Chapter Three
JIHAD: A SYNONYM OF TERRORISM OR ETHICAL NORMS?

ISLAMIC VIEWPOINT:

Jihad in Islam has been the most misunderstood doctrine. Not only have the non-Muslims a totally wrong conception of Jihad but even many Muslims too. It has been grossly misinterpreted and deliberately distorted to give the concept a bad name. This trend has existed for centuries but has again been accentuated in Post 9/11 of 2001.¹

The term Jihad is derived from the root j-h-d- denoting effort exhaustion, exertion, strain. Derivatives of this root occur in forty-one Qur’anic verses. If we consult Arabic lexicon we will find that the words Jahada and Jaahada signifies that a person strove, laboured, toiled, exerted himself or his power, or efforts, or endeavours, or ability, employed himself vigorously, diligently, studiously, earnestly or with energy, was diligent or studious, took pains or extraordinary pains. The subject of Jihad and warfare in Islam are always treated as one. There are however two reasons to discuss them separately. First, Jihad is a concept much broader than warfare. Secondly, the doctrine of warfare can be derived from the Qur’an without resorting to the term Jihad at all.² In Arabic language jihad do not means war, for war there are other words like harb or qital. Qur’an also uses these words for war. Thus we find the use of the word harb in the sense of war in verses like 9:107, 5:33, 2:279, 5:64, 8:57 and 47:4. And the word qital has been used in Qur’an in 167 verses.³

In western languages the word Jihad is often rendered by ‘Holy war’ means a war fought exclusively for religious reasons. This term has been very clearly discussed by Rudolph Peters in his book Islam and Colonialism, The doctrine of Jihad in Modern history. He mentioned that “Historical research however has proved that the wars of the Islamic states were fought for perfectly secular reasons. In a society where politics are entirely dominated by religion, there is no articulate distinction between politics and religion. Political aims will always be represented as religious aims. Therefore, if one looks upon Jihad as an enterprise of the state, it is not correct to render it as ‘holy war’. Moreover this translation would presuppose the existence of unholy wars besides holy wars”.⁴
According to Kerry Brown and Martin Palmer "the popular misconception—
that jihad, translated as the 'Holy war', is the principle of conversion by force - is
the complete opposite of its true principle besides being patently absurd. The
peace of Allah is not communicated by War. Physical violence may bring about a
verbal capitulation from its victim, but can never induce sincere belief, which is
the essence of Islam.\(^5\)

In reality, Jihad is based on high ethical norms for the consummation of
human life. The very assumption that it is an instrument of force to compel others
to accede to the fundamentals of Islam is against the teaching of the Qur'ān and
the traditions of the Holy Prophet. There is no question of force or violence in
spreading Islam. This allegation was popularized by the west after the crusades
which again had nothing to do with spread of religion. They were in fact the wars
of territorial conquest.\(^6\) Qur'ān rules out violence completely through a number of
pronouncements. It is very forcefully stated, "la ikrah fi 'al-din" (There is no
compulsion in religion) (The Qur'ān, 2:256). Also, it makes it plain that one can
invite to the path of Allah through wisdom and godly manner (The Qur'ān,
16:125). As for the Christians and the Jews, the Qur'ān says "Argue not with the
people of the Book except by what is best' than mere disputation". (29:46)\(^7\)

DIMENSIONS OF JIHAD:

Shaikhul Islam Ibn Taimiyah, A scholar of Islamic law and theology, as
well as political figure, says battle with enemy forces takes place occasionally but
the faithful spends his entire life engaged in Jihad”. From this it may be implied
that jihad is a struggle, a constant struggle to eliminate discrepancies between
deficiencies and perfection. It is an immense search for accomplishment, an
immense attack on deformities. Again Jihad for him, a just and defensive war
launched and waged by Muslims whenever their security was threatened in the Dar
al-Islam by the infidels or heretics. Lawful warfare was the essence of jihad, the
aim of which was to secure peace, justice and equity.\(^8\)

Jihad, says Shaykh Muhammad al-Ghazali in his book A thematic
commentary on the Qur'ān encompasses a whole range of activities including
inventiveness, development and construction on land, in the sea, and in outer
space. It implies research in all fields to gain wide and deeper understanding of the
world around us and all the phenomena associated with it. So Jihad as its Qur'ānic
understanding implies does not mean unnecessary confrontation, hostility or use of
force. What it involves is a sense of self-surrender for the consummation of human life. Jihad can be brought about through a variety of vibrant human actions to realize the realities of temporal and spiritual life.¹⁰

Maulana Maududi says that ‘Jihad denotes doing one’s utmost to achieve something. It is not equivalent to war, for which the Arabic word is qītal, jihad has a wider connotation and embrace every kind of striving in God’s cause. A Scholar’s devotion towards his cause propagates it by word of mouth and by the pen, uses his physical energy in striving to serve it spends all resources at his disposal to promote it, all this is jihad.’¹¹

Mohammad Rashid Rida formulated Jihad as follows: “Everything that is mentioned in the Qur’ān with regard to the rules of fighting is intended as defence against enemies that fight the Muslims because of their religion. They envisage various forms of aggression against which jihad is lawful, such as a direct attack of territory of Islam or the suspicion thereof, and also the oppression of Muslims residing outside the frontiers of the Islamic state. Assistance to these and securing the missionary activities are both viewed as defence against an assault on the freedom of religion.”¹²

TYPES OF JIHAD:

According the classical theory jihad may be grouped into two basic categories, the spiritual jihad and the physical jihad. The object of first type include one’s own soul (nafs), whose evil inclination had to be overcome or Satan with whom believer had to perpetually fight. The physical jihad was aimed at unbelievers, hypocrites and trouble makers to promote justice and social welfare.¹²

A modern holistic approach to reading the Qur’ān, quite different from that of the jurists of classical times, is provided by Ameer ‘Ali, who suggests twelve senses of Jihad which are to be found in the Qur’ān and hadith; recognizing the Creator and loving Him most (Q.9:23, 24) resisting pressure of parents, peers and society (Q.25:52); staying on the straight path steadily (Q 22:78) striving for righteous deeds (Q 29:69); having courage and steadfastness to convey the message of Islam (Q 41:33); defending Islam and the community (Q 22:39-40); helping allied people who may not be Muslims; removing treacherous people from power (Q:8:58); defence through pre-emptive strikes (Q2:216); gaining freedom to inform, educate and convey the message of Islam in an open and free
environment (Q.2:217); freeing people from tyranny (Q 4:75) and after victory, removing tyranny, treachery bigotry and ignorance and replacing them with justice and equity (Q, 4:58, Q 5:8, Q 7:181, Q 16: 90). For Ameer Ali, Islam is not a religion of religious coercion (Q 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 Jihad in Islam does not include striving for individual or national power, dominance, glory, wealth, prestige or pride.13

JIHAD AS A RESULT OF COLONIALISM:

With the rise of Industrial capitalism in Europe western nations began to expand their domination over land, either as a means of monopolizing export markets of raw material and agricultural produce and import markets for manufactured products, or in order to protect strategically interests.

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. In the initial stage of European expansion into the Islamic world, Muslims in many places forcefully resisted the new situations and appealed to the doctrine of Jihad in order to mobilize the population to justify the struggle. In the view of Rudolph Peters that under the impact of new circumstances created by colonial domination, the original essence of Jihad “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” does not appeal to Westerns rather their view of Islam and Muslim which developed in the middle ages, acquired new life and vougues in the era of European imperialism.14

Muslims were depicted as backward, fanatic and bellicose, in order to justify colonial expansion with the argument that it served the spread of civilization, which the French called mission civilisatrice. At the same time, this offered a convenient pretext for the use of force against the indigenous population, for behind the outward appearance of submissiveness of the colonized Muslims, the colonizers saw the continuous danger of rebelliousness lurking, nourished by the idea of Jihad and waiting for an opportunity to manifest itself.

Thus it is natural that the Jihad doctrine which allows self defence played a significant part in early resistance against colonial conquest. However it was precisely European colonial expansion that prepared the way for the transformation of this doctrine.

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OFFENSIVE JIHAD:

More detailed discussion of jihad comes in the context of offensive struggle. Islam proclaims itself as the harbinger of justice and appeals to Muslims not to be lured by the desire for power and wealth for their own sake. How then, can it call upon Muslims to overthrow and replace with Muslim rule a non-Muslim government that does not engage in any sort of oppression and injustice and that place no hurdle in the path of the Islamic call? Can war be declared against such a non-Muslim government?

CLASSICAL THEORY:

According to classical theory, the world is divided into two basic spheres, *Dar-al-Islam* (land of Islam), a unitary state comprising the community of Muslims, living by the *sharia* 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 had an individual obligation (*fard’ayn*) to defend *dar-al-harb*. One school of Sunni jurisprudence, the Shafi’i, interposed a third category between the two, *dar-al-sulh* (land of truce), comprising people with which the Muslim had a treaty of truce.\(^\text{15}\)

Jihad in *dar al-harb*, in the view of the Scholars, was aimed at bringing Islam’s higher civilization to those unaware of it, not territorial conquest or plunder. There are many conditions and rules of this jihad. But this classical theory was outdated as it was being formulated in the 8th, 9th, & 10th centuries. In the 19th C.E, as European imperialism advanced throughout much of the Muslim world, the defensive aspects of jihad assumed paramount importance.\(^\text{15}\)

*Ibn Rushd* expressed his view in *‘Bidayat al-mujtahid’* that the first step in any contact between the Muslim state and a foreign power was an invitation to allow the peaceful preaching of Islam. This was consonant with the practice of Prophet (SAW), who allegedly had sent letters to the rulers of Byzantine, Iran, and Egypt for precisely this purpose. If a foreign ruler refused this invitation, he was to be offered the incorporation of his people into the Islamic realm as a protected non-Muslim community governed by its own religious laws, but obliged to pay a tax, the *Jizya*, in lieu of performing military service. Only if the non-Muslims refused these conditions were there grounds for active hostilities. At this point, the Muslim ruler was not only permitted but required to wage war against them.\(^\text{16}\)
The Qur’ân says, “fight against those who—despite having been given revelation before—do not believe in God nor in the last day, and do not consider forbidden, and do not follow the religion of truth, until they pay the Jizya with willing hand, having been subdued. With regard to this verse, which seems to sanction a war of mass conversion of all polytheists to Islam, most acknowledge that full context in which the verse occurs limits its application to the pagan Arabs who were so implacably opposed to the earliest Muslim community at Madina. The object of jihad is generally held by these writers to be the subjugation of hostile powers, who refuse to permit the preaching of Islam, not forcible conversion. Once under Muslim rule, non-Muslim will be free to consider the merits of Islam.¹⁷

MODERNIST THEORY:

The modern interpreter’s challenge the classical theory’s conception of a Dar-al-Islam in opposition to a dar al-harb, pointing out that such category are nowhere to be found in the Qur’ân and Hadith. According to the majority of interpreters, the modern use of Jihad as the act of waging war is derived from the post classical interpretations which are not exactly according to the inherent connotations of the Qur’ânic terminology.¹⁸

In one of the leading modernist expositions of Islamic international law, Mohammad Talat al- Ghunaimi, dismisses the dar al- Islam / dar al- harb distinction as an idea introduced by certain medieval legal thinkers in response to their own historical circumstances, but having no basis in Islamic ethics. Having undermined the medieval dichotomy, the modernists proceed to challenge the medieval conception of “aggressive jihad.” Again, their method is to return to the “sources”. When the Qur’ânic verses and the Prophet’s traditions on warfare are studied in their full context, they argue, jihad can only be a war of self-defence. As the influential Egyptian Scholar Muhammad Abu Zahra writes, “war is not justified…to imposes Islam as a religion on unbelievers or to support a particular social regime. The Prophet Muhammad fought only to repulse aggression.”¹⁸

One of the first spokesmen to this current modernistic thought was Sayyid Ahmad Khan, who wrote in 1871, referring to the situation in India: What is jihad? ‘It is war in defence of the faith ‘fi sabillillah’, but it has its conditions, and, except under these, it is unlawful. It must be against those who are not only unbelievers but also ‘obstruct the exercise of the faith’ (The Qur’ân-47:1).²⁰
With regard to this issue, "Maulana Yahya Nomani", discussed that the wars fought under the Righteous Caliphs soon after the Prophet's demise against the Persian and Roman Empires were not simply meant to put an end to non-Muslim rule and to establish Islamic rule in their place. In those days every state was strictly identified with a particular religion, and so it was simply inconceivable that any non-Muslim government would allow Muslims to freely invite its subjects to God's path. The author expressed his opinion that "My own limited understanding leads me to believe that this opinion is in closer accordance with reason the spirit of Shariah and the aims and wisdom of God's revelation. This position can be backed by Hadith reports that insist on the need to peacefully invite people to Islam before fighting can at all be envisaged. And it must be remembered; today it is no longer forbidden for Muslims to communicate their faith to non-Muslim rulers or to non-Muslims in general." They pose no restriction in the path of Islamic da'wah or missionary work; rather, they allow for full opportunities to do so. Given this, it is wrong to say that the mere existence of a non-Muslim government provides enough reason for a Muslim state to wage war against it.21

Syed Khatab and Gary D. Bouma had a view that some verses which dealt with the concept of jihad in the early stage of Islam were abrogated by verses in the later stages of the revelation. For example, those rules in verse 4:87-94, which deals with non-believers and hypocrites, were abrogated by the later rules of verse 9:4-14, 29. Similarly, verse 9:73 which commands the Prophet of Islam "O Prophet! Strive hard against the non-believers and the hypocrites, and be harsh against them", was reshaped by the commands of the verses 9:5, 12,29,36,123 which dealt with the concept of Jihad in the later stage of the revelation. Jihad in their view is exertion of efforts which indicates the existence of strong opposition or resistance. In this sense, a person may use jihad to describe his efforts to get his personal bad habit of gambling or anger under control to live a normal and disciplined life.22

FUNDAMENTAL CONDITIONS OF QUR'ANIC CONCEPT OF JIHAD:
1: Elaborating the concept of Jihad the very first principle the Qur'an lays down unequivocally is the self-defence under which war is permissible in Islam. The verse 2:190 is quite categorical about it.
and their life, property, honour and freedom are endangered. There in today the world nations have also approved the charter of human rights, the way it was done by the last prophet of Islam. To take these rights by violence is termed ‘terrorism’ and to protect them with all the means is called ‘Islamic jihad’.

There are various types of terrorisms covered by the unbiased international concept as individual terrorism, international terrorism, state terrorism, political, economic, religious, ideological terrorism and so forth. There may be varying factors but all result in one that is, to create terror and destruction, whether it is initiated primarily and is reacted in response. As far as state terrorism is concerned whose recent example is that of the aggression of Israel against Palestinians, the military control of Russian over Chechnya and the military attack of Philippines over Mendana are all worst models of state terrorism, where government itself is involved in making terrorism.

**PREREQUISITE OF JIHAD:**

1: The most important condition for Jihad is that it be initiated publicly under the leadership of any Muslim state and not of any individual. While the contemporary meaning of terrorism requires any aggression, injustice terrifying act or destruction or to take out the interests of the country without any due justification while no state of war practically or verbally is working. It can be initiated by the government, by a group or individual.

“It is not permissible for a Muslim to frighten another Muslim”.

2: Jihad is a legal and religiously sanctioned institution of war. It is not to be waged unduly and is necessarily accompanied with the truth, justice and abiding by treaties.

“And keep the covenant LO! Of the covenant it will be asked” (17:34)

If a Muslim government has entered into a treaty with a non-Muslim government but signs begin to emerge that the later might suddenly trick the former and attack it, still Muslims are not supposed to take any action merely on the basis of suspicion. Instead, they can openly announce the ending of the treaty by stressing that they have, till then, faithfully abided by its terms and have not made any efforts or moves to attack the other party.
"(But the treaties are) not dissolved with those pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous." (9:4)

3: In case of any injustice and wrong committed by a group, it is not justified to revenge from among the innocent of the oppressive group. Only those will be proportionately targeted who are oppressors. If the limits of defence were transgressed, the oppressed would be counted amongst the oppressors.

"No bearer of burdens can bear the burden of another." (6:164)

Indira Gandhi was assassinated by a Sikh, who was her bodyguard. How it was justified to hold entire Sikh community responsible for that unhappy event and to retaliate against them.\(^\text{32}\)

"Fight in the cause of God those who fight you, but do not transgress limits; for God loves not transgressors." (2:190).

One of the Sahabah halted under a tree. An ant bit him. The Prophet (SAW) consequently ordered to finish all the ants off. His was executed and all of the ants were burnt. Allah revealed him, why all of the ants were targeted in retaliation against a single. (Muslim: 236)

"If then any one transgresses the prohibition against you transgress you like wise against him, but fear God". (2:194).

4: The government, which violates shamelessly the political and economic rights of some group of their citizens, is oppressors. Their oppressive and unjust policies may be called a terrorist one.\(^\text{33}\)

Islamic teachings in this regard are clear. It is the essential duty of the government to deal equitably with all its citizens of varying race, culture, religion, language, and social customs. The government that deliberately discriminates in the protection of its citizen’s right, or neglects their duties towards them, or commits political or economic injustice practically or legally, the administration there in supports publicly the tyrants and wrong doers and the government do not only remain silent spectator but assists these mischievous elements indirectly,
these are no doubt the terrorists. And this terrorism is more dangerous and alarming.

Attitude of Umar, the second caliph of Islam is a model. He rushed to every needy and the deprived class while surveying secretly in the night and attended them personally with their dues. He even declared in case a dog lying on the coast of Euphrates died of hunger, Umar will be declared responsible on the Day of Judgment. 34

5: In case of any attack on the life, property and honour, it is incumbent on the wronged to defend him to the possible extent (The Qur'an 1:75).

"And those who, when an oppressive wrong is inflicted on them (are not cowed but) help and defend themselves". (The Qur'an: 42:39)
"But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no chance to blame." (The Qur'an: 42:41)

Such a person killed in his defence would be treated as martyr as the tradition of the Prophet declares:

"One who is slain for his property is a martyr; one who is slain for his life is a martyr; one who is slain of his faith is a martyr and one who is slain for his family is a martyr."(Muslim, 1652)

"All the jurists are unanimously agreed that in case of an assault on the honour and dignity, the defence was obligatory. If a man attempts to attack the honour of a woman and she is unable to defend her except by killing him, she is obligated to kill him if able to do so. Overcoming her is forbidden and avoiding any defence may lead him to overcome her. Likely if a man observes the other man committing the adultery with a woman or attempting to do so and is unable to protect her except by killing him, he is obligated to kill him if possible". 35

LIMITS OF DEFENSE:

A: As for the limits of defence are concerned, one important point is to try his utmost not to be aggressive as the Qur'an clearly pronounces:

"The recompense of an injury is an injury equal thereto". (The Qur'an: 42:40)
"If than anyone transgresses the prohibition against you transgress you likewise against him. (The Qur'an: 2:194)
“If you do catch them out, catch them out no worse than they catch you out”. (The Qurʾān: 6:126)
“If they withdraw from you but fight you not and (instead) send you (guarantees of) peace, then God has opened no way for you (to wage war against them).” (The Qurʾān: 4:90)

B: A man is not allowed to initiate fighting and assassinating arbitrarily. The jurists, therefore, have described the four conditions:

1. The attack and the assault, against which the defence is to be made, should come 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 defended against.
3. While defending the principle 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.

C: Islam does not allow even an oppressed to commit any aggression. He is also not permitted to take revenge from 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.

“When the people observe a man committing oppression and do not check him, God will probably torment them all”.37

So terrorism is an unjustified act in its motives, methods and the targets. Resistance, instead, is a justified act and a man has full right to defend his life, property, honour, homeland and so forth. Terrorism cannot stand where Islam does stand. Islam is the most forceful weapon to combat terrorism.

THE PUNISHMENT OF VIOLENCE IN THE LIGHT OF QURʾĀN:

The severity of an action is decided by its punishment. So it is important to know that how much making violence is discouraged and disliked in Islam. “The punishment of those who wage war against God and His apostle, and strive with might and means for mischief through the land is, execution, or crucifixion or the cutting off of the hands and feet from opposite sides; or exile from the land: that is
their disgrace in this world, and a heavy punishment is theirs in the hereafter". (The Qur‘ān-5:36).

The punishment is pronounced in the verse for those who disturb the law and order with all their might and means; violate publicly the law of land and assault on the life, property and honour of the people fiercely. The punishment pronounced is double edged;

(1) In the hereafter.
(2) In this world.

The punishment in the hereafter is termed as azab azeem (heavy punishment) and the worldly punishment is divided into four methods:

➤ Murder
➤ Hang till heath
➤ Cutting the hands and feet from the opposite sides and
➤ Exile from the land or arrest.

The government is authorized to opt any one of the above. In brief, Islamic law has pronounced the most extreme punishment. Since terrorism is a form of making mischief in the land so is its punishment.

“And seek not (occasions for mischief in the land for God loves not those who do mischief” (The Qur‘ān-28:77).

It may be claimed that Islam and terrorism are two contradictory words which have no links at all. Islam is a religion whose every organ is plunged in peace, since it is derived from the root (SLM) that literally connotes the peace. The different derivatives from this root implicate the protection, the security, the surrender and the unconditional withdrawal. While the term terrorism is overflowed with terror, horror, fear, embarrassment and killings. And the Qur‘ānic pronouncement is very clear:

“Tumult and oppression are worse than slaughter” (The Qur‘ān 2:191).

No individual, group, or state is therefore, justified to use terrorism as a method to gain vested interests, to damage the innocents physically or financially, to disgrace the honour of any one, and to deprive him of his faith or homeland.

“Kings, when they enter a country, deposit it and make the noblest of its people its meanest, thus do they behave” (The Qur‘ān 27:34)
The system of Government in which sovereignty is exercised for the sake of injustice and oppression, is also a form of terrorism. The Qur'ān says:

“God commands justice, the doing of good, and liberality to kith and Kin”. (The Qur'ān-16:90).

**Occasions of prohibition in Qur'ān:**

“The blame is only against those who oppress man with wrong doing and insolently transgress beyond through the land defying right and justice for such there will be a penalty grievous” (The Qur'ān-42:42).

“Do not mischief on the earth after it has been set in order” (The Qur'ān-7:56).

“When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But God loves not mischief”. (The Qur'ān-2:205)

“God does not uphold the works of those who cause mischief” (10:81)

When God appointed the Prophet David as a ruler, He instructed him thus:

“O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lust (of thy heart), for they will mislead thee from the path of Allah: for those who wander astray from the path of Allah is a penalty grievous, for that they forget the Day of Account. (38:26)

In the above quoted verses every kind of mischief has been checked. These included bloodshed and assassination, looting and robbing the property, violation of dignity and honour, burning the buildings and crops down, rooting the plants and tress out, destructing the industries and so on. All the destructive acts affecting the economic prosperity of the country are included as an act of terrorism, in the light of Qur'ān.39

**CONCEPT OF IRHAB IN THE QUR'ĀN:**

In contemporary time the Arabic word of Irhab and Irhabi has been frequently used to convey the connotations of terrorism and terrorist respectively. The Qur'ān has also used these words but to communicate a different meaning.

The word *irhab* rooted in r-h-b grammatically used in the Qur'ān three times as the noun which conveys the meaning of fear and terror to be created in mind.40 The Qur'ān admits the *irhab* (terrorizing) in some places like:

> “Against them make ready you strength to the almost of your power including steeds of war to strike terror in to (the hearts of) the enemies of
god and your enemies and others besides who you may not knowledge but whim god does known but whom god does known” (The Qur’an, 8:60).

The above verse is quite categorical and cited to argue with the confusion of terrorism and irhab. The verse under discussion implies only as to terrorize the minds and psychology of the enemy (irhab), used basically as a military strategy. It is for the sake of defence against the mischievous elements and for the protection of political, military power, socio-religious condition and human rights, in so much as the enemies of humanity and the enemies of God would not have perpetrated any provocative. The maximized result, in other words, while practicing the Qur’ânic injunction, is the military preparation and defence planning. It is the only chapter in Qur’ân in which irhab terminology is being used in the context of war. The strategy may succeed sometime by enhancing the war capabilities only and sometime practical initiatives are also necessitated in case the need and strategy require them. This military strategy is as justified as the militarization itself.  

Terrorism in its prevailing meaning has no connection with the Qur’ânic interpretation. The objective of irhab is to avoid in advance any attempt the enemy to swallow the target as a delicious morsel. But it does not seen in terrorism as any attempt to identify the battle against aggression in the legal framework.

Analysing in that perspective the following points about terrorism should be considered.

1. Terrorism inherits injective and makes violence its method.
2. The violation of human rights and the destruction of the civilization one the main traits of it
3. It targets the civilians mainly.
4. The motives and objective of terrorism are political personal, national or discriminatory in nature.

In the chapter Al-Hashr, the historical enemies of Islam e.g. the Makkkan pagans, the Madinan hypocrites and the Jews of Banu Qaynuqua tribe were described as being frightened mentally or psychologically of Muslim strength because they did not believe in nor had fear of God. The Qur’ân narrated their weakness in the following verses:

“Of a truth you are stronger (than they) because of the terror in their hearts (rahbatan) (sent) by God.
This is because they are men devoid of understanding. They will not fight you (even) together, except in fortified townships or from behind walls. Strong is their frightening (spirit) among themselves; you would think they were united, but their hearts are divided; that is because they are a people devoid of wisdom." (The Qur'ān, 59: 13-14)

The chapter al- Qasas describes the visible signs and miracles granted to Moses, the prophet by God, Allah commanded, the prophet Moses saying: 44

"Move your hand into your bosom, and it will come forth white without stain (or harm) and draw your hand close to your side (to guard) against fear (min al rahb). Those are the two credentials from your lord to pharaoh and his chiefs: for truly they are a people rebellious and wicked". (The Qur'ān, 28:32)

➢ The chapter al- Anbiya uses the word rahab, in the context of fear of God. According to the Qur'ān, Zakariya, the prophet and his wife were devout and punctilious in their duties. They were old and had no son. They were given by God a son Yahya, who added to the devout reputation of the family. These three were praised by God in the Qur'ān saying:

“They were ever quick in emulation in good works; they used to call on us with love and with extreme fear (rahamab) and humble themselves before us”.

(The Qur'ān, 21:90)

Besides these verses, there are some more verses in the Qur'ān which used the word rahab in different context like:

➢ "When the anger of Moses was appeared, he took up the Tablets in the writing thereon was Guidance and Mercy for such as fear (yarhabun) their lord”. (The Qur'ān, 7:154)

➢ "O children of Israel! Call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with me as I fulfil my covenant with you, and fear none (farhabun) but me”. (The Qur'ān, 2:40)

➢ "God has said: “Take not (for worship) two Gods: for He is just one God: then fear me (farhabun) (and me alone)”. (The Qur'ān, 16:51)

➢ "Said Moses: “throw you (first)” so when they threw, they bewitched the eyes of the people, and struck terror into them (wastarhabuhum): for they showed a great (feit of) magic.”  (7: 116)

In all these Qur'ānic usages the root rhab in all its forms- both noun and verb- has no concern with the battle affairs, and conveys simply the meaning of
fear and fright without any war context or the contemporary phenomenon of terrorism executed individually or by some groups.

The military strategy is as justified as the militarization itself. In case, the Qur'anic injunction of Irhab qualifies the terrorism, the military, the weapons, the defence strategies owned by all the countries of the world, all this may be titled as terrorism. Having a gun, though with official license, in any house for personal defence would be treated as forbidden according to the prevailing logic. God has surrounded even a flower with the thrones around. Defending oneself is the nature of the animals too. If this natural instinct is called terrorism then every human being on the earth is logically a terrorist.

NOTES AND REFERENCES:
17. Ibid
24. Ibid
29. See chapter 1st “Genesis of Terrorism” of the Thesis.
31. The Hadith is categorized as hasan (Good). It is narrated by Imam Ahmad Abu Dawud and Tibrani through a number of companions of the prophet (SAW). One of them slept out while halting. They tightened him with a rope as a joke. He was then frightened and it was reported to the prophet who reacted according.


33. Ibid, p 287.


37. Hadith: “When the people observes a man committing oppression and do not check him, God will probably torment them all”.


40. Obaidullah Fahad, Culture, science and violence, the Qur’anic approach, N. Delhi: Jnanda Prakashan, 2009, p 160.


44. Ibid, Chapter (al Qasas: 32)