
Difference between Jihad and Terrorism

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*Islam is a religion of peace, but it does not mean to suffer cruelty and violence stoically. It intends that the Muslims should not commit cruelty and atrocities. They should not shed unfair blood, they should not do harm to any man's life and property. They should not opt for such a measure as would fall under the terms of violence and terror. As far as the suppression of oppression and combat of terrorism is concerned, this "Din" of peace and tranquility allows us to stop the bloodshed and to combat terrorism. This very thing is called "Jihad". Jihad means curbing the disturbance and violence and putting an end to suppression. Terrorism is an act of disruption and cruelty. Jihad is the defense of right and establishment of justice. Terrorism is incessant murder and ceaseless destruction while Jihad is combat against aggression and resistance against the disruptionists. The benevolent cherisher of the world has permitted the Muslims to stand against the cruel, the murderer and the terrorist steadfastly. The Rub-ul-Almin (The Cherisher) shall help them and bless them with victory over the cruel.

Terrorism is a negative behaviour while Jihad is a positive principle of life. Jihad is made obligatory for the protection of collective existence of the Muslim Ummah, and it is irreversible and irrevocable. Islamic government will be responsible for its arrangement.

In reality, there is not a slight concern or connection of Jihad with terrorism. Actually it is a clear dishonesty of the west that is comparing Islam and its pillars to the brand of Terrorism. The word "Islam" represents "peace and contentment". How can it become violent and barbaric? The stand-point of the west goes not only against the reality but also against the scientific method of research, which is called the "deductive method of research". In deduction consequences are derived from the minor premises through the major premises, which consist of the universal truth. For Example a major premise is, 'Man is Mortal'. Its minor premises will be 'Aslam is a man'. So a logical consequence will be, 'he is mortal'. Now according to this example, let us look into the matter of Islam. 'Allah (Almighty) is the creator and sustainer

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of the mankind’, Islam is the way of life for the mankind chosen by Allah, (1)

It is the minor premises so the consequence logically derived is that Islam is the bondsman of peace and prosperity of the mankind.

The revolution brought by the messenger of God, Muhammad (S.A.W.) is the best example of peace. The nucleus of the teachings of Muhammad (S.A.W.) is peace and prosperity as the following saying of the Prophet (S.A.W.) illustrates.

Narrated Abdullah Bin Amr (R.A). The Prophet (SAW) said ‘a



Muslim is the one who avoids harming Muslims with his tongue and hands’. (2)

The Concept of Jihad

It is well known that the concept of Jihad is subject to certain conditions. Jihad is meant for upholding the uprightness of the world of Allah for the victory of the suppressed, for safeguarding the places of worship and for defense against the aggression and atrocities of the tyrants. It is not meant for eliminating other religions, destruction of their places of worship or unwarranted massacre of the non-Muslims. For propagation and acceptance of its teachings, Islam recommends an interesting and suitable form of preaching, persuasion and discussion, Allah says:



Invite (all) to the way of the lord with wisdom and beautiful preaching, and argue with them in ways that are best and the most gracious (3).



Permission for Jihad has been given for defense or in unavoidable circumstances that too, is subject to certain conditions. And it does not mean that if you find a non-Muslim or their group, you rush for beheading them.

In Islamic Shariah, the direction or orders for killing is applicable to those enemies of Islam, engaged in fight against the Muslims. It applies to such enemies of Islam as are determined to capture their (the Muslims’) lands only because they pronounce the name of Allah on the earth. So for as peace loving and non-fighting persons are concerned, who are not inclined to

murder the servants of Allah nor they are interested in throwing them out of their homes, Islamic Shariah does not recommend or permit Jihad against them. On the contrary Islamic Shariah emphasizes treating them in fair and just manner as explained above.

Respect of Human Life and Jihad

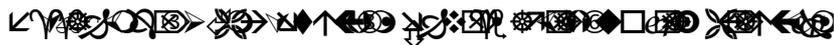
Maulana Maududi States in his famous book ‘Al-Jihad Fill-Islam’, ‘The Law on the foundation of which Human civilization stands, the fore most and first Article of that civilization is that the life and blood of the mankind is respectful. In the rights of human civilization the very first right is to live alive and in that civilization the prior duty is to allow alive. In all the religions and civilized societies of the world this law of respect for human being is on record. A religion or society where this law of human respect is not applied can not claim to be civilized. No human class can survive in such type of society or religion nor can nourish” (4)

Islam is the only religion on earth, in which law of human respect prevails in this order, Allah says,

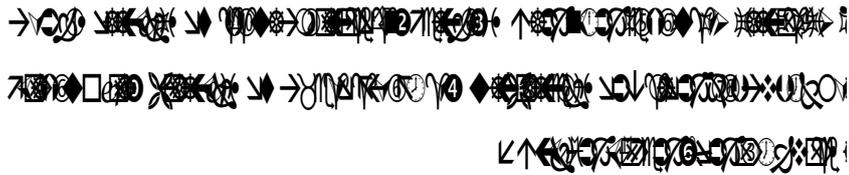


For that cause we decreed for the children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth it shall be as if he had killed all mankind, and who saveth the life of one it shall be as if he had saved the life of all mankind. Our messengers came into them with clear Proofs (of Allah’s sovereignty) but afterwards, Lo! Many of them became prodigals in the earth. (5)

In another place Allah says about the characteristics of his pious believers:



They do not take the life, which Allah hath forbidden Save in (course of) justice, nor commit adultery and whoso doth this shall pay the penalty. (6)



Say, “Draw closer, I shall recite to you the things that your Lord has forbidden for you. That you do not ascribe any partner to him and be kind towards yours parents. That you do not slay your children for fear of poverty, for we sustain you and them as well and that you do not draw near to acts of lewdness that may be apparent and hidden, and that you do not murder a soul which Allah had forbidden except with a right. There are the things, which Allah has solemnly commanded you so that you may understand. ⁽⁷⁾

It is recorded in “Ma’alimut Tanzil’ that the poly theists asked the Holy Prophet (S.A.W.) to inform them of what Allah had forbidden. In reply to this was revealed the above verse. The Arabs used to murder their children for one or two reasons. The first was the fear that the child will have to share their food thus subjecting them to poverty. They did not realize that Allah provides for all, as he says here, “We sustain you and them as well”.

The second reason for slaying their children was that in certain tribes and areas, people considered it a disgrace to have daughters as Allah says in Surah Al-Nahl;



That the father of the baby girl hides from the people due to the evil tidings that he received. Must he keeps her with disgrace or buries her in the sand?
Evil indeed is the decision that he takes. ⁽⁸⁾

He would then bury the little girl alive. Allah says:-



When the girl who was buried alive will be asked for what sin was she killed? ⁽⁹⁾

“And that you do not murder a soul which Allah had forbidden except with a right” Regrettably murder is also too common nowadays and Muslims even murder their fellow Muslim brethren. The Holy Prophet (S.A.W.) stated, “If the inhabitants of the heaven and the earth collectively murder single murder Allah shall cast them all head long into the fire of Hell. ⁽¹⁰⁾

This was the society in which Muhammad (S.A.W.) was sent being a prophet of Allah (SHT). When there was no respect

for human beings, after the continuous struggle of 23 years, the society became the Imam of the civilized world. This was the most peaceful revolution in the History of Mankind.

Syed Asad Gilani, A noble Historian, states in the Preface of his famous book;

“The process of Islamic Revolution is natural, justified and peaceful. It has nothing to do with battle and bloodshed. This revolution did not kill more than twelve hundred people from both sides. Although in those days feud and fight was the order of day. And it claimed much less lives than those claimed by French, American and Russian revolutions later. It proves that Islamic Revolution ensures the establishment of a new order through peaceful means. Rather it is a democratic change ushered through the mutual consent of the masses” ⁽¹¹⁾

Nowadays, a nefarious attempt is being made to present the Holy Prophet (S.A.W.) and teachings of Islam in terms of Terrorism which is a great injustice; and the actual situation is totally different. The glorious period of Islam was too much based on the law of equality. Here an example is given from the period of Hazrat Umer (R.A.), we have to bear in Mind that non-Muslims were not barred from military service. One thousand Jewish soldiers were par of the force which conquered Egypt in the time of Syyidina ‘Umer. There were thousands of Magians and Christians in Syyidina Umer’s army and they got the same emoluments as Muslims. Those non-Muslims who were relieved of their duties after fighting got the same allowances from public treasury (Bait-ul-Mal) as Muslims did.

Not only this, the old and the disabled whether Muslims or non-Muslims, were entitled to similar allowances from the public exchequer”. ⁽¹²⁾

The remarks about the life of Prophet Muhammad (S.A.W.) of a non-Muslim scholar have been stated in chapter V. Even then print media of European countries especially Denmark has showed the Holy Prophet (S.A.W.) as waving the knife and hiding a bomb in his Turban, is an unpardonable act and sin. It also goes against the U.N charter. ⁽¹³⁾

Objectives of Jihad:

Objectives of Jihad as laid down in Islamic Shariah do not provide that the earth should be free from the followers of religions other than Islam. The main Object of Jihad is defense against the tyrants by restraining the aggressor from continuing atrocities. 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 course) except that they say Our Lord is Allah” (14)

In another place Allah says:

لَا تُجَادُوا الْمُشْرِكِينَ حَتَّى يَخْرُجُوا مِنْ دِيَارِهِمْ أَوْ يُنْفِرُوا مِنْهَا فِى سَبِيلِ اللَّهِ أُوْلَئِكَ هُمُ الْمُؤْمِنُونَ الصَّادِقُونَ

Fight in the cause of Allah to those who fight you but do not transgress limits. (15)

There are many similar verses in the Holy Quran, in which the object of Jihad has been defined, , “Self defense” The suppressed Muslims are those who are victims of aggression.

2- There is another purpose of the fight. It may be fought to save others, who are weak and suppressed by the tyrants. It has been stated in the Holy Quran as under:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُتِلُوا فِي سَبِيلِ اللَّهِ أَوْ قُتِلُوا أَوْ امْكُتِلُوا أَوْ كُفِرَ بِكُمْ فَانظُرُوا أَتُحِبُّونَ أَنْ تُخْرَجُوا مِنْ دِيَارِكُمْ وَأَنْتُمْ تَعْلَمُونَ
لَا تُجَادُوا الْمُشْرِكِينَ حَتَّى يَخْرُجُوا مِنْ دِيَارِهِمْ أَوْ يُنْفِرُوا مِنْهَا فِى سَبِيلِ اللَّهِ أُوْلَئِكَ هُمُ الْمُؤْمِنُونَ الصَّادِقُونَ

And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cry is: our lord, Rescue us from this town. Whoso people are oppressors, and raise for us from thee one who will protect; and raise for us from thee one who will help. (16)

The verse refers to two objects of Jihad, for Allah as well as in sport of the weak and suppressed. The later is included in the former. Jihad is support of the suppressed also for Allah as the verse confirms that Jihad is the practical response to the cry for assistance by the afflicted and suffering to their God. (17)

3- According to Holy Quran an important object of Islamic Jihad is the protection of places of worship. The definition of a place of worship does not include the places of worship belonging only to the Muslims. That refers to the places of worship belonging to the followers of other religions also. (18)

As Allah Says:

لَا تُقَاتِلُوا فِي سَبِيلِ اللَّهِ حَتَّى تَخْرُجُوا مِنْ دِيَارِكُمْ وَأَنْتُمْ تَعْلَمُونَ

“Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues and mosques in which the name of Allah is commemorated in abundant measure. (19)

It is worth noting that by according priority to the places of worship, belonging to other religions e.g. Jews and Christians, Islam has provided an ideal specimen of tolerance.

4- Another important object of jihad is the end of mischief in the society and upper hand of the religion of Allah. Mischief implies everything, which creates problems on account of distinction between the right and the wrong. Among them the pride of place belongs to paganism and blasphemy, as they qualify for death. Paganism and blasphemy refer to elements that are inimical to believers and who are bent upon destroying Islam and Muslims. That definition excludes Non-Muslims who are peace loving and willing to live with cordial relations with Muslims. Surah Al Baqarah, which advocates Jihad against enemies of Islam, for end of mischief, also recommends peaceful living with fraternal and cordial relations with peace loving non Muslims Allah says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ
 وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ
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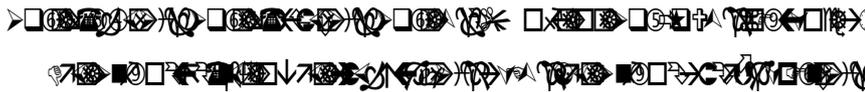
“Fight in the Path of Allah to those people who fight against you, but do not transgress. Verily Allah loves not the transgressors. Slay them wherever you find them, and drive them out of the places whence they drove you out, for certainly corruption is worse than killing. Do not fight them at the sacred Mosque unless they fight you therein. If they fight you, then slay them as well. Such is the retribution of the disbelievers. If they desist, then surely Allah is the most forgiving, most Merciful. Continue fighting them until there exists no corruption and the religion is only for Allah. Should they desist, and then let there be no hostilities except upon the oppressors”.⁽²⁰⁾

Rules and Conditions of Jihad

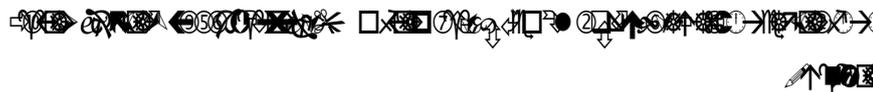
Islamic Jihad is not unprovoked armed conflict of action against enemies, motivated by national sentiment or extension of domain, as projected by enemies of Islam. Under Islamic Shariah Certain rules and regulations are attached to it. The first condition of Jihad is that it should be for upholding the name of Allah. If the conflict is for personal fame or for acquisition of Land, wealth or other material benefits it has nothing to do with Jihad. Judged from the standards laid down by Shariah it has no merit at all. Therefore the condition, “For the sake of Allah” has been laid

down for Jihad. In the books of Islamic History and Islamic Jurisprudence there are many traditions and events in which battles have been waged for personal ends or in pursuance of regional or national sentiments. Such conflicts have been excluded from the category of Jihad. According to a famous tradition of the Prophet (S.A.W.) that one who fights or dies, motivated by prejudice is not one among us. (21)

The following sayings of Holy Prophet (S.A.W.) are given as proof for such type of Jihad.



Narrated Abu Musa: A man came to the Prophet (P.B.U.H.) and asked, a man fights for war booty; another fights for fame and a third fights for showing off; which of them is in Allah’s cause? The Prophet (S.A.W.) said, he who fights that Allah’s word (i.e. Allah’s religion of Islamic monotheism) be superior, fights in Allah’s Cause” (22)



Narrated Abdullah Bin Umer that during some of the Ghazawat of the Prophet (S.A.W.) a woman was found killed. Allah’s messenger (S.A.W.) disapproved the killing of women and children. (23)

Narrated Abu Hurraira. I heard Allah’s messenger saying, “An ant bit a Prophet (S.A.W.) amongst the Prophets and he ordered that the place of the ants be burnt. So, Allah inspired to him, it is because one ant bit you that you burnt a nation amongst the nations that glorify Allah?



Teachings of Islam in which the rights of little animals like ant has provided safety, imagine about the rights of the human beings, which is the best creation amongst the creations of Allah.

After the conquest of Makkah the Prophet (P.B.U.H.) issued special instructions that Islam is dedicated and committed to peace, Justice and humanity, there is no place of disorder and terrorism in Islam. Islam invites mankind towards virtue. Those

who link Islam, its teachings, practices and instructions with destruction and terrorism are terrorists and pose a threat to peace, security and health of the civilized life. Islam remains the best specimen of peace and a lighthouse for the whole humanity. Nowadays what so ever is going on in practice with the oppressed Muslims in Palestine, Iraq, Afghanistan, Kashmir and Chachania is the best example of terrorist activities of those who are posing themselves as the contractors of peace and justice.

Islam Legitimizes Warfare

Dr. Muhammad Imtiaz Zafar, cites in his research paper, 'Violence, Terrorism and Teachings Of Islam'; Islam legitimizes warfare mostly in the defense of a just society and state as well as the prevalence of ar'rof (virtue) on the earth.

As the discussion cited on precedent lines project a logical need of the sanction of war in Islam. Similarly a process of evolution is found in each and every injunction of Islam. The gradual development coincides with the general progress of human comprehension and social progress. The Muslim community was prepared in psychological and moral terms to accept new commands. The example of the prohibition of use of liquor is an appropriate citation in this context. Same has been witnessed by Rudolph Peters and Firestone regarding Quranic ruling about war. They name it 'a classical evolutionary theory of war' The Quran contains a number of verses that command Jihad and Qital for Muslims. These verses were revealed on the Prophet (P.B.U.H.) at different occasions in his life of 23 years. A keen study of these verses exposes a grand contextual and situational arrangement in the revelation. The teachings have been identified in three progressive stages, non-confrontation; war within the ancient strictures and lastly, the command to fight unbelievers. ⁽²⁴⁾

Non- Confrontation

The Prophet (S.A.W.) of Islam started his mission of apostleship at the age of forty and lived for thirteen years in Makkah. He could convince small number of people for his message and most of them belonged to the poor and oppressed class of the society. He and his companions faced great resistance from the affluent clans and elites of Makkah. A number of the fellows of Muhammad (S.A.W.) were slaves and they had to suffer unbearable oppression from their infidel masters. The Prophet (S.A.W.) who was on his way to increase the number of his faith-fellows through preaching, never thought of responding the brutalities of the chiefs of Makkan tribes in the same coins. He adopted a realistic approach. He was in constant contact of Allah during those years and he would have thought to take revenge on

the atrocious and brutal conduct of Quraish relying on the hope of his help and assistance. There were no such injunctions leading to combat and fight nonbeliever but at least eight verses revealed to the Prophet (S.A.W.) to adopt policy of non-confrontation. (25)

Follow that thou art taught by inspiration from the Lord: there is no God but He and turn aside from those who join gods with God. (26)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Therefore expound openly what thou art commanded, and turn away from those who join false gods with God. For sufficient are we unto thee against those who scoff. (27)

وَأَعْلَمُ الْغُيُوبِ ۚ وَمَا يَشْعُرُونَ أَنَّ هُوَ أَعْلَمُ السِّرِّ الْعَالِمِ ۚ

Invite (all) to the way of the Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious for thy Lord Knowth best, who have strayed from his path and who receive guidance? (28)

Bear, then, with patience, all that they say, and celebrate the praises of the Lord, before the rising of the sun and before (its) setting (29)

وَلَا تَتَّبِعُوا الْهَيْهَاتَ عَنْ يَمِينِكُمْ وَالْهَيْهَاتَ عَنْ شِمَالِكُمْ ۚ

Quite a number of the people of the book wish they could turn you back to infidelity after ye have believed, form selfish envy, after the truth have become manifest unto them: but forgive and over look, till God accomplish his purpose for God hath power over all things. (30)

وَلَا تَتَّبِعُوا الْهَيْهَاتَ عَنْ يَمِينِكُمْ وَالْهَيْهَاتَ عَنْ شِمَالِكُمْ ۚ

But because of their breach of their covenant we cursed them, and made their hearts grow hard. They changed the words from their (right) places and forget a good part of the message that was sent to them, nor wilt thou cease to find them- barring a few ever bent on (new) deceits: but forgive them and over look (their misdeeds): for God loveth those who are kind. (31)

لَا تَتَّبِعُوا الْهَيْهَاتَ عَنْ يَمِينِكُمْ وَالْهَيْهَاتَ عَنْ شِمَالِكُمْ ۚ

And dispute ye not with the people of the book, except with means better (then mere-disputation), it be those of them who inflict wrong (and injury): but say, ‘we believe in the revelation; our Allah and your Allah is one; and it is to him we bow (In Islam).⁽³²⁾



Now then, for that (reason) call (them to the faith) and stand Steadfast as thou art commanded, nor follow thou their vain desire; but say; I believe in the book which God has sent down and I am commanded to judge justly between you, God is our Lord and your Lord. For us (is the responsibility for) our deeds and for you for your deeds. There is no contention between you and us. God will bring us together, and him is (our) final goal. ⁽³³⁾

Earlier four verses were revealed in Makkah while the latter were revealed in the beginning of Madinian life of the Prophet (S.A.W.) First two of the earlier four categorically pronounce to avoid confrontation with unbelievers third teaches about the methodology of preaching and fourth warns that the Muslims should not be instigated to war by non-believers. It advises that even if they (non believers) tell lies and try to flare you up you should be calm and patient and never be aggressive.

Latter four verses again teach to be tolerant in the new scenario of Medina where Muslims were first time interacting with Jews had their Shariah and thought themselves superior to the Makkan non-believers. Here again the policy of Muhammad (S.A.W.) in the light of the divine injunctions, was of being in low profile for the establishment of a stable Muslim society and state. ⁽³⁴⁾

Permission of War within Ancient Moral Parameters

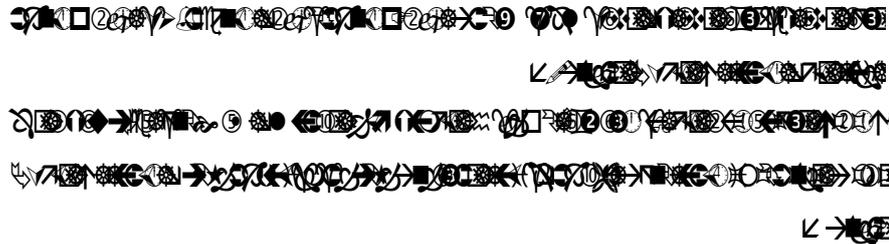
Dr. Imtiaz Zafer further states; Islam is a pragmatic religion. In the process of its development and establishment it barred its followers to wage war and emphasis remained on the policy of tolerance and general amnesty but when enemies of Islam crossed all limits, the divine command immediately responded to tackle the situation in appropriate manners when the threats of unbelievers became intolerable, Muslims were allowed to stand up for their defense. Even this defensive warfare was not a free hand to charge against enemies but an unambiguous parameter was determined to observe. This structure was devised in the light of tribal and moral considerations of Arab society and Islam. Allah commanded to wage war in his path but warned against transgression. Such conditions and observations instructed

to pursue in the verses regarding the permissibility of war are detailed below. ⁽³⁵⁾

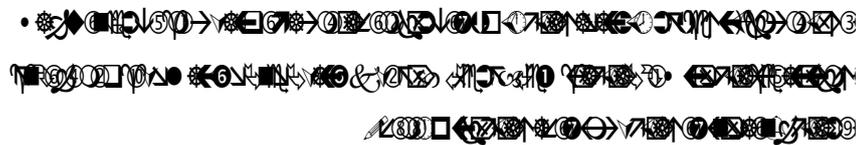


“And slay them where ever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter, but fight them not at the sacred mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. ⁽³⁶⁾

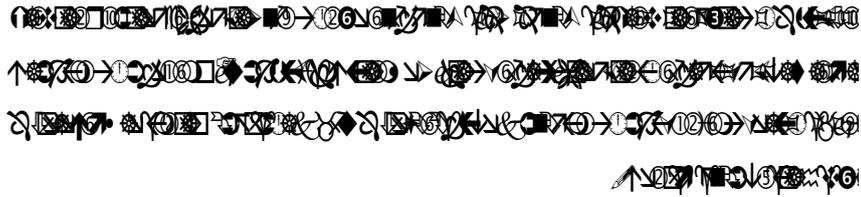
The prohibited month for the prohibited month and so for all things prohibited there is a law of equality. If then one transgresses the prohibition against you, transgress you like wise against him. But fear God and know that God that God is with those who restrain themselves.



The number of months in the sight of God is twelve (in a year) so ordained by him the day He created the heavens and the earth; of them four are sacred; that is the straight usage. So wrong not yourselves therein, and fight the pagans all together as they fight you all together. But know that God is with those who restrain themselves. ⁽³⁷⁾



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 defense of right, for no cause except that they say, ‘our Lord is Allah’. Did not Allah check one set of people by means of another, there would be surely have been pulled down monasteries, churches, synagogues, and mosques in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause) for verily Allah is full of strength, exalted in might, (able to enforce his will). ⁽³⁸⁾



They ask you concerning fighting in the prohibited month. Say fighting therein is grave (offense); but grave is it in the sight of God to prevent access to the sacred Mosque and drive out its members, Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter, they will be companions of the fire and will abide therein. ⁽³⁹⁾

The conditions of war explained in the cited verses were called to be the prohibitions of war by at-Tabri. He mentioned these as the prohibitions of al-shahr al-Harm, (the prohibited month) al Balad al-Haram (the prohibited city) and al-Ihram (the prohibition while weaning speed custom of pilgrimage) ⁽⁴⁰⁾

According to these prohibitions Muslims cannot initiate war in the mentioned time, place and state but the offence on them should be retaliated as a realistic and pragmatic policy of warfare.

Difference Between Jihad And Terrorism

After a detailed discussion about Islamic concept of Jihad and the nature and definition of terrorism, the conclusion is very much logical.

‘The nefarious acts called terrorism’ are alien to the spirit and ethos of Islam. Terrorism is the product of contemporary age dominated by the west particularly Europe. It has flourished on their soil. The intellectuals, writers and politicians of the west introduced it in the East. The terms, Fundamentalism and Totalitarianism as employed by the west have no place in Islam. The votaries of communist system promoted Totalitarianism. Fundamentalism grew and flourished in the context of the conflict between the church and the state. With the help of powerful media, the two have been linked with Islam. That is grave injustice.” ⁽⁴¹⁾

Islam is a religion of peace and tranquility, but it does not mean to suffer cruelty and violence stoically. It intends that the Muslims should not commit cruelty and atrocities. They should not shed unfair blood, they should not do harm to any man’s life and property. They shouldn’t have such a measure as would fall under violence and terror. As for as the suppression of oppression and combat of terrorism is concerned, this “Din” of peace and

tranquility allows to stop the bloodshed and to combat terrorism. This very thing is called 'Jihad'.⁽⁴²⁾

Jihad means curbing of disturbance and violence and putting an end to suppression.

Terrorism is an act of disruption and cruelty. Jihad is the defense of right and establishment of justice. Terrorism is incessant murder and ceaseless destruction while jihad is combat against aggression and resistance against the destructionists. The benevolent cherisher of the world has permitted the Muslims to stand against the cruel, the murderer and the terrorist steadfastly. Their Rab (The Cherisher) shall help them and bless them with victory over the cruel. Terrorism is a negative behavior while Jihad is a positive principle of life. Jihad is made obligatory for the protection of collective existence of the Muslim Ummah and it is irreversible and irrevocable Islamic government will be responsible for its arrangement.

In short, Jihad is a strategy of defense against the terrorism. Only Jihad can counterfeit the act of terrorism, committed by an individual or group or a state as jihad tantamount to terrorism? As regards the killing, the instructions given by the Holy Prophet (S.A.W.) bear a distinguished significance in the history of man. The Campaign launched against the institution of the jihad, attributes it tantamount to terrorism. It is based on ill will and prejudice. The enemies have coined the derogatory word "Jihad" for Mujahidines. Our so-called thinkers in the obedience of the enemies call it "Jihadi Culture" instead of Jihad. They are also using the term Jihadi for Mujahid. While differentiating, the combatant and non-combatant the Holy Prophet (S.A.W.), instructed, not to do any harm to non-combatant, women, children, diseased, stoics, cloistered, the custodians of temples and worshipers. On the eve of departure of Mujahiden the Holy Prophet (S.A.W.) advised them thus.⁽⁴³⁾

At this time what is happening in Palestine, Iraq, Kashmir and Afghanistan. This should be viewed in the light of the saying of the Holy Prophet (S.A.W) and be decided. What is terrorism? Who is bleeding? Whose habitations are being destroyed? Whose young men are dying? And whose women are being assaulted?

If the conscience of the mankind is not dead, if the ears and tongues are not deaf and dumb, If the eyes are not blind, if the virtue is not illuminated, and if the justice and tranquility is not to be rare, it is not very difficult to know who is terrorist and who is peace lover in the world prevailing scenario.

Confusion about Terrorism

A question arises: why such confusion about the definition of 'terrorism'? If seriously considered, it appears that the

confusion has been deliberately created and is being disseminated on a large scale as a part of defined plan. There is universal unanimity in the campaign for targeting a particular religion and community. The rival forces control ninety-nine percent of the media. Therefore instead of defining terrorism on the basis of principles, might or use of power has become a governing principle in defining '*terrorism*'. The conduct of the government of USA, China, Russia, Israel, Burma and Philippine are glaring examples of such partial conduct.

It is tragedy that the super powers are holding the United Nations organization as 'hostage'. The organization is not in a position to undertake any just and effective action that is against their wishes and interests.

The super powers get their decisions endorsed by the international body. The United Nations has not been successful so far in enunciating and enforcing a definition of terrorism that may serve as guiding principle for action against terrorist activities. From December 18, 1972 to January 18, 2002, the issues related to terrorism were discussed at various occasions, but clarity and unanimity on the subject remained elusive. As a result the meanings of terrorism according to one party are resistance, or movement for freedom and defense of democracy and liberty to the other. After the attack on World Trade Center in USA on Sept 11, 2001 and brutal and aggressive bombing on Afghanistan by USA, issue was discussed again by United Nations on January 18, 2002. The session was attended by forty nations. All participants agreed on the serious threat from terrorism and stressed its immediate eradication. However, a few countries, particularly Arab countries invited the attention of the participants that concept of terrorism should be defined for effective action against the threat. No clear and convincing reply came from any quarter. There was a deliberate attempt to evade the issue. Arab countries upheld their stand that the resistance of Palestinians against foreign occupation of their lands cannot be called '*terrorism*'. Illegitimate seizure of foreign territory is the worst type of organized terrorist activity. Mr. Stark, the head of the UN committee diverted the discussion by stating the "organized terrorism" is not a legal expression and the Security Council should not be dragged in political battles. ⁽⁴⁴⁾

It indicates that the superpowers and under their influence U.N.O and its Security Council desire to continue ambiguity and confusion about the '*Definition of Terrorism*' for keeping the option to act according to their interests and requirements. The powers fully realize that if the real cases of the malady are revealed, they shall be found among the culprits. Present terrorist activities are the logical reaction of their own misdeeds. Terrorist

activates caused by malice, ill will and dishonesty, are being projected falsely as rooted in the teachings of Islam. In that context, ill-willed reference is made to three issues of Islamic Shariah.

- 1: The teaching of Islam about killing a non-Muslim is jihad.
- 2: Islam teaches the hatred and legitimizes fight against their religions and their followers.
- 3: It encourages intolerance towards the followers of other religions. All the three breed terrorism.

All the three allegations about Islamic Shariah are misconceived and motivated by malice and ignorance. Jihad finds a place in the teaching of Islam, but not for killing non-Muslims. There is no provision encouraging perpetual hatred and fight against the followers of other religions. Linking Islam, a religion of peace with terrorism itself amounts to an act of terrorism. ⁽⁴⁵⁾

Soon after 9/11 an interview on 14-09-2001 was made from Pakistan's former inter-services Chief Hamid Gul by Harinder Bawga. In that interview two questions were asked relating to the difference between Jihad and *terrorism*. The interview goes thus:

Q: Have you had a chance to meet Osama bin Laden?

Ans: A long time back, about eight years ago, he was not a terrorist then but a Mujahid at that time.

Q: Not a terrorist but a Mujahid! I mean, what is the difference?

Ans: At least, you should understand. Invoking the right of the oppressed, an enslaved nation, to be up in arms and throw away the yoke of slavery, that is Jihad. And terrorism is taking innocent lives, and that is not on. And that is not in our book.

Q. But there is a very thin line between jihad and terrorism.

Don't you think so?

Ans: No. it does not appear to you because you are on the receiving end of Jihad. But to me, it is very, very clear. For 14 years, there was Jihad in Afghanistan. I was the one handling the Afghanistan Mujahideen and they had access to every capital of

the world. Was there a single instance of a Russian plane being hijacked, or a Russian embassy being bombed, or a Russian woman being molested, or a Russian man being kidnapped? Not one.

Q: What about Americans own role in creating the Mujahideen?

Ans: American cannot create Mujahideen. The Mujahideen are a product of the time. If you continue to occupy land that belongs to other peoples, if you continue to oppress them, then it is Jihad. Jihad is a liberation struggle. It is the Muslim name for Liberation.

Q: How would you describe him now? You said he was a Mujahid then? Is he still a Mujahid?

Ans: Now the Taliban says, Ok, let's put him on trial. But America is shying away from the question of trial. They are simply saying, "Hand him over to us."

Q: Would you call Bin Laden a terrorist?

Ans: No, until he is proven otherwise. If he is proven not to be a mujahid, but a terrorist. But then, how can I describe him as a terrorist? There is no evidence as yet. If there is hard evidence, then I would be the first one to say that he is a terrorist among the rank of Mujahideen. ⁽⁴⁶⁾

Conclusion

In this chapter, after detailed discussion, by the valuable references it has been proved that Terrorism and Jihad have no slight relation to each other. Both terms in their origin and definition are opposite to each other and must not be confused to each other.

In Islam, Jihad is only for the sake of Allah and is operated only to maintain peace on the earth with justice and tranquility. The Holy Prophet (P.B.U.H.) said in his famous saying:



Narrated Ibn Abbas (RA): The Prophet (PBUH) said, "The most hated persons with Allah are three (1). A person who deviates from the right conduct in the Harm, (2) a person who seeks that the traditions of the period of ignorance should remain in Islam, (3) and a person who "seeks to shed somebody's blood without any right". ⁽⁴⁷⁾

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