Introduction
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The event of 11th September, 2001 brought the issue of terrorism to the forefront of world affairs in an unprecedented manner. The attack of the world trade centre and the pentagon forced a new and aggressive campaign of combating terrorism worldwide. The US declared a war on terrorism. On October 7th a war against Afghanistan was launched by the US and Britain supported by many nations in the world. The US declared that the attacks were related to Osama Bin Laden's organization (Al-Qaeda) and the ruling power in Afghanistan, the Taliban. Many international organizations (UN, organization of Islamic states, and organization of African Nations, League of Arab Nations, and NATO) rushed to include the fight on terrorism on its agenda.

1ST CHAPTER:

In the midst of the bloody war of terrorism and counter terrorism, the religion of Islam becomes a centre of attention for many around the world. The practice of making terrorism is associated especially with Muslim community. Islam has been denounced as the religion of terrorism and its teachings being misinterpreted and misrepresented. In this scenario it’s become an urgent need for updating the research into the subject to find answers to the current and future problem as well as checking the reliability of these allegations against Islam. It is in fact the crying need of the day. It contains amongst numerous other characteristics a message of hope and assurance for the people of this troubled world.

With this intention I have chosen to discuss ‘Terrorism’ in my first chapter. What is terrorism, its origin, history, motivating factors, methods, causes as well as types of terrorism. The definition of terrorism remains vague and continues to shift to suite the interests of those who define it. Every state has their own definition of terrorism. There are many prominent incidences noted in the chapter century wise. The history of terrorism is recoded from the ancient world till 21st century. During the past five centuries the world has seen hundreds of terrorist attacks in Europe, the United States, the Middle East, South America and Asia. Most share similar characteristics i.e. unexpected and violent attacks on non-
military targets. But the motivations behind these terrorist attacks have varied greatly.

History tells us that the violence and terrorism has been a weapon used by institutions and governments as well as individual revolutionaries throughout the history in every epoch and throughout the world.

After discussing terrorism it is necessary to concentrate on the ‘concept of war in Islam’ titled as ‘Regulation of hostility and Terrorism’.

2ND CHAPTER:

It is extremely important to separate the concept of war as well as the concept of Jihad in Islam. In Arabic language jihad does not means war, for war there are other words like herb or qital. Jihad is a concept much broader then warfare in Islam.

Life in Islam is sacred and to be respected and for its preservation it requires security. There are individuals as well as groups (and societies) who are violent and aggressive and do not let others live in peace, security and practice their faith as they wish. Such individuals and societies may live in peace, in this state fighting becomes not only Justifiable but obligatory on Muslims. So war entered into Islam as a logical step to self-protection and self-preservation as well as social protection.

Islam did not left its followers without conveying any message regarding the rules and regulations of war. It puts much needed checks and controls on the use of force in interstate relations. It provides generous concessions to the adversaries to terminate the state of war and invited them to contribute in creating condition of harmony and peace. The law of equality and reciprocity was observed in dealing with treaties and alliances. But as the enemy went of rejecting one concession after another it became necessary to adopt a harder line.

The divine philosophy on war was not revealed soon after the advent of Islam. It was sent about twelve years later at a time when nearly two third of the Qur’anic surahs had already been revealed. In marked contrast with the man-made theories and philosophies the divine concept of war was also not ‘written’ as a
single coherent document or administered in one concentrated package or dose; it was, in fact, revealed gradually and progressively.

In this chapter, the cause of war, its object, nature and dimension and ethics of war has been discussed in detail. Fighting in Arabia was prohibited during the four sacred months of Rajab, Ziq'aad, Zil-Haj and Muharram, not content with these restrictions alone; the Book imposed a total ban on the inhuman method of warfare practiced in Arabia and elsewhere prior to Islam. Islam also set rules regarding those taken as prisoners of war. How they should be treated and dealt with. Medical help was the right to all men in spite of religion or creed. In the case of civilian population the conqueror had a right in theory to enslave them, but it was never done and they were offered protection as full-fledged citizens of the state in lieu of the payment of nominal tax. The women, children, old and insane were exempted from paying tax. The land which technically became the property of the conquering nation was not became the property of the conquering nation. It was not distributed among the Muslims, but the original tillers of the soil were made proprietors of the land they cultivated. The Muslims were not only given any land but was also deprived of the right to purchase it in conquered countries.

So the motive of war in Islam lies in the fact that it would be only waged for the cause of Allah with the object of imposing conditions of justice and peace. It would be a call for the deliverance of the weak, the ill-treated and those persecuted from the forces of tyranny and oppression. It was the cause of humanity in general and not that of the Muslims community in particular.

3rd Chapter:

Along the same line the third chapter of this work “Jihad: a synonym of terrorism or ethical norms?” continues to present the right concept of Jihad according to the Qur'an and Sunnah. So that the wrong allegations against Jihad can be effectively countered and non-Muslims as well as Muslims do not continue to get swayed by misinterpretations of Jihad that would lead them to extremism and impermissible actions causing harm not only to themselves but worldwide community in general.

Present day conflicts between Muslims and the West have their roots in the colonial age. Western power have shown acts of atrocities and have now
developed into proxy occupation of Muslims countries in the name of combating terrorism, which led to heighten the anger among Muslims. In spite of having government’s rules and regulation and Media, the voices of downtrodden Muslims be brutally crushed that cry out for justice.

In this situation because of continuing wave of oppression suffered by some Muslim countries, has inflamed a section of the Muslim youth their youthful zeal did not permit them to take cognizance of the demands of wisdom and practical realities. Consequently, some of them resorted to deviant behaviour and acts inspired by extremist thinking in the name of Jihad. Goaded by immense grief and pain, they began considering such acts as jihad that have no sanction whatsoever in the Islamic shariah. The condition under which they laboured also gave rise to the ideology of extremism.

Some writers have opinion that as a result of colonial domination the Islamic world has experienced drastic changes in the field of economic and social relations as well as ideological level. Muslims forcefully resisted the new situations and appealed to the doctrine of Jihad in order to mobilize the population to justify the struggle. Muslims were depicted by westerners as backward, fanatic and bellicose in order to justify colonial expansion with the argument that it served the spread of civilization. However it was precisely European colonial expansion that prepared the way for the transformation of this doctrine. Which do not always denote armed struggle but a spiritual struggle for the good of society or an inner struggle against one’s evil inclination. Militancy is not the essence of jihad. The greater jihad as explained by the Prophet Muhammad is first inward seeking. It involves the effort of each Muslims to become a better human being, to strive to improve himself or herself. In doing so, the follower of jihad can also benefit his or her community. It is also true that Islam sanctions rebellious against unjust rulers, whether Muslims or not, and jihad can become the means to mobilize that political and social struggle. This is the lesser jihad. In western thought, heavily influenced by the medieval Christian crusaders – with their own ideas about “holy war” – jihad have always been portrayed as Islamic war against unbelievers. In western language the word Jihad is often rendered by ‘Holy war’ means a war fought exclusively for religious reasons. This concept is totally alienated with essence of Jihad.
Dealing with the issue of offensive jihad in this chapter it may be placed that according to the classical theory of medieval times, there were the division of the world into two basic spheres, Dar-al-Islam (land of Islam) where only Muslim living by the shari'ah and led by Just ruler and Dar-al-harb (land of war) where Islamic law did not prevail, leading to anarchy and moral corruption. It was commonly understood that Muslims has an individual obligation (fard 'ayn) to defend Dar-al-harb in view of the scholars, was aimed at bringing Islam’s higher civilization to those unaware of it, not territorial conquest or plunder. But according to modern interpreters this classical theory is out dated and in view of modern times of 19th C.E, no country in the world now places any hurdles in the path of Islamic missionary work or inviting its people to Islam. Because of the astonishing development of the means of communication we, now have new possibilities for Islamic missionary work available to us. Moreover according to modern interpreters’ challenge that the classical theory’s conception of a Dar-al-Islam in opposition to a Dar-al-harb, pointing out that such categories are nowhere to be found in the Qur’ān and Hadith.

The Qur’ān (8:61) itself states that if one’s enemy inclines towards peace, Muslims must willingly embrace peace. Then why, one might ask, did the classical fuqaha of the early medieval period claim that peace with non-Muslim states was possible only on a temporary basis? This contradiction can easily be resolved if we take into account the historical context which these fuqaha were addressing including the concept of dar-ul-Islam in opposition to dar-ul-harb. In this chapter it is sketched an outline of these context in present work through different sources in such a way that the reader might be convinced that while the opinions of the classical Fuqaha may have been appropriate for their own times, in today’s context the situation is different, because of which, we need to seek guidance on the matter in the light of The Qur’ān and the Sunnah.

Distinguishing Jihad and terrorism in the light of the religious scripture is also the issue worked on in the same chapter. Jihad and terrorism are two opposite poles, at opposite ends of the earth’s axis, the two contradictory ideologies. Jihad is adopted in order to make the human life respectable, to maintain law and order and to crush the wrong doers and strength the truth but terrorism may be defined as all the deliberate, justifiable and random use of efforts to victimize others, to
take others right violently and their property, honour and freedom for political
gain. To take these rights violently is termed ‘terrorism’ and to protect them with
all the means is called ‘Islamic Jihad’.

Lastly the concept of Irhab, mentioned in the Qur’ān is discussed broadly
as in contemporary times the Arabic word of Irhab has been frequently used to
carry the connotations of terrorism. The Qur’ān has used this word but to
communicate a different meaning.

4th CHAPTER:

Among the most widely believed myth about Islam in the West is the myth
of forcible conversion to Islam. Many westerns do believe that Islam is widespread
in the world today simple because of a holy campaign of terror carried out by the
early Muslims to convert non-Muslims to Islam. Non-Muslims were offered the
freedom to choose either Islam or death. The 4th Chapter “Terror in the spread of
Islam: an allegation or truth?” revolves around the extent of credibility of this
allegation.

It follows a fundamental research approaches to establish the foundation of
the Islamic view on using force in the matter of religion. A brief survey of
checking out these allegations based on Religious scriptures as well as Historical
context is included. The word of those scholars who are among the Westerners but
totally had different view about this assertion that people in conquered countries
converted to Islam under threat is also mentioned.

Historically, it is also evident that the expansion of Islam was neither due
to power nor the number of Muslims but it is the egalitarian and democratic
teachings of Islam which aroused greater respect in the sight of politically weak
group of population in the midst of inequalities inherent in the system of
untouchables. A survey is mentioned in the chapter of different parts of India in
which Islam gains a foothold. Sometimes Muslims reached a place due to the
invitation they received from the native Christians, who hated the Byzantine rule
not only for its oppressive administration but also and chiefly on account of the
bitterness of theological rancour. Lastly it can be said that Islam spread in the
world mainly through:
- Commerce
- Travel
- Military confrontation
- Scholarly interaction
- Social interaction and more scientifically
- The effects of the glorious Islamic civilization on the world.

The issue of Jizya and the position of zimme has often risen by anti-Muslim missionaries to defame Islam, has been discussed in detail. Letters and treaties written by commanders of Islamic armies, when they have to move from a place to another, returned the Jizyah to non-Muslims subject of state because it was a condition that we protect you in return for your payment of tax and since we are not able to meet this condition we forfeit the Jizyah, has also been included in the chapter. The material of thesis will also use historical events and a comparatives historical records have included in the same chapter in which the action of Christian heroes as well as Muslim rulers been compared.

5TH CHAPTER:

Liberty, democracy and the working of a secular society are all ultimately built on foundation far larger than self-interest and political bigotry. Unfortunately in this age of rapid privatization and commercial entertainment, the media often fall short in fulfilling our expectation of ethical journalism. By falsifying or exaggerating information, leaking privileged information in a story and transmitting partisan information with little scrutiny, the big media conglomerates have undermined their reputations as objective messenger of news. These actions on the part of the media reduce their medium from an art form to mere tabloid journalism.

As modern technology is radically transforming the reach and speed and methods by which individual and organization communicates, it is useful to inquire whether this new global web can be used to hold communities together or whether it is serving the needs of modern day empires exclusively. With this
- The attack on Afghanistan and finally
- The US invasion of Iraq.

The underlying motive of this chapter is to critically analyse the motivating factors, which impelled the United States to attack Afghanistan and Iraq, although there are many controversies regarding 9/11. There are scientists and private detectives who discard the official report of NIST on 9/11 event and given their own reports based on evidences but they were totally neglected by media to bring it on their platform.