectives of the Islamic State's actions include achieving apocalyptic goals, their use of terrorism in general is designed to extend the reach of Islam until the entire world is under Sharia law. They see jihad as an instrument of peace whereby acts of terror such as torture and execution instil fear, which in turn has the potential to shorten conflicts so Islam can spread without further conflict.

This study also considered aspects of Islam which contribute to the radicalization of certain Muslims, resulting in their desire to join terrorist organizations such as the Islamic State. Instead of being ideologues like the Islamic State's leadership, who are driven by Quranic commandments, most of the rank and file militants and lone-wolf terrorist sympathizers are driven by more fundamental concerns. The roots of fanaticism are fashioned around Muslim perceptions regarding how Muslims and

Muslim nations have been treated by the West. For example, Western support for Israel and consequent disrespect for the cause of Palestinians is a source of distrust. Further, Western interventions in Iraq and Afghanistan are viewed as acts of oppression against all Muslims. For Muslim youths feeling disenfranchised economically and oppressed politically, terrorism is viewed as a way to make their concerns be heard and to pursue justice.

The research related to worldviews highlighted the key elements of the Islamic worldview and corrective principles of a Christian-ethical worldview. On the one hand, the Islamic worldview shares spiritual and moral attributes with the Christian worldview. For instance, both believe there is one creator God, God is the source of justice, and there is an afterlife. As for moral values, a majority of adherents of both believe God is the source of morality and that pornography, homosexuality, and abortion are morally wrong. Conversely, wide differences in ethical behaviors exist in the lives and teachings of Muhammad and Jesus which heavily influence the respective worldviews. Although the context and roots of his armed conflicts can be debated, the historical record is clear that Muhammad used violence against the enemies of Islam while Jesus preached and demonstrated an ethic of peace, telling his followers to “love your enemies” (Luke 6:35) without qualifiers.

Earlier this thesis briefly mentioned Martin Luther and his ninety-five theses, which are credited with initiating the Protestant Reformation. Martin Luther and others were troubled by doctrines and practices of the Roman Catholic Church which were not found in the Bible. In much the same way, Islam has had at least two significant scholars who wrote about the need for its reformation: the fourteenth-century scholar Ibn Taymiyya and the twentieth-century Egyptian author, Sayyid Qutb. The research in this thesis focused on Qutb, as he was the more contemporary of the two, and his work, *Milestones*. This and other writings of his argued that Islam needed to be reformed in order to be returned to its pure form practised during its early days. On the basis of the rhetoric and actions of modern Islamic terrorist organizations, it is apparent that Qutb’s reformation efforts were at least partially responsible for inspiring the philosophical foundation for their existence.

While Christians are considered “People of the Book” meaning the entire Bible, the Christian worldview is heavily weighted towards the person of Jesus and his teachings in the New Testament. If this study on worldviews can be summarized as succinctly as possible, it would state that the worldview of Christians is a reflection of their desire to

emulate the life and teachings of Jesus, while the worldview of Muslims is a reflection of their desire to emulate the life and teachings of Muhammad. Since this thesis studied the life and teachings of both, that statement is worth pondering in the context of world peace and the challenges facing civilization today. The results of the research on Muhammad's life painted a picture of a governance model best described as totalitarian, which has a grim and bloody human rights record and a bleak religious freedom history. The biblical worldview based on Jesus' life supports the belief that governments are ordained by God and should enact social justice to defend basic human rights. The Bible anticipated and addressed this tension between worldviews when the psalmist petitioned God "to vindicate the orphan and the oppressed, so that man who is of the earth will no longer cause terror" (Psalm 10:18).

The chapter on the corrective principles of a Christian-ethical worldview outlined aspects of God's character oriented toward love and peace and studied Jesus' teachings on humankind relating to each other properly. Although each person is unique, persons professing to be Christian should display certain common beliefs. When it comes to actions that lead to peaceful outcomes, deontological moral norms followed by Christians as dictated by the New Testament are superior to those prescribed in the Quran. This fact was apparent when studying how each of the scriptures spoke of peace and violence as well as when considering the violence wrought by fundamentalist Muslims. Although applying hermeneutics to all passages discussing peace and violence in order to arrive at truth was beyond the scope of this thesis, the multitude of quotations expressing violence in Islamic scriptures created an overall mixed image of Islam's commitment to peace. The research demonstrated that New Testament sentiments such as "peace through Jesus Christ" (Acts 10:36) and "love one another" (John 13:34) are largely missing from the triad of Islamic holy books.

This study was guided by certain objectives in order to provide a fresh view of the global War on Terror. The investigation and evaluation of Islam started with obtaining an understanding of Islam. This provided a foundation for analyzing the motivations of Muslims affiliated with terrorist organizations. Although the research provided profiles to categorize terrorists, ranging from idealists romanticizing the early days of Islam to those responding to oppression by seeking their own brand of justice, it is apparent on a broad scale that the Christian and Muslim worldviews are in conflict and lead to struggles involving bloodshed. As a result, the different moral perspectives of the jihadists, just war theorists, and pacifists all play a role in the future of world peace.

In many respects, the specific tactics deployed by leaders of countries involved in the War on Terror have been misguided. They focus more on the symptoms of the struggle rather than the root causes. Therefore, most would agree that the War on Terror has been a failure and world peace has been transitory at best. From a Christian Scriptural point of view, the failure of the War on Terror to achieve a lasting peace is predictable. German theologian and Protestant Reformation champion Martin Luther said, “Peace if possible, truth at all costs” (Comfort, 2009:51). As Luther understood, sometimes speaking the truth causes division and impedes peace. Jesus said in the Gospel of Matthew, “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword” (Matthew 10:34). In this context, the sword does not represent war but instead refers to the truth embodied in the Gospel message, which is an instrument of division in that it is the means by which the people of Christ are set apart from the world. Luther and Jesus both expressed the view that, while peace is important, truth expressed in love is more important. Yet, it seems the whole world hopes for peace and identifies with the internationally recognized symbol of peace in all of its variations.

5.3 Conclusions

The main aim of this study was to make a Christian-ethical evaluation of the failure of the War on Terror to achieve a lasting peace from a Scriptural point of view. In summary, the overriding conclusions of this thesis are threefold.

- First, the tactics used by terrorist organizations today are primarily aimed at reforming the beliefs and practices of Muslims. This attempt at an “Islamic Reformation” has caused a schism within Islam.
- Second, the Christian-ethical values that form a Christian worldview promote peace but not at the cost of tolerating sins such as human rights abuses.
- Third, the peace processes of Islam and Christianity are very different. Muslims believe peace follows after all people recognize the superiority of Islam and submit to Sharia law. Christians believe that peace involves coexistence with others and recognizes that it is a worthy but ultimately unattainable goal because of human sinfulness. The following section will make recommendations on how these observations can be utilized to demonstrate Christian values when confronting Islamic terrorism.

5.4 Recommendations

This thesis, without pretense, stops well short of providing a roadmap for Western leaders with tactical steps to defeat radical Islam. Further, the development of specific military tactics to defeat the Islamic State or other terrorist groups is obviously beyond

the scope of this thesis. This research does, however, provide a wake-up call to those who believe radical Islamists are simply misguided Muslims perverting Islam. It highlights the gullibility of Western leaders who dismiss the scriptural interpretations of jihadists and rely exclusively on the interpretations of those who insist that Islam is a peaceful religion.

One recommendation is for Western leaders to acknowledge that an Islamic Reformation is underway and to utilize the research and counsel of objective Islamic scholars to develop diplomatic and military strategies to defeat terrorist organizations. Some facts cannot easily be dismissed, such as the fact that Islamic scriptures contain violent demands and that jihadists are following a literal reading of those passages. The point is that it is just as wrong and dangerous to blindly embrace the argument that Islam is a peaceful religion as it is to accept the argument that jihadists have rediscovered the original tenets of Islam.

This recommendation therefore requires the West to adapt their strategy towards the War on Terror. To simply label terrorist organizations as misinformed Muslims is a lazy approach to understanding the specific religious teachings driving Islamic radicalization. If Islam is truly in the early stages of a reformation, it would be wise to consider a more holistic approach to understanding the strategic objectives of the "reformers". It does not take much intellectual capital to follow a course based on the simplistic notion that killing is morally wrong, therefore the "reformers" must be interpreting Islam wrong. Instead of couching the conflict as a "war" which implies the West against Islam, the West should recharacterize the struggle as crime prevention and punishment. As such, the strategy should be focused on preventive measures by emphasizing shared intelligence gathering and coordinated law enforcement and criminal justice measures supplemented with joint special operations forces. This would be similar to the approach taken against international crime syndicates.

A second recommendation is that Western leaders use Christian-ethical norms to refine the circumstances when it is appropriate to use deadly force in the War on Terror and what objectives are hoped to be achieved. Although Western governments are pluralistic and non-theocratic meaning political leaders are not beholding to biblical texts in the development of public policy, Christianity has had a far-reaching impact on Western civilization including the administration of justice. The identification of circumstances and objectives are conjoined but not necessarily simple when issues such as the acceptability of preemptive measures are considered. Still, in the Christian-

ethical context, the focus of the War on Terror should be on using force to seek justice for, defend, and relieve the suffering of orphans, widows, weak, poor, and oppressed. In other words, if terrorists are abusing the human rights of the defenseless, there is a moral obligation for the West to rescue them. However, the obligation must stop there. Other attempted objectives such as imposing Western values in Muslim states, occupying Muslim countries, nation-building in Arab lands, and installing democratic rule in the Middle East clearly move beyond all biblical mandates.

The chapter of this thesis on Christian-ethical principles of just war theory are useful in this context. After all, just war theory gets its name from the notion of justice, which means moral rightness. Although it was seen that just war theory's adaptation to the War on Terror is not a perfect fit, Christian influences are still relevant in a world always striving for justice. It can be argued that the foundation of just war theory is having a just cause for action, which is to right a wrong, and God rewards those who respond with righteousness. Further, any responses to provocation must be done with the right intention. Christianity emphasizes actions derived from a pure heart by defending those who are unable to defend themselves.

Finally, for the sake of peace and security in the world, Western leaders need to abandon the political correctness which defines foreign policy statements with respect to Islam in order to arrive at real solutions for defeating the spread of Islamic terrorism. It is not helpful to avoid calling jihadists who blow up innocent people terrorists or to ignore the fact that most terrorists today are Muslims. Progress in making the world safer requires engaging in candid discussions with mainstream Muslim leaders and scholars on ways to shrink the number of alienated young men and women being recruited by jihadists. Candor, of course, does not mean attacking the Muslim faith. However, it does mean engaging in scholarly discussions aimed at obtaining a thorough understanding of what causes radicalization of some Muslims and developing practical solutions to the problem, whether they are political, diplomatic, or economic. The important point is to work with Muslim leaders to stop radicalization before it occurs.

Along this same vein, the West needs to do a better job of controlling the narrative by not putting itself in situations which damage the goal of peace. Whether it is fair or not, some Western actions involving Muslim nations or issues important to Islam contribute to the radicalization of jihadist Muslims. The West, in cooperation with mainstream Muslim leaders, needs to develop a plan to minimize policies which fan the flames of

resentment. Although there will always be those Muslims who are willing to die for their faith based on literal Islamic interpretations, their ability to recruit followers will be limited if the West takes a more learned approach to eliminating the root causes of radicalization. This thesis has shown that the majority of jihadists are not fundamentalists or idealists but instead are disenfranchised Muslims who believe Western policies involving Islam are intentionally designed to oppress them.

5.5 Further research

Since the scope of any thesis has inherent limitations, it is worth noting where this study would benefit from additional research. One troubling topic discussed in this thesis was the Islamic doctrines of *taqiyya* and *kitman*, which are sanctioned forms of deception in order to advance the cause of Islam. When relying on traditional Muslim scholars to exposit Islamic scriptures in order to defend the peacefulness of Islam and denounce fundamentalist Muslims, the doctrines of deception understandably create doubt as to their interpretation of authentic Islam. This is why some Western scholars are starting to raise the alarm with respect to the idea that Muslims are attempting to spread Islamic law to the Western world through peaceful assimilation in Western countries, which some have referred to as “stealth jihad.” Although those raising this spectre are often branded “anti-immigration” and “Islamophobes,” the West would benefit from more research geared towards determining how widespread deception is used by traditional Muslims. With the increasing number of clashes involving Muslim immigrants in Europe, this type of study carries a measure of urgency.

In addition, a key measure in marginalizing terrorist entities is in the ability of the West and traditional Muslims to reduce the number of youths becoming radicalized and joining insurgent groups in the first place. This study identified some of the more apparent causes, such as influences of a person’s social network, Muslim civilian deaths caused by Western airstrikes or drones, and perceived acts of disrespect by Westerners towards the Islamic faith. Remarkably, research indicated that many jihadists joining the ranks of terrorist groups are not very motivated by theological considerations. Efforts to reclaim disillusioned youths would benefit from a detailed study to identify the root causes of radicalization in order to develop practical solutions to address them. Further research could engender programs that eliminate the sources of embitterment early enough to set youth on a peaceful path.

KEY TERMINOLOGY

Abrogation: The general principle is that God elaborated on, improved on, or revealed more of his revelations to Muhammad over time. Therefore, chronologically later verses override, cancel, or are considered better than earlier verses.

Abu Bakr al-Baghdadi: The ruler of the Islamic State (also known as ISIS or ISIL). Since the declaration of their caliphate, he has ruled as Caliph Ibrahim using his given name.

Adam: The name of the first person created by God on the sixth day of creation. He became the first person to sin against God, resulting in all humankind inheriting his original sin.

Allah: This is the Arabic word for the name of the deity worshipped by Muslims.

Allahu akbar: This is a phrase heard shouted by Islamic terrorists, meaning "Allah is greater" (than any who oppose him).

Ansar: The name for the Arabian tribesmen in the area of Medina who helped Muhammad when he migrated there from Mecca. They became early followers of Islam.

Antichrist: A false prophet and enemy of God who will appear prior to the Second Coming of Jesus. According to Islam, he will possess satanic power to deceive people and will arise to destroy Christians and the nation of Israel.

Anti-Semitism: Any type of prejudicial hate or discrimination against Jews based on ethnic, religious, or racial characteristics of the group. It is a common teaching of the Quran and the Hadith.

Apocalypse: A word meaning “to reveal” and is associated with end-time prophecies. Apocalyptic writing, like the book of Revelation, uses symbols to describe events, creating an element of mystery to the details being foretold.

Apostasy: The intentional abandoning of one’s faith. For a Muslim, it is punishable by death.

Apostle: A special messenger of the gospel of Jesus used to describe the twelve disciples of Jesus as well as the teacher to the gentiles, Paul. In Islam, a messenger sent by God.

Arab Spring: A series of demonstrations, in which Muslims protested for more democratic rights, that arose somewhat independently in the Arab world originating in Tunisia in 2011 before quickly spreading to much of the Arab world including Bahrain, Egypt, Jordan, Libya, Saudi Arabia, Syria, and Yemen with varying degrees of lasting effect.

Atonement: The act of grace by which God restores a right relationship with sinful humans through the embodiment of the sacrifice made by Jesus on the cross.

Baptism: A ritual ordinance of the New Testament church in which water is applied to the body. It symbolizes a person becoming regenerated through faith in Jesus and usually unity with a group of fellow believers.

Battle of Badr: This battle was fought in 624 in the area of Badr located between Mecca and Medina. The bloody battle was Muhammad's first military victory and is believed to be the start of Islamic offensive jihad.

Baya'a: This is an Arabic word meaning allegiance. The Islamic State has asserted that all Muslims owe it *baya'a* now that it meets the requirements for and has formally declared itself a caliphate.

Beatitudes: The eight explicit statements of blessedness expressed by Jesus at the Sermon on the Mount.

Believer: A term used by Christians to describe a person who has repented of their sins and believed in the atoning sacrifice of Jesus on the cross. The Quran uses the term *Mu'min* for believer to mean a person who has submitted to the will of Allah and has the Muslim faith firmly rooted in their heart.

Bible: The inspired collection of books accepted by Christians as the word of God. It is divided into two covenant sections known as the Old Testament and New Testament.

Caliph: This is the name of the leader of a caliphate. In Islam, the caliph must meet certain criteria in order to be a rightful successor to Muhammad as ruler of the Umma.

Caliphate: This is an Islamic empire ruled by a caliph. It is governed by the principles of Sharia law, utilizing Islamic jurisprudence.

Canon: Word meaning rule or standard and used to reference the accepted collection of books that form the Bible.

Christ: Title given to Jesus, meaning "the anointed one" as he represented the prophesied Messiah to Jews and gentiles.

Christian: A term describing a person who follows Jesus because they were saved through repentance of sins and faith in Jesus' act of atonement.

Church: A theological term meaning the body of Christian believers.

Creation: A description of all things in the material world including the universe, earth, nature, animals, and mind formed from nothing by the work of God.

Cross: A tool made with a wooden post and crossbeam used to execute people including Jesus, and a symbol of the Christian faith.

Crucifixion: A tortuous method of execution by nailing a person to a cross to die.

Crusades: The Crusades were a series of military campaigns from 1096 to 1487 authorized by various Popes with the first one sanctioned by Pope Urban II. They were a delayed reaction to liberate the Christian Holy Land from over four centuries of Muslim rule and are noted as a controversial legacy of the Roman Catholic Church due to their violent nature.

Dabiq: The title of the online magazine produced by the Islamic State of Iraq to promote its message and to recruit fighters. Its name comes from a city in northeast Syria notable because it is mentioned in a Hadith about the location of an end-time battle.

Dajjal: The name given to the anti-messiah in Islam in its eschatological prophecies and means false messiah or deceiver.

Dar al-harb: This is considered the sphere of infidels and is applied to any territory not under Muslim rule.

Dar al-Islam: This is considered the sphere of Muslims and is applied to any territory under Muslim rule.

Depravity: The state of moral corruption and wickedness of a person apart from faith in Jesus.

Dhimma contract: A system in which conquered People of the Book, primarily Jews and Christians, were granted a form of protection while living under Muslim rule. In addition to a variety of prohibitions, it included a so-called fee or tax for the privilege of living in a land ruled by Sharia law and protection by the Muslim military.

Disobedience: A term first used to label the sin of Adam and to describe any act in which a person behaves contrary to the will of God.

Dominating Imperative: This doctrine is based on the command of the Athenians to the Melians that they either submit or their men will be killed and women and children enslaved. The Athenian argument was that the laws of nature are such that the strong *must* dominate the weak.

Durood: This is a specific invocation that Muslims write or say to compliment the Prophet Muhammad, “peace and blessings be upon him,” or to honour the other 24 prophets specifically mentioned in the Quran.

Emir: A commander-in chief of an area within a caliphate that emphasizes a military rule where the leader makes all decisions of importance.

Epistemology: The study of the nature of knowledge.

Eschatology: The study of events that will occur when human history ends.

Fall: The act by which Adam committed the first sin by disobeying God and plunging nature and humankind into judgment by God.

Fitnah: An Arabic word meaning to be under persecution, distress, trial, or affliction.

Five Pillars: These are the five mandatory acts of obedience in Islam. They form the foundation of life for all Muslims. They are presented throughout the Quran and together in the famous Hadith of Gabriel (al-Bukhari, 1.2.48).

Forgiveness: An act of pardoning the offenses of another and a term used to describe the act of God covering sins.

Fruits of the Spirit: A biblical term describing nine good attributes for a Christian to display as evidence of the Holy Spirit's active presence in their life. These attributes are love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22-23).

General revelation: The theological term used to describe God revealing himself to humans through his creation.

Ghazwa: Specifically, the battles that Muhammad personally led, or generically, any battle associated with the expansion of Muslim territory.

Gospel: The good news message of salvation through Jesus.

Grace: An act of favor or kindness without regard to whether the other person deserves it or not, and used in the context of God saving sinful people by showing unmerited favor.

Groups or fronts: Other names used by jihadist organizations.

Hadith: An account of a saying or action of Muhammad. If it is of a saying of Muhammad, it is believed to be verbatim. It also includes unspoken approvals and disapprovals of Muhammad. It is second only to the Quran in Islamic authority.

Hadith of the Twelve Successors: A Hadith that prophesizes that a total of twelve caliphs, all from Muhammad's Qurayshi tribe, will rule after Muhammad's death.

Hajj: An annual Islamic pilgrimage to Mecca, and one of the Five Pillars of Islam. The pilgrimage is a compulsory religious obligation for all adult Muslims at least once in their lifetime if they are physically and fiscally able to perform it.

Heaven: The dwelling place of God and home of those reconciled with God by placing their faith in Jesus.

Hermeneutics: The science of interpreting what is written and, in biblical terms, it is accurately discerning the meaning of Scripture in proper context.

Hijra: The 622 migration of Muhammad and his followers from Mecca to Medina, representing the start of Muslim history and calendar.

Hira: The name of the cave on Mount Jabal al-Nour where Muslims believe that the angel Gabriel first gave Muhammad revelations from God.

Hiyal: The officially sanctioned Muslim doctrine of deception and trickery.

Holy: One of the essential attributes of God describing the state of being morally pure, perfect, and righteous.

Honour killing: The sanctioned killing in Islamic cultures of one who brought shame to the family.

Imago Dei: A Latin term meaning “image of God” and used to describe the characteristics of humankind as created by God.

Imam: The name most commonly used by Shiites for the divinely appointed successor of Muhammad from the lineage of Ali. Also, can be the prayer leader of a mosque.

Imam Muhammad al-Bukhari: An Islamic scholar from the ninth century who prepared the Hadith compilation known as Sahih al-Bukhari, considered by Sunni Muslims as the most authoritative, which is what *sahih* means.

Miraculous Conception: A doctrine descriptive of Jesus being conceived of the Holy Spirit.

Immanent: The idea of something indwelling a dimension of reality and used in the context of God’s closeness to human existence through his indwelling of creation.

Incarnation: A term used in Christian theology to describe the act of God entering human time and space when Jesus was born.

Infidel: A term meaning unfaithful. It is most typically used in a disparaging manner in Islam to describe a non-Muslim. Also, see *kafir*.

ISIS/ISIL/Islamic State: A Salafi jihadist militant group led by Abu Bakr al-Baghdadi that follows an Islamic fundamentalist, Wahhabi version of Sunni Islam. They have become the self-titled Islamic State after capturing territory in Syria and Iraq and proclaiming a worldwide caliphate in June 2014.

Islam: The literal meaning is "submission." Universally, it is the religion of Muslims based on the trilogy of doctrinal documents known as the Quran, the Hadith, and the *Sira*. Muslims believe it is the original, uncorrupted religion from creation that was restored by Muhammad.

Islamic basmala: A phrase rendered under the heading of each Surah, except for the ninth, stating "In the name of Allah, the Most Compassionate, and the Most Merciful."

Islamist: Generally, one who believes and practises the religion of Islam. The term is sometimes used more narrowly to identify more devout, fundamentalist, or extremist Muslims to differentiate them from the majority of Muslims labeled as moderate or mainstream.

Isra: The first stage of the supernatural, nighttime journey that Muhammad was taken on by the angel Gabriel in approximately the year 620. In this stage, Muhammad was transported from Mecca to "the furthest mosque" which Muslims believe is the Al-Aqsa Mosque in Jerusalem, considered the third holiest site by Muslims after Mecca and Medina.

Jahiliyyah: The Islamic term for the period from Adam to Muhammad and the birth of Isla. It is considered the dark ages for the Arab people and translates to the days or state of ignorance in which people were ruled by idolatry. The term is used today by jihadists and other Islamists to marginalize moderate/mainstream Muslims who do not support or follow strict Sharia law.

Jihad: An Arabic term that literally means "struggle to maintain." The process by which Muslims "maintain" is by striving, toiling, or persevering. Muslims consider it in two connotations. It is described as both an inner struggle against oneself (greater

jihad) and an external struggle against infidels (lesser jihad). The lesser jihad may or may not be violent in nature but, if violent, can be either defensive or offensive.

Jinn: Angels considered lesser spirits with free will that Muslims believe God created during creation.

Jizya: The tax or fee mandated by Surah 9:29 of the Quran to be paid by People of the Book, primarily meaning Jews and Christians, in Muslim-held territory under the *dhimma* contract in order to humble them.

Judgment: Broadly it means discerning between good and evil. In reference to another person's actions, the act of discerning whether it is right or wrong. In the context of God's sovereignty, it is the act of punishing those who fall under his wrath.

Just war theory: A doctrine of war, first conceived by Augustine, to provide a biblical basis for both the decision to wage war as well as the conduct during war.

Ka'ba: A building in Mecca that is considered the most sacred Muslim site in the world and the direction Muslims are supposed to face during their five daily prayers.

Kafir: A term used by Muslims to describe a non-believer or infidel.

Khilafah: The name for the political system in Islamic countries tasked with implementing and maintaining all aspects of Sharia law, including spreading the Muslim faith to the world.

Kitman: The form of *hiyal* consisting of the craft of making ambiguous statements or speaking with duplicity and half-truths to authority figures in order to mask personal internal resistance.

Lord's Supper: A Christian church ordinance to remember the sacrifice Jesus made, in which believers eat bread and drink wine as elements representing the blood and body of Jesus.

Mahdi: The prophesied redeemer of Muslims in Islamic eschatology found in Hadith literature whose forces will join with Jesus' forces in a final showdown in Jerusalem to defeat Dajjal, the anti-messiah.

Mecca: The holiest place in Islam and the place of Muhammad's birth in 570.

Medina: The second holiest place in Islam and the place of Muhammad's migration in 622.

Messiah: Term meeting the "anointed one of God" and title given to Jesus as savior of Jews and gentiles.

Milestones: The name of book published in 1964 by Egyptian Islamist author Sayyid Qutb in which he calls Muslims to end its *jahiliyyah* and restore Islam to its original roots through jihad and implementation of Sharia law.

Millennium: Some Christian traditions believe Jesus' Second Coming will initiate a thousand-year period after the Tribulation during which Jesus will reign on earth.

Minaret: A tall, narrow tower that is part of a mosque complex with a familiar crescent moon symbol adorning the top and with balconies for the muezzin to call Muslims to their five daily prayers.

Mi-raj: The second stage of the supernatural, nighttime journey that Muhammad was taken on by the angel Gabriel in approximately the year 620. In this stage, Muhammad was taken from earth to tour Heaven, where he visited with great prophets of the past including Abraham, Moses, and Jesus.

Miracle: Historical event that cannot be explained by the laws of nature.

Moderate/Mainstream Muslim: Labels given to the majority of Muslims who either practise a more secular version of the faith, including defending Islam against extremist factions, or those who practise the doctrine of *hiyal* and only pretend to disclaim the violent aspects of the faith.

Moral equivalency: The moral fallacy used by Muslim apologists and others to defend violent acts committed by Muslim terrorists in the name of their faith by saying that they are morally equivalent to Christians on the basis of immoral acts committed in the name of Christianity, most notably the Crusades and Spanish Inquisition.

Mufti: A Muslim scholar who has mastered all or important aspects of Islamic law.

Muhammad: A name that means "the praised one." Also, the person Muslims believe to be the last prophet and messenger of God and the restorer of the original, uncorrupted religion from creation.

Mujahedin: Muslim fighters engaged in offensive jihad, often referred to as freedom fighters or holy warriors by Muslim supporters, and terrorists by Western opponents.

Mullah: A person educated in Sharia law who often holds an official position carrying significant influence in religious matters.

Mu'min: An Arabic word used in the Quran as a term of endearment to any Muslim believer who has completely submitted to the will of Allah.

Muslim: A person who surrenders to and follows Islam.

Muslim Brotherhood: A Sunni Muslim organization founded in Egypt in 1928 to promote Sharia law as the all-encompassing system of life and to unify Arab nations to throw off foreign colonialism.

New Testament: The second of the two major divisions of the Bible. It represents the new covenant of God in which Jesus is the mediator.

Night Journey: A significant event in approximately 620 in which Muhammad, according to Islamic tradition, is said to have been taken on a supernatural journey by the angel Gabriel. The journey was comprised of two stages, *isra* and *mi-raj*, and tradition differs on whether the journey was spiritual, physical, or both.

Old Testament: The first of the two major divisions of the Bible, representing the old covenant, which describes the type of fellowship relationship God desired with the nation of Israel.

Omnipotence: A theological term used to describe the all-encompassing power of God.

Omnipresence: A theological term used to describe the unimpeded attribute of God to be in all places at all times.

Omniscience: A theological term used to describe the all-encompassing power of God to know all things.

Ordinance: A ritual of baptism or Lord's Supper performed in remembrance of Jesus.

Original sin: A doctrine which holds that humanity's essence was forever depraved by the sin of Adam.

Palestine: A geographical region in the Middle East that God promised to Abraham and his descendants according to the Old Testament.

Paradise: The ultimate place of pleasure after death for Muslims, if Allah determines that their good deeds outweighed their bad deeds.

People of the Book: A term used in the Quran primarily for Jews and Christians. It is usually in the context that they follow a perverted version of the original, uncorrupted faith established by God.

Polytheism: A type of theism in which one believes in multiple gods or a pantheon of gods.

Prophecy: Predictions about future events communicating God's will through human messengers.

Prophet: Generally, an Old Testament term for a messenger who delivered God's directives to the nation of Israel. In Islam, a name for Muhammad and other messengers sent by God.

Prophetic Methodology: The goal of establishing Islamic domination based on meticulously following the model prophesied by Muhammad which imagines a one-world caliphate operating under Sharia law.

Proposition: A philosophical term describing beliefs, thoughts, and attitudes that convey a truth.

Purification: The ritual act of being made pure and clean before God, usually by washing.

Quietist Salafi: A Muslim sect which condemns Muslims who sow division in Islam. They believe in much of the same eschatology as other Salafis but believe the

mechanism for triggering the apocalypse is to focus on self-renewal of the faith. In essence, God will favour the right obedience and will initiate the creation of a legitimate caliphate which all Muslims will recognize and pledge their allegiance.

Quraysh tribe: A potent merchant tribe that ruled Mecca and its Ka'ba and that, according to Islamic tradition, descended from Abraham's son, Ishmael. It is also the tribe of Muhammad.

Radical Islam: A term Muslim apologists use to describe the beliefs of Islamic terrorists in order to differentiate them from the professed beliefs of moderate or mainstream Muslims.

Ramadan: The ninth month of the Islamic calendar which is observed by all Muslims as a month of fasting during daylight hours to commemorate, according to Islamic belief, the first revelation received by Muhammad.

Rapture: The reference to the belief in a supernatural event in which the dead are taken to Heaven or Paradise.

Razzia: The term used in Muhammad's biography to describe the raids on caravans which were part of his military exploits.

Reconcile: The process by which sinful people are restored to a righteous relationship with God.

Redemption: In general, the term means for something to be delivered through payment of a price and in Christian terms referring to the price Jesus paid through shedding his blood to offer a man a path back to God.

Reformation: A schism in the Roman Catholic Church initiated by Martin Luther, John Calvin, Huldrych Zwingli, and others in the sixteenth century in which they protested certain beliefs of the Church which they believed deviated from the initial teachings of the New Testament. Similarly, the term has been used to describe the goals of radical Muslim terrorists who believe Islam has deviated from the original teachings of the Quran.

Repentance: The act of confessing sins caused by disobedience and rebellion in order to return to God.

Resurrection: The act of being permanently raised from the dead, in contrast to resuscitation, meaning to be temporarily raised from the dead only to someday die again.

Revelation: God's communication through creation and inspired scriptures of his moral standards and plan of salvation to humankind.

Revert: Since Islam believes everyone is born Muslim, the term indicates that Muslims must return to their original faith or rejuvenate their later faith, similar to when a person converts to Christianity or a Christian experiences a revival of their faith, respectively.

Righteousness: A state of holy and upright living consistent with God's precepts.

Sacrifice: The ritual of providing a substitute payment for sin in the form of blood and/or flesh.

Salafi: Arabic root word meaning "pious predecessors" referring to Muhammad and his original followers. It can be described as a reform movement to restore Islam to the tenets of the faith as practised by Muhammad, characterized by a literal interpretation of the Quran.

Salvation: An act of redemption in which one is delivered from the power of sin.

Sanctification: The process over time in which a Christian is given power over the sins of the flesh and a nature more like Jesus.

Satanic Verses: Name given to the alleged episode in which Muhammad is reported to have mistakenly recorded verses in the Quran based on Satan's suggestion as opposed to divine revelation.

Saviour: A person who rescues another person from evil. In the New Testament, it is a title given to Jesus as the rescuer of all humankind from the destructive consequence of sin.

Second Coming: A biblical teaching that Jesus will return to earth to reign for a thousand-year period known as the Millennium.

Sharia law: A comprehensive system of Islamic law and justice based on the Quran and the Hadith structuring all strata of society, including many aspects of daily living, that does not distinguish between religion and politics.

Shema: A recitation during the synagogue service: “Hear, O Israel! The LORD is our God, the LORD is one!” (Deuteronomy 6:4).

Shiite or Shia: The second largest Muslim sect, initially formed on the basis of differences with the largest Muslim sect, Sunni, over succession of Islam’s leadership after Muhammad died, but has since evolved into deeper doctrinal differences.

Shirk: Muslim name for a person who sins by elevating anyone or anything to the same level as Allah, such as idolatry and polytheism.

Sin: Acts of disobedience or omissions by word, thought, or deed against God and his will.

Sira, The: The biography of Muhammad’s life written by noted Islamic scholar Muhammad bin Ishaq in the eighth century. It is considered to be part of the triad of authoritative writings of Islam along with the Quran and the Hadith.

Special revelation: The theological term used to describe God revealing himself to people through his written word.

Stealth jihad: The methods used by radical Islamists who are not engaged in violent terrorism but are instead engaged in infiltrating all aspects of government and society with the same goal as most terrorist organizations, that is, to implement Sharia law.

Stewardship: A term used to describe managing the property of another, and for Christians, meaning managing God’s work and possessions through the church in a way that brings him glory.

Sultan: Similar to emir, a commander-in chief of an area within a caliphate that emphasizes a military rule where the leader makes all decisions of importance.

Sunnah: Sometimes referred to as the "Way" of the Prophet Muhammad, this is two collections of texts consisting of the Hadith, the words and actions of Muhammad, and the *Sira*, the biography of Muhammad's life.

Sunni: The largest branch of Islam initially formed on the basis of differences with the second largest Muslim sect, Shia, over succession of Islam's leadership after Muhammad died, but has since evolved into deeper doctrinal differences.

Surah: A chapter within the Quran.

Takfir: A person accused of apostasy, therefore an unbeliever and no longer Muslim.

Taqiyya: The form of *hiyal* consisting of using dissimulation to conceal or disguise one's inner beliefs in the present with the objective of furthering Islam in the future.

Theism: A belief in an active creator god or gods, distinguished from deism, in which the creator god is distant and uninvolved in his creation.

Transcendent: The idea of something being above and outside reality and used in the context of God being set apart and above his creation.

Transmission: The method with which the original manuscripts of an author are reproduced over time.

Trinity: The doctrine of one God existing in three distinct persons as Father, Son, and Holy Spirit.

Triune God: A theological term indicating one God in three persons coexisting in perfect unity and harmony.

Ubudiyyah: A comprehensive term describing a faithful Muslim who is a true slave of Allah.

Umma: The global brotherhood of all Muslims based on the close bond they have with one another due to their shared religion. The term has a similar meaning to "church body" in Christianity.

Wahhabism: A reform-minded branch of Sunni Islam populated with fundamentalists advocating for a return to the early form of Islam, including the imposition of Sharia law. Saudi Arabia was formed by Wahhabis, although they are now accused by some Islamists of following a diluted version of Sharia law.

Waqf: A group that manages a trust that is considered to be owned by God and for which its profits are to be for the benefit of humankind. An Islamic *waqf* manages the Temple Mount complex in Jerusalem's Old City.

Weltanschauung: German term for worldview, composed of Welt (world) and Anschauung (view or outlook), first used by 18th century German philosopher Immanuel Kant.

Westphalian Sovereignty: Principle where the territorial rights and internal governance of all nations, regardless of size, are for the most part respected and, if not, consequences are expected.

Word of God: The special revelation of God through his inspired written scriptures known as the Bible. Word is also used by the Apostle John as a title for Jesus.

Zionism: A movement claiming that Israel is the national homeland of the Jews.

ANNEXURE: CHRONOLOGICAL ORDER OF SURAHS

Order	Name	Number	Type	Note
1	Al-Alaq	96	Meccan	
2	Al-Qalam	68	Meccan	Except 17-33 and 48-50, from Medina
3	Al-Muzzammil	73	Meccan	Except 10, 11 and 20, from Medina
4	Al-Muddaththir	74	Meccan	
5	Al-Faatiha	1	Meccan	
6	Al-Masad	111	Meccan	
7	At-Takwir	81	Meccan	
8	Al-A'laa	87	Meccan	
9	Al-Lail	92	Meccan	
10	Al-Fajr	89	Meccan	
11	Ad-Dhuhaa	93	Meccan	
12	Ash-Sharh	94	Meccan	
13	Al-Asr	103	Meccan	
14	Al-Aadiyaat	100	Meccan	
15	Al-Kawthar	108	Meccan	
16	At-Takaathur	102	Meccan	
17	Al-Maa'un	107	Meccan	Only 1-3 from Mecca; the rest from Medina
18	Al-Kaafiroon	109	Meccan	
19	Al-Fil	105	Meccan	
20	Al-Falaq	113	Meccan	
21	An-Naas	114	Meccan	
22	Al-Ikhlaas	112	Meccan	

23	An-Najm	53	Meccan	Except 32, from Medina
24	Abasa	80	Meccan	
25	Al-Qadr	97	Meccan	
26	Ash-Shams	91	Meccan	
27	Al-Burooj	85	Meccan	
28	At-Tin	95	Meccan	
29	Quraish	106	Meccan	
30	Al-Qaari'a	101	Meccan	
31	Al-Qiyaama	75	Meccan	
32	Al-Humaza	104	Meccan	
33	Al-Mursalaat	77	Meccan	Except 48, from Medina
34	Qaaf	50	Meccan	Except 38, from Medina
35	Al-Balad	90	Meccan	
36	At-Taariq	86	Meccan	
37	Al-Qamar	54	Meccan	Except 44-46, from Medina
38	Saad	38	Meccan	
39	Al-A'raaf	7	Meccan	Except 163-170, from Medina
40	Al-Jinn	72	Meccan	
41	Yaseen	36	Meccan	Except 45, from Medina
42	Al-Furqaan	25	Meccan	Except 68-70, from Medina
43	Faatir	35	Meccan	
44	Maryam	19	Meccan	Except 58 and 71, from Medina
45	Taa-Haa	20	Meccan	Except 130 and 131, from Medina
46	Al-Waaqia	56	Meccan	Except 81 and 82, from Medina
47	Ash-Shu'araa	26	Meccan	Except 197 and 224-227, from Medina

48	An-Naml	27	Meccan	
49	Al-Qasas	28	Meccan	Except 52-55 from Medina and 85 from Juhfa at the time of the Hijra
50	Al-Israa	17	Meccan	Except 26, 32, 33, 57, 73-80, from Medina
51	Yunus	10	Meccan	Except 40, 94, 95, 96, from Medina
52	Hud	11	Meccan	Except 12, 17, 114, from Medina
53	Yusuf	12	Meccan	Except 1, 2, 3, 7, from Medina
54	Al-Hijr	15	Meccan	Except 87, from Medina
55	Al-An'aam	6	Meccan	Except 20, 23, 91, 93, 114, 151, 152, 153, from Medina
56	As-Saaffaat	37	Meccan	
57	Luqman	31	Meccan	Except 27-29, from Medina
58	Saba	34	Meccan	
59	Az-Zumar	39	Meccan	
60	Al-Ghaafir	40	Meccan	Except 56, 57, from Medina
61	Fussilat	41	Meccan	
62	Ash-Shura	42	Meccan	Except 23, 24, 25, 27, from Medina
63	Az-Zukhruf	43	Meccan	Except 54, from Medina
64	Ad-Dukhaan	44	Meccan	
65	Al-Jaathiya	45	Meccan	Except 14, from Medina
66	Al-Ahqaf	46	Meccan	Except 10, 15, 35, from Medina
67	Adh-Dhaariyat	51	Meccan	
68	Al-Ghaashiya	88	Meccan	
69	Al-Kahf	18	Meccan	Except 28, 83-101, from Medina
70	An-Nahl	16	Meccan	Except the last three verses from Medina
71	Nooh	71	Meccan	

72	Ibrahim	14	Meccan	Except 28, 29, from Medina
73	Al-Anbiyaa	21	Meccan	
74	Al-Muminoon	23	Meccan	
75	As-Sajda	32	Meccan	Except 16-20, from Medina
76	At-Tur	52	Meccan	
77	Al-Mulk	67	Meccan	
78	Al-Haaqqa	69	Meccan	
79	Al-Ma'aarij	70	Meccan	
80	An-Naba	78	Meccan	
81	An-Naazi'aat	79	Meccan	
82	Al-Infitaar	82	Meccan	
83	Al-Inshiqaaq	84	Meccan	
84	Ar-Room	30	Meccan	Except 17, from Medina
85	Al-Ankaboot	29	Meccan	Except 1-11, from Medina
86	Al-Mutaffifin	83	Meccan	
87	Al-Baqara	2	Medinan	Except 281 from Mina at the time of the Last Hajj
88	Al-Anfaal	8	Medinan	Except 30-36 from Mecca
89	Aal-i-Imraan	3	Medinan	
90	Al-Ahzaab	33	Medinan	
91	Al-Mumtahana	60	Medinan	
92	An-Nisaa	4	Medinan	
93	Az-Zalzala	99	Medinan	
94	Al-Hadid	57	Medinan	
95	Muhammad	47	Medinan	Except 13, revealed during the Prophet's

				Hijrah
96	Ar-Ra'd	13	Medinan	
97	Ar-Rahmaan	55	Medinan	
98	Al-Insaan	76	Medinan	
99	At-Talaaq	65	Medinan	
100	Al-Bayyina	98	Medinan	
101	Al-Hashr	59	Medinan	
102	An-Noor	24	Medinan	
103	Al-Hajj	22	Medinan	Except 52-55, revealed between Mecca and Medina
104	Al-Munaafiqoon	63	Medinan	
105	Al-Mujaadila	58	Medinan	
106	Al-Hujuraat	49	Medinan	
107	At-Tahrim	66	Medinan	
108	At-Taghaabun	64	Medinan	
109	As-Saff	61	Medinan	
110	Al-Jumu'a	62	Medinan	
111	Al-Fath	48	Medinan	Revealed while returning from Hudaybiyya
112	Al-Maaida	5	Medinan	Except 3, revealed at Arafat on Last Hajj
113	At-Tawba	9	Medinan	Except last two verses from Mecca
114	An-Nasr	110	Medinan	Revealed at Mina on Last Hajj, but regarded as Medinan Surah

(Edgecomb, 2002)

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