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**CHRISTIAN AND MUSLIM RESPONSE TOWARDS  
RELIGIOUS TERRORISM**  
(An Analytical Study)

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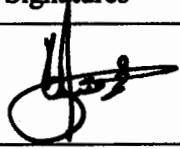


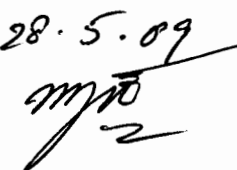
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# CHRISTIAN AND MUSLIM RESPONSE TOWARDS RELIGIOUS TERRORISM

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## **DEDICATION**

**To my loving son**

**Hassan Shaheer Khurram**

**whose warm feelings always provided me new waves of passion and whose  
presence always gives me a new vision of the coming future.**

## TABLE OF CONTENTS

<b>Introduction .....</b>	<b>8</b>
 <b>Chapter 1</b>	
Terrorism: The Concept.....	12
1. Fundamentalism.....	13
2. Extremism.....	14
3. Terrorism.....	14
3.1. Origin of the term.....	14
3.2. Defining Terrorism.....	15
3.3. Types of Terrorism .....	17
3.3.1. Group Terrorism.....	17
3.3.2. State Terrorism.....	18
3.3.3. International or inter-state Terrorism.....	19
3.3.4. Intra-state Terrorism.....	19
3.3.5. Single issue Terrorism.....	20
3.3.6. Separatist Terrorism.....	20
3.3.7. Pathological Terrorism.....	20
3.3.8. Political Terrorism.....	21
4. Defining Religious Terrorism.....	22
4.1. Historical background of Religious Terrorism.....	22
4.2. A few examples of Religious Terrorism.....	22
4.3. Terrorism and Religion.....	25

**Chapter 2:****Religion: importance and the causes of terrorism in the name of Religion.....27**

1. What is Religion?.....27
2. Importance of religion in the human society.....29
  - 2.1. Christian perspective.....30
  - 2.2. Muslim perspective.....31
3. Effects of religious beliefs and practices on human psyche...32
  - 3.1. Psychology of religious terrorist.....33
4. Causes of religious terrorism.....36
  - 4.1. Social causes for religious terrorism.....36
    - 4.1.1. Alienation.....36
    - 4.1.2. Humiliation and Poverty.....36
    - 4.1.3. Ethnocentrism.....37
    - 4.1.4. Illiteracy.....37
    - 4.1.5. Lack of interfaith inter action.....37
  - 4.2. Economic Reasons.....38
  - 4.3. Political crisis.....38
  - 4.4. Religion a cause for violence and terror?.....39
    - 4.4.1. The doctrines of Holy wars.....39
    - 4.4.2. Violent scriptural texts.....40
    - 4.4.3. Apocalyptic violence.....40

## Chapter: 3

Islam and Christianity on Jihad and Holy War .....	42
1. The examples of Christian and Islamic radical organizations.....	42
1.1. An example of Islamic religious organization known as extremist.....	42
1.1.1. Lashkar-e-Ṭayyibah.....	42
1.1.2. Views of Lashkar-e- Ṭayyibah on Jihād.....	45
2. Qur'ānic texts related to the commandments of Jihād.....	47
2.1. Interpretation of Qur'ānic verses by the traditional and modern scholars .....	50
2.1.1. Interpretation by Imam Rāzī.....	50
2.1.2. Interpretation by 'Allāmah Ṣiddīq bin Ḥassan.....	57
2.2. A comparison between the concept of Jihād presented by the two interpreters of Qur'ān and extremist Jihādī organization...	63
2.3. The concept of Jihād in Islam.....	64
2.4. Jihād and Qitāl.....	64
2.5. Jihād and Terrorism.....	65
3. The concept of Holy War in Christianity.....	66
3.1. An example of Christian extremist religious organization.....	70
3.1.1. Irish Republican Army.....	70
4. Biblical texts related to the issue of Holy War.....	73

4.1. Interpretation of Biblical texts by the scholars of classical and modern periods.....	75
4.1.1. The Commentary by Henry Matthew.....	75
4.1.2. The Ambingdon Bible Commentary.....	78
5. A Comparison between the interpretation of two Bibles and the views of Christian extremist organization.....	81
<b>Conclusion.....</b>	<b>83</b>
<b>Bibliography.....</b>	<b>88</b>



## INTRODUCTION

Terrorism is not a new phenomenon in the human societies. We see that Allah created human beings with the attributes of evil and good and man started using them shortly after he was sent to the Earth. The very first act of terrorism was performed by *Qābīl* when he murdered his brother *Hābīl* in order to fulfill his personal desire.

In the recent years terrorism has appeared as a burning issue of today's modern world. More than half of the population of this world seems to be facing terrorism in number of different ways. The researcher selected the topic to look into various interpretations of Muslim and Christian holy texts used by some organizations as basis for religious terrorism. The study focused on the quest to see if there is really something in the religious teachings, which could be taken as the basis to promote violence or the negative use of religion in the societies.

It is really important for the Muslim students and scholars related to the department of religious studies to study the subject, firstly, because they believe strongly in religion as something extremely necessary in the lives of human beings. Secondly, Islam and Muslims are facing accusations of being the terrorists and promoting violence in the modern societies. So when the issue will become clear in the minds of Muslim scholars and students only then they can defend their religion in a better way.

It is also objected that the issue should not be discussed by religious scholars as the phenomenon of terrorism is a social phenomenon and the element of politics and the vested interests of organizations are also involved in it. So it is the field of sociologists or political scientists and not the people related to religious studies. But the fact of the matter is that it is the responsibility of religious scholars to defend religion more than any one else.

The researcher intended to collect and analyze opinions of Christian and Muslim religious scholars to have a comprehensive picture of the views of religious scholars of modern period about the religious terrorism as it appears from the title of the thesis. For this purpose the researcher initially approached various scholars but unfortunately only a few answered. In that situation a small

and limited survey could not give holistic picture. As a result, the study was based on textual references.

This study is descriptive in nature and based on texts available in the libraries and market. A short review of the literature related to the issue of Religious Terrorism and a short description of few books is given as under:

1. Al-Deen by ‘Abd-ullāh Darāz (Qāhira: Maktbtu ’l-Qāhira, 1952)

This book deals with the importance of religion in human life and discusses its value in the human society. Its writer explains different definitions of religion including literal and then he gives definitions according to Muslim and Christian scholars. This book discusses “Religion and human psyche” and attempts to explain Religion and the effect of its teachings on the human mentality.

2. The Qur’ān and World Peace by Dr. Isrār Ahmad (Lahore: Markazī Anjuman Khuddām-ul-Qur’ān 1998)

This book is based on a speech delivered by the writer at several times about jihad and its true meaning in the light of Quranic texts. The writer through this book tries to convey his message that Muslims do not obey God’s instructions as they should be.

3. Jihād in the Qur’ān and Sunnah by Sheikh Abdullah bin Muhammad bin Humaid (Saudi Arabia: Maktaba dar-us-Salam 1995)

This book is a translation of the article about Jihād from Arabic to English written by Sheikh Abdullah. The writer explains different meanings of Jihad and its importance for a Muslim in his life. This book attempts to explain the true concept of Jihād in Islam.

4. A to Z of Jihadi Organizations in Pakistan by Muhammad Amir Rana, English translation by Saba Ansari (Lahore: Mashal Publishers 2004)

This book is a very comprehensive collection of details about Islamic religious organizations known as Jihādī organizations inside Pakistan.

5. War and Peace in the World's Religions by John Ferguson (New York: Oxford university Press, 1978)

This book talks about the teachings of famous religions of the world related to war and peace and what they teach about relationships with other Religions. The important thing in the book is that the author describes their views and also gives references from the holy Books.

6. Tafseer Surah Al-Tawbah by Professor Hafiz Muhammad Sa'id (Lahore: Dar-ul-Andlus 2007)

As it appears from the name, this book is an interpretation of Surah al-Tawba; the 9<sup>th</sup> chapter of the Quran. The author thinks that the preachers should study this Surah with detail so that the ideologies of Jihād flourish and keep fresh in their minds. This book helps in understanding the ideology of Jihādī organization working with the name of *jama'at-ud-da'awa*. Here it is important to note that this organization was formed after *sipah sahaba* was banned.

7. Jihād-e-Islamī by Khalīl Ahmad Hamidī (Lahore: Islamic Publications Private limited 2000)

This book explains briefly the concept of Jihād in the light of Quran and traditions of Prophet (P.B.U.H). In all the related topics, Jihād has been explained in this book in a very comprehensive way. The important thing is that the author gives references from Quran and Sunnah.

8. Terror in the name of God by Jessica Stern (New York: Harper Collins Publishers, 2004)

This book is basically an account of author's personal experience of meeting the terrorists and asking them reasons for joining a religious Jihādī organization. Through this book the author wants to give a solution for the problem of terrorism and violence. She thinks that if the social and economical problems of people are solved, terrorism can be uprooted. She explains that terrorism in the name of religion occurs due to social injustice in the society.

## 9. Terrorism Jihād and the Bible by John McArthur (America: W Publishing Group, 2001)

This book is written as an answer to those who think that Christianity prohibits killing and fighting completely. The author gives different texts from old and new testament and proves that Christianity not only allows war rather commands for it for the purpose of taking revenge.

This thesis consists of three chapters. First chapter is the introductory chapter, as it discusses the problem of having number of definitions for the word terrorism, different types of terrorism, its origin and interpretations. It also gives definition of religious terrorism and ends with some examples of religious terrorism. After going through these examples one may question the need and importance of awareness and the true understanding of religion in the human societies. So the second chapter starts with the definition of religion given by Christian and Muslim scholars. This chapter also talks about effects of religious beliefs on human mind and actions. It discusses the factors that cause religious terrorism and the psyche of terrorist is also discussed in this chapter. The chapter ends with the explanation of those religious beliefs because of which religion is accused as providing the foundation for the acts of terrorism. Although after the explanation the study tries to evolve the answer but the answer is not complete without getting to know the teachings of Islam and Christianity.

The third and last chapter discusses in detail the interpretations of religious texts as presented by Muslim and Christian scholars. The researcher took two examples of those religious organizations that have been declared terrorist and banned by the international agencies. This chapter also focuses on the concept of Holy War in Christianity and the concept of *Jihād* in Islam which helped in explicit understanding of the issue of the research.

## Chapter-1

### Terrorism: The Concept

The term *terrorism* was first coined in 1790s. Its definitions and interpretations are usually complex, ambiguous and controversial till today.<sup>1</sup> However, it does not mean that terrorism is a new phenomenon. It has always existed in the human societies with the use of multiple words and meanings. The history of mankind has the record of numerous examples of terrorism. According to the Holy Qur'ān the very first act of Terrorism was performed by *Qābīl*, who murdered his brother *Hābīl* for his personal whims.<sup>2</sup>

Terrorism has appeared with more intensity today, than ever in the past. Therefore, this situation demands to understand, interpret and to explain the term 'Terrorism'. Today, terrorism has changed into a global flash point. More than half of the population of this world is facing terrorism of different types and manners.<sup>3</sup>

In view of the world scenario, it appears that independence movements, freedom fighters, human rights activists are being considered as terrorists by different governments whether they have kingship, monarchy, military rule, democracy, socialism or communism.<sup>4</sup>

With reference to Terrorism a number of theories and ideologies are coming forward everyday in our world. Among them are the ideas of Terrorism, Extremism, Fundamentalism, clash of civilizations and enlightened moderation. But, it is a fact that their true concept or meaning is not apparent. Each one of them needs to be explained thoroughly. But it is not possible to discuss all of them here so this study will focus to explain only those ideas which are directly related to terrorism.

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<sup>1</sup> Encyclopedia Britannica, see: Terrorism, (Ultimate reference suite DVD, 2006); also see: Microsoft ® Encarta Reference library, (Microsoft Corporation, 2006).

<sup>2</sup> The two sons of Adam, Al-Qur'ān, Mā'idah, Verse: 27-31.

<sup>3</sup> <http://unodc.org/unodc/index.hotmailretrieved> on April 29, 2008

<sup>4</sup> Examples: Kingdom of Saudi Arabia, United Arab Emirates, Thailand, Myanmar, India, United Kingdom, Cuba, former USSR, China, etc.

## 1. Fundamentalism

To find out the historical meanings of Fundamentalism let us see what the Encyclopedia of Catholicism says: “Its name derives from a series of publications (1905-15) that defined five (Fundamentals) of Christian Faith (the verbal inerrancy of scripture, the divinity of Jesus Christ, the virgin birth, a substitutionary theory of the atonement that views Jesus as a substitute for humanity in enduring divine punishment for sin, and the physical resurrection and bodily return on earth)”.<sup>5</sup>

The Encyclopedia says further: “An approach to the Bible, associated mainly with the conservative movements within Protestantism that asserts that what the Bible says is always literally true (literalism). Fundamentalism developed among the Protestantism out of a series of Bible conferences first held in Niagara Falls in 1895 in reaction to the rise of historical criticism in the late nineteenth century.”<sup>6</sup>

It is obvious that Fundamentalism is related to the past and Fundamentalists are known for following the roots of an ideology strictly. They oppose anything new and even the interpretations of the religious texts given by them, although it is new but the ideas always go back to the basics or fundamentals in general. “The term also gives the impression that fundamentalists are inherently conservative and wedded to the past, whereas their ideas are essentially modern and highly innovative”.<sup>7</sup> Karen Armstrong believes that the ideas of fundamentalists are always based on the roots of origin and their ideology can be new but always associated with their past.

So Fundamentalism can be defined as: “Strict adherence to traditional orthodox beliefs of any kind.”<sup>8</sup>

According to another scholar: “Fundamentalism then refers to contemporary religio-political movements that attempt to return to the scriptural

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<sup>5</sup> Mc Brien, Richard P., ed., *The HarperCollins Encyclopedia of Catholicism*, p. 547, 548.

<sup>6</sup> *Ibid*

<sup>7</sup> Armstrong, Karen, *The Battle for God* (New York: Ballentine Books, 2001), p. xii.

<sup>8</sup> *Reader's Digest Great Encyclopedic Dictionary* (London: Oxford University press, 1962), vol.1, p. 353.

foundations of the community, excavating and reinterpreting these foundations for application to the contemporary social and political world”.<sup>9</sup>

## 2. Extremism

The word Extremist is taken equal to radical academically which means: “relating to or affecting the fundamental nature of something”.<sup>10</sup> The difference between the two terms Extremism and Fundamentalism is that Extremism is used in more negative meanings as compared to Fundamentalism. We see that some groups in Islam and Christianity feel proud to be labeled as Fundamentalists while Extremism is used only for opponents who are violent.<sup>11</sup>

According to Oxford Dictionary, “An extremist is a person who holds extreme religious or political views”.<sup>12</sup> The terms Extremist or Radical are often used to label those, who advocate or use violence against the will of the larger social body, but it is also used by some to describe those who advocate or use violence to enforce the will of the social body, such as the government or majority constituency. Ideology and methodology often become mixed under the single term Extremism. The extremist behaviour of a person gives birth to terrorism.<sup>13</sup>

## 3. Terrorism

After having a short look at Fundamentalism and Extremism now we move towards our issue of terrorism and try to know about its meanings and definition.

### 3.1. Origin of the term

The term ‘Terrorism’ is derived from the word ‘terror’. Its root is the Latin word *terrere* that means to frighten, to scare and to terrify. At first, it was used in

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<sup>9</sup> Eubon, Roxanne L., *Enemy in mirror Islamic fundamentalism and the limits of modern Rationalism* (Karachi: Oxford University Press, 2001), p.17.

<sup>10</sup> [http://www.askoxford.com/concise\\_oed/extremist?view=uk](http://www.askoxford.com/concise_oed/extremist?view=uk) retrieved on January 24, 2008

<sup>11</sup> Ibid

<sup>12</sup> Ibid

<sup>13</sup> Ibid

14<sup>th</sup> century in French language and was adopted in English in 1528 AD.<sup>14</sup> The famous Chinese saying describes the concept and meaning of Terrorism briefly: “Kill one and frighten ten thousand”.<sup>15</sup>

John. F. Murphy says in his book that the word ‘terror’ was first used in connection with the Jacobin “Reign of Terror” following the French Revolution. And the term ‘Terrorism’ was apparently used for the first time in an international penal instrument at the Third (Brussels) International Conference for the Unification of Penal Law held on June 26-30, 1930 in response to an increase in terrorist activity following World War 1.<sup>16</sup>

Governments, rulers, other individuals and groups have used violence to eliminate their enemies throughout human history. This violence appeared in different ways such as assassination attacks, mass killing in the occupied areas, and setting fire to the property of the opponent party. Different scholars have termed different periods as the origin of terrorism in an organized form.

About the origin of the term ‘Terrorism’ the World Book Encyclopedia says that the word ‘Terrorism’ first appeared during the French Revolution (1789-1799).<sup>17</sup> Some of the revolutionaries who seized power in France adopted a policy of violence against their enemies. The period of their rule became known as the reign of terror.<sup>18</sup>

These are different views about how the term ‘Terrorism’ developed through a period of time. What is important for us to know is that how it is being defined in the modern times.

### **3.2. Defining Terrorism**

A number of definitions have been given up till now and about one hundred of them are being used academically. Some of them are given as under:

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<sup>14</sup> Zafar, Muhammad Imtiaz, *Violence, Terrorism and teachings of Islam* (Islamabad: Higher Education Commission, 2006), p.5-6.

<sup>15</sup> Ibid

<sup>16</sup> Murphy, John F., *State support of International Terrorism; Legal, Political and Economic Dimensions*, (USA: West view press, 1989), p.4.

<sup>17</sup> Ibid

<sup>18</sup> *The World Book Encyclopedia*. (Chicago: a Scott Fetzer Company, 2004), p.179.



The Oxford English Dictionary defines terrorism as: "A policy intended to strike with Terror against those against whom it is adopted; the employment of methods of intimidation; the fact of terrorizing or condition of being terrorized".<sup>19</sup>

The American Heritage Dictionary defines terrorism as: "The unlawful use or threatened use of force or violence by a person or an organized group against people or property with the intention of intimidating or coercing societies or governments, often for ideological or political reasons".<sup>20</sup>

In November 2004, a UN panel described terrorism as any act: "intended to cause death or serious bodily harm to civilians or non-combatants with the purpose of intimidating a population or compelling a government or an international organization to do or abstain from doing any act".<sup>21</sup>

The World Book Encyclopedia defines terrorism as "the use or threat of violence to create, usually for political purposes".<sup>22</sup>

According to another scholar terrorism can be defined as "to commit cruel acts against innocent citizens and other irrelevant persons intentionally in order to gain certain political interests and objectives."

These definitions describe terrorism equal to violence and thus murder, violation of basic human rights, creating a feeling of fear in the society and the destruction of peaceful environment of a community just in order to gain certain kind of objectives all come under the meaning of terrorism.

But another group of scholars believe that terrorism is something related to the understanding of people about their opponents. In general, leaders and politicians use the term for their enemies. It is too difficult to know terrorism and to name someone's act as terrorism for no one likes to be known as a terrorist. It is used to describe the bad, cruel and injustice behaviour of one's opponents. So it is not possible to give an accurate definition of the term "Terrorism". No government, scholar or any analyst may present a definition which covers all the

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<sup>19</sup> [http://www.askoxford.com/concise\\_oed/extremist?view=uk](http://www.askoxford.com/concise_oed/extremist?view=uk) retrieved on January 24, 2008

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.

<sup>22</sup> *The world Book Encyclopedia* (Chicago: a Scott Fetzer Company, 2004), p.177

meanings and aspects of Terrorism.<sup>23</sup> What is commonly known to everyone is that the term is used to describe the harmful acts or deeds of a person or an organization who acts in violence or in order to kill others or to create an environment of fear in the society.

That is why Famous Western scholar and researcher Noam Chomsky said in an interview: “What we call Terrorism has many different roots. But remember that what we call terrorism is terrorism by people that we don’t like. Terrorism by people we do like is not called terrorism so the very term is fraught with ideology”.<sup>24</sup>

The former president of South Africa Nelson Mandela once said: “Once I was a terrorist and now I am a head of the state. No one knows who is a terrorist and who is not.”

Bassiouni M. Cherif says: “Terrorism has never been defined --- ”.<sup>25</sup>

### 3.3. Types of Terrorism

Different types of Terrorism have appeared in the societies. In this section some of the important types of terrorism will be discussed.

#### 3.3.1 Group Terrorism

This type of Terrorism appears with the merging of more than a number of groups within each other, when they have same kind of objectives. The formation of this union can be on any common ground; such as same language, same sect, same tribe or same ideology. When these groups work together in order to get their special kind of purposes, there appears a situation of clashes and tension between the two parties. These clashes and tension cause aggression and violent behavior against each other.<sup>26</sup> For example, sectarian problem in Pakistan, as all the groups

<sup>23</sup> Ahmad, Khurshīd., Amrīka, *Muslim Dunyā kī Bay-Itminānī*, 11 September say pehlay aur ba’d, [American: dissatisfaction of Muslim world before and after 9/11] (Islamabad: Institute of policy studies, 2005), p. 244.

<sup>24</sup> Interview with “*The News International*”, dated September 17, 2006, conducted by Sa’d Sa’eed

<sup>25</sup> Ahmad, Khurshīd., *Dahshat Gardī aur dahshat Gardī kay khilāf jang*, Tarjumān’l-Qurān (Lahore: Al-Iblāgh Trust Nov 2006), 133 p:53

<sup>26</sup> Zafar, Imtiāz Muhammad, pp.32-33.

claim to be the true Muslim but have tensions with each other on sectarian basis. Similarly the tensions and violence between ethnic groups especially in Karachi, Pakistan, on linguistic issues is also an example of group terrorism.

### 3.3.2. State Terrorism

Sometimes a government uses its agencies against its own citizens, opposing the policies of the government or against the other state indirectly. Such actions are given the name of "State Terrorism".<sup>27</sup>

It has been observed in different states that dictatorial and other non-democratic governments use force and violence against their opponents and political parties inside their countries.<sup>28</sup> They are house arrested, sometimes put behind the bars, physically tortured, fraudulent cases of corruption are made against them and sometimes they are forced to leave the country. It has also been observed that some people, most of them belonging to the opponent party and have political, ideological or any other kind of differences with the rulers or government, are killed silently and their murderers are never known. Such acts committed by the government, or secret agencies come under the concept of State Terrorism.<sup>29</sup>

Daily killing of Kashmir people by the Indian government is a great example for this kind of Terrorism. Its living examples can also be seen in Pakistan in the form of arresting the political leaders, imposing emergency in the country and not allowing anyone to protest against the government, during the military rules.

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<sup>27</sup> Zafar, Imtiāz Muhammad, p. 245.

<sup>28</sup> In Myanmar military government crushed all the political parties. Political leaders, who were demanding a democratic government inside their country, are house arrested for an unknown period.

<sup>29</sup> Zafar, Imtiāz Muhammad, pp.32-33.

### 3.3.3 International or Inter-state Terrorism

It means to commit such kind of acts against other states or civilians that could disturb their political system and could harm the peaceful environment of the society. In order to explain International Terrorism Roberta Goren says: "This describes violent acts and/or campaigns of violence and threats against civilian targets used across the national borders of a given state for political purposes and falling outside the normally accepted rules of international diplomacy and war".<sup>30</sup> When a bigger state tries to damage the political order of a smaller state and helps the opponents of the government in the form of moral or financial support, for its certain political or economic interests, it also comes under the concept of International Terrorism.<sup>31</sup> Similarly sometimes two powerful states are indulged in cold war and in making conspiracies against each other for their national interests through supporting the enemies of each other. In the twentieth century a series of this kind of terrorist activities started between different countries<sup>32</sup> and new ways of creating unrest in other societies were invented.

What United States and Great Britain have done up till now in order to support Israel in the Middle East against Arabs and the role played by the Indian RAW and the Pakistani ISI in the countries of each others can also be taken as examples for this kind of terrorism.<sup>33</sup>

### 3.3.4 Intra-State Terrorism

This kind of terrorism is a recent development and it appears when an organization or a group of individuals succeeds to have access in more than one countries throughout the world and create disturbance, unrest and violence in different countries wherever they want, when they feel that things are happening against their ideology. Such organizations are not based in one country neither

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<sup>30</sup> Goren., Roberta, *The Soviet Union and Terrorism* (London: George Allen and Unwin publishers Ltd., 1984), p.12.

<sup>31</sup> Ibid

<sup>32</sup> e.g: between US and Russia before the collapse of USSR.

<sup>33</sup> <http://www.homestudycrredit.com/courses/contentEC/seeEC09.html> retrieved on June 04, 2008

supported by any government unless they have certain interests. The existing example for this kind of Terrorism is *Al-Qā'ida*.<sup>34</sup>

### **3.3.5 Single Issue Terrorism**

Some groups or organizations focus on only one issue and when and wherever they think that things are going against their wishes; they use different tactics to force the people such as threatening, bombing and killing their opponents, so that they would not go against their ideology. The attack on Atlanta abortion clinic is a good example of it because it was committed by a Christian religious group who was very much concerned about the issue of abortion and did not allow it.<sup>35</sup> This type of terrorism does not cause frightening in the society on large scale but makes the people conscious only on one single issue.

### **3.3.6 Separatist Terrorism**

It can be understood by taking example of a separatist movement, aiming towards establishing an independent state. The examples of this kind of terrorism can be seen everywhere in the world today such as the movement of Khalistan, inside India by Sikhs in order to get a separate Sikh state. The movement in the province of Sri Lanka is also a separatist movement because Tamil rebels are demanding for a state of their own.<sup>36</sup>

### **3.3.7. Pathological Terrorism**

According to the recent researches being made on terrorism it has been observed that people indulged in killings or being forced to murder are emotionally disturbed. Terror and fear leave a negative effect on their minds and sometimes they behave in a very abnormal way. Some develop a fear of blood, some can not

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<sup>34</sup> Zafar, Imtiāz Muhammad, p.3.

<sup>35</sup> <http://www.homestudycrredit.com/courses/contentEC/seeEC09.html> retrieved on June 4, 2008

<sup>36</sup> Ibid.

see a dead body and some others become psycho patients and spend a life of regret forever.<sup>37</sup>

### 3.3.8. Political Terrorism

This type of terrorism can be observed in the activities of those political groups or parties, who are not largely known or are confined to only one province. Such groups rely on the tactic of Terror in order to show their importance in the political environment and to come into power.<sup>38</sup> Sometimes, such kinds of parties force the public to vote for them through blackmailing and threatening. Similarly these small parties create such kind of political environment in their majority areas that the greater party and even sometimes governments are compelled to make a coalition with them. Political Terrorism can further be explained as:

(i) REVOLUTIONARY TERRORISM: This type of terrorism is used in order to bring a revolution in the society, sometimes against the existing government and sometimes to bring the social change. Mostly civilians, public places and properties are their targets. The civil wars in different societies especially in third world countries where public is trying to get rid of their colonial masters is a good example for it. Like the movement of civil disobedience and independence war of 1857 were launched by the Indians against their British rulers.<sup>39</sup>

(ii) SUB-REVOLUTIONARY TERRORISM: All the tactics used in this kind of terrorism are same like revolutionary terrorism but the purpose behind these activities is not to bring a revolution but just to gain certain political interests for themselves or for the power supporting them. Sometimes some governments also support such groups against their opponents inside the country.<sup>40</sup>

The most important among all these types is 'Religious Terrorism' and also the main concern of this thesis. That is why it will be discussed separately as under:

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<sup>37</sup> <http://www.homestudycrredit.com/courses/contentEC/seeEC09.html> retrieved on June 4, 2008

<sup>38</sup> Ibid

<sup>39</sup> Ibid

<sup>40</sup> Ibid.

## 4. Defining Religious Terrorism

The Encyclopedia of Religion and War defines Religious Terrorism as: “Religious Terrorism can be literally defined as the deliberate use of violence against civilians for religious ends”.<sup>41</sup>

A researcher Bruce Hoffman says: “For holy terrorists...violence is first and foremost a sacramental act or divine duty executed in direct response to some theological demand or imperative”.<sup>42</sup> This researcher takes Religious Terrorism as something sacred for people, who commit terrorist acts in the name of Religion and they believe that they are right because it is something demanded by their God. So it has become compulsory for the followers of a certain faith to abide by the commandments of God and act according to His teachings.

### 4.1 Historical background of Religious Terrorism

The history of Religious Terrorism is as old as the history of Religion itself in the human societies. Since man learned fighting wars in order to defend his faith or belief and tried to conquer others with a sense of superiority, religious terrorism flourished. So it is not something new in the 21<sup>st</sup> century but it developed along with the other aspects of human society.<sup>43</sup> Till 19<sup>th</sup> century, Religious Terrorism was not separate from politics. Religion was used for political interests and along with Religion, politics has also been a great source to motivate the people for war. According to the Encyclopedia of Religion and War, “the religious movements of that time had political motivation rather than religious, and so Religious Terrorism was overshadowed by Political Terrorism.”<sup>44</sup>

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<sup>41</sup> Ahmad, Ishtiaq., Terrorism, Religious, *Encyclopedia of Religion and War*,(ed.), Gabriel, Palmer-Fernandez, (New York: Routledge, 2004), p.423.

<sup>42</sup> <http://www.apologeticsindex.org/t22.html> retrieved on February 17, 2008

<sup>43</sup> Ahmad, Ishtiaq., Terrorism, Religious, Historical Background, *Encyclopedia of Religion and War*, pp. 423-424.

<sup>44</sup> Ibid, p.425.

This influence of Religion increased with the passage of time until the situation became so complicated that Samuel P. Huntington, in his book *The Clash of Civilizations*, wrote: "Religion is dominating the prominent civilizations of the modern world. They are Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American and African. Each civilization has religious zealots in it, who consider imposing their ideologies on others as a religious obligation."<sup>45</sup> This effort of imposing creates clashes between different nations and Religion becomes a source behind all these activities.

As a result of this situation, the number of groups, who emerged on the basis of Religion, increased in 1990s. In the mid of the decade nearly half of the fifty-six known active international terrorist groups were religiously motivated. Today about half of the world's terrorist organizations are religiously motivated. The government of United States has added a number of Islamic terrorist groups to the list of terrorist organizations after the attacks of September the 11th.<sup>46</sup>

#### 4.2 A few examples of Religious Terrorism

1. Zia-ul-Haq Sargodha was a supporter of *Anjuman Sipah Sahaba*. He was arrested in November 1992 on the charge of arson at a *Shia* prayer house. He was released on bail in March 31 1993. The next day he approached a photostat stall at Shahpur Tehsil in order to get a poster copied. The poster denounced the *Shias* as infidels and reproduced passages from *Shia* books that were alleged to be derogatory of the Prophet (P.B.U.H.) and his companions. He was arrested and charged under 295-c of Pakistan Penal code. Complaint booked by *Shias* and the accused is supported by *Sipah Sahaba*.<sup>47</sup>

2. The Australian Arabic council of Victoria, The executive council of Australian Jewry in Sydney and some journalists have observed that harrassement against Muslims is increasing in Australia like name calling, slurs, abuse, pulling headscarves, spitting, refusal of housing and accomodation, telephone or mail

<sup>45</sup> Ahmad, Ishtiaq., Terrorism, Religious, Historical Background, *Encyclopedia of Religion and War*, p. 424.

<sup>46</sup> Ibid

<sup>47</sup> Human Rights Commission of Pakistan Newsletter, (Lahore: H.R.C.P,1993) vol.iv, p.23.



threats and throwing of dirty water on women wearing of traditional dresses in shopping malls. Similarly some parents made complaints against the school authorities for forcing their children to go to the Churches and pray for Americans and Australians fighting against Iraqis during the second Gulf war.<sup>48</sup>

3. The incident of Babari Mosque in Ayodhia in India is also a great example of Religious Terrorism from Hindus against Muslims. The town of Ayodhya has always been important for both Muslims and Hindu communities. Muslims had a great affinity for this town because it was believed to house the tombs of the Prophets Shish and Ayyub, as well as other saints in a unique grave six to seven yards long. It is also believed that Prophet Nuh lived in this town and that there is a locality called “*Nabi Nuh ka Muhallah*” with fourteen –yard-long grave of the Prophet. The sufi saint Shaikh Nasiruddin Chiragh Awadhi Dehlavi was born here and his ancestors also lived in this locality.<sup>49</sup>

Similarly Hindus believed that this town was established to provide extra precautions not for life on this transitory earth, but on the chariot wheel of the Great Creator Himself. It is also believed that this is the birth place of Rama. Emperor Babur defeated and killed Sultan Ibrahim Lodhi in the battle of Panipat and appointed Mir Baqi as the governor of Ayodhya, who laid the foundation of Babri Mosque in 1528 AD. The series of violent conflicts between Hindus and Muslims over the Babri Mosque in Ayodhya started during the years 1853-1856. On December 6, 1992 the religious work commenced and the 464 years old Babri Mosque was completely razed to the ground.<sup>50</sup>

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<sup>48</sup> Ibrahim M. Abu Rabī and Jane I. Smith., eds., *The Muslim World*, 97,2(2007), p. 260.

<sup>49</sup> Tarek Mitri, Rev. Dr. Hans Ucko, Ms Yvett Milosvic eds. *Current Dialogue* 44,(2004), p. 35

<sup>50</sup> Ibrahim M. Abu Rabī and Jane I. Smith., p. 268-279

### 4.3 Terrorism and Religion

Violence in the name of Religion has a long history. However the continuing violence and terrorist attacks in different parts of the world , especially in the Middle East, have prompted people to inquire whether there truly is a link between Religion and terror or not. It is a fact that causes for violence and wars are many, such as ideology, politics, race, economics, and religion itself, but it is also a fact that in modern times Religion or at least, the appeal to come to Religion has played a predominant role in terrorism, imperialism, nationalism and militarism and even in racism.<sup>51</sup>

In a recent interview with the BBC, the former US secretary of state, Madeleine Albright stated that President Bush stands out with his certitude that it is God who had wanted him to be the President of the USA. She pointed out how such an attitude could easily lead one to conclude that God is on his side and that anyone who opposed him and his policies (including his policies of violence and wars) was opposing God himself! She also recalled how the terrorists who launched the attack of September 11 in 2001 also regarded themselves as fighting in the name of God!<sup>52</sup>

If we take the example of two revealed religions, that have the greatest number of followers in the world, Islam and Christianity, both provide a separate moral conduct for wars. Islam provides very flexible conditions to the enemy so that war could be avoided as far as possible. The holy book of Qur'ān is a book of peace. Maulana Wahiduddin Khan says in his book that of the 6666 verses of the Qur'ān, there are hardly forty verses, which deal with the injunction to wage war.<sup>53</sup> Then he says further under the heading of "Peace is God's name" that Qur'ān puts on record the many names or attributes of God, one of them being *As-Salām*, that is, peace. God loves peace and security so much that He chose peace as one of His names.<sup>54</sup> According to the Qur'ān killing one man without any

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<sup>51</sup>Tirimanna, Vimal, Does Religion cause violence? *Studies in inter-religious Dialogue* (Chicago: American Theological library Association, 2006), p.5

<sup>52</sup> Madeleine Albright in an interview with the BBC at 9:00 a.m. GMT, on 30 May 2006.

<sup>53</sup> Khan, Wahid-ud-Din., *The Ideology of Peace*, (New Delhi: Goodword Books, 2004), p.94.

<sup>54</sup> *Ibid*, p.100.

valid reason is like killing whole of the humanity.<sup>55</sup> Similarly if we come towards Christianity we find that Gospels are full of verses that preach peace and love.

Jesus Christ emphasized a lot on love for humanity, service of mankind, spiritual development, rising above materialism, treating others well along with the worship of God. All virtues are superior to war according to the scriptures. The teachings of Christ in the New Testament tell that peace was very important for him.

In one sermon he said: “Blessed are the peace makers, for they shall be called the sons of God”.<sup>56</sup> This shows that according to the teachings of Jesus Christ the most important thing is to create an environment of peace in the world, peace in family life, in social life and so at national and international level.

Similarly there is another famous saying of Jesus: “But I say to you who hear: Love your enemies and do good to those who hate you”.<sup>57</sup> This shows that Christianity calls to establish a peaceful attitude towards everyone, even your enemies. To counter violence with violence is prohibited. These are some of the references from Islam and Christianity but the reality is that every religion of the world gives a moral standard to his followers then how it is possible that religion is a cause for terrorism itself? This will be proved with more evidence in chapter three of this research ahead.

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<sup>55</sup> Al-Qur’ān, 5: 32.

<sup>56</sup> Matthew, 9: 5.

<sup>57</sup> Matthew, 6: 9

## Chapter- 2

### Religion: importance and the causes of Terrorism in the name of Religion

The issue of definition of Terrorism and its different forms has been discussed in the previous chapter, so it seems important here to see Religion and its concept according to Christian and Muslim scholars and its effects and importance in the human society because the examples of religious terrorism given in the Chapter-1 leave us with the issue of importance of understanding and different interpretations of religion in the human society. The literal and idiomatical definitions given below explain how religion is important in the lives of people.

#### 1. What is Religion?

Several attempts have been made up till now in order to explain what religion is and that how it should be defined. First it is important to analyze the term itself.

S.A. Nigosian says:

“The term *Religion* is derived from the Latin word *religio*, the etymology of which is disputed. Some scholars have tried to connect *religio* with other Latin terms, such as *relegere* (to reread), *relinquere* (to relinquish), and *religare* (to relegate, to unite, to bind together). The root word *religare*, particularly when applied in the sense of being bound to God or to superior powers, has been the most common, or classical, understanding.”<sup>58</sup>

According to Oxford International Dictionary, Religion is:

“The belief in the existence of God or gods, and the activities that are connected with the worship of them”.<sup>59</sup>

<sup>58</sup> Nigosian, S.A, (3<sup>rd</sup> ed), *World Religions a historical approach* (New York: Bedford/St. Martin's, 2000), p. 5

<sup>59</sup> Oxford advanced learner's Dictionary (New York: Oxford university press, 2000), p. 1075

Different Western social scientists have defined Religion according to their particular fields. According to the historians:

“Religions are specific traditions that encompass fundamental beliefs, important practices, and institutionalized systems, all of which have gone through complex courses of development and transformation”.<sup>60</sup>

Whereas according to sociological theories

“Religion is an affair of the group or society and that individual religiosity stems from social sources.”<sup>61</sup>

Similarly psychological theories hold that

“Religion is an affair of the individual and springs from sources within the individual.”<sup>62</sup>

Here it is important to note that Christian scholars have explained Religion in the context of evolutionary theory, while Muslims believe that Religion is something revealed by God and did not evolve with the development of human society.

All these definitions carry the Western Christian view point and from the West if we move towards the Eastern Muslim scholars, they consider Religion as a necessary element of human society. The word Religion is translated as *madhhab* or *Dīn* in the Arabic language. Muslim scholars have given a number of definitions for *Dīn*. The most prominent among these are ‘Abd Allāh Darāz. According to ‘Abd Allāh Darāz the root word for *Dīn* is not one rather, there are three verbs explaining its literal meanings; they are:

1. *Dānahū-dīnun* means to rule over or capturing something and taking complete control of something, having complete authority.<sup>63</sup>
2. *Dān lahū* carries the meaning of following someone, to give oneself under other’s command and authority, to worship and to obey.<sup>64</sup>
3. *Dāna b’l-shai’* means to adopt a certain ideology as a way of life and accept a theory as a religious belief.<sup>65</sup>

<sup>60</sup> Nigosian, S.A, *World Religions a historical approach*, p: 5

<sup>61</sup> Hamilton, Malcolm, 2<sup>nd</sup> ed., *The Sociology of Religion, Theoretical and Comparative perspective* (London: Routledge, 2001), p. 25

<sup>62</sup> Ibid

<sup>63</sup> Darāz, ‘Abd Allāh, *Al-Dīn*. (Qahira: Maktbtu ’l-Qahira, 1952) p. 25,26

<sup>64</sup> Ibid

<sup>65</sup> Ibid

The definitions given by scholars are different and large in number. Dr. 'Abdu'l-Halīm said:

“Religion is the complete acceptance for Allah and total obedience in the oneness.”<sup>66</sup>

Another scholar Mustfa 'Abdu'l-Razāq said:

“Religion is nothing but the revelation from Allah to His Prophets, chosen by Him among all human beings, guiding people according to His commandments”<sup>67</sup>

According to another definition:

“Religion is the way of life based on the commandments of God, as revealed through Prophets to mankind.”<sup>68</sup>

But according to the definition which is accepted by most of the Muslim Scholars:

“Religion is God's creation that leads towards the right path in beliefs and towards righteousness in attitude and dealings.”<sup>69</sup>

## 2. Importance of Religion in the human society

No doubt that there is no concept of peaceful coexistence in a society without individual cooperation and this cooperation takes place only with the presence of certain laws or a constitution in the society. These laws need to have an authoritative hand for their protection and implementation. There must be a powerful leader in the society who will make the rules and laws respectful in the sight of the people and will make it obligatory for everyone to follow these rules and regulations.<sup>70</sup>

Human beings are judged through their inner selves and not through their appearances and faces. Rules and regulations, laws and constitutions are not enough to establish an ideal welfare human society. There are people in every

<sup>66</sup> Al-Sharīf, Mahmūd, 5<sup>th</sup> ed., *Al-Adyan fi'l-Qur'an*. (Kingdom of Saūdi Arabia: 'Akkāz l'il'nnashr wa'l-tawzy', 1984), p. 21

<sup>67</sup> Ibid

<sup>68</sup> Quadhī Shamsuddīn Md. Ilyas, *Dimensions of Muslim Religiosity: Measurement Considerations, Qur'ānic Concepts of Human Psyche*, 6, Żafar Āfāq Anšārī, (Islamabad: International institute of Islamic Thought, 1992) p. 101

<sup>69</sup> Al-Sharīf, Mahmūd, *Al-Adyan fi'l-Qur'an*, p. 20

<sup>70</sup> Darāz, 'Abdullah, *Al-Dīn*, p. 100-102

society who respect the rights of others only with the fear of penalties. Another group of people do not care about respecting the laws even in the presence of penalties. So there must be a power above all laws, which will make their hearts loving, sincere and caring towards others. This power is the power of religion and belief.<sup>71</sup>

## 2. 1. Christian perspective:

Robert Millikan, an American scholar said:

“The most important thing in the life is belief and moral values and the loss of this belief is a great cause behind the wars. If we will not work hard to attain a strong belief than there will be no value of our knowledge rather it will become a burden for humanity.”<sup>72</sup>

Western scholars studied Religion in the context of its origin. As a result many theories came forward like sociologist's<sup>73</sup>, psychologist's<sup>74</sup> and functionalist's. It is important to see what functionalists said about the role of Religion that makes it important in the human society. A. R. Radcliffe-Brown said:

“Religious beliefs are error and illusion. Despite this, however, they are symbolic expressions of sentiments necessary for the stability and survival of society.”<sup>75</sup>

Another thinker Kingsley Davis said:

“Religion fulfils a social function through meeting the individual need for psychological reassurance that the world is not arbitrary and meaningless”.<sup>76</sup>

Milton Yinger thinks:

“Any system of belief which aids people in dealing with the ultimate problems of human life is a Religion.”<sup>77</sup>

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<sup>71</sup> Darāz, ‘Abd Allāh, *Al-Dīn*, p. 102

<sup>72</sup> Ibid.

<sup>73</sup> Example: Max Weber and Emil Durkheim

<sup>74</sup> Example: Sigmund Freud, Morinis and Gennep

<sup>75</sup> Hamilton, Malcolm., *The Sociology of Religion, Theoretical and Comparative perspective*, p. 130

<sup>76</sup> Ibid, p. 134

<sup>77</sup> Ibid, p. 135

Thomas O'Dea explains the role of Religion in detail by saying that Religion performs positive and negative functions in a society.

The positive functions are: "Religion provides emotional security and identity and promotes group goals above individual goals. It also provides standards which can be a basis for criticisms of existing social patterns. Religion is important in a sense that it aids the individual in understanding him or herself and gives him a sense of identity. It is also important in the process of maturation and in aiding the individual in crisis of life".<sup>78</sup>

While the negative functions of Religion are: "Religion inhibits protest against injustice by reconciling the oppressed and its function of sacralising norms and values may inhibit progress in knowledge. Religion has the ability to prevent adaptation to changing circumstances through its conservatism. Similarly Religion attaches individuals to groups to the point where conflict with other group is promoted".<sup>79</sup>

The conclusion of the whole discussion is well told in the Encyclopedia of Religion. According to this Encyclopedia, "Religion is both a personal matter and a social reality. Throughout the history of human kind, Religion has sought fellowship either by intensifying the existing social fabric –family, clan, tribe, and caste, local or national community- or by creating specifically religious communities within, above, or apart from other social and political groupings and institutions".<sup>80</sup>

## 2.2. Muslim perspective:

Muslim scholars believe that Religion is not something new or evolved with the development of human society; rather it is present in the nature of every human being by birth. To follow a great power, which is above all or to be religious is human instinct.

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<sup>78</sup> Hamilton, Malcolm., *The Sociology of Religion, Theoretical and Comparative perspective*, p. 138

<sup>79</sup> Ibid, p. 139

<sup>80</sup> Kitagawa, Joseph. M., *Communities, Religious, The Encyclopedia of Religion*, v: 12, Eliada, Mircea, ed. (London: Macmillan publishing company 1987), p. 307



According to 'Abd Allāh Darāz; man is not only social by nature, he is also religious by nature.<sup>81</sup> Another scholar Dr. Mālik Badrī says that even those persons who do not consider religion as valid and necessary for the human societies, talk about a Supreme law or power having control over everything. Religion has a great effect on human nature and this effect reflects in his personality and behaviour. Religion gives its followers the awareness of the importance of moral values and inspires them to bring reforms in their society.<sup>82</sup>

In fact in the modern times, with the progress of human societies and with the new inventions in the field of science and technology, the demand for Religion and for the people to be religious, has increased a lot. There is in fact a greater need of peace of mind, tranquility and harmony in an increasingly materialistic world. He, who believes in Religion or not, feels a requirement to give moral direction to the modern technology driven world.<sup>83</sup>

The same scholar further says that in the communities where Religion is practiced in its true essence, notable developments have been observed in the status of women and the rights of every person are given to him. Religion, if not misrepresented or misunderstood, broadens the vision and opens the human mind. Above all, Religion provides a satisfaction to human instinct of curiosity. The people, who believe in any Religion, never go towards the false philosophies about nature and man but they make their lives better and better in the light of teachings of their religions.<sup>84</sup>

### 3. Effects of religious beliefs and practices on human psyche

It is important to observe the deep effects of religious beliefs and practices on individuals in a society. The belief that affects human life a lot is the belief in salvation. This belief can produce practical results in the society. If salvation is taken in a positive sense, for example getting reward in the end, then it encourages social reform and projects through which problems of humanity are

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<sup>81</sup> Darāz, 'Abd Allāh, *Al-Dīn*, p. 100

<sup>82</sup> Badrī, Mālik., ), *Al-Tafakkur min-l' mushāhadah ila 'l-shuhūd: dirāsah nafsiyyah Islāmiyyah*, International Islamic publishing house, (Riyadh: International Islamic publishing house), see pp. 99-113

<sup>83</sup> Ibid.

<sup>84</sup> Ibid.

solved. If salvation is taken as shifting to a world where only punishments and hell is waiting for man forever and there is no way to get rid of this eternal life, then, in this sense salvation is source of oppression, tyranny and depression for the people.<sup>85</sup>

Similarly in some communities if something good happens, which is beneficial for the people, it is received as a reward for appropriate worship and good behaviour. At the same time if something bad occurs that is harmful then it is known as a penalty of sins and immoral acts. It is a common belief among the human societies that the people spending their lives according to the teachings of God and following the religious commandments as they should be, they will be blessed in this world and will live a successful life; whereas disobedient will cause damage and disasters.<sup>86</sup>

### 3.1. Psychology of religious terrorist

According to a social scientist, Thomas Hobbes there are three important reasons for violence in the human nature; competition, cowardice and glory. The first reason forces them to fight for personal interests, the second is to feel secure and third reason is to be famous and glorified. Violence is used to achieve the first objective to rule over others, for second objective one protects himself while to gain the third objective a single word, a smile or just a difference of opinion is enough.<sup>87</sup>

In other words there are two groups of sociologists, who are writing about war and its causes; the first group conceives humans as a rational creature who is inclined towards war as a result of a special kind of circumstances, while according to the second group it is a creation radically violent and war loving, unless laws are implemented to control it.<sup>88</sup>

Majority of Terrorists belong to organizations, having strong political or religious tasks and most of their leaders are facilitated members of their own

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<sup>85</sup> I.T.R., Religion, Philosophy of, *The New Encyclopedia Britannica*, vol:5, (Chicago, U.S.A: 1983) P. 594

<sup>86</sup> Ibid.

<sup>87</sup> Stevens, Anthony., *The Roots of War and Terror* (London: Continuum publishers 2004), p. 21

<sup>88</sup> Ibid, p. 22

society. But the issue is; how Religion takes them towards terrorism in order to fulfill their desires?<sup>89</sup>

Mostly, Religious Terrorists try to console their feeling of anger whether it is against a dictator or on the basis of a sectarian ideology. For example the intense feeling of deprivation and injustice motivated the activities of *Ḥamas* and *Al-Qā'ida*. In such circumstances a leader like *Usama Bin Ladin* can easily provoke his followers towards terrorist activities.<sup>90</sup>

Some of the psychologists and social scientists studying social behaviour of an individual, declare terrorists as psychologically ill and clinically unfit. According to them terrorists are sick, crazy, psychopathic<sup>91</sup>, psychotic<sup>92</sup> and narcissistic<sup>93</sup> persons of a community. But some of them do not agree with this assumption and conclude that Terrorists are psychologically normal. The characteristics of psychopaths make them unsuitable for a terrorist organization. It has been noted that people suffering with such a disease are selfish, do not follow any kind of discipline and can be highly impulsive; while organizations need secrecy, rigid discipline, long-term planning, giving preference to one's cause over his personal desires with no expectations of personal reward.<sup>94</sup>

Similarly the activities demanded by terrorism are beyond the capabilities of a psychotic person. Such people are a grave danger to professional terrorist organizations and become a security risk for them. Personality disorders could affect the sufferer's sense of loyalty or their reliability. In short all of the factors that can make mental illness so disabling in the workplace and in daily life would also be at play in terrorist organizations.<sup>95</sup>

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<sup>89</sup> Stevens, Anthony., *The Roots of War and Terror*, p. 79

<sup>90</sup> Ibid.

<sup>91</sup> A clinical term used for the people, who avoid facing others and have antisocial behaviour.

<sup>92</sup> A clinical term used for the people having serious mental disturbance. They usually have great difficulty in doing day-to-day tasks, like keeping a job, maintaining a household or staying healthy.

<sup>93</sup> The symptoms of narcissistic personality are: need for admiration and sense of entitlement. Often individuals feel overly important and will exaggerate achievements and will accept, and often demand, praise and admiration... There is a sense of entitlement, of being more deserving than others based solely on their superiority.

<sup>94</sup> Frost, Robin. M, *Nuclear Terrorism after 9/11* (New York: Routledge, 2005), p. 42

<sup>95</sup> Ibid, p. 43

Narcissism is also not a suitable term for terrorists because most of them change their names, identities and even their appearances at times. A person who wants to be famous does not try to avoid facing public.

The point is simply that, in order to deal appropriately with terrorists, it is necessary to understand them as they are not the sick and psychologically ill members of a society, who need medical treatment. Terrorists may be, and in fact frequently are, intelligent and psychologically healthy idealists.<sup>96</sup>

Psychologists Crenshaw and Heskin made researches on the members of National Liberation Front and Irish Republican Army and found them basically normal and not emotionally disturbed. They concluded that:

“The outstanding common characteristic of terrorists is their normality”<sup>97</sup>

The most terrible form of Terrorism is the suicide bombers. The study of Terrorist’s psychology is not completed until it is not known, what brings a normal human being to such an extent that he commits suicide and takes the lives of others as well?

Jessica Stern conducted a survey among Palestinians and gave several reasons, which create a favorable environment for youngsters to be a suicide bomber. According to her:

“They are young, often teenagers, mentally immature, could not find any job, had no safety net to help him, had no political, social and personal connections, life had no meaning for him but pain, feeling of loss and consequently try to find refuge in such Religious organizations who use Religion for their political objectives”.<sup>98</sup>

According to another researcher, Ariel Merari:

“An organization provides logistics and planning. After the prospective *shahīd* is recruited, he will be referred to as a living martyr. In the last days before the operation, he writes letters to family and friends, explaining his decision and his expectations of Paradise.”<sup>99</sup>

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<sup>96</sup> Frost, Robin. M, *Nuclear Terrorism after 9/11*, p. 44

<sup>97</sup> Ibid, p. 42

<sup>98</sup> Stern, Jessica, *Terror in the name of God* (New York: Harper Collins Publishers, 2004), p. 50

<sup>99</sup> Ibid, p. 51

Studies have shown that a teenager whose friends or relatives have been killed or have committed suicide is more likely to attempt or commit suicide himself. Suicide bombing is different from ordinary suicide: it entails a willingness not only to die, but also to kill others. Often, an organization takes charge of planning the suicide operation, and the terrorist may be on call for weeks or, in the case of the leaders of the September 11 attacks, years.<sup>100</sup>

#### 4. Causes of religious terrorism:

It is propagated that Religion is a driving force behind different kinds of terrorist acts and provides a good chance to terrorists to justify their acts of violence. But except Religion, there are some other reasons as well behind this violence. Some of these reasons are given as under:

##### 4.1. Social causes for religious terrorism:

4.1.1. Alienation: It has been observed that some people get involved in violent groups out of a sense of alienation. Once part of a well-armed group, the weak feel strong and powerful, perhaps for the first time in their lives. Some admit that they find guns and violence appealing. For such individuals, there are clear emotional benefits to belonging to a violent group. So, some get involved in Terrorism out of a desire for adventure. Many join out of friendship or through social networks. In some cases, the desire to be with friends turns out to be more important, over time, than the desire to achieve any goal. In short, fun and profit, status, glamour, power, prestige, friendship and money provide powerful incentives for participating in terrorist groups.<sup>101</sup>

4.1.2. Humiliation and Poverty: Poverty, hopelessness and hardships always bring people back to God and they try to take refuge in religious organizations in order to find solution for their problems. Hopelessness, deprivation, envy and humiliation make death and Paradise more appealing. Taking the example of our own world, the societies where there is unemployment, a great part of population

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<sup>100</sup> Stern, Jessica., *Terror in the name of God*, p. 52-53

<sup>101</sup> Ibid, p. 5

lives below the poverty line and the number of people is more than the resources available, are facing the problem of terrorism more than the prosperous societies. In such conditions people, especially youngsters get attracted towards those, who provide them with all facilities at low rates and sometimes free. Some organizations give heavy amounts to their family members, who die or attain the high rank of *Shahīd*<sup>102</sup>

4.1.3. Ethnocentrism: It is the perception that we are the unique and the only righteous people, while the other or other groups are wrongful. In this way we exclude the other groups from the scope and possibility of being right. This attitude is termed as ethnocentrism.<sup>103</sup> It creates the feeling of being the only righteous, have the right, as well as the duty, to bring the others to our rightful faith and if they do not accept they should be attacked and removed from the face of the earth. Sometimes this conception is based upon the feeling of saving the other group from the persecution in the hereafter. Such feelings lead to intolerance, which results in violent attacks upon those who do not accept their “invitation to salvation”.<sup>104</sup>

4.1.4. Illiteracy: It has been observed that mostly those people, who are illiterate, are more inclined towards the propaganda of religious leaders belonging to the extremist organizations. They understand their religion through the speeches and sermons of their leaders as they do not have direct access to print media and literature. In this case they are not able to make their own judgment about right and wrong.<sup>105</sup>

4.1.5. Lack of inter faith interactions: Usually the people of various faiths do not know much about each other and do not interact to improve their information about other faiths. It results in the development of misconceptions

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<sup>102</sup> Stern, Jessica., *Terror in the name of God*, p. 38

<sup>103</sup> Khaki, Aslam., *Islam and Human Rights Issues*. (Islamabad: Fazaldad institute of Human Rights, 2006), p. 109

<sup>104</sup> Ibid.

<sup>105</sup> Ibid, p. 111

and misunderstandings about others. In fact it is the reality that isolation in cultural life leads a man towards false and hostile information about the other groups. Such information can cause the feelings of intolerance against others as the truth is not known.<sup>106</sup>

#### 4.2. Economic reasons:

In the modern times there is a situation of chaos and disturbance in the deprived classes of society. The desires of the people are almost doubled as compared to the past and the gap between the rich and the poor is widening day by day. The hatred among the deprived can be observed in every modern society. Help is taken from the teachings of God and Religion is used to fill this gap. When their voices are not heard and they are not able to get their rights through proper way, clashes take place in the society and Religion becomes a foundation for this violence.<sup>107</sup>

Seven star hotels, clubs, special models of cars, housing schemes for a specific class, luxurious lifestyle and even differences in the grave-yard; fill anger and hatred in the hearts of deprived castes and they fall an easy prey to these elements who use them for their certain political objectives in the name of Religion.<sup>108</sup>

#### 4.3. Political crisis:

Another great reason is the political crisis, prevailing in the world. It takes birth when people are oppressed and forced to live their lives according to a system not acceptable for them. When no door is opened for them and no room is left, then they try to find new ways and struggle for their survival. It is the nature of man that when he eventually decides to take revenge, he is not satisfied even after the destruction of his enemy. The mixed feelings of stress and anger take him to such

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<sup>106</sup> Khaki, Aslam., *Islam and Human Rights Issues*, p. 111

<sup>107</sup> Sherāzī, Ma'rūf Shāh, *Islām aur Dahshat Gardī* (Lahore: Idārā Manshūrāt-e-Islāmī, 1998), p. 163

<sup>108</sup> Ibid.

an extent that he even finishes his own self in order to get relief and becomes a suicide bomber.<sup>109</sup>

This situation of political crisis was created by the West at first, when they captured the lands of Eastern Africa, Australia, America and the Sub-Continent, in their efforts to look for new markets for their products. Freedom movements started as a result and Religion was taken as an ideology behind them. Most of the Religious groups and political parties were formed in this period.<sup>110</sup>

#### **4.4. Religion a cause for violence and Terror?**

The scholars, who believe that Religion is a driving force behind the acts of violence and terrorism, describe three elements, responsible for violence. These three elements are present in the teachings of almost every Religion, especially in the revealed Religions they are emphasized a lot.

##### **4.4.1. The doctrines of Holy Wars**

The concept of Holy War or the war in the name of God is very old in the human history. Such wars assumed a “sacred” or “holy” character, for they eventually turned out to be wars not only waged in the name of God but also battles between what is “holy” and “unholy” from the point of view of the respective believers. Holy wars are generally sacralized violence, and such violence because it is unleashed in the name of God, is often unrestrained. It is the unique religious perceptions of the Religions that permit their adherents to interpret such violence as sacred activities and sometimes duties.<sup>111</sup> According to the theological interpretations of religious teachings these battles and killings are redefined as something which can not be explained through human logic or secular reasoning. What is uniquely characteristic of these holy wars is that they are not only the events of violence; they are battles for justice.<sup>112</sup>

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<sup>109</sup> Sherāzī, Ma ‘rūf Shah, pp. 163-167

<sup>110</sup> Ibid, p. 166-167

<sup>111</sup> Tirimanna, Vimal., Does Religion cause violence? “*Studies in interreligious Dialogue*” (Chicago: American Theological library Association, 2006), pp. 7-8

<sup>112</sup> Ibid.



#### 4.4.2. Violent scriptural texts

Some scholars blame the texts and verses related to the commandments of holy wars, responsible for the Religious Terrorism. According to them there are passages in the scriptures of the three revealed Religions that tend to inspire violence in their respective adherents. Such as texts related to “Commanded wars” in Judaism, “Crusades” in Christianity and “Jihād” in Islam.

In the Hebrew Bible there are descriptions of God as personally ordaining battles. The most famous story of the God’s commandments to wage war is the story of Moses and Joshua, when they were ordered to fight against the Can’aān along with the people of Isre’el<sup>113</sup> Similarly there are verses in Gospel such as:

“Who is not with me, is against me. So I address you that every act of infidelity and every sin of the people will be forgiven but the act of infidelity against the Holy Spirit will not be forgiven.”<sup>114</sup>

The Holy Book of Islam Qur’ān, also has passages that have been used by the extremist Muslims for their violent acts for example:

“Kill the infidels wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush”.<sup>115</sup>

#### 4.4.3. Apocalyptic violence

Three revealed Religions present the concept of an ideal society that will come in the end of time and near to the Day of Judgment. The whole universe will be in full harmony and God’s law will be followed everywhere in the human society. Christianity believes in the second coming of Jesus, who will transform this world into a peaceful place forever and Jesus will reign for ever and ever as the Supreme Lord:

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<sup>113</sup> Joshua, Chapter: 1,2,3

<sup>114</sup> Matthew: 12, v: 30,31,32

<sup>115</sup> Al-Qur’ān, 9:5

“They shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation and they will no longer engage in war”.<sup>116</sup>

Islam believes that at the end, all will be judged for their faithfulness to Muhammad’s teachings, and there will be peace in the world everywhere. There comes in one of the traditions of Prophet Muhammad (peace be upon him) that:

“Surely (Jesus) the son of Mary will soon descend amongst you as a just ruler; he will break the cross and kill the pigs and there will be no jizya. Money will be in abundance so that no body will accept it.”<sup>117</sup>

So, does Religion really cause violence? This question arises here again with more intensity, especially after the description of above mentioned ways through which it has the alleged potential to inspire violence. In his article “Does Religion cause violence?” Vimal Tirimanna gives the answer when he says:

“It is the practices of Religion which are fundamental—its ceremonies, rites and rituals—and not the beliefs. People are not so much concerned with religious doctrine as they are with religious rituals as observance.”<sup>118</sup>

But the same author concludes in the end of his article that Religion alone can not be the cause for violence in the human society. This has been proved from the above discussion as well. The sociological, economical, Political causes and the continuous situation of injustice and oppression provide a chance to the followers to use umbrella of Religion to unite a group to struggle. Religion provides relief and ideology to fight in the conditions of humiliation and helplessness. It motivates the oppressed and gives them a strong moral foundation for their struggle. Their fanaticism is the first step towards violence. So the factors are social, political and economical conditions, which one has to face, living in a particular environment.<sup>119</sup>

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<sup>116</sup> Isaiah, 2 V: 4

<sup>117</sup> Al-Bukhārī, Abi ‘Abdu-ll’ah Muhammad bin Isma ‘ēl, v: 4, *Sahīh Al-Bukhārī*, (Karachi: Daru-l Isha ‘t 1998) P: 380.

<sup>118</sup> Tirimanna, Vimal., Does Religion cause violence? “*Studies in interreligious Dialogue*”, p: 12

<sup>119</sup> *Ibid*, p. 12

## Chapter-3

### Islām and Christianity on Jihād and Holy War

#### 1. The examples of Christian and Islamic radical organizations

Before making any judgment or concluding it is important to know the view point of those religious organizations that claim to be the true followers of their religions but are declared as terrorists by their governments and by the majority of religious leaders in Islamic and Christian countries. After making a comparison between the ideas of these organizations and the concepts preached by their Religious literature, it will be easy to make a right conclusion. And only then it would be possible to say correctly if their actions performed in the name of Religion are truly religious or terrorist in their nature.

#### 1.1. An example of Islamic extremist religious organization

##### 1.1.1. Lashkar-e-Ṭayyibāh

This organization has worked with a number of names at different times. Most popular among them are: *Jamā'at-ud-Dāwāh*; *Pāsbān-e-ahl-e-Hadīth*; *Pāsbān-e-Kashmīr* etc.<sup>120</sup>

*Lashkar-e-Ṭayyibāh* began as the active Jihādī wing of the Islamic extremist organization *Markaz Dā'wāh wa-l Irshād* which was formed in the mid 1980s. In 2002 the President of Pakistan banned some terrorist organizations and *Markaz Dā'wāh wa-l Irshād* was also among them. In 2005 United Nations also listed it as a foreign terrorist organization. To avoid restrictions from the government of Pakistan and United Nations, *Markaz Dā'wāh wa-l Irshād* changed its name and started working again with a new name of *Jamā'at-ud-Dā'wāh*.<sup>121</sup>

<sup>120</sup> <http://san-pips.com/PIPS-SAN-Files/SAN-Pakistan/SAN-PAK-Article37/San-Pak-Main-A37-D.asp> retrieved on December 21, 2007

<sup>121</sup> Ibid

*Lashkar-e-Ṭayyibāh* is not connected with any political party now but is working as a separate *Jihādī* organization. It is known as one of the best well trained and organized *Jihādī* organizations fighting in Kashmir against Indian Army. The Pakistani Government banned this organization and froze its assets in January 2002. Reports say that it has working relationship with *Jaish-e-Muḥammad* as well, another banned terrorist organization.<sup>122</sup>

*Lashkar-e-Ṭayyibāh* has conducted a number of operations against Indian Army inside Kashmir but these activities may not be declared as terrorist because Indian Troops are also indulged in terrorist acts against civilian Muslim population. Both sides blame each other for being terrorists. So it is important to see whether *Lashkar-e-Ṭayyibāh* is really involved in any activity against civilian Hindus, not participating in the fighting between Indian Army and Muslim warriors.

*Lashkar-e-Ṭayyibāh* has claimed responsibility for a number of attacks against Indian Troops as well as civilian targets in Jammu and Kashmir and inside India since 1993. On January 5, 2001 it attacked Srinagar airport and killed five civilians. The details of this attack are told in the February 2001 issue of *Al-Da'wāh* as follows: "*Lashkar-e-Ṭayyibāh mujahideen* appropriated a forest officer's green car and six suicide bombers wearing police uniforms entered the gate of Srinagar Airport. They entered the Airport room's reception area, opened fire and roasted the people standing next to the checking machine. Two ran to the runway and caused a fair amount of damage to a Jumbo Jet. Two ran towards the offices and killed people there. The operation continued for three and a half hours. Eighteen people including military and civilians were killed in this attack while fifteen to twenty were wounded."<sup>123</sup> It is also suspected for being involved in attack in New Delhi in October 2005 and in Bangalore in December 2005.<sup>124</sup>

*Lashkar-e-Ṭayyibāh's* most significant operation was the suicide attack on Red Fort Delhi. It took place on December 22, 2000. According to its details: "7:30 in the evening, entry from Lahori Gate...There was a function for families

<sup>122</sup> <http://san-pips.com/PIPS-SAN-Files/SAN-Pakistan/SAN-PAK-Article37/San-Pak-Main-A37-D.asp> retrieved on December 21, 2007

<sup>123</sup> Rana, Muhammad Amir., *A to Z of Jihādī Organizations in Pakistan*, (Lahore: Mashal Publishers 2004), p. 331

<sup>124</sup> Mīr Amir., *The Swelling force of Extremism*, *The News International*, March 22, 2009, p. 30

of Army personnel in progress. When the show was well on its way they came out and hid themselves. The operation started at 8:30. After opening fire in the function area they ran to the barracks of soldiers and from there entered into the civilian residential area. About 12 people including Army officers and civilians from their families were killed in this attack.<sup>125</sup>

Activities of *Lashkar-e-Ṭayyibāh* are not limited to Kashmir but it has trained and sent warriors to every part of the world, where Muslims want to start an armed struggle. They have alleged links with the Muslim organizations there. According to the report published at the time of congregation of the organization *Mujahideen* from Kashmir, Bosnia, Chechnya, Philippines, Eritrea, Somalia, Africa, America, Arab and European states are receiving training in the camps in Kashmir and Afghanistan.<sup>126</sup>

Senior *Al-Qā'idah* leader *Abu Zubaydah* was captured from a safe house of *Lashkar-e-Ṭayyibāh* in Faisalabad in March 2002, who told later on that some members were also involved in giving practical support to the *Al-Qā'idah* members in Pakistan.<sup>127</sup> It says that this organization has links with *Al-Qā'idāh* which has been directly involved in deadly attacks against civilian population in different parts of the world. *Al-Qā'idah* leader *Osama bin Laden* once said: "We declare *Jihād* against the US government, because the US government is unjust, criminal and tyrannical. We do not have to differentiate between military or civilian. As far as we are concerned, they all are targets and this is what the *fatwa* says"<sup>128</sup>.

Most of the members of *Lashkar-e-Ṭayyibāh* are the students of *madāris* or have fought in Afghanistan. They have assault rifles, light and heavy machine guns, mortars, explosives and rocket-propelled grenades in their centres, mostly located in Muridke near Lahore and Muzaffarabad.<sup>129</sup>

The amount and source of *Lashkar-e-Ṭayyibāh* funding is unknown. It has relationships with the religious groups, known as *jihādī* organizations, around

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<sup>125</sup> Rana, Muhammad Amir., *A to Z of Jihādī Organizations in Pakistan*, p. 330

<sup>126</sup> Ibid, p.334

<sup>127</sup> <http://san-pips.com/PIPS-SAN-Files/SAN-Pakistan/SAN-PAK-Article37/San-Pak-Main-A37-D.asp> retrieved on December 21, 2007

<sup>128</sup> Qārī Dīn Muhammad Hanif, Ṭalībān Minister of planning, reported in Bergen 2001.

<sup>129</sup> Mīr Amir., *The Swelling force of Extremism*, *The News International*, March 22, 2009, p. 30

the world. It depends upon its parent organization *Jamā'at-ud-Dāwāh* for its expenses which collects donations from the Pakistani and Muslim community in the Persian Gulf, United Kingdom and Islamic NGOs in the name of helping the Kashmiri Muslims.<sup>130</sup>

### 1.1.2. Views of Lashkar-e-Ṭayyibāh on Jihād

*Lashkar-e-Ṭayyibāh's* chief is Hāfiẓ Sa'eed, who wrote an interpretation of the chapter *Al-Tawbah* during his imprisonment in a rest house in Sheikhpura, Pakistan. This book explicitly narrates the view point of *Lashkar-e-Ṭayyibāh* about the obligation of *jihād*. They believe that *jihād* is obligatory against every person, who does not accept Islam and does not follow the way of Muslims. So according to them the concept of oneness of Allah (*Tawhīd*) is the base for *jihād* against every infidel. Fighting against America, India and Israel is *jihād*, not because they are indulged in conspiracies against Muslims all over the world but because they are Christian, Hindu and Jewish states. After the revelation of the last Prophet (P.B.U.H.) all other religions should be eliminated from this earth and if not then, they should be attacked and there will be no peace until they accept Islam or pay *jizyah*.<sup>131</sup>

In this sense *jihād* is also a great source of preaching Islam in the world. When Muslims conquer any place, its residents start embracing Islam in great numbers. So *Jihād* is a powerful source to bring people to the way of Allah.<sup>132</sup>

Giving the reference of verse 30<sup>133</sup> from *Al-Tawbah*, Hāfiẓ Sa'eed explains that because of their wrong beliefs and making changes in the Revelation, Allah has allowed to perform Jihād against them.<sup>134</sup> He further says that *jihād* is the key source to differentiate between true Muslims and hypocrites (*Mominūn and Munāfiqūn*). When the time for *jihād* comes, then no other option is left for any Muslim except to leave for *jihād* and if someone does not want to go due to

<sup>130</sup> Mīr Amir., *The Swelling force of Extremism, The News International*, March 22, 2009, p. 30

<sup>131</sup> Sa'eed, Hāfiẓ Muḥammad., *Tafsīr Ṣūrat-ut-Tawbā*. (Lahore: Dar-ul-Andlus 2007) p. 41

<sup>132</sup> Ibid, p. 70

<sup>133</sup> "The Jews say: "Uzair is the son of Allah, and the Christians say: Messiah is the son of Allah. That is what they say with their mouths, imitating the sayings of the former unbelievers. May Allah destroy them! How perverted they are!"

<sup>134</sup> Sa'eed, Hāfiẓ Muḥammad., *Tafsīr Ṣūrat-ut-Tawbā*, p.127

any reason then he is not a true Muslim but a hypocrite. He gives the example of the battle of *Tabūk* and explains that at the time of *jihād* even the leader is not allowed to give leave to anyone without making sure that he really has a solid reason for not fighting.<sup>135</sup>

According to another saying of this interpreter those who think that Muslims should make themselves powerful and strong before facing the non Muslims, are in fact the weaker Muslims and they do not have firm belief in Allah. Allah will help them through His angels if they fight with a firm belief in their Lord.<sup>136</sup>

It is a strict *sunni* organization promoting *ahl-e-Ḥadīth* school of thought in all of its *madāris* and training camps, in and outside Pakistan. It is also said that they have deep hatred against other sects especially *Shī'ahs*.<sup>137</sup> Because of views like this *Lashkar-e-Ṭayyibāh*, was declared as terrorist organization by the government of Pakistan and as a result has been banned.

It is also important to note that the material presented here about *Lashkar-e-Ṭayyibāh*, is taken from the books available in the market and some sources on the World Wide Web. The general view about the members of this organization among the Pakistani public is that they are very caring, helpful and sincere people and are fighting a war of independence against India along with the innocent Kashmiris. That is why a number of Muslims like to give them their charities and alms because they believe that it will be spent to fulfill the needs of poor Muslims and *Mujāhidīns*. This organization claims that it is also serving the Muslim nation a lot through educating the orphans in special schools. So it is believed and said by some in the society that such organizations are being criticized these days due to Western propaganda against Jihād, Islam and Muslim organizations working in the name of Religion.

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<sup>135</sup> When *Munāfiqīn* were making lame excuses in the court of the Prophet (peace be upon him) for not going to the expedition of *Tabūk*, and he was allowing them to stay home, then Allah asked him not to permit them by saying "But why did you give them leave to stay behind?" Verse no:43

<sup>136</sup> Sa'eed, Ḥāfīz Muḥammad., *Tafsīr Ṣūrat-ut-Tawbā*, p. 183

<sup>137</sup> Rana, Muḥammad Amir., *A to Z of Jihādī Organizations in Pakistan*, p. 337

## 2. Qur'ānic texts related to the commandments of Jihād

Here few verses will be presented from the Holy Qur'ān related to the issue of Jihād. It is not possible to comprehend the true concept of Jihād without knowing what Qur'ān says about it. So some verses along with their interpretation are given as under:

“Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay (frighten) the enemy of Allah and your enemy, and other beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.”<sup>138</sup>

“Let those fight in the way of Allah who sell the life of this world for the Hereafter. Whose fighteth in the way of Allah, be he slain or be he victorious, on him we shall bestow a vast reward.”<sup>139</sup>

“How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from Thy presence some defender.”<sup>140</sup>

“Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! The devils strategy is ever weak.”<sup>141</sup>

“Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.”<sup>142</sup>

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<sup>138</sup> Al-Qur'ān 8: 60

<sup>139</sup> Ibid, 4: 74

<sup>140</sup> Ibid, 4: 75

<sup>141</sup> Ibid, 4: 76

<sup>142</sup> Ibid, 2: 190



“And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worsen than slaughter. And fight not with them at the sacred mosque until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.”<sup>143</sup>

“And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrongdoers.”<sup>144</sup>

“Lo! Allah loveth those who battle for His cause in ranks, as if they were a solid structure.”<sup>145</sup>

“Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs; they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur’ān. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph.”<sup>146</sup>

“(Triumphant) are those who turn repentant (to Allah) those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate, those who enjoin the right and who forbid the wrong and those who keep the limits of Allah—And give glad tidings to believers.”<sup>147</sup>

“Say: Fight will not avail you if ye flee from death or killing, and then ye dwell in comfort but a little while.”<sup>148</sup>

“O Messenger, perform *jihād* against the unbelievers and the hypocrites.”<sup>149</sup>

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<sup>143</sup> Al-Qur’ān 2: 191

<sup>144</sup> Ibid. 193

<sup>145</sup> Ibid, 61: 4

<sup>146</sup> Ibid, 9: 111

<sup>147</sup> Ibid. 112

<sup>148</sup> Ibid, 33: 16

<sup>149</sup> Ibid, 9: 73

“Do not obey the unbelievers, but strive against them with it, a great striving.”<sup>150</sup>

“But when the forbidden months are passed, then fight and slay the polytheists wherever you find them, seize them, beleaguer them, and lie in wait for them in every stratagem.”<sup>151</sup>

“O you who believe, what is the matter with you that when you are asked to go forth in the way of God, You cling heavily to the Earth. Do you prefer the life of this world to the Hereafter? .... Unless you Go forth, He will punish you with a grievous torment and put others in your place.”<sup>152</sup>

“March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the cause of Allah. This is better for you if you but knew.”<sup>153</sup>

“*Jihād*” is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.”<sup>154</sup>

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<sup>150</sup> Al-Qur’ān 25: 52

<sup>151</sup> *ibid*, 9: 5

<sup>152</sup> *Ibid*. 38

<sup>153</sup> *Ibid*. 41

<sup>154</sup> *Ibid*, 2: 216

## 2.1. Interpretation of Qur'ānic verses by traditional and modern scholars

The study takes the view point of Muslim and Christian scholars belonging to the classical and modern times. First the *Tafsīr* of the verses of Qur'ān, given by two interpreters or *mufasssirīn*, *Imam Al-Rāzī* and '*Allāma Ṣiddīq bin Ḥasan*, will be presented below. Similarly '*Allāma Siddīq bin Ḥasan*, is known as the scholar of modern period as he wrote his interpretation in the year 1995.

### 2.1.1. Interpretation by *Imām Rāzī*

The researcher decided to take the interpretation made by *Imam Al-Rāzī* because he is among the chain of those early *mufasssirīn*, who wrote about each and every verse of Qur'ān in a very detailed way and his *Tafsīr* is known as the mother of all *Tafasīrs*. A number of interpreters of later period took a lot from his *Tafsīr*. It is because of this that this *Tafsīr* is known as *Al-Tafsīr al-kabīr*.

#### 1. Verse no: 60 from the chapter: *Al-Anfāl* of the Holy Qur'ān

While interpreting this verse *Imām Rāzī* tells that when the Prophet and his companions were not making any preparation to face the infidels (*kuffārs*), before the battle of *Badar*, then Allah asked them to prepare their weapons and tools for a fight. The purpose behind this commandment was just to make the infidels (*Kuffārs*) and hypocrites (*Munāfiqīn*) frightened and conveying them a message that Muslims are ready and fully prepared to fight in the way of their Lord. This fear will stop non-Muslims to attack or enter into the Muslim territory and they will not help anyone against Muslims. On realizing the power of Muslims the hypocrites will never indulge in any activity against them.<sup>155</sup>

#### 2. Verse no: 74 from the chapter *An-Nisā'* of the Holy Qur'ān

According to the *Imām*, in this verse Allah is speaking to those hypocrites or (*Munāfiqīn*), who did not go for the battle of *Ōḥad* and left the Prophet (P.B.U.H)

<sup>155</sup> *Imām Al-Rāzī*, *Fakhr-ud-Dīn Muhammad bin Ūmar bin Al-Hussain bin Hassan bin 'Alī Al-Tamīmī Al-Bukhārī Al-Shaf 'ēī*, *Al-Tafsīr Al-Kabīr* ( Beirut: Dār-l'kutab al- 'Imīyāh, 1990), vol: 8, pp. 148-149

and his companions alone. Allah ordered Muslims to do *Jihād* in His way because by leaving *Jihād* there will be no peace in the world. Muslims are being given an order to fight against those (*Munāfiqīn*), who betrayed Muslims and refused to fight after accepting Islam. A true Muslim or *Mujāhid* should know that whether he dies in the fight or defeats the infidels, will be blessed by Allah and this is the real achievement of a Muslim.<sup>156</sup>

### 3. Verse no: 75 from the chapter: Al-Nisā' of the Holy Qur'ān

This verse also tells that *Jihād* has been made compulsory and obligatory for Muslims and no excuse will be accepted in the sight of Allah for not fighting in His way. It also shows that when Muslims are weak in any place, it becomes compulsory for the Muslims to help them and to save them from the enemy. According to another meaning presented by Imām Rāzī this verse is specific for the Muslims left in Makkah after migration to Madina. As a famous *Mufassir Ibn-e-A 'bbās* says; me and my mother were among the weaker Muslims in Makkah. The word *Qarīyah* here stands specifically for the city of Makkah and Allah is speaking about idol worshippers living there. These Muslims were praying to Allah to send them a savior and according to Imām Rāzī, they were praying for the success of Prophet (P.B.U.H) against infidels. So Allah accepted their prayers and Prophet along with his companions entered into Makkah after a short period of the revelation of this verse.<sup>157</sup>

### 4. Verse no: 76 from the chapter: An-Nisā' of the Holy Qur'ān

This verse is not specific for fighting but it tells that every act, which is not performed in order to get happiness of Allah, it is just like to follow the way of Satan. So in this verse Allah gives commandment to fight against those who support Satan through their acts because it is true that an act is performed either in the way of Allah or in the way of Satan. In the end of verse there is a kind of promise

<sup>156</sup> Imām Al-Rāzī, Fakhr-ud-Dīn Muhammad bin Ūmar bin Al-Hussain bin Hassan bin 'Alī Al-Tamīmī Al-Bukhārī Al-Shaf 'ēī., *Al-Tafsīr Al-Kabīr*, vol:5, pp. 144-145

<sup>157</sup> Ibid, vol: 8, pp. 145-146

to the believers that they will get success against their enemies with the support of their Lord.<sup>158</sup>

### **5. Verse no: 190 from the chapter: Al-Baqarah of the Holy Qur'ān**

In the verse before it, Allah asked Muslims to be strong in *taqwa*. Now in this verse He is telling them to be more affirmative in this way through practicing jihād. According to an opinion, this verse was revealed at the occasion, when Prophet (P.B.U.H) left to perform *Hajj* along with his companions but Makkans did not allow them to visit the Holy *Ka 'bāh*. Prophet (P.B.U.H) and his companions stayed for a month outside the city. Then a peace pact was signed between the two parties and it was decided that Muslims will go back to Madina this year and will visit the city next year. So Muslims came back and started preparing for the next year. At this time some of the Prophet's (P.B.U.H) companions were doubtful that Makkans will not abide by their promise and will fight them and for Muslims it is not allowed to fight in the Holy Months. At this occasion Allah revealed this verse and explained them the situation and conditions for fighting. It is also said that this was the first verse, in which the commandment to fight was revealed. It has also been told in this verse that fighting is allowed only with the condition of no harm to those, who are not indulged in war.<sup>159</sup>

### **6. Verse no: 191 from the chapter: Al-Baqarah of the Holy Qur'ān**

The verse is general for everyone but specific for the Prophet (P.B.U.H) when he migrated to Madinah. In the previous verse, Allah ordered to fight, if Makkans start a war against Muslims but in this verse fighting has been made compulsory, anywhere except the mosque of *Harām*, whether they fight or not. Allah asked Muslims to force the infidels of Makkah to leave the city and the homes of Muslims, occupied by them after migration. After this verse was revealed, the Prophet (P.B.U.H) forced every infidel to leave Makkah and then *Harām* as well. According to another opinion some Muslims killed a non-Muslim in the Holy

<sup>158</sup> Imām Al-Rāzī, Fakh-r-ud-Dīn Muhammad bin Ūmar bin Al-Hussain bin Hassan bin 'Alī Al-Tamīmī Al-Bukhārī Al-Shaf 'ēī., *Al-Tafsīr Al-Kabīr*, vol: 8, p. 147

<sup>159</sup> *Ibid*, vol: 3, pp. 109-110

Month and they were being cursed by *Munāfiqīn* and some of their fellow Muslims. Then Allah revealed this verse and told that infidelity is far greater than killing.<sup>160</sup>

#### **7. Verse no: 193 from the chapter: Al-Baqarah of the Holy Qur'ān**

Here the word *Fitna* means infidelity. Allah is speaking here about the cruelty of Makkans that they had become so cruel towards the Prophet (P.B.U.H) and his companions that they left their homeland and migrated to *Habasha*. But Makkans did not leave them to live there peacefully and forced them to go to Madina. Their purpose was nothing but just to create such a difficult situation for Muslims that they leave Islam and turn back to the old Religion of idol worshipping. So Allah revealed this verse and asked Muslims to fight until these people are stopped and His Religion becomes superior above all other religions. In the end it has also been stated that when non-Muslims stop their activities against Muslims, then Muslims should also stop fighting and killing them.<sup>161</sup>

#### **8. Verse no: 4 from the chapter: Al-Şaff of the Holy Qur'ān**

In this verse Allah has taught the believers that He loves those who fight in His way with so much unity among them, that they look like a strong building made of great slabs and every stone of it strengthens the other. It is an example for Muslims to tell them that whenever you leave for *Jihād*, you should be supportive with your fellow beings and never try to flee from the battle field. This verse also shows the importance of *Jihād* and the love and respect of a *mujāhid* in the sight of Allah. This verse is related with the previous verse that was revealed about those who embraced Islam and fight in the way of Allah with full strength and belief.<sup>162</sup>

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<sup>160</sup> Imām Al-Rāzī, Fakhr-ud-Dīn Muhammad bin Ūmar bin Al-Hussain bin Hassan bin 'Alī Al-Tamīmī Al-Bukhārī Al-Shaf 'ēī., *Al-Tafsīr Al-Kabīr*, vol: 3, pp. 110-113

<sup>161</sup> Ibid, pp. 113-114

<sup>162</sup> Ibid, vol: 15, p. 271

### 9. Verse no: 111 from the chapter: Al-Tawbah of the Holy Qur'ān

In this chapter before, Allah explained the qualities and attributes of *Munafiqīn*, who did not leave for the battle of *Tabūk*. Now from this verse He speaks about the importance of *Jihād* and its value. According to *Rāzī*, when a delegation of 70 *Anṣārs* from Madina took oath on the hand of Prophet (P.B.U.H) at the night of *U 'qbāh* and promised to remain supportive to the Prophet (P.B.U.H) in every circumstances, then Allah revealed this verse. After them this promise is for every Muslim who will struggle in the way of Allah. This verse also tells that Allah did not promise this only with Muslims but it was revealed in Torah and Gospel as well.<sup>163</sup>

### 10. Verse no: 112 from the chapter: Al-Tawbah of the Holy Qur'ān

In this verse Allah is saying the further attributes of those Muslims, about whom He has spoken in the previous verse. These qualities should be there in a true Muslim. The best way to stop humanity from doing anything wrong and tell them to do good is the way of *Jihād*. Some say that this verse was revealed, when Allah forgave those Muslims, who did not participate in the battle of *Tabūk* and were feeling guilty after that. On the whole, the verse explains importance of *Jihād* and its compulsion upon Muslims.<sup>164</sup>

### 11. Verse no: 5 from the chapter: Al-Tawbah of the Holy Qur'ān

Allah asked Muslims not to fight in the Holy Months but only when they have passed. Here again the importance of *Jihād* is being emphasized. According to the *Mufasssirīn* Muslims are allowed to kill *Kuffārs* anywhere and any time whenever they find them but of course the order is given about those who are indulged in the activities against Muslims and not about everyone. It has also been told that verse is especially speaking about to stop *Kuffārs* from entering into the mosque of *Harām*. In the end Allah says that when they accept Islam and leave their belief of infidelity then they are allowed to go peacefully. This verse shows that when

<sup>163</sup> Imām Al-Rāzī, Fakhr-ud-Dīn Muhammad bin 'Umar bin Al-Hussain bin Hassan bin 'Alī Al-Tamīmī Al-Bukhārī Al-Shaf 'ēī., *Al-Tafsīr Al-Kabīr*, v:8, pp. 158-160

<sup>164</sup> Ibid, pp. 161-163

situation becomes so, then it becomes compulsory for Muslims to fight for the Religion of Allah.<sup>165</sup>

### 12. Verse no: 38 from the chapter: Al-Tawbāh of the Holy Qur'ān

While explaining the verse Imām Rāzī says that this verse is related with what has been said about the bad qualities of the infidels of Makkah previously. Allah informed about their qualities and their bad intentions and then asked Muslims to stand for *jihād* against them and to kill them. Another reason for the revelation of this verse is that it was revealed at the time of the battle of *Tabūk* when Prophet (P.B.U.H) ordered Muslims to prepare for an expedition against Romans shortly after he returned from *Ṭā'if*. A number of Muslims were not willing to go because they were already tired and it was harvesting season in Madinah. At this time Allah revealed this verse and told them the superiority of *jihād* over worldly objects and the benefits in the hereafter. All this shows that *jihād* is something very important and becomes obligatory after the commandment of Allah and His Prophet (P.B.U.H). It is not allowed for Muslims to leave *jihād* in any circumstances.<sup>166</sup>

### 13. Verse no: 73 from the chapter: Al-Tawbah of the Holy Qur'ān

This verse raises a question that whether *jihād* against those who believe in Allah, is allowed or not? A *Munāfiq* hides his infidelity in his heart and claims to be a true Muslim through his appearance. So it is not right to fight and kill such people. The right answer for this question is that word *jihād* here does not mean to fight, rather it stands for struggle against both of the groups; *Munāfiqīn* and *Kuffārs*. The important point is that this struggle will be different in both of the cases. Fighting is compulsory in the case of *Kuffārs* and not in the case of *Munāfiqīn*. They should be dealt in a comparatively lenient way<sup>167</sup>

<sup>165</sup> Imām Al-Rāzī, Fakhr-ud-Dīn Muhammad bin ʿUmar bin Al-Hussain bin Hassan bin ʿAlī Al-Tamīmī Al-Bakarī Al-Shaf ʿeī., *Al-Tafsīr Al-Kabīr*, vol: 8, pp. 179-180

<sup>166</sup> Ibid, pp. 48-49

<sup>167</sup> Ibid, pp. 107-108



**14. Verse no: 16 from the chapter: Al-Ahzāb of the Holy Qur'ān**

*Imām Rāzi* explains this verse by saying that it does not make *Jihād* obligatory; rather it is indicating that all those matters which have been written and destined for a person, can not be avoided by anyone in any condition. One, who will try to go against His will, can get only a little benefit for a short period in this world and even after getting it he has to face his ultimate fate.<sup>168</sup>

**15. Verse no 52 from the chapter: Al-Furqān of the Holy Qur'ān**

In this verse Allah is asking the Prophet (P.B.U.H) to stop Makkans from their evil doings and the word *Jihād* here, means to try to change them and to pray for them, according to *Imām Rāzi*. But he also explains the other meaning told by some scholars who think that the word stands for fighting in the way of Allah. But according to *Imām Rāzi* the first seems right because the commandments related to *Jihād* were revealed after the Prophet (P.B.U.H) migrated towards Madinah. So this verse is not to make the fighting and killing the non- believers' compulsory.<sup>169</sup>

**16. Verse no 41 from the chapter: Al-Tawbah of the Holy Qur'ān**

It is obligatory for every Muslim to participate in *Jihād* in every situation, Muslims are facing. But according to the scholars this verse has been abrogated in the sense that it was revealed specifically for the expedition of *Tabūk* and not for every period of time. It was compulsory for those who were ordered by the Prophet (P.B.U.H) to leave for *Jihād* in any circumstances, not everyone was ordered to go for fight. The coming words show that *Jihād* is compulsory only for those Muslims who are financially and physically strong. It means that who has any financial and physical problem, is allowed to stay at home.<sup>170</sup> Same thing has

<sup>168</sup> *Imām Al-Rāzī*, *Fakhr-ud-Dīn Muhammad bin Ūmar bin Al-Hussain bin Hassan bin 'Alī Al-Tamīmī Al-Bukharī Al-Shaf 'ēī.*, *Al-Tafsīr Al-Kabīr*, vol: 9, pp. 161-162

<sup>169</sup> *Ibid*, vol: 8, p. 474

<sup>170</sup> *Ibid*, vol: 6, pp. 55-56

been told in the two chapters of the Holy Qur'ān; *al-fath* and *al-nūr*, in the verses 17 and 61 respectively.<sup>171</sup>

### **17. Verse no 216 from the chapter: Al-Baqarah of the Holy Qur'ān**

According to some scholars this verse makes *Jihād* obligatory on every Muslim but *Ibn-e-a'mr* says it made *Jihād* compulsory for the Prophet (P.B.U.H) and his companions only and not for every Muslim. But most of the Muslim scholars believe that verse was revealed for every Muslim even after the time of Prophet (P.B.U.H). It is the agreement (*Ijmā'*) between the Muslim scholars of our modern period that *Jihād* is not obligatory on every Muslim but only a group of them.<sup>172</sup>

#### **2.1.2. Interpretation by 'Allāma Şiddīq bin Ḥasan**

The researcher chose the *Tafsīr* of 'Allāma Siddīq bin Ḥasan, because this *Tafsīr* is one of those interpretations of Qur'ān which were written in the end of 20<sup>th</sup> century as we know that it was written in late twenties and was published in the year 1995. Similarly this *Tafsīr* has been written in simple language and is easily available in the libraries.

#### **1. Verse: 60 from the chapter Al-Anfāl of the Holy Qur'ān**

According to a 'llāma Şiddīq bin Ḥasan, this verse was revealed to prepare against those non believers who broke the promise they had made with the Prophet Muhammad (P.B.U.H), as appears from the context. The enemy in this verse is non Muslims of Makkah and others around them in the Arabian Peninsula. Allah has also mentioned some other people by saying "*ākharīn*". The *Mufasssir* has given different meanings for it. Some say it means Jews, according to some others it is the super powers of Rome and Irān at that time while another group says Allah is pointing towards *Munāfiqīn* and giving a warning to the Muslims to be prepared against them as well. In the end of the verse Allah is making a promise

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<sup>171</sup> (a). There is no blame on the blind, the lame and the sick, if they stay behind. He that obeys Allah and His Prophet shall be admitted in gardens beneath which the rivers flow, and he that turns away shall be punished with a painful punishment. (b). There is no blame on the blind, nor there is blame on the lame, nor there is blame on the sick, nor on yourselves to eat in your houses, or the houses of your fathers... Thus Allah makes His revelations clear to you so that you may grow in understanding.

<sup>172</sup> Imām Al-Rāzī, Fakhr-ud-Dīn Muhammad bin Ūmar bin Al-Hussain bin Hassan bin 'Alī Al-Tamīmī Al-Bukhārī Al-Shaf 'ēī., *Al-Tafsīr Al-Kabīr*, vol: 3, pp. 23-24

to His believers that whatever they will spent in His way, will return to them in the form of great reward in the hereafter.<sup>173</sup>

## **2. Verse 74 from the chapter: Al-Nisā of the Holy Qur'ān**

This verse starts with Allah's saying about those believers who fight in the way of Allah without caring about what happens to them in the worldly life. According to the verse one who fights just in order to raise Allah's true Religion above all in this world, will get a great reward whether he succeeds or is martyred in this struggle. The person who dies in the battle field will be awarded the highest place in the Heavens and one who defeats the infidels will get awards in this world in the form of respect and worldly wealth taken from his defeated enemy.<sup>174</sup>

## **3. Verse 75 from the chapter: Al-Nisā of the Holy Qur'ān**

The weak here means those poor Muslims who were facing the cruelties of Makkans and were not able to migrate. According to the *Mufasssir*, when the Muslims are in trouble and are facing this situation then *Jihād* becomes obligatory. But most of the *Mufasssirīn* believe that this verse is specific about the non Muslims of Makkah and Muslims living there as their slaves. As *Şuyyūfī* says Allah accepted the prayer of these Muslims of Madina and then Muslims conquered Makkah and Prophet (P.B.U.H) appointed a person as governor, who was known for his justice.<sup>175</sup>

## **4. Verse 76 from the chapter: Al-Nisā of the Holy Qur'ān**

In this verse Allah is telling the Muslims that their *Jihād* is just for Allah and not for anyone else. Muslims are being asked here to fight against *Kuffārs* because they follow and preach the way of Satan. In the end of the verse Allah is encouraging Muslims to practice *Jihād* by saying that they will be succeeded with

<sup>173</sup> Abi al-Ṭayyab Şiddīq bin Hasan bin 'alī al-Husainī al-Qanūjī al-Bukhārī., *Fathu 'l-Bayān fī Maqāsīd 'l-Qur 'ān* (Beirut: Daru'l-kutub al-'Ilmiyyāh, 1999), v: 3, p. 52-54

<sup>174</sup> Ibid, v: 2, p. 112

<sup>175</sup> Ibid, pp. 113-114

the help of their Lord and the Satan and his followers can not stand in front of Allah's believers.<sup>176</sup>

### **5. Verse 190 from the chapter: Al-Baqarah of the Holy Qur'ān**

According to the sayings of *Mufasssirīn* this was the first verse through which the order of *Jihād* is given to Muslims. In fact after this verse Muslims were allowed to fight against anyone who fights with them. But this permission is only against those who indulge in fighting and not everyone among *Kuffārs*. In the end Allah has made the thing clear by saying that if you kill the children, women and older people who were not fighting against you, then this act is not acceptable, rather a cruel act from your side.<sup>177</sup> Here it is important to note that the verse is not abrogated but it is a kind permission for every period of time.

### **6. Verse no 191 from the chapter Al-Baqarah of the Holy Qur'ān**

Here Allah is directly making an address to the migrated Muslims. In the previous verse Muslims were allowed to fight but here they are being told to launch a campaign of *Jihād* against those who refuse to follow the rules of Allah. Prophet (P.B.U.H) took this verse as a commandment of Allah and attacked Makkah until the city was conquered. But to kill anyone inside *Haram* is not allowed. Although there are differences between the scholars over this issue but most of them agree that killing inside *Haram* is not acceptable.<sup>178</sup>

### **7. Verse 193 from the chapter: Al-Baqarah of the Holy Qur'ān**

Here again Muslims are being asked to fight against the infidels of Makkah and this fight will continue until Islam becomes the most powerful Religion on the Earth. One who accepted Islam, he is safe and *Jihād* is not allowed against him. In the end Allah is telling them not to cross limits even in the situation of war.

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<sup>176</sup> Abi al-Ṭayyab Ṣiddīq bin Ḥasan bin Alī al-Ḥusainī al-Qanūjī al-Bukhārī., *Fathu 'l-Bayān fī Maqāsid 'l-Qur 'ān*, vol: 2, pp. 113-114

<sup>177</sup> Ibid, v: 1, p. 269

<sup>178</sup> Ibid, p. 270

Everyone is safe after accepting Islam except those who remain non Muslims and continue their enmity against Muslims and the Religion of Allah.<sup>179</sup>

#### **8. Verse 4 from the chapter: Al-Şaff of the Holy Qur'ān**

According to the *Mufasssir* when the companions of Prophet (P.B.U.H) asked him to tell them about an act most respected in the sight of Allah, then the Almighty revealed this verse. It also tells about the importance of *jihād* in the way of Allah.<sup>180</sup>

#### **9. Verse 111 from the chapter: Al-Tawbāh of the Holy Qur'ān**

After making the Muslims aware of the bad qualities of *Munāfiqīn*, in the previous verses, now Allah is again explaining the importance of *jihād* and its great reward. Allah is asking the Muslims to perform *jihād* and promised them Paradise as a reward. Muslims spend their most precious things, lives and money in the way of Allah and in response He promised them the life of Paradise for ever and ever. This verse says that attacking *Kuffārs* and killing them for the great cause of Allah is something very appreciating and encouraging in the sight of Allah. This *Mufasssir* also says that the verse was revealed at the time of *U'qbāh* but he does not believe the tradition. The verse confirms the importance of *jihād* by telling further that the same commandments were revealed in the previous revelations such as Gospels and Torah. So it should not be surprising for Christians and Jews if Allah asked Muslims to fight.<sup>181</sup>

#### **10. Verse 112 from the chapter: Al-Tawbah of the Holy Qur'ān**

According to this *Mufasssir* the true Muslims, who repent for their evil doings, are good worshippers, always praise their God and make their best efforts to promote goods and to abandon evils will also get the same reward just like the *Mujāhidīn*. So this verse should be read in its context.<sup>182</sup>

<sup>179</sup> Abi al-Ṭayyab Şiddīq bin Ḥasan bin 'Alī al-Ḥusainī al-Qanūjī al-Bukhārī., *Fathu 'l-Bayān fī Maqāsīd'l-Qur'ān*, vol: 1, p. 271

<sup>180</sup> Ibid, p. 64

<sup>181</sup> Ibid, v: 3, pp. 181-183

<sup>182</sup> Ibid, p. 184

### 11. Verse 73 from the chapter: Al-Tawbah of the Holy Qur'ān

This order is not only for the Prophet (P.B.U.H) but for all the Muslims living in his period and after him. Like *Imām Rāzi*, this *Mufasssir* also thinks that the commandment of *jihād* is for *Kuffārs* and not against *Munāfiqīn*. They claim to be Muslims and they should be dealt in some other ways. After this verse was revealed, there is no chance for making any truce with *Kuffārs*.<sup>183</sup>

### 12. Verse 5 from the chapter: Al-Tawbah of the Holy Qur'ān

This verse was specifically revealed in the context of a situation of controversy prevailing between Muslims and infidels of Makkah. Allah gave a kind of permission to Muslims that it is allowed for them to fight and kill Makkans but when the sacred months are gone. According to the *Mufasssir* Allah is asking the Muslims to stop infidels from entering into the land of Muslims and according to another tradition into *Haram*. But the first one seems as right. If they accept Islam and stop teasing Muslims and follow the way of Allah, only then they are saved.<sup>184</sup>

### 13. Verse 38 from the chapter: Al-Tawbah of the Holy Qur'ān

Here again Allah talked about *Kuffārs* in the previous verse and now speaking to the Muslims directly and giving them an order in a very strong way. This verse was revealed especially for those Muslims who were left behind and did not join the Muslim Army and the Prophet (P.B.U.H) in the battle of *Tabūk*. The way in which Allah has spoken to the Muslims, shows the importance of *jihād* in the sight of Allah. It also says that preferring other things at the time of *jihād* is very condemnable act.<sup>185</sup>

### 14. Verse 16 from the chapter: Al-Ahzāb of the Holy Qur'ān

This verse is relating to the story of the promise made by some weaker Muslims before the battle of *Badar* that they will not betray their brothers against their enemies. According to the tradition these people did not abide by the promise they

<sup>183</sup> Abi al-Ṭayyab Ṣiddīq bin Hasan bin 'Alī al-Husainī al-Qanūjī al-Bukhārī., *Fatḥu 'l-Bayān fī Maqāsid 'l-Qur'ān*, v: 3, p. 147

<sup>184</sup> Ibid, pp. 73-74

<sup>185</sup> Ibid, p. 116

had made and when by the grace of Allah Muslims came back successfully they were feeling regretted for not joining the Muslim Army. For these people this verse was revealed and Allah not only condemned them but also scolded them by saying that whatever worldly benefit you people gained, is for a short period of time and it can not save you from the death, the ultimate end of every living being.

186

#### **15. Verse 52 from the chapter: Al-Furqān of the Holy Qur'ān**

Here Allah is asking His Prophet not to follow the way of *Kuffārs* but to struggle hard and preach the message of Allah by putting more and more effort in it. It means to struggle through sword and through speech. Both the ways are the ways of *jihād* according to this verse and thus loveable acts in the sight of Allah.<sup>187</sup>

#### **16. Verse 41 from the chapter: Al-Tawbah of the Holy Qur'ān**

Like *Imām Bukhārī*, A'illāma Şiddīq bin Ḥasan also agrees that this verse was revealed for the time of *Tabūk* and not for every period of time. Prophet (P.B.U.H) left some men behind Him before leaving for the battle field to protect the families and properties of Muslims. It shows that *Jihād* was not made compulsory for everyone even by the Prophet (P.B.U.H) after he received the revelation of this verse.<sup>188</sup>

#### **17. Verse 216 from the chapter: Al-Baqarah of the Holy Qur'ān**

According to A'illāma Şiddīq bin Ḥasan, *Jihād* has become compulsory for every Muslim after the revelation of this verse. It was made compulsory for the companions of Prophet (P.B.U.H) and then for every Muslim after them. But after giving this explanation he also says that it is not right to make *Jihād* obligatory on everyone because Prophet (P.B.U.H) himself did not do so.<sup>189</sup>

<sup>186</sup> Abi al-Ṭayyab Şiddīq bin Ḥasan bin 'Alī al-Ḥusainī al-Qanūjī al-Bukhārī., *Fathu'l-Bayān fi Maqāsid'l-Qur'ān*, v: 5, p. 349

<sup>187</sup> Ibid, pp. 34-35

<sup>188</sup> Ibid, v: 3, p. 120

<sup>189</sup> Ibid, vol: 1, pp. 301-302

## 2.2. A comparison between the concept of *jihād* presented by the two interpreters of Qur'ān and the extremist *jihādī* organization

The above interpretations of the verses related to *Jihād* are a very brief summary of the *Tafsīr* given by Imām Rāzī and A'illāma Şiddīq bin Ḥasan. The important thing here is to see that how these scholars interpret the verses of *Jihād* and what do they think about its obligation. It has already been mentioned above that Imām Rāzī is the scholar of classical period while A'illāma Şiddīq bin Ḥasan is the *Mufasssir* of modern period. Imām Rāzī explains every verse in detail. He not only explains the meanings of every single word but elaborates the verse in its context. In about all these verses he has discussed the reason for their revelation. This thing shows that Imām Rāzī, when he reasserts *Jihād* as compulsory, prefers to see the circumstances in which *Jihād* can be declared as obligatory on every Muslim.

‘Allāma Şiddīq bin Ḥasan does not enter into long details rather explains them in a very comprehensive way. Like Imām Rāzī this scholar also does not refer in the interpretation of every verse that it orders Muslims to attack infidels and destroy them completely. Both of these scholars see and describe the verses in their relevant context and the circumstances in which these verses were revealed. Their way to describe the Qur'ānic verses shows that everyone cannot decide on his own about the compulsion of *Jihād*. Whenever Muslims fought wars in the name of Allah and Religion, there was a solid reason behind them and this *Jihād* was campaigned with the order of Prophet (P.B.U.H). History reveals that whenever a group decided to fight and declared their war as a *Jihād*, they never succeeded rather caused unrest and bloodshed in the Muslim society. These were the people, who used Religion for their political goals and so they finished with the passage of time.<sup>190</sup> Allah has revealed the permission of *Jihād* in order to make this Earth a safe place for humanity and to make them feel comfort.<sup>191</sup>

Every Muslim knows that Islam allows fighting and killing of only those who are directly involved in war against Muslims and causing harm to them. The innocent people living peacefully in their homes, busy in their daily routines or

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<sup>190</sup> eg: *khawarij*

<sup>191</sup> Rana, Muhammad Amir., *A to Z of Jihādī Organizations in Pakistan*, p. 194



worshipping in their worship places are ordered to be protected by the Muslim governments and by the *Mujāhidīns* of Islam. Islam preaches even to protect and respect the women and children of non-Muslims whether they are the people of Book or follow some other Religion.

### 2.3. The concept of Jihād in Islam

The word *Jihād* is used in a number of meanings in the Arabic language but mostly it is taken in the meanings of “to struggle hard” or “to put best effort” in order to get one’s goal.<sup>192</sup> In the terms of Islamic jurisprudence, it means to put hard effort in the way of Allah, in order to convey His message everywhere in the world and to make His religion successful.<sup>193</sup> No Islamic scholar explained it in the meanings of fighting or killing. One of its different meanings is to struggle through war and fighting as a scholar says: “Praise be to Allah, Who has ordained *Jihād* with the heart (intensions or feelings), with the hand (weapons etc) and with the tongue (speeches, etc., in the cause of Allah)”.<sup>194</sup>

### 2.4. Jihād and Qitāl

According to the scholars of Islam, every effort, made in the way to make the religion of Allah superior to all, is known as *Jihād*. And if this effort is made through war and fighting and weapons are used to kill the enemy, then this act of Muslims is known as *Qitāl*.<sup>195</sup> This is the last choice left for Muslim warriors and they are advised to try to convince non-Muslims before launching a war against them. But even before starting a war, Muslims are asked to follow a few guidelines, aimed to avoid war in any way possible if a mutual reconciliation is reached. These guidelines are:

1. To ask the enemy to embrace Islam
2. Offer non-Muslims to pay *jizzīyāh*

<sup>192</sup> Kīrānwī, Qāsmī Wahīd-u-Zamān., *Al-Qāmūs-ul-wahīd* (Karachi: Idāra Islāmīāt 2001), p. 290

<sup>193</sup> Humaīd, Sheikh A‘bdullah bin Muhammad., *Jihad in the Qur‘ān and Sunnah* (Saudi Arabia: Maktaba dar-us-Salam 1995) p. 46

<sup>194</sup> Ibid, p. 5

<sup>195</sup> Lahori, Mubashshir Hussain., *Islam main taṣawar-e-jihād aur daur-e-hādīr main a‘malī Jihād* (Lahore: Da‘wat-o-iṣlāh centre, 2003), p. 49

If the enemy is not ready to accept any one of these two then Muslims are commanded to launch the war and for it there are certain things which should be followed and they are:

1. Not to kill those people, who are not participants of war
2. Not to burn the deads or alives from the enemy
3. The dead bodies should be respected
4. Not to kill anyone with his hands tied
5. Not to kill the ambassadors
6. Not to destroy the worship places
7. Not to destroy the crops, fruit trees and living areas of the people
8. Not to kill children, women and older citizens<sup>196</sup>

Along with these points there are certain objectives of *jihād* when it is taken in the meanings of *Qitāl*. If a war is campaigned without having those objectives, then this war is not known as *jihād*. These objectives are:

1. To bring the people towards the worship of one God.
2. To help the weaker and oppressed
3. To stop the cruelty of powerful
4. To bring the situation of chaos and unrest to an end<sup>197</sup>

So *Jihād* and *Qitāl* are two separate terms having very different meanings and concept. Each one of them has its separate conditions and rules. To blame Islam because of its concept of *Jihād* is in fact lack of knowledge. To debate over an issue without having correct information about it, is against the academic rules.

## 2.5. Jihād and Terrorism

It has been made clear that in Islam, *Jihād* is a wide term used for putting efforts in the implementation of teachings of God. There is no doubt that like any other state, Islamic state has the right rather duty to use force against those who create a law and order situation. Every state maintains police force and army to combat internal and external aggressions. So there can be no reservation in use of force by

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<sup>196</sup> Hamidī, Khalīl Ahmad., *Jihād-e-Islāmī* (Lahore: Islamic publications private limited 2000), p. 235

<sup>197</sup> Ibid, p: 9

a state even against its own citizens. Jihad has been ordained to curb terrorism and not to fight against non-Muslims. It is also important to know that *Jihād* and *Qitāl* are the duties of the state and not of the individuals or groups. Terrorism is in fact the opposite of Jihād as terrorism aims at peace distortion while Jihād aims at peace restoration or peace building.<sup>198</sup>

### 3. The concept of Holy War in Christianity

As far as the issue of Holy war in the Christian *Sharī'āh* is concerned, the famous religious scholar Karen Armstrong states that the element of violence first entered into the peaceful Religion of Christianity by the end of the first century.<sup>199</sup> This element can be seen clearly in the last two books of the New Testament, which were both written after fifty years of St. Paul's death. The author of Revelation was probably a Jewish convert to Christianity, who wrote it in the terms of Jewish apocalyptic tradition. In his book there are predictions of battles which will be fought in the end of times and in the end Christianity will be the successful Religion of the world followed by all. The Crusaders might be deeply affected by this vision. He also spoke of God's enemies as frightening monsters. Particularly he wrote of a great Beast who would appear and will fight against Jesus. The details of this incident are not told by the scholars of early period or maybe they did not reach to us. So the later generations interpreted it in different ways.<sup>200</sup>

By the end of the first century, therefore, the peaceful Religion of Jesus and Paul became more violent and appeared as a Religion of battles and horrors. The cruelty and persecution, which Christians had to face under Roman Empire, gave Christians a strong sense that the world was against them and would destroy the true Religion. This sense of insecurity leads them to the movement of

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<sup>198</sup> Khaki, Aslam., *Islam and human rights issue* (Islamabad: Fazalad institute of human rights, 2006) pp. 106-107

<sup>199</sup> Armstrong, Karen., *Holy War; The Crusades and their Impact on today's World*, 2<sup>nd</sup> ed, (New York: Anchor Books, 2001), p. 22

<sup>200</sup> Ibid

voluntary martyrdom and the martyred was seen as a perfect Christian. Every martyr believed that he is a soldier of Christ and that his death was a victory.<sup>201</sup>

When the persecution stopped and Christianity became the official religion of the Roman Empire, then there was a question that how could one be a perfect Christian when there was no longer any possibility of martyrdom? Some radical Christians found the answer by introducing the idea of monastic life in their Religion. Monks believed that they were the only Christians who did this as they struggled to “die to themselves” in the desert. These Monks were regarded as taking part in a holy war.<sup>202</sup>

The simple fact is that for a century and a half after the ministry of Jesus, Christians would not touch military service, they believed that God prohibits killing even in a just cause. At first in the first century, as stated above, a Roman pagan entered the concept of just war. This involved three factors. There must be a just cause, there must be formal declaration of war by the constituted authority, and the war must be conducted justly.<sup>203</sup>

The turning point was the conversion of Constantine. He saw a cross in the sky superimposed on the Sun. He took it as a message from God and started taking a cross with him in the wars and succeeded. Christians began to taste worldly power and wealth. Constantine was ruthless in the pursuit of power and his God was always a God of power, never a God of love. St. Ambrose and Augustine are known for providing a philosophy of war to the Religion. On the basis of New Testament, Augustine claimed that war was the instrument of divine judgment on wickedness.<sup>204</sup>

In the Dark Ages, material can be found in the form of some ancient poems and sermons of clergies about the condemnation of carrying arms, fighting and to march against any Army or against any enemy. But later on the concept developed, at first by keeping a difference between soldiers of God and soldiers of the World and then through the concept of just war against enemy. In 1182, Archbishop of Mainz, fought in a battle with a mace, killing the men, to avoid the

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<sup>201</sup> Armstrong, Karen., *Holy War; The Crusades and their Impact on today's World*, p. 24

<sup>202</sup> Ibid, p. 25

<sup>203</sup> Ferguson, John., *War and Peace in the World Religions* (New York: Oxford university Press, 1978), p. 104

<sup>204</sup> Ibid, p. 106

stain of bloodshed through the use of a sword.<sup>205</sup> Pope Leo IV, supported the Frankish armies and expressed the hope that those who died in defense of the faith would merit eternal life. Later in the same century John VIII promised forgiveness for those who died fighting infidels and pagans.<sup>206</sup>

In about 1140, a monk named Gratian gave a new concept of Just war by saying that it requires authority, obedience and a just cause. In the mid thirteenth century another theologian distinguished four types of just war:

- (i) A just war waged by the faithful against infidels
- (ii) A judicial war, waged by Christians on just authority
- (iii) Just war waged by proper authority to repel injury from others
- (iv) Just war to repel the evils<sup>207</sup>

These were the times when Christians declared a Holy War against infidels, which is known as Crusades in the history.

Similarly a development was made in the 16<sup>th</sup> century when three Catholic theologians presented four basic criteria for war:

- (i) It must be proclaimed by lawful authority
- (ii) The cause must be just
- (iii) The belligerents should have a rightful intention, to advance good or avoid evil
- (iv) The war must be fought by proper means

Sometimes additional criteria are found

- (v) Action should be against the guilty
- (vi) The innocent should not suffer
- (vii) War must be undertaken as a last resort
- (viii) There must be a reasonable chance of success<sup>208</sup>

In the Reformation or Renaissance period, a number of groups, having different ideas appeared on the scene. Most of them banned war completely; some refused even to take animal life. Those who allowed, they agreed only on the condition of self defense and that is also without any weapon. Zwingli advocated war and died

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<sup>205</sup> Ferguson, John., *War and Peace in the World Religions*, p. 107

<sup>206</sup> Ibid

<sup>207</sup> Ibid, p. 106

<sup>208</sup> Ibid, p. 111

fighting. Luther saw his death as a judgment for taking the sword as a minister of the Gospel, while Calvin took the state as an instrument in support of true religion. He and his associates justified violent rebellion. The result of these views was the wars of religion.<sup>209</sup>

For two and a half centuries Christian nations fought war after war. The churches, apart from a small minority, held to the doctrine of the just war. But wars were not examined for their justice so much as accepted as part of their lives. When war scattered all over Europe in 1914 AD the Bishop of London said, "Kill Germans, not for the sake of killing but to save the world, to kill the good as well as the bad, to kill the young men as well as the old, to kill those who have shown kindness to our wounded as well as those who crucified the Canadian Sergeant". This was the Holy War but the problem was, that both sides were supposed to be the Christians and Christians on each side were fighting their own Holy War.<sup>210</sup>

The uneasiness is still well seen in the World Council of Churches in the modern period, where there are three major assertions:

- (i) Non-Violence is the only Christian method
- (ii) Violence is permitted in extreme circumstances
- (iii) Those in situations of violence can not help but react with violence<sup>211</sup>

This doctrine of just war has broken down in the presence of modern weapons of mass destruction. Although this doctrine of just war has been interpreted again and again by the modern theologians of Christianity and the doctrine of just war is being justified in accordance to the present circumstances. Most of them differentiate between murder and killing in war. Violence is the only way to exercise Christian love towards the enemy. In this way they justify their nuclear weapons and do not agree to remove them for they think their removal will cause a third world war.<sup>212</sup>

Important here is to see that how this violence, war and killing enemy is being justified through their religious scriptures. The issue has become more

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<sup>209</sup> Ferguson, John., *War and Peace in the World Religions*, p. 117

<sup>210</sup> Ibid.

<sup>211</sup> Ibid, p. 120

<sup>212</sup> Ferguson, John., *War and Peace in the World Religions*, p. 119-120

important after the attacks of 9/11. Dr. John MacArthur, a Pastor-Teacher of Grace Community Church and President of Master's College and Seminary, wrote his book in order to justify war and violence against those who are responsible for the deadliest attacks on America, according to the American government. He mentions different verses from the Old and the New Testament in which, according to his interpretation, "God commanded for war and allowed killing. God has given human governments the right to fight wars for self-protection and as a means of justice. In the Bible, war itself is not portrayed as inherently wrong, immoral or ungodly. There are times when God Himself authorizes war as an instrument of justice."<sup>213</sup>

Similarly, God has given human governments the right to fight wars for self-protection and as a means of justice. God also used war as a means of judging His own people e.g: employing pagan armies against Israelis.<sup>214</sup> But what are those biblical texts, which make the war just and allow its followers to attack anywhere in the world on the basis of their Religion? Before we see those texts it is important to take an example of Christian terrorism performed by extremist elements.

### **3.1 An example of Christian extremist religious organization**

#### **(i) Irish Republican Army**

An organization named Republican Paramilitary organization, which demanded the end of British rule in Northern Ireland and the unification of the province with the republic of Ireland was founded in 1919.<sup>215</sup> It gained popular support in the 1960s when Roman Catholics in Northern Ireland began a civil rights campaign against discrimination by the dominant Protestant majority. According to some other traditions The Irish Volunteers, formed in 1913 and reorganized along conventional military command lines in 1919, was the parental organization for it.

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<sup>213</sup> MacArthur, John., *Terrorism, Jihad and the Bible*, (America: W Publishing Group, 2001), p. 88

<sup>214</sup> Ibid, p. 90

<sup>215</sup> <http://www.answers.com/topic/irish-republican-army> retrieved on February 18, 2008

Some remnants of rebel units, dispersed after a Rebellion in 1916, also merged in it.<sup>216</sup> It became the military wing of the Sinn Fe'in party, a legal political movement dedicated to removing British forces from Northern Ireland and unifying Ireland. Michael Collins, Richard Mulcahy, and Harry Boland are known as the key personalities who made it a real guerilla organization.<sup>217</sup> Under the leadership of Eamon de Valera a large number of the group entered into constitutional politics in 1927 after the Anglo-Irish war was ended which lasted from 1919 to 1921.<sup>218</sup> With the establishment of the Irish Free State in 1922, the IRA became the strong party in the country.<sup>219</sup> In 1932 Eamon De Valera, took over the charge of Free State government but the organization became weakened by internal differences, by a loss of popular support because of its activities of violence and by government measures against its illegal activities. Eventually outlawed by both Irish governments, it became a secret organization.<sup>220</sup>

Irish republican Army has been involved in a number of terrorist acts since its formation. As discussed earlier that it was formed as a guerilla organization but after attaining its goals it continued its warlike activities in different times. During the troubled early years of the Free State, the IRA was responsible for numerous bombings, raids, and street battles on both sides of the Irish border. It perpetrated bombing attacks in Belfast, and London as well. In 1972 it extended its terrorism to England, where it culminated in the bombing (1974) of a Birmingham pub that killed 19 persons. In response the British parliament passed the Prevention of Terrorism Act, outlawing the IRA in Britain. The IRA assassinated (1979) Louis Mountbatten, 1st Earl Mountbatten of Burma, and unsuccessfully tried to assassinate Prime Minister Margaret Thatcher in Brighton, England. More recently, the IRA has been accused of involvement in organized criminal activities, such as bank robbery, extortion and smuggling. In July, 2005, the IRA announced it was ending its armed campaign, and according to an independent report (Sept., 2005), IRA had decommissioned its weapons.

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<sup>216</sup> <http://www.answers.com/topic/irish-republican-army> retrieved on February 18, 2008

<sup>217</sup> Ibid.

<sup>218</sup> <http://www.britannica.com> retrieved on January 28, 2008

<sup>219</sup> <http://www.bartleby.com/65/the> Columbia Encyclopedia, Sixth edition. 2001-07 retrieved on January 28, 2008

<sup>220</sup> Ibid.



This was greeted with praise and hope by the British and Irish governments.<sup>221</sup> Irish republican Army has also been involved in sectarian activities. In late 60s and early 70s it took the form of a 'liberation' army fighting in the name of the Irish Republic and claimed having mandate for attacks on the army and police, on Unionists, and later on Catholics co-operating with security forces. Catholics committed to the use of terror tactics against Protestants and the British military that included the killing of some 1,800 people by the early 1990s.<sup>222</sup> In 1994 the IRA declared a cease-fire, and its political representatives were included in multiparty talks beginning in 1997. Negotiations produced the Good Friday Agreement (1998), in which the IRA agreed to disarm. In the recent years the IRA destroyed some of its weapons but resisted decommissioning its entire armory, hampering implementation of the peace agreement.<sup>223</sup> In 1969 the IRA split into two groups, the majority, or "officials," claiming terrorism as a necessary in the process of unification. The "provisionals" then began a systematic terrorist campaign in Northern Ireland and inside England.<sup>224</sup>

In July, 2005, the IRA announced it was ending its armed campaign, and an independent report (Sept., 2005) that stated the IRA had decommissioned its weapons was greeted with praise and hope by the British and Irish governments (and with disbelief by hard-line Protestant unionists). In July, 2006, the British and Irish governments indicated that they believed the IRA also had ceased all centrally organized criminal activities, and subsequent independent reports indicated that the IRA continued to take steps to wind down its paramilitary operations.<sup>225</sup>

This is only one example of Christian terrorism from the previous century. But it is also interesting to take some examples from the recent times. America is fighting a war against terrorism in our times but examples of religious terrorism

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<sup>221</sup> [http://www.bartleby.com/65/The Columbia Encyclopedia, Sixth Edition 2001-07](http://www.bartleby.com/65/The_Columbia_Encyclopedia,_Sixth_Edition_2001-07) retrieved on January 28, 2008

<sup>222</sup> <http://www.britannica.com> retrieved on January 28, 2008

<sup>223</sup> Ibid

<sup>224</sup> [http://www.bartleby.com/65/The Columbia Encyclopedia, Sixth Edition 2001-07](http://www.bartleby.com/65/The_Columbia_Encyclopedia,_Sixth_Edition_2001-07) retrieved on January 28, 2008

<sup>225</sup> Ibid

are found inside the United States as well. Extremist Christians have been responsible for attacks on Jewish centers, attempts to poison municipal water supplies and bombing of abortion clinics. The bombing of the Murrah Federal building in Oklahoma City during 1995 killed 168 people, including 19 children. It showed that extremist Christians can be as deadly as the Islamic terrorists.<sup>226</sup> In fact there are a number of organizations that are closely involved in different types of terrorism. Their members believe that forces of truth and falsehood are always in battle and they have to protect the truth of Christianity in any way possible.<sup>227</sup>

Many Christian terrorist organizations derive their rules from two basic principals:

1. All existing laws should be replaced by the Mosaic laws
2. The supremacy of Biblical law and racial superiority<sup>228</sup>

#### **4. Biblical texts related to the issue of Holy War**

The study of the issue of Holy War in Christian teachings is not completed without having the adequate knowledge of what the Holy Scriptures say about it. From the previous discussion, it is clearly evident that all kinds of war like activities are totally prohibited in the Christian Religion. But there are some scholars who allow it and present a few texts as well as the basis of their argument. So below are the verses which talk about wars and battles in the Christian history. Their interpretation will also be discussed at a later stage.

“You are my battle-ax and weapons of war: for with you I will break the nation in pieces; with you I will destroy kingdoms; with you I will break in pieces the horse and its rider; with you I will break in pieces the chariot and its rider; with you also I will break in pieces man and woman; with you I will break in pieces old and young; with you I will break in pieces the young and the maiden; with you also I will break in pieces the shepherd and his flock; with you I will break in pieces the farmer and his

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<sup>226</sup> <http://www.religioustolerance.org/tomek34d.html> retrieved on January 29, 2008

<sup>227</sup> Ibid.

<sup>228</sup> Ibid.

yoke of oxen; and with you I will break in pieces the governors and rulers. And I will repay Babylon and all the inhabitants of Chaldea for all the evil they have done in Zion in your sight,” says the Lord.<sup>229</sup>

“He who has no sword, let him sell his garment and buy one.”<sup>230</sup>

“Put your sword in its place, for all who take the sword will perish by the sword.”<sup>231</sup>

According to John, Jesus told Pilate:

“My kingdom is not of this world. If My kingdom were of this world, my servants would fight.”<sup>232</sup>

“Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers is not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil.”<sup>233</sup>

In the Old Testament there was a strong tradition that Messiah would be a military leader. It says:

“Messiah will break the nations with a rod of iron.”<sup>234</sup>

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<sup>229</sup> Jeremiah 51:20-24

<sup>230</sup> Luke 22:36

<sup>231</sup> Matthew 26:52

<sup>232</sup> John 18: 36

<sup>233</sup> Romans 13: 1-4

<sup>234</sup> Psalms 2:9

In Luke Jesus asked,

“What king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand.”<sup>235</sup>

#### **4.1. Interpretation of Biblical texts by the scholars of classical and modern periods**

The researcher takes two kinds of interpretations for the above Biblical texts. One is by the Saint Matthew Henry from 15<sup>th</sup> century and other is The Abingdon Bible Commentary edited by the scholars of 20<sup>th</sup> century.

##### **4.1.1. The Commentary by Henry Matthew**

The researcher takes commentary of this Christian scholar because Saint Matthew Henry is a famous preacher and scholar of Christianity of 15<sup>th</sup> century. His commentary is well known among the Christian priests and general public. Even a number of contemporary interpretations depend upon his writings. He is also known as “The late minister of the Gospel”.<sup>236</sup> This commentary has been written in a very simple language and thus easy to understand. The author takes verses related to a single issue and explains them together.

##### **1. Jeremiah, chapter: 51, verse no: 20-24**

Henry Matthew does not explain the interpretation of each and every verse separately. He gives a brief explanation of all of the verses collectively from verse no: 1 to 57 in this chapter because they all are inter-related and speak about the same issue. So no verse can be explained without its context. According to Henry Matthew these verses are foretelling the fall and destruction of Babylon. It was a very rich, powerful and glorious empire in the times of Prophet Jeremiah. The forces of Babylon were God’s weapons of war against other nations. But now the Babylon herself must fall because of the wickedness of its people. After telling all of the history Henry Matthew concludes by saying that these verses tell the law of

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<sup>235</sup> Luke, 14:31

<sup>236</sup> This information about St. Matthew has been given by the publishers in the new edition of his commentary in introductory essay of the book.

God that is every powerful has to fall. No one should think that he will be exempted from God's judgments. According to some authors this destruction came unto them because of their wickedness and cruelty for Israelites<sup>237</sup>.

## **2. Luke, chapter: 26, verse no: 36**

This verse is basically from a discourse of Christ after supper. Through this speech and especially this verse he is telling his disciples to get ready for the troubles coming to them in their lives. They must now expect that their enemies would be fiercer upon them than they had been. So he who has no sword to defend himself against robbers and assassins will find a great want of it, and will be ready to wish, some time or other, that he had sold his garment and bought one. According to another interpretation it means the sword of the Spirit which the Disciples of Christ must furnish them with. It is to arm themselves with an expectation of troubles and then they are better prepared than if they had sold a coat to buy a sword. Christ's disciples had only two swords at that time and he said that two are enough, for God Himself is the shield of their help and the sword of their Excellency.<sup>238</sup>

## **3. Matthew, chapter: 26, verse no: 52**

This verse should be understood in its context. The previous verses tell the story how Jesus was caught by the enemies and how one of his own disciples betrayed him. When Jesus was taken as a prisoner Peter drew his sword and fought for Christ. But he just cut the ear of a servant of high Priest. He did it without permission and when Jesus asked him not to fight he put his sword back. He did not command the officers and soldiers to put up their swords that were drawn against him; he left them to the judgment of God. Jesus' mission was to make the world peaceful and not to fight. In the end Henry Matthew describes that the weapons of a Christian are spiritual. Even the Religion should be defended not by killing but by dying.<sup>239</sup>

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<sup>237</sup> Henry, Matthew., *A Commentary on The Holy Bible*, vol: 4, ed., Williams, Bickerton. J. (London: Ward Lock & company 2005), p. 1054-1057

<sup>238</sup> Henry, Matthew., *A Commentary on The Holy Bible*, vol: 5, p. 470

<sup>239</sup> Ibid, vol: 4, p. 230-232

#### **4. John, chapter: 18, verse no: 36**

Here a story is being told, when Jesus was brought to the court of Roman governor for judgment. Pilate, the governor had heard about the coming of the king of Jews that is why he asked Jesus whether he is the real king or pretending to be the king. Jesus was a king in the spiritual sense and not in the worldly sense. He came to bear witness of the truth and ruled in the minds of men by the power of truth. So he does not need to have a worldly kingdom and he did not come in this world for this purpose. For this reason he is explaining to the Roman governor that if he had been a king like him, his people surely would fight to save him from Jews. In fact Jesus was himself willing to be delivered to the Jews because the destruction of any worldly kingdom would be the advancement towards the establishment of his justly kingdom. It is God who will give success to the followers of his law. Through this verse Jesus conveyed the message that he does not need any worldly aid and that is why he did not ask anyone to fight for him.<sup>240</sup>

#### **5. Romans, chapter: 13, verse no: 1-4**

These verses teach how to conduct ourselves towards magistrates and high authorities. In the last chapter it was taught not to answer evil with evil unless someone breaks the law of God, only then in order to punish him, it is allowed. But again it looks like recompensing evil for evil. Only Priests are excluded from this subjection. Through these verses Christians of Roman times are being told not to resist against the highly powers because good or bad all are from God. The evil is from God's creating powers and who resist the power, resist the ordinance of God. When men became beasts they should be dealt accordingly.<sup>241</sup>

#### **6. Psalms, chapter: 2, verse no: 9**

Here Lord himself is telling about his kingdom and the promise, God has made with him. All this will happen with the divine wisdom and will only, which can

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<sup>240</sup> Henry, Matthew., *A Commentary on The Holy Bible*, vol:4, p. 685-686

<sup>241</sup> Ibid, vol: 6, p. 991-993

not be changed. It has been stated here that Jesus was the begotten son of God and thus appointed as the king in this world. It is promised him here, that his government shall be universal. Now in the verse no: 9 it has been told that those, who will oppose the kingdom of Lord, will be destroyed by you with the help of God. According to Henry Matthew this promise was fulfilled when the nation of the Jews, those that persisted in unbelief and enmity to Christ's Gospel, were destroyed by the Roman power, which was represented by feet of iron, as here by a rod of iron.<sup>242</sup>

### **7. Luke, chapter: 14, verse no: 31**

Being the disciples of Jesus Christ, a true Christian is like a man who goes to war and therefore must consider the difficulties that have to come in his way to Christ. A king who declares war against other king or state, checks his powers first in order to get success in this war. If his army is not well-equipped, he does not even think of a war. Henry Matthew explains in this verse that the condition of a Christian in this world is always a military condition. He has to fight at every step. But in the end he also makes it clear that it is a spiritual war and to overcome the enemies it is necessary to be fully prepared spiritually.<sup>243</sup>

#### **4.1.2. The Abingdon Bible commentary**

The Abingdon Bible Commentary is edited by three Christian scholars, Frederick Carl Eiselen who is the President and Professor of Old Testament Interpretation, Garrett Biblical Institute, Edwin Lewis the Professor of Systematic Theology in the College of Theology of Drew University and David G. Downey the General editor of the Abingdon Texts. This is also a reason for choosing this commentary because these three scholars are related to the study of religious texts and theology and thus their commentary is a reliable source to know the meanings of these verses. This Commentary is very brief and comprehensive description of Biblical verses and was compiled and published in 20<sup>th</sup> century. These writers do not enter in long details and just take the literal meaning of every chapter. They

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<sup>242</sup> Henry, Matthew., *A Commentary on The Holy Bible*, vol: 3, p. 144

<sup>243</sup> Ibid, vol: 5, p. 425-426

also do not explain every verse separately but explain the whole chapter, related to the same issue, together.

**1. Jeremiah, chapter: 51, verse no: 20-24**

According to this commentary, chapter 51 is a further description of God's judgment on Babylon. The land of Babylon is full of guilt so God has decided for its destruction, which was once His instrument in the world.<sup>244</sup>

**2. Luke, chapter: 22, verse no: 36**

In this verse Jesus is telling his followers to be prepared to face difficulties in the world. Before his disciples were not in a need to defend themselves in their missionary tours because Jesus was with them. Now when he has been declared as outcast and arrested, the situation is changed. Literally, Jesus is telling his disciples to defend themselves if necessary, though not to defend him. If they decide to defend themselves by force, the time will come when they will have to sell their clothes to buy weapons.<sup>245</sup>

**3. Matthew, chapter: 26, verse no: 52**

Here this Bible is also telling the whole story of the arrest of Jesus that he was captured by the orders of Sanhedrin, who sent police force under the guidance of Judas. A disciple, Peter, took his sword and cut off the ear of a high Priest's servant. At this Jesus stopped him and asked him not to fight.<sup>246</sup>

**4. John, chapter: 18, verse no: 36**

When Jesus was taken to the court of Pilate, he assures him that any kingship he claims is no danger to Rome. Jesus and his supporters do not want to fight because the kingdom of Jesus is not like the worldly kingdom of Pilate but in the realm of truth.<sup>247</sup>

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<sup>244</sup> *The Abingdon Bible Commentary.*, ed: Eiselen, Carl Frederick, Lewis, Edwin, G. Downey David, (New York: Abingdon-Cokesbury Press 1929), p. 707

<sup>245</sup> *Ibid*, p. 1055

<sup>246</sup> *Ibid*, pp. 707-1018

<sup>247</sup> *Ibid*, p. 1088



**5. Romans, chapter: 13, verse no: 1-4**

According to the Abingdon Commentary these verses are the words of Paul, through which he is trying to protect the Christians from the Jews by whom they were frequently attacked. Paul had full trust in the government of Caesar. He does not mean to say that all existing authorities of any kind and character are divinely appointed. When they are not the worker of good then they are terror and evildoer, when they administer justice, they are ministers of God and Christians are bound to show them all due respect and provide them all reasonable support.<sup>248</sup>

**6. Psalms, chapter: 2, verse no: 9**

This verse is related with the previous verses and can not be explained without knowing its context. From the verse 7 the king speaks about the help and support of God, he has received. First he has accepted as the son by the God, Jehovah, who, in this way associates him in his authority in this world. The domination promised here is about God's support against ruthless Assyrian dominion and success against them according to Abingdon Commentary.<sup>249</sup>

**7. Luke, Chapter: 14, verse no: 31**

This verse is also telling the disciples of Jesus to be prepared to face difficulties in this world if they want to live their lives as true Christians. By giving the example of a king, who is preparing for a war against another king and checks his weapons and powers, it has been told to be fully prepared. Most of the interpreters take it in the meaning of spiritual preparation.<sup>250</sup>

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<sup>248</sup> *The Abingdon Bible Commentary.*, ed: Eiselen, Carl Frederick, Lewis, Edwin, G. Downey David, p. 1161

<sup>249</sup> *Ibid*, p. 515

<sup>250</sup> *Ibid*, p. 1048

### **5. A comparison between the interpretation of two Bibles and the views of Christian extremist organization**

Two interpretations have been discussed, one from 15<sup>th</sup> century and the other from 20<sup>th</sup> century. A comprehensive study of these two interpretations reveals that Christianity is an extremely peaceful religion and war, fighting, killing and even taking revenge is forbidden completely. Although these verses speak about fighting in order to defend and using sword but it does not seem to carry the meanings that Jesus commanded his followers to fight. Even when the troops of Sanhedrin came to arrest Jesus, he asked Peter not to fight. In other verses also there are just historical explanations of the events that took place in the life of Jesus at different times. So the verses of New Testament in their relevant context do not carry any commandment related to attack over the enemy or killing or fighting with them, while the texts of Old Testament have been taken in the meanings of God's promises with His people and the predictions made by God's son for the establishment of God's kingdom on Earth, by the Christian scholars. It is true that these verses ask their followers to prepare themselves for troubles and difficulties but Christian interpreters never took it in the meanings of collecting weapons and using all means to get into power. Henry Matthew has explained clearly that it means to enlighten one's self with the power of spirituality. Every Christian should be spiritually prepared to face problems and difficulties and through this light and power of spirituality, he can get support of his Lord in this world. Only then Christianity will become a supreme religion above all and only then Christians will be able to establish the kingdom of God.

The concept of Holy War in Christianity has already been discussed in detail. The above discussion and the interpretation of these verses by old and new scholars clearly say that the concept of war, Holy War and fighting in the name of religion is a later development in Christian sacred Law. These ideas developed in accordance with the historical circumstances. Their best examples are crusades in 10<sup>th</sup> and 11<sup>th</sup> centuries and now it has developed in its worst form in the recent years especially after 9/11<sup>251</sup>. A lot of material is being written and

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<sup>251</sup> For detail see reference no: 13 in chapter 1

published in order to prove that Christianity commands its followers to fight and attack anywhere in the world, they want. The example of such material, most of which was published after the attacks of 9/11, is the book "Terrorism, Jihad and Bible" by John Mc Arthur.<sup>252</sup> Through this book the author has tried to prove that Christians have the right to defend themselves by any way possible. For example he writes at one place in his book "We are on the brink of a major war. It is a war that will likely involve a deadly, sustained armed conflict in which many lives may be lost".<sup>253</sup> He has presented the same verses but did not come with their interpretation. He just concluded that war and killing in the name of religion is allowed rather commanded because Jesus talked about war in these verses. This is definitely a wrong use of God's words and no true Christian can accept or follow this concept. Such kind of writers are not only interpreting Biblical verses in a wrong way but also providing others a chance to criticize their religion and to give it a bad name.

A religion, which does not allow to pick up sword even in order to defend itself, how it can allow or command to attack and kill a number of innocent people, including women and children in its name. So after all this discussion it can be easily concluded in the end that the wars, which are being launched in the name of taking revenge or defending themselves have some other objectives behind them and not the religious purposes.

While addressing to the first conference of "Islamic-European Dialogue", which was arranged in Vatican City, Pope Paul VI said:

"There are some extremists among us and we need to educate them as they do not know God at all. Indeed there are a great number of them in the world, a fact which calls on us to co-operate so that we can draw them to worship God"<sup>254</sup>

<sup>252</sup> A Pastor-Teacher of Grace Community Church in Sun Valley, California, and President of The Master's College and Seminary. He also edited the Mc Arthur study Bible

<sup>253</sup> Mc Arthur, John., *Terrorism, Jihad and Bible*, p. 87

<sup>254</sup> Yamani, Muhammad Abdou., *Islam and the West: The need for mutual understanding, The*

## CONCLUSION

This study started with some important definitions of basic things related to the topic such as terrorism and its types; Fundamentalism, Extremism and main issue of the research "Religious Terrorism". After going through all the definitions and explanation by scholars about meanings of terrorism, it is safe to conclude that efforts are still being made in order to approach the accurate definition of the term 'terrorism'. The definitions given in the first chapter are the definitions used by most of the scholars but of course not accepted by all of them. No criterion has been given and accepted globally up till now to decide who is a terrorist and who is not.

But it does not mean that nothing can be said about the issue of terrorism. Scholars continue to ponder in order to get the appropriate meaning. But one thing is clear to everyone, all over the world, that terrorism or violence is something bad and not acceptable in a civilized human society. Each and every act which is harmful, causes fear, economic loss and deaths in the society, should be opposed strictly. No one likes to be known as a terrorist.

As in the case with Religious Terrorism, several definitions and explanations are being discussed but no one is agreed upon since it will not be appropriate to single out any one Religion for promoting religious terrorism. Some scholars do not accept its existence at all so according to them there is no need to define it. Another group believes that religion causes terrorism and it is an existing phenomenon and thus should be defined and discussed properly.

It has been made clear that religion does not cause violence rather it is used by the terrorists in order to justify their illegal acts. There are some other factors as well working behind the phenomena of terrorism and it is not just only the religion. This last point is explained more clearly in third chapter with the help of revealed verses of Qur'ān and Bible. By going through their interpretations given by the scholars of classical and modern periods, it becomes easier to understand the view point of both of the revealed Religions. This description will also help the reader to differentiate between what Religions say and how it is interpreted by those who propagate terrorism. In the end of these explanations an

analysis is given to conclude that both of the religions clearly condemn every act of terrorism. Actions, which cause troubles, disturbs the peaceful environment of society or cause death or damage properties of the innocent people, are criticized strictly by both of the religions.

The following points will help in understanding this difference with more clarity:

1. Both of the religions; Islam and Christianity essentially want to maintain peace, justice and to enforce human rights in the society while terrorism disturbs peace, creates fear and hatred and does not care about everyone's right.
2. The two religions allow war and fighting from peace-lovers against the aggressors, while terrorism is violent action of one religious or sectarian group against the opponent group.
3. In the case of war these two religions allow only to kill the combatants and those who use weapons to attack, while terrorism includes, and is usually against non-combatants and weak sections of the society.
4. Religious people are humble towards peace-lovers and are tough against terrorists, while in their practical life terrorists are violent towards the peaceful people but humble towards the powerful.<sup>255</sup>

The cause of Religious Terrorism is not the religion but the social, economic or political problems; one has to face in the society without having any kind of help or support from any side. After getting disappointed from his worldly supporters, a person tries to take refuge in religion. Here the teachings of religion come forward to his rescue and he feels relaxed in its lap. Relying on those teachings of religion which allow him to defend himself and to fight for his right, a person struggles against his deficiencies. His continuous failures to find justice take him to such an extent, where he declares the whole society rather everyone in the world, responsible for his difficulties and focuses only on taking revenge from the society. During this process of taking revenge, when a person crosses the limits and does not care about the conditions applied by the religion in order to take revenge, religious terrorism or religious terrorist takes birth. In this situation

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<sup>255</sup> Khaki, Aslam, pp. 107-108

he needs justifications for his terrorist acts and presents them in the color of religion. The real issue is what should be the solution and how it can be possible to stop people using the name of religion in their terrorist acts?

The best treatment or remedy is educating the general public, changing their thinking and inspiring and creating a spirit of tolerance in them. It is also the teaching of all three revealed religions. The religious leaders and educators can play an effective role for the implementation of this programme. A Muslim should understand that had he been born in Christian family, he would have not had the same feelings for Muslims and Islam. Same understanding should be there in the mind of a Christian.

Another treatment is to literate the people. By teaching the illiterate communities, terrorist activities between different groups can be avoided. Education can help them to find truth and to reduce the negative feelings against other group.

Holding interfaith dialogues and interfaith socialization is another great source to control terrorist activities. When people will have the chance to listen and observe the position of other group, their reaction will certainly be different. At the academic level, the common values as given in the books of different religions should be published for the benefit of the common man. Similarly the lack of religious understanding especially the teachings related to Holy war and *Jihād* should be clear in the minds of religious and political leaders of a community.<sup>256</sup>

Another thing which is very important to understand especially for the West as they are fighting a war against terrorism is to decide who is a terrorist and who is not. This war has given a bad name to Islam and Muslims. It is not fair to declare every Muslim a terrorist or the religion of Islam as the cause of terrorism. The teachings of Islam do not allow any kind of terrorism rather present the concept of *Jihād* to fight against it. Here it is also important for the West to understand the true concept of *Jihād* in the light of Islamic teachings and not through the actions of very few Islamic organizations because most of these organizations are working with the feelings of hatred for the West and Christians

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<sup>256</sup> Khaki, Aslam, pp. 109-113

and justify their origin as reactionary force against the oppression and injustice carried out by the Christian and mostly the Western regimes in the third world and mostly against the Muslim societies. Although a lot has been written up till now about both of the religions and efforts are being made to bring the two worlds together but situation is getting worst day by day. A Muslim writer Muhammad Abdou Yamani<sup>257</sup> quoted Prince Charles of England saying in his lecture at Oxford:

“The depressing fact is that, despite the advances in technology and mass communications of the second half of the twentieth century, despite mass travel, the intermingling of races, the ever-growing reduction-or so we believe- of the mysteries of our world, misunderstandings between Islam and the West continue. Indeed they may be growing”.<sup>258</sup>

The bond between Islam and Christianity is much stronger than most Westerners realize. In fact religion has always been a very important factor in the development of Christian Muslim relationships. Both are the people of the Book and worship one God. The belief in all of the Prophets including Jesus completes the faith of a Muslim. Similarly the Holy Scriptures of Christianity speaks about the advent and prophecy of Prophet Muhammad (peace be upon him).

The need of the time is to point out positive relations between Muslims and Christians and to build on them a new harmonious relationship rather than focus on the negative aspects of our common history. In fact “To believe in one God, and worship Him alone” is the basic priority. In other words religion is the only source to spread universal brotherhood. The basic priority is not Social, political or economic treatises among different nations because they are limited. The belief in God is universal, who created all human beings, whether male or female, whether black or white, whether rich or poor.<sup>259</sup>

The whole discussion in this research especially the explanations of religious texts, is a valid evidence to prove that religion, does not cause terrorism. In fact it is the act of those extremists who interpret religious texts according to

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<sup>257</sup> Muhammad Abdu Yamani is associated with Iqra charitable society, Jeddah, Saudi Arabia

<sup>258</sup> Yamani, Muhammad Abdu., Islam and the West: The need for mutual understanding, *The American journal of Islamic social sciences; Islamic modernity versus Westernization*, p. 87

<sup>259</sup> Nai’k, Dhakir., *Universal Brotherhood*, (Lahore: Beacon Books 2007), p. 87

their own understanding and become puppets in the hands of some forces who use them for their objectives. So it has become easy to conclude that religion does not preach terrorism and those who think that “Religious Terrorism” is a phenomenon, do not understand religion and terrorism in their nature and thus, are not able to differentiate between the two terms.

It is believed that research always produces more questions and with the help of discussion in this thesis, it is hoped that the students of religious studies will look for new dimensions of the concept and issues of associating Religion with Terrorism.



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