

Summary of the Introduction
By Bo Perrin

Covers pages 11 through 20

It would be easy for the historian or non-Muslim to get caught up in Salam's historical and some might say skewed analysis of some of the major battles in Islam's history. Salam is not writing about history to merely educate the reader about how brave and powerful the Islamic armies were. Instead, Salam's purpose is educate the reader as to how jihad is to be properly used.

The Hizb author reviews the battle of Mu'tah, Qadishiyah, the Crusades and naval battles. He also quotes General Erwin Rommel the famed Desert Fox and Mohammad. Salam states that General Rommel claimed that he followed the tactics employed by General Khalid ibn al Walid. Nevertheless, this quote is actually meaningless because it does not support his thesis that jihad is only to be used under the direction of a Caliphate with State armies. This is just another brag. But if history serves me and it does, when Rommel was faced with forces equal to his own he lost. Let us look at the ahadiths. Salam quotes an ahadith by Ahmad ibn Hanbal. It states:

"I am a prophet and I have ten names (characteristics). I am the prophet Muhammad, I am the prophet Ahmad, I am the Maahi, I am the Haaq, I am the Muqfa, I am the Hashir, I am the prophet of rahma, I am the prophet of tawba and I am the prophet of Jihad (war)."

Salam's conclusion is that if Muhammad is the prophet of war and Muslims are the people of the prophet then Islam ought to be the people of Jihad as well. Salam's purpose in reciting this ahadith is not merely to reveal to the reader that Mohammad was the prophet of Jihad. His purpose is reveal that the proper use of Jihad must be directed from the top in this case, the prophet. Since Mohammad is dead, this responsibility passes to the Caliph. The Caliph is the only person who can properly command and direct any jihadi activity for the Ummah against Dar al-harb.

Salam sees fit to record a long ahadith narrated by Mu'adh ibn Jabal and transmitted by Tirmidhi, Ibn Maja and Ahmad. I am not going to quote the entire ahadith but only the portion which has a direct bearing on Salam's argument. Nevertheless, let me set up the context. Someone has come to Mohammad and "I said to Allah's Messenger, inform me about an act which would entitle me to get into Paradise and remove me away from Hell-Fire." The majority of the ahadith is Mohammad telling this Muslim to basically follow the pillars of Islam. Yet, near the end of the ahadith Mohammad said, "Should I not direct you to the highest level of this matter, to the pillar on which it and its top (uppermost)?" The Muslim says "Allah's Messenger yes, (do tell me)." Here is Mohammad's answer and it ought to be memorized by every American so that they will have a ready answer to the Muslim apologists who claim that Islam is a peaceful religion. Mohammad stated,

"The uppermost level of the matter is al-Islam. Its pillar is the prayer and its top is Jihad."

This ahadith makes a claim which Islamic apologists CAIR, ISNA and the present American government deny. The argument is that jihad is a pillar of Islam. This statement agrees with a number of other ahadiths in which Mohammad equates Jihad co-equally with the Shahada, Islam first pillar. So, it is a misnomer within American Islamic studies to claim that Jihad is the sixth pillar when in fact it is equal to the first pillar making it a part of the first pillar.

Salam also quotes a little known but interesting ahadith which was supposedly narrated by Abu Umamah and related by Abu Dawood. It states:

“A man said, ‘O Messenger of Allah, allow tourism (siyaha) for me. The tourism (siyaha) of my Ummah is Jihad.”

The unnamed Muslim was asking Mohammad’s blessing to travel although the ahadith does not state what his destination might be. Mohammad’s answer is intriguing and enlightening. Mohammad seems to have believed that the only true form of travel for his Ummah is through Jihad. Of course, Salam’s purpose is not to give the reader an introduction into Islamic tourism. His purpose is tie Mohammad, Jihad and Ummah together. Salam’s point is that jihad is properly used when a Prophet/Caliphate is directing the Ummah as they travel to other nations with the intent imposing Islam upon the non-Islamic world. Muslims are not coming to America because they like America but to Jihad against it. In fact, Muslims are coming to America for the same reason that Mughira stated that the Islamic armies were coming to Persia. He said:

“Mughira placed his hand on the hilt of his sword and said, ‘If you do not accept either Islam or pay the jizyah, the sword will decide the matter.”

What arrogance. Well, the Ummah did travel. Salam mentions four places the Ummah visited by Jihad and were successful. I am not going to go into the detail he does because most of the details are meaningless to Salam’s point. The real purpose of the details is glorify Islam as a superior political entity and superior individual initiative. Nevertheless, Salam does reveal his point in each example. He claims that the battle of Mu’tah was fought by “the Muslim army.” He claims that “the Islamic State’s armed forces” won the battle of Qadisiyah. Salam argues that it was the “tough nucleus of the Khalifah’s army” which defeated the Crusaders. Finally, he refers to the Islamic navy whose commander, Mu’awiyah, who defeated the Roman navy under the direction of the Khalifah. In addition, he refers to the navy as “the fleet of the Khalifah State.”

Salam’s belief seems to be that Islam’s power is the Jihad and the Jihad can only properly be executed under the direction of a Caliph who is using an Islamic state-run army. He claims that the Islamic state army under the Caliphs were the most modern and powerful military machines the world has even known. He boasts that “the Muslim army could never be defeated.” The prowess and strength of the Islamic armies under the early Caliphs were inherited by the following Islamic armies right up to the demise of the “mighty Khilafah State which died in 1924. How powerful was the Ottoman Empire? He claims that those in the West told others to be careful how they approached the Caliph because he could sum up three million soldiers with the movement of a finger. In addition, it was claimed that if you step on the tail of the dog in Europe you could hear it bark all the way to Asia. Finally, he claims the West described the Islamic army as the undefeatable army.” This is rather interesting because we know today that both the Roman and Persian empires were already in advanced decay when the Islamic armies attacked so the author’s claim is invalid. In addition, the so-called “mighty Khilafah State” which possessed the “undefeatable army” was defeated at in its heyday.

Nevertheless, despite the historical inaccuracies, Salam’s purpose in the introduction is to provide evidence that Jihad is properly used only under the direct of a Caliph who is commanding an Islamic army.

Next: The Present International Situation.