
Jilani Ben Touhami Mefttah¹
Sultan Sharif Ali Islamic University
Brunei
Mohammed Hussain Ahmad²
Sultan Sharif Ali Islamic University
Brunei

Прегледни рад
UDK 327.88::323.28
28-768

ERRONEOUS SIMILARITIES BETWEEN THE CONCEPT OF JIHAD AND THE CONCEPT OF TERRORISM: (A QUR'ANIC PERSPECTIVE)

Abstract

Islam-phobia is undoubtedly the result of sustained systemic propaganda that links irrationally between terrorism and jihad, simply because acts of terror are connected to some individuals or groups who belong to Muslim communities. Accordingly, to examine the hypothesis of the distinction between Jihad and terrorism, this paper thoroughly scrutinizes these two concepts and highlights their main characteristics, aims, and uses. As the main aim of this paper is to correct the bad image about jihad in Islam, this paper will draw on primary evidences to demonstrate the differences between the concepts in terms of the Qur'anic meaning and aims of jihad. This paper concludes that the distinction between jihad and terrorism is like the distinction between the sunrise and the sunset, the first leads to light and life and the second leads to darkness and destruction.

Key Words: Jihad, Terrorism, Irhab, Mujahada, Vicegerent

Introduction

The topic of Jihad and terrorism is at the forefront of many Muslim minds due to the systematic global media campaign associating terrorism with Islam³ "The common Western image is that Islam is a religion of the sword"⁴. Indeed, the topic of jihad and terror become the hottest topic of debate as Bonner stated: "in the debate over Islam taking place today, no principle is evoked often more than jihad. Jihad is often understood as the very heart of

1 E-Mail: jimeftah@unissa.edu.bn

2 E-Mail: mha@unissa.edu.bn

3 Reuven Firestone *Jihad: The Origin of Holy War in Islam*, Oxford University Press, New York, 1999, p. 10.

4 Jessica Stern, *Terror in the Name of God*, HarperCollins Publishers Inc., United States, 2003, p. 67.

contemporary radical Islamist ideology⁵". Regardless of the source of terrorist actions, whether it is a result of reckless action of so-called al-Qaeda and its fanatic clusters, or planned action implemented by drones,⁶ the aim of terror in most time is to clinch the thirsty of their ill attitude and hatred to others "people who are obsessed with good and evil end up murdering innocents, somehow slipping into becoming more evil than the evil they aim to fight"⁷. Nonetheless, despite the various and complicated definitions of terrorism in the literature that confront "the student of terrorism"⁸, as a concept, terrorism has become a global trademark for local and international oppressors to justify their oppression and to silence their opponents, "states have also used terrorism as an instrument of war, by deliberately attacking civilians in the hope of crushing enemy morale. Although states frequently engage in terrorism."⁹ Given the complexity of the term, this paper attempts to reach a common definition of terrorism after which a distinction is attempted between terrorism and Jihad.

The meaning of terrorism

In order to arrive at a common definition of terrorism, both the literal meaning and the historical background of the concept should be thoroughly scrutinized. As stated by International Terrorism and Security Research, terrorism as an action "is not new, and even though it has been used since the beginning of recorded history it can be relatively hard to define."¹⁰ As such, "the international community has never succeeded in developing an accepted comprehensive definition of terrorism."¹¹ According to Anderson and Sloan, the study of terrorism and its definition is a controversial issue that "has been burdened by a continuing and often acrimonious debate over the definition of terrorism as well as its nature and scope"¹². The disagreement about what is meant by terrorism has led to the appearance of more than a hundred definitions "that covered a total of 22 different definitional elements"¹³ Some see

5 Michael Bonner, *Jihad in Islamic History Doctrines and Practice*, Princeton University Press, Princeton and Oxford, 2006, p. 1.

6 Human Rights Watch, "Between a Drone and Al-Qaeda" *The Civilian Cost of US Targeted Killings in Yemen*, Printed in the United States of America. 2013, pp. 1-8.

7 Jessica Stern, *Terror in the Name of God*, HarperCollins Publishers Inc, United States, 2003, p. xxii.

8 Stern, 2003, p. xx.

9 Ibidem, p. xxi.

10 International Terrorism and Security Research, <http://www.terrorism-research.com/>, (accessed 22-11-2011).

11 Martyn Angus, The Right of Self-Defence under International Law-the Response to the Terrorist Attacks of 11 September, Australian Law and Bills Digest Group, Parliament of Australia Web Site, 12 February 2002.

12 Sean K. Anderson, Stephen Sloan, *Historical Dictionary of Terrorism*, Scarecrow Press, Inc. 3rd edition, Lanham, Maryland, 2009, p. li.

13 Record, p. 6 (page 12 of the PDF document), citing in footnote 10: Alex P. Schmid, Albert

it as “nothing more than a form of criminal violence”¹⁴ while others perceive it as “a purposeful human activity directed toward the creation of a general climate of fear designed to influence in ways desired by the protagonists, other human beings, and through them some course of events”¹⁵. To avoid the confusion of such contradictory definitions and come to an agreeable term of terrorism, any definition must be based, in some measure, on the literal meaning of terrorism. The Merriam-Webster dictionary states that terror means: “1- a very strong feeling of fear, 2- something that causes very strong feelings of fear, 3- Something that is terrifying, 4- Violence that is committed by a person, group, or government in order to frighten people and achieve a political goal.”¹⁶ This definition consists of the feeling of fear that is caused by aggression from an individual, group, or government to achieve mostly a political goal as it is stated by Anderson and Sloan “Governments and their agencies can use terrorism against their own people to preserve their rule. Sovereign states can also use terrorism to topple other governments or force them to change their politics”¹⁷. This is supported by the definition of dictionary.com “the use of violence and threats to intimidate or coerce, especially for political purposes”¹⁸.

Aims of Terrorism

Since the aim of this paper is to correct the false association between the concept of jihad and terrorism, and since terrorist groups claim they are practicing jihad, the paper confines itself to a study of the aim of terrorist groups rather than terrorist governments who “unleash terrorist violence against their own civilians, as Saddam Hussein did with chemical weapons against Iraqi Kurds; as Stalin did, in acts of random violence against Soviet citizens; and as the Guatemalan government did for nearly forty years against its own people”¹⁹.

1-Producing fear to gain public obedience

In order to ease their movements among people and gain forced public support, terrorists spread fear among the public through dirty tactics such as assassination of those who criticize them. Iraq, Yemen, and Somalia are

J. Jongman, et al., *Political Terrorism: A New Guide to Actors, Authors, Concepts, Data Bases, Theories, and Literature*, New Brunswick, New Jersey: Transaction Books, 1988, pp. 5-6.
http://en.wikipedia.org/wiki/Definitions_of_terrorism#cite_note-Martyn-4

14 Sean K Anderson, Stephen Sloan, 2009, p. lii.

15 Ibidem.

16 The Merriam-Webster dictionary, <http://www.merriam-webster.com/dictionary/terror> (Accessed 22-11-2013)

17 Anderson and Sloan, 2009, p. lxix

18 dictionary.com, <http://dictionary.reference.com/browse/terrorism> (Accessed 21-11-2013).

19 Stern, 2003, p. xxi.

good examples of this. Al-Qaeda and its fanatic clusters have assassinated thousands of innocent people in public places such as markets, police and army stations, or during Shiite celebrations. They even assassinate people in mosques during prayer. They target Islamic parties and legitimise robbery by considering it booty "Their narrow, extremist interpretation of Islam and jihad was one side in the struggle within Islam between extremist and moderate Muslims"²⁰.

2-Gaining Attention

Among the aims of terrorist groups is to gain nationwide and local recognition and attract media attention. To achieve this they use the same immoral tactics and strategies of destroying facilities, car bombs, and tourists hostages²¹; terrorists in Yemen, and desert between Algeria and Mali are good examples for such horrific terrorists tactics.

3-Replacing the existing Social System

The terrorists –mainly al-Qaeda and its fanatic clusters- believe due to their baseless understanding, that the existing social system is corrupted (tag-hout) and should be removed and replaced by -what they believe- is a ready-made heavenly system. According to Jessica Stern, the terrorists believe that "There is no doubt that the first battlefield for jihad is the extermination of these infidel leaders and to replace them by a complete Islamic Order"²². As they realize that it is nearly impossible to remove the existing social system at once, they pursue a strategy that works on a long term to weaken the existing system and make it collapse gradually. This fourth generation warfare -as terrorists named it²³- depends on many tactics such as, suicide bombing, kidnapping tourists and foreign investors to weaken the country's economy, and practicing guerrilla warfare which forces government security forces to concentrate their efforts in urban areas. This allows the terrorist group to establish itself among the local populace in rural areas²⁴ as is happening in Somalia, parts of Iraq, Pakistan, and especially Yemen²⁵.

The Meaning of Jihad

Jihad is derived from the Arabic root of the combination of (jim, ha, dal)

20 Stern, 2003, p.64.

21 Sarah Phillips, *What Comes Next in Yemen? Al-Qaeda, the Tribes, and State-Building*, Carnegie Endowment for International Peace, Publications Department, Washington, 2010, pp. 9-10; terrorism-research.com, <http://www.terrorism-research.com/goals/> (Accessed 22-11-2013).

22 Stern, 2003, p. 63.

23 Abu Ubaida al-Qurashi, <http://www.muslm.org/vb/showthread.php?147731> (Accessed 20-11-2013).

24 terrorism-research.com, <http://www.terrorism-research.com/goals/>, (Accessed 20-11-2011).

25 Sarah Phillips, 2010, pp. 4-9.

jahada means to exercise utmost effort, in (lisan al-Arab) al-jahdu means hardship, exaggeration and zenith. However, when we make (dhammah) vibrio on the (jim), al-juhdu, it will mean the maximum effort²⁶. If we want to combine these words we can say in Arabic I exerted my utmost effort until I became exhausted. In the Qur'an the word jahdun appears five times and means exaggeration and zenith. It is associated with swearing by the name of Allah by those who opposed the believers, Qu'ran: 5:53 "Are these the ones who swore by Allah their strongest oaths that indeed they were with you?" Qu'ran: 6:109, 16:38, 24:53, 35:42 "And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it". And the word juhdu appears one time and means effort, Qu'ran 9:79 "the ones who find nothing [to spend] except their effort". All meanings of these two roots describe something inner and non-transitive that occurs internally.

According to Lisan al-Arab, the word al-jahad -which shares the same root with the word al-jihad - means flat land that has no mountains²⁷. The meaning indicates a character and not an action; flatness, ease, and clearness. The word jihad itself means to do the best in struggling against enemy or against the devil (shatan) or against one's self²⁸. Even fighting against the enemies depends on the inner beliefs of the fighter and it cannot be considered jihad action unless it is free from all worldly pursuits and is sincerely for Allah alone²⁹. Jihad in Islam covers all acts intended as worship to Allah³⁰. It is striving for the sake of Allah. It is a daily continuous struggle against the one's self desires, indeed the struggle against the own self is the most difficult jihad³¹.

The Aim of Jihad

Islam set Jihad as fighting for noble aims, among which are:

1-To Gain the Pleasure (Ridha) of Allah

The main aim and axis of Jihad is the pleasure (ridha) of Allah. (Qur'an: 60:1) "If ye have come forth to strive in My way and seeking My good pleasure"³². (Qur'an: 22:78) "And strive for Allah with the endeavour which is His right"³³.

26 Ibin Manthour, Muhammad Ibin Mukrim, (1414 H), Lisan al-Arab, 3rd edition. Beirut, Dar Sadar, Vol.1, p. 133.

27 Ibidem, Vol. 3, p. 134.

28 Abid al-Ra'ouf Al-Manawi, *Al-Tawquif Ala Muhimmat al-T'arif*, Alim al-Kutub, Cairo, 1990, p. 133.

29 Ibin al-Athir al-Mubarik ibin Muhannad, *Al-Nihaya Fi Gharib al-Hadith wa a-Athar*, al-Maktabah al-Ilmiyyah, Beirut, 1979. Vol. 1. p. 319; Al-Rassa' Muhammad Ibin Quasim, *Al-Hidayah al-Kafiyah al-Shafiyah Libayani Haqua'iqi al-Imam Ibin Arafah al-Wafiyah*. Al-Maktabah al-Ilmiyyah. 1350 H, p. 140.

30 Al-Tusturi Sahl Ibin Abdullah, *Tafsir al-Tusturi*, Dar al_kutub al-ilmiiyyah, Beirut, 1423 H, p. 72.

31 Ibidem.

32 <http://tanzil.net/#60:1>, (Accessed 26-11-2013).

33 <http://tanzil.net/#22:78>, (Accessed 26-11-2013).

2-Defending Freedom of Belief and Thought

As Islam is a system of life that depends entirely on belief, it gives a particular emphasis on human freedom to believe and think (Qur'an said: 2:256)

"There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejected the false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower"³⁴. The Qur'an does not stop in declaring the freedom of belief, but it follows it with three symbolic practical examples to show that there is no limits for freedom of thinking, belief, and expression. The first example was a dialog between Prophet Abraham and a dictatorship about the existence of God (Qur'an 2:258) said:

"Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He who gives the life and cause the death, he answered: I give life and cause death. Abraham said: Lo! Allah causes the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guide the not wrongdoing folk". The second example was between a dialog between Allah and a layman about the Day of Resurrection,

"Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things" (Qur'an: 2:259). The last and most wonderful example for the freedom of thought belief, and expression in Islam is the dialog between Allah and Prophet Abraham about the Day of Resurrection,

And "when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste, and know that Allah is Mighty, Wise" (Qur'an 2:260)³⁵. This example shows that even if you are a believer, your mind can pose complicated questions that require freedom of expression to search for reasonable answers.

It is no accident to find after these examples a verse advocating the advantages of Jihad by wealth,

34 <http://tanzil.net/#2:256>, (Accessed 26-11-2013).

35 <http://tanzil.net/#2:260>, (Accessed 26-11-2013).

“The likeness of those who spend their wealth in Allah’s way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives increase manifold to whom He will. Allah is All-Embracing, All-Knowing” (Qur’an: 2:261)³⁶. It can be understood from the above-mentioned verses that the right of freedom of thought, belief, and expression has no limit and we must do our best and spend our wealth to protect and enhance such freedoms. The Qur’an does not rely on Jihad by wealth alone to defend the freedom of belief and thought, but also acknowledges Jihad by fighting, whenever it is necessary.

(Quran: [22:39, 40]) “Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory; Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah’s repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helps one who helps Him. Lo! Allah is Strong, Almighty”³⁷. These two verses clearly demonstrate that Jihad by fighting aims to defend the freedom of thought and belief.

3-Defending Justice

Justice in its broad meaning is an important virtue in the Qur’an. Verses that call directly or indirectly for justice are numerous. We shall confine ourselves to some examples that express the demand for justice and the need -if it is necessary- to defend it by Jihad. Qur’an: 16:90 “Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded”³⁸.

(Qur’an: 4:58) “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing”³⁹.

It is ridiculous enough to have a universal declaration of human rights⁴⁰ while thousands of people over the world especially in the Muslim world -such as Syria, Iraq, and Afghanistan- are oppressed and killed daily by terrorists; either by the mafia of governors or by the reckless foolish parasite of so-called al-Qaeda and its fanatic clusters. Regrettably, the world community stands helpless and look on while people are suffering. The global community does

36 <http://tanzil.net/#2:261>, (Accessed 26-11-2013).

37 <http://tanzil.net/#22:39>, <http://tanzil.net/#22:40>, (Accessed 26-11-2013).

38 <http://tanzil.net/#16:90>, (Accessed 26-11-2013).

39 <http://tanzil.net/#4:58>, (Accessed 22-11-2013).

40 <http://www.un.org/en/documents/udhr/>, (Accessed 22-01-2013).

nothing more than shy condemnation, as if such events are occurring in dramas and not in reality. Since Qur'an declares justice is a principle and right for all human beings, Islam also recognises Jihad as a valid means to defend justice and eradicate oppression. Qur'an: 4:74, 75: "And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"⁴¹.

4-Fighting Corruption

Islam does not tolerance corruption. The condemnation of corruption and corrupters appears explicitly in 50 verses, "and do not commit abuse on the earth, spreading corruption"⁴² and "And they strive throughout the land [causing] corruption, and Allah does not like corrupters"⁴³. And "And do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers"⁴⁴. Islam does not only condemn corruption but also calls for Jihad to protect the world from falling in corruption⁴⁵ "So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He will. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures"⁴⁶.

Assessment

It is clear now from the brief presentation of both concepts that there is no similarity between terrorism and Jihad. Qur'an is completely against unjustified killing. Human life is one of the five necessities protected in Islam "and do not unjustly kill any life which Allah has made sacred; this is the command to you, so that you may have sense"⁴⁷ and "And do not wrongfully kill any living being which Allah has forbidden; and for whoever is slain wrongfully, We have given the authority to his heir, so he should not cross limits in slaying; he will surely be helped"⁴⁸. Furthermore, the Qur'an considers killing a single human being similar to killing all mankind, while saving a single human being is similar to saving all mankind "Therefore We ordained for the Children of Israel that he who slays a soul unless it be (in punishment) for murder or for spread-

41 <http://tanzil.net/#4:75>, (Accessed 22-11-2013).

42 <http://tanzil.net/#2:60>, (Accessed 22-11-2013).

43 <http://tanzil.net/#5:64>, (Accessed 22-11-2013).

44 <http://tanzil.net/#7:85>, (Accessed 22-11-2013).

45 Fadila Grine et la, Sustainability in multi-religious societies: an Islamic perspective, *Journal of Beliefs & Values*, Vol. 34, No, 1, 2013, pp. 72-86.

46 <http://tanzil.net/#2:251>, (Accessed 22-11-2013).

47 <http://tanzil.net/#6:151>, (Accessed 22-11-2013).

48 <http://tanzil.net/#17:33>, (Accessed 22-11-2013).

ing mischief on earth shall be as if he had slain all mankind; and he who saves a life shall be as if he had given life to all mankind. And indeed again and again did Our Messengers come to them with clear directives; yet many of them continued to commit excesses on earth⁴⁹. Thus, all the deeds that the terrorists claim as Jihad are against the teachings of Qur'an and are considered a form of mischief on Earth (Qur'an: 5:33) "The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom"⁵⁰.

The damage caused by terrorists on the society because of their corrupted conduct arising from their narrow mind and dogmatic understanding of Islam, represents a major challenge to Muslim societies and to the entire world. Contrary to Qur'an's declaration for the freedom of belief and thought, al-Qaeda and their fanatic clusters contradict this noble Qur'anic principle and see the world in black and white, believers and non-believers. They believe that the true believer is he/she who believes in their creed and everyone else is considered non-believers or pro-non-believers. As a consequence, they have to choose between repenting and following their creed or risk becoming the target of their oppression.⁵¹ They do not accept the diversity of opinion and thought, or freedom of expression either from Muslims or non-Muslims. They believe that truth is only what they believe and all other people should accept it or they be classified as infidel or people of heresy. This dogmatic thinking is characteristic of terrorists and Wahhabis, who breeds al-Qaeda terrorists. "The Wahhabis denounced other tribes and Muslim communities as polytheists or idolaters. Anything the Wahhabis perceived as un-Islamic behaviour constituted unbelief (kufr) in their eyes, which must be countered by jihad"⁵². For example, the pro-Wahhabi Egyptian cleric named Shaikh Raslan described Islamic groups who oppose the Egyptian military coup as dogs and the enemy of Islam⁵³. Another good example of the dogmatic extreme views of Wahhabis is the fatwa issued by the prominent Saudi cleric, Sheikh al-Barrak who permitted killing all those who called for mix gendered schools, universities, hospitals and offices. In his view, mixed classes, or male and female doctors who work in the same place and see each other is prohibited and it is an imitation to non-Muslims, therefore anyone who calls for such things is an infidel and an apostate and he should be killed⁵⁴. Such fanatic teachings breed terrorism

49 <http://tanzil.net/#5:32>, (Accessed 22-11-2013).

50 <http://tanzil.net/#trans/en.sahih/5:33>, (Accessed 22-11-2013).

51 <http://www.baghdadiabian.com/news.php?action=view&id=61359>, (Accessed 22-11-2013).

52 John L. Esposito, *Unholy War, Terror in the Name of Islam*, Oxford University Press, 2002, p. 6.

53 <https://www.facebook.com/photo.php?v=640896405974587&set=vb.625611537503074&>, (Accessed 22-11-2013).

54 <http://www.jazan4u.com/vb/archive/index.php/t-212740.html>, (Accessed 22-11-2013).

such as those who seized the Grand Mosque in Mecca on 20 Nov 1979. This group was led by Juhayman al-Otaybi, who was a preacher, a former corporal in the Saudi National Guard, and a former student of Sheikh Abdel Aziz al Baaz the late mufti of Saudi⁵⁵. He called for many fanatical things such as the end of education of women, abolition of television, and expulsion of non-Muslims⁵⁶.

Indeed, such a fanatic mentality breeds terrorism and in no way represents Jihad. Rather, it represents a type of thought similar to that found in the dark ages when the "the freedom to question, to form one's own beliefs, and to practice religion freely was surrendered to the church in exchange for protection of the soul against the devil, and to guarantee a place in heaven and escape from hell"⁵⁷ Akin to this statement, the terrorists try to deprive people from their rights to believe, think freely and express what they believe. Instead, they impose their own intellectual quackery as if it is the only way to be a true Muslim.

Conclusion

Seemingly, a clear distinction between the two concepts -from all aspects- becomes noticeable, and the cliché of their synonyms should be replaced by the fact of their antonym. We should therefore use the proper meaning of Jihad to eradicate the dangers of terrorism, especially the terrorism that uses the name of Islam to legitimise their hellish policies and tragic conduct. Given that the number of terrorists is increasing, we should understand that terrorism does not only pertain to actions but a way of thinking that suppresses ordinary people and silences the public from seeking their rights. Al-Qaeda and its fanatic clusters were created by the USA and its pro-petrodollars along with tribal patrons (sheikhs) during the Afghan civil war. They were brought there and supported described as heroes at that time, simply because they were used to slash the Soviet Union and stop them from coming near oil fields. "Bin Laden's activities were applauded by the Saudi government, which, along with the United States, had made a heavy commitment to supporting the jihad against the Soviet Union. For America, this was a good jihad"⁵⁸. The fact is that terrorism becomes a tool used by governments to suppress people and rob their wealth and rights. Skaff states, "The examples of manufactured terrorism are innumerable, and will continue to go on and on to advance Western governments political agendas. Terrorism is also manufactured in the private ... there are several factors that influence terrorism and they're all connected and manipulated to serve political purposes, in order for the elite to

55 Esposito, 2002, p.71.

56 http://en.wikipedia.org/wiki/Grand_Mosque_Seizure, (Accessed 22-11-2013).

57 <http://www.google.com.bn/url?sa=t&rct=j&q=&esrc=s&source=web&cd=9&ved=0CF0QFjAI&url=http%3A%2F%2Fwww.criticalthinking.org%2Ffiles%2FThe%2520Middle>, (Accessed 22-11-2013).

58 Esposito, 2002, p.10.

increase their wealth, power, and global domination. The key ingredient to take away people's money, long standing systemic privileges, and their natural rights such as freedom ...contrived terror will continue to be a great tool of control and wealth for the elites who have rendered their mercenaries and bandits into famous terrorists and global stars⁵⁹.

This phenomenon, especially in the Muslim world, is spreading rapidly. Muslims and non-Muslims should stand firmly together against this disastrous phenomenon. Creating a collective global awareness about the right meaning of Jihad in Qur'an is the best way to prevent the terrorists from abusing Jihad to threaten innocent people.

References

Abu Ubaida al-Qurashi, <http://www.muslim.org/vb/showthread.php?147731> (Accessed 22-01-2014).

Al-Manawi Abid al-Ra'ouf. *Al-Tawquif Ala Muhimmat al-T'arif, Alim al-Kutub*, Cairo, 1990.

Al-Rassa' Muhammad Ibin Quasim, *Al-Hidayah al-Kafiyah al-Shafiyah Li-bayani Haqua'iqi al-Imam Ibin Arafah al-Wafiyah. Al-Maktabah al-'Ilmiyyah*. 1350 H.

Al-Tusturi Sahl Ibin Abdullah, *Tafsir al-Tusturi, Dar al_kutub al-'ilmiyyah*, Beirut, 1423 H.

Anderson Sean K., Sloan Stephen, *Historical Dictionary of Terrorism*, Scarecrow Press, Inc. 3rd edition, Lanham, Maryland, 2009.

Angus Martyn, *The Right of Self-Defence under International Law-the Response to the Terrorist Attacks of 11 September*, Australian Law and Bills Digest Group, Parliament of Australia Web Site, 12 February 2002.

Bonner Michael, *Jihad in Islamic History Doctrines and Practice*, Princeton University Press, 2006.

Dictionary.com, <http://dictionary.reference.com/browse/terrorism> (Accessed 21-01-2014).

Firestone Reuven, *Jihad: The Origin of Holy War in Islam*, Oxford University Press, 1999.

Human Rights Watch, *Between a Drone and Al-Qaeda, The Civilian Cost of US Targeted Killings in Yemen*, Printed in the United States of America. 2013.

Ibin al Athir al-Mubarik ibin Muhannad, *Al-Nihaya Fi Gharib al-Hadith wa a- Athar*, al-Maktabah al-'Ilmiyyah, Beirut, 1979.

Ibin Manthour, Muhammad Ibin Mukrim, (1414 H), *Lisan al-Arab*, 3rd edi-

59 Rev. Richard Skaff, "The Terror Card: Fear is the Key to Obedience, The Terrorism Industrial Complex. Global Research"; January 31, 2010. <http://www.globalresearch.ca/the-terror-card-fear-is-the-key-to-obedience/17299>, (Accessed 22-11-2013).

tion, Dar Sadar, Beirut.

International Terrorism and Security Research, <http://www.terrorism-research.com/> (Accessed 22-01-2014).

Phillips, Sarah, *What Comes Next in Yemen? Al-Qaeda, the Tribes, and State-Building*, Carnegie Endowment for International Peace, Publications Department, Washington. 2010.

Schmid Alex P., Jongman Albert J. et al., *Political Terrorism: A New Guide to Actors, Authors, Concepts, Data Bases, Theories, and Literature*, New Brunswick, New Jersey, Transaction Books, 1988.

Stern Jessica, *Terror in the Name of God*, HarperCollins Publishers Inc., United States, 2003.

Terrorism-research.com, [http://www.terrorism-research.com/goalsStern,2003./](http://www.terrorism-research.com/goalsStern,2003/) (Accessed 22-01-2014).

Terrorism-research.com, <http://www.terrorism-research.com/goals/>, (Accessed 22-01-2014).

The Merriam-Webster dictionary, <http://www.merriam-webster.com/dictionary/terror> (Accessed 22-01-2014)

<http://tanzil.net/#16:90>, (Accessed 22-01-2014).

<http://tanzil.net/#2:251>, (Accessed 22-01-2014).

<http://tanzil.net/#2:256>, (Accessed 22-01-2014).

<http://tanzil.net/#2:260>, (Accessed 22-01-2014).

<http://tanzil.net/#2:261>, (Accessed 22-01-2014).

<http://tanzil.net/#2:60>, (Accessed 22-01-2014).

<http://tanzil.net/#22:39>, (Accessed 22-01-2014).

<http://tanzil.net/#22:40>, (Accessed 22-01-2014).

<http://tanzil.net/#22:78>, (Accessed 22-01-2014).

<http://tanzil.net/#4:58>, (Accessed 22-01-2014).

<http://tanzil.net/#4:75>, (Accessed 22-01-2014).

<http://tanzil.net/#5:64>, (Accessed 22-01-2014).

<http://tanzil.net/#6:151>, (Accessed 22-01-2014).

<http://tanzil.net/#60:1>, (Accessed 22-01-2014).

<http://tanzil.net/#7:85>, (Accessed 22-01-2014).

<http://www.un.org/en/documents/udhr/>, (Accessed 22-01-2014).

Џилани Бен Тухами Мефтах, Мухамед Хусеин Ахмад

ПОГРЕШНЕ СЛИЧНОСТИ ИЗМЕЂУ КОНЦЕПТА ЏИХАДА И КОНЦЕПТА ТЕРОРИЗМА: КУРАНСКА ПЕРСПЕКТИВА

Резиме

Исламофобија је несумљиво резултат константне и систематичне пропаганде која ирационално повезује тероризам и џихад, једноставно због тога што је акт терора повезан са неким индивидуама и групама који припадају муслиманским заједницама. У складу са тим, хипотеза која се заснива на разликама између тероризма и џихада у овом раду се истражује тако што се ова два концепта критички разматрају и подвлаче се њихове главне карактеристике, циљеви и употребе. Како је главни циљ овог рада да исправи лошу слику џихада у Исламу, овај ће рад ће указати на разлике између ова два концепта тако што ће указати на Куранско значење и циљеве џихада. Као закључак овог рада се наводи да је разлика између џихада и тероризма као разлика између изласка и заласка сунца, први води ка светлости а други води ка тами и деструкцији.

Кључне речи: џихад, тероризам, ирхаб(терор), муџахада, заменик

Примљен: 20.11.2013.

Прихваћен: 15.12.2013.