A CRITICAL ANALYSIS OF THE CONCEPT OF JIHAD AND QITAAL IN THE QURAN AND ITS APPLICATIONIN MODERN CONTEMPORARY PERIOD

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ABSTRACT

In the Modern contemporary period the use of *jihad* is taken out of context by fundamentalist groups who use the concept of *jihad* for political purposes, to justify their cause and end state. Due to this the global war on terror, unfortunately links the extremist groups to the teachings of Islam from the Quran. The misuse or misinterpretation of Quranic teachings is vulnerable to bad publicity, and results in negative impact to Islam and Muslims all over the world.

1. The purpose of this dissertation is to examine the different concepts of *jihad* and war mentioned in the Quran. In order to get a better understanding of the different concepts of *jihad* and *qitaal* in the Quran, this dissertation will research different exegeses from Muslim scholars in order to distinguish various interpretations of *jihad* and explore early Islamic reformist's interpretations of *jihad*.

2. It will examine fundamentalist groups such as the *Salafis, Wahhabis*, Muslim Brotherhood and the more extremist groups such as *ISIS, Al Qaeda* and *Boko Haram*. This dissertation will explore the ideologies of these groups and research the motives behind war and terror and their relationship with Islam and the future goals and aims of these groups.

3. It will address the concept of *jihad* implemented by the fundamentalist groups and explore whether they misuse *jihad* and exploit the concept of *jihad* and war for their own agenda or purpose in terrorism.

CHAPTER 1   INTRODUCTION

The phrase 'qitaal' had been used in the Quran in fifty-four places, and 'jihad' has been used in the Quran at twenty-nine places.

In the Modern contemporary world, Muslim terrorism has been totally linked to the concept of *jihad* as a 'holy war waged by Muslims against infidels or non-Muslims'. However, the theological definition of *jihad* as 'a form of striving related to the soul and the individual' has been ignored by contemporary critics. *Jihad* has developed as the prominent feature of Muslim terrorism, Milton-Edwards 2005.

The *jihad* announced by fundamentalist groups has been interpreted as declaring war against the west, and no matter how hard Muslim organisations have tried to separate the

Quranic concept of *jihad* to the concept used by the fundamentalists, the West are adamant to associate the concept of *jihad* to war and terror and thus blame Islam for terrorism in the world.

Jihad can be seen to have different interpretations associated with it. Fundamentalists may use the concept of *jihad* and *qitaal* to resort to violence, whereas other religious leaders and extremist groups may use the misinterpretation for their own political agenda and to achieve religious preaching to gain power and authority.

However, in India in 1857, when the British came to rule, many marginalised Muslims out of fear that Muslims would start extremist violence. Sayyid Ahmad Khan, an Islamic modernist, believed that Islam must be reformed to survive and argued that Muslims were prohibited to rebel against British rulers. According to him, the Quran's command to *jihad* and war is only applicable in response to religious persecution. It was not about declaring war against non-Muslims who ruled over them, if they were allowed to practice their religion freely. Similarly, Mohammed Abduh and Rashid Rida argued that the true, original doctrine of *jihad* in the Holy Prophets time was a call to defend against aggression or religious persecution only, and that all wars fought by the Holy Prophet had been defensive in nature. Rida was able to leave the traditional *Shari'ah* meaning on *jihad* and argued that Islam and *Shari'ah* are only known through the Quran and maintained that Islam calls for peaceful relations between nations each allowed to live and practice its religion in peace, (Brown 2014 p.122-123)

Statement of the problem

This dissertation will explore In the Modern contemporary period the use of *jihad* and how it is taken out of context by fundamentalist groups who use the concept of jihad for political purposes, to justify their cause and end state. The link between the extremist groups to the teachings of Islam from the Quran will be examined and how they misuse or misinterpret the Quranic teachings thus making Islam vulnerable to the West. Furthermore it will examine the new generation of Western Muslims self-assertion to their faith and how in the contemporary period this has increased.

By exploring the Quranic and historical concept of *Jihad* and if it still applies to the Modern contemporary world, the views of the early Islamic reformists such as Abduh, Khan and Rida will be examined and compared to the teaching of the fundamentals and extremist groups.

Background of Study

Islamic fundamentalism has been linked to terrorism all over the world. From 9/11 in America to July 7th bombings in the UK, the terms *jihadist* and terrorist have been closely linked as one. Islam is portrayed all over the world as representing evil and war. Islamaphobia has increased in the West and latest terrorist acts such as Charlie Hebdo murders, has resulted in fear in the hearts of Muslims and non-Muslims alike.

This dissertation will examine the reasons behind the fundamentalist extremist ideologies and focus on the vulnerability of the Quranic and Islamic concept of jihad and war. The link formed by the West; of terror and Muslim as one concept, will be researched. The extremist groups have misinterpreted the concept of *jihad.* This dissertation will examine the reasons behind their motivation and the consequences of their actions.

To find out the reasons behind the extremist ideologies, it is important to explore their religious motivation and their use of the Quran as a weapon.

Research Questions

The dissertation will focus on the following questions;

What does the Quran state about *Jihad* and *Qitaal:* the historical perspective and reasoning of *jihad* and war in Early Islam? It will examine the different concepts of *jihad* which exist in Islamic teachings, such as *jihad of the pen* and *jihad of the nafs* and also explore the *jihad* of the Holy Prophet and his reasons for declaring war in his time.

In a more contemporary world, the Islamic revivalists and reformists will be discussed and their view on Jihad will be examined to compare their justification of *jihad* to that of the fundamentalist groups.

In addition this dissertation will examine if there is there a link between the Quranic Interpretation and Fundamental extremist ideologies by researching what the ideologies are of the *Salafis, Wahhabis* and Muslim Brotherhood in relation to *jihad.*

To focus on the extremist groups, this dissertation will explore how and why groups such as *ISIS / Boko Haram* were formed and the patterns behind their extremism ideologies. Furthermore, what is the attraction of these groups for young Muslims of today in the West, who are fleeing to the Middle East to fight in the *jihad* of the terrorist? This dissertation will examine the reasons of the young person's *jihad* of the self and how they have re-asserted their Muslim identities in the West.

When analysing the above questions, the research will examine the views of the Western Scholars, as well as Islamic Fundamentalists groups, terrorist extremist groups and international organisations such as the Soufan group and others.

Methods and Procedures

Literature reviews will be carried out on the following:

- Quranic teachings on *jihad* and *qitaal* and its exegeses.
- Islamic Reformists and revivalists.
- Islam, fundamentals and terrorism
- Causes of extremism and terrorism
- Self-assertion of Muslim Identity in the West

The review will include the current literature and publications available, identify the different schools of thought relating to fundamentalist groups and existing works of the relevant topics. The dissertation will include a wide variety of academic publications and websites relating to the subject. The internet will also be used to distinguish the various Quranic interpretations from *al Khui* and *al Tafsir*. In addition the Internet will be the main source of data collection. The research methodology will include qualitative data. This is because the qualitative research focuses on the *how?* and *why?* Similarly, the qualitative information cannot be measured or shown as graphs or tables, instead the qualitative research will examine the conclusions by explaining.

Limitations

The main source of limitation is the use of time and resources available. There is a vast amount of sources on the internet but it is important to understand which is viable and correct for usage. To use only sources that are referenced and dated.

The material available in term of publication is required to be used within constraint time management due to the strict timeline of the dissertation guidelines.

The Quranic exegeses are required to be from known Muslim Scholars with authentic interpretations.

References:

- Brown, A.C Jonathan, 2014, Misquoting Muhammad, The Challenge and Choices of Interpreting the Prophets Legacy, One World Publications, London.

- Milton-Edwards, Beverly, 2005, Islamic Fundamentalism since 1945, Routledge Taylor and Francis group, London & New York.

CHAPTER 2   LITERATURE REVIEW

1. Definitions of *Jihad*

This dissertation focuses on the primary questions as to how Islam is exploited by Fundamental groups and terrorists by taking the idea of Jihad out of context and exploiting it. This dissertation reviews the literature which already exists in jihad and Qitaal. There are many books, journals and research works available on this subject, which I have attempted to review.

I will focus on the reasons and research of *jihad* from some western scholars as well as Muslim Scholars and reformist from the early period to the modern day.

There are a variety of historical and modern writings on *Jihad*, fundamentalism, radicalism and terrorism. Many have been linked together with teachings form the Quran and hadith. These writings focus on the challenges faced by Islam due to extremist Muslims and their understandings of *Jihad.*

Rev Bailey (accessed June 2015, www.answering-islam.org/Bailey/jihad.htm page 6) in his study has described Jihad as '*permission to defend themselves by fighting and killing'*. He has used Quranic verses and quoted Yusuf Ali's translation, (accessed June 2015,www.answering-islam.org/Bailey/jihad.htm, p.6) of the Quran. Similarly he has stated that *jihad* is '*defensive war and a religious obligation'.*

Amin (2014 p79) argued that *Jihad* generally '*refers to striving or exerting one's utmost effort to do something'* thus has a difference in meaning to *Qitaal*. However, Milton-Edwards (2005, p108) opposed this definition and argued that *Jihad* in Islam is seen as a '*holy war waged by Muslims against infidels or non-Muslim's'p108.* She further maintains that Jihad is *'seen as the distinguishing feature of Muslim terrorism'p108.* Again Milton-Edward's definition of *jihad* goes further into the declaration of Islamist Fundamentalists, who she maintains interpret *jihad* as '*war against the West'p108.*

Similar to this view Esposito (2005 p13) has described *jihad* as '*armed resistance'*. Again the differentiation of *jihad* and *Qitaal* has not been made and the two terms are again merged into one meaning. He further states that '*Muslims were permitted, indeed exhorted, to struggle against the forces of evil and unbelief, and if necessary sacrifice their lives, in order to establish God's rule'(p13).* This should be interpreted as jihad being the way of sacrifice of worldly things, evil desires and unbelief of rituals. Many Muslims justify *jihad* as just being defensive in nature and

refer to practices which relate to the obligations of Muslims to follow Islam and God's will. For the majority of Muslims *jihad* is a self-struggle to strive on the path towards God. According to Amin (2014, p80) jihad can be *'against the self (jihad al-nafs), the devil, sinful and immoral people and the unbelievers'*. However, Episoto rejects this term and goes on to state that *'those who wage war (jihad) for God engage in religiopolitical act, a holy war' (p13)*.

This misunderstanding and misrepresentation of the term *jihad* is widely used, instead of the theological definition of *jihad* which relates to a form of striving of the soul and the ego. It can be argued that the Muslim leaders attempt to disassociate *jihad* from terrorism, but this is largely ignored by Western Media. According to Amin (2014, p17), *'in much of the literature published after September 11th attacks, jihad is used as a synonym for terrorism'*.

In some cases Muslims are divided as to the limit of *jihad* and maintain that *jihad* is a *'defence of Islam'* and must be compulsory for all Muslims. This fundamentalist view distorts the meaning of Jihad and can be the base of conflicts and tensions in the world today.

It can be argued that the terms jihad and Qitaal are very much confused. According to Fatoohi (2004) the Arabic term Qitaal literally means 'fighting'. This confusion plays a big role in influencing the misinterpretation of jihad by the Western society today.

1.1 Jihad and Terrorism

Hoffman (1998 p13) has described terrorism as 'any especially abhorrent act of violence that is perceived as directed against society – whether it involves the activities of anti-government dissidents or governments themselves, organising crime syndicates or common criminals , rioting mobs or persons engaged in militant protests, individual psychotics or lone extortionists'. He further argues that terrorism is linked to a political concept; which is important to understand the underlying aims, objectives, motives and purpose of the violence carried out under this act. Hoffman (1998 p14) argues that terrorism is fundamentally and inherently political'. He confirms that it is about using power for the pursuit of power to achieve a political change by the method of planned, calculated and systematic act. Hoffman (1998) maintains that international terrorism has been practised globally since world war two and has concentrated on the definitions of terrorism and its relationship with politics rather than the concept of *jihad* and war (*Qital*). He conflicts the practice of jihad with Islamic terrorism and does not explain the reasons and root causes of *jihad. Jihad* according to the Quranic concept relates to offensive and defensive form. However, Katz (2004 p9) claims that the terrorists goal is to carry out a ruthless struggle against all those they saw as enemies of Islam, and it is this struggle they called *jihad*. Again it can be argued

that terrorists perceive the West as their enemy and they may justify their struggle as fighting in defence against the enemy of Islam.

Parwez (2008 p xiii) has differentiated terrorism and *jihad.* According to him, terrorism is 'intense, overwhelming fear; something, as terrifying object or event that instils fear; ability to instil fear; violence promoted by a group to achieve or maintain supremacy'. He compares the word 'fear' to '*khawf*' in Arabic which means 'to apprehend an imminent danger'. By using Quranic concept, Parwez (2008) supports his claim that '*khawf*' has been used in the Quran in the applied meaning of armed combat Q33:19. He further mentions that fear (terror) is not desirable and a negative feeling which can be avoided by following God's way. He maintains that it cannot be right for anyone to live in terror, therefore that tactics used by terrorists to instil fear are wrong and not accepted as legitimate according to the Quran. However, Parwez (2008 p xv) has explained the concept of *jihad* as 'hard work; perseverance; striving in the way of God.' In this pursuit of striving in the way of God, one might face hardship which may sometimes culminate in armed combat. Parwez (2008) stresses that this is for defensive purposes only. He describes 'armed combat' as Qitaal (killing) *fi sableel Allah* (in the way of God). He differentiates jihad and Qitaal in the sense of armed combat, and therefore states that jihad in the sense of terrorism has no place in the Quranic perspective whatsoever. This complies with the concept of jihad by Rizvi (2006; al Islam.org) who maintains that the ***major jihad*** is known as the spiritual struggle, a struggle between two powers within ourselves: the soul and the body. The conscience is in conflict with the bodily desires. This spiritual conflict is an ongoing jihad within each one of us. Islam expects its followers to give preference to the soul and the conscience over the body and its desires, (Sayyid Muhammed Rizvi, 2006, online)

However, Gawrych (2002, online) has established that Muslim radicals use *jihad* in order to justify their terror strategies and attacks. He maintains that they do not distinguish between the greater *jihad* and lesser *jihad* and use the combat method to justify their goals. Nevertheless Gawrych (2002) has recognised that the vast majority of Muslims do not justify 'Islamic terrorism' and condemn the killing of innocent civilians. However, he claims that terrorism is an Islamic problem, which shows the misconception he has with the historical examples of Islamic radicalism and *jihad.*

According to Noorani (2002 p12) the notion of *jihad*, or holy war ceased to exist in the Muslim world after the 10th century until it was revived, with American encouragement, to fire an international pan-Islamic movement after the soviet invasion of Afghanistan.

However, it is clearly noted by Noorani (2002) that the *jihad* in Islam is far removed from the jihad waged by terrorists and extremists throughout centuries, right down to Osama Bin Laden. Noorani (2002) quotes an authenticated saying of the Holy Prophet Mohammed 'the highest form of *jihad* is to speak the truth in the face of an unjust ruler' p45. Unfortunately many Muslims recognise that *jihad* has become a worrying term for non-Muslims, who associate *jihad* with terrorism and religious extremism. It can be argued that *jihad* is a positive concept which is clearly misinterpreted by both Muslims and non-Muslims. Noorani (2002 p46) defines that the so called '*Islamic jihadist'* groups have no right to take authority of the concept of *jihad* for their extremist methods which involve violence against the innocent and have no basis in Islamic law. She very clearly and correctly relates *jihad* with an individual struggles for piety and society's struggle for justice. This concept of *jihad* is agreed by the website 'in-Islam.com', who quote 'Do *great jihad with the help of the Qur'an'. (25:52)*

It is argued by them that the Qur'an is simply a book, and not a sword, therefore to "do great *jihad* with the Qur'an" means do great jihad with the ideological power of the Qur'an. They maintain that, jihad is only another name for peaceful activism. And peaceful activism is the only weapon by which Islam wants to achieve all its aims and objectives and therefore according to them this is the *jihad* that Islam upholds. *(http://in-islam.com/jihad-is-a-peaceful-struggle/)*

1.2 Quranic Concept of *Jihad* and *Qital*

Jihad in the Quran, according to Amin (2014 p80) is limited to mainly one aspect; which is the armed struggle against non-Muslims. He maintains that even though this meaning is enshrined in most classical and modern exegeses of the Quran, it cannot be clearly defined by an exegete. He argues that this is because they feel that the meaning of this term is very clear. However, Sunni jurists do not restrict themselves to this definition, and Amin (2014 p81) states the Hanafi definition of *jihad* as '*to exert one's utmost effort in fighting for Allah's cause by increasing the number of fighters or by assisting them with one's own money, advice or by any other means'*. It can be argued that this definition complies with the armed struggle against non-Muslims. Amin (2014) argues that this definition contains two parts to the concept of jihad. The first is the that *jihad* is for the sake of Allah; and the second aspect is that *jihad* is defined as fighting (*qitaal*) and also related to (*harb*) war. The three terms are

significantly related to *jihad* in some way, and can appear to be misinterpreted and misused in today's society by fundamentalist and extremists.

Amin (2014) argues that the Quranic term *fi sabilillah* 'to strive for Allah's sake' does not account for military jihad, as some may represent this. Al Hashimi (cited in Amin 2014 p82) tries to assert that the vast majority of exegetes would favour the military based meaning for *jihad* and *jihad fi sabilillah*.

However, jihad is used in the context of fighting in Q2:218, Q4:95, Q8:72, 74-75, Q9:16,20,41,86, Q47:31, Q61:11 (Amin 2014 p82). According to Rida (1999 p254) *fi sabilillah* generally refers to the way a Muslim believer chooses to live his life in order to please Allah. Even if this phrase is used in the context of fighting, Muntasir Mir (1991 p114) separates *jihad* from other types of wars that took place in the time of ignorance (jahiliya). However, Haleem (1999) maintains that in the Quran, *jihad* is generally referred to 'the way of truth and justice, including all the teachings it gives on the justifications and conditions for the conduct of war and peace' p62.

Nevertheless, unlike *jihad,* the term *qitaal* does carry a military meaning when linked with *fi sabilillah*. It is mentioned in the Quran together with *qitaal*, thirteen times. According to Alsumaih (1998 p15) both *jihad* and *qitaal* are used with the same meaning in the Quran. However, it can be argued that *jihad* has a much broader meaning than *qitaal*, whereas every *qitaal* can be *jihad*, but not every *jihad* can be *qitaal.*

Nevertheless, the Western expression of Holy War according to Amin (2014) is not contained in the Quran. Amin (2014) describes the term 'Holy War' as referring to war that is fought for religion, against adherents of other religions, often fought to promote religion through conversion, and with no specific geographic limitation, p84. Johnson (1997 p25) agrees with this and maintains that the term 'holy war' itself presents a problematic issue, since it is relatively late in the Western usage and since it does not directly translate any of the regularly used Muslim terms, including that of *jihad.*

In comparison to this, Robert D Crane (2002) maintains that *jihad* is referred in the Quran only in the sense of intellectual effort to apply divine revelation in promoting peace through justice: He Quotes *'Wa jihidhum bihi jihadan kabiran', Strive with it [divine revelation] in a great jihad'(Surah al Furqan, 25:52);* and *'Wa tammat kalimatu rabika sidqan wa adlan' The Message of your Lord is perfected in truth and justice' (Surah al Anjam 6:115)*.[online].

However, it can be argued that extreme and radical Islamists often use passages in the Quran to justify killing of non-Muslims and military *jihad.* But it is important to understand where these interpretation come from and to examine the verses in the Quran in which they occur.

One of the key issues which can sometimes be overlooked by Western intellects is that of the Meccan period of the revelation of some of the Quranic verses. In the Meccan period, Muslims were prohibited to fight, even though they were oppressed. However, the Western scholars signify the Medinan period when *jihad* became established. This is argued by Al Daqs, (cited in Amin 2014 p85-86) in which he claims that studying the Quran carefully leads to the conclusion that all *jihad* verses and legislative rulings related to them were revealed during the Medinan period. Therefore he describes *jihad* in the Meccan period as 'peaceful *jihad*', whereas in the Medinan period it can be seen as 'military *jihad*'.

However, by examining al Khui (1998 p232) the verse in the Quran that describes the sword, according to him, relates to the *mushrikeen* (non-believers). He maintains that the obligation to fight the non-believers, and not to conciliate differences with them, is limited to the situation in which the Muslims have power and the ability to fight. Bur if they are not able to fight and gain the upper hand over their enemy, due to not having sufficient power, then there is no objection to conciliation. He quotes Q47:35 '*So do not falter and cry out for peace when you will be the utmost, and God is with you, and He will not grudge the reward of your actions'*. It can be argued that *Jihad* with the sword may be defensive, however, it depends on the situation at the time. Conciliation or peace talks are also favoured and violence does not have to be the last resort.

1.3 Islamic Revivalists and Reformists concept of *jihad*

Islamic Revivalists aim to reassert Islamic back to the original Islamic values which they feel have been lost due the rise of the Western influences and the decline of Muslim powers. They tend to work within an Islamic framework and object to the Western colonial exploitation of the Muslim countries and the imposing of western values. Their notion of reasserting Islam back to the purest form is seen as the solution for the problems of the Islamic societies in the modern world.

According to Oxford Islamic Dictionary online, Muhammed Ibn Abd al Wahhab (d.1791) was concerned about the survival of religion and sought to rectify the dangerous innovations that had been introduced into Islam. By emphasizing the '*unity and oneness of God*', he rejected all forms of mediation between Allah and the believer. Thus, his ideologies' shaped

that religious characteristics of the first Saudi Wahhabi state, which was crushed by Egyptian forces in 1818. However, the second Saudi state was proclaimed the Kingdom of Saudi Arabia in 1932, and continues to be shaped and informed by Wahhabi ideology today.

Similarly, the modern day development of revivalist movements have been adapted by Islamic Fundamentals or radical Islamists. Esposito et al (1991) recognises that an important theme running through the Islamic revivalist is the concept of *jihad*. He maintains that from historical perspectives up to the present day, activists have spoken about the need for *jihad* on the path of God and this has become an important concept in the message of revival. It is this complex heritage that modern revivalists utilise in their efforts to reaffirm the Islamic message in the contemporary world. Roy (2004 p19) explains that the frontier between Islam and the West is no longer geographical, and is less and less civilisation. He examines the process of westernisation of the Muslim societies over two centuries, and claims that this has had obvious and permanent effects, one of which is the re-emergence of Islamic revival at different levels. He describes re-Islamisation as a problematic concept which may be a reaction against and a factor of modernisation. From this he describes how Islamic radicals think that they represent tradition, when actually they express a negative form of westernisation.p20.

It is important to establish that the basic discussion regarding *jihad* has changed from the early period, however, the themes and issues still reflect significant continuities over the centuries. Esposito (1991, p27) describes Islamic revivalists, such as Mawdudi, Haneef and Qutb as expressing their opinions with that of *Sunni* Islam, but he further adds that these differences can be seen amongst *Shi'a* groups as well. For example in the Iranian Revolution, Ayatollah Khomeini stressed the more militant definition of *jihad.* Nevertheless, Esposito et al (1991) also maintains that some Shia groups emphasize the need for jihad to be defensive and clarify that unjust rulers cannot undertake *jihad.* Again the community may engage in *jihad* to defend itself and strive to establish justice, but they must prove that *jihad* was not undertaken just for territorial expansion.p.27

On the other hand, Nasr (1995) states that Islamic revivalist Mawdudi had more conservative views on *jihad* than the other Islamic revivalists thinkers. He describes Mawdudi rejection of the validity of *jihad* declared by the government in Kashmir, in 1948 during a ceasefire with India. The declaration of *jihad* was argued by Pakistan was done by the local religious leaders

and volunteer fighters were to undertake the *jihad*. Mawdudi was persistent in his rejection of this *jihad* and he did not accept the political or revolutionary readings of the doctrine of *jihad*. Mawdudi maintained that *jihad* should not represent '*a crazed faith……blood shot eyes, shouting Allah o Akbar. Decapitating an unbeliever whenever they see one, cutting off their heads and saying La ilaha ilalah'p74.* Unfortunately this is the very much seen image of today's jihadist and revivalist advocates of the modern day. Mawdudi explained that *jihad* is not war, but a struggle; a struggle not in the name of God, but in the path set by God. Nasr (1991) maintains that Mawdudi's position softened over the next few years and Mawdudi actually declared military *jihad* to be a last resort, of when a country was actually, and not potentially, in war; and even with that if the country was at war with *darul'harb* (abode of non-Muslims.)p74.

According to Janin & Khaymeyer (2007 p126) Mawdudi was a political activist and a passionate believer in Islam. He came to believe that Muslims in his time were living under deplorable spiritual conditions, which he compared to the pre-Islamic times of jahiliya 'time of ignorance'. He blamed this on the British rule in India forcing Muslims to live side by side with Hindus. He felt that the best solution to this problem was Muslim rule and wanted to see a worldwide jihad where Muslims would over throw all existing governments; Muslims and secular alike.p126. Mawdudi's goal was to reform Islam so that it would rely on the Quran and Sunnah alone. He also called for an Islamic state; with Islamic governmental, banking and other institutions. Nevertheless he was in favour of rational judgements on religious issues so that the basic principles of Islam could be applied intelligently to modern Islamic societies. Nevertheless he was denounced as an extremist due to his anti-Hindu views and he was blamed for many Hindu-Muslims tensions due to the issues in Kashmir. Many argue that he was to blame for the partition of British India into the Islamic state of Pakistan.

CHAPTER 3 …………………………………..RESEARCH METHODOLOGY

This dissertation focuses on the primary question as to whether jihad has been misinterpreted by Islamic Extremists and terrorists and therefore exposed Islam to be more is vulnerable to the West. By examining the literature already existing in this field and looking the relevance to the dissertation, this chapter will describe the methods used to carry out the research.

3.1 Broad Research Methodology

This methodology used in this dissertation is qualitative research. Qualitative research is the method of inquiry which is traditionally used in Social Sciences. It focuses on the meaning, perspectives and the understanding and examines the questions of 'how' and 'why', instead of the more measurable data such as what when and where which is the focus of quantitative data. It is important to note that qualitative data cannot be displayed as in graphical form or measured. However, the strength of qualitative data is to produce a conclusion by explaining.

3.2 Data Collection

The data for this research will be gathered from primary and secondary sources. It would be difficult to rely on only primary sources as a foundation for this dissertation, and therefore it would fail to include research done by others. This would provide an insufficient structure for the dissertation. Alternatively, it would also be difficult to just rely on secondary sources alone and this would fail to gather new information and facts on the issues involved. There would be a lesser chance of new highlighted facts to be included.

However, it can be argued that it is important to include the primary sources to back up the secondary sources of information to give more accuracy to the information. The primary sources used in this dissertation are the Quranic verses ad there is limited presence of information on this sources.

The secondary sources will be composed of a variety of literature that examines the dissertation topics and the primary and secondary questions. This will include a wide variety of books, online articles, and journals. The internet will be used to obtain and collect a wide variety of data. This information collected will be constructed into the following;

What does the Quran state about Jihad and Qitaal: the historical perspective and reasoning of jihad and war in Early Islam? It will examine the different concepts of *jihad* which exist in Islamic teachings, such as *jihad of the pen* and *jihad of the nafs* and also explore the *jihad* of the Holy Prophet and his reasons for declaring war in his time.

The second section will examine Islamic revivalism and Islamic Reformism and its relationship with the concept of jihad. It will provide a perception into the history of Islamic revivalism and reformism to include the main revivalist and reformist movements their ideologies and motives behind their movements and their view on Jihad will be examined to compare their justification of jihad to that of the fundamentalist groups.

In addition this dissertation will examine if there is there a link between the Quranic Interpretation and Fundamental extremist ideologies by researching what the ideologies are of the *Salafis, Wahhabis* and Muslim Brotherhood in relation to *jihad.*

The third part will looking at be the causes of terrorism. It will include the study of various causes of terrorism and its relationship with jihad and the pattern of the movements to the contemporary day Islamic Fundamentalists, Extremists and Terrorism; this will examine and review the concept of *jihad* and the ideology of the Islamic fundamentalists and extremist movements.

3.3 Analysis and Conclusion

The data analysis will begin as soon as the relevant collection gathering of information has reached a definite level. This will allow the information that is gathered to be identified as a sufficient amount. Otherwise more information would be required to complete the answers appropriately. This method would allow the identification of any lack of information earlier and this would enable any outstanding questions to be answered. Nevertheless, the risk associated with this approach could lead to the information that is gathered at a later stage may overturn the conclusion that was reached in the earlier analysis. It can then be argued that early hypotheses may be challenged in order to give credibility to the later ones.

The information collected will be analysed on the primary and secondary questions. They include:

The secondary questions are**:** how and why groups such as *ISIS / Boko Haram* were formed and the patterns behind their extremism ideologies. Furthermore, what is the attraction of these groups for young Muslims of today in the West, who are fleeing to the Middle East to fight in the *jihad* of the terrorist? This dissertation will examine the reasons of the young person's *jihad* of the self and how they have re-asserted their Muslim identities in the West. The analysis from each secondary question will be intertwined to arrive at the conclusion for the primary question; whether In the Modern contemporary period the use of jihad is taken out of context by fundamentalist groups who use the concept of *jihad* and is exploit it for political purposes, to justify their cause and end state.

This dissertation will use textual analysis to compare and contrast the different schools of thought and diverse perspectives. These will be abstracted from the written documents including visual and electronic. The information will vary from a vast range of sources, examining the dissertation questions. These will be critically examined and analysed. These will then form the conclusion which may encounter difficulty; in order to integrate the results

of the analysis into the basis of the conclusion. It can be said that the qualitative research methodology provides the system of this task to become an easier process. The certainty that the data is gathered form a wide variety of sources enabling the questions of how and why to be obtained, from the broader context of society, culture and historical evidence makes the conclusion more reliable.

CHAPTER 4…………………………………………ANALYSIS

4.1 Islamic Fundamentalists, Extremists and Terrorism

Lewis (2003 p103) argued that Muslim fundamentalists are those that may feel the troubles of the Muslim world at the present time due to the over excessive modernisation; which is against Islamic values and a betrayal to the religion. They may believe that the remedy for this betrayal is to reform Islam back to the authentic Islamic values. The 'true' Islam according to them would be to implement the *Shari'ah*, abolish laws regarding the west. However, Abbott et al ((2007 p51) clearly define the link between the policies and abuses of the 'war on terror'; especially foreign occupation of Muslim lands – and an increase in the threat from Islamist terrorism. They describe the aim of terrorism to 'terrorise and to destabilise countries by keeping them in constant state of fear' p51. However, it can be argued that 'the war on terror' itself creates the climate of fear that can be of somewhat politically advantageous to those in power. This fear is the fuelled by terms like 'weapons of mass destruction' and 'rogue states' which further creates hate and allows policy makers to carry out their political agendas, which otherwise may be impossible p52. This can be seen on the 'Frontline', online American website which claims that 'In the wake of the Sept. 11, 2001 terrorist attacks on the U.S., the threat of militant Islamic terrorism; rooted in the Middle East and South Asia, have taken centre stage'

Al-Qaradawi (cited by Kurzman 1998 p196) agrees and maintains that one of the main consequences of extremism is exposure to insecurity and danger. However, according to Al-monitor online, the concept of *jihad* has undergone major developments, due to the increase rise of radical groups who abuse it with political elements to further their agendas. However, some may argue that Islamic fundamentalism is another name given to radical Islam. Lewis (2003 p17) argues that there are many types of Islamic fundamentalists in different countries or even in one country. Some groups may be used by other governments for their political purposes or agendas. It can argued that many Islamic fundamentalist groups may be Islamic in origin but some of them may have deviated far from their origins. They may justify their objectives and their actions with references from the Quran and the Holy

Prophets traditions, and may claim that their version of Islam is purer and more authentic than the other. Nevertheless, Lewis (2003 p.xv) has described Western politicians as making it clear that the war in which they engage in is a war against terrorism , and not a war against the Arabs, nor against the Muslims. However, he maintains that Osama Bin Laden had opposite views to this, and according to him, this was a religious war against the West, against the infidels and against the U.S who he perceived is the greatest power in the world of the infidels.

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4.2.1 Sayyid Ahmed Khan

Sir Sayyid Ahmed Khan (d.1898) promoted a non-violent interpretation of jihad. He did not deny that jihad meant warfare. According to Cook (2005 p) Sir Syed took the responsibility of defining the concept of Jihad in Islam. He challenged the writings of Sir Willium Muir, Governor of North west frontier province. He argued that jihad and the Holy Prophet's wars were defensive in nature and were an attempt to establish peace. Sir Syed was adamant that the wars were not intended to convert people to Islam by force. He argues that forcible conversion is strictly prohibited in Islam maintains that the Quran states, *"There shall be no compulsion in the matter of professing a religion".*

Ansari (2001 p170), maintained that Sir Sayyid Khan believed that those category of people who organised jihad, their motivation and the manner in which it was carried out was opposed to its very spirit as laid out in the Quran and Sunnah. Asmer Beg (aligarhmovement.com) was in agreement with this and maintained that Sir Syed argued that Islam does not allow deceit, anarchy, fraud or mutiny. He believed that it instructs Muslims to obey and feel obligated to those who have given them security and peace, whether they are Muslims or Non-Muslims. Moreover, all pacts or treaties either with Muslims or Non-Muslims are to be followed faithfully. Islam forbids Muslim from invading any country to conquer it and to forcibly spread Islam. Even a single person is not to be forced to convert to Islam. http://aligarhmovement.com/forum/Sir_Syed_and_Jihad

4.2.2 Mohammed Abduh

Mohammed Abduh was an Egyptian religious scholar and was known to be a liberal reformer. He believed that Islam was suffering form inner decay and wanted to reform Islam

and modernise Islamic Institutions. However, due to being greatly influenced by the founder of the pan-Islamic movement Jamal ud-Din al-Afghani, who sought to unite Muslims in the world under the banner of faith. Due to this influence, Abduh wanted to bring about a renaissance of Islam and liberation of Muslims form colonisation (cis-ca.org/voices/a/Abduh.htm).

It is known that Abduh steered away from his mentor Afghani and tried to separate politics from religion. Nevertheless, he tried to advocate the reform of Islam by bringing it back to its pristine state and casting off what he thought was contemporary decadence and division. (cis-ca.org/voices/a/Abduh.htm).

However, as the British took over Egypt in 1882, the British rule was not opposed by everyone and Abduh was appointed as the grand Mufti for all of Egypt through the British influence, and he used this office to promote liberal reforms in an Islamic law, administration and education.

It can be seen that Abduh did find advantages of the British rules, where he sought to promote his liberal values in an Islamic way. Unfortunately, as the Western influence grew in Egypt he felt that Islam was adopting a more Western route. As Egypt embraced the Western education system, Westerns sciences and Western method of teaching, Abduh distrusted the Westerners and encouraged Muslim parents not to send their children to school. It can be seen that Abduh saw the West as a threat to Islam and its values. Abduh regarded his philosophy to be derived from Salafiyah. He viewed this to be the purest form of Islam and therefore, for Islam to be reformed it must go back to this pure state. It can be argued that he came into the category of fundamentalist such as Wahhabis or jihadist, but he saw himself as the more liberal type of Salafi. Even though Abduh wanted to reform Islam by modernising it, his ideas came back to the Salafi ideology of reverting Islam back to its purest form as the early Muslims, (Sutherland 2012 online).

This kind of reform does take into consideration the technology and sciences of the modern world, but unfortunately does not empower Muslims to move forward with the technology. He influenced other thinkers who became more radical and diverted his original ideas into more fundamental ideologies. Abdu's distrust of the West is another pattern that flows through many of the reformists and fundamentals who use their excuse if jihad against the west to carry out their propaganda and their own political agendas, the fear of Western ideas and influences seems to be a threat that still exists in today's society.

4.2.3 Muhammad Rashid Rida and The Caliphate and The Islamic State

According to Enayat (1982 p69) Muslims stepped up their efforts to re-assert Muslim values in the face of Western inroads. This was done through mainly fundamental concepts and became more prominent through the political manifestation of religious thought from mid-twenties onwards. Muhammad Rashid Rida (d.1935) was argued to be the founding theoretician of the Islamic state in the modern sense. Rida is argued to have great influence over the activist ideology of the Muslim Brotherhood in Egypt, but instead he was seen to provide a starting point in which the modern concept of the Islamic state changed from its earlier spiritual character to the more modern, totally political nature.p70. The importance of the Islamic state signifies a dramatic shift between Rida's change from being an advocate of the Ottoman Caliphate in the name of Islamic universalism to his modernist ideas on the necessity of Ijtihad, legislation and fighting ignorance and superstition amongst Muslims (Enayat 1982 p70). However, the Islamic State was brought up by Rida due to the problems of the Caliphate. He firstly traced the foundations of the Caliphate in the Islamic political theory. This is so that he could show the high standards for the right conduct of the Caliphate and maintain that past authorities have imposed the obligation to resist injustice and oppression (p72). Enayat (1982) has argued Rida maintained that this resistance to injustice can be done 'even by war'.

The second stage of Rida's advance towards the Islamic state was to examine a number of practical difficulties which hindered the rehabilitation of the Caliphate. The main one being finding the right person to become the Caliph of all the Muslims as well as the right city for his capital. Enayat (1982 p74) concluded that Rida was unable to find an appropriate candidate to meet the requirements of a Caliphate, as well not succeeding in finding a suitable city for his capital. According to him, Rida maintained that the Caliphate should be ideally revived through the Turks and the Arabs who between themselves possess the essential qualities required for the regeneration of Islam. However it can be argued that it was impossible to revive the traditional Caliphate, and therefore, Rida looked at the closest alternative instead. It is then that Rida turned his idea of the Caliphate to the Islamic state instead. He failed to give a definition of the Islamic state and just implied that it was synonymous with the Caliphate. Rida stressed that the *Shari'ah*
 must be preserved or revived in its proper form and also maintained that the civic rule could not survive or function without legislation.

Nevertheless, it can be argued that the Islamic state as imagined by Rida was far from achieving any powerful system which was able to regulate society, politics and cultural lives of Muslims. Enayat (1982) argued that there were many obscurities and contradictions in Rida's ideas of the Islamic state with a religious prescription of the totality of human life, which would not function in the modern world. Rosenthal (1964 p264) agrees and states that 'the parallel existence of a religious and political state despite the emphasis on the former and condemnation of the latter'.

However, Janin & Khameyer (2007 p121-122) state that Rashid Rida was the first Muslim intellect that claimed for a reformed Shari'ah, which would be the foundation of a modernised Islamic state. He maintained that this Islamic state should have a strong military which could defend itself from strong colonial powers that may threaten it, he wanted this new Islamic state to assume responsibility for its own defence. According to Janin & Khayamere (2007), Rida cited verses form the Quran to justify this position. He claimed that jihad was purely on defensive form and did not want any expansionist military policy. Rida wrote that 'everything mentioned in the Quran with regards to the rules of fighting is intended to be defence against enemies that fight Muslims because of their religion'. He was known to advocate jihad but in the sense of internal moral striving for a believers self -purity and perfection. However, it can be seen that Rida's ambitious reforms were not put into effect.

It can be argued that Rida wanted to reform Islam back to its original state. He was more radicalised and even though he got his influence and ideas from Abduh, he strained them to meet the political aspect of Islamic reform. Again the threat of the West plays an important role in Rida's belief of reforming Islam. His views about changing the state into an Islamic State seemed fine on paper but realistically he was bound by the differences between Muslims and found it difficult to reinstate a Caliphate who would be agreed upon by all Muslims. Again trying to revert Islam back to its original state in a modern society is a very difficult task, which only the few fundamentalists can foresee. In the Arab world today there are so many disagreements and hostilities which create uncertainty and enemies amongst Muslims. It can be argued that a unifying a whole Muslim community through universal politics is only to wage war against the West. Unfortunately this concept of uniting the whole of the Muslim world against the West cannot succeed as the Muslim world cannot put its own differences aside with each other.

4.3 The Muslim Brotherhood

'Allah is our objective. The Prophet is our leader. Qur'an is our law. Jihad is our way. Dying in the way of Allah is our highest hope." Muslim Brotherhood

The Muslim Brotherhood does not shy away from the concept of fighting jihad when Muslims are under attack which is something they regard as *fard al-ain* (individual religious duty). Their aim to educate the Muslim population to prepare for the eventual establishment of an Islamic state. It developed a more militant approach after one of Muslims Brotherhoods key thinker Sayyid Qutb. Qutb developed further on Mawdudi's ideas of period of jahiliya and that it had to be countered by the sovereignty of God *al Hakimiyah.* Qutb concentrated in these ideas whilst in prison and became disgusted by the society in which he was in due to Egypt's secular revolution, and claimed jihad should be applied against the rulers. Pargeter (2009 p8)

Zollner (2009 p61) states that the concept of jihad claimed by Qutb's struggle against jahiliya includes fighting with arms. He quoted 'anyone who understand this particular character of the din will also understand the purpose of *jihad bil saif* (with the sword), which is to clear the way for freedom to strive through preaching in support of the Islamic movement' (Qutb 1993b). He continues to maintain that jihad is not a defensive doctrine and is critical of Muslims who maintain that jihad is represents an inner struggle. Qutb argues that the idea of defensive jihad needs to be reinterpreted and in fact Islamic jihad defends against the limitation of freedom against the jahiliya.p62. Instead of arguing that everyone has a right to defend their religion, he argues that everyone has a right to break away from submitting to *jahili* ideas and institutions. Unlike Rida, Qutb did not concentrate on forming an Islamic state, but rather focused on the importance of the Islamic concept to be implemented, which will then in his view result in an ideal Islamic society. Nevertheless, Qutb maintained the importance of strong leadership at the centre of the new society. His ideas of the law and Shari'ah are restricted and fixed. Similarly his notion of pronouncing takfir on anyone who does not follow the same interpretation of the Quran or applies the same law. These ideas reflect the political position of his followers; Qutbists who use these concepts to create their ideologies.

Zollner (2009) maintains that it is these ideologies that have influenced Radical Islamist movements in Egypt and that of the jihadist movements. However, Al Monitor (2015 online) maintains that the notion of jihad had evolved significantly with the emergence of the Muslim Brotherhood. They argue that Sayyid Qutb developed jihad in the ideological context of the conflict with the West. According to this vision, secular political regimes in the Muslim

world are products of Western culture that should be fought and uprooted because they conflict with Islam

4.3.2 Wahhabism

According to Cook (2005p74) the most radical of all the anti-Muslim jihad movements was that of Muhammed b, Abd al-Wahhab (d.1791). this became the state interpretation of Islam in the Saudi Arabia and is still the heart of the present day radical Islam movement. It was al-Wahhab who preached a sharp interpretation of Islam. His focus was on the unity of God alone and was against all things that distracted Muslims from the complete submission to God. However, Wahhabism is noted to be very different from any other forms of Islam. One of the main features of Wahhabism, according to Cook (2005p74) is the pronouncing of takfir – process of declaring Muslims as non-Muslims. Al-Wahhab's ideology is said to be politically associated with the family of Ibn Saud, who stated the state of Saudi Arabia based on al-Wahhab's principles.

However, in 1746 the Wahhabi-Ibn Saud openly declared jihad against other Muslims. This led to the Wahhabis occupying and destroying Karbala in 1802, which was the holy city of the Shi'ites. The next target was the cities of Mecca and Medina, which they occupied at different times between 1803 and 1813. In this occupation they proceeded to destroy almost all the sacred shrines that were dedicated to the Holy Prophet.

The Wahhabi's aim to purify Islam is something which did not really succeed in the earlier times. It is mainly the fact that Saudi Arabia now revived in the twentieth century has now control over the holy cities in Islam. Cook 2005 p75) argues that due to the oil wealth and receiving riches from this together with religious factors, has enabled the Wahhabi beliefs to be propagated throughout the Sunni world – which has led to radical Islam. Cook (2005) argues that the initial Wahhabi jihad was merely destructive and did not bring about the reform of Islam. The condemnation of all other Muslims as infidels did not gather much support outside of his following.

Nevertheless, Lewis (2003 p94) recognises that Wahhabism anger was directed not primarily against the outsiders but against those whom they saw as betraying and degrading Islam from within; for example, those who they perceive as attempting to modernise or reform, and even more target was those who were perceived as corrupting and deforming the religion of Islam.

4.3.3 Salafism

It is maintained by Comolli (2015 p47) that Salafism is a movement within Sunni Islam that is characterised by being literalist and puritanical in it's interpretation of the Quran and

hadith. Meijer (2009 p4) states that the Salafi study of the basic source of Islam is at the core of Salafism and a way of ridding Islam from external and non-Muslim influences. According to Moghadam (2008 online) the Salafi-jihad is aimed to raise awareness among Muslims that their religion is on the way to diminish. Whereas Islam used to be at its peak during the first centuries of its existence, Salafi-jihadists urge Muslims to understand that the tide has turned, and that Islam is in a constant state of decline in religious, political, military, economic and cultural terms (https://www.ctc.usma.edu/posts/the-salafi-jihad-as-a-religious-ideology)

Finally, Moghadam (2004 online) maintains that the Salafi-jihadists present a program of action, namely jihad, which is understood in military terms. They assert that jihad will reverse the tide of history and redeem adherents and potential adherents of Salafi-jihadist ideology from their misery. Martyrdom is extolled as the ultimate way in which jihad can be waged—hence the proliferation of suicide attacks among Salafi-jihadist groups. According to this Commoli (2015 p47) argues that Salafi-jihadism is problematic and also violent. She maintains that the radical interpretations are fundamentalist in their ideology and therefore they do not allow promotion of co-existing with other religions, or even the moderate Islamic movements in the same state.

4.3.4 Summary

It can be argued that the pattern that flows through the ideologies of the Islamic reformists, Islamic revivalists, fundamentalist is that of the concept of reforming Islam back to its original state an establishing a universal caliphate and Islamic state for all Muslims to unite against the West.

5. Extremist Groups
5.1 Al Qaeda

Moghadam (2011 p3) argues that Al Qaeda and its Salafi-jihadist ideology is responsible for the increase in suicide attacks in the world. He maintains that this influence is so great that is has been described as 'globalized suicide attacks'. Similarly Robasa (2002 p.1) defines al Qaeda as the universal world of the jihadist movements, that are associated or inspired by Al Qaeda. She argues that Al Qaeda is a purely ideological and terrorist group that attracts adherents with its anti-western agenda and its status at the centre of the global jihadist movement. Many argue that Al Qaeda's ideology is a version of jihadist-Salafism which is an extremist Islamist paradigm which is described by Gilles Kepel (2002 p20) as 'respect for the

sacred text in their most literal form combined with an absolute commitment to jihad'. Similarly, Cook (2005 p4) describes the movements literature as invoking the legal, religious and military vocabulary of traditionalist jihad and situates the actions of the movements supporters within the traditional parameters of Islamic jihad. Yet this is rejected by the majority of Muslims who oppose the globalist radical Muslim claim to wage jihad, who also argue that the movement has a lack of legitimate authority to wage war; declaring jihad should be the sole pregorative of a Muslim leader – a legitimate imam or caliph.

5.2 ISIS

Al Monitor (2015 online) maintain that The Islamic State (ISIS) is evolving a notion of jihad that has components helping it stand its ground in the Middle East. In the process of establishing a self-proclaimed caliphate. ISIS has further changed the concept of jihad away from the Islamic religious practice to a political recruitment tool which is used by the organisation. They see their enemy as the West and local regimes allied with, who they believe is opposing the creation and survival of the caliphate. This is how ISIS IS institutional and misusing jihad under the banner of the state it is attempting to create.

5.3 Boko Haram

Commoli (2015 p26) states that the origins of Boko Haram lies in Sunni Islam, however its strict Salafi interpretation of this particular branch of the religion (known as ultra-Salafism) has been central to the establishment of an identity which is separate from that of the wider Muslim ummah. Their difference in interpreting the Quran or Sunnah has led to the radicalised version of Islam, which they have chosen to represent.

However, Higazi (p9) claims that Mohammed Yusuf, who may have been the founder of Boko Haram was made leader of Ahlus-Sunna 'a modernising group' that was opposed to certain positions adopted by the ulema in Maiduguri. Similarly, McGregor (2012 p31) refers to Boko Haram as a 'modern radical Islamist movement in Northern Nigeria'. Modernising in this context does not represent modernising in the Western terms, but rather it relates to reforming practices, ideologies and assumptions regarding the role of the Muslim community in northern Nigeria.(p33). Walker (2012) argues with this as he claims that Boko Haram as a group clearly does not reject the modern world out of hand. He continues to justify Boko Haram's modern values by the use of their mobile phones, video cameras, automatic weapons and cars, to show the use the fruits of western education when it suits them (p7).

However, it is argued by Commoli (2015 p45) that the building of experiences of earlier Islamist movements brought about the emergence of Boko Haram. Unfortunately, Boko Haram's tactical and ideological evolution from isolated peaceful religion turned into a violent insurgency that embraces suicide attacks and hostage taking.

In comparison to this Walker (2002) maintains that Boko Haram originated from the *Alhaji Muhammadu Ndimi* Mosque in Maiduguri, when some radical young worshippers became highly critical of the city administration and that of the local religious establishments; which they believed were corrupt and had lost touch with the true Islamic values. This led them to isolate themselves and they replicate the Holy Prophets *hijra* when he left Mecca to retreat to Medina. They moved to Yobe state where they set up a base in Kanama, three kilometres from the Nigerian border. This religious community which was established in Kanama was based on Salafi principles and the reincarnated the societal model of the Taliban. Their essence was to urge Muslims to return to the true tenets of Islam.

There have been different views on what Boko Haram actually stands for, Commolli (2015 p153) states that some argue that Boko Haram is entirely political, whereas others maintain that it is mainly ideological – with a goal to instigate religious warfare. Nevertheless she describes Boko Haram as a violent Islamic movement waging an insurgency campaign that includes terrorist tactics such as suicide attacks.

CHAPTER 6 …………………………………CONCLUSION

6.1 Misinterpretation of Islamic Concepts

It can be argued that over time Revivalist or Extremist Muslims have amended their interpretation of the concept of jihad to include militant aggression.

Many jihadist movements have ideologies derived from extreme Salafi concepts and are inspired from groups such as Al-Qaeda. Their belief that Islam is the true religion and that all non-believers are against Islam, provokes their reason for jihad. The non-believers mostly seen as the 'west' are believed to the enemies of Islam. It can be argued that these extremist groups advocate jihad as a Muslims duty, and portray the West as attacking Muslims and Islam. The wars in Iraq, Afghanistan and Palestine have been subjected to this propaganda where the innocent lives of Muslims have been taken by the wars started by the West. It can be argued that the extremist groups and fundamentalist have used these excuses to wage war against the west and influenced the minds of Muslims all over the world. The term jihad has been loosely used to infuriate Muslims and call for them to join the holy war against the Western bullies of the world. However, in reality it can be seen that the use of the propaganda

tools to recruit jihadists and promote a safer Islamic state where Muslims will rule the world is only a gimmick which has previously been used by Islamic Reformists such as Rashid Rida; only to collapse and become unachievable. Nevertheless, the extremist groups such as Boko Haram, ISIS have used the concept of having a Caliphate and an Islamic state to entice recruiters to join their jihad and achieve this unrealistic goal.

It can be argued that these terrorist extreme groups believe that the only right way to follow Islam is through the governance of a Caliphate however in reality these two concepts need to be separated. It can be argued that in the modern contemporary period, Muslims may not want their private family life governed by a Caliphate who rules over the whole Muslim world. From the ideologies of the extremist groups as well as the Islamic reformists, it can be seen that their ideologies are motivated by unifying all Muslims together as one and reforming Islam back to its pure state.

6.1.2 Reasons behind terrorism

It can be argued that terrorist acts are motivated by the following due to injustices in social and political situations. It may seem to them that terrorism is the only option when they perceive a social or political injustice such as rights being taken away from them regarding their land, or whether they have been denied these rights. They may argue that violence or the threat of violence and terror may change situations. They may feel they have no other option.

Religious extremism

Wanting an Islamic State / Caliphate

Against western policy and influence

Jahiliya – era of ignorance

Political agendas

Occupation of foreign land / foreign policy

6.1.3 Re-assertion of Muslim identity in the West

It can be argued that the Salafi-jihad aims at creating a new identity for its supporters. Roy (2004) argues that Muslims and Western converts adopting Salafi-jihadist tenets suffer from a crisis of identity. It can be said that those who may feel confused by modernity, the Salafi-jihad provides a new sense of self-definition and belonging in the form of membership to a supranational entity. Moghadad (2004 online) argues that the Salafi-jihadists attempt to instil into Muslims the notion that the only identity that truly matters is that of membership in the

ummah, the global Islamic community that bestows comfort, dignity, security and honour upon the downtrodden Muslims.

6.2 SUMMARY

Scholars have stated that moderate Islamic thinkers and radical Islamists share the same point of reference whether of a juridical or ideological nature. and that all Islamists by definition of their cause, pursue the same objective, namely that of an Islamic state. The question of whether there is a difference between radical Islamists on the one hand and that of moderate Islamists, can be seen in disputes whether to advise policy makers and political powers to negotiate and engage with them.

The rational on which the radical Islamist have built their ideologies may depend on their religious ideas, interpretations – radical or moderate positions and how these relate to their existing state systems. Zollner (2003 p63).

7. REFERENCES