



Planet Earth

Professor [Majid Khaduri](#), Ph.D. (1909-2007) wrote this in 1955, before the Islamic revival had the momentum you see today.

## ***INTRODUCTION***

The state which is regarded as the instrument for universalizing a certain religion must perform be an ever expanding state. The Islamic state, whose principal function was to put God's law into practice, sought to establish Islam as the dominant reigning ideology over the entire world. It refused to recognize the coexistence of non-Muslim communities, except perhaps as subordinate entities, because by its very nature a universal state tolerates the existence of no other state than itself... Muhammad's early successors, after Islam became supreme in Arabia, were determined to embark on a ceaseless war of conquest in the name of Islam. The jihad was therefore employed as an instrument for both the universalization of religion and the establishment of an imperial world state.

...jihad ... is regarded by all jurists, with almost no exception, as a collective obligation of the whole Muslim community.

The world accordingly was sharply divided in Muslim law into the dar al-Islam and the dar al-Harb. These terms may be rendered in less poetic words as the "world of Islam" and the "world of War." The first corresponded to the territory under Muslim rule. Its inhabitants were Muslims, by birth or conversion, and the communities of the tolerated religions who preferred to hold fast to their own cult, at the price of paying the jizya (poll tax). The Muslims enjoyed full rights of citizenship; the subjects of the tolerated religions enjoyed only partial rights, and submitted to Muslim rule in accordance with special charters regulating their relations with the Muslims. The dar al-harb consisted of all the states and communities outside of the world of Islam. Its inhabitants were often called infidels, or, better, unbelievers.

On the assumption that the ultimate aim of Islam was worldwide, the dar al-Islam was always, in theory, at war with the dar al-harb. The Muslims were required to preach Islam by persuasion, and the caliph or his commanders in the field to offer Islam as an alternative to paying the poll tax or fighting; but the Islamic state was under legal obligation to enforce Islamic law and to recognize no authority other than its own, superseding other authorities even when non-Muslim communities had willingly accepted the faith of Islam without fighting. Failure by non-Muslims to accept Islam or pay the poll tax made it incumbent on the Muslim State to declare jihad upon the recalcitrant individuals and communities. Thus the jihad, reflecting the normal war relations existing between Muslims and non-Muslims, was the state's instrument for transforming the dar al-harb into the dar al-Islam. It was the product of a war-like people who had embarked on a large-scale movement of expansion. Islam could not abolish the warlike character of the Arabs who were constantly at war with each other; it indeed reaffirmed the war basis of intergroup relationship by institutionalizing war as part of the Muslim legal system and made use of it by transforming war into a holy war designed to be ceaselessly declared against those who failed to become Muslims...

### *THE DOCTRINE OF JIHAD*

"Every nation has its monasticism, and the monasticism of this [Muslim] nation is the jihad." -a hadith.

#### *The Meaning of Jihad*

The term jihad is derived from the the verb jahada which means "exerted"; its juridical-theological meaning is exertion of one's power in Allah's path, that is, the spread of belief in Allah and in making His word supreme over this world. The individual's recompense would be the achievement of salvation, since the jihad is Allah's direct way to paradise. This definition is based on a Qur'anic injunction which runs as follows:

*O ye who believe! Shall I guide you to a gainful trade which will save you from painful punishment? Believe in Allah and His Apostle and carry on warfare in the path of Allah with your possessions and your persons. That is better for you. If ye have knowledge, He will forgive your sins , and will place you in the Gardens beneath which the streams flow, and in fine houses in the Gardens of Eden: that is the great gain. (Q.-[61:10-12](#))*

The jihad, in the broad sense of exertion, does not necessarily mean war or fighting, since exertion in Allah's path may be achieved by peaceful as well as violent means. The jihad may be regarded as a form of religious propaganda that can be carried on by persuasion or by the sword. In the early Makkan revelations, the emphasis was in the main on persuasion. Muhammad, in the discharge of his prophetic functions, seemed to have been satisfied by warning his people against idolatry and inviting them to worship Allah. This is evidenced by such a verse as the following: "*He who exerts himself, exerts only for his own soul,*" ([K-29:6](#)) which expresses the jihad in terms of the salvation for the soul rather than a struggle for proselytization. In the Madinan

revelations, the jihad is often expressed in terms of strife, and there is no doubt that in certain verses the conception of jihad is synonymous with the words war and fighting. [...]

Thus the jihad may be regarded as Islam's instrument for carrying out its ultimate objective by turning all people into believers... The Prophet Muhammad is reported to have declared 'some of my people will continue to fight victoriously for the sake of the truth until the last one of them will combat the anti-Christ'. Until that moment is reached the jihad, in one form or another will remain as a permanent obligation upon the entire Muslim community. It follows that the existence of a dar al-harb is ultimately outlawed under the Islamic jural order; that the dar al-Islam is permanently under jihad obligation until the dar al-harb is reduced to non-existence... The universality of Islam, in its all embracing creed, is imposed on the believers as a continuous process of warfare, psychological and political if not strictly military... The Jihad, accordingly, may be stated as a doctrine of a permanent state of war, not continuous fighting." Khadduri, Majid, "Introduction" and "The Doctrine of Jihad," in *War and Peace in the Law of Islam, Book 2: The Law of War: The Jihad* (Baltimore: John Hopkins University Press, 1955), pp. 49-73. (Andrew Bostom [Legacy of Jihad](#))

Robert Spencer: "Was Khadduri an "Islamophobe"? A "propagandist"? A practitioner of "selection bias"? A diabolical character misrepresenting the testimony of the texts? Did he ignore Islam's peacefulness and moderation? Those who level such charges at those who discuss the jihad ideology of Islamic supremacism today should kindly explain how it is that a scholar like Khadduri (and there are others...) could have come to the same conclusions as the "venomous Orientalists" of the 1950s and the "Islamophobic propagandists" of today.

Fair-minded observers, however, should take Khadduri's scholarship as confirming the findings of those who say today that elements of Islam are giving rise to violence and terrorism today, and that that must be addressed by both Muslims and non-Muslims if there is ever going to be an end to it.

Not that Khadduri saw it coming, at least in 1955. In the same book, he wrote that the jihad ideology had largely fallen into desuetude:

"The Muslim states, however, are quite aware that at the present it is not possible to revive the traditional religious approach to foreign affairs, nor is it in their interests to do so, as the circumstances permitting the association of religion in the relations among nations have radically changed....the jihad [has] become an obsolete weapon...Islam has at last accepted, after a long period of tension and friction with Christendom, its integration into a world order which, although originating in western Europe, now tends to encompass the entire world." (*War and Peace in the Law of Islam, Pages 295-296*)

Those assertions were much truer in 1955 than they are in 2007. Today we are dealing with a global movement that is doing all it can "to revive the traditional religious approach to foreign affairs," and who vehemently reject the idea that "the jihad [has]

become an obsolete weapon." They are explicit opponents of the "world order" which originated in western Europe, and posit Sharia as an alternative to it. Note that Khadduri doesn't say that Islamic sects and schools have rejected jihad and reformed the doctrines that mandated Islamic supremacism. Rather, he says that these doctrines were set aside in practice. And now they are being taken up again, fifty years after Khadduri was ready to pronounce them dead -- and now many Western analysts, ignorant of history, think that if only we introduce Western ideas into the Islamic world, they will be widely adopted.

In fact, those ideas have long been present, and today's global jihad represents a rejection of them, not a manifestation of ignorance of them... Saudi oil money, massive Muslim immigration into the West, and the revolution in communications technology have made this reassertion possible... the Khomeini revolution in Iran has encouraged jihadists in numerous ways, not least by demonstrating that they can capture a state and hold power." [Robert Spencer \*Majid Khadduri and George W. Bush\*](#)