

ISLAM

VERSUS

TERRORISM

nr. Syed Abdul Bari



Markazi Maktaba Islami Publishers
New Delhi - 110025

Human Welfare Trust Publication No.771
© Human Welfare Trust (Regd.) New Delhi

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner.

Name of the Book
ISLAM VERSUS TERRORISM

English Version of Urdu
"Islam Aur Dehshatgardi"

Pages: 72

Author

Dr.Syed Abdul Bari

3rd Edition July 2007 1,100

Price : ?36.00

Published by

Markazi Maktaba Islami Publishers

D-307, Dawat Nagar, Abu! Faz! Enclave,
Jamia Nagar, Okhla, New Delhi - 110025
Ph:26981652,26984347 Fax:26987858

E-mail: mmipublishers@gmail.com

Website: www.mmipublishers.net

CONTENTS

1. Preface	5
2. Defining <i>Terrorism</i>	7
3. Terrorism in India	15
4. Violence and Terrorism: Islamic Point of View	31
5. Islamic Terrorism or Western Audacity	41
6. Difference Between Jihad and Terrorism	55
7. Islam – A Protagonist of a Virtuous and Methodical Revolution and not of Extremism	65

Preface

We are passing through a period of utter confusion when words have lost their true meanings, facts have been transformed into fiction and universally ordained values of life have been rendered topsy-turvy. How it all happened and who is responsible for all this mess? The needle of time gives clear indication. This dirty game is being played as part of a long-drawn strategy to serve the cause of a self-proclaimed superpower along with a galaxy of its opulent satellite countries that intend to overawe the rest of the world. The abominable term, *terrorism*, is being used extravagantly in the context of all the countries, communities, religions and cultures that are not blindly subscribing to their crazy scheme of new world order, and entertain a tinge of self-respect into their conscience. Terrorism in the amphitheatre of this superpower is just like a masterstroke of a juggler or an acrobat who has made the poor nations of the world dumbfounded.

Dr. F.R. Faridi is forthright when he sheds light on the global scenario in this context and exposes America playing a role of an international bully brandishing everyone as terrorist who is not getting frightened by its war gimmicks and who is resisting its campaign to rub out all the traces of self-respect on the globe. Dr. Faridi in the Preface to his recent book "Operation Enduring Freedom or Global Supremacy" writes,

The campaign has a culturally sinister motive as well. All cultural systems that differ in values from America and all educational enterprises that cultivate values distinct from materialistic and permissive values of American life are deemed to harbour terrorism.

Going through the pages of history, he recalls the grim stories of one creed killing millions belonging to different creeds but they failed to decimate them and from the ashes of vanquished

people new fire was relit. Dr. Faridi, while defining *terrorism*, admonishes the developed countries that have been beating the drum of terrorism pointing their fingers toward the poor countries though,

terrorism in all its manifestation throughout history has been ignited by profound desperation helplessness of the oppressed against the oppressors or deep seated grief of the victims of deprivation and denial of meagre victuals of life.

Thus one is justified to conclude that unless one addresses the roots of injustice and tyranny, terrorism will continue to breed.

The treatise in hand ventures to analyse the roots of terrorism and gives its brief history during the last century. It also attempts to remove the misconception attributed to Islam and misinterpretation of its teachings. It has been well-established with the help of relevant references that Islam is diametrically opposed to terrorism; the misrepresentation of Islam by the west in this regard has been rebutted.

I am thankful to Mr. Sagheer Ahmed and Dr. Hameedullah for their valuable help in giving finishing touches to the English version of the book. It was earlier published in Urdu and some other Indian languages and was appreciated by its readers. I hope "Islam and Terrorism" will prove beneficial in removing the misunderstandings regarding Islam in the context of terrorism which the west has unfortunately been gleefully creating with its ulterior motives.

Syed Abdul Bari

Defining *Terrorism*

Terrorism is the name given to such a struggle against any sovereign authority which is seemingly distinct from guerrilla warfare, traditional battles and revolutionary conflicts. The motive in a traditional battle is to crush the manpower of the enemy and destroy completely his assets and resources. Guerrilla warfare and revolutionary ambushes aim at physical and material destruction to a certain extent while the motive behind terrorism is to impinge on the psyche of the enemy to make him feel inferior, inconfident and demoralised. Terrorism is not an endeavour to gain any kind of political mileage, rather it makes persistent efforts to attract the attention of the contemporaries toward its desired goals. The immediate goal of a terrorist is to evoke the desired psychological reaction of the people by using means of terrorism and thus influence their political aspirations and behaviour.

Terrorism resembles guerrilla warfare in the sense that it does not comply at all with the universal norms of war. Rather, each activity and adventure of terrorism is based on the violation of internationally accepted norms of war. The people involved in it are not professional fighters, rather they join this circle under the pressure of prevailing situations. In terrorism, all the related activities are felonious in nature and violence and threat of violence hold the central position. An organised group involves itself in such activities with firm pledge and determination to create an atmosphere of fear so that a chasm may be created in the existing authority and the people struck with consternation. Ironically, the brunt of terrorism is borne by nobody else but the guileless and insecure people who can be made easy targets. Through them, the terrorists tend to get their demands fulfilled, come into limelight and put undue pressure on the power in the land.

Terrorism is the name given to a sudden violent attack. It has clear and well-laid national and international consequences and objectives. Although the militants involved in it do not hold any power or governance, they do have someone behind them generally who helps them in a secret and cryptic manner. Terrorism is carried out to accomplish certain limited individual objectives and sometime to uphold some ideologies and principles. Its aims are also to motivate the people toward achieving a particular purpose and sometime to target the people who hold reins of power and wealth. The reasons which give birth to or promote terrorism include political ideologies, nationalistic aspirations, racism and sentiments of other factionalism. The twentieth century has witnessed a rapid growth in terrorism owing to the socialistic philosophy of life. As can be observed, terrorism has been a repercussion of the cruelties and cultural aggression against the minorities at the hand of majorities in most parts of the world. Various groups in quest of maintaining and upholding their respective identities tend to seek separation from big empires and governments. People resort to terrorism against the atrocities perpetrated against them in the name of colour and race. In any case, terrorism is characterized by invoking terror in the hearts of people and fulfilling and intimidating people resorting to illegal, immoral and inhuman activities like murders and massacres. Its essence lies in violence and torture. According to Prof. Abdul Mughni, "It is the manifestation of such a kind of beastliness, ferocity and savagery, which was termed as barbarism in the past" (*Terrorism and Islam*).

Often, terrorism emerges as a repercussion of some terrible excesses and its motives seem to be sublime and exalted. For example, getting justice to the victims and shaking the conscience of humanity. However, its improper modus operandi of targeting innocent people would be termed atrocious, which no law of the civilized world can approve of.

Terrorism, in fact, has been raising its head in most parts of the world for gaining political mileages. During the first Indian War of Independence in 1857, the freedom fighters,

against the British in their fury, had not spared even the old people, women and children of British origin, which was criticized even by the Indian historians. Many secret organisations fighting for independence have taken up the course of terrorism in the past, indulging themselves in underground activities across the country. These organisations desired to wipe out the British Empire forcefully. Some historians of the past have been considering the efforts and struggles of Rana Pratap and Shivaji, a part of the national struggle, regarding them as righteous terrorists. Any way, the armed revolts of the people of any country against a foreign domination have always been adopting the course of terrorism. Albeit, the terrorism of present era is different from open revolts in the sense that the instrument of violence has been used against any government in a cryptic manner. The twentieth century witnessed several ideological movements, which believed in the philosophy of violence and adopted violence and revolt as a popular course of action. As time elapsed, terrorism underwent several drastic changes. It used to take the form of guerrilla warfare having a philosophical or ideological base. In modern times, terrorism has made its presence felt in global circles as a profession. One can often find hired henchmen as terrorists in the international arena who do not have any objective or mission of their own. They can be used for any purpose. Some people take up this path just to gain some ephemeral fame, having got fed up with their lives. According to the Indian National Security Guards Act 1986, a terrorist has been defined in the following words.

Terrorist means any person who, with intent to overawe any government established by law or to strike terror in the people or any section of the people, does any act or thing by using bomb, dynamite or other explosive substance or inflammable substance or firearms or other lethal weapons or poisons or noxious gases or other substance (whether biological or otherwise) of a hazardous nature, in such a manner as to cause or is likely to cause, death or injuries to any person or persons or damage or destruction to property or disruption of any supplies or services essential to the life

of community. (D.P. Sharma, *Countering Terrorism*, p.10, Lancer Books, P.O. Box 4236, New Delhi, 1992)

A terrorist tries to force people to think in the fashion he wishes or to follow his path by creating a terrifying atmosphere. Before razing the Bahri Mosque, the 'Sangh Parivar' charted the successful courses of terrorism with the active connivance of the state, concocting an absolutely false picture into a presentable reality, pushing thousands of people to the thresholds of chaos, riots, bloodshed and widespread destruction. In recent times, terrorism has shown up its even more dreadful and perilous and wily moves. Now, before the distinguished citizens are guillotined, they are given a bad name in the society and ostracized. The Vietcong had massacred thousands of people on charges of sexual harassment and rapes in Vietnam. These are the dirty tricks used to gain the sympathy of the masses and force them to extend their support to them.

The terrorists of today generally belong to the upper-middle class of the society. Some of them have also been associated with the elite class. People of younger age group are prominently seen in this arena. At times, the youth who become frustrated and bear the brunt of the circumstances or who undergo some painful incident also come into its fold out of sheer desperation. However, such type of terrorists do not adhere to any specific ideology or mission. Terrorists in the past used to have well-defined political objectives, usually, but now they are least desirable of overturning sovereignty or strengthening any politically motivated force. They are, rather, working to break apart any social system of which they themselves are a part. Such people are in favour of terrorism for terrorism sake.

Incidentally, the first and foremost attempt of guerrilla warfare and secret subversion in the twentieth century was carried out by none other than a Westerner called D.E. Lawrence, who is also popularly known as "Lawrence of Arabia". He was the person who instigated Arab Bedouins, by inducing fervent patriotism in them, to revolt and loose hell in

his quest to pull down the Ottoman Empire and the so-called caliphate. He also tried to destroy the communication system of the Turks besides leading the Arab guerrilla movement. During the First World War in the twentieth century, the guerrilla warfare became more established and popular. However, the socialistic movements made it as their weapon and Mao Tse Tung emerged as the second guerrilla leader of the world after Lawrence, who made this kind of warfare to touch its crescendo. Similarly, during this period, Nasution in Indonesia, Giap in Vietnam and Che Guevara in Latin America got inspired to adopt this type of warfare. The guerrilla warfare used to get their supporters in rural areas initially because they could get safe and protected hideouts amongst the ravines and mountains. During the first three decades of the twentieth century, this method of warfare was, supposedly, the most dangerous in the world. During this period, a marksman hiding behind a bush was considered to be more lethal than a missile. Similarly, the peasant and people's army used to be more powerful than an atom bomb. Moreover, Castro and other leaders considered the rural areas to be more appropriate than the urban ones. However, gradually, the cities also became a force to reckon with as their population rose and the technological advancement in arms and ammunition made it easy to fight in the jungles, valleys and isolated places. In this prospect, the importance of rural areas become less effective and the cities which are apparently the treasure cove of power, rule and wealth became amply protected from it. That is precisely why the centres of terrorism began shifting toward the urban areas. Furthermore, the existing difference between various urban communities and classes together with the rapidly increasing gulf between the haves and the have-nots paved the way for gaining activists for terrorism.

Anyway, until the middle of the twentieth century, politically motivated terrorism continued to be Mao-inspired and Nee-anarchist, the supporters of which were hell-bent on moulding the world according to their political ideologies. This concept was blessed by the writings and sermons of Mao,

Lenin and Guevera amongst others. All of these people were in favour of establishment of Proletariat form of governance. In their pursuit to promote their kind of ideology, they adopted terrorism without any inhibition and even justified their actions so that government might be forced to take adequate action against them and they, in turn, could garner the sympathies of the masses, making them feel that they were not fighting for themselves but for the rights of the masses. The below-mentioned punch line of Mao was once the talk all over.

A revolution is born out of guns.

Consequently, several such organisations surfaced in India as well, the prominent amongst them being the Naxalites movement. The mania of racism and nationalism has given birth to a large number of terrorist outfits in the world. Germany has, incidentally, been its biggest centre. The Bader Meinhof of Germany has been the most dangerous terrorist outfit of all times. Moreover, the Red Army of Japan has accomplished a lot of feats in this field.

At the international level, Uruguay, Brazil and Ireland have witnessed dreadful incidents of guerrilla warfare and terrorism. Then, this flame spread to the Middle East after the establishment of a Jewish state on the holy land of Palestine by the Western nations using coercive means. Thereafter, India became the target of a number of terrorist organisations during the latter half of the twentieth century. Besides the active terrorist organisations belonging to the left wing, a big right-wing organisation, called "Anand Marg" also came into existence which believed that the Indian majority has been victimised and left crippled. Hence it has to be resurrected by means of violence. Moreover, extremism emerged even more drastically in the north-eastern frontier states of the country including the movements like ULFA in Nagaland and Assam and chilling terrorism in Punjab, taking its toll of human lives. The defective system of education, unemployment and delayed justice in the country have incited the youth to find their way to terrorism. The dormant ball of fire in the form of emotional convulsions, militant nature, hurt ego, unaccomplished

aspirations and defeatism of the youth has finally taken the shape of a volcano on the threshold of bursting. In most cases, the youth take up this path without any objectives, having lost sight of their dreams or having been made to lose it. These victims of circumstances are being used or rather misused by some people to gain political mileage.

Ironically, such bizarre and nerve-chilling incidents have taken place in the twentieth century that chill the very human soul. During 1972-74, the L.R.A. targeted the innocent populace of London creating a havoc of bombs. Hundreds of people were killed. In 1887, four women in Amritsar were killed merely on the basis of doubts. Even their dead bodies were sprinkled with oil and set ablaze.

During this century even many ideological movements which endorsed the philosophy of terrorism adopted it as a popular weapon to bring out change and revolution.

With the passage of time terrorism took shapes and shades, sometimes it was a weapon of self-styled revolutionaries and sometimes it took the form of guerrilla activities to uphold certain philosophy or ideology. Now terrorism can be hired from the international market just like the mercenaries.

Terrorism in India

Most ironically, our country has been the plush target of terrorism after the Independence. Before the Independence, savagery, ferocity and ruthlessness were not a part of the armed and underground struggle against the British rule. However, this unfortunate factor engulfed the organisations formed after the Independence. Eventually, the terrorist organisations functioning outside the country too tried to make it their centre and thus their allies and supporters grew in this country also. During the pre-Independence period, since morality and spirituality were embedded in the fabric of the Indian society and instruments promoting humaneness, love, harmony, equality and brotherhood were predominant in the curriculum, the people could not indulge themselves in acts of violence and hatred. Albeit, certain elements had come into existence during early twentieth century which instigated hatred and vengeance amongst the various religious groups, cultures, languages and races of this land. Particularly the views of Hedgewar, the founder of the Rashtriya Swemsewak Sangh (RSS), and those of Savarkar amongst others began to augment violence and vengeance between people, which later on took more dreadful and venomous proportions of terrorism, starting off a hellish spell of riots everywhere in which people of one community began to victimise another weak community, on the basis of their strength. They went on a rampage, slaughtering people without the least hesitation.

Ostensibly, the fanatic outfits spreading terrorism in foreign countries like the Red Army of Japan, Bader Meinhof of West Germany, PELP of Palestine, Abu Nedal's group, and the Tamil militants of Sri Lanka started making India a centre of their fiery activities to some extent especially the Tamil militants became a curse for India for decades to come.

Within the country, Anand Marg was one of the foremost terrorist organisations which gained prominence in the country. Apart from it, the Khalistan movement and the Jammu and Kashmir Liberation Front shot into limelight as very powerful groups.

Some people from the north-eastern states of Nagaland, Manipur, Mizoram, Tripura and Assam collaborated with their well-wishers outside the country and waged a continuous war in those parts. Several organisations of such people became active in these regions; some of which are the Pro-Feezo Nagaland Government (NFG), Pro-China National Socialist Council Nagaland (NSCN), The United Liberation Front of Assam (ULFA), Assam People's Liberation Army (APLA), Bodo Ultras, Jharkhand Activists, etc. Apparently, organisations like these got support in the border states of the country, especially Assam, Punjab, Kashmir and Tamil Nadu. Apart from these, the Communists sponsored a lot of violent and terrorist activists; most of them derived inspiration and enthusiasm from China.

These outfits and organisations have been responsible for intimidating and enervating the government machinery, disturbing the communication system, liquidating their political rivals, killing the innocent and extracting large sums of money from people.

Anand Marg

After the RSS, Anand Marg was the first organisation in the post-Independence era. It was founded by P.R. Sorcar (Anand Murthy) in 1955 at Jamalpur (Bihar). This person used to call himself an incarnate (*Avtaar*) of God and project himself in a very mysterious manner. His followers believed that he possessed certain supernatural and metaphysical powers. Highly educated youth joined this organisation and started devoting their lives for it. Its headquarters were in Calcutta. In 1990, they set up Anand Nagar, which became their global headquarters. Outside India, a large number of youths who deviated from Christianity joined its rank and file. Gradually,

its branches kept coming up at New York, Berlin, Honk Kong, Manila, Sydney, Cairo, Nairobi, etc. These people had categorised their followers and members into different strata and ranks. For example, Sadhak, Tatok Acharya, Audhoot, Kapalak, Prodha, etc. The brotherhood amongst them has been the focal point of attraction. They regard the entire human society as a universal unit but ironically accept Sorcar, a human being like themselves, as God. Their mode of worship includes meditation, social service and a special ritualistic 'tantrik' dance. Their belief in violence brings them closer to terrorism. This is how they want to bring about a global revolution and the establishment of a new social system. Their leader Sorcar did not tolerate dissensions and deviations. He used to liquidate the rebels. In 1971, eight Margis were killed at his orders on the allegations of dissension. Therefore, he was tried by the courts and sentenced to life imprisonment. However, he was acquitted by the High Court in 1978. The Anand Margis were strongly opposed to Mrs. Gandhi, who had imposed a ban on this organisation in 1970. This sect won great acclaim because of Yoga. In 1991, when Sorcar died, the membership of this organisation outside India had scaled to one lakh. He held international-level conferences at Taiwan and Mexico. One of its branches, the Proutest Federation, was active in Europe and America. David Philips (Acharya Devi Jagna), who had been working for this organisation in the Berlin Sector, has admitted that henchmen were used to be hired to finish off the adversaries of the Margis. In 1982, a Proutest member had vowed openly to assassinate Rajiv Gandhi. All the more, this organisation had justified the use of violent and terrorizing means, chalking out endless plans for perpetrating violence, damaging embassies and targeting politicians to set Sorcar free. As a metter of fact, they had links with most of the guerrilla outfits all over the world and had become a meeting point for them. Their famous book "Anarchist Cook Book" is a comprehensive volume on this subject. Ultimately, this outfit died its own gradual death.

In Bengal, an outfit by the name of Amra Bangal rose to popularity which longed for a separate state called Bangalistan. It tried hard to accumulate arms and ammunitions and some of its youths were caught trying to sneak arms into the country. This militant group was in fact an offshoot of the Anand Margis. They violently clashed with the CPM and thus the law and order situation in the country suffered a setback.

The Naxalite Movement

After Independence a number of groups and plenty of organisations based on the socialistic ideologies came into existence in India, a sizeable number of which were not in favour of bringing about a revolution, by democratic means. Instead, they believed in violence. In 1987, 35 extremist leftist parties, having a membership of more than 42 thousand, were functioning in the country. Nearly 90% of subversive activities were carried out by these people in Andhra Pradesh and Bihar. A startling figure of 515 acts of violence was credited to them in a single year, that in 1987 alone. These left-wing organisations launched a movement to usurp the lands of "Zamindars" and got support of the masses to some extent. On May 22, 1967, these terrorist movements created such a havoc in the Naxalbari village of West Bengal that the CPI(M) had no option but to take strict action against them. What is interesting is that the Naxalites were complimented by the Peking Radio Broadcast. Moreover it was duly termed as the thunder of spring clouds. Consequently, the Communist Party got split once again. The torch-bearers of the revolutionary movement formed a Coordination Committee called AICCR. Later on, with the unanimous support, the Communist Party of India (Marxist, Leninist) came into being on April 22, 1969. Charu Majumdar rose as a charismatic leader. And gradually the wave of revolt proceeded from Naxalbari to Sri Kakulum (Andhra Pradesh). Thereafter, a number of offshoots of this organisation came up. The common underlying motive was to bring about a revolution by means of force and violence. Subsequently, the Marxist Communist Centre (MCC) emerged as the most

violent and militant group. In 1987, this group carried out a series of hundreds of violent activities. However, these activities were restricted to Andhra Pradesh and Bihar. The People's War Group was active in Andhra Pradesh and was involved in a number of subversive activities which took a heavy toll of human lives. This group succeeded in cowing the law-enforcing and administrative bodies to such an extent that the law and order system collapsed in certain places. These left-wing terrorist outfits, keeping in view the sentiments and perturbing issues of the people, started off a struggle over certain specific issues, for example, caste conflicts, disputes regarding the sharing of landed property, issue of minimum wages to labourers, maximum benefits to the peasants from their agricultural produce, etc. They targeted and damaged telephone exchanges, wireless installations and railway tracks. They set ablaze government buses and looted banks and shops. In short, all possible modes of terrorism were used. These activities continued until the last decade of the twentieth century. Analysing all these incidents cumulatively, we observe that the violence being perpetrated in Kashmir is hardly one or two per cent of this chaos. Ironically, our media has downplayed such incidents and never tried to link them with any foreign ideology, philosophy or organisation although as per authentic sources and official facts and figures, there were 1,575 incidents related to violence and terrorism in the year 1990 alone. Furthermore, most of these incidents took place in Andhra Pradesh and Bihar where the left-wing groups and Naxal militants were very active. As per the records of incidents during the aforesaid year, the noteworthy point is that 138 people were killed and another 149 died due to several other reasons. Most of these deaths took place in Telengana region. The Palamu and Jehanabad districts of Bihar led the tally in this respect. On parallel lines, the People's War Group was quite active in Maharashtra and Madhya Pradesh. In addition to this, a number of abductions of political leaders took place in the aforementioned states as it used to be the modus operandi of the left-wing revolutionaries or terrorists.

Besides, the group also excelled in laying landmines. Apparently, the leaders of the country did not have the guts to call them anti-national or linking them up with any neighbouring country, whereas they often create uproarious scenes on trivial incidents caused by a particular community as if some neighbouring country had attacked India.

The guerrilla style of warfare was used in left-wing and Naxal terrorism, wherein some village in a rural area is liberated at first then used as a centre of their activities. Their organisational structure is indeed consolidated and well-knit. They have a central committee, regional committees and then district and city level committees. The lowest hierarchic unit comprises 3–9 members. The internal structure of the party is democratic in nature. Most of the organisations have an armed squad. Normally there are 6–13 members in this squad. According to the organisational reports of December 1991, there were thousands of members of the People's War Group at the district and village-levels and their armoured units have accomplished the plans dexterously with great panache. More than 4,000 terrorists have been participating in the guerrilla training camps. The PWG had great influence on the backward or tribal populace. They take shelter in secret hideouts and come outside stealthily. The funds are obtained from wealthy "Zamindars" and contractors. It is also obtained by looting banks, government treasuries, post offices, etc.

The Motivating Force

It may be material interests, revenge, the notion of keeping oneself busy, being better than doing nothing, or some other incentives.

When we analyse the issue with this angle, we observe that its enigma seems to be hidden in the ideological and practical training system of the left-wing. Frankly, man is a strange creature. If something is inculcated into his mind and the same thing is reinforced again and again, he protects it with all his strength and soul. The leaders of the Left Front have been successful in the brainwashing of their cadre. They keep their

supporters controlled by constantly administering ideological reinforcements. The winning feature of leadership is that he tends to make the ordinary workers feel that he is like them, by enjoying the same kind of food and shelter as to be provided to them. The Scheduled Castes and Tribes and the poor peasants are enormously impressed by their leader's sacrifices. On the other hand, the newly inducted workers are visibly impressed by political, social and economic equality. They get inspired by their leader's concern for the downtrodden section of the society and thus join the movement wholeheartedly. These movements of the Left Front flourished only in those areas where 90% of the human populace has been subjected to brutalities and extreme poverty. From times immemorial, they have been at the receiving end of the excesses laid down by the interest-gulping 'Mahajans' and landlords. Moreover, the forest officers and the men-in-uniform have also been perpetrating violence against them. The Naxalites are a source of protection for them. They extract money from the wealthy landlords and spend it in welfare activities. Furthermore, they resolve mutual conflicts of the downtrodden sections of the society. In this way, they fill up the chasm left in the administrative system of the government. This group imparts military training to its recruits persistently. Their centres are located at secret places. Here, they are given ideological and cognitive training wherein this philosophy or credo is embedded into their minds. They are also trained in guerrilla warfare. They obtain arms and ammunitions by snatching them from government ordnance, godowns and from cops and by smuggling from abroad. The slogans advocating a society sans exploitation and an end to the atrocities laid by man against man do have plenty of attraction. By the end of the twentieth century, they ceased to get emotional and ideological inspirations from Russia and China and a lot of their dreams lay mid-way. Their ideology based on equality and justice itself lay in doldrums and, consequently, their activities lessened. Albeit, a few who still remained have their affiliations with some of the scattered Communist pockets.

Extremist Groups of the North-East

The extremist factions in this area have been active since 1990. The separatist organisations are on the go in the North-Eastern states of Nagaland, Mizoram, Tripura, Manipur, etc., adjoining the frontiers of Assam and West Bengal. All of them have adopted terrorism as the means to achieve their end. The last 50 years makes up their elaborate history. A few of them have quit the path of terrorism now and adopted public life. However, some of the factions have still not forgotten the past practices. One of the foremost extremist leaders of Nagaland, Fezo, has taken refuge in Britain. Taking advantage of the declaration for general amnesty made by the Government of India, his group signed a peace accord with the government on November 11, 1975, as per the Shillong Pact. However, a faction of this group formed the National Socialist Council of Nagaland (NSCN). These extremists began to kill the people who talked of a peaceful solution. They had received guerrilla training in China. This group finished off a large number of their adversaries. Besides, they caused tremendous losses to the Indian Army and the Assam Rifles, in particular. They sought separation from India, strictly opposed surrendering even an inch of their land to India and insisted on establishing a Naga sovereignty. Thereafter, as a result of the internal dissensions in the NSCN itself, about 100 guerrillas were killed which resulted in the bifurcation of the NSCN. Their bases were in Bumm. There were nearly a thousand armed workers in the Khaplang group while the rival group had 600 workers in its camp. They were, simply, fighting for the freedom of Nagaland. Their hideouts have been in the extremely inhospitable terrains of the Blue mountains of Burma (Myanmar). In fact, even the ULFA and BODO militants have been trained in the NSCN camps in these mountains.

Manipur

In general, two groups, namely the People's Liberation Army (PLA) and the People's Liberation Army of Kangpak

(PREPAK), have taken to arms against the administration in this state. Both of them are pro-Mao. Apart from these, the United Nations Liberation Front (UNLF) is also vying for the freedom of Manipur with the help of the Chinese army. Its leader, Meghan, has taken shelter in the dense forests of Burma. In 1990, these people circulated copies of a Declaration which urged the people of Manipur to stay away from the misleading activities of foreigners, so that they might preserve their centuries-old cultures and traditions and lead a simple life. They further appealed them to keep an eye on the Delhi Bandits and " avoid hoarding, adulteration and black racketeering.

Thereafter, a number of organisations came into being, for example, the Revolutionary Government of Manipur (RGM), IPKF, etc. However, the major subversive activities were carried out by the PLA and toward the last decade of the twentieth century, they had a number of bloody skirmishes with the Indian Army.

Militancy in Assam

The first extremist outfit came into existence in 1978 as a result of the movement launched by the Asom Gana Parishad against foreigners. It was popularly known as the Assam People's Liberation Army (APLA). It was founded by Arpan Bazbaruch in Tezpur. He established contacts with the PLA in Manipur, NSCN in Nagaland and the UIFA in Mizoram. In 1983, during the Assembly polls in Assam, this outfit wreaked havoc in Assam shooting several police officers dead. Moreover, they joined a number of groups and outfits in their agitation against the foreigners. In 1983, this group collaborated with ULFA.

ULFA

The United Liberation Front of Assam (ULFA) was founded in 1979 by college students. It obtained training and arms from the rebels of Nagaland. Furthermore, they also used to go to Burma for such training. They procured Chinese-made

arms, In 1990, there were around 600 trained and armed recruits in the outfit. Their prime motive is to liberate Assam from the country by means of militant activities. They, also, seek to guard the freedom of their bordering states. It established training camps in the hilly areas of Bhutan, Arunachal Pradesh and Nagaland apart from Burma. It also imparted training in terrorism to women. By the year 1990, ULFA had trained nearly 2000 professional activists which included men and women. They got tremendous support from the anti-foreigner movement of Assam and the government led by AGP. This terrorist outfit put a large number of innocents to death in different parts of Assam.

The ULFA acquired a large cache of arms from the NSCN and ICIA. They built their arms depot on the frontiers of Nagaland. When the AGP government lost credence in the public, the ULFA sprang back into action. The ULFA led by its Commander-in-Chief Paresh Barna massacred the non-Assamese traders. Subsequently, people belonging to the Congress-I and the United Minorities Front bore their brunt. The owners of tea plantations were ambushed. Extortionist activities were carried on against the non-Assamese traders especially the Marwaris.

In order to gain public support, the ULFA prosecuted the corrupt and the antisocial elements of the society besides launching a statewide movement against the exploitation of women, drinking and gambling. During the AGP's tenure, the roads used by ULFA for going to Burma and passing through Arunachal Pradesh and Nagaland for the purpose for training and procurement of weapons could not be blocked. However, the police arrested more than 266 ULFA extremists during 1986 and 1990. Nevertheless, their activities went on unchecked. In 1990, the ULFA and NSCN were banned after the President Rule was imposed in the state. Their camps were destroyed and ULFA activists were held in 1990. Around 3500 weapons were recovered. However, their leaders could not be taken captive and they escaped to Burma.

Bodoland Movement

The Kokrajhar and Udgeeri Tahseels in Darang districts of Assam are populated with tribals. After Independence, the Khasi, Garo, Jaintia, Mizo and Naga tribes sought the partition of Assam. They succeeded in creating a new state for themselves. However, after the Bodoland failed to be formed separately, the All Bodo Students Union (ABSU) was formed in 1967. Initially it was formed as another front of the Plain Tribal Council of Assam (PTCU). Later on, there was a split between the two which in 1977 took the shape of a bloody battle. In 1983, three or four new organisations cropped up. The Bodo Movement got a boost with the successes of the Gorkha National Liberation Front (GNLF), some of their demands had been conceded by the Government. Nonetheless, they kept steadfast on the issue of the formation of a separate state, seeking the inclusion of the Bodo language in the Eighth Schedule of the Constitution of India. Besides using bows and arrows, they also used firearms. The Bodo terrorists used to wear Khaki and black uniform to distinguish themselves from the rest. They also adopted the guerrilla warfare to achieve their objectives. In 1990, its branch, the National Guards, came into existence for an armed struggle.

Jharkhand Movement

A separate state in a tribal area mostly covered with forests in the state of Bihar has been the long-cherished desire of tribals. The Adivasi Mahasabha was formed in 1938, which transformed into the Jharkhand Party later on in 1950. In 1952, 32 candidates of this party were elected in the Bihar Assembly polls. In 1963, this party merged with the Congress. However, later on the Jharkhand Mukti Morcha came into being. In addition to this, a number of such fronts also cropped up. These people adopted the extremist course of action and strived democratically too. Moreover, the All India Jharkhand Students Union also emerged as a potential group. It started giving arms training. But the tribals kept relying on bows and arrows. They trampled the minorities and people from other

rages horrendously in some of the most bloody riots. At last, this state came into being last year.

Terrorism in Punjab

Truly, no one can shy away from the fact that amongst the innumerable terrorist organisations that surfaced on the country's scene, the Sikh extremism was one of the most fanatical and vigorous of all owing to its carnage and devastation. It had roused the support and sympathies of the populace. Its activities included everything from assassination of selected people, destructions, loot and arson, blowing out railway tracks, bank dacoities, setting aflame government buildings and vehicles up to hijacking. The seeds of separatism were sown by Gyani Bakhshish Singh, who happened to be well-wisher and leader of Naxalite Movement in Birmingham according to D.P. Sharma (*Countering Terrorism*, Lancer Books, New Delhi, pp. 268, 1992). He was also the General Secretary of the pro-Khalistan group, the Shiromani Akali Dal in the United Kingdom. Besides, Sant Fateh Singh's terrorism and violence raised its ugly head when one of its sects Nirankari came into limelight, which opposed some of the tenets of Sikhism. In this respect, a number of bloody skirmishes took place after 1978. Various militant groups rose up. Further, Sant Bhindranwala emerged as a fierce opponent of the Nirankaris and called for Khalistan. Sant Bhindranwala took over the Akal Takht of the Golden Temple. Now he got a platform to raise his voice therefrom for a separate Khalistan. An armed struggle started off. In 1984, the Sant was shot dead during the Operation Blue Star. His demise acted as a catalyst for the Sikhs and on October 31, 1984, Mrs. Indira Gandhi, the then Prime Minister of India, was assassinated in retaliation. After the military action on Golden Temple, the Sikh terrorists went underground for a while but a few incidents continued to take place. The years after 1985 saw some of the most gory incidents taking place in Punjab. The terrorists continued with dreadful incidents of violence. One of the foremost examples was the bombing of the aircraft, Kanishka, killing several

hundreds of people. Similarly, Lalit Maken was assassinated in Delhi. More than 2,000 horrific and bloody incidents took place in 1986 alone in which 640 people were killed. Around 2,796 such incidents took place in 1987 taking the toll of 1,246 human lives. Furthermore, the year 1988 was a witness to no less than 2,429 acts of terrorism causing the loss of 2,427 innocent lives. The country tried its level best to eradicate the terrorism in Punjab but the situation kept on worsening. The arrests of a few terrorists jeopardised the situation leading to an increased influx of terrorists and more perpetration of violence. In 1988, the militants further asserted their control over the Golden Temple resulting in the commencement of Operation Black Thunder II. The Golden Temple was evacuated from armed militants. Consequently, terrorism declined. However, the following year, there was a colossal increase in the subversive activities. About 1,827 incidents of carnage killing more than 1,400 people were reported. The Sikhs living in Pakistan and England kept on extending their financial and moral support. They also received a lot of support and motivation for a separate 'Khalistan' from the various guerrilla and extremist outfits around the world. The Babbar Khalsa emerged as the most prominent among the militant groups. Talwinder Singh Parmar (a citizen of Canada) chalked out the plans of destruction and violent attacks for Babbar Khalsa. In the same way, Jagjit Singh Chauhan and Ganga Singh Dhillon, who were associated with the Nankana Sahib Foundation, Washington, played a distinct role in the struggle for an independent Khalistan.

The Sikh extremists in Punjab had the most state-of-the-art weapons with them and that too in abundance. Perhaps, Pakistan had not been able to forget the ignominy it had to suffer in Bangladesh at the hands of the Indian army. Hence, it instigated and provoked the extremist groups in Punjab. The militants, in turn, tried to make the Indian army their clandestine target even though they had to undergo a lot of pain and loss of lives. A number of other groups such as the Khalistan Liberation Force (KLF), Khalistan Commando Force

(KCF) and Bhindranwala Tigers Force of Khalistan (BTKF) also emerged, simultaneously. Their unsuspected victim used to be the calm railway tracks. The Sikh extremists had expanded their sphere of activities upto the Terai region in U.P. Furthermore they had established contacts with ULFA (Assam), NSCN (Nagaland) and JKLF (J&K). After the collapse of Congress Government in Delhi, the extremist inclinations amongst the Sikhs gradually declined. Furthermore, certain dissensions crept within their hierarchies and a group came closer to the Bharatiya Janata Party. At present, the agitation is no more powerful and indomitable in Punjab.

Extremism and Violence in Jammu and Kashmir

In post-Independence period of India, the Kashmir tangle emerged as a puzzling issue. It also became the bone of contention between India and Pakistan. Therefore, sparks of impatience and restlessness engulfed this land in the quest for the separation of Kashmir and the formation of an independent state. In 1964, Jammu and Kashmir Liberation Front (JKLF) came into being led by Maqbool Ahmad Butt and Major Arnanullah Khan. They sought independence and self-rule for the people of Jammu and Kashmir. Incidentally, Maqbool Ahmad Butt was arrested in 1966 and sentenced to capital punishment. In 1968, he however managed to break free from the imprisonment. The Front, on the other hand, continued with its activities which included hijackings as well. A number of sporadic incidents of violence and destruction took place during 1970–71. In 1971, Maqbool Butt was arrested once again. The same year, the Front decided to change its tactics to fight for the independence of Kashmir in a guerrilla fashion. The situation worsened and became more tense as the political and military misdemeanours, impecuniousness and unemployment soared leading to utter chaos. In 1983, the Front together with the Anand Margis demonstrated before the Indian Prime Minister in Copenhagen. Butt was sent to the gallows in 1984 while Amanullah was expelled from UK. In 1988, the

Jammu and Kashmir people's league was formed which strengthened the struggle for a free Kashmir with greater enthusiasm and systematic approach. Its leaders were Mohammad Altaf and Shabbir Shah. Shabbir Shah was held in 1989. The Islamic Student League (ISL) also came into existence with the same purpose. Besides, the Jammu and Kashmir Student Liberation Front, the Mujahideen Kashmir Group and later on the Hizbullah picked up their activities. Similar to other extremist organisations in the country, the militants did not resort to excessive subversive activities here rather they kept on directing their weapons toward the Security Forces, police and the pro-Indian leaders of Kashmir. They never felt a shortage of arms and ammunitions during their venture, thanks to their well-wishers and sympathisers sitting abroad. Regretfully, the intermittent failure of dialogues between the two neighbours in solving the Kashmir issue gave an undue boost to the terrorist activities and turning the sympathies of the people toward them. However, even more ironical is the fact that much more than these extremist outfits, the Indian security forces have been found guilty of perpetrating heinous atrocities upon the innocent and the guileless. Various human rights organisations have been criticizing and assailing the State-sponsored terrorism and the terrifying violence perpetrated by the military.

Violence and Terrorism

Islamic Point of View

Islam is to violence as water is to fire. Hence violence and Islam cannot go hand in hand. As a matter of fact Islam is the fountainhead of peace and security. It is religion or a way of life which ensures and promotes harmony, love and brotherhood among people whereas violence springs up from beastliness, barbarism and intimidation causing mass massacres and bloodshed. Almost all the religions and civilizations of the world attach primary importance to the sanctity of human life, and the right to lead one's life in peace and tranquillity with a sense of security and fearlessness. In this regard, Islam occupies the highest rank as it has highlighted the right of man to lead a respectable and peaceful life according to the Revealed Words of Allah and His Prophet's sayings. In Surah An'am Prophet Muhammad (peace be upon him) is being addressed by Allah in these clear and explicit words:

"Take not, life, which Allah hath made sacred, except by way of justice and law." Further, Allah says in Surah Maida, "Take not life which Allah hath made sacred, except by way of justice and law."

According to Anas Bin Malik, Prophet Muhammad (peace be upon him) said,

"Amongst the greatest sins, are polytheism, homicide, disobedience toward one's parents and being untruthful."

In this respect, Hazrat Abdullah Ibn Umar narrates, "A momin (true Muslim) upholds his status in the rank of Islam until he sheds any blood unlawfully."

It was the result of the explicit commands of Allah and His messenger that in the words of Maulana Abul Ala Maudood~

In a very short span of just a quarter of a century, an amazing change swept across the Arab peninsula, known for

its ferocity, due to which respect for mankind and love for peace got so much ingrained in them that according to one of the Prophet Muhammad (peace be upon him) prophecies, a single woman could travel from Qadsia to Sanaa without an iota of fear of life or property. On the contrary, this was the same country where huge caravans used to feel vulnerable to lootings, about twenty-five years back.

As a result of Islamic teachings, the world, witnessed an amazing change in attitude toward human life, it began to be respected.

More over, the horrific and blood-chilling incidents of disrespect to human life prevalent in grand empires came to a halt with the advent of Islam. The world heaved a sigh of relief from acts of extremism and bloodshed. History is surfeit with incidents where tyrant nobles used to arrange a rendezvous between their slaves and wild beasts for the pleasure of their guests or got those lesser immortals slaughtered like animals or even enjoyed watching them being charred to death. It was a common pastime to torment and then kill the prisoners and slaves. Islam strictly forbade such heinous crimes against humanity. According to Maulana Maudoodi, "It was absolutely valid and permissible in the opinion of the renowned philosophers and intellectuals of Greece and Rome to kill innocent human beings in the most savage manner" (*Al-Jihad Fil Islam*, p. 27). Greece, which is regarded as the epitome of academic and cultural superiority by Europe, granted the full right to a father to kill his offspring. Moreover, some philosophers also validated suicides. The assassination of wife by her husband was like slaughtering a pet animal, a crime that was not cognisable by the Greek law. Even in India, hardly any eyebrows were raised when a living woman was burnt along with the funeral pyre of her dead husband. The Shudras were even worse than mites and bugs. Islam gave the world a new lease of life, repelling the darkness of barbarism and bloodshed. It warned against killing any living being in any case whatsoever unless it is legally justified and becomes imperative to do so.

Islam recommends humility and friendliness for propagating and preaching its creed and tenets. It has given full freedom to man to choose the religion, culture or ideology of his choice. It has simply ordained to declare and present the truth clearly in

one's words and practical life but it has never permitted to impose anything on anybody or force it down his throat.

In this respect, Allah says in Surah Baqrah:

Let there be no compulsion in religion. Truth stands out clear from error, whoever rejects Tagut and believes in Allah hath grasped the most trustworthy hand-hold that never breaks.

Therefore, taking cue from these Revealed words, the Muslims have never tried to convert anybody under pressure. They have always followed in the footsteps of the Prophet Muhammad (peace be upon him), who had never forced anybody to accept Islam by intimidation or coercion. Instead, he presented the glorious examples of no compulsion or coercion in religion. Hazrat Umar persuaded his servant and slave Asbaque to embrace Islam yet he was reluctant. Then he said, "La Ikrah Fiddin" and let him continue as a servant.

Islam not only enjoins to refrain from using violence to resolve any conflicts arising within the Islamic society but has also instructed to behave in the most civilized and humane manner with the people belonging to various religions or sects living in any part of the world. Allah says in Surah Mumtahina.

Allah forbids you not with regard to those who fight you not for (your) faith nor drive you out of your homes from dealing kindly and justly with them, for Allah loveth those who are just. Allah only forbids with regard to those who fight you for (your) faith and drive you out of your home and support others in driving you out, from turning to them. It is such as tum to them that do wrong. (60:8-9)

Battles fought in the name of religion are both direct and indirect in nature. Moreover, mutual peace agreements are not possible in such cases because it is contrary to Islam and takes one to the extent of betrayal to one's faith. It forces one to cooperate with many evils and aggression, whereas the Holy Qur'an emphasizes in explicit words: "Help ye one another in righteousness and piety but help ye not one another in sin and vancour" (Al-Maida-2).

In matters of faith, seeking reconciliation with any community may compel to embrace immorality, in justice and vices. Whereas the Holy Qur'an says,

Allah commands justice, the doing of good and giving to kith and kin and He forbids all indecent deeds and evil and rebellion. He instructs you that ye may receive admonition. (Al Nahl: 90)

The present modern western culture, in consonance with which the innumerable people of the downtrodden sections, the destitute and the victims of inferiority complex do raise their voice, does not include a person's religion and belief, faith and values in his vital fundamental rights. Furthermore, if any law, based on the (so-called) absolute freedom of mankind, is passed against a group of a certain faith and creed, in any part of the world, and any group takes stand against it, then it is branded as fanatic, fundamentalist and insane. The persistence and perseverance over religious tenets and beliefs and to stand strictly by the religious principles is regarded by the western culture as a heinous crime: A crime which is even more dangerous than Fascism and Terrorism. That is why, when Salman Rushdi tried to fling mud in an extremely uncivilized, uncultured, mischievous and shrewd manner on Prophet Muhammad (peace be upon him), which was not acceptable to any civilized society whatsoever, the West did not condemn it on the pretext of freedom of expression. On the contrary his impudence was applauded and the lavish-Christian Press and the intellectuals who claim to be the champions of human freedom turned piquant against the people who being hurt by those nasty writings condemned the anti-Islamic stance taken up by this brainchild of the West.

The intensity of importance that Islam attaches to peace, security, harmony and brotherhood in face of violence and extremism could be gauged from the letters sent by the Prophet Muhammad (peace be upon him) to various rulers of the gigantic empires around the Arab peninsula, who had denied their subject the freedom of expression and democratic rights of selection and election, putting them in chains of bondage and oppression. Addressing Heracleus as Heracleus the Great and Kusro as Choseroes The Great, he assured them that if they adopted a positive stance in the wake of the impending revolution, they could live in complete peace and security. The Prophet also suggested to Heracleus to adopt a peaceful

attitude toward the Muslims on a point acceptable to both the parties. And that is to accept the Oneness of Allah, abstain themselves from idolatry and polytheism and not to worship any power except Allah.

The pact which Prophet Muhammad (peace be upon him) signed with the Medinites after the migration (Hijrah) to Madinah and then with the Christians of Najran, and besides treating the Jews and Christians with great respect and decency, his according the same respect and decency to other idol worshipping communities, occupy a shining chapter in History. There is a clear concept of *Darul Ahd* and *Ahaduzzimman* for those who sign a peace accord with the Muslims. But those who believe that the sword and Islam are inseparable have tried to tarnish this concept, although the policy of not pressurizing any person whether he is a Muslim or non-Muslim in matters of faith and practice has always been acted upon because of this covenant. During the initial stages of Islamic conquests, instructions were issued by the right-guided Caliphs to the Islamic army to protect the lives of the civilians and maintain law and order therein. All these incidents proved that there is no scope for violence and barbarism in the concept of Islamic civilization.

Islam emphasises on opposing oppression and speaking truth in the face of the tyrant and this has been held to be an indispensable trait of a true believer. Here from arises the point of eliminating tyranny by means of force and Jihad, which has been grossly misinterpreted by the western writers who say that Islam has no correlation with peace and link Jihad with violence, bloodshed and atrocities. While Islam had given immense respect to human life, it has also clarified that people who are engaged in instigating riots and bloodshed should not be spared. In the words of Maulana Maudoodi,

The real need of the world was not to set man free from the grip of law and to give him a free hand for spreading violence and chaos and committing all kinds of oppression and atrocities and even holding his life to be inviolable. Rather the real need was to establish peace in the world, destroy the seeds of discord and wickedness, and frame such laws as would ensure freedom to one and all within one's

defined limits. Moreover, any one should not cross his limits and disrupt the physical and spiritual peace of others.

Eventually, Jihad was instituted to quash discord and wickedness, tyranny and aggression within the international commune. Its prime objective is not to kill or harm the perpetrators of evil but to simply eradicate the evil itself. Therefore, Islam prescribes only that quantum of force in a battle, which is necessary for the abolition of evil. Furthermore, this force should be employed only against those who are actually involved in spreading vice or who are apparently patent enough to spread vice. Besides them, swords should not be raised against any other person.

If we keep in view the Prophet's (peace be upon him) life, we observe that we are certainly not permitted to be violent or cause destruction or wage a battle against the society in which we live and a part of which we are. If there is violence and atrocity, we should be tolerant and should go ahead with our peaceful struggle to accomplish our mission. The aspect of living in a society and waging a guerrilla war against the tyrants of the society has been analysed in depth by our think tanks who have concluded that a lesson ought to be drawn from the Makkan life of Prophet Muhammad (peace be upon him) and his companions. They had to face the most dreadful difficulties for a continuous span of 14 years but Prophet Muhammad (peace be upon him) continued with the Dawah activities despite these unfavourable and perilous conditions. All the more, he did not pick up weapons against the oppressors in retaliation. The clan-heads of Makkah let loose a reign of hell upon them, wrecking havoc in a number of ways. The Muslims, eventually, had to undergo all the stages of sieges, tortures, and loss of life. This opposition was only because the Prophet and Messenger of Islam (peace be upon him) invited them toward righteousness and virtue, forbade them from vice and tried to cleanse his society on the basis of ideology and faith from oppressions and 'Shirk'. As a matter of fact, the violence perpetrated by the Quraish could have been given a befitting rebuttal using violent means as well after the embracement of Islam by Hazrat Umar (RA) and Hazrat

Hamza (RA). But, the Prophet always advised his companions to endure all the hardships with patience.

Keep in the remembrance the name of thy Lord and devote thyself to Him wholeheartedly. He is the Lord of the East and the West. There is no god but He. Take him therefore for (thy) Disposer of affair. And have patience with what they say and leave them with noble (dignity). And leave me (alone to deal with) those in possession of good things of life. And bear with for a little while. (Muzammil: 9–12)

Say, O ye men, now truth hath reached you from your Lord. Those who receive guidance do so for the good of their own souls, those who stray do so to their own loss and I am not set over you to arrange your affairs. Follow then the inspirations sent to thee and be patient and constant till Allah does decide, for He is the best to decide.

The permission for giving reply to oppression and cruelty by using force came only after the migration to Madina at a point of time when an Islamic society had come into existence and there was impending danger to its very existence from the attacks by the Mushrikeen' (polytheists) from Makkah. In the words of Dr. Abdul Hameed Abu-Sulaiman,

The Quran has given them the permission and the instruction to go ahead with the task of Dawah. In addition to this, the prophet (peace be upon him) also attacked all those tribes including the Quraish who were against him and his preaching (Dawah). He took this initiative to defend himself and other weak people. Verily, it was the freedom given by Islam to mankind with regards to the faith and the way of life. He (peace be upon him) used all sorts of force and violence against these people. The modus operandi also includes liquidating some of the conspirators and certain oppressive leaderships within their own premises, by stealth.

It is particularly evident from the commands and precepts enshrined in the Qur'an with reference to this kind of situation that Islam never acts as a fence-sitter or ever allows any

leniency while fighting collectively against mischief and challenging the perpetrators of villainy.

Will ye not fight people who violated their oaths plotted to expel the Messenger and attacked you first. Do ye fear them? Hay it is Allah whom ye should more justly fear, if ye believe. Fight them and Allah will punish them by your hands and disgrace them, and heal the breasts of believers. (Tauba- 14)

To those against whom war is made, permission is given (to fight) because they are wronged; and verily Allah is most powerful for their aid. They are these who have been expelled from their homes in defiance of right (for no cause) except that they say Allah is our Lord. Did Allah not check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues and mosques in which the name of Allah is hymned in abundant measure? Allah will certainly aid those who aid His cause, for verily Allah is full of strength, exalted in light. (They are) those who, if we establish them in the land, establish regular prayer and give Zakat, enjoin the right and forbid wrong, with Allah rest the end of affairs. (Haj: 40-41)

No doubt, it is quite transparent from these injunctions of Allah that if some force tends to become a potential danger to the community, society and authority of Muslims launches an attack on them, in such a predicament, Jihad becomes an imperative duty and a strict obligation.

The attitude of Prophet Muhammad (peace be upon him) and his companions toward the idolaters of Makkah was one of tolerance, patience and non-violence in Makkah. However, this stance changed during the days in Madinah and they were allowed to arm themselves against these forces to annul their attacks. Arguing the aforementioned situations on the basis of basic principles of Islam, Dr. Abdul Hameed Abu Sulaiman has tried to find an answer. He says,

The Muslims were trying to bring about an ideological and rational revolution in the society in Makkah of which they were also a part. And this non-violence was not a modus operandi or part of any policy, rather, it was an absolutely religious and principled stand, standing firm upon which

was a must to bring about a silent revolution in this society. During this period, the Muslims were steadfast and uncompromising in their concept of Tawheed (oneness of Allah) under the leadership of His prophet (peace be upon him). They were striving against the rule in Makkah in a peaceful way and continued their Dawah activity in the best way. In this period, their efforts were characterized by tolerance and patience and they never took to violent means in retaliation against any oppression. Solicitude, righteous deeds, preaching good conduct and helping the weak and the needy went on unhindered. Albeit, they never shied away from expressing the truth as Prophet Muhammad (peace be upon him) once said, "Standing by the truth before a tyrant ruler is the best Jihad." This course of action went on until a society in Madinah with its authorities and its *Shura* (the consultative council) had not come into existence. It is thus inferred from this aspect that patience and steadfastness are always prerequisites of a society's internal affairs.

In the words of Dr. Abdul Hameed,

This tryst shall go on unhindered until the atrocities of the tyrants are exposed and the Ummah leadership acquires capability for controlling the atrocities of the oppressors. Ultimately, the patience and tolerance of the victims making efforts towards reformation and carrying on the task of Dawah, would prove crucial in stimulating the Ummah or *shoora* of the Ummah to retaliate to the violence perpetrated by the oppressors and to eradicate oppression from the face of the earth. (*Tashaddud Aur Siyasi Kashmakash*)

In other words, it is not permitted to fight against oppression on an individual basis. Although, Islam has assigned the task of enjoining what is right and forbidding what is wrong to each and every Muslim, resorting to violence has not been permitted in this connection. Unfortunately, ignorance of the essence of this obligation, excessive zeal, political inclinations or vested interests often tend to mislead people, allowing them to take up the course of fighting. They assume the shape of fighting factions taking up authority in their hands.

In a similar fashion, militancy is also practiced individually or by self-styled small groups against an oppressor or a misguided political entity, although Islam, which aims at winning the hearts of the people, and saving the whole humanity from sufferings and hardships, is certainly not in favour of such violence. In the words of Dr. Abdul Hameed Abu Sulaiman,

Resorting to violence shall be the perpetual and legal right of the persons at the helm of the affairs of Ummah, and the *Shoora*. It shall not be a weapon in the hands of myriad groups and clans to be used for perpetrating violence and oppression among people, so that they may use it wishfully to resolve their disputes and gain an edge over others.

At a juncture, when different groups of Millat are at loggerheads with each other in an atmosphere ridden with violence and terror, the remedy suggested is to adopt a way of life marked by isolation, silence and non-interference. According to Hazrat Abu Dhar (RA), Prophet Muhammad (peace be upon him) said during his penultimate days, "O Abu Zar, think of your condition when death will come and people will be so busy that there would be no one to dig a grave and place the body therein. In such a situation, keep patience." Then he said, "what will be your condition when you find the entire *Ihjar-uz-Zait* plunged in bloodshed. Try to be with your own people (The Imam with whom you have entered into a Bait)." Hazrat Abu Zar replied, "O Prophet of Allah (peace be upon him), should I not draw my sword and keep it on my shoulders under such circumstance?" The Prophet (peace be upon him) said, "Then you will become a part of those very people." Hazrat Abu Zar asked, "so, what instructions do you give me, in such a situation?" The Prophet (peace be upon him) replied, "You should stay in a corner of your house and if you feel that the shimmer of the sword shall be on you, conceal your face. The attacker shall accrue the sins of himself as well as yours."

We can notice that the forementioned Hadith instructs to segregate oneself from violence and keep away aggression, at a time when the turmoil is swirling in one's own house or society.

~ Islamic Terrorism or the Western Audacity

Today, the most interesting and satiating terminology amongst the Western, Zionist, Hindu-Fascist, atheist and anti-religion circles is the Islamic terrorism, which is being used rather misused rampantly. Making an issue out of a non-issue, these forces are trying to mask their sinful deeds. Furthermore, they want compliments for their superficial and pseudo-humanism, nonviolence and protection of human rights. Unfortunately, it has indeed become a delicious extravaganza for the contemporary global Zionist media and the Indian votaries of fascism and the mythological culture who follow the footsteps of this media rather the ones who fight over the crumbs thrown away by the Western thoughts and culture. Noticeably, it seems that the centuries-old accumulating lava of the crusades between the Crescent and the Cross has finally burst out once again in the hearts of a few intellectuals of Europe. That is why, they are working hard day in and day out to corrode the image of Islam by means of utterly baseless propaganda, trying to equate extremism with Islam. Ironically enough, it is worth noting that like fundamentalism, extremism is also a progeny of the West. We have already seen in the previous chapters how the foundation stone of terrorism was laid down in Europe by those people whose religious traditions teach them that if somebody slaps you on one of your cheek, turn the other one towards him. On the contrary, we observe that there is no sign of battle for battle sake and Jihad for the sake of sword play in the entire history of Islam for that matter. Rather Islam considers those who massacre innocent people and spread violence on the earth as the greatest enemies of mankind. The outspoken impudent of

the West, the fascist fanatics of India, the socialistic crumb-pickers and the betrayers of faith have interpreted Jihad in such a way that the picture which emerges seems to say that Jihad is but an instrument of promoting Islam by virtue of force, besides resorting to genocides of people who oppose.

History is surfeit with incidents where people have raised their voice against oppression and tyranny. Whenever the human rights have been curtailed and justice hanged, people have either come into the battlefield out of utter helplessness or indulged themselves in destructive activities cryptically.

If we have the glimpse of the incidents related to civil wars, violence, extremism, lawlessness and chaos all over the world in recent times, it seems the root of all such incidents lies in the state-sponsored terrorism or oppression and violence perpetrated by the ruler or the ruling clan. The bloodshed and general massacres in Algeria, Egypt, Tunisia, Libya, Chechnya, etc., have taken place merely because of the egoistic attitude of the military dictators and the political leaders who used to crush the rights of the people. Governments have deserted the course of justice and failed to curb oppression and atrocities. Rather, they themselves have become tools for the oppression and aggression. Under such circumstances, the helpless youth have picked up weapons having got frustrated by the means leading to a peaceful revolution.

Justice

The denial of justice has proved to be the greatest cause in promoting terrorism. If the government or the administration fails to deliver justice to the people who have been victimized or who have been at the receiving end, their resolve to seek revenge from their oppressors grows manifold. There is ample evidence to prove that the police, especially the P.A.C., and the government machinery have adopted a biased attitude towards the minorities and resorted to widespread butchery and carnage against them during the prolonged span of a terrifying phase of riots in India. Despite the complete investigations and reports of different commissions holding them guilty, the ruling class

has not been able to prosecute any of the accused or extremists. As was obvious, restlessness and uneasiness began to rise amongst the people gradually. Under these circumstances, if a section of these people picks up weapons after being denied justice rather watching the guilty being bolstered, certainly it would be called a natural repercussion of oppression and injustice. In more succinct terms, it would never be called 'Terrorism'.

The terrorist has no religion

In the wake of ire and fury or with a preconceived plan, opposing any instrument of justice or the ruling government or any political outfit, gaining popularity by means of the media, creating a terrifying atmosphere conducive to get one's demands accepted, showcasing the weaknesses of the government and gaining sympathy of the people over the reactions of the government are the basic features of terrorism. These people often talk in terms of principles and ideologies or they have certain genuine complaints which could be heeded to or the existing government has been treating them, their family, race, community or region like beasts, and they pick up arms as a solution even then no religion of the world, especially Islam, would approve of targeting innocent people and committing manifold oppressions in reply to a single one. In reality, the materialistic Western Civilization and the socialistic ideologies have encouraged the gun culture, and the new generations which grew up under this culture and training became ruthless and barbaric which don't feel a pinch in committing the most heinous of crimes. The 'apparent' beneficiaries of their activities are generally themselves or their families. The slogan of social welfare, a prosperous humanity and hospitality is only a hoax.

Obviously, Islam not only expresses dislike over the gun culture, bloodshed and swooping upon innocent people but it is also a strong adversary of cultural, educational and economic fascism and terrorism. Nowadays, one finds a camouflage of horrific incidents of racist, cultural and linguistic bigotry

together with tyranny and oppression taking place every now and then around the world. On the contrary, one cannot find a single example of such happenings during the entire prolonged period of the Islamic history. It is indeed amazing that such cultural aggressions are being committed in developed countries like Russia, the United States and other Western nations along with countries like India in the name of democracy, liberalism and humanism. Taking the most vantage point of power, some people are trying to suppress deliberately the language and culture of other communities in their pursuit of ousting them from the country.

At the time of the Second World War, on the international scenario, the West was obsessed with the demon of Nazism. Thereafter, socialism used to shake its existence in an intensely nerve-racking and horrendous manner. After both of these forces met their tragic end, the West was in quest of a new adversary yet again. And this was found in the treasure coves of history. No doubt, the glittering sword of Salahuddin Ayyubi hung in its memory, who had defeated the armour-clad forces of the entire Christendom and of Europe under the command of Richard III to protect the Baitul Muqdis and uphold its prestige, centuries back in a very grandiose way. Nevertheless, the Zionist media of Europe presented such a terrifying picture of Islam as if the biggest challenge left for the mankind was from Islam and its followers. John L. Spasto has analysed the fear or the charade for fear in the West in his book "The Islamic Threat" in the following words:

"The Muslims are coming, the Muslims are coming." A caricature of Western fears? Exaggerated Perhaps. However, when Dan Quayle, the Vice-President of the United States, speaks of the danger of radical Islamic fundamentalism, he groups it with Nazism and communism and magazine and newspaper editorials speak of Islam's war with the West and its incompatibility with democracy; and when a respected national newspaper "The Boston Globe" releases a series of articles on Islam whose general tenor is captured by the title of its

introductory piece, "The Sword of Islam", it is difficult to know where the reality ends and the myth begins.

It is an amazing fact of the modern history that on the pretext that some Islamic countries are ruled by dictators and changes taking place in some countries are against the wish of the United States; the West has reproved shamelessly the whole Islamic world and the entire Islamic community. It is quite interesting to note that the heinous crimes and the sinister designs perpetrated by the states in various parts of the world through its intelligence agency CIA are fully recorded in the pages of the history of the corresponding era.

In true sense, the centuries-long conflict and hostility in between the followers of the Christianity, Judaism and Islam have been instrumental in convincing the West that Islam is a militant religion despite the fact that numerous ideological, historical and cultural relationships do exist amongst them at every level. The conflict of the Crescent and the Cross during Salahuddin Ayyubi's period, the full-throttled battles with Europe during the Ottoman rule, the ferocious struggle of the Muslim countries like other countries against the Western expansionism to get rid of its colonialists designs and continuous struggles of the people of Palestine against the Zionist Israel for Human Rights have given the West the impression that the community which is always prepared for Jihad possesses the guts and ability and shall try its level best to twist the militant and materialistic turbulence of Europe until its last breath. Unfortunately, the persistent efforts of such brainless and muddle headed as Saddam Husain and Qaddafi to misuse and malign the name of Islam has further added to the misconceptions and prejudices present in the West. Thereafter, the West got hold of writers like Salman Rushdie and Fawwad Zakaria, who went upto supposedly crazy and zany limits to applaud and croon upon the worthless and rotten cultural aspects of the West, who with the financial support of Zionism have tried their best to prove that Islam is a predicament for the present civilized world. Terms like militant, Jehadi and quarrelsome Islam, Islamic fundamentalism and Islamic

terrorism became the prevalent currency of the political markets of the West. The anti-Islamic forces used them without batting an eyelid. The most interesting feature is that these accusations are thrust over by the forces whose weapons of mass destruction, battle techniques, naval fleets, military bases and monopoly in the international trade centres have been threatening people over the years.

Furthermore, the Western powers have introduced such individuals and forces in the Muslim countries with great panache and expediency, who are hell-bent to prove the Islamic Jihad to be an institution of terrorism. They don't have the slightest awareness about Islamic ideologies, practices and the Islamic models of the earlier ages of Islam. A few of them are simply the brain-child of Western materialistic, inhuman and cruel atmosphere and temperament. However, ironically enough, the Western media has portrayed them as rising contemporary interpreters of Islam. After all, what have the military dictators of Algeria, Vagabond rulers of Tunisia, West-worshipping heads and rulers like Qaddafi and Saddam Husain got to do with the academic, cultural and religious traditions of Islam. Only on one such occasion did America experience tremendous loss of face, while its false propaganda suffered an ignominious defeat. That was the success of the democratic and Islamic revolution led by Allama Ayatullah Khumeni and the terrible end of a cruel and conscienceless regime. Now, it has adopted a new plan, giving the utmost hype to Osama Bin Laden and presenting him as a dangerous personification of Islamic Jihad, while in the backdrop, it has tried to conceal its black deeds and portray itself as a victim uncared to arouse the sympathies of the world, in its latest venture.

Spasto, in his book, has referred to Prof. Bernard Lewis as well whose write-up was published in the monthly "Atlantic" entitled, "Where are the roots of ire and fury of Muslims." It is also associated with a corresponding picture showing a turban-clad Muslim staring at the American flag. However, this flag has been found slithering past like Arab desert in the form of a

serpent. And this flag itself has been found to attack a Muslim offering Namaz in the form of a venomous viper. The only purpose of such articles and photographs is to portray the Muslim different from modern man in every respect and be a statuette of the uncivilized era, who gazes at every progressive society in a loathsome manner. The irony is that the West does not allow any emendations in its liberal agenda or the mode of absolute liberalism. Whoever has to stay in its society has to live with mind unoccupied with other things such that if their women fulfil all the pre-requisites of modesty and avoid taking the reproaching of being clad in clothes for namesake only then in the eyes of the West, this becomes cultural extremism and equivalent to suppression of human rights. As per the public opinion of a majority of Europeans, the religious principles should not be a creditable source of identification. Furthermore, no privilege should be given in matters of dress, food and drink, worships in community institutions. Any vehemence and firm stand, in this respect, is regarded as violence and terrorism. The Muslims probably feel embarrassed in adapting themselves to the British or American way of life and society because their beliefs and cultural identity which are firmly embedded in their faith get endangered. The West is not ready, at all, to give concession to the Islamic culture so far as its cultural affairs are concerned, as saying to obtrude its poor state of affairs on other people as well.

The West has been curiously watching a peaceful Muslim society and Muslim clans rendering outstanding technical, medical, organisational services in their societies besides being peace-loving and law-abiding citizens. Despite this fact, John L. Spasto is surprised by the inflaming and instigating writings of the scribes and the mediemen. He writes,

Islam and Muslim are portrayed as having been involved in deadly and disturbing warfare during the past fourteen centuries. Islam is aggressor and Islam and the acts of Muslim are aggressive, responsible for attacks, jihads and

conquests, while the West is described to be defensive, responding with counterattacks, crusades and reconquests.

The Western thought has been sketched by Bernard Lewis in his book in great detail.

Fundamentalism is opposed to modernism, secularism, western capitalism and democracy. It aims at retaining the old way of life in the face of ever-changing modern way of life. The think tanks of the West regard it as a conflict between two cultures, one of which is an old rival that continues to battle against the Jewish and Christian cultural heritage and atheistic life pattern and its spread at the international level.

Those who are well-acquainted with the violent and extremist activities taking place in the global scenario in the twentieth century know the reality towards which the most renowned western writer and scholar has pointed out that most of the incidents of clashes and bloodshed have their roots in non-religious issues, some of which are aggressive nationalism, racism, tribal bigotry, and materialistic tendencies. If we have a glimpse of the extremist organisations active on the international scene during the past century, the role of Muslim outfits working in Palestine and places like Kashmir is found to be trivial. On the other hand, the list of terrorist activities carried on by the communist and Hindu fascist groups of India is quite lengthy. On the contrary, there is hardly any such Muslim outfit.

One of the reasons behind the endeavours of the West to correlate Islam and its followers with militancy and not including them among the modern communities is that Islam does not believe in democracy. In such circumstances, if they want to bring an Islamic system as per the opinion of the masses to fulfil the pre-requisites of establishing a democracy after gaining a big majority through the independent electoral process, the Western intelligentsia call it true Fascism and anti-democratic because the selected candidates in a democratic setup ought to frame such laws as have no connection with religious values. And if they want to transfer the right to frame laws to their God (Allah, the Almighty), there is no bigger

felony than this. Therefore, Leslie Gelb, a Western journalist says,

Today in most Islamic countries, free elections would produce fundamentalist victories and validate the imposition of theocracy... (Fundamentalists) have pressed for free elections in several Arab countries. Presenting themselves as the protectors of the oppressed they have done quite well in these elections, as they knew they would. But it is questionable that their real aim is to promote democracy... Islam draws no line between religion and politics. Though undemocratic the present Saudi regime is a total Islamic country. If it allows political activities, perhaps even the existing freedom will be curtailed to a greater extent and there would be no neutral public place or institution where people's views are treated as opinions, if not as whole truth. Elections would become ridiculous in that environment.

The significance and respect for democracy which the West breeds in its mind can be seen from the above-referred excerpt. America gives more importance to monarchy and dictatorship than to democracy and independent polls in some Arab countries for its own vested interests. It is so much concerned about its cultural agenda and fundamentals that it can crush the opinion of the people of any country and enforce its agenda upon them with the help of a few dictators and their military might, calling it a pre-requisite for restoring democracy. Under such choking circumstances, any discontentment expressed against it is termed as terrorism and fascism and a potent threat to humanity.

The manner in which the West has mutilated the institution of democracy in the Middle East and experimented with the democracy protected from the Islamic dangers (risk-free democracy) is itself the tale-bearer of the expansionist designs of the Christian and Jewish world.

In reality, Islam was the first to relieve the mankind of the darkness of oppression, violence and extremism when it was in the vice-like grip of despotic autocrats marked by barbarism and horror. Once again, it shall be able to play a vital role in

protecting democracy, freedom of expression, human rights and the honour and glory of man because equality, freedom of expression, *shuraiat*, mutual consultation and veneration for the entire mankind is inherent in this religion. And inherent is the democracy in the soul of the organisations devoted to the Islamic renaissance. But, they are not prepared to yield to the threats, bullying and cheating of the West to popularize its cultural and liberal waywardness along with lecherousness and vulgarity. Such is the state of the Western culture that if a woman is not willing to part with her scarf or veil, they gaze at her with vulpine eyes, just being on the verge of tearing apart her clothings.

Those who do presume the Islamic principles contrary to the democratic attributes are in fact in favour of absolute freedom to let loose the beast in man. The modern Islamic scholars are concerned about cleansing the Islamic system of governance from monarchy or imperialism to build up a purely *Shurai* system (through a consultative body). Unfortunately, the dictators who are being fostered with the silver spoon in their mouth in the lap of the West will have to either change their ideological patterns and behaviour or quit their places giving way to the *shurai* system like the Shah of Iran or the French revolution in the eighteenth century.

Inostensibly, the West accuses Islam, its society and the Islamic polity that it chokes the voices of the non-Muslim minorities or the representatives of the people don't have any say in legislation due to the inherent rigidity of Islam. Furthermore, there is no such possibility of procuring anything for the non-Muslim minorities by means of discussions just because their status and their rights have already been decided. Indeed, it is an interesting change being framed by a society wherein the minorities have been victimized and hoodwinked for centuries altogether on the basis of faith apart from race, colour, language, origin, etc., and wherein not to say of being head of the state, nobody can think of even important positions. Whereas Islam guarantees them all sorts of freedom and can

even give them the reins of power if they happen to imbibe the Islamic code of life.

After the seventeenth century, the West segregated the frontiers of religion and state and imposed a ban on interference into each other's realms. It developed a firm belief about religion that it is the name of a few rituals and a code of moral values in individual life. It has nothing to do with the rest of the important and significant aspects of life. In the words of Spasto,

However, modern notions of religion as a system of belief for personal life, and separation of Church and State, have become so accepted and internationalized that they have obscured the beliefs and practice of the past and come to represent for many a self-evident and timeless truth. As a result, from a modern secular perspective the mixing of religion and politics is regarded as an abnormal, dangerous and extremist behaviour. Thus, when secular-minded people, be they government officials, political analysts, or the general public in the West, encounter Muslim individuals and groups who speak of Islam as a comprehensive way of life, they immediately dub them 'fundamentalist' with the connotation that these backward looking individuals, opposed to change, and zealots who are a threat to the world. The attitude of many governments and secular elites in the Muslim world is often similar. Cases of some militant mullahs and the violent actions of some individuals and groups are then quoted as a proof inherent danger of mixing religion and politics.

Therefore this very thinking of the West that religion has nothing to do with the day-to-day life of man, happens to be the real hurdle in the pursuit of the true identity of Islam. Evidently, this ideology is deep-rooted in almost all of the branches of their knowledge, institutions and state of affairs. They can't perceive of anything even slightly deviated from it. For the past several centuries, they have trampled their religion (Christianity) in such a way that they can't think of providing any respectable position to it. In the past, if anybody talked of its revitalisation, he was indecently termed as a fundamentalist.

Now, direction of their disgraceful propaganda of violence and terrorism has turned towards Islam. The West feels that the growing aversion to interference of religion and ethics in rapidly-changing lifestyles and its day-to-day affairs is a symbol of a developing era and no power, whatsoever, can turn the wheels backwards. In the words of Spasto,

The post-Enlightenment tendency to define religion as a system of personal belief rather than as a way of life has seriously hampered the ability of the West to understand the temper and the nature of Islam. It has artificially compartmentalized religion, and attributed violence, rigidity and backwardness to its nature. Thus it has lost the capacity to appreciate the developing and dynamic concept of religion. Hence a religion that mixes religion and politics appears retrogressive, prone to fanaticism and thus a potential threat to the world.

Despite these glaring facts, a section of the Western scholars and think tanks now feel that calling all the Islamic movements and Muslim groups, fundamentalist, narrow-minded and extremist was a fallacy. People are gradually realising that the importance of *Jihad*, *Jma* and *Shoora* system is augmenting as a result of the persistent efforts by Muslim reformers and scholars in the twentieth century. In the perspective of the changing times, the canvas of observation and contemplation, elucidation and inference on the basis of explanations and applications is expanding. Observing and noticing the Western culture and its democratic ideologies, the healthy aspects of its efforts vis-a-vis human rights to be in complete concordance with the Islamic teachings and values, the spirit of cooperation along with its reformation is gradually gathering momentum in the Islamic countries and the Islamic movements. Under such circumstances, the policies and efforts of the Jewish Press and the Fascist Western groups to malign the image of Islam and its followers and to correlate it with terrorism and violence, are being viewed with scepticism and repugnance even in the West itself.

It is indeed indubitable that such groups have always been present in the Islamic world that are talking of a revolution only to take political revenge. They are of the view to bring about an Islamic revolution by means of force in the same fashion as the followers of the Marxist doctrine and Mao have been trying to bring revolution using bullets. However, the general public and the creditable organisations and movements involved in Islamic renaissance have never extended their support to them anywhere. Their number is indeed quite negligible which doesn't hold any weight in comparison to the general flow of the Millat. The organisations such as Al-Jehad, Hizbullah, Sipah-e-Khuda, Islamic Liberation Organisation and "Dozakh se Najat" do not have any support or sympathy of the Millat, nor are they its true spokesmen. In taking up the course of terrorism and violence, they are certainly following the footsteps of the contemporary Western and socialist militant organisations whom they are emulating. America and its allies have been strengthening such activities because apparently, the pastime of pitting one community and culture against another community or culture, spreading turbulence on the earth seems to be the objective of the Ministry of External Affairs and the policy-makers of America. In this context, if any step is taken to defend or consolidate any Islamic principle or any cultural value in any of the Islamic countries, it is the United States which stands first to oppose it as if it wants to play the role of a self-proclaimed cop on the international stage in order to defend and promote the rotten and decaying culture of the West.

That is why it is being felt worldwide that the so-called Islamic terrorism is merely a figment of imagination. Furthermore, the hallucination of Islamic terrorism created by the western political manipulators and the Zionist zealots is gradually breaking down.

Difference Between Jihad and Terrorism

As a matter of fact, Jihad and terrorism are two absolutely distinct entities which are poles apart. The former comes into existence to uphold and promote the dignity of human life, to bring about peace and prosperity, eradicate oppression and hold up the truth and truth alone, while the latter is barbaric and criminal act of spreading turbulence, violence, hatred, vengeance, corruption and anarchy and killing innocent and guileless people in the process. However, sorrowfully enough, some ignorant rather malicious writers of both the East and the West are trying hard to equate both of them in order to malign and blot the image of Islam and its followers. Terrorism has been thoroughly dealt with in the Chapter One and brief history thereof has also been presented in the preceding chapters. Now, what is imperative is to analyse and define *Jihad* with reference to the reliable Islamic sources so that its limitations, restrictions and peripheries may be ascertained.

In fact, *Jihad* is the name given to the means to accomplish that fundamental duty as well as the identity of Islam in accordance with which Islam accepts the universal responsibility of protecting the entire mankind and upholding the dignity of human life. In the words of Maulana Maudoodi,

The first and foremost article of the laws governing the human civilisation asserts that the human life and his blood are sacred. The basic right amongst the fundamental right of human beings is to live and the basic duty amongst all fundamental duties of human beings is to live. The moral principle about respecting human life is indubitably present amongst all the religions and respectable laws all over the world. Whichever laws or religion does not accept it shall

neither become a respectable human beings nor can any human society lead peaceful life under its umbrella.

(Al-Jehadfil Islam, p. 22)

Ironically, Islam, which has always given prime importance to the above-mentioned cultural requisite of life, has been obstreperously accused by the Europe terming it as a wild ferocious religion, which preaches violence and gore to its followers. In the words of Maulana Maudoodi,

This aspersion was born years after the decline of the pinnacle of Islam. This imaginary idea crystallised into reality when the sword of Islam had already lost its sheen but that of Europe, the creator of this false accusation, had become red with the blood of innocent people. Moreover, it had begun to swallow the weaker and less powerful nations of the world, just as an anaconda reaches out for its prey.

In reality, Islam has ordained the use of sword but only to liberate the humankind from the clutches of oppression and injustice.

The Qur'an, which is the soul and heart of Islam and its basic source of guidance, had repeatedly given vivid instructions for protecting and safeguarding the human life.

For example,

That whoever slew a person – unless it be for murder or for spreading mischief in the land, it would be as if he slew the whole mankind. And if anyone saved a life, it would be as if he saved the whole mankind. (Maida: 32)

Join not anything with Allah.

Be good to your parents, kill not your children on a plea of want. We provide sustenance for you and for them. Come not nigh to indecent deeds, whether openly or in secret. Take not life which Allah hath made sacred, except for a just cause. (Anam: 151)

Such was the impact of the teaching of Islam and the beneficence of the society established on its fundamentals that within a short span of time, a ferocious and savage people like that of the Arabs moulded themselves into the firmaments of

culture and civility, gradually becoming the standard bearers of veneration for human life, peace and security, spread out in all comers of the world. That is why, Maulana Maudoodi says,

The Islamic teachings, besides doing away with a number of vices and unrighteous deeds, also eradicated the universal practice of disrespect to human life. Islam raised its subtle voice proclaiming that Allah has made the human life sacred. It shouldn't be done away with unless justice demands so. This was a powerful voice. Along with power, it was also not bereft of credibility and logic like the slogan of "Ahimsa Pramodharma". Probably, that is why, it reached out far and wide, all across the globe making awareness of the tremendous value of human life. Inevitably, no just and fair scholar of anthropology and the human history in today's world can deny the fact that the glory which this voice deserves for establishing the yet unknown sanctity of human life is not deserved by the sermon on the Mount or Ahimsa Promodharma.

On the one hand, whereas Islam is a strong custodian of security and sanctity of human life, it is also a staunch upholder of retribution and punishment for misdemeanours and crimes. That is probably why it says that a righteous and just society is dutybound to punishing the culprit for his offence. It certainly does give that much of freedom to a person to go on causing disturbance as much as he likes and perpetrate oppression and tyranny wilfully and even then his life will be secure. Hence, it framed such laws as to ensure that each and every person remains within this prescribed limits and does not transgress upon the rights of his fellow beings and interfere with his material or spiritual life. That is why Islam has condemned mischief and devilry as a more heinous crime than homicide. The universal relevance of this saying of the Prophet of Islam has no parallel in all the sayings of all the philosophers of the world. He (peace be upon him) said: Help thy brother whether he is oppressor or oppressed.

Thereafter, he also brought out its meaning that helping an oppressor means holding his hands and preventing him from being oppressive. According to Maulana Maudoodi, any

measure, howsoever harsh, taken to stop the oppressor is not harsh in any sense rather it is an act of compassion as well as a help to him that he might be saved from the severest punishment of hell.

It is said that keeping within the limits set by Allah brings forth His mercy and benediction. The Prophet (peace be upon him) has said,

The benediction of keeping within a single limit from among the limits set by Allah is more than the one brought forth by the rain of four days.

Being so strict in bestowing all respect and dignity to human life and at the same time adopting a harsher attitude in punishing the oppressor for his wrong doings, Islam occupies unique position among the religions of the world. In the words of Maulana Maudoodi,

There is something which is more precious than human life and that is Truth. Shedding of blood for a just cause is not only justified but it becomes an obligation, and shying away from it happens to be the greatest sin. As long as a man respects Truth and justice, his blood shall also be worthy of respect. But when he turns arrogant and tries to suppress the truth, he tends to lose the worth of his blood so much so that his blood does not have even the value that water has.

In Islam Jihad and fighting are definite means to eliminate turbulence and devilry and bring about peace and harmony on the land of ALLAH, especially when communities and nations instead of individuals become blind with avarice and greed and begin to cross their ethical limits, it becomes mandatory to prevent them from spreading evil and immorality. In the words of a noted scholar,

The villainy and devilry by communities at large is but an unlimited and unrestrained source of trouble, making the life of numerous individuals unsustainable and putting entire nation under unsustainable conditions of life. Thus the whole system of civic society is plunged into turmoil which can be eradicated only by shedding blood. Holy

Qur'an has mentioned this measure through the meaningful phraseology of **ISKHAN FIL ARZ**.

The history of mankind has witnessed a number of phases when war becomes indispensable, rather obligatory, when people on the side of the truth have to draw swords to crush and eradicate strife and mischief. Allah says in the Qur'an,

Had not Allah repelled some men by the might of others, the monasteries and churches, the synagogues and mosques in which Allah's name is frequently remembered, would have been utterly destroyed. (22: 40)

When they kindle the fire of war, Allah puts it out. They spread evil in the land and Allah does not love the evildoers (5: 64)

Hence in order to enforce this divine will, the truthful virtuous have to fight for the cause of Allah with an intention to sacrifice even their lives so that flames of mischief, turbulence, dissension, lust and greed, malice and hostility together with bigotry and narrow-mindedness may be doused. The Qur'an repeatedly says that Jihad is a battle different from struggles for materialistic pursuits. Instead, It is a battle for the sake of Allah whose sole motive is to subdue the oppressors only. The Qur'an explicitly talks about Jihad in the name of Allah,

O ye who believe, shall I lead you to a bargain that will save from a grievous chastisement that ye believe in Allah and His messenger and that ye strive (your utmost) in the cause of Allah with your wealth and person, that will be best for you if ye but knew. (Qur'an - 60: 10)

Another noteworthy perspective and salient feature of Jihad as referred to by a noted scholar is that as affirmed by *Gita* it is not a means to make a conducive environment to rule over the world and pass a luxurious life.

In fact, wherever it is mentioned in the Qur'an, it connotes the glad tidings of beneficence from the Almighty besides being relieved from the tortures in the life hereafter. That is why, it has been given a status second only to the faith in Allah, amongst all the human deeds.

According to Maulana Maudoodi,

The spirit of man that he should never tolerate vice and evil at any cost and put in all his might to abolish it is unequivocally the most revered spirit of human behaviour. A person who tolerates vice for other people, indeed, his moral febleness tends to prepare him to brood vice when it falls on himself, as well instinctively, when such an attitude of tolerance towards vice develops in a person, he passes into the dungeons of such a dishonour which the Almighty has regarded as His 'wrath'.

(Humiliation and abasement were stamped upon them and they incurred the wrath of Allah)

In other words, the objective of Jihad is to create an ambience to lead a life full of satisfaction, happiness and honour instead of that of disgrace and humiliation. According to the Book of Allah, those communities or individuals who get satisfied with living a life marked by cowardliness and fear are asked by the angels at the instant of their death:

When angels take the soul of all those who die in sin against their soul, they say, "In what (plight) were Ye?" They reply "Weak and oppressed were we in the earth." They say, "Was not the earth of Allah spacious enough for you to move yourselves away (from evil). Such men will find their abode in Hell. What an evil refuge." (Qur'an - 4: 97)

It certainly means that the people who are satisfied with humiliation and febleness are said to be oppressors against themselves. And the people who take this plea are being questioned that why didn't they migrate to somewhere else. Those who prefer the safety of their bodies and a luxurious life to honour and dignity, their chastisement too is so horrendous as their abode will be the Hell.

Apparently, the meaning of 'Jihad' as per the Islamic point of view is that,

Should anyone try to snatch away your fundamental rights from you, oppress you, deny you your right over properties or assets, crush your freedom of belief and conscience, prevent you from leading a life according to your faith, try

to shatter your social system only and only because you are a follower of Islam, under such circumstances, never show weakness against him and spend all your energy and might to eradicate his tyranny. (*Al-Jihad Fil Islam*, p. 56)

While, on the one hand, Allah the Almighty has made it obligatory upon Muslims to pursue Jihad for the protection of their ethnic and religious existence as well as from being trapped in the web of any mischief. He has imposed some strict regulations and responsibilities as well in this regard so that people do not give any personal, domestic or social feud or struggle, the name of Jihad. Although, it is a straightforward reply to oppression and barbarism, those who pursue Jihad have been strictly ordained to refrain themselves from oppression and barbarism:

Fight for the sake of Allah those that fight against you, but do not be aggressive, Allah does not love the aggressors.

(Qur'an 2:190)

Jihad has been considered to be incumbent and obligatory for the protection and upkeep of the Path of Truth. In other words, it becomes obligatory against those who curtail the basic rights of man or try to fiddle with the natural freedom of fellow human beings. To emphasise over it, Jihad also denotes fighting against those who create hindrances against reaching the Path of Truth. In the words of Maulana Maudoodi,

There can be ways to stop someone from following a path. First, to curb people who are following another path to follow this path. Second to divert the people who are already following this path, from it forcibly. Thirdly, to sprinkle thorns in the path of the followers of this path, to intimidate them and to coerce them in such a way that they are unable to follow this path any more. In such a situation, it is the moral responsibility as well as the religious duty of all Muslims to remove the group, that tries to hinder from the path of truth and peace, from the scene and vanquish it by full might.

Furthermore, Jihad becomes incumbent during those times, as well when a section of people in the society are hell-bent to

disturb the peace and security or try to pull down a just, fair and established government having recourse to violence and terror or even resorting to rioting, plundering, looting, killing and indulging in a carnage. In this regard the Qur'an says,

The punishment to these who wage war against Allah and His messenger and strive to spread mischief through the land, is execution or crucifixion or cutting off hand and feet from opposite sides or exile from the land. (Al-Maidah: 33)

Another aspect of Jihad could be the circumstances in which a group of believers get trapped in the web of their enemies out of utter misery or helplessness. If they do not possess the strength and means to get themselves liberated under such circumstance, it becomes incumbent upon those who are free and capable of fighting to get their oppressed and trapped brothers free from the clutches of the enemies.

The importance of calling people towards the Righteous Path and refraining from taking up the evil course in the Islamic ideology is enshrined in the Holy Qur'an and the Hadiths. And definitely one of the stages which arise during the process of ordaining people to shun the evil path is that of violence and strictness. However, it has already been mentioned that it is not permissible on an individual level. Instead, it is the cumulative responsibility of the *Shura*, the Head of the government or the competent authority. Nevertheless, shunning evil and boycotting those who go on the path of vice is the moral responsibility of each and every person. Prophet Muhammad (peace be upon him) has condemned the attitude of the Israelites for having compromised with the evil in several Ahadith. The Prophet said,

The first defect which bloomed among the Israelites was that their hearts had ceased to have any aversion to the evil and they developed an artificial tolerance which goes on tolerating evil so much so that ultimately it induces man to commit evil deeds. It was the situation that if someone of the Israelites met somebody else belonging to

it he used to say: Fear Allah and leave this (evil) deed. But when he met him on the second day, nothing could stop him from eating, drinking and making merry together. Ultimately, they bore the effect of each other's vices and their conscience lost all sensitivity.

When the abomination and bete-noire tum into devilry and mischief, Jihad becomes obligatory on the Islamic society against it. The mischief and devilry have been pondered over by the Ulema (religious scholars) in great detail. The various meanings of the expression include restraining somebody forcibly from traversing the Righteous Path, indulging a person in vice, perpetrating atrocities on the weak, curtailing their valid rights and organising gangs to promote evils, it also refers to creating racial discriminations between people, grabbing power by dividing people, indulging in a holocaust of the innocent, denying people fair and free justice, spreading lewdness and vulgarity besides disturbing and breaking apart the links and bonds which form the basis of the human civilization.

Therefore, it is the moral duty and a corresponding responsibility of each and every believer to destroy such oppressive and reckless governments by means of an organised struggle (Jihad).

During the nineteenth and twentieth centuries, the western countries motivated by their imperialistic designs targeted many communities and countries in the world. Going through the pages of Indian history, one finds numbers of incidents of violence and oppression perpetrated by them along with deceitfulness and speciousness, the prime amongst them being their policy of divide and rule. The gory examples of not only economic exploitation but cultural aggression as well, set by these countries, surpass even those shown by Changez Khan and Halaku. Today the world's most powerful country and the only superpower in the name of upholding democracy, global civilization and human right is trying to repeat this history. In this endeavour, it will needlessly have to target some of the people of the world as scapegoats and most soft juicy targets in

the mission seem to be Islam and Muslims. Furthermore, since from time immemorial, this community has been having a bright tradition of fighting the perpetrators of tyranny, the west does feel intimidated and overawed by it. In this respect, it considers certain West Asian countries as even more dangerous than its biggest antagonist China. Probably, that is this reason why persistent efforts are being made and irrational viewpoints being presented to correlate terrorism with Jihad, even though both of them are extremely distinct and different from each other.

Islam

A Protagonist of Virtuous and Methodical Revolution and Not of Extremism

If we have a glimpse of the various revolutions having taken place in the world till now, we find that their story is bloodstained and the men in the forefront of any revolution have trampled upon hundreds and thousands of corpses and uncountable heads. Victories have been achieved and lights of revelry have been lit but only after an abominable lull had come over in the passing phase of the cries of millions along with the lethal dance of death. However, contrary to historical trends, a revolution did come over in the history of the world which is unique and wonderful in the sense that it diverted which changed the way of life, a revolution which unseated the course of human history and civilization, a revolution the concept of worshipping several gods and deities (polytheism) to usher in the worship of one and only one God. If we analyse the extent of bloodshed, loss of human lives, destruction and plunder involved in this revolution, we notice that setting aside the negligible number of the loss of a few hundred human lives, millions of people came into its folds voluntarily, without any pressure, terror or violence. It presented such a concept of human life that ensured the equality of all human beings and gave them dignity and honour, and made them protagonists of peace, and harmony in this universe.

Islam has never allowed any sort of violence or bloodshed, whatsoever, to bring about a change or revolution. It has always stood for winning over the hearts of people to bring about a revolution or change. If, somehow, it is not possible, then it would be better to show patience and forbearance under

such circumstances. That is why, during the 13-year-long period in Makkah, Prophet Muhammad (peace be upon him) together with his pious companions (R) faced numerous hardships and torments all the way. However, despite such difficulties, the Quranic as well as the Prophetic stand was that of going ahead with the task of spreading the religion, avoiding the violent course against the violent *Kuffār* (Nonbelievers), no matter how much oppression is perpetrated by the tribe of Quraish against the Muslims. Prophet Muhammad (peace be upon him) permitted his companions to migrate from Makkah but forbade them to retaliate against the Quraish in a situation when the latter's tyranny had assumed tortuous proportions like besieging, torments and even executions. Nevertheless Prophet Muhammad (peace be upon him) with immense patience and tolerance went on calling people to believe in Allah, the Creator of one and all. He continued to preach virtue and to forbid from evil. Ultimately, this intellectual and ideological revolution reached a stage when a sizeable section of the populace, though not prepared to support it openly, was fully convinced of the greatness and truthfulness of the Prophet (peace be upon him). This section of people harboured enormous sympathy for Prophet Muhammad (peace be upon him) and his companions (*Sahabah*) as the power and prestige of the ruling class and the elites began to shrivel down despite all efforts. The conspiracy of the Kuffar of Makkah to assassinate the Prophet (peace be upon him) and the Prophet's safe migration from there eventually happened to be his biggest victory which he had accomplished over his opponents. The Quranic verses revealed during this period repeatedly stress upon being tolerant:

But keep in remembrance the name of thy Lord, and devote thyself to Him wholeheartedly. (He is) Lord of the East and the West, there is no God but He; take Him therefore for thy disposer of affairs, and have patience with what they say and leave them with noble (dignity) and leave Me (alone to deal with) those on possession of the good things of life. (Muzammil: 8-11)

Patiently then persevere, for the promise of Allah is true and ask forgiveness for thy fault and celebrate the praises of thy lord in the evening and in the morning. (Ghafir-15)

O my son, establish regular prayer, enjoin what is just and forbid what is wrong and bear with patient constancy whatever betide thee, for this is firmness (of purpose) in (the conduct of) affairs. (Luqman-17)

During the period spent in Makkah, Prophet Muhammad (peace be upon him) tried to imbue his companions (RA) with the basic moral values and burnish these qualities with *Tauheed* (Oneness of God), the ziet-geist of Islamic faith.

Infused with this moral strength, he stayed firm throughout his life and, facing challenges with patience and tolerance, continued his journey towards success and victory.

It is indubitably true that the Almighty bestows the leadership and stewardship of the world only to those people who are materially and morally sound. But, it is also an established fact that the more weighty criterion is that of moral strength as compared to physical means, extraneous factors and material resources. In the words of Maulana Abul A'la Maudoodi,

The distinctive characteristic that makes man not only a permanent and independent species but also the vicegerent of God on the earth, is that of his being the bearer of moral rights and duties. Truly, when the morality is the essence of humanity then one will have to accept that it is the ethical values which are decisive in the betterment or decline of human life. In fact the rise and fall of mankind are governed by none other than these ethical and moral laws themselves.

Islam transforms the basic moral qualities of an individual from smaller spheres to global levels. Furthermore, it strengthens them a thousand times more in intensity. The basic human moral virtues comprise all those characteristics which are mandatory for the success of the man in this world, whether his objectives are righteous or not. Whichever individual or group inherits these characteristics which are a must for man's

success in this world shall definitely be successful. Moreover, he will get an edge over others. The common moral obligations or virtues sans which man would not be able to gain superiority of dominance over people just on the basis of materialistic means are will power, power of judgement, resolution and courage, tolerance and endurance, patience and forbearance, valour and intrepidity, love and commitment of sacrifice for one's mission, farsightedness, prudence, dutifulness, sense of responsibility, capability of understanding the situation and taking appropriate measures accordingly, control over one's emotions and desires and the ability to attract and win others.

Most of the revolutions have scratched the earth on the basis of these traits only. Without these traits, neither can violence work nor can its place be taken by terrorism. According to Maulana Maudoodi, the gentle traits upon which the dignity and prestige of man is pivoted and which have always proved to be the decisive factors are self-respect, generosity, benevolence, sympathy, justice, magnanimity, veracity, integrity, trustworthiness, trustfulness, honouring one's word, plausibility, decency and temperance, purity and cleanliness, refinement of heart and soul and an alliance between them. Inculcating these traits within himself makes a man capable enough to render any task in this world, whatsoever. However, these are not the only factors needed for an Islamic revolution. Instead, there are certain other attributes which should be inculcated. In the words of Maulana Maudoodi, these attributes provide an exact focal and pivotal point to the basic human moralities and thus, he becomes righteousness personified, in this way. The axis of these attributes is the concept of *Tauheed* (Oneness of God) in Islam, which demolishes all boundaries of self, clan, community or country, and activates him to uphold the truth and truth alone. In this manner, his sphere of activity gets immensely enlarged. He becomes a source of virtue and beneficence for the entire world. The basic moral attributes become enormous and boundless along with the concept of *Tauheed*. Let us consider, for example, patience.

Undoubtedly, Islam imbues the virtue of patience and perseverance throughout the span of human life. All the more, it makes the human life a strong and stabilized force to reckon with not only against a few or specific variety of perils, troubles and difficulties, but also against every such greed, every such fear, every such anxiety and every such longing, which is bound to lead man astray from the path of righteousness and virtues.

Therefore, a person who strives to bring about an Islamic revolution sticks to his ideologies and modus operandi despite all dangers, trying times and perils and despite no signs of any consequential results being in sight in his worldly life, and does not step into the evil of any ideological or functional deviations regardless of the allurements of all the worldly gains and pleasing opportunities before him. Hence, the concept of Islamic patience underlines the nature of deserting the evil way of life and following firmly the path of righteousness, being hopeful of the final judgment of the world hereafter (Day of Judgement). It would be almost impossible to move a step ahead in the direction of Islamic revolution without this virtuous quality.

In a nutshell, Islam has no links, whatsoever, with the idea of bringing about a revolution using violent or extremist means. On the contrary, the revolution which Islam talks of surfaces out of materialistic means but along with moral excellence and supremacy, a prime component of which is to win the hearts of people. Maulana Maudoodi says in this respect,

Hearts are not over by means of a handful of pleasing and bright principles. Infact, it needs such genuine solicitude, good intentions, honesty, selflessness, magnanimity, generosity, sympathy, gentleness and justice as stand altogether pure and selfless in all harrowing circumstances of war and peace, victories and defeats, friendship and enmity. The afore-mentioned attributes are related to those supreme states of the best ethical behaviour, whose status is far beyond that of the fundamental moralities and ethics.

It is indeed true that those forces which gain victory just on the basis of materialistic motives and a handful of ethical virtues are unable to break free from the shackles of obstinate nationalism, racism, regionalism and materialistic gains, ultimately becoming a victim of self-centredness at individual, community and national levels. Although they do claim to uphold human dignity, uniform human rights and equality, implicitly, but the fact is that they tend to employ all sorts of unethical means as and when the situation demands. Furthermore, they readily quit the humane virtues of truthfulness, fulfilment of promise, fair dealings, impartiality in dispensing justice, integrity and trustworthiness, thereby indulging in all possible evil and crooked means to achieve their objectives.

The world today can be classified into two types of countries: countries where there is monarchy and hierarchical rule exists but they do work towards the welfare and upkeep of their subjects, promoting basic ethical values in some way apart from safeguarding their power; the second category consists of the nations which follow a democratic setup wherein, one has the full freedom to present and assert his views and work towards changing the atmosphere or bringing about a change in the government amicably. Apparently, a small-scale success could be achieved by means of violence or terrorism in both these cases, which-would be quite ephemeral. However, it would be foolish to expect a permanent or far-reaching change. Such kind of activities particularly in democratic countries indicate only lack of insight and shortsightedness. There is no possible fruitful outcome of such menacing activities. Take, for example, India. The Naxalite and pro-Mao factions have taken up the course of terrorism and subversion for a long time, but to no avail. However, in comparison to this, the RSS has adopted a long-term so-called peaceful strategy although it has not shied away from causing loss of life and property to its opponents in a cryptic manner which is in fact an essential part of its long-term strategy. However, the real reason behind their ascent to the top rungs of

power goes back to more than half a century long streamlined struggle of its activists marked by their sacrifices, determination and devotion and the continuous endeavours to achieve the goal. In addition to this, another prominent reason was their ability to percolate their ideologies, howsoever toxic, irrational and contrary to the nature and trend of the contemporary world they might be, into the minds of the people. Eventually, their experiments yielded positive results.

If such a struggle is made for Islam with this zeal and devotion having reached the iconic status of moral superiority, its result would be obtained in a faster and better way than those of entirely fascist groups and those who are protagonists of the philosophy of discrimination between man and man. In the countries where there is no democracy or freedom of expression, there also, in the words of Dr. Abdul Hameed Abu Sulaiman,

The evolution and shaping of man in the form of a Muslim marked by characteristic of being a monotheist, independent, brave, having a positive and constructive bent of mind, right-thinking, bearing a good moral character is the sole criterion for success. This very Muslim is the strong foundation stone for building a pious and self-respecting Islamic *Shoorai* society, characterised by the status of Caliphate.

The use of violence in solving internal political disputes is also un-Islamic. Unfortunately, since Islam and Qur'an were not understood and interpreted as it should have been, a peaceful *Shoorai* ideology could not be promoted in the society else the extremism prevalent today would have been replaced by wisdom and the confrontation by harmony and cooperation. Prophet Muhammad (peace be upon him) had never given permission to solve mutual conflicts or dissensions by way of violence, whatsoever the circumstances might be. It was termed as temper of pre-Islamic times. In the contemporary times, hardly has any extremist organisation emerged successful in any way in their endeavours. Instead, it has been seen that the unarmed, humble and meek, peace-loving and

determined people have often turned the royal despotism, colonial frenzy and dictatorial arrogance to dust at times.

The long and short of this discussion is that the history, traditions and nature of Islam are a firm witness to the fact that it has never supported or stood for terrorism or violence. In fact, the monumental revolution it has brought in this world is based solely on moral and ethical power which can also be termed as a pious and peaceful revolution. Finally, in the words of Maulana Maudoodi,

Islam does not create an ambience for violence like socialism or fascism. It is certainly a misconception that it does not tolerate anything against its pleasure and intentions. The contemporary materialistic culture has found the solution for difference of opinions and ideologies in bullets and murders and has found a million ways to transform an accused into a criminal.

However, the Islamic ideology tries its best to win over hearts and change the mindsets in its quest of diverting people from the path of vice to virtues.

