

# Jihad In Clical And Modern Islam

Evaluates the possibility of democracy within Islamic nations and considers western responsibilities in making it possible, urging the United States to support Islamic democracies rather than repressive regimes.

Studies on post-1947 South Asia mostly focus on divergences or only deal with the individual states, whereas this volume investigates similar trajectories across the most plural region in the world in reference to majoritarianism and its implications. Tracing the historical origins of the ideology of Jihad since the classical Islamic era it deliberates the more recent typologies of resistance during the colonial and contemporary times. The intricate relationship in Afghanistan between the erstwhile Majahideen and the Western powers during the Cold War and its break-up following 9/11 have necessitated a fresher searchlight on this major cornerstone of political Islam. The salience of Hindutva in India and demands for a Sunni state in Pakistan, simultaneous with similar espousals in Bangladesh, Nepal, Bhutan and Sri Lanka reveal unique regional congruities on ideological issues. The Indian Muslims, non-Muslim Pakistanis and Bangladeshis, and other ethno-regional minorities have become the victims of this major ideological onslaught on pluralism in South Asia, which equally boasts of alert civil societies. The issues of contested statehood and national identity have certainly assumed an added significance, which this volume addresses within a changed regional and global political context. Other than ideology and pluralism, this volume also deliberates the problems of governance exacerbated by unilateral civil and khaki forces, often in cahoots with the external backers.

"The modern political idea of "jihad"--A violent struggle against "pagan" or unIslamic regimes - is essentially the brainchild of one man whose writings have become a manifesto for radical political Islam.

Using the evolution of Sayyid Qutb's life and writings, Musallam traces and analyzes Qutb's alienation and subsequent emergence as an independent Islamist within the context of his society and the problems that it faced." "Qutb's controversial writings have had a significant impact on young Islamists in Egypt for decades after his death and global jihadist Islamists for the past quarter century. Since September 11, 2001, the West has dubbed Qutb "the philosopher of Islamic terror and godfather ideologue of al-Qaeda." This is the first book to examine his life and thought in the wake of the events that ignited the War on Terrorism." --R é sum é de l' é diteur

Written by an expert at The Investigative Project, a counterterrorism institute and America's largest private data-gathering center on militant Islamic activities, this text fills a critical gap in the understanding of the new threats posed by Islamist terrorism.

The Islamic Jihad Movement

Gulbuddin Hekmatyar

The Caravan

Muslim Conquests from the 7th to the 21st Centuries

From Nationalism to Jihad

Al Qaeda's Training Ground and the Next Wave of Terror

Arguing the Just War in Islam

An Afghan Trail from Jihad to Terrorism

Jihad is one of the most loaded and misunderstood terms in the news today. Contrary to popular understanding, the term does not mean "holy war." Nor does it simply refer to the inner spiritual struggle. This book, judiciously balanced, accessibly written, and highly relevant to today's events, unravels the tangled historical, intellectual, and political meanings of jihad.

Looking closely at a range of sources from sacred Islamic texts to modern interpretations, [This book] opens a critically important perspective on the role of Islam in the contemporary world. [The author] also describes some of the conflicts that occur in radical groups and shows how the more mainstream supporters of these groups have come to understand and justify violence.-Back cover.

These motivational forces, or the "push," combine with al-Qaida's recruitment efforts, or the "pull." Through robust and proactive propaganda efforts, the al-Qaida network entices potential recruits to follow its call to armed jihad.

In this book James Turner Johnson explores the cultural traditions of the Christian West and Islam in an effort to encourage a constructive dialogue on the nature of war for religion. No other issue highlights the difference between these two cultures more clearly or with more relevance for their interrelations throughout history and in the contemporary world. In the West, war for religion is most often dismissed as a relic of the past, belonging to a time less rational and less civilized than our own. From this perspective, Muslims who advocate holy war are seen as religious fanatics who are supporting criminal and terrorist activity. By contrast, war for religion has an honored place in the Islamic world, associated with a perennial religious requirement: striving in the path of faith by heart, tongue, and hands. This striving is designated by the now familiar term jihad. In fact, striving by the sword is the "lesser" jihad, and many Muslims themselves are troubled by reductionistic appeals to jihad to justify terrorism, revolution, and anti-western activity. According to Johnson, for there to be any dialogue between Islam and the West we must understand that in the West religion and politics are placed in separate spheres, while normative Islam regards religion as properly integral to

the political order. From this perspective religious concerns should have a place in statecraft, including the use of military force. Three questions form the heart of Johnson's inquiry: Is there a legitimate justification for war for religion? What authority is required? What is the proper conduct in such wars? In each case, he asks the question by comparing religious wars with other kinds of wars. The picture that emerges is of war for religion not as an expression of fanatical excess but as a controlled, purposeful activity. With an eye to the present day, Johnson examines cases in history where distinctive models of war for religion were implemented by rulers. This in turn sets the stage for critical judgment on contemporary appeals to the idea of jihad in relation to political aims. Well known for his work on peace and just war, Johnson draws upon a wide base of historical and comparative scholarship. While the book is anchored primarily on the past, on the roots and historical development of the two traditions, his aim throughout is to shed light on contemporary attitudes, ideals, and behaviors, especially as they bear on real problems that affect relations between Western and Islamic cultures in the world today.

Abdallah Azzam, the Palestinian cleric who led the mobilization of Arab fighters to Afghanistan in the 1980s, played a crucial role in the internationalization of the jihadi movement. Killed in mysterious circumstances in 1989 in Peshawar, Pakistan, he remains one of the most influential jihadi ideologues of all time. Here, in the first in-depth biography of Azzam, Thomas Hegghammer explains how Azzam came to play this role and why jihadism went global at this particular time. It traces Azzam's extraordinary life journey from a West Bank village to the battlefields of Afghanistan, telling the story of a man who knew all the leading Islamists of his time and frequented presidents, CIA agents, and Cat Stevens the pop star. It is, however, also

a story of displacement, exclusion, and repression that suggests that jihadism went global for fundamentally local reasons.

Jihad in Classical and Modern Islam

Reclaiming Islamic Tradition

Modern Interpretations of the Classical Heritage

Prejudice Versus Reality

The Globalization of Martyrdom

Blood That Cries Out From the Earth

Jihad, Hindutva and the Taliban

Islam and Salvation in Palestine

The sheer scale and brutality of the hostilities between Russia and Chechnya stand out as an exception in the mostly peaceful breakup of the Soviet Union. *Chechnya: From Nationalism to Jihad* provides a fascinating analysis of the transformation of secular nationalist resistance in a nominally Islamic society into a struggle that is its antithesis, jihad. Hughes locates Chechen nationalism within the wider movement for national self-determination that followed the collapse of the Soviet empire. When negotiations failed in the early 1990s, political violence was instrumentalized to consolidate opposing nationalist visions of state-building in Russia and Chechnya. The resistance in Chechnya also occurred in a regional context where Russian hegemony over the Caucasus, especially the resources of the Caspian basin, was in retreat, and in an international context of rising Islamic radicalism. Alongside Bosnia, Kashmir, and other conflicts, Chechnya became embedded in Osama Bin Laden's repertoire of jihadist rhetoric

against the "West." It was not simply Russia's destruction of a nationalist option for Chechnya, or "Wahabbist" infiltration from without, that created the political space for Islamism. Rather, we must look also at how the conflict was fought. The lack of proportionality and discrimination in the use of violence, particularly by Russia, accelerated and intensified the Islamic radicalization and thereby transformed the nature of the conflict. This nuanced and balanced study provides a much-needed antidote to the mythologizing of Chechen resistance before, and its demonization after, 9/11. The conflict in Chechnya involves one of the most contentious issues in contemporary international politics--how do we differentiate between the legitimate use of violence to resist imperialism, occupation, and misgovernment, and the use of terrorism against legitimate rule? This book sets out indispensable lessons for understanding conflicts involving the volatile combination of nationalist insurgency, jihad, and terrorism, most notably for the wars in Iraq and Afghanistan.

Examines the growing proliferation of militant Islamic terrorist cells in the United States, revealing how they are able to exploit the civil freedoms of the U.S. to coordinate their activities.

Introduction: Jihad Today -- PART ONE: JIHAD NOW Chapter One: Are We Already Fighting A Jihad? How radical Muslims use jihad as a modern-day rallying cry -- Chapter Two: Europe: Jihad in the Making? -- Chapter Three: The Jihad Way of War -- PART TWO: JIHAD THEN: EXPLODING THE MYTHS OF "TOLERANT ISLAM" Chapter Four: Jihad in the Qur'an: Is war the will of Allah? -- Chapter Five: Muhammad in the Field: The wars of the Prophet --

Chapter Six: In the Prophet's Footsteps: Jihad and dhimmitude in early and modern Islam --  
Chapter Seven: The Modern Myth of Islamic Tolerance: The fact of modern Islamic intolerance --  
Chapter Eight: Jihad in Eclipse and Resurgent -- Chapter Nine: Terrorism: Jihad abused? --  
Chapter Ten: Everybody Must Get Stoned: The strange alliance between radical Islam and the  
post-1960s Left -- Chapter Eleven: How to Fight the War We're In.

On the life and activities of Gulbuddin Hekmatyar, b. 1948, leader of the Islamic Party (Hizb-i  
Islami) of Afghanistan.

The New Battleground of International Jihad

Militancy, Morality, Modernity

The Holy War Idea in Western and Islamic Traditions

The Doctrine of Jihad in Modern History

How Jihad Still Threatens America and the West

Hate on the Net

The Mujahidin, the Taliban and Bin Laden

A Guide to Militant Islam in the US

This page-turning thriller about a defeated Israel raises chilling possibilities about outcomes of a war fueled by hate and religion. Current as tomorrow's headlines, revealing as a classified briefing, "Total Jihad" captures the turmoil of today's Middle East and is a provocative fable for modern times.

The author's introductory and contextual material lays out a framework

for what the jihadis are saying - to each other and to the world."--BOOK JACKET.

Exposes a plot by Islamic jihadists to overtake America from within through less terrorism and more stealth jihad, ultimately aiming to establish Islamic law worldwide, and explains what steps must be taken to preserve American culture.

The series Religion and Society (RS) contributes to the exploration of religions as social systems- both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

Total Jihad

Islam and Jihad

Text, Translation and Commentary

Terror Networks in the Twenty-First Century



From Secularism to Jihad  
The Afghan-Bosnian Network  
The Lesser Jihad  
Jihad Incorporated

"Landscapes of the Jihad explores the features that Al Qaeda and other strands of militant Islam share in common with global movements such as environmentalists and anti-globalisation protesters. These include a decentralised organisation and an emphasis on ethical rather than properly political action. Devji brings these and other characteristics of Al Qaeda together in an analysis of the jihad that locates it squarely within the transformation of political thought after the Cold War." "The jihad emerges from the breakdown of traditional as well as modern forms of authority in the Muslim world. It is neither dogmatic in an old fashioned way nor ideological in the modern sense, and concerned neither with correct doctrinal practice in the present nor with some revolutionary utopia of the future. Instead it is fragmented, dispersed and highly individualistic."--BOOK JACKET.

In 1105, six years after the first crusaders from Europe conquered Jerusalem, a Damascene Muslim jurist named ' Ali ibn Tahir al-Sulami (d. 1106) publicly dictated an extended call to the military jihad (holy war) against the European invaders. Entitled Kitab al-Jihad (The Book of the Jihad), al-Sulami ' s work both summoned his Muslim brethren to the jihad and instructed them in the manner in which it ought to be conducted, covering topics as diverse as who should fight and be fought, treatment of prisoners and plunder, and the need for participants to fight their own inner sinfulness before turning their efforts against the enemy. Al-Sulami ' s text is vital for a complete understanding of the Muslim reaction to the crusades, providing the reader with the first contemporary record of Muslim preaching against the crusaders. However, until recently only a small part of the text has been studied by modern scholars, as it has remained

for the most part an unedited manuscript. In this book Niall Christie provides a complete edition and the first full English translation of the extant sections (parts 2, 8, 9 and 12) of the manuscript of al-Sulami ' s work, making it fully available to modern readers for the first time. These are accompanied by an introductory study exploring the techniques that the author uses to motivate his audience, the precedents that influenced his work, and possible directions for future study of the text. In addition, an appendix provides translations of jihad sermons by Ibn Nubata al-Fariqi (d. 985), a preacher from Asia Minor whose rhetorical style was highly influential in the development of al-Sulami ' s work.

On the different meanings of Islamic jihad

Why did so many of the 9/11 hijackers spend time in Germany? How did terrorist sleeper cells plant themselves in cities like London, Paris, Rome, and Hamburg? What exactly is Al-Qaida's connection to Europe? Terrorism analyst Evan F. Kohlmann unveils a new angle to the deadly international terrorist organization and reveals the root of its terror lies in the Bosnian War. He includes recently declassified American and European intelligence reports, secret Al-Qaida records and internal documents, and interviews with notorious figures such as London-based Bin Laden sympathizer Abu Hamza Al-Masri. This is the first book to uncover the secret history of how Europe was systematically infiltrated by the ranks of the most dangerous terrorist organization on earth, as told by the terrorists themselves and the daring investigators who have tirelessly tracked them over the past decade.

The Endless Jihad

A Reader

Understanding Jihad

The Psychology of Religious Terrorism

The Mind of Jihad

The Book of the Jihad of 'Ali ibn Tahir al-Sulami (d. 1106)

Islam and Colonialism

In Their Own Words

Jon Bennett is a top Wall Street strategist turned senior White House advisor. But nothing has prepared him for the terror that he will face. Saddam Hussein dispatches his top hit men to assassinate the President of the United States. Iraqi terrorists spread carnage throughout London, Paris, and Riyadh . . . and the Butcher of Baghdad has a nuclear ace in his hand that he has not yet played. Only a solid Arab-Isreali coalition against Iraq can keep the U.S.--and other Western nations--from certain devastation. And only Bennett and his beautiful partner, Erin McCoy, can make that happen. Their secret project--a billion-dollar oil deal off the coast of Gaza--could be the basis for an historic peace treaty and enormous wealth for every Isreali and Palestinian. But just before a treaty can be signed, Isreali commandos foil an Iraqi Scud missile launch, recovering a nuclear warhead and evidence that the next attack will level Washington, New York and Tel Aviv. Now, the Isreali Prime Minister gives the American President an ultimatum: Melt down Baghdad within one hour . . . or Israel will do it herself. From Jerusalem, Bennett and McCoy must summon all their stealth and savvy to save themselves--and the world--from absolute destruction.

Presents an overview of the activities, funding, and operations of radical Islamic terrorist groups within the United States and abroad.

This study traces the rise of the Islamic Jihad, its ideological platform, and its relations with other political forces both within and outside the Palestinian arena. The study provides a basis for a wider

discussion of how Palestinian Islamists deal with the challenge of peace created by the Oslo Accords, particularly the shift of the PLO from a liberation movement to a sovereign entity with coercive power.

Explores how the classical Islamic tradition has been retrieved, reformed and reshaped in the modern Islamic worldRecent events in the Islamic world have demonstrated the endurance, neglect and careful reshaping of the classical Islamic heritage. A range of modern Islamic movements and intellectuals has sought to reclaim certain concepts, ideas, persons and trends from the Islamic tradition. This book profiles some of the fundamental debates that have defined the conversation between the past and the present in the Islamic world. Quranic exegesis, Islamic law, gender, violence and eschatology are just some of the key themes in this study of the Islamic traditions vitality in the modern Islamic world. This book will allow readers to situate modern developments in the Islamic world within the longue durA(c)e of Islamic history and thought.Key FeaturesBrings clarity to modern trends, events and debates in the Islamic world by placing them in their longer historical trajectoriesBrings together experts of the medieval and modern Islamic worldProvides an examination of how the classical Islamic heritage functions in todays Islamic world in regions as diverse as the Middle East, Iran and the Indian subcontinentCase Studies IncludeJihad Treatise Impact in IndiaJihadist PropagandaWomens Legal Testimony in IslamIslamic Legal Issues in Iran Jihad Beyond Islam Al Qaeda in Europe The Last Jihad

America and the Struggle for Islamic Democracy

Chechen Jihad

Islam & Jihad

Modern Jihad

Khartoum, and the Dawn of Militant Islam

A “ well-researched ” account of the nineteenth-century Sudanese cleric who led a bloody holy war, from a New York Times-bestselling author (Publishers Weekly). Before bin Laden, al-Zarqawi, or Ayatollah Khomeini, there was the Mahdi—the “ Expected One ” —who raised the Arabs in pan-tribal revolt against infidels and apostates in Sudan. Born on the Nile in 1844, Muhammed Ahmed grew into a devout, charismatic young man, whose visage was said to have always featured the placid hint of a smile. He developed a ferocious resentment, however, against the corrupt Ottoman Turks, their Egyptian lackeys, and finally, the Europeans who he felt held the Arab people in subjugation. In 1880, he raised the banner of holy war, and thousands of warriors flocked to his side. The Egyptians dispatched a punitive expedition to the Sudan, but the Mahdist forces destroyed it. In 1883, Col. William Hicks gathered a larger army of nearly ten thousand men. Trapped by the tribesmen in a gorge at El Obeid, it was massacred to a man. Three months later, another British-led force met disaster at El Teb. This was followed by the infamous conflict at Khartoum, during which a treacherous native—or patriot, depending upon one ’ s point of view—let the Madhist

forces into the city, resulting in the horrifying death of Gen. Charles “ Chinese ” Gordon at the hands of jihadists. In today ’ s world, the Mahdi ’ s words have been repeated almost verbatim by the jihadists who have attacked New York, Washington, Madrid, and London, and continue to wage war from the Hindu Kush to the Mediterranean. Along with Saladin, the Mahdi stands as an Islamic icon who launched his own successful crusade against the West. This deeply researched work reminds us that the “ clash of civilizations ” that supposedly came upon us in September 2001 in fact began much earlier, and “ lays important tracks into the study of terror, fundamentalism and the early clash between Islam and Christianity ” (Publishers Weekly).

Explores the role of fatw s--the legal opinions of Islamic jurists that deal with the permissibility or prohibition of an act--in Islam-motivated terrorism.

Forfatteren kortlægger terrorismen som et verdensomspændende økonomisk netværk, der forsyner bevæbnede grupper med en endeløs strøm af penge. Samtidig er dette netværk så økonomisk stærkt, at en afvikling vil kunne ryste verdens økonomien

This book examines contemporary jihad as a cult of violence and power. All jihadi groups, whether Shiite or Sunni, Arab or not, are characterized by a similar bloodlust. Murawiec characterizes this belief structure as identical to that of Europe's medieval millenarians and apocalypticists, arguing that both jihadis and their European cousins shared in a Gnostic ideology: a God-given mission endowed the Elect with supernatural powers and placed them

above the common law of mankind. Although the ideology of jihad is essentially Islamic, Murawiec traces the political technologies used by modern jihad to the Bolsheviks. Their doctrines of terror as a system of rule were appropriated by radical Islam through multiple lines of communication. This book brings history, anthropology, and theology to bear to understand the mind of jihad that has declared war on the West and the world.

Abdallah Azzam and the Rise of Global Jihad

Landscapes of the Jihad

South Asia at the Crossroads

Leaderless Jihad

Jihad in the West

Onward Muslim Soldiers

Warrant for Terror

How Radical Islam Is Subverting America without Guns or Bombs

In the post-September 11 world, Al Qaeda is no longer the central organizing force that aids or authorizes terrorist attacks or recruits terrorists. It is now more a source of inspiration for terrorist acts carried out by independent local groups that have branded themselves with the Al Qaeda name. Building on his previous groundbreaking work on the Al Qaeda network, forensic psychiatrist Marc Sageman has greatly expanded his research to explain how Islamic terrorism emerges and operates in the twenty-first century. In *Leaderless Jihad*, Sageman

rejects the views that place responsibility for terrorism on society or a flawed, predisposed individual. Instead, he argues, the individual, outside influence, and group dynamics come together in a four-step process through which Muslim youth become radicalized. First, traumatic events either experienced personally or learned about indirectly spark moral outrage. Individuals interpret this outrage through a specific ideology, more felt and understood than based on doctrine. Usually in a chat room or other Internet-based venues, adherents share this moral outrage, which resonates with the personal experiences of others. The outrage is acted on by a group, either online or offline. Leaderless Jihad offers a ray of hope. Drawing on historical analogies, Sageman argues that the zeal of jihadism is self-terminating; eventually its followers will turn away from violence as a means of expressing their discontent. The book concludes with Sageman's recommendations for the application of his research to counterterrorism law enforcement efforts.

One of the most respected experts on radical Islamism returns to alert readers to the future course of Islamic extremism--by turning the spotlight on the troubled region of Chechnya. This book presents an analysis of websites that incite violence, both symbolic and real, and act as a conduit for messages which promote racism, xenophobia, antisemitism and, in one case, incitement to armed warfare. Four types of site are analysed: football hooligans, neo-fascists, neo-nazis and, finally, Middle-Eastern militant Islamic.

By observing the current crisis of identity among ordinary Muslims, this book explores why,



and in what circumstances Muslims speak of jihad. In the end, jihad is what Muslims say it is. Marranci offers us a nuanced and anthropological understanding of Muslims' lives beyond the predictable clichés.

Tracing the Dollars Behind the Terror Networks

Fatwas of Radical Islam and the Duty of Jihad

Recruits and the Al-Qaida Network

Extremist Sites, Neo-fascism On-line, Electronic Jihad

Jihad and Sacred Vengeance

Chechnya

American Jihad

Al Qaeda, Salafi Jihad, and the Diffusion of Suicide Attacks

Jihad, with its many terrifying associations, is a term widely used today, though its meaning is poorly grasped. Few people understand the circumstances requiring a jihad, or "holy" war, or how Islamic militants justify their violent actions within the framework of the religious tradition of Islam. How Islam, with more than one billion followers, interprets jihad and establishes its precepts has become a critical issue for both the Muslim and the non-Muslim world. John Kelsay's timely and important work focuses on jihad of the sword in Islamic thought, history, and culture. Making use of original sources, Kelsay delves into the tradition of shari'a--Islamic jurisprudence and reasoning--and shows how it defines jihad as the Islamic analogue of the Western "just" war. He traces the arguments of

thinkers over the centuries who have debated the legitimacy of war through appeals to shari'a reasoning. He brings us up to the present and demonstrates how contemporary Muslims across the political spectrum continue this quest for a realistic ethics of war within the Islamic tradition. Arguing the Just War in Islam provides a systematic account of how Islam's central texts interpret jihad, guiding us through the historical precedents and Qur'anic sources upon which today's claims to doctrinal truth and legitimate authority are made. In illuminating the broad spectrum of Islam's moral considerations of the just war, Kelsay helps Muslims and non-Muslims alike make sense of the possibilities for future war and peace.

Eminent Columnist And Legal Expert A.G. Noorani Delves Into The Rich And Complex History Of Islam And Presents The Case For A Reformist, Modern Interpretation Of The Faith And Its Scripture.

As both a clinical psychologist and an authority on comparative religion, James W. Jones is uniquely qualified to address the increasingly urgent issue of religious terrorism. Research on the psychology of violence shows that several factors work to make ordinary people turn "evil." Authoritarian religion or "fundamentalism," Jones shows, is a particularly rich source of such ideas and feelings, which he finds throughout the writings of Islamic jihadists. Jones notes that not every adherent of an authoritarian group will turn to violence, and he shows how theories of personality development can explain why certain individuals are easily recruited.

In the wake of September 11, the modern history of Afghanistan and the complex and divided structure of the Afghan society has been the subject of much discussion and analysis. This volume

contributes to that debate through a compelling assessment of the processes that led to the outbreak of the civil war, the Soviet invasion of Afghanistan, and the Jihad declared by the Muslim world against the Soviet invasion. The Jihad in Afghanistan drew volunteers from all over the Muslim world, who with American aid, were consolidated into an effective fighting force that vanquished the Soviet army. Osama Bin Laden was one of the recruits to the Jihad at the end of the 1970s. As the war against the Soviets ended, Afghan Alumni volunteers began returning to their countries and became the spearhead of the struggle of Islamic terror organizations against secular regimes in their own nations and against the West. This book analyzes the terror phenomenon of -Afghan Alumni- and the Al Qaeda organization headed by Bin Laden, which became a central component in international terror. The book describes and explains the process that led to the rise of the Taliban regime in Afghanistan (1994-1996), the regime's policy and its connection with international terror in general and Bin Laden in Particular. As such, it is a comprehensive and unique study providing readers with tools for understanding the complex reality of the Afghanistan alumni, who are at the core of the present conflict and a focus of international interest.

The First Jihad

The Terrorists Living Among Us

Voices of Jihad

Sayyid Qutb and the Foundations of Radical Islamism

After Jihad

Al-Qaida's Jihad in Europe

## Stealth Jihad

Chronicles the Muslim holy war against Christians, from the military invasions of the Dark Ages to today's random acts of terrorism.

The terrorist attacks of September 11, 2001 and their aftermath have focused the world's attention on Islamic fundamentalism. This accessible volume aims to rebutt the misconceptions about Islam articulated by many European intellectuals down the centuries. For non-Muslims these still obstruct a clear understanding of both the nature of Islam and the history of Christian/Muslim interactions.

The dissertation's conclusion offers practical policy recommendations based on the findings of this study, in which special emphasis is placed on the ideological component of the struggle against suicide attacks and terrorism in general.