

Jihad & Terrorism: a Metaphor in Conflict

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Abstract

A harmonious veneration of ancient Greece, incarnation of ethics, moral values and devotion to the civic affairs, revisited by the humanist chancellors, Salutati, Bruni and Poggio. Coluccio Salutati (1331_1406), famous for his literary skill. Salutati's magic pen had done more damage than thirty squadrons of Florentine cavalry. The legend debate, however strongly rooted in Islam, relatively suggesting parallel changes in all other social spheres, including the ideals of responsible human action and contemplative modes of life. The human ideals used to reflex in human excellence and dignity which ultimately disparage in a broad process of socio-cultural changes, that operate in variety of contexts, scientific knowledge and rationality that dissembled dogmas, articulate and transcend the capability of humans to identify themselves with their communities .Growing subjectivity needs increased commitments of all sorts, cultivating himself and the world around him, and by constructing buildings, cities, laws ,governments and work of art. Erasmus, differentiation of human anatomy from that of all other creatures that this being virtually is complete and attenuated with friendship and fair play , not for war, violence and contempt.

Keywords: Harmonious, veneration, ethnic conflict , civilization, humanism

Introduction to Jihad and Terrorism

War, as an activity, fit only for beasts, and yet practiced by no kind of beast so constantly as by man, they regard with utter loathing. Thomas Moore.

Why men go to war? What caused them to go to war? The concept of war has been evolved over centuries? How the concept on war has been contributed to contemporary phase of war.

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William Stubbs in the third volume of his constitutional history of England, published in 1878, discussed the various pretext upon which war have been usually waged. The king of the Middle ages , went to war for rights, not for interests and still less for ideas. The tracheotomy of the rights, of interests and of ideas is a progression from bad to worse. Warfare for ideas,' is a more destructive and fearful warfare and have its genesis in the French revolution. {1}

Why men go to war? Is war legitimate? Is there any concept like just war? there morally acceptable cause to justify war? William Stubbs in the third volume of his Constitutional History of England, published in 1878, writes, the king of the Middle Ages, went to war for rights, not for interests, still less for ideas. For rights, for interests, for ideas, these three phrases implicit progression from bad to worse in the pretext upon which war have been usually waged.

Arab and Arabic history with its reliance on expert knowledge and central ethos, augmented traditions and religious doctrine provided the context to understand religious belief and practice. Classical Islam inculcate a rich heritage, progressive growth in literature, foster human processes, moral and ethical guidance, provided the context and rearticulated the mechanism which drove these processes and increasingly shaped ethos of the European Enlightenment, that scientific knowledge and rationality would tame the natural world and overcome the dogmas of tradition. {2}

George Makdisi acknowledge a profound link between Arabic Thought and Western humanism, ultimately have had disembodied relationship of emergent modernity which had a crucial impact on the genesis of European Renaissance {3.}

Al-mawardi (d.1058) articulated, increasingly shaped intellectual and distinct conception of jihad as distinct, otherwise and overcome the dogmas of tradition. Mt p.154

From eleventh to fourteenth century the leadership declared jihad, the loosely connected ecumenical efforts the leaders to articulate religious fervor from Byzantines to Ottoman sultans, declared, that fight against enemy is a jihad, the misconception greatly contested the sanctity of the holy conception of the jihad. M t p.155

A period of intense philosophical development and by the AL Farabi eluded the title of second teacher, moves from metaphysics to methodology a move that anticipates modernity aimed at synthesis of philosophy and Sufism. For several centuries had great influence on science and philosophy that operate in a variety of contexts, it was now possible to understand religion and belief distinct from other organizational aspects of human life. {4}

To note the obvious rigorous developments and integrating processes, Ibn Rushed resorted to secularism a necessity to amplifies and reconstitute religious thought. {5}

The religion-philosophical thought facilitate as one of the largest technology transfer in the world history. Production in knowledge, with the philosophical activity, willingness to both, accept and challenge, recognize science and philosophy subordinate to morality, the art of persuasion, the capacity to peruse others all men and women to lead the good life, open the new horizons for humanity , emphasized knowledge, meaning and value. {6 }

The medieval Islamic thought expressed cumulative humanistic ideas; a wide range of Islamic writings covered the human aesthetics, culture, love, poetry, history and philosophical theology. Those humanistic concepts, central ideas were realm of phenomenon, has been developed not so much through introduction of strictly new ideas, but through creating a new configuration of familiar notes. For that reason transformation was humanistic in nature, the rapid growing religious affiliation, the expansion of humanitarian concepts ultimately acceseledated the process of modernity {7.}

Thus Islam like an autonomous force fills a gap between histories and progressively attenuated with the expansion of humanism. There was a profound encounter between Muslim philosophers and Greek heritage resulting in a vibrant socially and religiously salient implications, radically unfold the indefinite tracts of enlighten, modernity, in terms of the progressive growth and access, as it was the fastest growing religious affiliation in the world. {8 }

However, Cowdry, emphasized, a total ideological warfare emerged in the late eleventh century with the beginning of the Crusades, and left an inedible influence on the western civilization which ultimately shaped western ideas. Moreover the doctrine of limited war, the fractionating processes, requiring ecclesial sanctions, an increasing preoccupation for interest which ultimately consolidated the concept of limited war. {9}

Far more destructive and fearful warfare for ideas gained increasing currency with the French revolution. With the French revolution, emerged the stability factors of European history dynasty, nationalities, and freedom, having deep roots in Christian tradition. {10} The idea that religion and politics provided the context in which religion fostered as distinct from other institutional spheres, The questions of demarcation and jurisdiction between church and state hollowed out, these fractionating processes effect organizations of all kinds, religious, political and economic The metaphor in conflict with note able exceptions already transcend in Christian tradition render unto Caesar the things which are Caesar's and unto god the things which are gods." {11}

The growing conflict between state and church, nation state emerged claims to legitimacy came to possess the power and exerted control. Thus there is often congruence between Islam and west, with particular emphasis having diverse and different perceptions, radically different, warfare for ideas.

Having common and compatible histories, extraordinary diversity of religious culture and doctrine, however, the continuous vitality of Islam can be compared to Christianity. In the post cold war era, the introduction of strictly new ideas creating a new configuration, a metaphor in conflict embedded in cultural conflicts came to revived and renewed ethno genesis and the indigenization of sub national groups.

By becoming more visible, self conscious and politically contentious, paradoxically proliferating state structure, it dominates much of the world which use their culture, a push factor for cultural transformation. The philosophy of belligerency, the idea of holy war have not ceased yet, continues even today that the participant, invoked sanctity and gods support, taking up arms through slaughter others gain spiritual sanctification, an absurd, cruel lapse in the human development.

Terrorism is a cruel lapse in the history of man-kind, a movement back ward to barbarianism. Taking up arms with the intention of deliberate killing, creating fear and violence and stressing that it is sanctified by divine will or is justified by the cause itself is inhuman and regrettable. {12}

The paradoxical nature of war with a conscious belief that cause is relatively greater importance and visibility than their own lives, nothing more clearly demonstrate the hallmark of religion as it is understood in the time of its inception.

The doctrinal hallmark of Islamic concept of jihad as it was understood in the early period, that it develop gradually in the Arabian environment, out of the circumstances, in which the newly emerged community had to differentiate, to become distinct from other institutional spheres and competing religious hostility and judicatories. Emphasizing the hallmark of religion as it was understood in its early period, the organizational exclusiveness and doctrinal distinctiveness, the pagan with its traditional and early orders become strange and threatening, put the later in the defensive position to fight for survival. {13}

In circumstances of growing Islamic society and specifically of its religious and socio cultural development, commonly used Arabic word was jihad which occurred only four times in the Quran , and literally mean striving or expenditure of effort. The corresponding verb “jahada” occurred more than thirty times aspiring different meanings and understandings.

A verse (2.190/86) whereby Muslims asked to relinquish the right to attack, directed them not to provoke hostility, demonstrate toleration, only defense is prima face. {14}

The participation in war on terror, essentially, does it not mean a” fall out”, the un intended consequence or ramification of a policy, adopted by the rulers that goes wrong and frequently comes back to haunt us. Are not we as a nation become the hostage at the hands of few terrorists?

In the west, Pakistan is variously referred; one of the most vivid and immediate is, portraying militant Islam, harboring terrorism.

The immediate impression also follows, decaying society, decay of the infrastructure, corruption, and the lack of services, the ossification of the bureaucracy, weaknesses and ineptitude, paradoxically stems from the fact, when a society ran out of ideas of vision and of transformation.

Jihad is variously termed in Islam, it is a loaded term, but in ethical terms, it is by no means Jihad in the sense of barbarianism, violence with banishing weapons and urged death to unbelievers.

Mohammad peace be upon him, as an impartial arbitrator presumably keep peace among current two long standing feud involved in bloodier wars, gave them options while providing them a new recognition of self respect and exhibits the fundamental transformation of the society. With notable exceptions, in the process of establishment of a first Muslim nation state emerged with multi ethnic, multicultural and multi religious diversities, evolve the idea and practice of jihad. {15}

The hall mark of Prophet Mohammad peace is upon him, that he never waged war for acquisition of worldly power, making peace was his prime preferences, as he did in Hudaibiya. Al Quran. net/Muslims/mus10.html. {16}

5:32 (Asad) Because of this did We ordain unto the children of Israel that if anyone slays a human being-unless it be [in punishment] for murder or for spreading corruption on earth-it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind. [40] And, indeed, there came unto them [41] Our apostles with all evidence of the truth: yet, behold, notwithstanding all this, many of them go on committing all manner of excesses on earth. [42] {17}

The word jihad occurs only four times in the Quran, there are thirty occurrences more but remain with distinct, though greatly contested in different forms. The concept of jihad identified most specifically with early environment in which Muslims found themselves, this ambivalence is prima facie evidence, aspiring to become state, except authority, organized system of defense and survival. A verse (2.190/86), responding towards non- Muslims, maintain tolerance and respect of other religions, to fight those who attack them but not to provoke hostility. {18}

The linkage between religion and defense attenuated remain vibrant and politically salient. Moreover the newly established state aptly captured the world wide transformation, prior to Islam socio cultural beliefs were transmitted by oral traditions and strongly rooted in personal and local experience, different religions existed as words and ideas. The newly emerged Islamic empire, belonged to now a day's Spain, North Africa, Egypt, Arabia, Syria, Iraq, Russia, Afghanistan, North West India, and central asia. {19}

Much of the usual history of Islam during Prophet Mohammad and his respective associate's integrative system, and the legitimacy had been remained intact. The hall mark of prophet Mohammad peace be upon him, that he never waged war for acquisition of worldly power, making peace was his wisdom , as he did in Hodiabiaya but after them, the characteristics of ethos radically altered that it in calculate orthodoxy in to a theoretical and doctrinal principals, that obedience even to a tyrant seem justified.

The battle of Karbala, which took place on Muharram10, in the year 61 AH of the Islamic calendar (October10, 680) in Karbala in present day Iraq leaves a permanent message, of supreme sacrifices, everlasting struggle the in accessible token to attain moral and ethical jihad. The battle of Karbala operates in various dimensions, to shun the evil forces, and to reorient the Quran concept of a moral order. Dr Liqueate Take, the ethical and moral jihad. {20}

Moreover humanism is the essential part of faith and identity in Islam, well known early European humanistst Petrorch (1304_1374), Giovanni Boccacc(1313_1375), Coluccio(3131_1406) all have documented that humanistic processes in Islam were intensify in relation to man is illustrated also by the humanist Pico della Mirandola in his famous oration on the "dignity of man;(1486), which is often titled as, :The Manifesto of the Renaissance" also acknowledge the famous Arabic humanist Abdullah ibn Qutaibah by quoting him(d.889). {21}

Other scientists of the twelfth century Renaissance indebted to the Arabs, were Roger Bacon,Witelo, Albertus Magnus ,Adnan Marsh, Arnold de Villeneuve, Peter of Abano and Daniel of Morley. {22}

Responding to persistence transfer of Muslim Arabic civilization to Europe, there is a clear evidence remains surprisingly vibrant and socially salient and can be reflected in the central ethos of the European enlightenment, three important development can be described in the three significant developments, a variety of expert knowledge production and policy to translate Arabic books in to other European languages, represent a unifying effort to organize knowledge, that amplifies attempts to preserve compatible history, philosophy and diverse, resorted to the internationalization of education. The second development include meaning fully identify commitments and legitimacy in relation to Arab ethics and values, adoption of Arabic adab, these integrating processes illustrate humanism. {23}

Ebn Qotayba, ABU Mohammad Abdua Allah, h (828_889) an important early hymanist, author of numerous books, known as the Arab sciences and religious sciences, an eloquent author of Arab civilization, introduced an Arabic style outstanding for its simplicity, his book, Kitab- alArab, book of the Arabs; a collection of Arab deals with the studies of the conduct of war, history, poetry and proverbs. He appears in full agreement with Ibn e Hanbel and Ebn-Khaldun, his intellectual make up was totally commotted and assimilated. More over in terms of his author ship s of numerous books, his book Adab- al- Kateb, considered as a model of its genre. {24}

The term is loaded in the sense, that, it's nuanced, an ideal prism, symbolic to faith and identity. Moreover humanism is the essential part of faith and identity.

In a popular habit, prophet Mohammad peace be upon him, categorically defines Jihad in to two, the Greater jihad and the lesser jihad, that upon returning from a defensive war against the newly established, the first ever nation state with diverse ethnic, lingual, cultural and religious entities, addressed his companions that they were coming back from waging Jihad al-asghar, or the lesser war. To fight the Jihad al- Akbar or the greater war was to fight against inner forces which prevent man from becoming human in accordance with the teaching of God. {25}

And I heard the Messenger of Allah (P.B.U.H) saying: "The Mujahid is one who strives against his own soul." {26}

There is a critical difference between ethical Jihad and that of Jihad as war. An ethical Jihad is more human and considerate but unfortunately is often ignored.

Terrorism is unreal ethos. Islam strictly believes that human has to demonstrate the trust God has bestowed in him.

What he has to do is to penetrate his ideas to human excellence and dignity demonstrate his rational capacities to build communities, construct buildings, schools, cities, and universities health centers, laws, governments and work of arts. God has created humans with different anatomy, different from all other creatures and for cooperation and conciliation and not for war and violence. {27}

The terrorists are better equipped, the equipment, they possess is much more modern and sophisticated, than the government agencies, the terrorist are reacting to and taking advantage of the sheer in aptitude of the government and its agencies.

People are losing faith in government. How could they extend their sense of solidarity beyond the government, which is incapable to protect their lives and properties?

Mary Anne Weaver in her conversation with the,; Atlantic Unbound”, disclosed, the genesis of the conception of “new kind of international jihad,” , the CIA counter strategy, a fratricidal, anti- American alliance of Afghan resistance group, known as the Mujahedeen, in the words of president Reagan , “ bleed the Soviets”. Some, 2500 Islamic militants from all over the world was trained and later on streamed in to Afghanistan. It forged an international network, from Egypt to Algeria, and from Saudi Arabia to Philippines {28}

It was not the end of the beginning; the new dilemma has yet to be started. A new, volatile jihad, looking for new battle grounds, is the one of the most important theses. Is Afghanistan a prelude to a more volatile jihad in Pakistan? War in Afghanistan is not over or done, it has just started with new venue- next door. The new veterans of jihad, well trained and well armed, Arabs. Asians and Afghans engaged in Kashmir, Bosnia, Chechnya and still other veterans of the jihad have been accused of carrying out terrorist acts against the United States on three continents{.29}

Terrorism, under the guise of jihad, replaced the Middle East with South Asia as the leading locus of terrorism in the world. It has become accepted wisdom that if madrasahs supply the labor for jihad, the wealthy Pakistanis and Arabs around the world supply the capital {30}.

According to Milet Bearden, CIA station chief in Pakistan from 1986 to 1989—writes, Jihad, along with guns and drugs, became the most important business in the region. {31}.

The business of jihad as the late scholar Eqbal Ahmed dubbed Jihad international Inc., continue to attract foreign investment, mostly wealthy Arabs in the Persian Gulf region and members of the Pakistani Diasporas. {32}

The genesis of terrorism found in antiquity, known as first century terrorists, Zealots of Judia known as Sicarii and Assassins. Both though operated in the ancient times are still relevant, exhibited the aspects of a modern terrorist organization. Zealots, ostensibly faithful to Judaism thought religiously embedded in a process of Roman subjugation, famous for underground campaign of assassination against Roman occupation.

Though represent a unifying effort and motivated with uncompromising belief could not remain faithful to the dictates of Judaism, finally resorted to mass suicide. {33}

Assassins, a breakaway faction of Shia Islam, known as Nizari Ismalis, the next in human history, having limited manpower avoided open combat adopted assassination tactics, a lone assassin used to capture or kill key enemy and demonstrate fear and awe. {34}

From the time of the Zealots and assassins the most curious and paradoxical aspect of human life, terror and barbarianism became the emblematic and were widely used in warfare and conflict. Moreover they ae relevant even today in aspects of religious extremism, target killing, campaign of assassination demonstrate fear and awe , large scale un certainty and psychological impact. {35}

The Zealots- Sicarri and the Assassins- Nizari , were the religious terrorist organizations, the first was active around the time of Jesus Christ, the second during the eleventh to the thirteenth century inspired by religious conviction, were highly destructive and active internationally {36}

The history of the Jews profoundly influenced by the Zealots and – Sicarri, it led to the extermination of the Jews in Egypt and Cyprus, result in the virtual depopulation of Judea, as David Rapport commented, the exile itself became central features of the Jewish experience. {37}

Moreover these processes, relatively weakening power of communities and specifically of its religious and socio cultural forms and influence the life of a community more decisively. The most curious and seemingly paradoxical aspect of these dual processes is, despite having primitive techniques, the Assassins, seriously threatened the governments of several states, including those of the Tarkish Seljuk empire in Persia and Syria. {38}

The treaty of Westphalia1648 and with the origin of the modern nation state, national geographical boundaries fostered more broader solidarity, increasingly shaped expert institutions social, political and economic, reliance on expert systems of knowledge shaped intellectual world views and national myths, written constitutions and laws helped constitute nations.The ethos of the European Enlightenment tamed or coercively controlled the extremism and fragmented segments of the state and society. {39}

The late19th century growing trend of nationalism, as states began to emphasize national identities, radical political theories and technology advancement, small group of revolutionaries mobilize to protect their ideas, identity and political rights by using extra legal activities as killing prominent officials, assassinating heads of states a tendency to increase the level of violence as pressures. {40}

The WW11, and the total war practices use of terror and violence, in flamed passions and hopes of nationalists throughout the world, and severely damaged the legitimacy of the international order and governments. {41}

The internationalization of terrorism (more likely to be between sub-national groups within states or within national states) have been associated with the significant hijacking incident in 1968 by the (PFLP) Popular front for the liberation of Palestine, the deliberate use of the passengers as hostages for political demands against Israel. {42}

This was the first time that an incident, its symbolic value and operational aim added to the international scope of the operation gained international media hype, as the founder of (PFLP) Dr. George Habash, commented, the level of coverage was tremendously greater than battles, At least the world is talking about us. {43}

As terrorism has become international with transnational identities, indigenization of sub-national groups particularly after the cold war, these groups assimilate them, have dense network ties, possess the power of technology control the social and political fabric of the nation state and increasingly subjugate national basis. The terrorist organizations have developed the closely knitted support network, conducting joint operations, financial and training support, is continuously growing. Moreover motives range from the ideas, ideology to religious, political to sectarian. {44}

A century earlier, terrorism was an urban phenomenon, and those who architect these kind of activities identified themselves, as revolutionaries. However the roots of contemporary terrorism is closely connected to state repression, and has become a globalized civil war. The rapid change and transformation, the internet has facilitated increased ease to disseminate information, ideas, and strategy, providing them additional support and thereby posed increased risk.

The dilemma of 9/11 still persists the outcome, nevertheless enhancing ignorance, and widening the gulf between Islam and the west. A tiny and scattered group of terrorists appeared on the stage, not a platoon, dispatched by an organization based in one of the poorest, most remote, and least industrialized countries on the earth. The young and highly educated fanatics recruited by an enterprise of terror through extremist interpretation of Islam

The vulnerability of the assault has prompted, security related issues worldwide, that terrorists could strike anywhere, and wherever they found easy access to their target.

There is no word of respect and sanctity in their dictionary; they used to live in the, divinely decreed future to achieve the ultimate political destiny.

For the last few years, especially since 9/11 the true philosophy of Islam and its basic concepts have been distorted with the help of few verses which were mainly for war time, and has to be taken and understood in that context. The main imperatives, the purpose, jihad waged, and the conditions of jihad, Qurans position is clear and distinct with strict laws.

The word Jihad derived from the Arabic root meaning to strive which appears forty- one times in eighteen chapters of the Quran, most of the time in the meaning to strive., as the opening sentence of the prophets agreement with the different tribes and religious communities of Medina after the migration from Mecca explains Jihad as striving for the collective well-being of the whole community including believers and nonbelievers. Jihad may not be interpreted as armed struggle or always in the sense of sacred war. {45}

The concept of jihad is indeed Quranic but unfortunately is continuously being manipulated. The manipulated version of jihad is being used by the terrorists for the indiscriminate killing of innocent people. The Quran's definition of jihad is striving to achieve a goal. Striving with one's self and ones money in the cause of god. The Quran condemns the killing or even the persecution of people, merely because they are of different religion or belief, respect and mutual co-existence is the message of Quran .Moreover one of the popular belief terrorist believe in is to explode in suicide bombing is the way to paradise

“Anyone who commits this transgression, maliciously and deliberately, we will condemn him to

Hell. This is easy for God to do sos{19}(4:29)

O YOU who have attained to faith! Do not devour one another's possessions wrongfully - not even by way of trade based on mutual agreement [38] - and do not destroy one another: for, 5(15)(4:30){50 behold, God is indeed a dispenser of grace unto you

And as for him who does this with malicious intent and a will to do wrong [39] - him shall we, in time, cause to endure [suffering through] fire: for this is indeed easy for God. {46}

There is no reference in the Quran for what they call “holy war”. In the light of Quran, there is no war, which is holy, not under any circumstances. In fact the whole text of the Quran promotes peace rather than war. The word Islam itself is a derivative of the word salaam, which means peace. The concept of Jihad is indeed Quranic, its correct definition lies in scripture and not in the human interpretation. The terrorist, undertake the terrorist acts in the name of Jihad, and distorting the image of Islam {47}

As a general concept, Jihad is derived from the Quranic word Juhd, a struggle in the way of Allah, and carries different categories, each with its specific context, refutes accordingly the understanding of jihad only as a war. A man asked the prophet, ‘Which Jihad is best’? The most excellent is to say the Word of truth in front of a tyrant. {48}

The need is to redefine the phrase holy war, in contemporary perspective; it is by no means crusades in the medieval sense. However, this century is not free of religious conflicts.

The epicenter of jihad, with reference to South Asia is also a point of entry in to the history of jihad, considered to be the only real jihad ever fought in the Subcontinent to establish the supremacy of Islamic faith. {49}

Owing to the treachery of some of the Pathan tribesmen and the movement, instead of pursuing the high ethical ideals became embroiled in temporal comprises that ultimately led to an internecine war among Muslims. Quintessential Islamic warriors Sayyid Ahmad of Rai Bareilly (1786-1831) and Shah Ismael (1779-1831) establish the supremacy of Islam. {50}

Balakot's association with the idea of Jihad never retrieved. During the first century of colonial rule, for a fleeting movement, threatened to bring British rule to an end exactly after the first colonial conquest in Bengal. Neither military mutiny nor civil revolt was uncommon in colonial sub continent, what gave the revolt of 1857 its unique character was the convergence of various strands of resistance especially affiliations to a religiously inspired Jihad. {51}

Jihad in terms of other than those of armed struggle, made concerted attempts to confront

Islamic radicals and to revive the pragmatic role of Jihad in terms of ethics and education.

Emerging to weave its spell was not other than Sayyid Ahmad Khan (1844-1895). The high ethical ideals of jihad rescued from the taint of a failed rebellion, he remained committed to Islamic cultural values, educational Jihad, and the ethical reform of the Muslim community. In different ways Sayyid Ahmad heralded a break with and a neat dichotomy an obvious innovation by restricting the scope of duty to wage a jihad, instead he found education the sole factor, pervasive and clear safeguard to religious and ostensibly pervasive evidences of persistence declines in almost all spheres of life of Muslim majority in the sub-continent. {52}

That was he, who first made Muslims realize that education and modernization did not involve disappearance of religion; rather it attenuated its significance to other aspects of life, like ideology, identity, and political consciousness. Moreover while suggesting a broad overview of religious transformation, tolerance of other religions; particularly to be the part of the new emerging political forces, as well as distinct identity.

The 19th century India with a distinct Muslim identity, efforts were there to revive the role of jihad, as a core principle of Islamic ethics, entered another historical phase when Jamaluddin al Afghani (1839-1897) initiated Islamic universalism to counter Western territorial nationalism.

During World War I Shah Waliullah, the 18th century prolific theologian whose ideas of Transnational Jihad were given practical shape by Obaidullah Sindhi a Sikh convert to Islam

With the help of Afghan, Germans, Russians, and Turks. It was the first ever transnational struggle against British colonialism. {53}

Historical and legal perspective of Jihad is to present the message of Islam, Prophet, s mission was purely of to educate people, pursue them towards Islam, and make them acquainted with all its aspects, through dialogue and persuasion. Medina, as a nation state, became the new capital of Islam, it was imperative to protect it from the aggressive design of the enemy, thus Jihad in its combative context came after the migration to Medina. {54} {22} (2:190)

AND FIGHT in God's cause against those who wage war against you, but do not commit aggression-for, verily, God does not love aggressors. [167] –{55 }

More over the declaration of war, in Islam is not a haphazard decision; it is always taken by the leader and in specific conditions.

Islam had allowed war, but in particular circumstances and follow a strict code of conduct and before waging a war, binds its followers to exhaust all avenues for truce.

In all the wars, during the span of ten years the non Muslims human loss was not more than 250 while Muslim losses were even lesser .Cultivation for an enduring civilization is imperative to preserve peace and prevent war. {56}

During some of the Ghazawat of the Prophet (p.b.u.h) a woman was found killed. Allah's

Messenger (p.b.u.h) disapproved the killing of women and children. {57}

The Prophet (saws) said: Go in Allah's name, trusting in Allah, and adhering to the religion of Allah's Apostle. Do not kill a decrepit old man, o a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well. {58}

Hazrat Abu-Baker first caliph of Islam when sent a jihadi mission to Syria he advised them that, The Prophet (P.B.U.H) said: Go in Allah's name, trusting in Allah and adhering to the religion of Allah,s Apostle. Do not kill a decrepit old man, o a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well. {59}

The jihad in Afghanistan was a strange phenomenon for many reasons. What actually was in the minds of the USA policy makers? Did USA want to kill the bird with one stone?

As GILLES KEPEL IN his article, *The Trail of Political Islam*, USA aims were double edged; on the one hand it was to inflict a Vietnam on the Soviet Union, to trade the bear and actually the red army there. On the other hand contain Khomeini's desire to export the Islamic revolution and on the same time inflict it not only against Soviet Union but to give Saudi Arabia the extra legitimacy as they were always keen to get such kind of favor to escape criticism in the region.

The War On Terror has been much debated, the more controversial thesis is presented by Jermy Sachill in his latest book that, "war on terror is a self fulfilling prophecy, when we do not see others as human being, it makes war easier to wage."

The war has been used to legitimized drone strikes, covert warfare, targeted killing, and domestic surveillance and the rise of world's most powerful mercenary army has followed the autocracy of the USA, S war on terror. {60}

Conclusion

The historical dynamics of religion involve the appearance of religion as an autonomous force depicted in broad processes of socio cultural change, transmitted civilization; preponderating influence exerted by religion promotes relationship of love, justice and faith. The indispensability of religion embedded that as an intrinsic faculty of human nature, articulated indefinite laws of ethics, morality and established order.

The terrorist groups with the nascent faith attracted a small group of people provided the political context, utilizing printed holy texts of religious literature and doctrine, spread new ethos, to constitute new brand of Islam. A fundamentally disruptive or destructive approach adopted by the terrorists, the perversion involve the actual disappearance of religion, certainly changing religion and the declining r scope of religious authority, promoting human degradation.

The false dichotomy promoted by the terrorists disparages the accumulative effect of the religion, vastly increase disruption of societies, leading religion social change and development at the crossroads.

Arnold Toynbee, reviewed 21 civilizations, summarize common causes of their rise and fall, comprehend the role of religion pragmatic and regenerative, while the terrorists given the extraordinary diversity of religious culture and doctrine, transcend violence not sacrifice, and threaten peoples religious commitment

Jihad and Terrorism, the two convergent concepts one is associated with the religious belief system, ethical in content and defensive in nature, while other is neither a theological context,(it is to disembodied social fabric, articulated across human history, in definite tracts of time and space,) nor a socio political identity, they are rather infused with uncertainty .Where Jihad explains contours terms to describe the salient features strongly rooted in a broad process of ethical, social transformation and a forwarded move towards humanism and human communities, terrorism depicts, death, stagnation, coercion, making social life in comprehensible and hazardous.

The concept of jihad is inherent in humanism leading to the revival of the importance of security and institutional connections to overcome the threats from the other diverse communities, jihad work as an institution to protect their viability by growth, merger or alliance.’

If education is still to have the effect that Erassmus hoped for it, there are no infidels, only other people.

In the new global dynamics freedom and democracy have become a devout wish resulting in the optimistic concepts of human development, cultural transformation, to more modern emphasis or the processes of this development may be categorized as the wide range of a social order obvious in cultural activities from language to art, and architecture, Forms of thought and intellectual enlighten.

An enlighten historian, Mascou presents a different picture, The stage setting(in different times and places) is ,indeed, altered, the actors change their garb and their appearance; but their inward motions, produce their effects in the vicissitudes of kingdoms and peoples.

The need is to draw a line between humanism and the escapist of humanistic values, those who take the latter position generally prefer to use individual choice-making and manipulation, to fashion what has become a distinct perspective on the culture of power, the culture of resistance, and the politics of ideology and identity, ethnicity and nationalism.

In context of Pakistani state and society, weaker and powerful both have made use of religion, not for social change, but for their political jargon, especially the leaders of newly emerged nations, like Pakistan applied cosmetic process of modernization, attempts at modernization without undergoing the modernization processes, brought new kinds of problems, which have serious effects on the social structure and social relationship.

In religiously polarized societies, the modernity and its impact on the boundaries of social fabric and institution, the religious polarization with the plethora of religiously sanctioned militant groups visible across the social sphere emphasizing deep divide and declining social significance of nation and nationality.

Declining legitimacy and blurring boundaries separates religion and state relations nothing more clearly demonstrates the processes of fractionation and the resurgence of holy terror- the kind practiced by the Zealots-scarri and the assassins-nizari ismailis, to spread their ideas, or the pure version of their sect.

Again with reference to Pakistan and ostensibly keeping in mind the contemporary facts time has come to understand modernization and human development, essentially depicted in the differentiation of religion from other institutions, the privatization of religious belief this is particularly true in case of Pakistan where religion has been aptly captured by the terrorist to impose their version of Islam. Disparage all the religious parties spreading extremism, patronized those who fostered humanism, tolerance and brotherhood, those who are faithful expecting it.

Ch Aslam is a hero with nine lives, the most hounded SP CID Ch Aslam for several years targeted in day light by the TTP, finally managed to kill him. His murder is a symbolic attack on the state of Pakistan, growing power and strategic net work of terrorist outfits are showing strength and effectiveness.

Materials and Methods

We will consider questions like, to challenge the western perspective of Islam often stereotype that view Islam as a static cultural processes and enigma of political development, try to explore Islam as an unprecedented force remain distinctive under different social conditions. Under which circumstances Jihad become important? How humanism is an important paradigm and offers a set of conceptual tool and initially linked with political processes, it refers to discourse of human relationships between various ethnic groups in order to stress that it has dubious value for humans and human relationships. Race or skin color as such is not the decisive variable in Islam. Concept of Jihad is taken adequately to stress distinction between the idea of Jihad its assimilation, its perception and practice in a relevant way that why it become an imperative status.

Moreover the highly relevant question refers to the distinction between Jihad and Terrorism, disembodied relationship, increasingly separate and distinct, as Jihad in cluded the emergence of a new defense net work and growing legitimacy documented to survive.

Where as terrorism is associated with fractionating processes with the emergence of abstract cultural themes, that may threaten the organization of all kinds such as, religious, political, economic, and civic, in turn everyday life becomes more ambiguous or hollowed out, and growing contingencies made people with draw commitments and legitimacy from nation states.

In addition to carrying this research to its logical and objective conclusion, we try to raise serious questions, like religion, a revolutionary force, an instrument of change, and not an impediment to change. Religion, itself an integrative phenomenon, as its substance and objectives are concerned, possess doctrinal unity, could not be divided or polarized in to various religious factions, confined to a one dimensional explanation, rejects altogether its division on the basis of religion to get political objectives which lacks in context of Pakistani society that religion has not been given duly according context of new direction of social change and vehicle of human development.

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