LINKING *ISLAM* WITH VIOLENCE: THE CASE OF 'IMAGE CRISIS'

(Hubung Kait Antara Jihad Dan Keganasan: Kajian 'Krisis Gambaran' Tentang Islam)

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ABSTRACT:

Islam is often introduced synonymous in both media and academia in contemporary West. However, it is undeniable that there are Muslim extremist groups who perpetrate violence in the name of Jihad. This situation gives a bad name to Islam and defaces the true image of jihad as it is, in the eyes of many, a 'violent movement', or at least considered as a motivating factor for such a movement. Such portrayals of the image of Islam went viral after September 11, 2001. This incident created a new zeal to world community for committing itself in combating terrorism. Fighting terrorism United States and its allies, along with other choices, resorted to military means. With this approach US led combatant powers, instead of eradicating the movement, has in fact contributed to spreading more violence and atrocities. Thus, this article aims at exploring some key factors for which the image of Islam is in many cases tarnished.

Keywords: *Jihad, Islam, terrorism, image crisis of Islam*

ABSTRAK:

Media dan ahli akademik kontemporari barat seringkali mengaitkan jihad dan keganasan sebagai perkataan yang sinonim. Walaubagaimanapun, tidak dapat dinafikan bahawa terdapat golongan Muslim ekstrem yang melakukan keganasan atas nama jihad. Perlakuan ini memberi nama buruk kepada Islam dan merosakkan gambaran jihad yang sebenar, yang mana pada pandangan awam, ia merupakan satu gerakan keganasan atau sekurang-kurangnya dianggap sebagai faktor pendorong kepada suatu gerakan keganasan sebagaimana gambaran jihad telah tercemar selepas kejadian 11 September 2001. Kejadian tersebut telah membangkitkan semangat baru kepada komuniti dunia untuk memerangi keganasan. Dalam hal ini, Amerika Syarikat dan sekutunya bekerjasama dengan membuat pelbagai cara dan menyusun strategi ketenteraan demi membasmi keganasan. Melalui pendekatan ini, pihak Amerika Syarikat telah menunjukkan kuasa mereka dan bukannya membasmi gerakan keganasan malah menyebarluaskan lagi keganasan dan kekejaman. Oleh yang demikian, artikel ini bertujuan meneroka bagaimanakah gambaran Islam terjejas akibat ketidakfahaman tentang jihad.

Kata kunci: *Jihad, Islam, keganasan, krisis gambaran*

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INTRODUCTION

Islam seems to be relatively the most misunderstood religion in the West. Since the medieval time, Islam often is being negatively introduced by the West especially churches and anti-Islamic western writers[1]. This negative propagation reaches at such a level where Islam is portrayed as dangerous, evil, religion of sword which triggers of conflict and violence and aims to destroy Christianity.[2] This prejudice against Islam and Muslim, as Firestone sees, goes back to the birth of Islam itself[3] as some people even see Prophet Muhammad (pbuh) as a terrorist or bloody warlord.[4] Thus, on these premises, some people used to see that Islam justifies terror acts and thus Muslim extremists find justified to target the followers of other religions. In this connection, Silas points out that, Muslim terrorists follow Muhammad's footsteps[5] in their terrorist acts. However, Abdurahman Alamoudi asserts that to the most Americans, "Muslim" means "terrorist" while "Islam" means "violence" and Muslims are synonymous with fanaticism[6]. With such stereotypes of Islam as well as jihad before September 11, the situation has been even worsened after this very incident. This article explores some basic contributing factors that give a bad name to Islam linking it with violence and terrorism.

SOME FACTORS FOR ISLAM'S IMAGE CRISIS

Jihad is one of the major concepts in Islam. The word 'Jihad' itself was given the negative meaning and understood as an act of violence, or at least considered as the cause for the emergence of extremist movements. According to Edmund Bosworth, all political activities for over 12 centuries, which occurred in Turkey, Iran, Sudan, Ethiopia, Spain, India and other countries were due to the call of Jihad.[7] This negative attitude towards Jihad increased when some Muslim groups regard it as a conceptual incentive to carry out actions that eventually manifest a

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[1] Richard William Southern (1962), *Western Views of Islam in the Middle Ages.* Cambridge: Mass; Maxime Rodinson (1974), '*The Western Image and Western Studies of Islam',* in Joseph Schacht & C.E. Bosworth (*Eds*.), *The Legacy of Islam*, 2nd Printing. Oxford: Oxford University Press; Daniel Norman (1980), *Islam and the West: The Making of an Image*, 4th Printing. Edinburgh: University Press; Philip K. Hitti (1985), *Islam and the West: a Historical Cultural Survey*. H.M.J. Irawan (Trans.). Bandung: Sinar Baru Publication; Albert Hourani (1991), *Islam in European Thought*. Cambridge: Cambridge University Press; Karel Steenbrink (1995), *Dutch Colonialism and Islam in Indonesia: Conflict and Contact (1956-1942).* Suryan A. Jamrah (*Trans.*), *Kawan dalam Pertikaian: Kaum Kolonial Belanda dan Islam di Indonesia (1596-1942).* Bandung: Penerbit Mizan.

[2] Edward W. Said (1981), *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World.* London: Routledge & Kegan Paul, p. 5.

[3] Reuven Firestone (1999), *Jihad: The Origin of Holy War in Islam*. New York: Oxford University Press, p. 13.

[4] One of the priests' leader in U.S. Evangelical Christian church, Jerry Falwell, in the interview (60 minutes program on CBS Television Network) said that the Prophet Muhammad is a terrorist. His claim received the hard reactions from the religious figures in various countries, including Malaysia. See *Utusan Malaysia*, October 4 and 5, 2002, p. 1 and 4.

[5] Silas (*n.d.*), *"Muhammad, Islam, and Terrorism," http://www.answering-islam.org/Silas/terrorism.htm,* April 20, 2004. *http://www.truthtree.com/islam/islam_menu.shtml*, 05 May 2004.

[6] Abdurahman Alamoudi (1997), *'Images of Muslims in America'*, in Farish A. Noor (*Ed.*), *Terrorising the Truth*. Penang: Just World Trust (JUST), p. 4.

[7] Said (1981), *op. cit.*, p. 107-108.

violent image. Some factors have been identified hereinafter could be considered as potential causes of the misunderstanding of Islam in general.

1. Religious Bias and Media Propaganda

Having been the youngest among other Abrahamic faiths namely Judaism and Christianity, and Islam sharply criticizes others for being corrupted (tahrif) over the passage of time[1]. Hence, this religious polemic has started since Prophet Muhammad's time, and intensified during the reign of Umayyad Caliphate, after many territories that were previously governed by Western Christians (Roman) were freed by the Muslims. Consequently, many people converted to Islam. It was then that the Christians lost its influence; in politic, economy and religion. Psychological impacts of this situational change resulted envy, jealousy and resentment, which eventually evolved into defamation[2]. Furthermore, when they realized that they cannot win over the Muslims militarily, a series of psychological war were launched. St. John was the first person who produced a 'manual book' for the Christians on how to deal with Muslims.[3] He described Islam as a religion of "dedication towards a false prophet, who collected the teachings of Bible under the guidance of a monk Arian (Bahirah)".[4] Following his footsteps 'Abd al-Masih al-Kindi'[5] depicted Prophet Muhammad as a murderer; an indulgent in sexual acts and an egoist. According to him, the Qur'an is a collection of false revelation, and Islam was spread with deception, violence and indecent acts. Al-Kindi also criticized the concept of Jihad and wars conducted by Prophet Muhammad'[6]. This type of systematic anti-Islamic propagation by the religious leaders as well as orientalists caused the spread of negative images about Islam.

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[1] Al-Qur'an judges as *'Heathen'* (Ar. *Kafir*) for those who accept and believe the teachings of trinity, as well as for some Jewish people who believe that Ezra is the son of Allah. The Jews say: *"Ezra is the son of Allah"* and those Christians say: *"Messiah is the son of Allah." That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!* See translation of surah al-Tawbah (9): 30. *"They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment."* Translation of Surat al-Ma'idah (5): 73.

[2] L. Carl Brown. *Religion and State: the Muslim Approach to Politics*. Abdullah Ali (*Trans.*). *Wajah Islam Politik: Pergaulan Agama & Negara Sepanjang Sejarah Umat* (2003), Jakarta: PT. Serambi Ilmu Semesta, p. 33.

[3] Saint Augustine's Ramsgate (1947), *The Book of Saints: A Dictionary of Servants of God Canonized by the Catholic Church; Extracted from the Roman and other Martyrologies,* 4th Printing. London: Adam & Charles Black, p. 326; Donald Attwater (1970), *The Penguin Dictionary of Saints*, 3rd Printing. Great Britain: Penguin Books Inc., p. 194; John Bowker (*Ed.*) (1997), *The Oxford Dictionary of World Religions*. New York: Oxford University Press, p. 506.

[4] Neal Robinson. *Islam: A Concise Introduction*. Anam Sutopo *et al.* (*Trans.*). *Pengantar Islam Komprehensif.* (2001), Yogyakarta: Fajar Pustaka Baru, p. 7-8.

[5] 'Abd al-Masih b. Ishaq al-Kindi, according to Philip K. Hitti, lived in the era of Caliph al-Ma'mun (rule from 198-218H/813-833M) or a century afterwards. He wrote his Treatise after receiving a letter of preach, sent by the Caliph to him through someone who was the descendant of Prophet Muhammad (name 'Abd Allah b. Isma'il al-Hasyimi) and urged him to enter Islam. Those treatise were now collected in *Risalat 'Abd Allah ibn Isma'il al-Hasyimi wa Risalat al-Kindi ila al-Hasyimi* (Cairo: English-American Press, 1912). Refer Hitti, *op. cit.*, p. 66 and 219.

[6] Hitti (1985). *op. cit.*, p. 66 and 219-221.

Along with this intellectual propaganda war against Islam, a sharp increase of media coverage of Islam, often negative, could be noticed in the past decades. After the tragic incident of September 11, 2001, Western stereotypes transcend the limits of print and electronic media and even thrust into entertainment media. The forefront coverage of all these media became used to depict Islam as a violent religion which prescribes some so-called barbarian laws like cutting-off hands, beheading, stoning to death, repressing women. Islam is made almost synonymous to "fundamentalism", "extremism", and "radicalism", "terrorism", "fanaticism", "jihadism", "dogmatism".

Study shows that "in the category of coverage of Islam and Muslims, the greatest amount of coverage was given to events of violence". [1] Al-Zahrani further adds, "the coverage of international events includes two kinds of stories (1) news involving violence and (2) news involving nonviolence. New York Times reported 137 international violence stories and 35 international non-violence stories. 85 stories were given to inter-Islamic violence and 54 stories to inter-Islamic nonviolence."[2] This bias in coverage cannot be regarded an idle work as it could develop a negative imprints about Islam and Muslims in the minds who lack a judgmental knowledge about this religion. According to al-Zahrani, "these treatments of Islam and Muslim create certain images of Islamic religion, its principles and teachings, as well as Muslims, their culture, values, behaviors and attitudes."[3]

2. Historical Conflicts between Both Sides

The conflict between Islam and the West perhaps begun at the early period of Islam when Muslims had encountered Roman in a context when Roman governor Sharh Habil had killed Harith b. 'Umayr al-Azadi, the special envoy of the Prophet of Islam to Roman authority in Syria which was followed by another sporadic killing of Muslim preachers at Wadi al-Qura. These incidents had triggered a military confrontation between Muslims and Christians in 629AD at Mu'tah (Mu'tah Expedition). Afterwards a major mobilization of Muslim army led by Usamah b. Zayd launched against Roman army in Syria. In a subsequent march, Muslim army confronted the Christian army in Jerusalem and gained victory over their counterpart. This defeat had been the bone of mutual hatred and enmity that led a further intellectual and military confrontation between these two groups.[4] During the reign of Umayyad Caliphate afterwards, the Muslims were were getting closer in approaching the West. They launched three massive attacks on Europe. All

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[1] Al-Zahrani, A. A (1988), *Us Television and Press Coverage of Islam and Muslims*, The University of Oklahoma Graduate College, PhD thesis, p. 190.
[2] Al-Zahrani, A. A (1988), *Us Television and Press Coverage of Islam and Muslims*, p. 189.
[3] Al-Zahrani, A. A (1988), *Us Television and Press Coverage of Islam and Muslims*, p. 7.
[4] Ameer Ali (1974), *The Spirit of Islam.* London: Chatto & Windus, p. 214.

of them resulted in conquests: (1) During the early 8th century on the Spanish territory (2) two centuries afterwards on Sicily and the nearby regions of Middle Ocean (Mediterranean Sea) and (3) during the middle of 14th century when Ottoman Empire conquered the Balkan regions; seized Constantinople in 1453 (later renamed as Istanbul in 1930), and occupied Vienna in 1529.[1] While the existence of Muslims in Spain dismayed France; their occupation on Sicily indeed discontented Italy and Turkey frightened the Christian world in the region of south-eastern Europe. Due to that, Turkey was considered as "world terrorist" of that time.[2] It is common that defeated nations will form stereotypes; to create bad images of the defeater. All forms of prejudice, hatred and hostility will then emerged among them. In fact, The West has unfairly made a mountain out of molehill over the conquests of the Muslims against European territories, and forgot about their brutality over the Muslim world in Asia, Africa, and Latin America for centuries in the name of colonialism. Because for them, all the conquests made by Muslims were regarded as cultural aggression, Arab imperialism, or Islamic colonialism; and as a proof that Islam was being promulgated by the sword.[3] On the contrary, those European imperialisms were named as "a mission to civilize the Berber race."[4] They forgot that in the 15th century, Pope issued a special charter that divided non-Christians world to Portuguese and Spanish in the equal divisions, and gave them the absolute power to Christianize the people by whatever means they feel suitable. History has proven that the order has been translated arbitrarily by them, and how tormented the populations of these states were to have live under their colonial power.[5] Yet between those conflicts, the Crusade War influenced Western perceptions the most,[6] until

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[1] *"Since the first time when the Moors [Muslim] arrived in Spain, and later when Turkey people attacked Vienna, Europe always felt the threats from Islam,"* said Lewis. See Bernard Lewis (1993), *Islam and the West.* New York: Oxford University Press, p. 13. This opinion of Lewis was reinforced by Huntington by saying, "*Islam is the only civilization that is able to make the Western doubt between life and death, and Islam has done so at least two times."* See Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, Imron Rosyidi *et al*. (*Trans.*) *Benturan Antarperadaban dan Masa Depan Politik Dunia.* (2000), Yogyakarta: Penerbit Qalam, p. 391.

[2] As written by Bosworth, *"The Ottoman Turks struck terror into the heart of Christian Europe, so that the Elizabethan Historian of the Turks, Richard Knollys, described them as 'the present terror of the world"*. See C.E. Bosworth (1980), *"The Historical Background of Islamic Civilization,"* in. R. M. Savory (*Ed.*), *Introduction to Islamic Civilization.* New York, Cambridge: University Press, p. 25; see also Lewis (1993), *op. cit*., p. 15. At that time "Islam" was equated with "Turkey" and "the Turks" were synonymous with "Muslims." See Rodinson (1974), *op. cit.*, p. 31. So Islam and its followers, at that time were already regarded as terrorists of the world.

[3] Ibn Warraq (1995), *Why I am not a Muslim*. New York: Prometheus Books, p. 198 onwards. Muslims may consider that the dominance of Islamic rule in Spain, for example, is a blessing for Europe. Because of the touch of Islam, Spain had an excellent civilization in the Middle Ages. Without it, there would be no *Renaissance.* However, for Christians, they regarded it as a cultural aggression, and as a proof that Islam is spread by sword. In other words, they considered Muslim as colonist. Just compare them to the attitudes of Muslims while they were under the European colonialism. See Amin Abdullah (2000), *"Relevansi Studi Agama-agama dalam Milenium Ketiga (Relevance of Religions Studies in Third Milenium)* in Amin Abdullah, *et al.*, *Mencari Islam: Studi Islam dengan Berbagai Pendekatan Islam*.(Finding Islam: Studying Islam with Different Islamic Aproach) Yogyakarta: Tiara Wacana Yogya, p. 16.

[4] Habib Siddiqui (2004), *"An Analysis of Anti-Islamic Polemics,"* retrieved from Iviews website, *http://www.iviews.com/articles/articles.asp?ref=IV0405-2323&p=2,* 27 May 2004 .

[5] Ameer Ali (1974), *op. cit*., p. 213.

[6] The Crusades occurred between the years of 1096-1271M. To know more about the history, please refer to Kenneth M. Setton (ed.) (1955), *A History of Crusade*. Philadelphia: University Press; Steven Runciman (1957), *A History of the Crusades.* Cambridge: Cambridge University Press; Muhammad al'Arusiy al-Matwiy (1998), Muslihat Bangsa Eropah

according to scholars, that war which lasted almost two centuries has bequeathed the misunderstanding and inherited hatred attitudes against Islam that are very difficult to eliminate[1]. Throughout history; the ongoing frequent conflicts between the West and the Islamic world have entitled Islam as "The great enemy."[2]And once again, after the end of the Cold War, the West continues to see Islam as a threat.[3]

3. Ignorance of Islam

A lion share of the Western population lacks sufficient and truly understanding of Islam it is because their judgment on Islam seems mostly based on the turbulent period of medieval Muslim history or western media presentation. Furthermore, many non-Muslim scholars who studied Islam did not understand about the true Islam due to their studies which are concerned much with the 'Historical Islam' or 'Actual Islam, not the 'Normative Islam' or 'Conceptual Islam'[4]. Essentially, in order to get a more objective study, both perspectives must be distinguished. Fazlur Rahman said that "we must distinguish between the religious communities as bearers of religious cultures and the normative truths or transcendent aspects of religious".[5] It happens because historical or actual Islam is understood in the light of Muslim history in order to develop a perspective for social-political and cultural challenges without referring directly to the Qur'an and Sunnah. To get an authentic Islamic answer, Qur'an and Sunnah should be the prime sources because Muslims' behavior and their historical reality may not sometimes reflect Islam.[6] Generally, Western scholars study Islam from the socio-Historic perspective, so the outcomes are no less opposed to Islam itself. Max Weber- for example, looks upon Islam as "*The religion of*

untuk Menghancurkan Islam: Perang Salib di Alam Islami. (European Nation Strategies to Smash Islam: Crusade War in Islam World) Ahmad Asri Lubis (Trans.). Kuala Lumpur: Pustaka Syuhada, and others.

[1] Muhammad Asad (1985), *The Road to Mecca.* Kuala Lumpur: Islamic Book Trust, p. 3; Karen Armstrong (2003), *Perang Suci: Dari Perang Salib hingga Perang Teluk*. (Holy War: From Crusade War to Gulf War). Hikmat Darmawan (Trans.). Jakarta: Serambi, p. 359, and others.

[2] As expressed by Montgomery Watt, *"For centuries Islam was the great enemy of Christendom, for Christendom was in direct contact with no other organized states comparable in power to the Muslims."* Collected by Siddiqui (2004), *loc. cit.*

[3] After the collapse of Soviet Union, many scholars regarded Islam as a threat to the West, whether in terms of demography, politic, social, culture and religion. For example, see Patrick J. Buchanan (1989), *"Rising of Islam May Overwhelm the West," New Hampshire Sunday News,* August 20, 1989; Bernard Lewis (1990), *"The Root of Muslim Rage,"* Atlantic Monthly, September 1990; Barry Buzan (1991), *"New Patterns of Global Security in the Twenty-First Century," International Affairs,* Vol. 67, No. 3, p. 431-451; Samuel P. Huntington (1993), *"The Clash of civilizations?" Foreign Affais,* Vol. 72, No. 3, Summer 1993, p. 22-49; and others.

[4] Fazlur Rahman divided Islam to "Normative Islam" and "Historical Islam". See Fazlur Rahman (1982), *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago & London: University of Chicago Press, p. 141.

[5] Fazlur Rahman (1985), *"Approaches to Islam in Religious Studies: Review Essay,"* in. Richard C. Martin (ed.), *Approaches to Islam in Religious Studies.* Tucson: The University of Arizona Press, p. 194.

[6] Hodgson distinguish the usage of four terms: *Islam, Islamic, Islamicate,* and *Islamdom.* The first *(Islam)* shows the religion of Islam itself. The second *(Islamic)* pointed to the relation of something to Islam. The third *(Islamicate)* pointed to the very complex socio-cultural, whether originated from Muslim itself (based from Islam), or that they were adapted from other nations. The last *(Islamdom)* pointed to the society where Muslims and their religion are very dominant, although other people also exist between them. Further, see Marshall G.S. Hodgson (1974), *The Venture of Islam*, Vol. 1. Chicago & London: The University of Chicago Press, p. 56-60.

warrior class", and seeks to obtain tribute (*jizyah*) from the followers of other religions; so that Islam will rise to the highest level in the world social scale. He added *"Muhammad, constructed the commandment of the holy war involving the subjugation of the unbelievers to political authority and economic domination of the faithful."*[1] In his view, "*Islam is not a religion of definite security. Instead, the ethical concept of salvation actually was really foreign to Islam"*[2]. To him, as long as Islam is a martial religion then ethical religion of salvation will be deferred to the rear.[3] This opinion of Weber has much influence on the study of Islam in the West, even influenced the 'New-Style American Hegemony' that determine their foreign/international policy.[4] So, there is no wonder why Islam is often considered as a threat.

4. Western Superiority Complex

Since ancient Greek, the West has divided this world into two parts, i.e., The West and The Rest. 'The Western World' was considered to be more polite, civilized, with positive and superior characteristics; while the others (The Rest) were regarded as impolite, Barbarians[5] and uncivilized. Therefore, their assessments on non-Western nations were mostly negative. Muslims were called the Saracens, Moors, and others[6]. A number of the studies has been conducted by the orientalists were much influenced by these views[7]. Even the western colonialization in the Muslim lands was excused in aim to 'civilize' barber nations (as being described previously). This 'superiority complex' is could be seen till the date.

5. Misuse of Jihad by Jihadists

Truly, there are some Muslims who acted savagely; committed violence in the name of *Jihad*. The verses of the Qur'an and the Hadith about *Jihad* were misused frivolously to justify their unethical violent acts. They even named their groups using the word *Jihad*, e.g., *al-Jihad al-*

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[1] Max Weber (1971), *The Sociology of Religion,* 2nd Printing, Ephraim Fischoff (Trans.). London: Social Science Paperbacks, p. 262.

[2] *Ibid.,* p. 263.

[3] *Ibid.,* p. 88.

[4] Armando Salvatore (1997), *Islam and the Political Discourse of Modernity*, United Kingdom: Ithaca Press, p. 107.

[5] Derived from the Arab Language *"Berber"* which means: very cruel, violent, brutal, barbaric and inhuman. The term *Barbarian* (English), *Barbarien* (France), *Barbarus* (Latin), or *Barbaros* (Greek), initially was being used by the Greek nation (Greece) to describe *"All nations who do not speak the Greek language."* Then the term was used to mention *"The nations who lived outside the Roman Empire and outside the Greco-Roman civilization."* See *Standard Dictionary of the English Language* (1967), New International Edition. New York: Funk & Wagnells, p. 113; and *The New American Desk Encyclopedia* (1993), 3rd Printing. New York: Signet, p. 123; and *The New International Webster's Comprehensive Dictionary of the English Language* (1999), Deluxe Encyclopedia Edition. Naples, Florida: Trident Press International, p. 113.

[6] According to Gisbertus Voetius (1589-1676), a theologian professor at Utrecht, Netherlands, the term '*Saracen*' is derived from Arabic, '*Syarq*' (East), while the '*Moors*' is taken from nations in North Africa (Berber people) and subsequently applied to all Muslims, because these people were considered as the most fanatical Muslims. See Steenbrink (1995), *op. cit.,* p. 63-64. Muslims were also called *Ismaelitus* (meaning: descendants of Prophet Isma'il, contrary with descendant of Prophet Ishaq, the son of Prophet Ibrahim), and *Agarenus* (means: the descendants of Hagar/Hajar, mother of Prophet Isma'i l, apart from Sara/Sarah, mother of prophet Ishaq). Prophet Muhammad was a descendant of Prophet Isma'il, while the Prophet Musa and 'Isa descended from Prophet Ishaq. See Daniel (1980), *op. cit.*, p. 14.

[7] Edward W. Said (1978), *Orientalism*. New York: Pantheon Books.

*Islami,'al-Tawhid wa al-Jihad'*and others. As we can see, the tragedy of September 11, 2001 is celebrated by some Muslims with joy and gratitude, although the Muslim scholars and leaders deprecated it.[1] Following the incident, anti-Islam and anti-Arab sentiment was culminated. Bad image of Islam and of its followers, which has been rooted in the West for the past centuries, is becoming more intensified. As in other communities, terrorist group also exists in the Muslim community. It was started by a group called *Khawarij* in the reign of Caliph 'Ali b. Abi Talib (appear around thely year 675AD), followed by a group known as *Assassin* (around 11th century) from Mazhab Shi'ah Isma'iliyyah[2]. However, some extremist groups like al-Qaida act beyond ethical boundary of jihad and use it in such a way that contradicts its meaning and objectives. The word "jihad" bears many shades of meaning. Technically, however, it may express a struggle against one's evil inclinations or an exertion for the sake of the Islam and the Ummah[3]. Abul Ala Mawdudi advocates that "jihad means struggle to the utmost of one's capacity[4]." jihad is used in expending ability and power in struggling in the path of Allah by means of life, property, words and more[5]. The term jihad is used in the Quran both in Makkan and Madinan phases of its revelation. As in Makkan phase, armed jihad was not justified jihad in this phase does not carry the denotation of armed operation. Verse revealed in Mecca before the Hijra and Divine permission to meet force with force enjoined the Prophet (PBUH) as follows: "Therefore listen not to the unbelievers, but strive against them with the utmost strenuousness [*jihadan kabiran*], with the [Qur'an]." This illustrates on the one hand the importance of jihad with "the tongue", that is, striving to uphold Islam and God's Word through knowledge, argument and intellectual exertion, and on the other hand, that jihad has to be in conformity with conditions, and in a form that meets the requirements of the situation[6]. Rashid Ridha, in his tafsir, mentioned three types namely striving against open enemy of Islam, striving against the Evil and striving against evil soul[7]. It is therefore evident that jihad can be both armed campaign against the enemies of Islam

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[1] Omar Bakri, for example, from *International Islamic Front*, IIF to *La Republica*, based in Rome, said that the day of attack must be celebrated. *"For the Islamic world, this day is a day to be celebrated and we have distributed the candies and sweets in mosques around the world, especially in London,"* he said. Osama b. Laden congratulated the suicides who attacked the United States while denying that he was involved in the incident. In fact, according to one of his aide who was being quoted by Jamal Ismail, Abu Dhabi Television Bureau Chief, *"Osama was very grateful to Allah and immediately bow for gratefulness (Ar. Sujud Syukur) once he heard the news."* See *Utusan Malaysia*, September 13, 2001.

[2] Syed Hussein Alatas (2002), *Ke mana dengan Islam: 22 Artikel Pilihan*. (To Where with Islam: 22 Selected Articles). Kuala Lumpur: Utusan Publications & Distributors Sdn. Ltd., p. 99-109.

[3] . Jhon L. Esposito (ed), *The Oxford Encyclopedia of the Modern Islamic World*, vol.2, Oxford University Press, 1995, New York, p. 369-370

[4] . Abul Ala Mawdudi, *Towards Understanding Islam* (Beirut: The Holy Qur'an Publishing House, 1980), 140.

[5] . Hilmi M. Abdul Rahman, Just War, Peace and Human Rights under Islamic and
International Law, Wellington Street, Canada, 1997, p. 17

[6] . Sükran Vahide, *Jihad in the Modern Age: Bediuzzaman Said Nursi's Interpretation of Jihad*, www.sozler.com/tr/symposium

[7] . Rashid Ridha, *Tafsir al-Manar*, vol. 10, p. 269

and non-armed. Engaging in armed jihad, one must follow its objectives. If these objectives are ignored, any jihadic campaign may not be justified.

Remarkable scholarly contributions throughout Islamic history to confine the objectives of jihad are notably diversified. Each of these identifications is the output of its own time and space, circumstance, backdrop and engagement with a particular trend of thought and movement. Here we present the scholars' views on objectives of jihad:

In the last century, however, some Muslims changed their interpretations of jihad in response to changing political, social, and economic conditions. Scholars called modernists, desiring to establish positive relationships between Islam and modern thought, have interpreted jihad only as defensive war. The modern Muslims especially emphasize the following aspects: claiming the right to *Ijtihad*, the new interpretation of the sources, they profess that the jihad is essentially defensive warfare, striving to protect the Islam and the Muslims and to guarantee the propagation of the Islamic mission[1]. Others called fundamentalists, desiring to establish a just socio-political and egalitarian society based on Islamic rules in the Muslim countries, see jihad as a compulsory duty of every Muslims. Sufis, on the other hand, both in their classical and contemporary thought, have interpreted jihad more as a way cleansing oneself from all kinds of inner evils[2].

To pinpoint the objectives of Jihad, this study presents some prominent scholars' views:

Al-Qurtubi: Samsuddin al-Qurtubi, a famous interpreter of the Quran, argued that jihad should be enforced in order to make the words of Allah supreme, to make His deen dominant, and rescuing people who are victimized by the oppression of an unjust power[3].

Ibn Timiyyah: justified war is basically the jihad. Its objective is to make the way prescribed by Allah - the whole of it – prevail or became dominant and the word of Allah sublimated. Who takes position against it will be fought and those who have no share in resistance or in fight against this mission for example, women, children, monk, aged, blind, and as such will not be fought[4].

Shaltut: he argued that fighting must cease when there is no religious persecution but rather religious freedom, when persons are no longer oppressed or tortured but rather feel safe.

Muhammad Abu Zahra: according Abu Zahra, jihad "stems from mercy, and means the repelling of aggression and the establishment of justice against tyranny and corruption". The aims

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[1] . Rudolph Peters, *jihad in Mediaeval and Modern Islam*, (E.J. Brill-Leiden-1977), 5

[2] . Mustafa Koylu, *Islam and its Quest for Peace: Jihad, Justice and Education*, (The Council for Research in Values and Philosophy: 2003, Washington D.C), p. 155

[3] . Shamsuddin al-Qurtubi, *tafsir al-Qurtubi*, vol. 5, p. 279

[4] . Ibn Timiyyah, al-Siasat al-Shar'iyyah, p. 123

of jihad to his views are spread of belief in Allah, or making Allah's name supreme over all things is not for him the aim of jihad. Instead, jihad is to repel and prevent aggression and the corruption of Muslims[1]. He argues that for a majority of Muslim jurists the motive underlying a war against unbelievers was to repulse aggression. War was conducted only when transgression took place as defined in the Quran. Nobody is to be killed unless he transgresses on Islam[2].

Fazlur Rahman: according to Fazlur Rahman, "jihad is a total endeavor, an all-out effort" with somebody's wealth and lives. The main object of this total endeavor is to "make God's cause succeed"[3].

Muhammad Abduh: Muhammad Abduh argued that "And fight against them until the mischief ends and the way prescribed by Allah - the whole of it –prevail. Then, if they give up mischief, surely Allah sees what they do. (8:39)" this verse manifests the objective of war which is prevention of fitna in deen[4]. He also said, war is justified in Islam for defending the truth (al-haq) and the people of the truth, defending dawah and its spread[5].

Rashid Rida: the aims of war are to prevent injustice, violation, torture, persecution, fitnah; and to consolidate freedom and security, justice and benevolence[6].

Mawdudi: the word jihad which means struggle. According to Maududi the nearest meaning of the word jihad in English is "to exert one's utmost endeavor in promoting a cause"[7]. However, the jihad of Islam is not merely a struggle; it is *a struggle for the cause of God*. Its literal meaning is *in the way of God*[8]. Therefore, the objectives of jihad should be completely free free from all kinds of selfish motives such as gaining wealth and goods, fame or applause, personal glory or elevation. The objective of jihad is "to eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of state rule"[9].

Sayyed Qutb: jihad should aim at one of more or the following objects: 1. To uphold the realm of God, to propagate the oneness of God on earth, and to put an end to the power of those who, by word or deed, challenge His omnipotence; 2. To eliminate oppression, extortion, and

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[1] . Muhammad Abu Zahra, *The Concept of War in Islam, Studies in Islam Series*, trans. Muhammad al-Hady Taha Omar (Cairo: Ministry of Waqf), 8.
[2] . Muhammad Abu Zahra, *The Concept of War in Islam*, 24.
[3] . Fazlur Rahman, *Major Themes of the Quran*, p.64
[4] . Muhammad Abduh, Tafsir al-Manar, 2/207
[5] . Ibid, 2/211-212
[6] . Ibid, vol. 2, p. 171.
[7] . Abul Ala Mawdudi, *Jihad in Islam*, (Lahore, Pakistan: International Islamic Federation of Student Organization: 1980), 5
[8] . Ibid, 7.
[9] . Ibid, 22.

injustice by instituting the Word of God; 3. To achieve the human ideals which are considered by God as the aim of life; 4. To secure people against terror, coercion and injury[1].

It is apparent from the aforesaid views of some Muslim scholars that using jihad for bloody revenge, or killing innocent people, or political gain is totally contradictory to the concept of jihad in Islam. In contemporary time, the use of jihad a means of violence and killing innocent people causes human mind to see Islam as a kind of bloody religion which in fact tarnishes the real nature of Islam.

CONCLUSION

In the discussion above, some possible contributing factors for tarnishing the image of Islam as a religion of violence have been detailed. This study finds that the image crisis of Islam is not a new issue of this era. It has rather a historical root that goes back to the early period of Islam. While presenting and analyzing the past events of conflict between Muslims and non-Muslims, as well as Muslims' internecine conflicts, many Western historians attempted to associate Islam and Muslims with violence, bloodshed and terrorism. This western legacy continues to the contemporary time as many orientalists produces their academic works criticizing the Qur'an as a book of Jihad and Prophet Muhammad (pbuh) as a terrorist. Portrayals of this negative image of Islam intensified when world politics coupled with this academic or intellectual propaganda after the tragic incident of September 11 2001. Many subsequent bomb attacks by Muslim extremist groups added the fuel to the cause. This research also finds that in the context of terrorist attacks in the name of jihad, the western media takes the opportunity to introduce Islam synonymous with terrorism, fundamentalism, radicalism, jihadism, fascism etc. The bias in presentation is evident. As a result, those who do not have a truly understanding of Islam are easily misled. In addition, there is truly an existing reality of the radical jihadic movements which carry heinous terrorist or violent act in the name of jihad. Their violent campaign often does not follow certain ethics that Islam sets up for engaging jihad. Moreover, objectives of jihad often neglected. To conclude, it can be said that there are many factors which hugely contribute to promoting a negative image of Islam. The responsibility of this image crisis of Islam is mostly lies in historical rivalry between Islam and other religions, media bias, lack of proper knowledge of Islam and unethical acts by some radical Muslims in the name of Islam.

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[1] . Sayyed Qutb, *Islam and Universal Peace*, Indianapolis: American Trust, 1977, p. 10,12,84

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