

JIHAD AS A SOURCE OF TERRORISM A REALITY OR PROPAGANDA

Abstract

Throughout the ages, Islam has been misunderstood and surrounded by a number of false allegations. One of these allegations, given contemporary form, is to associate *jihad* with terrorism and violence and to claim that the message of Islam was spread through the sword. It is therefore an imperative upon objective researchers to examine and scrutinize this allegation based on the true nature and the real teaching of Islam. This research also examines different views regarding the concept of *jihad*, and how this concept has been misunderstood. This paper demonstrates the similarities between religions in supporting peace and condemning terror. Furthermore, this research explains that jihad bears a broad concept; it revealed positive meaning and was the motive for achieving noble ends and objectives. It is well known that *jihad* has never been used as a 'holy war' in the text of the *Shari'ah*. *Jihad* must be undertaken purely in the path of God alone and not for power or other worldly ends.

Key Words: Muslims, *Jihad*, Terrorism, Islam.

Introduction

This paper is designed to deal with one of the allegations addressed against Islam by writers who misunderstood Islam, or have intentionally attempted to distort it. They are saying "*Jihad* is a source of terrorism".² An effort

1 E-Mail: zoubir70@yahoo.com

2 Walter Laquer notes "...at the present time, radical Islamism is the single most important force in international terrorism, and will probably remain so for a considerable time to come." Laquer Walter, *A History of Terrorism*, Second printing. Transaction Publications, USA, 2002, p. 8, p. 22. In her book *The Mind of Jihad*, Laurant Murawiec claims: "*Jihad* was not wanton murder but legally regulated; what killing took place was lawful killing...in reality, the rationale for sparing the lives of women, children, and other categories is that they are booty of the *Jihadi* raiders. The *Qur'anic* concept has no notion of innocent ones or civilians: they are all part of the enemy tribe, even if the "tribe" is now called "heretics" or "unbelievers" the fact remains nonetheless that even if it is for instrumental or utilitarian reasons, and not for principle or humane reasons, the Islamic rules of *Jihad* do not automatically condone the slaughter of the weak. She concludes her research by saying: "This is the mind of *Jihad*. This is the enemy we are facing in the greater war declared on us on September 11, 2001. This is his way of war." See: Laurant Murawiec, *The Mind of Jihad*, Cambridge University Press, Cambridge, 2008, p.18, p. 325.

will be made here to identify this allegation in its true light and clear picture. In so doing, there is no attempt to be apologetic. Nor is there any intention to appease, condemn, or flatter anybody. The purpose is to find the truth about these allegations, present it afresh, and let one see and decide for him or her as intelligent, responsible rational beings.

It would be useful to illustrate how the concept of *Jihad* has had different interpretations and different uses in the history of Muslim thought and politics. This is to clarify that the dominant Western conception of *Jihad*, though not very new—considering the history of confrontation between East and West—nevertheless reflects how the contemporary Islamic Western encounter has come to an intensive climax.

It should be noted that during the dominance of the Islamic Civilization and Islamic power, the concept of *Jihad* revealed positive meaning and was the motive for achieving noble ends and objectives. Unfortunately, during the contemporary period of Islamic decadence, *Jihad* acquired a bad reputation, as it was associated, in the Western minds, with terrorism seen as coming from a backward Muslim World which was the main threat to Western Civilization. In other words, if *Jihad* was seen as a historical concept and process, it could be comprehended in light of its historical memory and its significance and context. This memory reveals the paradoxes of the difference between the doctrine and its application in real life. It also helps explain how the image of Islam and Muslims has been distorted, not only by Western misunderstanding but also, mainly, by Muslims themselves.

In discussing this topic the researcher focuses only on the concept of *jihad* as perceived by Islamic law based on the Qur'an, *hadith* and the Muslim scholars' views and not from other religions view. The research also focuses on some popular allegations therefore; this research does not touch upon all types of *jihad* such as "defensive and offensive", "Holy War".

Religions call for peace not terrorism

Religions as believed by many, command love, mercy and peace. Terror on the other hand, is the opposite of religion. It is cruel, merciless and demands bloodshed and misery. This being the case, the origins of a terrorist act should be sought in disbelief rather than in religion.³ For this reason, "Islamic terror" is an erroneous concept that contradicts the very message of Islam. The religion of Islam can by no means tolerate terror. On the contrary, terror

3 John L. Esposito remarks: "What most forget is that all the world's religions in their origins and histories were fairly comprehensive ways of living. While the relationship of religion to politics has varied, religion is a way of life with a strong emphasis on community as well as personal life: the way of Torah, the straight path of Islam, the middle path of the Buddha, the righteous way (dharma) of Hinduism. They provide guidance for hygiene, diet, the managing of wealth, stages of life (birth, marriage, death), and ritual and worship." See: John L. Esposito, *The Islamic Threat Myth or Reality*, 3rd Edition, Oxford University Press, 1999, p 198.

(i.e. murders committed against innocent people) in Islam is a great sin and Muslims are responsible for preventing these acts and for bringing peace and justice to the world. In the Hebrew Bible we read:

“Depart from evil, and do good; seek peace, and pursue it.”⁴ In addition, Jesus says: “But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smitten thee on the one cheek offer also the other; and him that take the away thy cloak forbid not to take thy coat also... for if ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners also lend to sinners, to receive as much again.”⁵

This teaching is really great it is the way to prevent war and bring peace to the world, since we start thinking positively towards our enemies. It certainly points us to a pacifist position that can build a good and peaceful relationship with our enemies.

Furthermore, in referring to Buddha’s principles, we read:

“Let us therefore now do good. What can we do that is good? Let us now abstain from taking life. That is a good thing that we may take up and do. And they will abstain from slaughter, and will continue in this good way... then this, brethren, will occur to those beings: now we, because we have gotten into good ways, increase in length of time and comeliness. Let us now do still more good. Let us now abstain from what is not given, let us abstain from adultery, let us now abstain from lying, let us now abstain from evil speaking, let us now abstain from abuse and from idle talk, let us abstain from covetousness, from ill-will, from false opinions, let us now abstain from the three things: incest, wanton greed and perverted desires...”⁶

One of the most important principles that Buddhism is caring for is the community, to do well in life, to avoid all type of crimes, to fight bad habits, this for sure will create a healthy society that can develop peace and harmony among each other.

If we refer to the holy Qur’an, we discover many verses ordering Muslims to be peaceful and tolerant to one another, for instance; Allah says:

“But if the enemy inclines towards peace, do thou (also) incline towards peace, and trust in Allah; for he is the one that heareth and knoweth (all things).”⁷ Allah also says: “Allah forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly

4 Hebrew Bible Psalms, 34: 14.

5 New Testament Luke, 6: 27-35.

6 Dialogues of the Buddha, for more see: *Peace on Earth*, Imprimerie des Presses Universitaires de France, Unesco, 1980, p. 113.

7 Surat al-Anfal, ayat: 61. Ali Yousef, *The Holy Qur’an: English Translation of the Meanings and Commentary*, King Fahd Holy Qur’an Printing Complex, Saudi Arabia.

and justly with them: for Allah loveth those who are just.¹⁸

It is obvious from the above verses that war is not desired in Islam, but only in certain circumstances where Muslims may resort to it in order to stop aggression and injustice, and attain freedom and peace. However, the second verse calls Muslims and non-Muslims to integrate their prosperity, love, brotherhood and create a just stable policy, which will surely lead to an international revival of peaceful partnership and a renaissance for all nations and states.

No doubt that the above teaching is a clear call for peace, tolerance and harmony, and the religion should not be judged by the deeds of its followers. Man must be held responsible for his actions, not the religion they follow. Since we believe that Abraham religions are religions that share good faith and noble ethics.

However, it is necessary to note that the use of religion for political ends is not new to humanity or to history. As Mahmoud Mourad notes: „The concept of fundamentalism emerged in the middle ages, when some Christian religious leaders began to use their religious positions to control all aspects of both life and faith. They arrogated to themselves the final word in religious matters. And established increasing influence in secular matters by influencing the rules by the grant of what they called “indulgences of forgiveness” that were meant to open up the gates of heaven. Conflict did, of course, emerge between the Catholic and Protestant doctrines and this conflict still persists. In Britain, the monarch still, in principle, controls the church. There are other, less obvious, avenues of religious influence over state politics. Even the constitutional structure governance in the United States, committed as it is to “secularism” has almost always ensured the election of a Protestant Christian President- except for the rare exception, such as John F. Kennedy. None of this is of course, within the ambit of terrorism; but it does exemplify the use and influence of religion in the wrong place.”¹⁹

On the other hand, religions are sometimes forced into wars. These are necessarily defensive wars; the defenders of religion do not take the first initiative, and fight only if all other peaceful means fail. Moreover, even where war becomes necessary, while all arts and tactics of warfare may be applied, including intelligence operations, those who engage in a religious war will never betray or stab one in the back, or kill a prisoner of war or a civilian, or destroy civilian buildings and disrupt civilian life. Otherwise it will not be accepted as a reviled religion.¹⁰

8 Surat Al-Mumtahana, ayat: 8. Ali Yousef, *The Holy Qur'an...*

9 K.P.S Gill, Sahni Ajai, (Eds.), *The Global of Terror*, Bulwark Books and the Institute for Conflict Management, New Delhi, 2002, pp. 164- 165.

10 As noted by Nadia Mahmoud: „Centuries ago when the Ottoman armies knocked at the gates of Vienna, the Orientalists drew a distorted picture of the Turks, the proclaimers of *Jihad*. The motive was to mobilize European resistance against the great Ottoman sultans. Three centuries ago, the image of Muslims as backward, fanatic, uncivilized people was

In the same way, religion, which is the core of positive and mature thinking that aims to promote life, cannot accept violence as the legitimate approach through which to secure its goals, and this is particularly the case where such violence is random or indiscriminate.

The source of the terror that should be condemned is definitely not from a divine religion, and consequently, there is no room for terrorism in Islam. This is made clear in the Qur'an, the main source of Islam, and in the practices of all true Muslim rulers; the Prophet being the foremost of them. As this paper seeks to demonstrate, Islam is a religion of peace and *jihad* is not an instrument for terror.

The Philosophy of War in Islam

Human life in Islam is sacred and well respected. Its preservation requires security. Islam therefore advocates peace as the fundamental principle of life and takes all the necessary measures to secure it and ultimately, to maintain it. On the other hand, however, humankind is not immune from committing wrong, which can sometimes manifest itself into violent and aggressive attitudes, thus threatening the peace and security of other fellow citizens.

Ibn Khaldun analyses the causes of war he says: "War has existed in society ever since 'creation'. Its real cause, which accounts for its persistence in society, is man's will to revenge. Man, in other words, is by nature warlike. He is forever moved to fight either for his own selfish interests or by such emotional motives as jealousy, anger, or a feeling of divine guilt. Thus the members of one group or nation, in order to attain their objectives, combined against others and the inevitable result was war."¹¹

Ibn Khaldun is insisting that the psychological factors can be more decisive for the outcome of a battle than any other elements. And what can limit such desire is religion, and the people co-operating for their common good. That is why he developed the notion of '*Umraan*'¹².

Sir Henry Maine emphasized this view, stating: "It is not peace which was natural and primitive and old, but rather war. War appears to be as old as

used again to justify expansionists' targets, called the mission of the white man to spread modernity and the message of civilization. Now at the beginning of the 21st century, while accusing Muslims of using religion to serve political aims, we can notice that the political discourse of the American administration reveals an alliance between the extreme religious right (Protestants) and the political conservatives. This alliance presents a threat not only to the Muslim world but to the entire world. It adopts a strategy of absolute global American hegemony and is motivated by the theory of conflict of civilizations. The politics emanating from this strategy are unjust, intolerant, violent, arrogant, deeply interfering and extremely oriented to power politics", and such extremism has nothing to do with true religion. See: Mahmoud Nadia, *al-'Aṣr al-'Uthmānī: min al-quwwah wa-al-haymanah ilā bidāyat al-Mas'alah al-Sharqīyah*, al-Ma'had al-'Ālamī lil-Fikr al-Islāmī, Cairo, 1996, p. 32.

11 Ibn Khaldun, *Al-Muqadimah*, *Daar al-Jil*, Beirut, ND, Vol. 1, p. 299.

12 Known today as "sociology".

mankind, but peace is a modern invention.¹³

The above views were indicated in the Qur'an, where Allah says: "And did not Allah check one set of people by means of another, the earth would indeed be full of mischief: but Allah is full of bounty to all the worlds."¹⁴ Islam recognized war as a means to solve political problems, at a time when tyrannical aggression was the sole obstacle in the face of the call for justice. War, however, was never a preferable option for Muslims; but under certain circumstances Muslims were forced to partake in it.

If we look to the Prophet's life, we observe that he first began his mission by personally following the instruction of the Qur'an: "O thou folded in garments stand (to prayer) by night..."¹⁵ and then by inviting his relatives and close friends to join him and enter the fold of Islam. He then made it public, as Allah says: "O thou wrapped up (in a mantle)! Arise and deliver thy warning!"¹⁶ It was an open invitation to all, given in a peaceful and friendly manner. He spent more than thirteen years preaching Islam in Makkah without harming or fighting any one.

His opponents gradually became violent. The Prophet and his companions suffered persecution at the hands of the *Quraish* for thirteen years, until they were forced to leave their property, their homes, and their relatives, seeking refuge in Medina, to protect their faith and practice it freely. However, the *Quraish* did not allow them to live in peace and practice their faith even while in Medina, and thus began a series of raids and attacks on them in order to destroy them and their faith. Under these circumstances, war was legislated in Islam.

War was legitimate only when the survival of the new emerging *Ummah* was threatened by different forms of persecution and torture, and only when the enemies of the Muslims were not satisfied with expelling them from their homes and families and orchestrated a deadly plan of exterminating them, even in their land of refuge, were they then allowed to take up arms in defending themselves. Allah says: "To those who leave their homes after trials and persecutions, and who thereafter strive and fight for the faith and patiently persevere thy Lord, after all this is oft-forgiving, most merciful."¹⁷ In another verse, Allah says: "To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is most powerful for their aid. (They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say, our Lord is Allah..."¹⁸ It is in this context that the concept of *jihad* developed and took on a broad and comprehensive meaning.

13 Khaduri Majid, *War and Peace in the Law of Islam*, The Johns Hopkins Press Baltimore, USA, 1995, pp. 62-63.

14 Quran, 2: 251.

15 Quran, 73: 1-2.

16 Quran, 74: 1-2.

17 Quran, 16: 110.

18 Quran, 22: 39-40.

The Concept of Jihad in Islam

Defining *jihad* through an apologetic approach that merely stresses the dimensions of individual self-discipline as a meaning of the word rooted in Islamic moral teaching does not solve the problem, nor does it necessarily improve the image of Islam and Muslims. It simply disregards the realistic international affairs that conflict with management dynamics, ranging between peaceful means and legitimate self-defence, up to the emerging republican unilateral American model of pre-emptive wars.

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John L. Esposito describes how Jews and Christians who came under the administration of Muslim states met with enormous tolerance: "Muslim armies proved to be formidable conquerors and effective rulers and builders rather than destroyers. They replaced the indigenous rules and armies of the conquered countries, but preserved much of their government, bureaucracy, and culture. For many in the conquered territories, it was no more than an exchange of masters, one that brought peace to peoples demoralized and disaffected by the casualties and heavy taxation that resulted from the year of Byzantine-Persian warfare. Local communities were free to continue to follow their own way of life in internal, domestic affairs. In many ways, local populations found Muslims rule more flexible and tolerant than that of Byzantium and Persia. Religious communities were free to practice their faith—to worship and be governed by their religious leaders and laws in such areas marriage, divorce, and inheritance. In exchange, they were required to pay tribute, a poll tax (*jizyah*) that entitled them Muslim protection from outside aggression and exempted them from military service."¹⁹ Furthermore, Karen Armstrong notes "A serious study of Islam shows that for 1400 years the ideals of the Qur'an have contributed in large measure to the spiritual welfare of Muslims. Some scholars, like the outstanding Canadian scholar Wilfred Cantwell Smith, would go so far as to say that "The Muslim segment of human society can only flourish if Islam is strong and vital, is pure and creative and sound. Part of the West-

19 John L. Esposito, *Islam: The Straight Path*, 3rd edition, Oxford University Press, 1991, pp. 33-34.

ern problem is that for centuries Muhammad has been seen as the antithesis of the religious spirit and as the enemy of decent civilization. Instead, perhaps, we should try to see him as man of the spirit, who managed to bring peace and civilization to his people.²⁰

It is clear from these facts that Muslims have at no time in history been oppressive. On the contrary, they have brought peace and security to all nations and wherever they have gone. For instance, Muslims ruled Spain for roughly 800 years. During this time, and up to when they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria and Jordan all have Christian or Jewish populations. If Islam taught that all people are supposed to be killed or forced to become Muslims, how did all of these non-Muslims survive for so long in the middle of the Islamic Empire?

The Meaning of the Word *Jihad*

Jihad is an Arabic word derived from the verb "*jaahadah*" (abstract noun, *juhd*), which means "exerting utmost effort" or 'to strive', it also means 'to exert oneself to the utmost' and 'to endeavour'.²¹

The nearest and most accurate translation of the word '*jihad*' in English can be expressed as "to exert one's utmost endeavour in promoting a cause."²² The meaning applies to any effort exerted by anyone. In this sense, a student struggles and strives to receive an education and pass course work; an employee strives to fulfil his or her job and maintain good relations with his or her employer; a politician strives to maintain or increase his popularity with his constituents and so on and so forth.

Therefore, a *Mujahid* is the one who strives in the cause of Allah and exerts efforts which cause him fatigue.²³

A Comprehensive Definition of the Term '*Jihad*'

Jihad as an Islamic term appears in Arabic literature, whether by taking on the meaning of *harb*, *Qitaal*, or through other connotations. It is a new concept that defers completely from the concept of war and fighting. *Jihad* is one of the most misunderstood and abused aspects of Islam. Some extremist Muslims exploit the concept of *jihad* for their own political objectives.²⁴ Many

20 Karen Armstrong, *Muhammad Biography of the Prophet*, Victor Gollancz, London, 1996, p 44.

21 For the literal meaning of *Jihad*, see Ibn Manthur, *Lisaan Al-Arab*, Daar Saadir, Beirut, 1994, Vol.3, p. 133.

22 *The Muslim World League Journal*, Rabi' al-thaani, 1407.

23 *Jihad in Islam: Preemptive or Defensive?* <http://www.islamawareness.net/Jihad/preemptive.html>, (Accessed on: 15-08-2013).

24 For instance, Mohammed Ábd al-Salam Faraj's *The Neglected Duty*. Faraj was the founder of "The Egyptian *Jama'at al-Jihad*" in his book Faraj argues that *Jihad* has become "the

non-Muslims misinterpret it in order to discredit Islam and Muslims; even if there are more than 164 verses in the Qur'an which deal with the subject of *jihad* and related concepts.²⁵ However, the disagreement among Muslims over the interpretation of *jihad* is genuine and deeply rooted in the diversity of Islamic thought. Therefore, it is interesting to present briefly the views of some important groups that have impacted on the development of the concept of *jihad* in classical and modern times.

Modernist View

Modernist writers who seek to reconcile Islam with Western ways have looked to the Qur'an to find an Islamic model to guide Muslims. They sought a fundamentally defensive vision of *Jihad*, and towards this end argued that all the wars waged by the Prophet and the first four caliphs were defensive.²⁶ Perhaps the earliest perspective on *jihad* from a modern sensibility (i.e., responding to the West) developed among Indian Muslims in the aftermath of the 1857 uprising (the so-called Indian Mutiny). Sir Sayyid Ahmad Khan and others, writing as much for a Western audience as for their co-religionists, argued that "*Jihad* meant only defensive war and could not justify further resistance to British rule as long as the British did not actively interfere with the practice of Islam. Sir Sayyid Ahmad treated Islam as a private religion rather than a public force, and presented it as virtually a pacifist creed."²⁷ Wahidudin Khan asserted that "*jihad* must be undertaken purely in the path of God alone (fi sabilillah) and not for power or other worldly ends. *Jihad* as striving in God's path, can take several forms, mostly peaceful."²⁸

On the other hand, among modernists are those who tend to promote an

neglected duty"; something that must be resurrected as a central pillar of the faith. See the entire book at www.e-prism.org/images/ALFARIDA.doc.

- 25 Quran says: "Fight in the cause of Allah those who fight you but do not transgress limits; for Allah loveth not transgressors." Allah also says: "And dispute ye not with the people of the book, except in the best way, unless it be with those of them who do wrong..." The Qur'an notes: "To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is Most Powerful for their aid." Sayyid states: "The Qur'an clearly chose the path of peace and ordered Muslims to avoid war, as much as they can, with the condition that others do not threaten them or prevent them from preaching the word of Allah." See: Sayyid Qutb, *Fi Zilal Al-Qur'an*, Dar Al-Shuruq, Vol. 2, Cairo, 1992, pp. 732-733.
- 26 This approach from the modernists was developed towards the end of the 20th century, and they have worked to reconcile Islamic law with international law. Thus, the Organization of the Islamic Conference, an umbrella organization that includes as members most Muslim states, expressed an interest in establishing an international court to reconcile the *Shari'a* with international public law, and the principles of the United Nations.
- 27 Douglas E. Streusand, "What Does *Jihad* Mean?" At: <http://www.ict.org.il/articles/Jihad.htm>, (Accessed on: 15-08-2013).
- 28 Wahidudin Khan, *The True Jihad-the Concept of Peace, Tolerance and non-Violence in Islam*, Goodword Books, New Delhi, India, 2002. See also: The Islamic Foundation and International Institute of Islamic Thought, *The Muslim World Book Review*, Vol. 22 No, UK, 4 July – September 2002.

understanding of *jihad* that rejects the identification of *jihad* with armed struggle, choosing instead to emphasize principles of non-violence. For instance Ahmed Sita says "Every person should try to understand that the "*Jihad* by sword" that was used defensively to establish religious freedom is past. The *jihad* of the purification of the spirit is what is currently acceptable in Islam. As a result, the true meaning and implications of *jihad* is an explanation of the Islamic belief in what it means to strive for the cause of God. That is to say, the correct Islamic teachings admonish all people to purify their hearts, to be merciful, to believe in the equality of mankind, to administer uniform standards of justice, to practice freedom of worship, and to endeavour for the promotion of world peace.¹²⁹

It is apparent from the above view that modern writers have articulated a doctrine of peaceful *jihad* in a process of evolution dictated by Islam's interests and social conditions. Even this view has some basis in Islamic law. However, they fail to give a comprehensive view of the concept of *jihad*.

The Sufi View

Sufi groups (an ancient and diverse spiritual movement within Islam) explain *jihad* as the struggle to overcome selfish motives, desires, emotions, and the tendency to grant primacy to earthly pleasures and rewards. They call such *jihad* the 'greater *jihad*' which is also known as '*jihad* al-nafs'; the more difficult and crucial effort to conquer the forces of evil in oneself and in one's own society in all details of daily life³⁰. They also call military struggle, as the lesser *jihad*; relying on the *hadith* recorded by Imam Baihaqi that the Prophet said on returning from battle: "We return from the little *jihad* to the greater *jihad*."¹³¹

James E. White argues "The *Sufis* (a mystical sect of Islam) understood the greater *jihad* as an inner struggle against the base instincts of the body but also against corruption of the soul, and believed that the greater *jihad* is a necessary part of the process of gaining spiritual insight, while actions taken in defense of the realm are considered the lesser *jihad*."¹³²

By the eleventh century, Sufism had become an extremely influential and perhaps even the dominant form of Islamic spirituality. W. Montgomery Watt notes: "the conception of *jihad* was chiefly important during Muhammad's lifetime and in the century afterwards. At later times the best that can be said of it is that it has roused ordinary men to military activity³³. Some mystics as-

29 Ahmed Sita, *The True Meaning and Implications of Jihad*, iUniverse Publication, NY, 2002, p. 22.

30 Fadila Grine, et la, Sustainability in Multi-religious Societies: an Islamic Perspective, *Journal of Beliefs & Values*, Vol. 34, No. 1, 2013, pp. 72-86.

31 Naasir al-Din Al-Albaniy, *Silsilat al-Ahadith al-dha'ifa wa al-Mawdu'a*, Vol. 5, Maktabat al-Ma'aarif li al-Nashrwa al-Tawzi', Al-Riyadh, 1996, *Hadith* No. 2460, pp. 478-481.

32 James E. White, *Contemporary Moral Problems War and Terrorism*, Wadsworth, a division of Thomson Learning, Inc. USA, 2006, p. 63.

33 Tarek Ladjal, et al., Tasawwuf and western interests perspective of history and politics,

serted that "the greater *jihad* was inner self-discipline".³⁴

To this day, many Muslims conceive *jihad* as a personal, rather than political struggle. Sufism however, provoked opposition, most importantly from Ibn Taymiyya who condemned many aspects of Sufism³⁵ which he believed contradicted the *Shari'ah*.³⁶

Revolutionist View

The term revolution (Arabic *thawrah*), is used by revivalist movements to condemn what they perceive to be heretical deviations from Islam. Movements have been largely spurred by a deep antipathy to Western colonialism and imperialism. In the contemporary world, those seeking the overthrow of regimes they believe to be corrupt, such as Sayyid Qutb and Ayatollah Khomeini, emphasize revolutionary action as *Jihad*, providing religious legitimating of the quest for justice and emphasizing Islam as *din wa dawlah* (both religion and state)³⁷.

Many Islamists and Islamic movements and groups have succeeded in convincing many in the Muslim world that they represent the true contemporary interpretation of Islam. Most of these groups developed out of the perceived need to return to the earliest fundamental sources of Islam. Thus, they based their views on Islamic scholars such as Ibn Taymiyya, Ibn 'Abd al-Wahaab, Sayyid Qutb, Abula'la Mawdudi, Ayatollah Khomeini (1903- 1989) and Abdallah Azaam.

After the collapse of the Ottoman Caliphate, emergent Muslim States were thrown into a crisis of identity. The new leaders³⁸ vigorously pursued a path of copying the West, and adopting its model as the key to modernization and development.

However, the total failure of these various attempts and the inevitable confrontations between the state and traditional religious values led to the revival of Islam and the appearance of an extreme line within the Islamic movement that divided the Muslim society into two parts: those who supported Islamic movements and sought to re-establish the caliphate, and those who supported the system of "*jahiliyyah*" as they called it! Abula'la Mawdudi and

Politics and Religion Journal, Vol. 6, No. 1, 2012, Belgrade, pp. 113-131.

34 W. Montgomery Watt, *Islamic Political Thought*, Edinburgh at the University Press, UK, 1998, p. 19.

35 It is worth to note that not all *Sufi* sects rejected *jihad* by sword there are many of them involved in the liberation of modern Muslim states as an example the good participation of *al-Zaawiyyah al-Hamlawiyyah* in the battle of independence of Algeria against the French. See: Salah Mu'ayyad, *Al-Toruq Al-Sufiyyah wa Al-Zawaayah Bil-Jazair Tarikuhawa Nasha'loha*, Daar al-Buraaq, 2002, Algeria, 2002, p. 345.

36 For more details, see: Ibn Taymiyyah, *al-Fataawah*, Vol. 11, p. 197. Also, his disciple Ibn al-Qayyim al-Jawziyyah explicitly condemned the doctrine of greater *Jihad*. Discarding as a deliberate fabrication the *Hadith* that originates this concept.

37 John. L. Esposito, *The Oxford Dictionary of Islam*, Oxford University Press, 2004, p. 264.

38 Examples of which include Kamal Attaturk in Turkey, Rezah Shah in Iran and Jamal Abdul Nasser in Egypt.

his *Jamaat* in India and Pakistan, Sayyid Qutb and Abdallah Azzam from the Muslim Brotherhood³⁹, as well as Ayatollah Al-Khomeini in Iran should probably have credit for initiating this line of theorization.

Abul'Ala Maududi, the Indian and later Pakistani thinker, was the first Islamist writer to approach the concept of *jihad* systematically in the contemporary era. He presents it as warfare to expand Islamic political dominance and to establish a just rule, one that includes freedom of religion.

Mawdudi's outlook significantly changes *jihad*, beginning its association with anticolonialism and "national liberation movements" that seek not to expand Islamic rule, but to establish independent states not to force non-Muslims to accept *dhimmi* status but to make them politically independent.⁴⁰

Islamist thinkers such as Ayatollah Khomeini (1903- 1989) and Sayyid Qutb (1906-66) followed Mawdudi's emphasis on its role in establishing a truly Islamic government. For them, *jihad* included the overthrow of governments that failed to enforce the *Shari'ah*.⁴¹

Some analysts say that *Jihad* acquired its contemporary quality of radical offensive warfare only with the Egyptian thinker Sayyid Qutb. Qutb's theory essentially viewed society as one of two things: Islamic or *jahiliyyah*. For him there was no link and no relationship between Islam and other systems. He developed as the way out, *al-Hakimiyya*; the declaration of total sovereignty and ruler ship of Allah, a full revolt against human rulership in all its forms, systems and arrangements, the distraction of the kingdom of man to establish the kingdom of God on earth.⁴²

Qutb's argument found its most infamous manifestation in Mohammed Ábd al-Salam Faraj's *The Neglected Duty*.⁴³ Faraj was the founder of "The Egyptian *Jama'at al-Jihad*" and used the book as a kind of internal discussion paper to explain and defend the group's ideology.

Faraj argues that *jihad* has become "the neglected duty", something that must be resurrected as a central pillar of the faith. The Egyptian *Jama'at al-Jihad* believed that *jihad* as armed action is the cornerstone and heart of Islam; the neglect of *jihad* caused the current depressed position of Islam in the world. Force must be used, for it alone can destroy idols. Many of Sayyid Qutb dis-

39 The Muslim brotherhood was formed in Egypt, exactly ten years after the Balfour Agreement, and under the British occupation see: K. P. S. Gill & Ajai Sahni, (Edit), *The Global Threat of Terror*, p. 165.

40 Al-Maudoodi Abula'Ala, *Shari'at Al-Islam Fi Al- Jihad Wa-al 'Alaqaat al-Dawaliyah, Daar al-Saiwahli Lnashar*, Cairo, 1985, pp. 25-26.

41 M. Hassan Rajbiy, *Al-Hayaat Al-Siyaasiyah LiLlMaam Al-Khumayni, Daar Al-Rawdhah Lil Úiba'ahwa Al-Nashar*, Lebanon, 1993, p 234. also, Al'Aqiqiy Al-Bakhshaashi, *KifaaH'Ulamaa' Islam Fi al-Qarn al-'Ishriyn*, Maktab Nuwayd al-Islam, Qum, Iran, 1418, p. 392.

42 Sayyid Qutb, *Ma'alim fi al-Tariq*, Daar al-Shuruq, 9 Editions, Cairo, 1982, p. 175, and his *Tafsir, Fi Zilal al-Qur'an* (In the shade of the Qur'an), when he interpreted the verses: 45-50 from surat Al-Ma'ida, Vol. 2, pp. 894- 905.

43 See the entire book at www.e-prism.org/images/ALFARIDA.doc, (Accessed on: 25-07-2013).

principles fled Egypt during the massive crackdown by Nasser in the 1960s and moved to Saudi Arabia, where at least a few prominent thinkers took positions as university professors. Sayyid Qutb's brother, Mohammed Qutb, is perhaps the best example. In 1964 he published *The Jahiliyyah of the Twentieth Century*, which rearticulated Sayyid's arguments.⁴⁴ There are also some claims that Mohammed Qutb had taught Osama bin Laden and Safar al-Hawali; however, the latter is sure to have met him in the University of Umm al-Qurah in Makkah.

Sayyid Qutb also dramatically impacted on Ayman al-Zawahiri, Al-Qaeda's second in command. In his *Knights under the Prophet's Banner* Zawahiri calls Qutb "the most prominent theoretician of the fundamentalist movements."⁴⁵

Shi'ite revolutionaries have a similar perspective. Ayatollah Khomeini contends that jurists... "by means of *jihad* and enjoining the good and forbidding the evil, must expose and overthrow tyrannical rulers and rouse the people so the universal movement of all alert Muslims can establish Islamic governments in the place of tyrannical regimes."⁴⁶ The proper teaching of Islam will cause "the entire population to become *mujahids*." Khomeini's revolutionary movement of 1979 succeeded in overthrowing Muhammad Rida Bahlawiy's government and establishing a radical *Shi'ite* government.⁴⁷

On the other hand, the anti-Soviet war in Afghanistan has led to the final step thus far in this protracted evolution. In Afghanistan, for the first time, *jihadis* assembled from around the world to fight on behalf of Islam. Dr. Abdullah Azzam, a Palestinian, became the theorist of global *jihad* in the 1980s, giving it an unheard-of central role, judging each Muslim exclusively by his contribution to *jihad*, and making *jihad* the salvation of Muslims and Islam.⁴⁸

Many experts considered Dr. Abdallah Azzam as one of the most important figures to resurrect active participation in defensive *jihad* in the contemporary period. In his book "*Join the Caravan*" he opens by arguing that, "anybody who looks into the state of the Muslims today will find that their greatest misfortune is their abandonment of *jihad*." Also, in his famous book⁴⁹ *The*

44 Bruce Hoffman, (Edit), *Studies in Conflict and Terrorism*, Vol. 28, No. 2, p. 81.

45 Quintan Wiktorowicz, *A Genealogy of Radical Islam*, *Studies in Conflict and Terrorism*, Vol. 28, No. 2, pp. 79-80; Montassr al-Zayyat, *The Road to al-Qaeda: The Story of Bin Laden's Right-Hand Man*, trans, Ahmed Fekry, Ed. by Sara Nimis, London, Pluto Press, 2004. See also: Hamadi Redissi, Jan-Erik Lane (Ed.), *Religion and Politics Islam and Muslim Civilization*, Ashgate Publishing Company, 2004, pp. 18-19.

46 Dr. Mosa al-Mousawiy, *Al-Thawrah al-Baaisa*, ND.

47 Ibidem.

48 Daniel Pipes, "Understanding Jihad, Capitalism Magazine", 09-07-2005, <http://www.capmag.com/article.asp?ID=4303>, (Accessed on:25-07-2013). In one of his speeches he says: "My fellow Muslims, *Jihad* is the purpose of your lives, *Jihad* is your glory, and the substance of your existence is linked by fate to *jihad*. Fellow preachers, you have no value on this earth beyond that of your destroying the [whole corrupt] population of cruel rulers, infidels and sinners."

49 Abdallah Azzam, has published many books concerning *Jihad*, such as: *Defence of the Muslim Lands: The First Obligation after Faith*; *Join the Caravan*; *The Lofty Mountain*; *The Signs of The Merciful in the Jihad of the Afghan*; and *Lovers of the Paradise Maidens*.

*Defence of Muslim Lands the Most Important Personal Duty*⁵⁰ he notes: "All Islamic countries which were at one time or another during their histories under Islamic rule must be returned to Islamic rule solely through *jihad*, and that is a personal duty for every Muslim to take part in the *jihad*." The book had a great impact on Muslims worldwide and was able to convince many of them to join the war in Afghanistan. In many ways the book influenced Osama bin Laden understands of global *jihad*.⁵¹

Following the brief illustration of the ideas of revolutionist groups, it is obvious that most of them begin from the concepts of *hakimiyah* and *jahiliyyah* and are influenced by the fighting in Afghanistan and thus proceed to the conclusion that *Jihad* is the only option open to Muslims in the way of restoring the caliphate.

One may conclude that the radical doctrine of *jihad* advanced by some revolutionists is a real challenge to people of good will from both Muslims and non-Muslims alike, and that they have good reason to reject it. This is because the justification of fighting and the willingness to use any means necessary including violence, terrorism and mass murder in order to create a caliphate is illegitimate and against Islamic principles and the Prophet's teachings.

Western View

The Western World clearly has difficulty understanding the concept of *jihad*. The confusion about its true meaning can be attributed to genuine theological differences, and also to certain groups who intentionally misinterpret its meaning and associate it with "fundamentalism" and "terrorism" in order to further their political causes.

In sharp contrast however, there are many Western scholars who understand the term "*jihad*" in a correct and comprehensive way, an example of which includes John L. Esposito, who says: "The *Qur'anic* notion of *jihad*, striving or self-exertion in the path of God, was of central significance to Muslims' self-understanding and mobilization. The term *jihad* has a number of meanings which include the effort to lead a good life, to make society more moral and just, and to spread Islam through preaching, teaching, or armed struggle. Muslim jurists distinguished ways "...in which the duty might be fulfilled: by the heart, by the tongue, by the hands and by the sword."⁵² On the same line, A.G. Noorani⁵³ and Richard C. Martin note that "*jihad* is counted among the

50 The book was published by the Modern Mission Library in Amman, Jordan, 1987 and republished by *Maktab Khadamaat al-Mujaahidina*, Pakistan, 1989.

51 It is known that Bin Laden was influenced by Azzam's personality and charisma and the two became partners in both logistical and actual operations of *Jihad*. Their cooperation was manifested in establishing "The House of the Supporters" (*Bayt al-Ansaar*) and also "The office of *Mujahideen* Services" (*Maktab al-Khadamat*).

52 John L. Esposito, *The Islamic Threat Myth or Reality?*, Oxford University Press, 1992, pp. 32-33

53 A.G. Noorani, *Islam and Jihad Prejudice verse Reality*, Palgrave Macmillan, 2002, p. 46.

religious duties (*ibadaat*) and is defined by the *Qur'anic* notion of *jihad* (*fi sa-bil Allah*), striving in the path of God. *Jihad* comprises a large variety of individual and collective efforts to implement the life of pious submission (that is, Islam) to the will of God and requires, significantly, an Islamic policy to ensure worldly success. Further, the moral requirement to strive (*jihad*) in the path of God is a fundamental notion in Islam, closely related to it is the injunction to 'command the good and combat evil'.¹⁶⁴

However, some writers perceive *Jihad* negatively. For instance, in his recently released book *Understanding Jihad*, David Cook of Rice University dismisses as "pathetic and laughable" John Esposito's contention that "*Jihad* refers to the effort to lead a good life." Throughout history and at present, Cook attempted to articulate that the term primarily meant "warfare with spiritual significance." He says: "The current understanding of *jihad* is more radical than at any prior time in Islamic history."¹⁶⁵

Daniel Pipes, as a Middle East Forum director explains: "...today, *jihad* is the world's foremost source of terrorism, inspiring a worldwide campaign of violence by self-proclaimed *jihadist* groups."¹⁶⁶ He also claims that "In nearly all cases, the *jihadi* terrorist has a patently self-evident ambition: to establish a world dominated by Muslims, Islam, and Islamic law, the *Shari'ah*." He further quoted the *Daily telegraph*, saying: "Their real project is the extension of the Islamic territory across the globe, and the establishment of a worldwide 'caliphate' founded on *Shari'ah* law."¹⁶⁷

James T. Johnson notes, "To contemporary Western consciousness, "*jihad*' denotes a form of violence."¹⁶⁸ In addition, some describe *jihad* as "...a historically violent phenomenon that has visited misery and death on non-Muslims for many centuries."¹⁶⁹ The United States Department of Justice has defined *jihad*as: "The use of violence, including paramilitary action against person, property or governments deemed to be enemies of a fundamentalist version of Islam."¹⁶⁰

From the various definitions presented above, one is convinced that the term "*jihad*" is still vague and misunderstood by a large number of westerners.

54 John Kelsay, James T. Johnson (ed.), *Just War and Jihad Historical and Theoretical Perspectives on war and Peace in Western and Islamic Traditions*, Greenwood Press, New York, 1991, p. 92.

55 David Cook, *Understanding Jihad*, University of California Press, 2005, p. 12.

56 Daniel Pipes, "Understanding Jihad, Capitalism Magazine", 09-07-2005, <http://www.capmag.com/article.asp?ID=4303>, (Accessed on: 25-07-2013).

57 Daniel Pipes, *Ibidem*.

58 James T. Johnson, *The Holy War Idea in Western and Islamic Traditions*, Pennsylvania State University Press, University Park, Pennsylvania, 1997, p. 29.

59 George. F. Nafziger, Mark W. Walton, *Islam at War*, Praeger Westport, Connecticut, London, 2003, p. 207.

60 American Heritage Dictionary, online version http://www.answers.com/main/ntquery?metho d=4&dsid=2222&dekey=Jihad&curtab=2222_1&linktext=Jihad, (Accessed on: 25-07-2013).

The View of Classical and Contemporary Scholars

a) The View of Classical Scholars

The classical jurists, especially from the four famous schools of jurisprudence have studied “*jihad*” in detail in their books and encyclopaedias. As a result, it is very difficult to find a book on jurisprudence that has not discussed the issue of *Jihad*. Thus, it is recommended to consult the views of our classical jurists concerning the definition of *jihad*.

Al-Kassani from the Hanafi School defined *jihad* as “The exertion of one’s power for fighting in the path of Allah, by person (*al-nafse*), property, and tongue, or other things.”⁶¹

Al-Imam al-Hataab from the Maliki School defined *jihad* as: “The striving in the cause of Allah, and it divided in four parts: *jihad* by heart; that is against Satan, soul, and forbidden things. *Jihad* by tongue: enjoining the good and forbidding the evil. *Jihad* by hand, to prevent bad people from committing crimes, and it is the responsibility of the government. *Jihad* by sword: fighting the unbelievers for religion. However, the word *jihad* generally speaking means: fighting unbelievers in the cause of Allah.”⁶²

Ibn Daqiq Al-’lyd from Shafi’i School says: “The jurisprudential meaning of the action of *jihad* is to exert one’s power in fighting unbelievers and those who apostate from Islam until they return to it.” He then added: “*jihad* implies also to the struggle against oneself (*jihadal-nafs*), the struggle against the devil (*Jihadal-Shaytaan*), and struggle against immoral people (*jihad* against *al-fusaaq*). As for *Jihadal-nafs* it is to learn Islamic law, practice it and teach it to others. About *jihad al-Shaytaan* is to reject his suspicions and lusts. As for *Jihadal-kufar* (unbelievers), it should be by hand, property, tongue and heart.”⁶³

Ibn Taymiyyah, from the *Hanbali* School says: the true meaning of *jihad* is the struggle to obtain what Allah loves as faith and good deeds, and to oppose what Allah hates, such as *kufir*, *fiṣq* and what is abominable...*jihad* is striving with one’s power to obtain what *Al-haq*⁶⁴ loves and reject what *Al-haq* hates.⁶⁵

Regarding the above definitions of the four main schools of jurisprudence, we observe that all of the schools stress on the fact that the word *jihad* has a much wider semantic content. It does not only mean fighting.

b) The View of Contemporary Scholars

61 al-Imam al-Kasaani, *Badaai’al-Sanaai’fiTartiyb al-Sharaai’*, *Daar al-Kitaab al-’Arabi*, Vol. 7, 2nd Edition, Lebanon, 1982, p. 97 .

62 al-Imam al-Hataab, *Mawahib al-Jalil Sharf Mukhtaṭar khalil*, Vol. 3, *Daar al-Fikr li-Tiba’ahwa al-Nashr*, ND, p. 347 .

63 Ibn Daqiq al-’lyd, *Ihkaam al-Ahkaam Sharh ‘Umdat al-Ahkaam*, Vol. 3, *Daar al-Kitaab al-’Arabi*, Beirut, ND, p. 222 .

64 One of the names of Allah.

65 Ibn Taymiyyah, *Majmu’Al-Fataawa Al-Kubra*, Vol. 10, *Majma’al-Malik Fahd Litiba’at al-Mushaf al-Sharif*, Medina, 1995, pp. 191-192.

It is also interesting to present views of contemporary Muslim scholars, who adhere to the principles of Qur'an and *Sunnah* and follow a moderate line in interpreting Islamic law.

For example, the scholars of Canada unanimously argue "*Jihad*, which literally means 'struggle', has an internal, **societal** and **combative** dimension. The internal dimension of *Jihad* encompasses the struggle against the evil inclinations of the self, and the spiritual project to adorn the self with virtues such as justice, mercy, generosity and gentleness. The societal dimension includes struggling against social injustice and creating a communal identity based on charity, respect and equality. Finally, the combative aspect of *Jihad* is only to be used as self-defense against aggression or to fight oppression, and, even then, to be observed with strict limits of conduct that preserves the life of innocents and the sanctity of the environment. Moreover, this latter type of *Jihad* can only be declared by a legitimate, recognized religious authority. Using the concept of *Jihad* to justify harming the innocent is contrary to the letter and spirit of Islam. We condemn any violence that springs from this misguided interpretation."⁶⁶

Majid Khadduri emphasizes: "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 jurists however, have distinguished four different ways in which the believers may fulfil his *jihad* obligation: by his heart; his tongue; his hands; and by the sword."⁶⁷

The Council on American-Islamic Relations, a Washington-based group flatly states that "*jihad* "does not mean holy war". Rather, it refers to "a central and broad Islamic concept that includes the struggle to improve the quality of life in society, struggle in the battlefield for self-defence...or fighting against tyranny or oppression."⁶⁸

The Islamic *Fiqh* Council explains: "*Jihad* in Islam is meant supporting the right, getting rid of injustice. Ensuring justice, peace, security and establishing mercy—a mission for which the Prophet (peace be upon him) was sent to humanity—to take it out of the clutches of darkness into the era of light: the message of mercy which will eliminate terrorism in all its forms...Islam has laid down clear rules and instructions for legitimate *Jihad* that prohibits killing non-combatants or harming innocent peoples, like old men, women and children."⁶⁹

Abd al-Hamid al-Ansari⁷⁰ and Akram dhiya' al-'Umari similarly argues that "*jihad* is a legal term which means fighting in the way of Allah for the establishment of a just legal system that adheres to *Shari'ah*, and seeks to achieve

66 CAIR & CMCLA, *Canadian Muslim Scholars Reject "Misguided" Calls for Jihad*. <http://godlas.myweb.uga.edu/rejectjihad.html>, (Accessed on: 25-07-2013)

67 Majid Khadduri, *War and Peace in the Law of Islam*, The Johns Hopkins Press, 1995, pp. 55-56.

68 Ahmed Sita, *The True Meaning and Implications of Jihad...* p. 67.

69 For more detail see: *The Muslim World league Journal*, No 12, Vol. 29, February 2002.

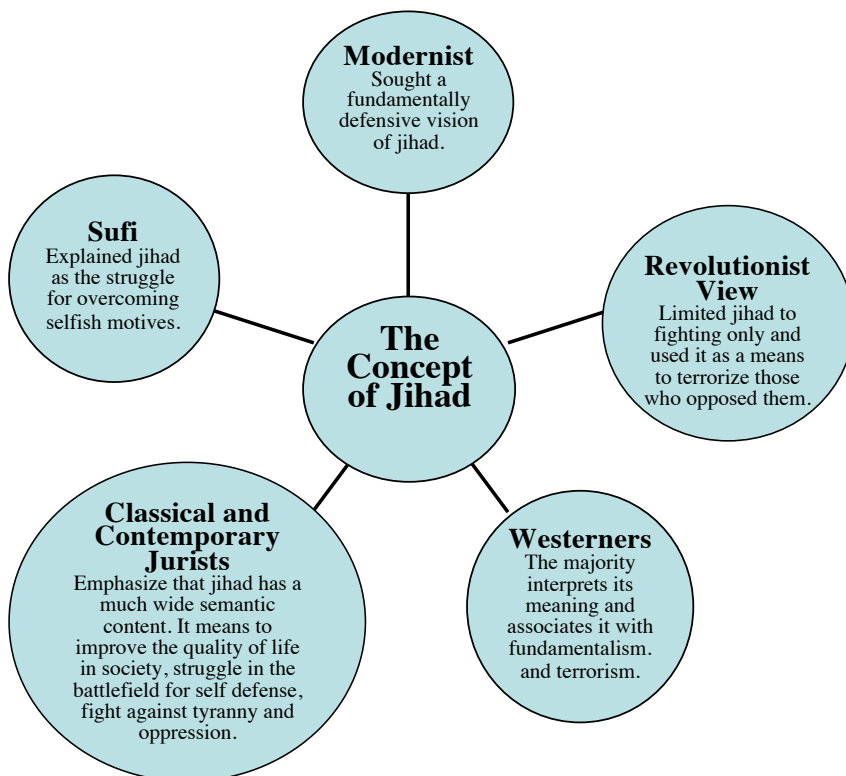
70 *Al-Sharq Al-Awsat*, newspaper, London, April, 15, 2004.

the goals of Islam in the world. From the beginning, *jihad* has been defined by two goals: the first was a response to aggression and oppression as told in the Qur'an, '...to those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is most powerful in assisting.' The second [goal] is the liberation of the persecuted peoples from tyrannical regimes, as happened to the Persian and Byzantine peoples."⁷¹

From the above views, we observe that the concept of *jihad* is vague and misinterpreted by many groups, some of whom attempt to employ *jihad* as a justification for contemporary terrorism. Others however, reject the identification of *jihad* with armed struggle, choosing instead to emphasize principles of non-violent *jihad*. A third group closes its eyes to all forms of *Jihad* except for "*jihadal-nafs*" and they call it the greater *jihad*. The last group, which is fairer, acceptable and in line with the teachings of Qur'an and *Sunnah*, have given a much wider scope to the term and explained it in a comprehensive manner.

The diagram below mentions a brief summary of the views of the different groups discussed above:

Views of Important Groups on the Development of Concept of Jihad



71 Akramdiya' al-Umari, *Al-Sirah Al-Nabawiyyah Al-Sahihah*, Vol. 2, 3rd Edition, Maktabat al-'Ubaykaan, Riyadh, 1998, p. 337.

Conclusion

Jihad is never a tool of waging war against the innocent; it was only when aggression was launched against Muslims that *Jihad* became instrumental to preserve their existence. Thus, *Jihad* is to protect one's faith. Another aspect of *Jihad* is that it serves as a non-violent means to bring change and reform and to eliminate evil and to resist oppression without the usage of force. However, the revolutionists views regarding jihad is a real challenge, which one should reject, in contrast the four main schools of jurisprudence, have unanimously observed that the word *jihad* has a much wider semantic content. It does not only mean fighting.

Conversely, the term *jihad* is gradually vanishing under the terrorism vogue. The war against terrorism has become the nightmare of Muslim governments as well as that of the Muslim people. As a result, we must wonder if the current policies against the so-called terrorism are going to cure the cause of the disease or simply cure the symptoms. Domestic and international scenes need to change dramatically in order to forge more justice and tolerance; not only for Westerners, but also for Muslims everywhere who are suffering more than any other nations.

In reality religions are not the supporters of terrorism and terrorists, but rather, the remedy through which the world can be saved from the curse of terrorism.

However, the majority of the world population is far away from God. No more do they go to their churches, temples, or mosques...and the few who do so misunderstand the religion, they use it to serve and fulfill their desires. Tragic events that have been taken in many places are assumed to be justified by religion in the minds of some people. Sadly to say, the world population is against religion and the right thing to stop such terror is to go back to religion.

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Бузерзур Зубир

ЏИХАД КАО ИЗВОР ТЕРОРИЗМА РЕАЛНОСТ ИЛИ ПРОПАГАНДА

Резиме

Кроз векове, ислам је био погрешно разумеван и праћен лажним оптужбама. Једна од ових оптужби, којој је дата савремена форма, јесте да се повезује џихад са тероризмом и насиљем и да се тврди како је порука ислама ширена мачем. У складу са тим, постоји императив у циљевима истраживача да истраже и проуче ову оптужбу на основу истините природе и правог учења ислама. Ово истраживање се бави различитим погледима на концепт џихада, и како је овај концепт погрешно разумеван. У овом раду се показују сличности између религија у подржавању мира и осуди терора. Даље, ово истраживање објашњава да је џихад широк концепт; оно открива позитивно значење и мотиве за достизање племенитих циљева. Добро је познато да се џихад никада није користио као „свети рат“ у шеријату. Џихад се може покренути једино на чистом божјем путу, а не за моћ или неке друге земаљске ствари.

Кључне речи: муслимани, џихад, тероризам, ислам

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