

JIHAD IN ISLAM

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ABSTRACT

Armed conflicts in which religion, often accompanied by ethnic differences, play a part have proliferated in recent decades in various parts of the world: Northern Ireland, the Balkans, Sri Lanka, India, Nigeria. Amid the bloody war of terrorism and counter-terrorism, the religion of Islam becomes a centre of attention for many around the world. The practice of making terrorism is often associated especially with the Muslim community. The concept of Jihad has arguably been central to many modern conflicts including that of resistance to US occupation of Iraq (2003–2005), the struggle for self-determination in Kashmir (1947–2005), and the Palestinian struggle for reclaiming their land from Israel (1948–2005). Some people now denounce Islam as the religion of terrorism and its teachings being misinterpreted and misrepresented. In this scenario, it's become an urgent need for updating the research into the subject to find answers to the current and future problem as well as checking the reliability of these allegations against Islam. This is what this work intends to achieve. In this work, I discussed what Jihad means in Islam and some controversies around it.

Keyword: Jihad; Islam; Terrorism; Muslim community.

INTRODUCTION

Jihad in Islam is an important ethical issue that has attracted debate because of its insurgence in several societies, it has been negatively used and abused by religious extremists who want to gain political and economic power and control of members of the society to the detriment of other members who share different religious faith and feelings (Marranci 2006).

Jihad is used most often a time for forceful conversion of members of different religious faith thereby abusing and denying them their fundamental human rights, it poses a threat on the contemporary democratic society like Nigeria where we have the majority of Christians in the south adhere strictly to Christianity, unlike their northern counterparts who are majority Muslims.

Jihad in Islam is an ethical issue as it is being defined by Michael Bonner (2008) as “good character”, historically took shape gradually from the 7TH century and was finally established by the 11th century. It was eventually shaped as the successful amalgamation of the Quranic teachings, the teaching of Sunnah of Mohammed, the precedents of Islamic jurists. The pre-Islamic Arabian tradition, and non-Arabic element (including Persian and Greek ideas) embedded in or integrated with a general Islamic structure, although Mohammed’s preaching produced a radical change in moral values based on the sanctions of the new religion and the present religion and the fear of God and of the last judgment.

This work will examine the concept of Jihad in Islam and how it was practiced in pre-Islamic Arabia and during the life of Prophet Muhammad and how it is practiced in our contemporary society and its effect on the society at large. It will consider the ethical implication of Jihad on the society and the non-Muslims at large in a democratic jurisdiction where they have rights and freedom to practice any religion of their choice without being forced or compelled by Jihad to Islam. It will further examine the fundamental human right and the role of the government in handling the insurgence of Jihad which has led to splinter terrorist groups and organizations in Nigeria such as Boko Haram Isis and other terrorist organizations which are built on Jihad which is against western civilization and Christian religion in the midst of Islam.

BRIEF HISTORY OF ISLAMIC RELIGION

Islam was founded in Arabia, before the founding of Islam, Arabia enjoyed their traditional life and culture like any other country in the world. Before the birth of Mohammed in Mecca, the people of Arabia had their traditional religious system (DeLong-Bas 2013). This religion was polytheistic in nature (Duke 2018; Duke & John 2019). They had a supreme God Allah under which were other divinities which numbered about 360 (gods) in all, these were called the daughter of Allah, examples are: Almanat, Habail, etc (Weston 2008). These

divinities were worshipped in Mecca in a traditional shrine known as Kabba, the worship was supervised by Priest from the Quraish clan in Mecca. In this traditional shrine, the centre of attraction was the Black stone meteorite believed to have fallen from heaven and was placed there by Abraham or Ibrahim and his son Ishmael.

Islam is a religion that was founded by a man called Prophet Mohammed (Rahman 2017). Mohammed according to the Quran had received a revelation in a dream one night during the month of Ramadan in 610 AD as he secluded himself in the cave of mount Hira. He also said that Gabriel the archangel was the one who gave him the revelation and the command of God, three years later he received the second revelation (vision) (Rahman 2017). The Islamic religion was founded as a result of Mohammed's soul-searching and spiritual re-assessment lasting over fifteen years. Mohammed saw the injustice permeating all levels of Meccan society in his days which undoubtedly weighed heavily in his mind and caused him much anguish. Farah (1970) also proves this point when he observed that:

The wealthy lorded it over the poor, the helpless were at the mercy of the strong; greed and selfishness ruled the day: infanticide was widely practiced by Bedovins who lacked adequate means of sustenance and numerous evils were prevailing on and all levels of Arabian society that had the effect of widening the gulf between the privileged Aristocracy and the deprived multitudes of Mecca (p. 39).

Mohammed was confronted by two-fold crises in Mecca which are: spiritual and social. Mohammed undertook the task to show that the whole organization and institutional beliefs of Pagan Arabia were not in conformity with the divine will. Mohammed began preaching monotheism and social reforms hand in hand. He centered on equal concomitant worship. He sought for the cohesion of Arabia society through uniform beliefs and a unified faith which he called Islam. According to Śāstrī et al., (2006) who traced the route word, Islam says: it was derived from an Arabic word 'Salam' which means peace, thus peace with God and man similarly a Muslim is a person who makes peace with God and man. Islam in a broader sense means submission, surrender and total obedience to the will of Allah. It is a complete way of life and an ideology per excellence. This is because it covers all aspects of human life, spiritual, judicial, political, economic, social, military, educational, public and private life, etc.

In 622, the Hijra flight to Yathrib in Medina with 150 followers marked the beginning

of the Islamic calendar. Mohammed became a political leader and a prophet ruling in Medina and later Meccans and the entire Arabian Peninsula (Denny 2015). In 610-632, the Quran recitations were recorded by Mohammed's followers. While in 632 Mohammed died at 62 years of age after returning from a pilgrimage (hajj) to Mecca. After his death, his followers continued to utilize the force of Arms in the conquest of many nations however and Jihad (holy war) was used mainly to spread Islam to other nations (Denny 2015).

BASIC ETHICAL CONCEPTS OF ISLAMIC RELIGION

Islamic ethics is defined by Gillian Rice (1999) as “good character”, historically took shape gradually from the 7th century and was finally established by the 11th century. It was eventually shaped as the successful amalgamation of the Quranic teachings, the teaching of Sunnah of Mohammed, the precedents of Islamic jurists. The pre-Islamic Arabian tradition, and non-Arabic element (including Persian and Greek ideas) embedded in or integrated with a general Islamic structure, although Mohammed’s preaching produced a radical change in moral values based on the sanctions of the new religion and the present religion and the fear of God and of the last judgment. Muslim scholars expanded the religious ethics of the Quran and Hadith as follows:

(a) Foundational Motifs

The foundational source in the gradual codification of Islamic ethics was the Muslim understanding and interpretation of the Quran and the practices of Muhammad. Its meaning has always been in the context of active submission to God performed by the community in unison. The motive force in Islamic ethics is the notion that every human being is called to “command the good and forbid the evil in all spheres of life”.

(b) Moral Commandment

The Quran defines and sets the standards of social and moral values for Muslims. S. A. Nigosian, Professor of Toronto, states that “a lengthy passage in the Quran (Quran 17:22) “represents the fullest statement of the code of behavior every Muslim must follow” (Baljon 1961, p. 56). Islam denounced aristocratic privilege, rejected hierarchy and adopted a formula of the career open to talents. Mohammed saw some of these practices as ethically

wrong and as such, immoral, some of which were: the pagan Arabs female infanticide, exploitation of the poor, usury, murder, false contracts, thefts and lies.

The Muslims are of the view that “Islam teaches man to walk in a straight path” (Haroun & Abdur-Raziq 2011, p. 435). Islam spells out the way of life it proposes. A Muslim knows where he stands, his obligations and if he transgressed, he knows what to do. Islam has clarity, order, and precision which is in sharp contrast to the shifting, relative, uncertain quality of much modern life and Muslims explicitly claim this as one of Islam's strengths (p. 437). The principles that regulate the whole private life of Muslims in their relationship with God and neighbor are contained in what is traditionally called the five pillars of Islam in their social teachings.

THE CONCEPT OF JIHAD AND MODERN JIHADISM IN ISLAM

The concept of modern debate has been attributed to several culture talks. It is believed that culture is the most reliable due to people's politics. Modern Jihad is a product of political Islam which is beyond culture talk. Kepel Roy (2011) in his work “whether political Islam has dismissed the culturalist approach that treats Islam as a discrete entity and a coherent closed set of beliefs” Roy explains, “but it leads Islam into an explanatory concept for almost everything involving Muslims. Roy argues that the Koran most important feature is not what Muslims say about it” (Hashi 2011, p. 43). Jihad is an Islamic term, it's a religious duty of Muslims. In Arabic, the word Jihad translates as a noun meaning 'struggle'. Jihad appears 41 times in the Quran and frequently in the idiomatic expression “striving in the way of God (al-jihad fi-sabil Allah)”. A person who engages in Jihad is called *mujahid* (Hashi 2011).

In the twelve shia Islam however, Jihad is one of 10 practices of the religion, it is understood by the West to mean Holy war, while Muslims use the word in a religious context to refer to three types of struggle: an internal struggle to maintain faith, the struggle to improve the Muslim society, or the struggle to defend Islam (Brunner & Ende 2001). A British American orientalist Bernard Lewis argues that in the Quran and in the hadith that Jihad implies “warfare” in the large majority of cases.

In a commentary of the hadith Salih Muslim, entitled al-minhaj, the medieval Islamic scholar Yahya Ibn Sharaf al-nawawi, stated that “one of the collective duties of the community as a whole (fard Kifaya) is to lodge a valid protest to solve the problem of

religion, to know Divine law, to command what is right and forbid wrong conduct” (Shah *et al.*, 2012).

Modern civilization works against Islam. Jihad which was enthusiastically employed as a means of propagating Islam during the dark ages is now an embarrassment to many moderate Muslims. Some try to explain away the high level of terrorism perpetrated by various radical Islamic groups, but all recognize Jihad as part of today's reality.

According to M. Houston who quotes a Newspaper account of a speech given by Egyptian president, Hosin Mubarak;

Egyptian President Mubarak, in his most open attack on Muslim fundamentalism, has denounced people who used religious extremism and intellectual terrorism for cheap political gains. They are not alarmed when their illicit trades tarnish the image of the Muslim nations before the world. This flagrant negativism is an illness that must be confronted courageously: Mubarak said. (Houston 2017, p. 75).

Contemporary Islamism holds that Islam is now under attack and therefore experts explained that Jihad is now a war of defence and as such has become not only a collective duty but an individual duty without restrictions or limitations. That is, to the Islamists, Jihad is a total, all-encompassing duty to be carried out by all Muslims, men and women, young and old. All infidels (non-Muslims) without exception are to be fought and annihilated; and no weapon or type of warfare is barred (including suicide bombing).

ISLAMIC GROUP VIEWS ON JIHAD AND EXAMPLES OF JIHADIST MOVEMENTS

In 1928, Hassan Banna founded the Muslim Brotherhood, a rigidly conservative and highly secretive Egyptian-based organization dedicated to resurrecting a Muslim empire (caliphate). According to al-Banna, it is the nature of Islam to dominate, not to be dominated, to impose its law on all nations and to extend its power to the entire planet” (AL-sabty 2019). The Muslim brotherhood known as Muslim Brethren (jamiat-al-ikhwan -almuslimun) literally, is also a society of Muslim Brothers. It opposes the secular tendencies of Islamic nations and wants to return to the precepts of the Quran and rejection of western influences (AL-sabty 2019). Al-Banna was born out of the extreme Muslim right wings desire to counter

the ideology of modernization, the Brotherhood's platform included a strict interpretation of the Quran, that glorified suicidal violence. Al-Banna also gave the group the motto it uses today: "Allah is our purpose, the Prophet our leader, the Quran our constitution, Jihad our way and dying for God our supreme objective" (AL-sabty 2019, p. 64).

The Hur-brotherhood was another group of Assassins that emerged from a combination of religion and politics in the 1890s, modern Fedayeen, like the Assassins had strength in the promise of a reward in "paradise" (Come & Combs 2011). Jihad has been classified by the Sunni Muslims as al-Jihad al ikbar (the greater jihad), the struggle against one's soul (nafs) or al-jihad al-asghar (the lesser Jihad), the external, physical effort often implying fighting (this is similar to the shittes view of Jihad as well) (Come & Combs 2011).

Gibril Haddad (2017) has analyzed the basis of the belief that internal Jihad is the "greater Jihad". Haddad identifies the primary historical basis for this belief in a pair of the similar word "Haddith" in which Mohammed is reported to have told warriors returning home that they had returned from the lesser Jihad of struggle against non-Muslims to a greater Jihad of struggle against lust. Although Haddad (2017) notes that the authenticity of both hadiths is questionable, he nevertheless concludes that the underlying principle of the superiority of internal Jihad does have a reliable basis in the Quran and other writings. In contrast, the Hanbali scholar, Ibn Qayyim Al-Jawayya, did believe that "internal Jihad" is important, but he suggests those hadiths as weak which considers "jihad of the heart/soul" to be more important than "Jihad of the sword". Contemporary Islamic scholar Abdullah Yusuf Azzam has argued the hadith is not just weak but is in fact a false, fabricated hadith that has no basis.

Muslim Jurists explained there are four kinds of Jihads Sabilillah (just fight for the sake of Allah), Jihad of the heart, is concerned with combating the devil and in an attempt to escape his persuasion to evil. This type of Jihad was regarded as the greater Jihad, Jihad by the tongue (Jihad billisan) is concerned with speaking the truth and spreading the word of Islam with one's tongue. Jihad on the other hand refers to choosing to do what is right and to combat what injustice and what is wrong with action. Jihad by the sword (Jihad bis said) refers to fighting in the way of Allah or holy war, the most common usage by Salafi Muslims and offshoots of Muslim brotherhood.

Some contemporary Islamists have succeeded in replacing the greater Jihad, the fight

against desires with the lesser Jihad, the holy war to establish, defend and extend the Islamic state. Such Muslims groups as the Kharijites and the Ibadis believe in Jihad so intensely that they consider it the sixth pillar of Islam. Others, however, have publicly and privately repudiated Jihad as warfare. In particular, sufi sects such as the Qadiriya and the Indian christihya have banished the doctrine of warfare from their Islamic theology (AL-sabty 2019).

The Sunni and Shittes Muslims do not accept the sufias true Muslims. Sufi themselves are vulnerable targets of violent persecution. Muslims who openly speak of peace is in danger of being killed. Extremists perceive that such blasphemer has been compromised by exposure to the West (Deliso,2007). The 9/11 commission report states the brotherhood's influence on Osama bin Laden and on sheik Omar Abdul Rahman responsible for the 1993 attack on the Wic (Deliso,2007). An important aspect of the Muslim Brotherhood ideology is the sanctioning of Jihad such as the 2004 falwa issued by sheik Yousef Al-Qaradhwawi making it a religious obligation of Muslims to abduct and kill U.S citizens in Iraq (Deliso,2007).

It advocated a war of Arabism and Islamic Jihad against the Americans, Jews and British. The Muslim Brotherhood waged a "Holy war" against Syria after the Hamaa massacre. The BBC explains how the roots of jihad and the origin of Bin Laden's terrorism against America started. The Bin Laden declaration of war against the United States in 1996. The Saudi Arabian leader of the International Islamist group AL-Quadra, also February 1998 was followed by a fatwa calling for Jihad against Americans, civilians and military to liberate the al-Aqsa mosque and the holy mosque from their grip and for their armies to move out of all the lands of Islam, defeated and unable to threaten any Muslim (Deliso,2007).

The language of both these declarations and of bin Laden's multiple other public statements was heavily couched in Islamic terminology, with copious references to Islamic sacred scripture (Davis 2016). On 7th August 1998, bin Laden's al Queda network struck a major blow in its campaign against the United States with the destruction of American embassies in Kenya and Tanzania, killing 224 people and wounding more than 5, 000 people and on September 11, 2001, launched another terrorist attack on U.S. soil. It was into this ethnically divided, lawless and competing scene that Mullar Omar launched his new movement (Davis 2016). White or black turbaned Islamic warriors sought to bring reform and unity to a bleeding and self-ravaged nation. A Talib (singular of Taliban) is an Islamic

student, one who seeks (religious) knowledge (Davis 2016). Such knowledge in religious seminaries.

The roots of the Taliban movement were uniquely in a network of rural religious seminaries within Afghanistan linked with religious networks based in Pakistan (Weinreich & Pelevin 2012). The Taliban were mostly positioned (43% of total Afghanistan population) and drew early support from a major section of their people based on ethnic and linguistic affiliations particularly in the positions that dominated southern and eastern provinces of Afghanistan, they were known for their Quran belt (Weinreich & Pelevin 2012). The goals of the Taliban were to disarm all military groups rivaling the Taliban, fight those who refused to give up weapons, enforce Islamic laws in the areas “liberated” by the Taliban and retain all areas that the Taliban captured by force.

The Taliban regime in Afghanistan and Saddam Hussein's regime in Iraq was seen by some western authorities as particular threats. By 2001 there were some fifty-five terrorist camps run by al-Queda in Afghanistan, an estimated 20, 000 fighters having passed through these camps since they were established after Osama bin Laden arrived in that country in 1996 (Weinreich & Pelevin 2012). These were also centres of research into the construction of weapons of mass destruction. Afghanistan and Iraq were identified as a priority target for American military action in the aftermath of 9/11 attacks, and the campaigns of 2001 and 2003 respectively succeeded in expelling the Taliban and Saddam Hussein's regimes from power (Weinreich & Pelevin 2012).

The recent struggle for power in Afghanistan began with the overthrow of King Zahir shad by his cousin and brother-in-law, Mohammed Daud, in a bloodless coup in 1972 (Williamson 2016). Five years later, Daud and his family were brutally murdered by pro-soviet groups in Afghanistan: two communist parties joined forces to carry out this violent coup. Soon the communist was fighting each other until the soviet backed Babrakkarmal emerged as the leader of the nation and ruled for ten years. The Soviet forces withdrew from Afghanistan in 1989 with their tails between their legs. They had been successfully outmaneuvered by the guerrilla tactics of the Afghan Mukahidim (the warriors of Jihad) (Williamson 2016). The Palestinian Islamic Jihad originated among militant Palestinians in the Gaza strip during the 1970s, conducted suicide bombing against Israeli targets in the West Bank, Gaza Strip and Israeli: threatened to attack U.S interest if the U.S embassy is moved

from Tel Aviv to Jerusalem Headquarters in Syria. They aim to create an Islamic Palestinian state and destroy Israel through holy war (Williamson 2016).

As Western military interventions in Afghanistan and Iraq unfolded, further terrorist strikes took place in various parts of the world, carried out by groups directly or loosely affiliated with al-Qaeda. Locations are chosen varied and included Bali (2002), Casablanca (2003), Istanbul (2003, 2004) and Madrid (2004). A key hallmark of these strikes was the indiscriminate nature of the targeting, the aim being to kill large numbers of civilians (Burnett *et al.*, 2008). The most effective in this attack were the bombings in Bali and Madrid when around 200 people were killed in each case.

These bombings have taken parts in several parts of the world today and have also crept into Nigeria, very close to us by a group of Islamic warriors called the “Boko Haram” of which a look at their activities shall be looked at in chapter three of this work.

SOCIO-POLITICAL, EFFECTS OF JIHAD

Throughout the world and since the independence of Nigeria and in the recent history of *violent political, religious and social* agitation, suicide bombing as a modern form of jihad has come to be one of the notorious ways for terrorist and religious sects to strike at government and opposite religious groups. Like others are driven by emotional predictable clinical response to an intolerable situation, have attempted to promote the notion of personal psychological suffering as the force behind the group political act of confrontation through suicide attacks. The attack is thus transformed from one political violence intentionally perpetrated on others, to one where the attacker is also a victim, driven by a combination of psychological *variables* such as humiliation, depression and hopelessness.

Terrorism, as practiced among some Islamic sects as Jihad, involves violence or the threat of violence, destruction *of lives and* properties. In student Essay on “the Effect of Terrorism” it reads that:

These violent acts are sometimes committed by non-governmental groups or individuals who are either part of or officially surveying in the military agencies or other governmental agencies of an establishment (Karp 2018, p. 64).

Jihad has both positive and negative effects: The positive effect is on the performer and his sponsors while the negative is on the victims. Politically, Jihad through its terrorist approach

not only creates panic but also weakens confidence in the government and the political leadership of the target country. A typical example of this was given by the then-Senate President of Nigeria - David Mark who expressed “grave concern about the unabating spate of a bomb blast at the police headquarters, Abuja which he noted posed a great threat to the security and corporate existence of Nigeria, “no nation has ever progressed or survived amid terror” said David Mark. He noted that “No matter the grievances or anger in a man’s mind, resort to violence, terrorism or wanton destruction of lives and property cannot be a way out” (Walker 2012, p. 78). Terrorists mean to frighten and therefore scare a wider crowd such as a revival ethnic or religious group, an entire country and its political control, or the entire international community (Walker 2012). It inflicts both physical and psychological damage to the population.

Jihad oftentimes is a war or fight against western hegemony and foreign roles. By this act, Jihad destroys international relation of countries and make it a terrorist country before the international communities. Ibrahim Aldu in an oral interview said that politically, Jihad is used in expanding Islamic terrorism if the non-Muslim first attack them. Abubakar in an oral interview rejected the view that the socio-political impact of Jihad, such as acquiring new territory encourages Muslims to embark on Jihad (oral interview).

Mustaphar added that negatively it affects Muslims when in the course of Jihad, important Islamic faithful such as Huffas who memorized the Qur'an die (oral interview). On the positive side Hbdulahi Ali and Abubakar in an oral interview agree that “when a Muslim dies during the practice of Jihad, there is a direct assess to paradise and will attend salutation because he died in the way of Allah” (oral interview).

ECONOMIC EFFECT OF JIHAD

There are great economic effects of Jihad to the Muslim (Jihadist) which are all positive and the negative is to the victim of Jihad or target community, religious group. Jim Murk pointed out the economic effects of Jihad and states that: If they lived through the battles, their reward would be all the loot or booty that they could appropriate for themselves from those they had killed or enslaved (Turner 2020). In an oral interview, Abubakar pointed out that the purpose of Jihad is aimed at the war booty for it is also a way of disempowering the non-Muslim or the target of economic power so that they will not bounce back on them

in the future (Oral interview).

Chima Okafor in an oral interview added that Jihad has a negative economic effect on the target, adds that he was a trader in Jos, Kano, Kadima that during the crises, his shops and houses were burnt down and other people's shops especially Christians from south, west and east. This crisis affected the individual and the country's economy at large as there was a high rate of unemployment. Salihu Abubakar and Segun Akinde in an oral interview pointed out that during Jihad especially in the Eastern part of the world, Arsenal is always equipped with different types of weapons, which in turn generate income for companies.

JIHAD AS A THREAT TO RELIGIOUS TOLERANCE

Life is very precious, every life is a precious gift to be respected and treated with care. Jihad as practice in Islam has threatened the religious freedom of other faith, thereby deny them religious freedom (Murphy & Malik 2009). In countries where the majority are always denied religious freedom, this can be seen when Pope Benedict XVI called for Indonesia to respect freedom of religion in accordance with its constitution. "The survival of the constitution as it stands is at the heart of Indonesia's future: either it is a dead letter or its protection is still in force" (Cornelio & Dagle 2019, p. 64). Pope Benedict XVI appealed for religious freedom and tolerance for Christians in Indonesia, where Muslim extremists have carried out attacks on churches, opposed their construction and tried to shut them down (Cornelio & Dagle 2019).

Islamic law forbids the construction of new churches and the repair of old ones. More moderate Islamic countries just make it difficult and dangerous. Indonesia in particular has a pennant system that looks even-handed on paper but stacks the deck against Christians who must seek the permission of the Muslim majority to build (Cornelio & Dagle 2019).

Indonesia's constitution guarantees the fundamental human right of freedom to practice one's religion and at the same time, Islamic law forbids the propagation of non-Islamic religion. Muhammad taught that 24 hours of fighting for Allah was better than one month of fasting and prayer. If a man did not participate in some military campaign during his lifetime for Allah and Islam, he would die as a kind of infidel (Maula 2013). According to the saying of Muhammad, I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's prophet,

and offers prayer and give obligatory charity, so if they perform all that, then they save their lives and property (Hadith 1:24). Muhammad also told the leaders of the nation whom he contacted that if they would embrace Islam, they would save themselves from Jihad (religion (Faiz 2016). Jihad is a threat to religious freedom as it brings Islam to people by compulsion and if one *fails to* accept Islam, such a person should be killed. By this, the fundamental human right of the person to freedom of worship is denied.

Jihad means to strive, struggle, fight, but not take one's life, but to help a follow life and when Jihad is done against non-Muslims it is a threat and breach of one's fundamental human right of worship and in other words establishes religious tolerance. Freedom of religion is the central value in the U.S.A. Americans care passionately about religion, for them, religion is more of a private matter than a public matter, to them, one chooses his own religion (Duke 2018; Duke 2016). Richard Hayness in a talk show upheld that "most American families will have in their varieties of an individual with varieties of views whom all of them feel passionately about their religion (C.D) religious tolerance can be said to be in a place where people believe that people should be allowed to practice their own religion (Faiz 2016). Tolerance and freedom are basic ideas for every nation and the world at large.

ETHICAL APPRAISAL OF MODERN JIHAD

War in Islam is ethical, just like politics, economics, science and work, none of which is divorced from ethics, in contrast to war inbound by ethics" for Muslims, war is governed by amoral code because morals are not an option, but rather an essential part of religion. For the Muslims, Jihad is ethical when performed without the use of unethical methods to infiltrate the enemy and obtain their secrets, including sex, intoxicants. The Qur'an commands: "Fight in the way of Allah against those who fight against you but do not transgress Lo! Allah loveth

Prophet Muhammad interprets transgression to means killing non-combatants, by women, children, the elderly, the ill, farmers, and others not engaged in fighting According to respondents, states that the ethics of Jihad also include the prohibition of motivation of the enemy, prohibition of cutting down trees and demolishing buildings. Modern Jihad prohibits the use of mass destruction, such as chemical, biological or nuclear weapons which kill thousands or millions at once, without discriminating between the guilty and innocent,

destroying life and all living beings. Islam prohibits the use of such weapons because Islam prohibits the killing of non-combatants, as the prophet, strongly condemned the killing of one woman in one battle

MUSLIM RESPONSES TO JIHAD

“And fight in the way of Allah those who fight you. But do not transgress limits. Truly Allah loves not transgressors” (Quran Surah Al-Baqarah 2:190, 9:36). The dangerous escalation of violence in the name of Jihad in the world is disturbing to iff people of conscience. From September 11 to the middle East battles, Boko Haram in Nigeria, Al-Qaeda and other random acts of violence perpetrated at innocent civilians. In m several things are clear, while some are quite complicating to Muslims and non-muslims. is forbidden, o ye who believe... do not kill yourselves, for truly Allah has you most merciful. If any do that in rancor and injustice, soon shall we cast him into fire (Quran 4:29-30). Salisu Muhammad Ladan writes that even the “Holy war on which they capitalize and base their argument is embarked upon arbitrarily. In other words, it is done to protect the fundamental right of the Muslim community (Cook 2015).

Nahim added that Jihad is done in defence of Islam against destruction (Cook 2015), as well as the birthright of practicing Islam as laid down in the Holy Quran: O ye who believe! Enter into Islam wholeheartedly: and follow not the footsteps of the Evil one: for he is to you an allowed enemy (Quran 2.208).

Jihad, according to respondents should be done in defence of the Muslim community against any threat to their lives, well-being, dignity and their property, if done for this purpose in accordance with the Quran it is worthy of mention (Cook 2015). Salisu writes that, if the Muslims are deprived of performing one or more of these duties and they do their best to regain them, but all in vain, Jihad is not only allowed, rather it is obligatory upon them (Muslim). To the author this does not mean that Muslims are violent or Islam is preaching violence (Cook 2015).

CONCLUSION

The term Islam is derived from the Arabic word - “Salam” which means peace or to enter into peace with God and man (Turner 2020). Similarly, a Muslim is a person who makes peace with God and man. Jihad which is one of its doctrines and teaching literally in Arabic

means to strive hard, struggle, fight in the way of Allah including a Holy war whenever the need arises. This concept of Jihad and war, fight in the way of Allah has suffered much misconception and attack from non-Muslims. Unfortunately, Islam, the “supposed Religion of peace, hope, harmony, goodwill, brotherhood, as the name implies has been badly tarnished by some Muslim sects perpetrators of various terrorist acts and barbarism in the name of Jihad.

Jihad implies several things, but Jihad carried out in defence of the Muslim Ummar is not acceptable in this our contemporary period, since it involves the destruction of lives and infringing on the fundamental human right (Freedom of practicing one’s religion without fear and compulsion by opposite religion (Turner 2020). Ethically, it is wrong for us to destroy without giving a fair hearing in the court, it is wrong under whatever heading, be it religion, politics, tradition, culture, etc. to destroy what we cannot create. Life is very precious, every life is a precious gift to be respected and treated with care. Life exists even after death. In our today's society, a dead man can save a life with his two kidney, two lungs, heart, two eyes, liver, one pancreas provided it is done in time.

M. K. Gandhi (1981) writes that “I have nothing new to teach the world. Truth and non-violence are as old as the hills” (p. 64). He regards non-violence as his religion. The book from which to learn our own religion is our own mind and heart. Religion is the manifestation of the natural characteristics in man, man strength for his tolerance, love, usefulness, generosity, fruitfulness and combined with faith, not hatred. The basic principles of human life are very important than their religion. Let us show love where there is hatred, to ponder where there is injury, forgiveness is the greatest ideal of humanity. The reason for terrorism (suicide bombing) is most often political, nationalist, economical than psychological and religious which serve only as a vehicle through which Jihad teaching is achieved with heavenly rewards of paradise, virgin. Suicide bombers appear to be well motivated to carry out their acts and strongly dedicated to the political message of their cause, whatever that may be while they feel oppressed, the stimulus for the act is nationalistic and political.

In the case of Islamic terror, the additional variables of becoming a shahid Martyr with all its attendants of religious rewards exist. Thus, while clinical psychological symptoms may not be a factor in the motivation of the suicide bomber, general psychological techniques do play a role in creating the group psychology that fosters this behavior. Suicide bombers are

viewed as heroes and where families of bombers are showered with both respect and financial reward. When pronouncements are made focusing on individual clinical symptoms and emotional distress as motivations of the bomber, a political message is being created as with the act of suicide bombing itself. This message is aimed at rallying support against the government or institutional target of the attack and fostering sympathy for the political purposes of the suicide bombing. "O ye who believe! Remain steadfast for Allah, bearing witness to justice. Do not allow your hatred for others to make you swerve to wrongdoing and turn away from justice. Be just: that is closer to true piety.

RECOMMENDATION

It is a fact that Islam is a religion of peace, it has different sects such as the sufi, sunni, Sunnite with varying beliefs and practices, these sects most time interprets the Islamic doctrine of Jihad for their selfish interest which may be historical boundaries, economic quests and most often political and little of religious. By these religion is not responsible for terrorism, violence, killing rather people hide under and use religion to achieve their selfish interests. At this point, the Muslim leaders, teachers must rise up and fight people who are using their religion to perform terrorism, such as Al-Qaeda and Boko Haram who have dented Islam as "Religion of Terror", it has also given several misconceptions about the religion.

It is time for Islam to realize that the best way to spread her religion should be through evangelization and that by Jihad (Holy War) stage against non-Muslim or in defence of Muslim Ummar. We Muslims and Christians should learn to dialogue when there are crises among us and not resorting to war without consideration as Dialogue will always bring a lasting solution and harmony. It is time for the younger generation to correct the mistakes of our ancestors in the name of religion, as our motives determine our destinies. Man is the first man whether Christian or Muslim. We should respect the manifested God in human beings.

It is time for Muslims to realize that change is inevitable as some of the doctrine of Jihad on war as because at that time, religion and politics were inseparable but now there is a need for us to separate religion from politics. We should realize that the world is at a global stage, we should accept people of different faith, culture and see them as ourselves and forget our religious differences as religion should be a private matter to us than a public matter.

Our new religious song should be freedom and tolerance so that the world will be a better place for us and our yet unborn generation.

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