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BEYOND HEARTS AND MINDS:

**HOW THE OPERATIONAL COMMANDER MUST UNDERSTAND ISLAMIC
WAR-FIGHTING DOCTRINE TO SECURE VICTORY IN THE LONG WAR**

By

JAMES M. VARTANIAN

LIEUTENANT COLONEL, USA

A paper submitted to the Faculty of the Naval War College in partial satisfaction of the requirements of the Department of Joint Military Operations.

The contents of this paper reflect my own personal views and are not necessarily endorsed by the Naval War College or the Department of the Navy.

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31 October 2008

Abstract

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This paper examines the need for the operational commander to fully understand the religious, military and political doctrine of Islam's Prophet Muhammad if success is to be realized in the long war. The paper examines three specific topics; first is the need for the operational commander to study Islamic war-fighting doctrine. The second topic discusses the fundamental tenets of Islam not only as a monotheistic religion, but as a complete way of life in terms of a political and social system. The third topic explores Islamic war-fighting doctrine based on the teachings of Muhammad as outlined in the Qur'an and the Sunnah. The paper then closes with recommendations for the operational commander based on the analysis drawn from these topics.

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“Know the enemy and know yourself; in a hundred battles you will never be in peril. When you are ignorant of the enemy but know yourself, your chances of winning or losing are equal. If ignorant both of your enemy and of yourself, you are certain in every battle to be in peril.”¹¹ Sun Tzu

INTRODUCTION

Throughout history, Sun Tzu’s words have proven true time and again but perhaps never more powerfully than in the current human situation we find ourselves in today in combating Islamic terrorism. The Global War on Terror is but one front in the larger struggle to prevail against the main strategic and long term objective of Islam; world conversion to Islam and dominion through Sharia law by the establishment of a Global Caliphate. This goal is non-negotiable, and is at the center of Islam’s doctrine. This research paper will examine one aspect of Sun Tzu’s message in the above quotation, “know the enemy”. The challenge of combating Islamic terrorism in today’s geopolitical, and global-economic environment is substantial indeed. However, in order to defeat the Islamic terrorist agenda and Islamic extremism in particular; this complex problem must be understood in order to develop an effective strategy for victory. A complete, comprehensive and decisive strategy cannot be developed against Islamic terrorist networks and terror sponsoring states and organizations, if the ideology and war-fighting doctrine used by terrorists and their supporters is not understood. Since Islam provides the foundation for Islamic extremism and terrorist ideology, then it is logical to examine the author of Islamic doctrine to better understand its precepts. Therefore, it is the premise of this paper, that it is absolutely essential for the operational commander to fully understand the religious, military and political doctrine of Islam’s Prophet Muhammad if success is to be realized in the long

¹ Griffith, Samuel B., Sun Tzu, The Illustrated Art of War, The Definitive English Translation, pg 125, 2005

war. In establishing this argument, two fundamental questions must be addressed; first, what is Islam and why is understanding it important to the operational commander? Second, what is the Islamic war-fighting doctrine? Throughout this discussion and analysis it will become evident that the present crisis in the Middle East, in general, is rooted primarily in Islam both as a culture and religion. The study of Islamic war-fighting doctrine is relevant and necessary in order to understand the nature of the present day conflict between Islamic states, terror organizations, their sponsors and the West, including Israel, both globally and in the Middle East Region. Clearly, without a fundamental knowledge and understanding of Islam and its war-fighting doctrine, our political, and military leadership at the strategic, operational and tactical levels, may not achieve success either diplomatically through U.S. Foreign Policy in the Middle East or militarily in the execution of the Global War on Terror.

THE NEED FOR THE OPERATIONAL COMMANDER TO STUDY ISLAMIC WAR-FIGHTING DOCTRINE

“He (Allah) it is who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), that He may make it conqueror of all religion however much idolaters may be adverse.”² Qur’an, Surah 61:9

“Those who believe (Muslims) do battle for the cause of Allah; and those who disbelieve (Infidels: Jews and Christians, etc.) do battle for the cause of idols. So fight the minions of the devil. Lo! The devil’s strategy is ever weak.”³ Qur’an, Surah 4:76

The need for detailed study of Islamic war-fighting doctrine is further demonstrated by former Pentagon official Mr. William Gawthrop who stated, in a *World Net Daily* article posted on 31 October 2006, “The Senior Service Colleges of the Department of Defense had not incorporated into their curriculum a systematic study of Muhammad as a military or

² Pickthall, Muhammad M., *The Meaning Of The Glorious Qur'an*, pg 561, 2002

³ Ibid., 79

political leader. As a consequence, we still do not have an in-depth understanding of the war-fighting doctrine laid down by Muhammad, how it might be applied today by an increasing number of Islamic groups, or how it might be countered.”⁴ Additionally, in his article, “*Studying the Islamic Way of War – To know an enemy, one must first acknowledge his existence*,” Mr. Raymond Ibrahim, a noted historian and writer of the Middle East and Islam, suggests that a thorough study and understanding of Islamic war doctrine is necessary to combat Islamic terrorism. Mr. Ibrahim also quotes LTC Joseph Myers, USA, who stated at an inaugural conference for the Association for the Study of the Middle East and Africa (ASMEA) that “though military studies have traditionally valued and absorbed the texts of classical war doctrine, such as Clausewitz’s *On War*, Sun Tzu’s *The Art of War*, even the exploits of Alexander the Great as recorded in Arrian and Plutarch, Islamic war doctrine, which is *just as*, if not more, textually grounded, is totally ignored.”⁵ Mr. Ibrahim states that “this is more ironic when one considers that, while classical military theories (Clausewitz, Sun Tzu, Machiavelli, et al.) are still studied, the argument can be made that they have little practical value for today’s much changed landscape of warfare and diplomacy. Whatever validity this argument may have, it certainly cannot be applied to Islam’s doctrines of war; by having a ‘theological’ quality, that is, by being grounded in a religion whose ‘divine’ precepts transcend time and space, and are thus believed to be immutable, Islam’s war doctrines are considered applicable today no less than yesterday.”⁶

Mr. Gawthrop, Mr. Ibrahim and Lieutenant Colonel Myers have made valid and compelling arguments in the need for greater study and understanding of the Islamic way of

⁴ Ibrahim, Raymond, *Studying the Islamic Way of War-To know an enemy, one must first acknowledge his existence*, 2008

⁵ Ibid.

⁶ Ibid.

war. Islamic war doctrine is based on the teachings of Muhammad; it is written in the Qur'an and stated clearly in the Hadith. The operational commander must be familiar with this doctrine to be successful in combat against an enemy which uses it as a template for warfare. But perhaps more importantly, for the operational commander is to fully understand that Islamic war fighting doctrine cannot be separated from Islam proper as such. Indeed, the very nature of Islam in its religious, military and political construct is in direct relationship to how it conducts war. They cannot be distinguished, they cannot be isolated, and this, cannot be misunderstood or ignored. They are, in fact, one in the same.

WHAT IS ISLAM AND WHY IS UNDERSTANDING IT IMPORTANT TO THE OPERATIONAL COMMANDER?

“As the Prophet is the messenger, the Qur'an is the message of God. Together they provide the basis for the ideal type of Muslim behavior and thought....The Prophet himself had said in his last sermon: ‘I leave behind me two things, the Qur'an and my example the Sunnah, and if you follow these you will never go astray.’”⁷ Akbar S. Ahmed

If the operational commander is to combat Islamic extremism in the global environment, then it is vitally necessary for him to understand the nature of Islam first. Islam is not a religion as religion is understood in Western cultures. Islam is more than a monotheistic faith; to proclaim otherwise would be disingenuous and a mistake of great proportion. Islam is viewed by Muslims as a *complete* way of life. “O Prophet! Strive (make war) against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is Hell, an unfortunate journey's end.”⁸ The operational commander must understand this if he is to be successful in establishing realistic and achievable objectives to defeat the enemy.

⁷ Davis, Gregory M., Religion of Peace? Islam's War Against the World, pg 29, 2006

⁸ Pickthall, Muhammad M., The Meaning Of The Glorious Qur'an, Surah 9:73, pg 171, 2002

“Islam is less a personal faith than a political ideology that exists in a permanent state of war with the rest of the world. The Islamic holy texts, while they address the spiritual life of the individual, also outline a social, governmental, and economic system that is divinely enjoined to rule over the entire earth.”⁹ There is no understanding or embracement of the Western concept of secularism and separation of church and state as *we know it*. Islam is society, a standard for life; it is the state. This concept is critical to grasp for the commander if he is to succeed in reshaping the hostile operational environment.

Understanding the concept of Islam as a religion is essential to understanding it as a socio-economic-political system. Though there are Islamic states which can be considered secular in terms of governance and liberal in terms of society, Turkey for example, yet it is Islamic doctrine which deeply influences governance and permeates throughout society. Islam professes one God; the Arabic word for God is “Allah,” Allah is believed to be the only God. Muslims refer to the oneness of Allah as “Tawhid,” he is considered eternal, omniscient, and omnipotent. Allah’s messenger is Muhammad who is considered to be the last Prophet. Together, the concept of Tawhid and the establishment of Muhammad as Allah’s Prophet are two essential and irrevocable tenets of Islam; they are the core beliefs in the religion. The term Islam in Arabic is translated as “submission,” and one who submits or surrenders to Allah’s will is called a Muslim. The word Islam is derived from the root word “Salem, or Peace.” This should not be misunderstood, however, by equating Islam with peace. Peace is achieved in Islam by total “submission” of one’s will to Allah. Submission is generally achieved by conquest and assimilation. There must be no confusion or misrepresentation of this process. To Muslims, Islam is the “true religion of ‘Allah’ and as such its name represents the central principle of Allah’s ‘God’s’ religion; the total

⁹ Ibid., XV

submission to the will of Allah ‘God.’... The word ‘Islam’ ‘implies ‘peace’ which is the natural consequence of total submission to the will of Allah...hence it was not a new religion brought by the Prophet Muhammad in Arabia in the seventh century, but only the true religion of Allah re-expressed in its final form.”¹⁰ Essentially, Islam as God’s only true religion has existed from the time of Adam who is considered the first Muslim, the first prophet of Allah.

The Qur’an is considered the last revealed word of God as provided to Islam’s Prophet Muhammad by the Archangel Gabriele. The Qur’an is the incorruptible and final message of Allah. Conversely, Muslims believe that the scriptures in the Torah and the New Testament are not incorruptible; rather they believe that both have been tampered with by men and many of their revelations are false and contrary to Allah’s will. The Hadith or “narratives” are oral translations or reports about Muhammad’s life and in most cases were written centuries after his death. There are thousands of Hadith. There are also many translations of the Hadith; however, the most reliable translation is the Sahih Al-Bukhari collection which is also regarded to be the most authoritative in Islamic theology. In fact, the Qur’an, in large, cannot be fully understood without the Hadith.

The Sira is a biography of the Prophet Muhammad which was written by one of Islam’s greatest Islamic theological scholars, Muhammad Bin Ishaq, in the eighth century, 150 years after the prophet’s death. “The sunnah, or model, of the Prophet, which is largely comprised of the Hadith, is second only to the Qur’an in authority for most Muslims and contains a huge amount of information about Muhammad. It is from the Sunnah that most of the laws that distinguish Islamic society from other societies have been elaborated. The Sunnah is so important in Islamic thought that according to Islamic scholar Ahmad Von

¹⁰ Philips, Abu Ameenah Bilal, The True Religion, Islamworld.net, pg 1

Denffer, ‘there is agreement among Muslims that the contents of the Sunnah are [in addition to the Qur’an] also from Allah.’”¹¹ “The Qur’an contains a good deal of detail about particular incidents in the Prophet’s life, but no continuous narrative--and the incidents it does relate are often told obliquely or incompletely, as if the audience knows the outline of the story already.”¹² The Qur’an, Hadith, Sunnah and Sira together comprise the essence of Islam. Essentially, the depth, scope and breadth of Islam as both a religion and a political system (a way of life), particularly in the context of morality, spirituality and behavioral expectations, rest entirely upon the life and teachings of the Prophet Muhammad.

Islamic law or Sharia Law is “drawn mostly from commandments, prohibitions, and precedents found in the Koran and Sunnah, the Sharia is a comprehensive body of laws governing Islamic society. Understood to be Allah’s Law, and often translated as ‘Divine Law,’ the Sharia covers everyday issues such as politics, economics, finances, business and contractual laws, dress codes, dietary laws, familial obligations, and sexual ethics.”¹³ In Islamic theology, the world is divided into “two spheres locked in perpetual conflict: the House of Islam and the House of War. The House of Islam (*dar al-Islam*) embraces territory where Islamic law (*Sharia*) is the law of the land, while the House of War (*dar al-harb*) comprises the rest of the world. The House of Islam is enjoined by Allah to make war upon the House of War until the latter is permanently assimilated into the former.”¹⁴ Historically, “the genocidal wars of conquest that brought new lands into the House of Islam--the major

¹¹ Spencer, Robert, *The Truth about Muhammad Founder of the World’s Most Intolerant Religion*, pg 24-25, 2006

¹² *Ibid.*, 20

¹³ Ibrahim, Raymond, *The Al Qaeda Reader*, pg XXI, 2007

¹⁴ Davis, Gregory M., *Religion of Peace? Islam’s War Against the World*, pg 3, 2006

waves of jihad--ended only when the infidel (unbeliever) survivors were granted the Dhimma or protected status, were driven from their native lands, or were wiped out.”¹⁵

Islamic law provides for a status and subsequent tax levied upon the unbelievers or infidels who are conquered by Muslims. “The Qur’an calls Jews and Christians ‘People of the Book’; Islamic law calls them Dhimmis, which means ‘protected’ because, as People of the Book (the Book refers to the Torah and the Holy Bible), they have received genuine revelations from Allah and thus differs in status from out-and-out pagans and idolaters like Hindus and Buddhists [Zoroastrians and other pagans]. (Historically, the latter two groups have been treated even worse by Islamic conquerors, although as a practical matter their Muslim masters ultimately awarded them Dhimmi status.) Jews and Christians are ‘guilty’ because they have not only rejected Muhammad as a prophet, but have also distorted the legitimate revelations they received from Allah. Because of that guilt, Islamic law dictates that Jews and Christians may live in Islamic states, but not as equals with Muslims.”¹⁶ This is why in modern day, in Islamic states, where those who practice a religion other than Islam are allowed to remain and live among Muslims, but not as equals. “Those who reject Truth (unbelievers) among the People of the Book (Jews and Christians) and the Polytheists, (pagans) will be (burn) in the hell-fire, to dwell therein forever. They are the worst (vilest) of (all) creatures.”¹⁷ The poll tax levied upon unbelievers who are subjugated by Islamic rulers is known as the Jizya; “Fight those who do not believe in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Messenger, nor acknowledge the Religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya

¹⁵ Ibid., 11

¹⁶ Spencer, Robert, *The Politically Incorrect Guide to Islam (and the Crusades)*, pg 49, 2005

¹⁷ Ali, Abdullah Yusuf, *The Qur’an Translation*, Surah 98:6, pg 418, 2007

with willingness submission, and feel themselves subdued.”¹⁸ If the unbelievers, the Dhimmi, are not able to pay the Jizya, then Muslim authorities would continue the fight against them until they either somehow pay or are destroyed. “[T]riumph over those who disbelieved and when there came unto them that which they knew to be truth they disbelieved therein. The curse of Allah is on disbelievers.”¹⁹

The Qur’an is decisively clear in regards to the term, concept and condition of Jihad. “When you meet the Unbelievers (in Jihad-fight), smite at their necks (behead them); at length, when you have thoroughly subdued them, bind a bond firmly on them: thereafter is the time for either generosity or ransom: until the war lays down its burdens. Thus I command you.”²⁰ The term *Jihad*, literally means “struggle” or “to strive”. It is frequently cited in the Qur’an and it is used in the more ideological precept of *striving in the way of Allah*. However, to the Islamist, Jihad “denotes the military effort to bring new lands into the House of Islam. While the state of war between the Islamic and non-Islamic worlds is sometimes hot and sometimes cold, it is permanent until Sharia law reigns over the entire planet.”²¹ Generally, as cited in the Qur’an and the Hadith, “Jihad primarily means warfare in the service of Islam, or ‘holy war.’ A Mujahideen is a fighter engaged in Jihad. A secondary meaning, upheld especially by Sufis, (a spiritual dimension within Islam) holds that the ‘greater’ *Jihad* is an internal struggle between a person and his vices.”²² To the civilized states of the West, the undeniable understanding of the term *Jihad* and its practiced meaning is clearly provided by the actions of Islamo-Fascists and terrorists through their

¹⁸ Ibid., Surah 9:29, 116

¹⁹ Pickthall, Muhammad M., The Meaning Of The Glorious Qur'an, Surah 2:89, pg 15, 2002

²⁰ Ibid., Surah 47:4, 339

²¹ Davis, Gregory M., Religion of Peace? Islam's War Against the World, pg 3, 2006

²² Ibrahim, Raymond, The Al Qaeda Reader, pg XX, 2007

horrific terror activities throughout the world; *Jihad* means war. Merriam-Webster's Dictionary defines Jihad as "a holy war waged on behalf of Islam as a religious duty."²³

So, why is all this important for the operational commander to understand? We must go back to the wisdom of Sun Tzu as he said, "*Know the enemy and know yourself; in a hundred battles you will never be in peril.*"²⁴ Assuming that Western powers understand or "know" their cultures, political and military capabilities, economic and spiritual diversities, etc., it remains necessary then to "know" the enemy who wishes to destroy the freedom and liberty enjoyed by Western civilization if victory is to be achieved. Sun Tzu's warning of not "knowing" the enemy is clear and has been proven time and again throughout history, "*When you are ignorant of the enemy but know yourself, your chances of winning or losing are equal. If ignorant both of your enemy and of yourself, you are certain in every battle to be in peril.*"²⁵

However, given the current situation in the Global War on Terror (GWOT), it is more important to understand the *source* of the enemy's war-fighting doctrine if the operational commander is to avoid certain defeat. Since the enemy in today's conflict is the *Islamic Terrorist*, who embraces the tenets of Islam as the source of implementing the instruments of terror in achieving their objectives, it is essential then to "know" Islam. Therefore, Islam cannot be understood without the in-depth study of Muhammad and his teachings not only as a religious prophet, but as a political and military leader. For the operational commander to avoid this is dangerous and irresponsible. Furthermore, for the senior political and military leadership of Western civilizations to avoid the "acknowledgement" of Islam specifically as a threat to Western civilization is also dangerous, irresponsible, and disingenuous. "Those

²³ Merriam-Webster Collegiate Dictionary, Tenth Edition, pg 629, 1999

²⁴ Griffith, Samuel B., Sun Tzu, The Illustrated Art of War, The Definitive English Translation, pg 125, 2005

²⁵ Ibid.

who reject the Book (Qur'an) and the revelations with which We sent Our Messenger (Muhammad): but soon shall they know, when the yokes shall be round their necks, and the chains; they shall be dragged along. In the boiling fetid fluid; then in the Fire they shall be burned; then shall it be said to them: 'Where are the deities to which you gave part-worship?'²⁶

WHAT IS THE ISLAMIC WAR-FIGHTING DOCTRINE?

"We don't make a distinction between civilians and non-civilians, innocents and non-innocents. Only between Muslims and Unbelievers. And the life of an unbeliever has no value. It has no sanctity." A statement by Sheikh Omar Bakri Muhammad in an interview with Lisbon's Publica Magazine²⁷

Muhammad was not only a religious leader; he was a military and political leader as well. Muhammad led many battles to secure power, property, wealth, and the spread of Islam as a religion. But perhaps one of the most important achievements, and turning point in his military campaign, was the conquest of the tribe Quraysh in Mecca, the tribe of his ancestry. This event provided him with the power to aggressively pursue his quest. Muhammad was a brutal and vicious military commander. The Hadith translations and Sira are filled with graphic examples of his merciless treatment of the victims of his endeavors, "The Prophet cut off the hands and feet of the men belonging to the tribe of 'Uraina' and did not cauterize (their bleeding limbs) till they died."²⁸ Muhammad was given a revelation from Allah allowing Muslims to break treaties they had codified with unbelievers, "And if they break their pledges after their treaty has been made with you and assail your religion, then fight (Jihad) the heads of disbelief Lo! They have no binding oaths in order that they may

²⁶ Ali, Abdullah Yusuf, The Qur'an Translation, Surah 40:70-73, pg 315, 2007

²⁷ Sheikh Muhammad, Omar Bakri, Islam and Unbelievers, pg 1

²⁸ University of Southern California, Compendium of Muslim Texts, Translation of Sahih Bukhari, Translator: M. Muhsin Khan, Bukhari, Volume 8, Book 82, Number 795

desist.”²⁹ Additionally, his use of “terror” tactics against his enemies proved both effective and profitable, “Allah’s Apostle said, ‘I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with *Terror* (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand’”³⁰ In terms of martyrdom and the reward of paradise, Muhammad made way for those willing to kill and be killed in the name of his God, “On the day of the battle of Uhud, a man came to the Prophet and said, ‘Can you tell me where I will be if I should get martyred?’ The Prophet replied, ‘In Paradise.’ The man threw away some dates he was carrying in his hand, and fought till he was martyred.”³¹ “The Quran declares that too great a love of life can be an obstacle to salvation, and it praises those who ‘sell themselves’-- apparently on the battlefield--in return for a divine reward.”³²

“It is crucial to understand that Islam’s division of the world into the House of Islam and the House of War is not merely a question of practice but of principle. In the Islamic worldview, Sharia law (which comprises the commandments of the Koran and the precedents and teaching of Muhammad) is the *only* legitimate means of organizing society; any other social or political system violates the edicts of Allah himself.”³³ Ayman al-Zawahiri makes clear his contempt for the West and for unbelievers, as he quotes the Qur’an, “We disown you and the idols that you worship besides Allah. We renounce you: enmity and hate shall reign between us until you believe in Allah alone” Qur’an, Surah 60:4. In fact, in ‘Moderate

²⁹ Pickthall, Muhammad M., *The Meaning Of The Glorious Qur’an*, Surah 9:12, pg 164, 2002

³⁰ University of Southern California, *Compendium of Muslim Texts*, Translation of Sahih Bukhari, Translator: M. Muhsin Khan, Bukhari, Volume 4, Book 52, Number 220

³¹ *Ibid.*, Bukhari, Volume 5, Book 59, Number 377

³² Bonner, Michael, *Jihad in Islamic History, Doctrines and Practice*, pg 78, 2006

³³ Davis, Gregory M., *Religion of Peace? Islam’s War Against the World*, pg 3, 2006

Islam Is a Prostration to the West,' bin Laden makes this verse the cornerstone of Islam's relationship to the non-Muslim world."³⁴

In an article by Professor Walid Phares, appearing on the Freeman Center for Strategic Studies website, (www.freeman.org), titled "*Al-Taqiya-The Muslim Method of Conquest*," he skillfully describes the origin and foundation of Islamic warfare doctrine. At the beginning of the Islamic conquests in the Middle East region, "a Muslim concept was devised to achieve success against the enemy, Al-Taqiya. Al-Taqiya, from the verb Ittaqu, means linguistically to dodge the threat (to fear). Politically it means *simulate* whatever status you need in order to win the war against the enemy."³⁵ Under this precept, Islam legitimized the concept to "infiltrate the dar al-harb (House of War), infiltrate the enemy's cities and forums and plant the seeds of discord and sedition."³⁶ These acts are considered to be acts of war and are "not considered as lying or denouncing the tenets of Islam."³⁷ A primary strategy of this doctrine is subversion, to divide enemy forces internally and set enemy alliances against each other. Divide, conquer, and assimilate through deception.

The fundamental Islamic war doctrine of Al-Taqiya has been successfully applied throughout the past 1400 years, as it is today. Professor Phares offers evidence of this, "One can easily detect Taqiya in the two discourses used by Islamist strategists. On the one hand, one comprehensive Islamist theory is attempting to mobilize the Middle East, and sometimes Western Christian leaders and intellectuals, against 'evil Jews.' We see considerable success on that level. And on the other hand, another Islamist comprehensive theory is attempting – with success also – to mobilize the Jews against 'evil and pagan Christians.' One can easily

³⁴ Ibrahim, Raymond, *The Al Qaeda Reader*, pg 63, 2007

³⁵ Phares, Walid, *Al-Taqiya-The Muslim Method of Conquest*

³⁶ Ibid.

³⁷ Ibid.

detect the sophisticated work of Taqiya, for the strategic objective of Islamists is to destroy the foundations of the Judeo-Christian civilization, as a prelude to the defeat of an isolated Israel.”³⁸ Additionally, Taqiya is “an Islamic doctrine allowing Muslims to dissemble their true beliefs when fearing persecution. Based on certain *Hadiths*, some *Ulema* (past and present Islamic scholars) expand the meaning of *Taqiya* to also permit general lying in order to advance any cause beneficial to Islam.”³⁹ Mr. Ibrahim notes that the “entire doctrine is dedicated to showing that true Muslims must always strive to be in a state of *wala* (love) by being devoted to Allah and loyal to one another, while maintaining a state of *bara* (hate) by hating or at least being clean from everything – and – everyone – outside of Islam. In fact, if every Muslim followed this doctrine, a clash between the Muslim world and the non-Muslim world would inevitably occur – which is precisely what al-Qaeda seeks.”⁴⁰

In regards to Islamic warfare in terms of Jihad, author Michael Bonner in his book, “Jihad in Islamic History, Doctrines and Practice” explains the concept rather well, “Jihad, at least as it emerged in its full articulation toward the end of the eight century of the Common Era, included exhortations to the believers to attain religious merit through striving and warfare. It also gave an account of the will of God, as this had become known to mankind through God’s Word and through the Example of His Prophet, and as it had then become realized, over and over again, through the martial activities of the community of believers. At the same time, the jihad included a large body of precise instructions regarding the conduct of warfare, very much in the here and now, answering to the technical requirements of recruitment, tactics, and strategy.”⁴¹

³⁸ Ibid.

³⁹ Ibrahim, Raymond, *The Al Qaeda Reader*, pg XXI, 2007

⁴⁰ Ibid., 63

⁴¹ Bonner, Michael, *Jihad in Islamic History, Doctrines and Practice*, pg 10, 2006

These few examples of Islamic war-fighting doctrine are merely the beginning of the many combative doctrinal edicts of Islam and its prophet Muhammad. A full and complete study is required to grasp the potential and magnitude of the doctrines effects and application by terrorists against non-Muslims and Western civilization in particular. The operational commander must understand the implications and origins of these doctrines when dealing with Muslims, Islamic leadership, and heads of state. Ignorance of this doctrine can and has had, in many cases, disastrous effects and long term consequences in shaping the battlefield for victory. A comprehensive and systematic examination of Muhammad's war-fighting doctrine must be conducted at the Senior Service Colleges, as Mr. Gawthrop suggests, if we are to prevail in the Global War on Terror.

FINAL THOUGHTS

“And the Jews say: Ezra (Prophet) is the son of Allah and the Christians say: The Messiah (Jesus) is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old (pagans). Allah himself fights against them. How perverse are they!”⁴²

The United States and her allies in the Global War on Terror continue to profess Islam as a peaceful, tolerant and loving religion which has been hijacked by Islamic extremists. The enemy *portrayed*, are described as Islamic “fundamentalists” or “extremists.” In a speech delivered in Washington on U.S. Humanitarian Aid to Afghanistan on 11 October 2002, President Bush said “Islam is a vibrant faith. Millions of our fellow citizens are Muslim. We respect the faith. We honor its traditions. Our enemy does not. Our enemy doesn’t follow the great traditions of Islam. They’ve hijacked a great religion. But it’s important, as we lift that veil, to remember that they are nothing but a bunch of

⁴² Ibid., Surah 9:30, 166

radical terrorists who distort history and the values of Islam. Islam is a faith that brings comfort to people. It inspires them to lead lives based on honesty, and justice, and compassion.”⁴³ Understandably, a political profession which acknowledges “Islam” proper as an enemy of Western civilization rather than “Islamic radicalism” would most assuredly be interpreted by Muslims as no less than a declaration of war against Islam, and thus the beginning of yet another crusade launched by Christians and Jews against them. This dilemma is not new. Since Islam’s inception 1,400 years ago, Christians, Jews and other non-Muslims around the world have had to deal with this issue. The problem, however, is prolific. The spread of radical Islamic ideology has increased in recent years, particularly amongst Muslim youth. The crusades have never ended in their view and the war against infidels and unbelievers must continue, in their ideology, until Islam rules complete.

Unfortunately, as illustrated throughout this paper, evidence confirms that the enemy *does*, in fact, honor Islamic traditions and values. Perhaps it is we who distort history in our denial of the perpetual conflict between Islam and all those who do not subjugate to it. History is filled with examples of this, yet it is openly skirted and replaced with the repulsiveness of political correctness. Fear prevents the acknowledgement of this enemy for what it really is. Truth must not be publicly professed, lest we further incite those who would destroy us. The silence is deafening; and in many places around the world, Europe in particular, continued denial may one day lead to justice by Sharia law and the somber awakening of *Adhan* or call to prayer from the *Muezzin*, a chosen person from the Mosque.

⁴³ Office of the Press Secretary, The White House, Speech by President George W.Bush on the U.S. Humanitarian Aid to Afghanistan, 11 October, 2002

“And slay them wherever you find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter...Such is the reward of disbelievers.”⁴⁴

Understanding Islam doctrinally is critical to defeating its violent ideology. Knowing our enemy, as Sun Tzu so warns with wisdom for the ages, must first begin with an acknowledgement of his existence, followed by an in-depth and thorough study and examination of his ideology and war-fighting doctrine. Without these measures, then surely, our “*chances of winning or losing are equal.*”⁴⁵ The entire Middle East region is clearly dysfunctional, and its culture and religion are at the root of the problem. An analysis from Mr. Haim Harari as presented in a speech entitled “*A View from the Eye of the Storm*” and his subsequent book “*A View from the Eye of the Storm: Terror and Reason in the Middle East,*” offers insight to this premise, and serves well in conclusion and capturing a final thought. “Yes, there is a 100 year-old Israeli-Arab conflict, but it is not where the main show is. The millions who died in the Iran-Iraq war had nothing to do with Israel. The mass murder happening right now in Sudan, where the Arab Moslem regime is massacring its black Christian citizens, has nothing to do with Israel... Saddam Hussein did not invade Kuwait, endanger Saudi Arabia and butcher his own people because of Israel. Egypt did not use poison gas against Yemen in the 60’s because of Israel. Assad the father did not kill tens of thousands of his own citizens in one week in El Hamma in Syria because of Israel. The Libyan blowing up of the Pan-Am flight had nothing to do with Israel, I could go on and on and on.”⁴⁶ Mr. Harari is correct; this enemy’s perversion of its own doctrine victimizes not only unbelievers, but destroys and annihilates its own. We’ll create an enemy; we’ll call him an *extremist*.

⁴⁴ Pickthall, Muhammad M., The Meaning Of The Glorious Qur'an, Surah 2:191, pg 28, 2002

⁴⁵ Griffith, Samuel B., Sun Tzu, The Illustrated Art of War, The Definitive English Translation, pg 125, 2005

⁴⁶ Harari, Haim, Speech: A View from the Eye of the Storm, 2004

RECOMMENDATIONS

“As for America and its people, I share with them these few words: I swear by Allah Most High, who raised the heavens without pillars, that neither America, nor anyone living there, will ever enjoy safety until we can first see it as a reality in Palestine and before all the infidel armies quit the land of Muhammad. Allah is great! Glory to Islam!”⁴⁷ Oath to America, by Osama bin Laden

The expression “words have meaning,” can perhaps better be applied in the context, “meanings, have words.” Western cultures have a different understanding of certain terms and concepts than do Muslims. For instance, in the West, the word *Peace* is understood, in part, to be “an agreement to end hostility between those who have been at war or in a state of enmity; a state of concord and tranquility.”⁴⁸ But to the Muslim, a state of peace can only be achieved after the unbeliever totally submits (by force if necessary) to the will of Allah and has repented and converted to Islam. Until then, Islam is in a perpetual and endless state of war with all who do not yield to its ideology. Another example is the word *Truth*; in the West truth is understood to be “sincerity in action, character, and utterance,”⁴⁹ but in Islam this concept of truth is a matter between Muslims and not with unbelievers. The teaching of Muhammad as outlined in the Qur’an and the Hadith are clear on the understanding of truth for Muslims “It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise.”⁵⁰ However, “when it comes to unbelievers, particularly those who are at war with Muslims, Muhammad enunciated a quite different principle: ‘War is deceit.’ Specifically, he taught that lying was permissible in battle. Thus were born two enduring Islamic principles: the permissibility of political assignation for the honor of the Prophet and

⁴⁷ Ibrahim, Raymond, *The Al Qaeda Reader*, pg 194-195, 2007

⁴⁸ Merriam-Webster Collegiate Dictionary, Tenth Edition, pg 854, 1999

⁴⁹ Ibid., 1269

⁵⁰ Spencer, Robert, *The Politically Incorrect Guide to Islam (and the Crusades)*, pg 79, 2005

his religion and an allowance for the practice of deception in wartime.”⁵¹ Additionally, “Quranic verses Surah 3:28 and 16:106, as well as Muhammad’s famous ascertain, ‘War is deceit,’ have all led to the formulation of a number of doctrines of dissimulation – the most notorious among them being the doctrine of ‘Taqiyya,’ which permits Muslims to lie and dissemble whenever they are under the authority of the infidel. Deception has such a prominent role that renowned Muslim scholar Ibn al-Arabi declares: ‘[I]n the Hadith, practicing deceit in war is well demonstrated. Indeed, its need is more stressed than [the need for] courage.’”⁵²

Mr. David M. Gregory in his article, *Islam 101*, as appeared on the Jihad Watch website (www.jihadwatch.org) perhaps summarizes the war on terrorism best; “‘Terrorism,’ it should be obvious, is a tactic or stratagem used to advance a goal; it is the goal of Islamic terrorism that we must come to understand, and this logically requires an understanding of Islam. As we have seen, contrary to widespread insistence that true Islam is pacific even if a handful of its adherents are violent, the Islamic sources make clear that engaging in violence against non-Muslims is a central and indispensable principle to Islam. Islam is less a personal faith than a political ideology that exists in the fundamental and permanent state of war with non-Islamic civilizations, cultures, and individuals. The Islamic holy texts outline a social, governmental, and economic system for all mankind. Those cultures and individuals who do not submit to Islamic governance exist in an ipso facto state of rebellion with Allah and must be forcibly brought into submission. The misbegotten term ‘Islamofascism’ is

⁵¹ Ibid., 79-80

⁵² Ibrahim, Raymond, *Studying the Islamic Way of War-To know an enemy, one must first acknowledge his existence*, 2008

wholly redundant: Islam itself is a kind of fascism that achieves its full and proper form only when it assumes the powers of the state.”⁵³

If we do not fully understand the many complexities of the enemy and the nature of the source of his strength, then we cannot be victorious against him. Sun Tzu understood this. He understood the imperativeness of acquiring a complete knowledge of the enemy-- “know the enemy”-- not just on the battlefield, but in his heart, his mind, his faith, his political and economic environment and his culture. Understanding enemy capabilities surpasses the understanding of his military strategy and tactical applications; they encompass the full spectrum of his being and his condition. Only with a complete knowledge of this dynamic can he be assessed, exploited and defeated. However, one must possess the moral fortitude and political will to do so. And certainly, one must possess the courage to acknowledge the enemy’s existence, not for how it is portrayed, but for what it is. Many believe that the Global War on Terror is a clash of civilizations, a war of cultures, or a conflict of religions. The issue appears to be much deeper than this. Without a fundamental understanding of Islam, the struggle to succeed in the Global War on Terror simply cannot be realized. A complete knowledge of Islamic war-fighting doctrine must be applied directly to US Foreign Policy in the Middle East and across the globe. Our senior political and military leadership at the strategic and operational levels must understand the overarching doctrine, objectives and stratagem of Islamists if an achievable and successful plan is to be devised to defeat extremism and secure victory; indeed, to ensure our existence and the survival of freedom and liberty for our posterity.

Most importantly, the application of our strategy to defeat Islamic oppression cannot be limited merely to the battlefield; rather, it must apply to all aspects of our civilization if it

⁵³ Davis, Gregory M., Islam 101, pg 18

is to survive the long war. Lest we forget the perils of cultures that have suffered greatly throughout history the fate of weakness, unpreparedness, complacency, ignorance, denial, and subversion; shall we remind ourselves of the suffering of the Jews throughout the centuries, and the horrific systematic genocide of more than 1.5 million Armenians at the hands of the Turks in 1915? Perhaps the words of Muhammad make clear the concerns of those who recognize the reality of Islam as a threat, “The only reward of those who make war upon Allah and His Messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom. Save those who repent before you overpower them. Then know that Allah is Forgiving, Merciful.”⁵⁴ Qur’an, Surah 5:33-34. Courage, when confronting oppression and we *will* endure.

⁵⁴ Pickthall, Muhammad M., The Meaning Of The Glorious Qur’an, Surah 5:33-34, pg 97-98, 2002

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