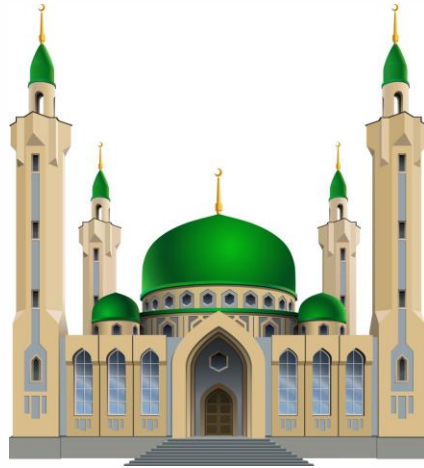


# **JIHAD & TERRORISM ANY RELATIONSHIP?**



**Prof. Sani Abubakar Lugga, MFR  
The 5th Waziri of Katsina**

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**A PAPER PRESENTED BY  
PROF. SANI ABUBAKAR LUGGA, MFR  
THE 5TH WAZIRI OF KATSINA**

**AT A NATIONAL SYMPOSIUM ON  
“ISLAM AND PEACEFUL CO-EXISTENCE IN A  
CONTEMPORARY MULTI-RELIGIOUS SOCIETY”**

**Organised By  
NASRUL-LAHI FATIH SOCIETY OF NIGERIA  
(NASFAT)  
In Collaboration With  
UNITED STATES OF AMERICA DIPLOMATIC  
MISSION, NIGERIA  
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**HELD ON 10TH MAY 2012,  
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*In the name of Allah, the Most Gracious, the Most Merciful. Peace and Blessings of Allah be upon the Noble Prophet of Islam, Muhammad, his Household and his Companions.*

*Assalamu Alaikum, wa Rahmatul Lahi Ta'ala wa Barkatuhu,*

Your Eminence, the Sultan of Sokoto, Alhaji Muhammad Sa'ad Abubakar CFR, mni

His Holiness the Chairman of the Christian Association of Nigeria; ably represented by his Personal Assistant.

The Chairman and Executive Members of NASFAT  
Distinguished Participants, Ladies and Gentlemen

Permit me to open with absolute gratitude to Allah, the Almighty, the Most Gracious, the Most Merciful; Who enabled us to gather here today.

Let me extend my sincere appreciation to the Chairman and the Council of NASFAT for finding me worthy to serve as the Guest Speaker at this auspicious occasion

## **INTRODUCTION**

The National Symposium on “ISLAM AND PEACEFUL CO-EXISTENCE IN A CONTEMPORARY MULTI-RELIGIOUS SOCIETY” organised by NASFAT is most welcome in today’s Nigeria. Islam is a religion of peace, built on peace and sustained by peace.

To so derogate Islam by associating it with violence or even outright terrorism is to say the least, most unjust.

Nigeria is passing through a period of religious, sectarian, ethnic and political turmoil and therefore whatever could be done to arrest the situation, should be done. Such a Symposium is in the right direction to assist in bringing the unsavoury Nigerian situation under control. The organisers must be commended for taking these bold initiatives.

This paper is to discuss the symposium sub-theme of “JIHAD AND TERRORISM: ANY RELATIONSHIP? Indeed, not only in a multi-religious society like Nigeria or a purely non-Islamic society like France but even in many other countries, the words “jihad” and “terrorism” have variously been used interchangeably.

Non-Muslims distort the meaning of “Jihad” in order to congruent it with “terrorism” and Muslims have watched this happen and in some instances (I dare say) foolishly aided and abetted it by not caring to resist and correct the misnomer.

In Nigeria, for example, not only do non-Muslims link “jihad” with “terrorism” but they have added into the vocabulary the term, “Islamising Nigeria” (whatever that means).

The distorted meanings of the two words (jihad and terrorism) and the new term of “Islamising Nigeria” have contributed in denting the image of Islam and poisoning the minds of non-Muslims against it. It is therefore imperative to correct this distortion thereby dispelling this misnomer, hoping that this will lead to a better understanding between Muslims and non-Muslims in a multi-religious society like that of Nigeria. I believe that this is the intent and purpose of both this symposium and this paper.

## THE CONCEPT OF JIHAD

The impression always given is that Islam encourages terrorism through Jihad. The word “Jihad”, which is purely an Arabic word, has now been adopted as an English word with a distorted definition.

It is interesting to note that the **Arabic** word “*Jihad*” has found its way as an **English** word on page 639 of the 1995 edition of the Oxford Advanced Learners’ Dictionary, and is defined as “*a holy war fought by Muslims against those who reject Islam*”.

This is a fabricated definition, which clearly contradicts the actual meaning of the word which literally means “**to strive**” and not to fight a war against those who reject Islam! In Islam, war is not waged to shed blood, gain territory or booty or to compulsorily convert people into it nor does Islam condone aggression. Allah (SWT) says:-

*Let there be no compulsion in religion. (Qur’an 2:256)*

*Whosoever wills, let him believe (in Islam) and whosoever wills, let him disbelieve. (Qur’an 18:29)*

*Invite (mankind) to the way of your Lord (i.e. Islam) with wisdom and fair preaching, and argue with them in a way that is better. (Qur’an 16:125)*

*And fight in the way of Allah those who fight you, but do not aggress. Truly, Allah does not like the aggressors. (Qur’an 2:190)*

*And fight against the pagans collectively as they fight against you collectively. (Qur'an 9:36)*

With these verses alone (among very many others), it is abundantly clear that Jihad is not “*a holy war fought by Muslims against those who reject Islam*” as there is no compulsion in religion and Muslims do not wage a war of aggression. Muslims only retaliate when they are fought against. Allah (SWT) defined the word “Jihad” in the Qur'an as follows:-

*O you who believe! Shall I guide you to a trade that will save you from a painful torment (of hell-fire)? That you believe in Allah and His Messenger (Muhammad), and that you **strive hard** in the cause of Allah with **your wealth** and **your selves**, that will be better for you, if you but know! (Qur'an 61:10-11).*

This verse mentions the verb “**Jahidoo**” from the noun “**Jihad**” and clearly directs that Muslims are **to strive** hard in the cause of Allah and not “*to fight a holy war against those who reject Islam*”.

Aisha (RLA) was reported in Sahih Al-Bukhari, Vol. 2, Hadith No. 595 to have said that the Prophet (SAW) said, *Certainly, the best Jihad is Hajj Mabrur* (i.e. the Muslim pilgrimage that was accepted by Allah).

Abu Dharr was reported in Saheeh Jaami as-Sagheer No.1099, to have said that the Prophet (SAW) said,



*The best Jihad is for one to perform Jihad against his own self and against his desires. (That is to positively control himself and his desires).*

An-Nasa'i No. 4209 reports that the Prophet (SAW) was asked, "What kind of Jihad is best?" The Prophet (SAW) replied,

*A word of truth before an oppressive ruler.*

Al-Bukhari, Abu Dawood, An-Nasa'i and Al-Tirmidhi all reported Ibn Umar to have related that the Prophet (SAW) asked a man who came to him,

*Are your parents alive? The man replied "yes". Then the Prophet (SAW) said, "go back and exert your Jihad in their service."*

Certainly, these quoted references to "Jihad" by the Prophet (SAW) do not refer to "Jihad" as "*fighting a holy war against those who reject Islam*", as defined by the Oxford Learners' Dictionary or as generally portrayed by the opponents of Islam.

In carrying out of Jihad, Allah (SWT) directs (as mentioned in the Qur'an verse above) that Muslims should use their wealth first. It is commonly known that the word **wealth** (i.e. "*amwaal*" in Arabic) means the sum total of material and intellectual belongings. For example, the wealth of a nation refers to its natural and human resources. Therefore, wealth in the Qur'an context above refers to religious and

mundane education, health, money and other human and material resources. Muslims were directed to start a Jihad by the use of their **wealth first**, for example, to assist the needy, to acquire education, to provide the basic needs of life and to do all that would uplift the standards of living for mankind. Going to school to learn is jihad against illiteracy. Establishing a charity in order to assist the less privileged in the society is jihad against poverty. A word of truth before an oppressive ruler is Jihad against tyranny and injustice. Serving ones parents is jihad against indolence. Purifying hearts and living decent lives is jihad of the soul.

In striving to achieve a goal, obstacles may occur. Some could be removed peacefully (for example through the use of dialogue), while discomfort, injuries or even loss of lives might occur in the removal of others (like when people are militarily aggressed upon and they retaliate in self defence). That is why Muslims are instructed to firstly use their wealth through peaceful means in the cause of Allah and only allowed to stake **their selves** (bodies, health, lives, etc) as a last resort and only when it becomes inevitable and absolutely necessary. Inevitability leads to fighting or war. By the provisions of the Glorious Qur'an which is the Words of Allah (SWT), when this stage is reached the word "*jihad*" ends and the word "*qital*" takes its place.

The world acclaimed online encyclopaedia, Wikipedia, states that,

*“Jihad, an Islamic term, is a religious duty of Muslims. In Arabic, the word jihād translates as a noun meaning “struggle”. Jihad appears 41 times in the Qur’an and frequently in the idiomatic expression “striving in the way of Allah (al-jihad fi sabil Allah)”. A person engaged in jihad is called a mujahid; the plural is mujahideen. Jihad is an important religious duty for Muslims. The Qur’an, however, never uses the term **Jihad** for fighting and combat in the name of Allah; **qital** is used to mean “fighting.”*

Wikipedia is a non-Muslim sponsored website and if it can be so frank and fair in defining the meaning of the word “jihad”, one wonders why others should not emulate same!

Muslims know (and non-Muslims who care have read) the history of Islam. It is therefore appropriate to go down history lane in order to appreciate the origins of Jihad. Prophet Muhammad (SAW) proclaimed Allah’s message of Islam in his hometown, Mecca. The Prophet (SAW) and his followers were tortured and some of them even killed by the rulers of Mecca, who felt threatened by the new religion that seeks to eliminate idol worshipping and injustice, the two pillars that were sustaining their power and authority. The Prophet (SAW) and his followers had to migrate to Medina some 450 kilometres away. The Meccans, firstly, confiscated all the lands and properties left behind by the Muslim emigrants, and, secondly followed them all the way to Medina and inflicted atrocities on them. It was after

several years of being followed and persecuted that the Muslims retaliated by defending themselves. They did that only after an expressed permission from Allah (SWT) as follows:-

*Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah has the power to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." (Qur'an, 22:39-40)*

A point to note here is that, Allah (SWT) gave Muslims the permission in the above verse to fight by the use of the verb “*yuqtaloon*” (being fought) from the noun “*qital*”. As stated earlier, the Qur’an never uses the term **Jihad** for fighting and combat, it uses the word *qital* to mean “fighting, combat or war.” Another point to note is that the early Muslims, under the leadership of Prophet Muhammad (SAW), never started any expansionist religious war. All the wars they fought were defensive retaliations on those who attacked them directly or gave support to their attackers.

Coming home to Nigeria, the most famous recorded “Jihad” in this country was that led by Sheik Usman Danfodio in 1804. The Sheik and his followers migrated from their home towns when they were persecuted by Hausaland rulers. They settled in a place called “Gudu”,

literally meaning “to run away”. It was only when the Sheik and his followers were attacked first that they retaliated in self defence at a cattle watering pond called *Tabkin Kwato* near present day Sokoto City.

The Prophet of Islam, Muhammad (SAW) and Sheik Usman Danfodio clearly exemplified what the Jihad should be. They preached, used their human and material wealth in the cause of Allah and migrated from their hometowns (*jihad*). They used force only as a last resort in self defence and the defence of Islam (*qital*).

## THE MEANINGS OF JIHAD and QITAL

The opinions of Muslim Scholars on the context of the term “jihad” leads to the following classification:-

1. **Jihad of the soul** (*jihadil nafs*). This is concerned with purifying the soul with a view to doing good and avoiding doing evil. Here lies the will to learn, to be pious, to work hard and earn a decent living, to help the needy in whatever way possible, to be fair and just to all, to be kind and tender to those on the weaker levels (women, children, the aged, the poor, etc). This type of Jihad is incumbent upon all Muslims and is regarded as the greatest jihad (*al-jihad al-akbar*).
2. **Jihad by the tongue** (*jihad bil lisan*). This is concerned with speaking the truth, teaching others to do good, propagation of Islam through preaching, etc. In today’s world, this kind of Jihad rests most on those who have the ability and means to publicity like radio, television and internet, access to pulpits and public address systems, etc. It is regarded as the greater jihad.
3. **Jihad by the hand** (*jihad bil yad*). This is concerned with doing what is right, acting against whatever is wrong and combating injustice. This kind of Jihad is incumbent mostly upon leaders at all levels (family, community, state, nation, etc). This is because leaders have the “hands” (power and authority) to ensure peace, justice and fairness. It is regarded as the great jihad.

4. **Jihad by the sword** (*jihad bis saif*). This refers to *qital*-fighting in self-defense when it becomes inevitable and absolutely necessary. Here is when *jihad* turns into *qital* and this is regarded as the lesser jihad (*al-jihad al-asghar*).

Fighting a war in the defence of Muslims and Islam (and not against those who reject Islam, as often claimed) is considered in Islam as a minor Jihad in comparison with the mighty Jihad of cleansing the inner-selves (the souls) and living morally upright lives. Muslims, under Prophet Muhammad (SAW), were one day attacked and forced to fight back. After the war, the Prophet (SAW) said to his followers, “We have come back from a lesser Jihad to a greater Jihad”. His followers asked him, “Oh Prophet, we have fought a war and lost many lives and many got injured and you call it a lesser Jihad, which is the greater Jihad?” The Prophet (SAW) answered, “The Jihad of purifying our souls and living a morally upright life is more difficult than fighting a war”.

Al Imam Abu Hamid Muhammad bin Muhammad Al-Gazali reported on pages 7 and 66 of Volume III of his book, titled “Ihya’u Ulumiddin” that Jabir bin Abdullah reported the Prophet (SAW) as having said,

*“We have come back from a minor Jihad into a mighty Jihad”. He was asked, “Oh Prophet of Allah, which is the*

*mighty Jihad?” He answered, “The Jihad of the soul (i.e. purifying the souls and living morally upright lives)”.*

The point to note here is that, “Jihad” encompasses striving hard in the cause of Allah. Out of the four classes of Jihad, **the greatest, the greater and the great** all deal with peaceful co-existence of mankind for the comfort of this world and the glory of the hereafter. The last class of Jihad and the lesser one is that dealing with fighting in the cause of Allah and only when it becomes absolutely inevitable. Therefore, Islam does not encourage violence, rancour, destruction, etc in whatever way. It desires peace and progress. After all, a lesser ONE cannot outweigh a greater THREE! And Allah (SWT) never uses the word “Jihad” in the Glorious Qur’an to solely mean “fighting” but uses the word “*qital*” in that context.

### **Before Qital ...**

Islam encourages dialogue and peaceful resolution of conflicts and considers fighting, combat and war as a last resort. The Qur’an and the Sunnah dictate that war is only waged in self defence and not as an act of aggression or an offensive measure to shed blood, gain land or booty or compulsorily convert people into Islam. Before war (*qital*) all avenues for dialogue must be exhausted first. The case of the Treaty of Hudaibiyyah is a clear testimony to Prophet Muhammad’s (SAW) love for peaceful resolution of conflicts against the lust for war.



In the sixth year after Hijrah (628 AD), Prophet Muhammad and about 1,400 Muslims set forth from Medina to Mecca to perform the Lesser Hajj (*Umrah*). After several days journey, they camped at a place not far from Mecca called Hudaibiyyah. The Muslims were dressed in the all-white pilgrimage dress and carried very light arms clearly indicating that they were not for war but for a peaceful transit to the Holy Mosque of Ka'abah for the pilgrimage. The leaders of Mecca met and decided that the Muslims should not be allowed passage into the Holy City despite the over 400 kilometers journey on foot and on camels, donkeys and horses. The Muslims considered this as serious provocation that warranted combat, but the Prophet (SAW) felt otherwise. He gave audience to the emissary sent by the leaders of Mecca and he told him that, *"We have not come to fight anyone, but to perform the Umrah. If the Quraish (major tribe of Mecca) wish, I will conclude a truce with them"*.

A dialogue ensued and diplomacy rather than warfare was chosen by both parties that led to the drawing up of a treaty, known as the Treaty of Hudaibiyyah. The outline of the treaty was as follows:-

*These are the conditions of Peace between Muhammad, son of Abdullah and Suhayl son of Amr the envoy of Mecca. There will be no fighting for ten years. Anyone who wishes to join Muhammad and to enter into any agreement with*

*him is free to do so. Anyone who wishes to join the Quraish and to enter into any agreement with them is free to do so. An attack on an ally of either party will be considered an attack on the party itself. A young man, or one whose father is alive, if he goes to Muhammad without permission from his father or guardian, will be returned to his father or guardian. But if anyone goes to the Quraish, he will not be returned. This year the Muslims will go back without entering Mecca. But next year Muhammad and his followers can enter Mecca, spend three days, perform the tawaaf. During these three days the Quraish will withdraw to the surrounding hills. When Muhammad and his followers enter into Mecca, they will be unarmed except for sheathed swords.*

Sahih Al-Bukhari and Sahih Muslim report that the treaty was quite controversial for many reasons. Originally, it referred to Muhammad (SAW) as the “Messenger of God” (*Rasulul Lah*), but this was unacceptable to the Quraish Ambassador Suhayl bin Amr who said that if they had accepted that Muhammad was the Messenger of God, there would be no need for the truce. Muhammad (SAW) compromised, and told his cousin Sayyidina Ali (RLA) to strike out the wording. Ali (RLA) refused, after which Muhammad (SAW) himself (being unlettered) asked to be shown the beginning and the end of the wordings and he rubbed them out himself.

Another point of contention, was that the Muslims objected over a clause of the treaty that said that any citizen from Mecca entering Medina was eligible to be returned to Mecca (if the Meccans requested so), while the reverse was not the case, as any Muslim from Medina entering Mecca was not eligible to be returned to the Muslims, even if Muhammad (SAW) himself requested so.

After the signing of the treaty, there was great fury among the Muslims because they did not like its stipulations. Muhammad (SAW) was bound by the Islamic rule of fulfilling every promise (as contained in the Qur'an) and he believed that despite the glaring disadvantages against the Muslims in the contents of the agreement, peace was paramount. So he ordered that Muslims should respect and honour every word of the treaty.

In the seventh year after the Hijrah (629 AD), the Muslims returned as promised in the treaty, and made the *Umrah*. The next year (630 AD), the clan of Banu Bakr, allied with the Quraish and attacked the Bedouin Khuza'a, who were Muslim allies. Muhammad (SAW) considered the Banu Bakr attack on his allies, the Bedouin Khuza'a, as a breach of the treaty, citing one of the clauses of the treaty that states, *“an attack on an ally of either party, will be considered an attack on the party itself”*, and therefore offered the Quraish three alternatives:-

1. Dissolve their alliance with the Banu Bakr.

2. Compensate Bedouin Khuza'a by paying blood money to them.
3. Dissolve the treaty with Muhammad (SAW).

The Quraish chose the third alternative and dissolved the treaty. Since the peace treaty has now been dishonoured and dissolved by the Meccans, Muhammad (SAW) decided to march on to Mecca with an army of 10,000, leading to the conquest of Mecca on the 20<sup>th</sup> day of Ramadhan, 8<sup>th</sup> year After Hijrah (January 630 AD). It is interesting to note that despite the might of the Muslim Army, the Prophet (SAW) issued a warning to the people of Mecca prior to the onslaught on the City as follows:-

1. Whosoever confines himself in his house and the inmates thereof are safe.
2. Whoever enters and takes shelter in the Sacred Mosque of Ka'aba is safe.
3. Whoever takes refuge in Abu Sufyan's House (Chief of Mecca) is safe.

The warning was publicised throughout the night prior to the entry and the morning of the entry into Mecca. That was a deliberate attempt to limit casualties. In addition, Muslim soldiers were clearly instructed not to kill except in self defence. Only twelve Meccans and two Muslims lost their lives in that great conquest of Mecca. The Prophet

(SAW) moved into the Ka'aba and destroyed the 360 idols in it and cleansed it of idolatry that lasts up to today.

### **In the Event of Qital ...**

When fighting, combat or outright war becomes inevitable; Islam prescribes **warfare ethics** generally referred to in today's military parlance as "the rules of engagement". Muslim rules surpass those of today's world famous **allied forces** in ensuring justice and fairness as they protect non-combatant civilians and ensure that there is no "collateral damage" as the Americans would call it! Those who doubt this assertion should consider the following:-

1. Prophet Muhammad (SAW) ensured that non-combatant civilians were never attacked or killed and trees and the general environment never destroyed. Classical examples were at the battles of Badr and Uhud that he ordered should be held outside the cities in order to avoid "collateral damages".
2. Prophet Muhammad (SAW) prohibited the killing of women and children during battles. Al-Bukhari and al-Muslim, reported Abdullah bin Umar (RLA) as having said, *"In one of Prophet Muhammad's battles, a woman was found dead. Upon this, the Prophet prohibited killing women and children in battles."*
3. Insane and senile people have no responsibility during war, and therefore they are not to be killed. Sayyidina Ali (RLA) said the Prophet (SAW) commanded that,

*“Three kinds of people are not responsible for what they do: A sleeping person until he wakes; a senile or insane person until they regain their mental health; and children until they grow up.”*

4. The Prophet (SAW) has forbidden the killing of very elderly people who cannot participate in war. Anas bin Malik (RLA) reported that the Prophet (SAW) would say the following words whenever he sent a military unit to war, *“Set out in the name of Allah. Fight for the religion of Allah and in the name of Allah. But do not kill the elderly.”*
5. Non-combatant Clergymen residing in the monasteries of the Jews and the Christians and their places of worship are not to be attacked. Musnad of Ahmad bin Hanbal reported Abdullah bin Abbas (RLA) to have said that Prophet Muhammad (SAW) would give the following command to his army:- *“...do not kill the children or the members of the monasteries”*.
6. Prophet Muhammad (SAW) always commanded his troops *“not kill the workers or the servants”* because they are people who usually do not go to war and merely living among the enemy does not warrant the taking of their lives.
7. Pages 65-66 of the book, *Wars of the Holy Prophet*, by Hamidullah states that the Prophet (SAW) acted with mercy towards prisoners of war. For example, after the

battle of Badr, to ensure that the prisoners were kept in custody safely, the Prophet (SAW) placed them among his troops and told his troops to treat them well. This order was carried out accordingly. They were given clothes. They were given the same food as the Muslims. Some Muslims even gave them their bread rations and only ate dates.

8. Prophet Muhammad (SAW) always ordered that the dead left by the enemy on the battleground should be decently treated. He prevented the dead bodies rotting in the open air by having them buried in pits. Muslims not only treated prisoners of war well, but they also treated wounded enemy forces well, giving them the same medical treatment as the Muslim casualties.

Page 22 of the book, *Islamic Rulings on Warfare*, by Aboul-Enein, H. Yousuf and Zuhur Sherifa gave a beautiful summary of the various rules Prophet Muhammad (SAW) gave to his forces on the conduct of war. According to the book, the summary of the rules were issued to the Muslim Army by the first Caliph who succeeded the Prophet (SAW), Sayyidina Abubakar (RLA) as follows:-

*O people! I charge you with ten rules; learn them well!*

*Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman, nor an aged man.*

*Bring no harm to the trees, nor burn them with fire, especially those that are fruitful. Slay not any of the enemy's flock, save for your food. You are likely to pass by people who have devoted their lives to monastic services; leave them alone.*

Muslim Scholars are unanimous that Muslims under the Prophet (SAW) fought only in self defence when attacked or aggressed upon. Fighting in self-defense is not only legitimate but considered obligatory upon Muslims. However, should enemy hostile behavior cease, then the reason for engaging such enemy lapses. The Scholars also argue that Muhammad (SAW) was the first among the major military figures of history to lay down rules for humane warfare that limited loss of lives and “collateral damages” to the barest minimum.



## THE CONCEPT OF TERRORISM

When the Irish, who are Catholic or Protestant Christians, were unleashing terror in Ireland and bombing the streets of London, they were referred to as **Irish terrorists** and not as, Catholic or Protestant terrorists.

When Israeli Judaist settlers on Palestinian lands unleash terror on Palestinians, they are referred to as **Israeli settlers** and not as Judaist terrorists.

When Niger Deltans (who are mainly Christians) set oil wells on fire and kill innocent Nigerian and foreign oil workers they are referred to as **Niger Delta Militants** and not as Christian terrorists.

Equally, when Christian Yoruba members of the Odua Peoples' Congress (OPC) unleash terror in the streets of Lagos they are referred to simply as **OPC Members** and not as Christian terrorists.

But when Palestinian Muslims defend themselves against Israeli aggression and occupation or when Afghan or Iraqi Muslims resist American and NATO aggression and occupation, they are referred to as **Muslim terrorists** and not as Palestinians, Afghans or Iraqis!

In essence, when others commit acts of terrorism or aggression, they are referred to by their nationalities or tribes, but when Muslims commit even lesser acts they are referred to by their religion. The terms “**Christian**

**terrorists, Judaist terrorists or Hindi terrorists”** were never heard of, but the term “**Muslim terrorists**” is now in many dictionaries! While followers of other religions are said to commit atrocities in the name of their nationalities or tribes, Muslims are said to commit atrocities in the name of Islam. What an absurdity!

Article 1.1 of the League of Nations (United Nations) 1937 Convention for the Prevention and Punishment of Terrorism defines “acts of terrorism” as “*criminal acts directed against a State and intended or calculated to create a state of terror in the minds of particular persons or a group of persons or the general public*”.

Page 1233 of the Oxford Advanced Learners’ Dictionary defines the word “**terrorism**” as “*the use of violence for political aims or to force a government to act, especially because of the fear it causes among the people*”.

Page 781 of the Chambers Universal Learners’ Dictionary defines the word “**terrorist**” as “*a person who tries to frighten people or government into doing what he/she wants by using or threatening violence*”.

Yahoo online dictionary defines “terrorism” as, “*the unlawful use or threatened use of force or violence by a person or an organised group against people or property with the intention of intimidating or coercing societies or governments, often for ideological or political reasons*”

Dr Walter Laqueur, in his book, *The New Terrorism: Fanaticism and the Arms of Mass Destruction*, avers that he has counted over 100 definitions of “terrorism” and concludes that the “*only general characteristic generally agreed upon is that terrorism involves violence and the threat of violence. Yet terrorism is hardly the only enterprise involving violence and the threat of violence. So does war, coercive diplomacy, and bar room brawls*”

Part 28, Section 0.85 of the US Code of Federal Regulations defines terrorism as “*...the unlawful use of force and violence against persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives*”.

A survey by Rhyll Vallis, Yubin Yang and Hussein A. Abbass, published as, “*Disciplinary Approaches to Terrorism: A Survey*” avers that, “*Most of the formal definitions of terrorism have some common characteristics:- a fundamental motive to make political/societal changes; the use of violence or illegal force; attacks on civilian targets by “non-state/sub-national actors”; and the goal of affecting society*”.

Ali Khan’s article in the Connecticut Law Review, Vol. 19, of 1987, titled “*A Legal Theory of International Terrorism*”, states that “*terrorism sprouts from the existence of aggrieved groups. These aggrieved groups*

*share two essential characteristics: they have specific political objectives, and they believe that violence is an inevitable means to achieve their political ends. The political dimension of terrorist violence is the key factor that distinguishes it from other crimes”.*

Rosalyn Higgins (a Judge at the International Court of Justice at the Hague, states in the book by her and M. Flory titled, “*International Law and Terrorism*” (1997) that “*Terrorism is a term without any legal significance. It is merely a convenient way of alluding to activities, whether of States or of individuals widely disapproved of and in which the methods used are unlawful*”.

Dr Sergey Zagraevsky in his “*365 Reflections On A Human And Humanity*” characterised terrorism as “***the dirtiest weapon of the weak against the strong***”.

From these definitions and comments, it can be deduced that whoever uses or threatens to use violence for political or social aims or forces governments, societies or communities into doing what he or she wants (whether he or she is a Muslim or not) is a terrorist and his action is an act of terrorism. An act of terrorism therefore, (based on the aforementioned definitions), may or may not inflict death or injury as it may only instil fear or portend the destruction of properties. In the same vein, a terrorist may be a Muslim, a Christian, a Hindi, a Judaist, etc. Why then ascribe terrorism only to Islam?

The Palestinians, the Iraqis and the Afghans are legitimately fighting against the illegal occupations of their sovereign nations. If their actions are acts of terrorism, then the Irish, the South Africans and the Zimbabweans who fought against British and other White occupiers and racists should be labelled as terrorists too! Why then only ascribe terrorism to Muslims and Muslim Nations and communities while others who behave in the same manner are not so labelled?

In simple and clear terms, whoever uses or threatens to use violence is a terrorist, as amply demonstrated by no less a person than a former USA President, Mr Jimmy Carter. He was reported on the front page of the Egyptian Daily News newspaper of 19<sup>th</sup> of April, 2008, as having delivered a speech at the American University in Cairo on the 17<sup>th</sup> of April, 2008 where he said, *“I am not blaming one or the other, but any act by Israelis or Palestinians that causes the death of innocent civilians, in my opinion, in my definition, is an act of terrorism”*.

For the sake of justice and fairness, those who commit acts of terrorism should be properly titled. His Excellency Mr Jimmy Carter’s calling Israelis or Palestinians who commit acts of terrorism as “Palestinians or Israelis” and not as “Muslims or Judaists” is very commendable and the World should take a cue from him!

## CONCLUSION

In Islam, and accepted by all generations of Muslims for the past 1,433 years, the Glorious Qur'an gives guidance on all aspects of life, from the cradle to the grave and is directly the words of Allah (SWT) delivered to humanity through the Prophet of Islam, Muhammad (SAW). Equally, the Sunnah covers all that has been said or done by the Prophet (SAW) and it normally explains the Qur'an. In addition, *Ijmaa* is the consensus of the Ulama (Muslim Scholars) while *Qiyas* is the analogy or deductions from the other sources mentioned.

The Qur'an, the Sunnah, the *Ijmaa* and the *Qiyas* are the sources of Islamic Law, the Shari'ah, which covers the Muslims' lives from birth to death. It covers individual, family and community relations, it also covers National and International relations, be they economic, political, military or social. Islam provides how to tend pregnancy and how to receive a newborn baby. Islam has provisions for childcare up to puberty and old age. It has provisions for social and economic interactions between individuals, communities and Nations. It has rules and regulations to cover conflicts and warfare. Islam provides for such minute things as how to eat, drink, sleep, go to toilet and how to bury the dead.

In Islam, whatever is found in the Glorious Qur'an reigns supreme and must be obeyed. The next in order of

precedence is the Sunnah of the Prophet (SAW) followed by the *Ijmaa* and the *Qiyas*.

From the perspectives of the Qur'an and the Sunnah, this paper amply demonstrates that “**Jihad**” is “*striving hard in the cause of Allah*” and not “*fighting a holy war against those who reject Islam*”. Going to school to learn is jihad against illiteracy; establishing a charity in order to assist the less privileged in the society is jihad against poverty; a word of truth before an oppressive ruler is Jihad against tyranny and injustice; serving ones parents is jihad against indolence and purifying hearts and living decent lives is jihad of the soul.

This paper also demonstrates that both the Qur'an and the Sunnah have clearly set out the rules of engagement in the case of “*Qital*”. Firstly, dialogue must be sought and all agreements reached must be committed to writing and strictly implemented. The famous Hudaibiyya Treaty is a case in reference. If dialogue fails and war becomes inevitable, warfare ethics must be observed. These ethics clearly prohibit the killing of women, children, clergymen, insane persons, old persons and workers. In essence, whoever cannot attack Muslims or did not participate in an attack against them, should be spared. In addition, the destruction of places of worship of the Christians and Jews and the mutilation of the dead bodies of the enemy or the maltreatment of prisoners of war are prohibited in Islam.

In addition, this paper demonstrates that **“Terrorism”** being *“the use of violence for political aims or to force a government to act, especially because of the fear it causes among the people”* has no place in Islam. The religion of Islam stands for peace, harmony and progressive co-existence between Muslims and Muslims and between Muslims and non-Muslims, therefore terrorism is alien to it.

**Under Islamic Law, Muslims must adhere to the principles, rules and regulations of Islam in whatever they do. Doing otherwise is not Islamic and should not be ascribed to Islam. So, all utterances and/or actions should be put on the scale of the Qur’an, the Sunnah, the *Ijmaa* and the *Qiyas* and tested accordingly. If they pass the test, they are Islamic and if they fail, they are not. If “Jihad” and “Terrorism” are placed on such an Islamic scale, the clear result is:-**

**“JIHAD and TERRORISM have no RELATIONSHIP whatsoever!”**

May Allah forgive our sins and mistakes as we are all fallible and it is only He that is the Perfect, the All-Knowing, the Most Gracious and the Most Merciful

*Wassalamu Alaikum, wa Rahmatul Lahi Ta’ala wa Barkatuhu.*