Jihad and Terrorism in the Light of Islam

Abstract

It is a worldwide misconception that Islam promotes terrorism, whereas Islam is a religion that profess humanism, morality and ethics in the similar manner as the other religions of the worlds do. Islam never speaks of terror, inhuman activities or the means adopted by the terrorists. The objective of this research paper is to analyze the meaning and nature of Islam, Jihad and Terrorism and how Jihad is different from terrorism. The main aim and ambition of research paper is also to eradicate the perception from the minds that "Islam spreads Terrorism in the name of Jihad".

Keywords: Misconception, Islam, Jihad, Terrorism, Peace, Love, Religion, Harmony.

Introduction

The word 'Jihad' has been derived from the Arabic word 'Jehada' that means to strive or toil hard in any cause. However in Islamic terminology it first of all refers to struggle against id or libido to turn one's self towards the complete submission before the Almighty Allah. It also refers to the struggle that one undertakes to stop any kind of oppression or opposition especially that goes against the truth, justice or humanity. Jihad is an earnest and ceaseless activity involving the sacrifices of physical and mental resources, wealth, property and even life only for the sake of attaining the pleasure of the Almighty Allah.

Since it is a fundamental right of every human being that the truth reaches him, therefore any obstacle or hindrance that is created between a human being and the truth is considered an evil in the light of Islam. Eradicating such an obstacle that covers or hinders the proceedings of the truth is utmost and preferable objective of Islam and is also named as Jihad. In this way Jihad named as the salvation and success of humanity in general. That is why the prophet of Islam asked a person to serve his old parents than take part in armed struggle against the enemies. The concept of Jihad in Islam is totally different from what is incorrectly called as Holy war. Jihad wants to seek the pleasure of the Lord by following all His commandments. It has nothing to do with killings, terrorist activities, corruption or attaining booty.

The word Jihad has been mentioned almost 43 times in the Holy Quran. It includes enjoying others for righteousness, obstructing others from the evil, striving for the establishment of justice, trampling each and every kind of oppression, tyranny; eradicating illiteracy, ignorance and superstitions; and spending one's wealth, health, time and even life for the betterment of humanity. Hence what we come to understand is that Islam desires a person to develop a positive outlook and recognize the rights of others as well as his own. Islam aims to create an atmosphere of peace, tranquility, fraternity and communal harmony. In order to achieve its target Islam first of all believes in spreading the message of Almighty or the truth and enjoining others for the same. However some Monarchs and selfish leaders try to strangle the voice of Islam to save their throne or a tyrant grip. And those who want to defend this position are ironically labeled as Islamic terrorists.

In contrary to this the term 'Terrorism' which owes its origin from the Latin word 'Terrere' means 'to frighten' involves act of intimidation, threat to use tactics, causing massive destruction. Since it involves terror, it is a negation of civil liberty, life or public property, it involves threat or campaign of violence designed to create terror in the people and thus to exert pressure on the decision making government in favour of their individual or sectional motive. The terror is different from asymmetric warfare and violates the concept of common law in which civilian life is respected. Terrorism is highly pejorative; it is a badge which denotes lack of legitimacy and morality. It constitutes a very complex and dangerous development which has, if it remains uncontrolled, the potential to jeopardize the human existence.

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In this way Jihad refers to striving for the cause of good and the betterment of humanity and spreading the message of truth, peace and harmony while the terrorism believes in mass destruction, striving in the cause of the evil, obtaining some selfish ends and undertaking any ways or means to satisfy its evil intensions.

Objectives of the Study

The objectives of the research paper are as under:

1. To explore the meaning and nature of Islam, Jihad and Terrorism
2. To examine the difference between Jihad and Terrorism in the light of Islam
3. To explore the philosophy of terrorism and to interpret that Islam has nothing to do with terrorism
4. To interpret how the handful of people create terror in the name of Islam
5. To highlight the steps or measures to be taken to remove the misconception and shun the negative outlook regarding Islam and Jihad.

Data Collection

For the present study data has been collected through secondary source. For the purpose Islamic reference books, Internet, the Holy Quran, Newspapers and Magazines have been widely consulted to develop the plan of the research paper.

Description

There is no doubt that after the disintegration of USSR in 1991 and the 9/11 attacks, Muslims were labelled as fundamentalists and terrorists. Especially the term 'Terrorism' was frequently used by the print and electronic media in such a way that hardly any other term has ever been used. Perhaps no such word of other worldly languages has ever achieved this status. It has even left behind miles away the term 'Wahabism' used by the British imperialists. Throughout the world now-a-days Muslims are held responsible in one way or the other way for terrorism. Since 9/11 attacks Western countries consider Islam and the Muslim world as the source of threat to the international peace and stability and the root of terrorism and violence in the name of religion. It is also falsely alleged that Islam is innately favouring terrorism. But the question that raises here is whether Islam is really supportive of terrorism or is it mere misinterpretation by extremist scholars? In order to deeply answer all these questions it is vital that everyone acts on moral basis to know and comprehend the Quranic view on terrorism. In order to understand the Quranic view over terrorism it is also vital to know the generally agreed definition of terrorism.There is no universally acknowledged definition of terrorism, as one person's freedom fight is another person's terrorism. Actually the definition and acts of terrorism differ from one society to another which creates big hindrance in defining terrorism. "Lack of objectivity" is another obstacle in defining terrorism.

The world is hardly aware of the fact that in Islam terrorism is highly condemned and opposed. Islam considers all the activities based on Tyranny, Oppression, Corruption (Fasad) Lawlessness,

Anarchy and the like as 'terrorism'- be that from an individual, a Government or any section of the society. If the world becomes aware of this perspective, it will surely become a cradle of peace and harmony.

History bears witness that before the revelation of Quran, the entire world was involved in the menace of war especially the Arab continent. Arabs would day and night fight battles against the rival tribes. Their specialty was bloodshed, vandalism, and hooliganism. Doing mischief had become their nature. Their customs, rituals, traditions, values and social morals were all based upon the principle of warfare. That is why waging war had become their disposition. The concept of war had flourished in them because of their disintegrity, social indiscipline and weaker economy. Warfare had created callousness, hard heartedness and the passion of revenge in them. The passion of revenge was given such importance that it was passed on to the coming generations. The desire for obtaining booty, taking pride in warfare and the passion of revenge were their three principles which would persuade them to wage war against each other.

But the advent of Islam turned the tables over. The situation changed completely all of a sudden. The Prophet (PBUH) of Islam turned this darkness of oppression and mischief into an exemplary light of peace, harmony, faith and fraternity. The wild forest of barbarians turned into a nursery of human heroes.

As far as the Quran is concerned, it clearly does not refer to the issue of terrorism in its modern sense. However, it deals to many of its components by discussing various types of Corruption (Fasad) or a negative use of force that may be joined to modern terrorism. The Quranic verse 8:60 has been frequently misinterpreted by some Muslims and Non-Muslims to justify terror against Non-Muslims and to wrongly depict Quran as a 'Fascist Book' preaching hatred and strife in the world respectively. The Muslims and Non-Muslims who consider this verse as a call for terrorism or sword actually fall short of proper understanding, as it calls Muslims to prepare enough forces for defensive objective to discourage the enemies whose enmity is known or unknown.

In the contemporary writings the word Jihad is also frequently used with terrorism or violence. Actually jihad is sometimes misunderstood as being equal to terrorism in modern time but in point of fact it is the exclusivist attitude of classical and some modern scholars towards Non-Muslims which creates hostility between them.[1]

It is a worldwide misconception that Islam promotes terrorism, whereas Islam is a religion that professes humanism, morality and ethics in the similar manner as the other religions of the world do. Islam never speaks of terror, inhuman activities or the means adopted by the terrorists. Terrorism is a dangerous crime against humanity which has no place in Islam. Although there is no Quranic textual proof connected to modern-day terrorism, but the Quranic verse (i.e. 5:33-34) is related to crime and shares much in frequent with terrorism. The punishments that the Quran nominates for this crime

should be used the incidents of terrorism as well. The above discussed Quranic verse is as follows:

> "Those who wage war against God and His Messenger and strive to create corruption on the land should be punished by death, crucifixion, the amputation of an alternate hand and foot, or banishment from the land: a disgrace for them in this world, and then a terrible punishment hereafter, unless they repent before you overpower them in that case bear in mind that God is for giving and merciful".
> (The Quran-5:33-34)

Besides punishment, this Quranic verse also provides opportunity for penitence for terrorists who will honestly turn away from sin. Punishment for terrorists and the encouragement of sincere repentance should pave the path of persuasion-seeking to prompt and agree terrorists to shun violence and make them understand the hollowness of the religious justification they give for engaging in religious violence.[2]

Meaning of Jihad

As discussed above the word 'Jihad' has been derived from the Arabic word 'Jehada' that means to strive or toil hard in any cause. However in Islamic terminology it first of all refers to struggle against id or libido, to turn one's self towards the complete submission before the Almighty Allah. It also refers to the struggle that one undertakes to stop any kind of oppression or opposition especially that goes against the truth, justice or humanity. Jihad is an earnest and ceaseless activity involving the sacrifices of physical and mental resources, wealth, property and even life only for the sake of attaining the pleasure of the Almighty Allah.

> "Jihad is holy struggle, a legitimate tenet of Islam, meaning of purify oneself or one's community".
>
> **-**John O. Brennan

Since it is a fundamental right of every human being that the truth reaches him, therefore any obstacle or hindrance that is created between a human being and the truth is considered an evil in the light of Islam. Eradicating such an obstacle that covers or hinders the proceedings of the truth is utmost and preferable objective of Islam and is also named as Jihad. In this way Jihad named as the salvation and success of humanity in general. That is why the prophet of Islam asked a person to serve his old parents than take part in armed struggle against the enemies. The concept of Jihad in Islam is totally different from what is incorrectly called as Holy war. Jihad wants to seek the pleasure of the Lord by following all His commandments. It has nothing to do with killings, terrorist activities, corruption or attaining booty. The word Jihad has been mentioned almost 43 times in the Holy Quran. It includes enjoining others for righteousness, prohibiting others from the evil, striving for the establishment of justice, trampling each and every kind of oppression, tyranny; eradicating illiteracy, ignorance and superstitions; and spending one's wealth, health, time and even life for

the betterment of humanity. Hence what we come to understand is that Islam desires a person to develop a positive outlook and recognize the rights of others as well as his own. Islam aims to create an atmosphere of peace, tranquility, fraternity and communal harmony. In order to achieve its target, Islam first of all believes in spreading the message of Almighty or the truth and enjoining others for the same. However some Monarchs and selfish leaders try to strangle the voice of Islam to save their throne or a tyrant grip. And those who want to defend this position are ironically labeled as Islamic terrorists.

The concept of jihad and warfare in Islam are always considered as one. However, both the subjects can be discussed separately due to two reasons. Firstly, because the concept of warfare is narrow than the concept of Jihad. Secondly, the philosophy can be borrowed from the Quran without resorting to the term Jihad at all. In the Arabic language Jihad do not mean war, the words that are used for fighting in Arabic language is Harab or Qital. For example in the Quran we find word Harab for war in the verse of 9:107, 2:279, 5:64, 8:57 and 47:4 and the word Qital has been used in 167 verses of Quran.[3]

In Western languages the word jihad is frequently interpreted by 'Holy War' means a war fought solely for religious purposes. Rudolph Peters in his book *Islam and Colonialism: The Doctrine of jihad in Modern History,* described this term very distinctly. According Rudolph the historical research has proved that the wars of Islamic states were fought for absolutely secular purposes. In a society where politics are completely controlled by religion, there is articulate difference between politics and religion. Political objectives will perpetually be portrayed by religious objectives. Thus, if somebody looks upon jihad in the perspective of an enterprise of the state, it is incorrect to interpret it as 'Holy War'. Furthermore this version would presuppose the existence of unholy wars also holy wars. According to Kerry Brown and Martin Palmer, the famous misunderstanding that jihad interpreted as the 'Holy war', is the source of alteration by force-is the perfect adverse to its real principle likewise being apparently ridiculous. The peace of Allah is not promulgated by war. Physical violence perhaps brings out almost a verbal capitulation from its victim, but can never generate honest belief, which is the most vital component of Islam. In the real sense, jihad depends on eminent ethical norms for the consummation of human life. The laying claim of tool of force to compel Non-Muslims to enter to the basic principles of Islam is antagonist to the teachings of Quran and the custom or institution of Holy Prophet. There is no evidence of force or violence in spreading Islam. Quran rejects the violence and oppression totally through a number of pronouncements. Almighty Allah in the Quran mentioned "*la-ikrah fi-al-din*"[4] which means there is no compulsion in religion (The Quran, 2:256).

Dimensions of Jihad

Jihad is a perpetual struggle to wipe-out disharmony between deficiencies and perfection. It is a huge search for accomplishment, a huge attack on

abnormity. Jihad is a just and defensive war which was waged by Muslims in *Dar-Al-Islam* to keep intact their security which was threatened by heretics. Lawful warfare as the essence of jihad in the Quranic perspective does not include unnecessary usage of force or aggression but it includes an understanding of self-surrender for the consummation of human life. To actualize the realities of temporary and spiritual life Jihad can be brought through various ways of vivacious human actions. According to Maulana Maududi, jihad signifies doing one's level best to accomplish something. Jihad is not similar to war for which the word Qital has been employed in Arabic language. The norms that are available in Quran about fighting are intended as defence against enemies that fight the Muslims because of their religion.

Forms of Jihad

Jihad in the classical theory can be divided into two categories of spiritual jihad and physical jihad. The spiritual jihad is aimed at one's own soul (Nafs), whose evil disposition has to be defeated or Satan with whom believer had to always fight. The physical jihad was intended at unbelievers, dissemblers and hassle makers to advance justice and social prosperity. There are almost twelve senses of jihad in the light of Quran and Hadith; some important among them are as-Persistence on the right path firmly (The Quran-22:78); Working hard for righteousness (The Quran-29:69); Helping others if they are your allies even if they are not Muslims; snatching power from those who have deceitfully captured the state (The Quran-8:58); Defence through preemptive strikes (The Quran-2:216); To free people from cruelty and tyranny (The Quran-4:75); Post freedom from despotism, striving for the establishment of justice and equality (The Quran-4;58, Quran-7:181, Quran-16:90). In the views of Ameer Ali Islam is not a religion of religious compulsion (The Quran-2:256); while jihad in Islam is striving in the way of Allah by pen, tongue, hand and media and if inevitable with arms. However, the concept of jihad in Islam is not meant for striving for the purpose of individual or national power, dominance and Glory wealth.[5]

Necessary Conditions for Jihad

According to the principles of Quran war is permissible only for the self-defence purpose. The Quranic verse 2:190 is quite declaratory regarding it.

> "Fight for the sake of Allah against those who fight against you, but do not cross the limits. Surely Allah hates them who transcend the limits".

The defensive character of war especially when it is waged for the purpose of God is the ethical dimension of Jihad.

> "The oppressed are permitted to wage war against the oppressors as they have been wronged". (The Quran-22:39).

It is the primary principle of Quranic concept of Jihad (22:39) which kept up throughout the Quran even in verses revealed in the later period.

On the basis of evil intention when the critics put forth the verse "Kill them whenever you get hold of them". (The Quran 4:91), they can be brain washed that it is permissible only when the enemies persist in their hostility and deny to shun the path of violence.

History bears witness that Muslims have always adhered to these directions in times of war even after being hemmed in all sides by enemies.[6]

In the case of extreme violence and relentless following of evil doing Muslims may act on Jihad as a means of deterrence and endeavour of peace. If the system of injustice and aggression can be controlled by a means of good fight only then the Muslims are permissible to apply the means of force.

> "If you happen to captivate them in war, disperse with them, those who are to follow so that they may remember well". (The Quran-8:57)

The background was the repeated treachery following the treaty with the Muslims.

> "They are the people with whom you made a covenant but they frequently break it every time without fearing God". (The Quran-8:56)

In the light of above two mentioned verses, perfidiousness in war is no way wrong because it threatens so many lives. Such perfidiousness should be given that kind of treatment that it will never emerge again. Not only the real culprits but those who carry their standard should be rendered powerless. And the broken accord should be stigmatized which will at least provide an opportunity to the innocent side to fight on equal terms.

Difference between Jihad and Terrorism

The Jihad and terrorism are two contradictory ideologies and opposite poles as per the spiritual and historical perspective. Jihad in the views of Shah Waliullah Dehlavi is accomplished with the purpose to make the human life honourable, to keep intact the law and order and to suppress the person who is on the wrong path and encourage and boost the truth. The Quran understandably specifies;

> "And go on fighting against them till there is no more as state of tribulation and instead the way of Allah (Divine Justice) is established". (The Quran-2:193)

Terrorism in the Islamic view may be specified as all the deliberate, indefensible and random use of attempts to harm others, to snatch the right of others forcefully for political objectives against protected persons, to adopt different strategies with the intention to oppress others, to produce an atmosphere in which people feel themselves insecure in saying truth and their life, property, respect and liberty are endangered. In the contemporary world nations have followed and sanctioned the charter of human rights in the way it was done by the Prophet of Islam.[7] To snatch these rights by force is called 'Terrorism' and to safeguard them with all the ways is called 'Islamic Jihad'. There are different forms of terrorism covered by the indifferent international concept as political, economic, religious, ideological, individual terrorism, international terrorism and State

terrorism and so on. There may be different factors but all designed in one that is to produce fear and devastation, whether it is originated primarily and is treated in reply. As far as the issue of state terrorism is concerned its recent and existing example is war of Israel against Palestine, the other examples are Russian military control over Chechnya and Philippines military attack over Mendana are all worst faces of state terrorism, where government in itself is promoting terrorism.

The jihad is to be initiated publicly under the leadership of any Muslim state because it is prerequisite for jihad. While the modern-day terrorism involves any aggression, injustice, acts of terror or devastation or to snatch the rights of the country without due justification while no state of war practically or verbally is working it can be started by the government by a group or individual. Jihad is a legal and rigorously approved war but it should not be waged illegally and should function for the truth, justice and abiding by treaties. In contrary to the above discussed concept of 'Jihad' the term 'Terrorism' which took its origin from the Latin word 'Terrere' means 'to frighten' involves act of intimidation and threat to use tactics, causing massive destruction. Since it involves terror, it is a negation of civil liberty, life or public property, it involves threat or campaign of violence designed to generate terror in the people and thus to exert pressure on the decision making government to achieve their political or sectional ends. The terrorism is opposite to asymmetric warfare and violates the concept of common law in which civilian life is respected. Terrorism is extremely dyslogistic; it is a badge which signifies lack of legitimacy and morality. It constitutes a very complex and hazardous development that has, if it remains uncontrolled, the ability to endanger the human existence.

In this way Jihad refers to striving for the cause of good and the betterment of humanity and spreading the message of truth, peace and harmony while the terrorism believes in mass destruction, striving in the cause of the evil, obtaining some selfish ends and undertaking any ways or means to satisfy its evil intensions.

> "And you must fulfill the covenant for you will be hold accountable for fulfilling the covenant (on the day of judgment)". (The Quran-17:34)

If a treaty is signed between a Muslim Government and a Non-Muslim Government and if the later will suddenly show the act of dishonesty towards the former and attack, still then Muslim are not allowed to take any action; alternatively the Muslims are directed to make the announcement of the treaty and not to make any attempt to attack the other party.

> "(You should not dissolve the treaties with those) who associate partners with Allah but have entered into Alliance with you and have not violated their treaties, nor have helped or backed up any one against you. So keep your promise by fulfilling treaties with them till the end of their term. (This

is righteousness) and Allah surely loves the righteous". (The Quran-9:4)

Regarding the matter of defence one should not be aggressive as the Holy Quran clearly specifies:

> "The retribution or recompense of evil is evil the like of it…". (The Quran-42:40)

> "And if you take revenge or retribution, then do so but only in proportion to the wrong done to you.". (The Quran-16:126)

> "If any one transgresses a prohibition by attacking you, you may do the same against them". (The Quran-2:194)

No one in Islam is allowed to initiate fighting and assassinating arbitrarily. The jurists in this perspective have given four necessary conditions:

1. The attack and the assault, against which the defence is to be made, should fall in Shariah under the category of 'udwan' a criminal assault which Shariah has already convicted as Abu Hanifah has defined.
2. The attack was actualized. The threat does not suffice to be defined against.
3. While defining the principles of 'Easier and Easier' should be observed. If the attacker may flee due to hue, he may not be killed.
4. If the defence becomes unavoidable, the defensive steps in fighting and killing may be opted only in compulsion.

Islam does not allow even an oppressed to commit any aggression. He is also not permitted to take revenge on his own as a persecutor. He must seek justice from the court. Taking law into the hand is not justified in Islam. It is to be observed strictly not only in the Muslim countries but also in all the law abiding states.

The Prophet of Islam has specifically stated that when people act as passive observers of a wrong doing or oppression and not check the same in accordance with their abilities, they might be punished all.[8]

It can be said that Islam and terrorism are the two opposite words which have no relationship with each other. Islam is religion of peace and its every organ stands on peace and safeness. The word Islam is originated from the root SLM which in literal terminology means peace. The various derivatives from this root associate the protection, the security, the surrender and the withdrawal without any condition. While the term terrorism deals with terror, horror, fear, embarrassment and killings. And the Quranic vision regarding it is very clear:

> "Although killing is bad, persecution is worse than killing". (The Quran-2:191)

No individual, organization or Government is allowed to adopt terrorism as a method to achieve vested interests, to harm the innocents in physical or spiritual matter, to dishonor any one, and to prevent him from his homeland or belief. Islam also mentioned that if the Government in any state is exercised for the purpose of injustice and suppression then it is also

calculated among the forms of terrorism. The Quran specifies:

> "Verily Allah enjoins justice, magnanimity and doing Good to kith and kin". (The Quran-16:90)

Prime Minister Narinder Modi while delivering his speech to the conference on 'Islamic Heritage: Prompting understanding and Modernization' said, that youth should also link up with the humanitarian aspects of Islam. Mr. Modi said like other religions Islam too professes and promotes human values. Further showing the belief and trust over Islam, Mr. Modi said Muslim youths must follow the norms of Quran. Moreover, he added fight against terrorism and radicalization is not against any religion but against the mindset that misguides the young.[9]

Concept of War in the Light of Islam

Islam purified the concept of war. It strictly forbade to do mischief to children, women, and elderly persons. It believed in doing good even to the captives of war. The Prophet (PBUH) of Islam strictly ordered that no harm should be done to the crops and other property of the enemy. He even forbade to attack the enemy unawares. Muslims proclaimed that the war in Islam would not be fought to gain control over the resources but to liberate the humanity from the tyrant grips of oppressors. The Prophet (PBUH) of Islam ordered not to desire for the fight against the enemy but rather ask Allah for peace, safety and security.[10]

The motive behind the war in Islam is not war itself, but the reforms in humanity and social set up. Islam does not believe in annihilating the enemy and his property but in annihilating his mischief. Prior to Islam the purpose of war was to satisfy the personal desires (Libido) and the materialistic interests, including gaining control over the resources of others and achieving publicity. Islam at once gave a hard blow to this inhuman and unnatural concept of war. It tried to abolish this baser and mean motive behind the war. It propagated universal brotherhood and fellow feeling. Islam did not consider nationalism, regionalism, lingualism and kinship as the bases of love or hate; it rather made righteousness, piety, mischief and wrong doing on the basis of friendship and enmity. Consequently all the prejudices were uprooted and a new social order of justice was established. A Muslim takes to sword only to suppress the evil and the elements promoting it. (The Quran-47:4)

Islam sets the abolishment of corruption as a goal of taking to arms and fighting against the evil. (The Quran-8:39)

Islam firmly believes in respecting humanity. The Quran clearly mentions that "He who slays a soul unless it be for murder or for spreading mischief on earth shall be as if he had slain the entire humanity; and he who saves a life shall be as if he had given life to all mankind". (The Quran-5:32)

Life in the Islamic perspective is sacred and is to be honoured, and for its protection it demands security. That is why Islam has declared peace as the key principle of life and takes all the essential measures to keep it intact. But only angels are not living in society but there is existence of some groups and individuals who are violent and aggressive and do not let others to live in a peaceful manner. They surpass all limits of morality and ethics and trample up on the rights of other peoples illegally and develop a sense of confusion and disorder in the country. Such individuals and societies should be kept under control so that the rest of the people may live their life without any fear. In such circumstances the fighting becomes not only justifiable but morally and legally binding on Muslims. This is the process through which war came in to Islam as a logical measure to self-security and self-saving as well as the protection of society.[11]

The purpose of war in the Quranic view is to create an atmosphere of peace justice and faith in the society. To create such an environment it is vital to destruct the system of suppression and tyranny. Initially the Holy Quran generously made concessions to the adversaries to shun the path of violence and come to common terms with Muslims and contribute to the conditions of peace and harmony. To deal with treaties and alliances the law of reciprocity and equality was established. But as the foe failed to follow this one divine concession after another, it became mandatory to espouse a hard line.

The words of Mawardi quoted by Mohammad Hamidullah stated: "The aim of battle with rebels is not to allow them to violate the peace and order, not to kill them and eradicate them".[12]

The Quranic philosophy of war is, for the better part, a philosophy of checks and constraints on the use of 'force' in inter-state relations. The very Quranic command that directed the Muslims to go to war with the pagans also bade them not to exceed limits.

> "Fight for the sake of Allah against those who fight against you, but do not cross the limits. Surely Allah hates them who transcend the limits". (The Quran-2:190)

The contemporary term 'wars' is an unsuitable name for the battles Mohammad (PBUH) and his followers fought. In the real sense they can be called battles; they were mere skirmishes. Analyze the figures of the dead who died at the hands of Muslims between 622 (When the Prophet migrated to Madinah) and 632 (When the Prophet died) and you will be surprised to know that hardly 500 people died on both the sides. Compare this with the battles fought today and during the middle ages and find that millions of people have lost their lives.[13]

In the common sense Islam is not a religion; its right name is 'DEEN' which stands for complete way of life. It covers all aspects of life; the guidance in it is not confined to worship only and certain universal level adopted virtues but it also specifies norms for the battles, how to run and rule the Government and all walks of life. The Quran has employed word 'Ibaadat' for 'worship'; this term is derived from Arabic word 'Abd' which means 'slave'-Slave of Allah; A slave is not for time being but forever, obeying Allah and surrendering to Him entire soul.

Hence, it is improper to relate Islam and terrorism which is based upon unjustified motives,

methods and targets. On the other hand Islam believes in resistance and permits one to defend one's life, honour and property. Islam is rather a useful tool to combat terrorism.

Violence and its Punishment in the Light of Islam

The rigorousness of an action is decided by its punishment. So it is vital to know what the Islamic response towards violence is.

> "Those who wage war against God and His Missionary and create mischief with power and on land, the punishment of those persons is execution, or cutting either hands or feet from the left sides so that others after looking towards them will afraid to do the same,; or should be exiled from the land: that is their attaint in this world, and a grave punishment in theirs in the afterlife". (The Quran-5:33)

The punishment in the above verse is for those persons who will violate the law and order on the land and ravish the life, property and respect of the people mercilessly. The punishment which is marked into two sharp ways; first in the afterlife-means the Azab-e-Azeem (Grave punishment), Second in this world-means the worldly punishment is divided into four ways: (i) Hang till death (ii) Murder (iii) Exile from the land (iv) Cutting the hands or feet from the left sides or arrest. The Government has the power to choose any one from these punishments. Islamic law has marked the superlative degree of punishment. As terrorism is a type of fashioning mischief in the land so is its punishment.

> "…And strive not to desire corruption in the land; verily God hates the corruption seekers". (The Quran-28:77)

The Holy Quran not only emphasizes on preaching 'the Good' and molding the hearts of people but also enjoins the believers to enforce 'the Good'. In the same way it not only enjoins up on removing 'the evils' by means of preaching but also instructs to eradicate the 'the evil' by means of force wherever possible.

Islam has divided the belligerents into two categories---combatants and non-combatants. Combatants are those who actively participate in war while as the non-combatants are those who do not take to arms against the assaulters. They may include women, children, and the elderly persons, the sick, the blind, all the disabled, the crazy, the tourists, those sitting in religious or wholly places like Priests, the Monks and all others who do not show any hostility against Islam.

Hazrat Abdullah narrates that the Prophet (PBUH) of Islam once happened to see a corpse of a woman in a battle field. He became displeased and ordered that no woman or captive should ever be assaulted. According to another tradition the prophet then ordered that no woman or child should ever be assassinated.[14] The holy Quran clearly mentions that those who indulge in doing corruption (Fasad) on the surface of earth are resented or hated by the Almighty.

> "The moment he assumes power, he tries to spread corruption in the land and destroys the crops and animals and Allah does not like corruption. (The Quran-2:205)"

The Quran also strictly orders its followers to respect and protect the holy places where God is worshiped and His name is recited:

> "----if Allah had not held some people back by means of others, Monasteries, Churches, Synagogues and Mosques where God's name is frequently mentioned, would have been literally destroyed". (The Quran-22:40)

In the light of above verses and discussion it becomes evident that Islam condemns all the activities related to terror like killing of the innocent and children, molesting women and sacred places, bloodshed, assassination looting of property, burning of property and crops and cutting down plants and trees. All the devastative acts impacting the economic prosperity of the state are counted as an act of terrorism in the perspective of Quran. In this backdrop it can be said that whether it is Peshawar school attack held on December 16, 2014 in which 156 children and 7 staff members lost their lives, or Gandhinagar Gujarat Akshardam temple attack held on September 24, 2002, they are out of the syllabus of Islam and jihad and are condemned in each and every field of teachings of Islam.

In the modern-day times the Arabic word 'Irhab' and 'Irhabi' have been often employed to transmit the connotations of terrorism and terrorist respectively. The Quran has also employed these words at three times which refers to the meaning of terror and fear to be created in mind. The Quran admits the Irhab (Terrorizing) in some places like:

> "You are ordered to make arrangements against them (transgressors) in the form of power and well-readied horses (sophisticated means of weaponry and transport) so that the enemies of God and those of yours are frightened, and also those whom you may not know but of whom Allah is aware.". (The Quran-8:60)

This verse of the holy Quran clarifies that terrorism and Irhab are two different things. According to the verse under reference Irhab is only a military strategy employed to terrorize only the minds and psychology of the enemy. The motive behind the Irhab is to keep intact the protection of political, military power, socio-religious condition and human rights against the mischievous elements-the enemies of God and humanity. Here the Quran instructs its followers to practice Irhab as the military preparation and defence planning. The Irhab terminology has only been used in the context of war in this chapter of holy Quran. Sometimes the desired results may be acquired by means of Irhab only and sometimes

practical initiatives may need to be taken. Hence, the strategy of Irhab is as justified as the militarization itself.

The influential meanings of terrorism and Quranic concept of Irhab have no relationship with each other. The motive behind the Irhab is to prevent in advance any effort of the foe to get down the target as a delicious morsel. But such thing is not evident in terrorism. Study and observation reveal that terrorism holds following points as basic principles:

1. The civilians are the main target of terrorism.
2. Violence and ferocity are the basic methods employed by terrorism.
3. To violate the Human Rights and damage the civilian life are the main features of terrorism.
4. The purposes and goals of terrorism are national, political, personal or discriminatory in nature.

The words Irhab and Irhabi have nothing to do with battle affairs, these simply pass on the meaning of fear and fright without the modern-day phenomenon of terrorism.

The strategy of Irhab is as justified as the militarization itself. If the Quranic concept of Irhab is labelled as terrorism, the military, the weaponry and the defence tactics owned by all the countries of the world, may also be labelled as terrorism. Such logic would also treat having a gun, lawfully permitted, as forbidden. Nature itself provides us with a lot of such examples where the creatures are permitted to defend themselves. For example a flower protects itself by means of thorns. Similarly other animals make use of their organs to defend themselves against the aggression. If this natural instinct is called terrorism then every human being on the earth is logically a terrorist.

Conclusion

Hence, the above discussion boils down into the fact that the idea of mutual coexistence and brotherhood in which we love, honour and help each other is the way of Islam. It became evident that the religion Islam stresses and emphasizes upon safeguarding and respecting the human values and property. It is a plea to all the communities having misconception regarding Islam to shun and avoid the concept that Islam is promoting terrorism in the name of Jihad. This target can only be achieved by resorting to unbiased exploration of the Holy Quran. Once such communities have read and understood the divine revelation, things would be all together different. They will definitely be able to understand that terrorism and Jihad have nothing to do with each other. They will certainly realize that Islam is not a message of terror; it is rather a message of peace and fraternity. Islam is the greatest gift to humanity from Almighty Allah. It is important that the entire verses of the Quran are read and understood in connection with each other and verses should not be interpreted in an isolated manner; such a way is a wrong way of dealing with Quran. It is also essential that the Quran must be respected, presented and understood as such.

Granted that in each and every community there is a certain number of black sheep who commit wrong activities and sin against humanity; it is they who are to be blamed, not the whole community. Similarly a handful of persons from Muslim community indulge in inhuman activities to gain their desired objectives. How can one blame the entire Muslim community on the basis of these villainous elements? It is also prerequisite for media to look seriously into the matter before giving any publication to it as it has been seen that a small issue is highlighted in such a manner that causes communal disharmony and national disintegration. More specifically people of India should unite and respect the values of others; otherwise the people who are against this unity will flourish in adding fuel to the fire to further divide the nation. As humans from different races, religions and civilizations, it is essential that we continue to learn from one another, our magnificent past as well as our pain. In the process of this mutual dialogue, all religious leaders and policy makers should try to conduct responsibility for the creation of a peaceful world.

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