

TERRORISM FROM THE PERSPECTIVE OF ISLAM AND WEST

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Abstract. "Terrorism" is one of the most important issues which is currently discussed among political policy makers and thinkers, and some written and non-written works have been compiled and presented in various formats due to the importance of such a topic. But there should be no doubt that the wave of attacks on Islam and its doctrines has been formed in the West after the events of September 11th and this widespread Iraq invasion of Islam is such that is obvious to everyone. Under the pretext of fighting terrorism, doctrines and supreme commandments of Islam have been severely attacked by the Westerners and Muslims have been introduced as terrorist figures that seek to consolidate their sovereignty at any cost unaware of the fact that Islam has considered fighting terrorism in its agenda since it came into existence, and Islam had taken into consideration the life, property and dignity of human beings at that time when violence was a priority in the world.

Keywords: Islam-Terrorism-the West-sovereignty-international community

1. INTRODUCCIÓN

Currently, the international community is faced with the crisis of defining "terrorism" and even several negotiations of the United Nations to present a common definition of terrorism among countries have not had any result (James Dardarian: 2003, p. 328) and this has provided opportunity for ambitious countries' abuse in order to follow the national interests of their own country and fight with their own enemies in the name of "terrorism" based on their own definition of "terrorism".

Thus, the existing definitions in this regard should be mentioned to explain Islam's point of view on terrorism and problems of this section should be analyzed. It is clear that this issue should also be taken into consideration from the West's point of view and definitions and examples of terrorism from their point of view should be explained because this word is rooted in the literature of the West. Then, Islam's point of view in this regard should be taken into consideration and some examples of anti-terrorist aspects of Islam's rules should be revised due to the common points of the definition of terrorism.

The aim of this study is to prove that not only Islam is not a terrorist religion, but also has major strategies for fight terrorism. Due to the commons of definitions of terrorism, this paper also tries to present Islam's point of view on them, but the scope of this paper doesn't allow the examples of terrorism to be studied with a new Islamic definition of terrorism. Thus, it is necessary to explain in another paper that a comprehensive definition of terrorism can be achieved based on supreme commandments of Islam and several examples which is completely distinct from existing definitions and is superior over it.

1.1 Definition of "terrorism"

1.1.1 "Terrorism" literally

"Terrorism" is one of the words which is rooted in Western culture, therefore, we do not deal with such a word in the old books of philologists. But some contemporary philologists have considered this word in their own dictionaries. For instance, for definition of "terror", Dehkhoda writes in his dictionary: "terror is originated from *Terreur* and means political murder by gun in Persian and

contemporary Arabs use *ihrak* instead of terror and this word means panic and fear in French and the rule of terror is also the principles of revolutionary rule and was established in France after the fall of the Girondins (from May 31, 1793 to 1794) and was included many political executions." (Dehkhoda: 1964, p. 636)

In this dictionary, the definition of terrorism is: "The principle of the government of panic and pressure; the principles of the government which was established from 1793 to 1794 in France. In Persian language, this word is referred to a principle which defends political murder and terror." (Dehkhoda: 1964, p. 636)

As can be observed, the idiomatic meaning of the word had also taken into consideration even in dictionaries and we should inevitably discuss its concept in idiom to better understand the meaning of this word. Of course, the term of "terror" exists in dictionaries, but this term is not the same with terrorism and has some differences which of them will be mentioned in the following sections.

1.1.2 "Terrorism" idiomatically

A lot of differences in providing a comprehensive definition of "terrorism" is such a way that it seems that each of the proposers of these definitions speak about a different and independent phenomenon. Some of the authors in this field have presented various definitions of terrorism, but they have considered difficult to summarize these definitions and have usually presented another definition by themselves. (Vaezi: 2001, p. 27).

Here it is necessary to refer to some of the existing definitions that each of them has considered a particular point in order to detect their common and different points based on these definitions:

- a- Some believe that terrorism is not an ideology, but an activity and action; (Weinberg ana Pedahzur: 2003, p.3) that is, terrorism is an action in which a diverse set of groups and organizations may be involved with it always or in part of time and be committed terrorist acts. Sometimes this is a temporary act, but sometimes it continues, however, it may take different forms. Therefore, terrorism is a violent political behavior.

- b- Terrorism is: Activities of governmental or nongovernmental players who try to achieve their political goals using violent techniques. (Plano and Olton:1988, p.201)
- c- According to the definition of terrorist presented in al-Mu'jam al-Wasit, those are who follow the path of violence to achieve their political goals. (Anis et al: 2031, p. 376)
- d- Terrorism is: Political exploitation of violence as a means of exerting pressure on a government or society in order to accept a fundamental political or social change. (Robertson:1992, p.458)
- e- The dictionary of political science has presented two definitions of terrorism. According to one definition, "terrorism" is a phenomenon in which some extreme violent activities are implemented by individual or group such as intentional murder, bombing, and throwing out of the building which claim that they perform such actions in order to improve the political situation. According to the other definition, "terrorism" is: Following the political goal through violent means and threats. (Satyendea: p.674)
- f- Noam Chomsky defines "terrorism" as: terrorism is the use of bullying tools to target civilians to achieve political, religious or similar goals. (Hadavian: 2003, p. 33)
- g- Some whose field of discussion is domestic law, have presented such a definition of terrorism: "Anti-criminal acts of the country in order to create fear in the individuals or guilds and certain classes or all people of the country." (Jafari Langroudi: 1999, p. 150)
- h- From others' point of view, terrorism "means murdering and threatening and creating fear among people in order to achieve political goals or overthrow the government and take the responsibility of government affairs and submit it to another group that is intended." (Ali Babaei: 1996, p. 55)
- i- Another definition of "terrorism" is: "terrorism believes in allowing the illegitimate use of violent tools in order to create fear and terror to achieve political or religious goals." (Hadavian: 2003, p. 38)
- j- The dictionary of political science has presented three definitions of terrorism:
- The rule of terror and belief in the necessity of murdering and creating fear among people or the intellectual system that allows any kind of action to achieve a political goal.
 - Systematic use of terror, particularly as a means of coercion, or allowing actions with horrifying nature in the minds of the public and human groups such as revolutionary terrorism to overthrow the government, cruel terrorism to maintain or defend the government, pseudo-revolutionary terrorism which uses terror to achieve goals such as forcing the government to change politics or react to government policy.
 - "Terrorism" means terrorist struggle of revolutionary intellectuals apart from the masses, that is: A petty-bourgeois stream which was emerged at one of the stages of the revolutionary movement in Europe. (Agha bakhshi and Afshari Rad: 2000, p. 583)
- k- "Terrorism is referred to the behavior and actions of the individual or group who want to achieve their own political goals by creating fear and panic and using force. Also, violent and illegal acts of governments to suppress their opponents and scare them are also on the ranks of terrorism which is called "state terrorism"." (Alizadeh: 2002, p. 271)
- l- Terrorism is: "Activities of governmental or nongovernmental agents who use violent methods and tools in their efforts to achieve political goals. The methods used by the terrorists include: airplane hijacking, hostage taking, sabotage, bombing, bank robbery, kidnapping and political murder." (Plano & Olton: 1996, p. 243)
- m- "Terrorism is an organized measure and involves a lot of violence which becomes practical with unpredictable attacks on the individuals, groups and nations." (Alizadeh: 2002, p. 271)
- n- "Islamic Conference Organization" has presented a definition of "terrorism" in July 1999 which accordingly, terrorism includes any violent or threatening act which is done regardless of the intentions or motive of its perpetrator in order to implement an individual or group criminal plan and with the aim of creating fear among people or threatening them to harm them and jeopardizing their life, dignity, freedom, security and rights or threat to harm the environment or any facilities or public and private property in order to jeopardizing or occupying or seizing them and jeopardizing one

of the national resources or international facilities or threatening stability, territorial integrity, political unity or the sovereignty of independent countries. (Shariat Bagheri: 2002, p.44)

Thus, "terrorism" is a term that political thinkers and governments do not agree on it, but all these definitions are different ways that have been used with a negative interpretation in order to describe threatening actions used by political spontaneous trans-state groups.

Some have sought to summarize the main elements of the concept of "terrorism" in the following cases based on the existing definitions:

- a- The use or threat to use violent tools illegally; it is clear that the struggles of oppressed nations in order to liberate their own occupied territories is not considered terrorism; because these struggles are legal and legitimate based on international law.
- b- The goal of intimidate all people or a specific group;
- c- Achieve political or ideological goals.

Others have summarized common elements among various definitions in the following cases:

- 1- Being organized the terrorist acts;
- 2- Having a lot of violence;
- 3- Unpredictability of attacks.

Some also have considered the two elements as common concepts of the existing definitions:

- a- Use of violence as a tactic for intimidation;
- b- Use of the element of surprise which provides opportunity for the terrorist to choose the time and place of the attack.

The differences existing in the definitions of "terrorism" is due to a variety of issues which some of them will be mentioned below:

This phrase has become as a famous proverb to illustrate the nature of terrorism. Accordingly, a person may be considered a terrorist by some, but a liberating warrior from the perspective of others. This has caused the problem of defining terrorism to be still remained and the United Nations attempt

to present a conference in which countries in the world achieve a common definition of terrorism.

Furthermore, those who were considered terrorists at one time, were governors and politicians at another time. For instance, Menachem Begin who was the prime minister of Israel from 1977 to 1983, was considered as a terrorist before that who was seeking withdrawal of Britain from Palestine in the late 1940s. (Simbar: 2002, p. 69)

2) Political sociologists believe: A single definition of "terrorism" cannot be achieved due to the wide conflict between ideologies or political goals.

3) There is not only a single type of terrorism, but there are different types of terrorism which often do not have much common features with each other. What is true about one type, can be false about another type. Today, terrorism has become diverse more than 30 years ago, and many of its types are so different from the past types and with each other, so that, the term "terrorism" does not fit into some of them. (Dardarian and others: 2003, p. 22)

But there are also some differences between the two words of "terror" and "terrorism" that sometimes this difference is due to ambiguity in the definition of "terrorism". Some believe: There is no difference between these two terms and they have been defined as: "in politics, it is referred to the action of the government or groups that create panic to maintain power or fighting the government with special actions." (Ashouri: 1979, p. 64) but it must be acknowledged that these two words are not the same and have different meanings. Some authors have found this point and sought to express the point of differentiation between these two words; some search for terror in a historical context like Russia during Stalin's time. Some also consider terrorism as a more organized form of terror. Some also believe: terror is a mental state, while, terrorism refers to an organized social activity. Most of the views agree that terror can be realized without the realization of terrorism as well as terror is a key to terrorism. Suffix "ism" which is also added to the word terror may have various meanings: "ism" sometimes indicates a systematic feature of one thing and sometimes refers to being theoretical level and sometimes refer to the political philosophy. Sometimes it also indicates practical level in which refers to getting used to an action or approach. There are also other differences in this regard which some books have discussed in detail. (Thackrah: 2004, p.264) This difference

had been existed from the late eighteenth century and there had been discussions in this regard, and this term had been discussed in various fields since that time. (Krieger: 1993, p.902)

Accordingly, the definition of "terrorism" in international relations can be presented as: "Creating fears and panic unpredictably and illegally in order to affect political power." Of course, in spite of presenting such a definition, it is believed that this definition cannot clearly distinguish the examples, and this still makes it difficult to discuss terrorism. According to this definition, the major components of terrorism are:

- a) Creating fear and panic;
- b) Unpredictability;
- c) Being illegal;
- d) Having political goal.

Terrorism from the point of view of Islam

After presenting a definition of "terrorism" as well as revising Westerns' definition of it, its turn to discuss that is there such a definition of terrorism in Islam or not? And has Islam consider a strategy to fight terrorism?

Undoubtedly, the term "terrorism" is a new term had not been discussed at the time of Islam's early days, but some interpretations can be found in the verses, narratives and phrases of the jurists which indicate that Islam has also considered some strategies for this part of human life, and there are some phrases in Islamic religious texts which have an equivalence concept or close to the concept of "terrorism". In this section, these concepts will be mentioned in order to help researchers to more detailed discussions.

1.2 Terrorism in the Quran

One of the most important concepts in the Holy Quran is the term "irhab" that some have tried to give a sentence on being Islam a terrorist according to it. It seems that although the word "irhab" or "irhabiyyun" have not been mentioned in Quran like this, its derivatives have been mentioned in various forms. But, it should be noted that none of them refer to the concept of "irhab" or "irhabiyyun" which is currently in the world of politics and have a completely different meaning to these two words. (Hossein Yaghoub: 2044, p. 15) Thus, either the

citation of those who justify their terrorist acts using these verses is wrong or the words of those who accuse the Holy Islam of being terrorist under the pretext of such verses in the Holy Quran. To prove this, some of these verses will be mentioned:

1) O Children of Israel! Remember My blessings which I bestowed upon you, and fulfill your pledge to Me, and I will fulfill My pledge to you, and fear Me. (Al-Baqarah: 40) In this verse, the word "فَارْهَبُونَ" means the fear and fear of God.

2) He said, "You throw!" And when they threw, they beguiled the eyes of the people, and intimidated them, and produced a mighty magic. (Al-A'raf: 116) Here also the word "اسْتَرْهَبُوهُمْ" means that the witches made people scared.

3) When the anger abated in Moses, he took up the tablets. In their transcript is guidance and mercy for those in awe of their Lord. (Al-A'raf: 154) In this verse, the word "يَرْهَبُونَ" means that such people are afraid of their Lord and therefore, they do not sin and act on what has been written in the tablets.

4) And prepare against them all the power you can muster, and all the cavalry you can mobilize, to terrify thereby God's enemies and your enemies, and others besides them whom you do not know, but God knows them. Whatever you spend in God's way will be repaid to you in full, and you will not be wronged. (Al-Anfal: 60) Here, the word "ترهبون" means that make the enemies of God by preparing yourself and equipping the forces and the facilities in order to not dare to attack you.

5) God has said: "Do not take two gods; He is only One God; so fear only Me." (Al-Nahl: 51) Here, the word "فَارْهَبُونَ" means that fear the God's punishment and do not fear of others.

6) So We answered him, and gave him John. And We cured his wife for him. They used to vie in doing righteous deeds, and used to call on Us in love and awe, and they used to humble themselves to Us. (Al-Anbiya: 90) In this verse, the word "رَغِبْتَ" means desire to reward and the word "رَهَبَهُ" also means fear of punishment.

7) Put your hand inside your pocket, and it will come out white, without blemish. And press your arm to your side, against fear. These are two proofs from your Lord, to Pharaoh and his dignitaries. They are truly sinful people." (Al-Qasas: 32) Here, the word "رَهَبَ" means fear.

8) Then We sent in their wake Our messengers, and followed up with Jesus son of Mary, and We gave him the Gospel, and instilled in the hearts of those who followed him compassion and mercy. But as for the monasticism which they invented—We did not ordain it for them—only to seek God's approval. But they did not observe it with its due observance. So We gave those of them who believed their reward, but many of them are sinful. (Al-Hadid: 27) The word "رَهْبَانِيَّة" is originated from "رهبة" which means fear of God, except that this act is a special worship for followers.

9) Fear of you is more intense in their hearts than fear of God. That is because they are a people who do not understand. (Al-Hashr: 13) Here, the word "رَهْب" means that the fear of the hypocrites of you is more than their fear of God.

Accordingly, it can be found that these verses have been considered the literal word of "irhab" and the current term of "irhab" had not ever been considered. Also according to the mentioned verses, it can be concluded that derivatives of "rahb" in the Holy Quran have no negative concept at all, but the word "irhab" which is currently idiomatic has negative concept.

But in discussion of terrorism, it must focus on the verses which consider the life, property and dignity of human beings. This indicates that the life, property and dignity of human beings cannot be jeopardized with terrorist movements, unless Islam allows to shed somebody's blood in a special case. For instance, according to the verse (Al-A'raf: 151); all human beings including Shiites and Sunnis as well as Muslim and non-Muslims are respectful and only when the holy shrine has made an exception, people can be killed in those limited cases.

Also it should be noted that there are severe sentences for corruptor on earth and warrior in the Holy Quran that jeopardize the life and property of others, which this indicates that Islam had been always sought to avoid violence and terrorism, and acting on the supreme commandments of Islam provides a suitable ground that a society to be rid of the pressure of terrorism. Violence is not allowed beyond what has been mentioned in the Qur'an and the narratives, and the life and property of people cannot be exposed to destruction. According to the verse (Al-Ma'ida: 32) (Because of that We ordained for the Children of Israel: that whoever kills a person—unless it is for murder or corruption on earth—it is as if he killed the whole

of mankind; and whoever saves it, it is as if he saved the whole of mankind. Our messengers came to them with clarifications, but even after that, many of them continue to commit excesses in the land), only the murder of two groups of humans is allowed: murder of human against human and murder of corruptor on earth. It is clear that, the murder of someone who has not committed these two acts is not allowed and is in the sentence of the murder of all members of society. This verse can well show that some terrorist operations which take place in the name of Islam and the Qur'an are not legitimate and are due to misleading interpretation of the verses of the Holy Quran.

2 TERRORISM IN NARRATIVES

Although there is no word in the verses of Quran which is the exact equivalent of terrorism or has a concept close to it, there are phrases in Shi'a and Sunnī narratives which however they may not be consistent with the exact definition of terrorism, Islam's point of view on terrorism can be undoubtedly asked based on these narratives. Because, although some of the terms in narratives-which will be mentioned below- are common to the word terrorism, can be easily used for the sentence of terror and even based on these narratives and according to various examples, a new definition of terrorism can be presented based on the Islamic perspective. Some of the titles in narratives which can be related to terrorism, are:

1- **فَتَكَ**: to explain this word which has a concept close to terrorism, first, a word of philologist is mentioned in its meaning and then, some of the narratives related to it will be mentioned:

Johari writes in his/her dictionary about this word: **فَتَكَ** means someone comes to someone else and trap him suddenly while he is not aware and kill him.

Other philologists have also presented such a definition of "فَتَكَ", but some writers have given this term a new meaning and have stated: "فَتَكَ means surprisingly attack on someone and kill him, whether with weapons or without it, whether in political affairs or not." (Marashi: 2002, p. 28)

But the narratives in which this word has been used:

Based on the narratives which have been also mentioned by the jurists (Ardebili: 2044, p. 172) Abu Sabah Kanani said to Imam Sadiq (peace be

upon him): he has a neighbor called Ja'd ibn Abdullah who curse Amir al-Mu'minin (peace be upon him) and he asked Imam to allow him to sit in his ambush and murder him when he was trapped. The Prophet prohibited Abu Sabah from doing so and said: "O Abu Sabah! This action is **فَتَك** and Prophet Muhammad (peace be upon him) prohibited **فَتَك**. O Abu Sabah! Islam has chained **فَتَك**. Leave it alone; because other than you is enough for him (Kulayni: 1988, p. 357)

Another narrative states: When Muslim ibn Aqeel (peace be upon him) arrived in Kufa, could prepare Kufa for the arrival of Imam Hussein (peace be upon him), but with the arrival of ibn Ziyad to Kufa and taking control of that city, the rule of intimidation and force prevailed there. Meanwhile, ibn Ziyad decided to visit Sharik ibn Aure who was the tribal leader. But Sharik who was one of the disciples and Shiites of Imam Ali (peace be upon him), hid Muslim (peace be upon him) in his house in order to surprisingly kill ibn Ziyad as soon as he arrives. But Muslim (peace be upon him) refused to do so and presented two reasons with hearing the protest of Sharik to this action which the Prophet (peace be upon him) said based on one of his reasons: Surely, faith is able to chain **فَتَك**, therefore, a believer should not use **فَتَك** for another believer (Majlesi: 2024, p. 344)

Phrases such as the above phrases which was narrated from the Prophet (peace be upon him), have been mentioned in other ways and in other narrative books.

In another narrative, the Prophet Muhammad (peace be upon him) said: there is no place for hint and **فَتَك** in Islam. Surely, faith has chained **فَتَك** (Reyshahri: 1996, p. 2249)

In some narratives, the sentence of terrorists has also been determined and this indicates the importance of human life and property in the presence of divine justice. According to some narratives, if anyone surprisingly kill a believer and rob his property, the believer is allowed to kill that attacker: someone who surprisingly comes to a believer, so that wants to attack on the life or property of him, then the believer is allowed to kill him. (Al-Shaykh al-Saduq: 2025, p. 5192)

Of course, some believe that the hadith of absolute prohibition of **فَتَك** are the forged narratives, and only the story of the Prophet Muslim (peace be upon him) is correct, but this story cannot also prove absolute prohibition of **فَتَك**. But it seems that

proving being forged the mentioned narratives is difficult especially that they have used in a variety of ways and in different forms, and these people have not mentioned any reason for being forged these narratives.

But it is necessary to note also that apparently in these hadith, forbidden **فَتَك** is the only **فَتَك** against the believer, and none of these narratives implies that **فَتَك** is also not allowed against non-believers and infidels, although some narratives mentioned in this regard are absolute and that sentence can also be transmitted to the infidels.

It should be noted that according to historical evidence, the enemies of Islam especially the Jews decided to bring the Prophet among themselves through inviting him and then kill him surprisingly. But Allah Almighty informed the Prophet of this plan and he did not attend that meeting. (Shaykh Tusi: 2030, p. 464). This indicates that the Prophet Muhammad and the Imams (peace be upon them) have also been involved in terrorist movements, and even some of the Shia Imams (peace be upon them) have also been martyred by terrorist movements.

2. **غيلة**: Regarding the literal meaning of the word, Lisan Al-Arab and Sehah have stated: **غيلة به كسر** "غين" means that someone deceives someone else and leads him to a position and kills him when arrives there. (Ibn Manzur: 1405, p. 1787) Some of the Mu'jam have also stated: **غيلة** means deceit, that is, killing someone while he is unaware. Therefore, "غيلة" means that someone deceives someone else and kill him in a secret place." (Fathollah: 1415, p. 2)

According to what was said, the difference between "**فَتَك**" and "**غيلة**" can be found. Some have restated the differences between these two words. The author of the book Gharib al-Hadith states about the difference between "**فَتَك**" and "**غيلة**": **غيلة** means someone uses a deceit to take a human in a place where is not known for him and kill him when arrives there (Abu Ubaid: 1990, p. 301), but **فَتَك** means that someone comes to someone else, while, the unaware person is sure and does not know that that person has decided to kill him. So, he goes there and is killed. It also means that somebody waits for someone else somewhere, whether at night, or in the day, and kills him suddenly when sees him.

Ibn al-Athir also states about the difference between these two words: **فَتَك** means that someone

comes to someone else and trap him and kill him while, he is not aware of conspiracy towards himself, and غيلة means someone uses a deceit to someone else and kill him in a secret place. (Al-Jazavi: 1986, p. 409)

After mentioning some phrases in explaining this word, the narratives in which this word or the synonyms of it have been used should now be investigated:

In the narrative of Imam Javad (peace be upon him): Beware of فتنك! Because Islam has chained فتنك. I'm afraid if you apparently commit a murder, to be questioned and not to be able to find a way to make a statement and present a compelling reason to get rid of this question. Thus, one of the believers of our beloved to be killed against one of the unbelievers. Beware of Eghtyal!

It has been stated in a narrative that someone asked Imam Sadiq (peace be upon him): Is Eghtyal allowed in the right of Nasebi? Imam (peace be upon him) replied: return the deposit to someone who has trusted on you and asked you an advice, however, to be the murderer of Hossein (peace be upon him). This narrative is used although the opponent person is Nasebi, Eghtyal is not allowed.

Also, there are some phrases in Shi'i narratives which indicate that the enemies of Islam have always sought to attack on Imams (peace be upon them) through this (Eghtyal). As Imam Reza (peace be upon him) also said: I swear to God! I will be killed by the poison and through Eghtyal. This is a traditional promise which the Prophet has informed it from the language of Gibreel and the Lord of the Worlds.

Of course, there are some phrases in the narratives that indicate how to deal with Eghtyal. For instance, in a narrative of Imam Sadiq (peace be upon him): Qasameh was forged in Islam in order to protect human lives; because if a corrupt person wants to kill someone or use Eghtyal for someone who does not see him, to be scared and refused to murder.

Thus, غيلة or Eghtyal are also the words that have a concept close to terrorism and is not only prohibited in the narratives, but also some strategies have also been considered to eliminate this action in the Islamic community.

3. TERRORISM IN THE WORDS OF THE JURISTS

Some Islamic scholars and jurists believe that the words "war" and "corruption on earth" are the words which are the same with the word "terrorism" and these are completely overlap. Thus, it is time to present a definition by the jurists in this regard in order to determine the accuracy or inaccuracy of this claim. Definition of jurists from "warrior" is a definition in which there is less fundamental difference. Therefore, here only the definition of Saheb Javaher is given: he defines "warrior" as: warrior is the one who takes guns on others to scare them whether on the land or at sea, whether in the day or at night, whether in the city or elsewhere. (Najafi: 1983, p. 564)

According to this definition, some writers have stated: "Terrorism refers to any group, including a single person, a government, a party, a population and an organization who perform armed uprising and create fear and panic and deprive the community of security, they are called "warrior" in the Islamic system and we call them terrorism." (Bojnourdi: 2002, p. 183)

But it seems that the term "war" is a very general concept compared to the term "terrorism" and the title terrorist cannot be given to any warrior. But the discussion of it is a specific concept of terrorism which was mentioned in the previous discussions. But if we try to present a new definition of terrorism regardless of the existing definitions of terrorism which includes all aspects of Islamic rules, then we will be able to achieve a definition due to the concepts such as "war", "corruption on earth", "فتنك", and "غيلة" which however is far from the definition of terrorism by the Westerners, has a lot of common points with their definition.

"غيلة" and "فتنك" are words which are frequently used by the jurists and these two words have been used in various discussions. For instance, in discussion of "safe for infidels", some of the jurists have stated that whenever the contract is canceled for any reason, cannot protest to the book unbeliever or even war unbeliever, but must take him to his own shelter. Before taking him to his shelter, no one has the right to jeopardize his life through Eghtyal (Allameh Helli: 2034, pp. 504-505)

The phrases of the jurists in the discussion of treaties can also be useful in explaining the issue of terrorism; because based on the strong reasons of Quran, tradition and wisdom, violation of treaty by Islamic country is not allowed and if the Islamic

government signed an anti-terrorist agreement, must be committed to respect that agreement based on Islamic law. This is so clear that even non-Muslim writers have also taken into consideration this issue. (Dardarian and others: 2003, p. 377) Discussion of treaties is a very broad and comprehensive debate which cannot be dealt in this paper, but there is no doubt that by signing the international contracts, the Islamic government that has signed them must be adhere to its commitment and continue reducing anti-terrorist measures.

4. CONCLUSION

The events of September 11th made a ground that the discussion of "terror" and "terrorism" to be at the top of global debates once again, and the religion of Islam to be considered as the tip of the Western media attack. Since then, terrorist allegations were attributed to the Islamic world and some doubts was done in the supreme doctrines of Islam. Thus, it became very important to deal with this issue in the Islam world, and since then, various writings have been published in this field.

Undoubtedly, to focus on the discussion of "terrorism", a definition of it must be inevitably presented in order to determine well the nature of it, but for various reasons, not only the various countries and scholars have failed to achieve a common definition of it until now, but also the United Nations has been also faced this problem and has tried many times to achieve the desired result to present a common definition of "terrorism" which is acceptable by all countries. But these efforts have not been successful, because the interests of great powers require that concepts such as "liberation movements" to be entitled terrorism, but other countries support these movements and want to strengthen them.

Despite such a fact, scholars and politicians of various countries have attempted to present some definitions by themselves to deal with this phenomenon. These definitions have often been presented in the subjective domain of their authors and therefore, they are considered valid by some and worthless by some others, and someone may be considered as a terrorist based on a definition and a noble who jeopardizes his life to save people.

But it should be noted that in spite of such problems in presenting various and varied definitions, some common points can be found among these definitions which help us understand the nature of terrorism. The phenomenon is

considered terrorism which at least contains these characteristics: "to be performed to create fear and panic, cannot be predicted, to be considered an illegal movement, as well as seek a political goal."

In this paper, after presenting the definition of "terrorism", this phenomenon was taken into consideration from the point of view of Islam, and with the help of the verses of the Holy Quran, the narratives and phrases of the jurists, it was concluded that although the word "terrorism" cannot be found in the Islamic texts, but the supreme commandments of this religion made the Muslims avoid any act of terrorism at the time of the advent of Islam and even have considered some strategies to reduce the terrorist attacks.

In the Holy Qur'an, the term that some people have imagined is related to the concept of "terrorism" is the word "irhab". But by mentioning the verses in which the synonyms of this word have been used, it was proved that this term in the Holy Qur'an is quite distinct from the term "terrorism", and the lexical meanings of these words must be considered by interpreting these verses. Thus, neither terrorist movements can be performed the pretext of the verses of the Holy Quran nor the religion of Islam can be considered terrorist under the pretext of such verses in the Holy Qur'an.

Even think about some verses of the Holy Qur'an indicates that the life, property and dignity of humans have a high value, and it can never perform these movements under the false pretext, however, under the pretext of defending religion. The life, property and dignity of human can be attacked only in the domain that has been allowed by the holy shrine. Of course, all aspects of the problem should also be taken into consideration in this case and some of the rights of the enemies of Islam, which Islam has recognized, should be respected. Dealing with the warrior and corruptor on earth, which have been mentioned in a lot of verses in the Holy Qur'an, indicates that this scripture gives great importance to maintain security as well as save lives of humans, and it is severely dealt with those who attack on the lives and property of others. It is clear that these verses can be effective in reducing the terrorist attacks.

But there are synonym words of the word "terrorism" in the narratives. "فَتَك", "غَيْلِهِ", and "war" and words like this which are strictly prohibited in narratives are the words which remind the concept of "terrorism". "فَتَك" means attacking surprisingly on somebody and kill him.

But "غيلة" means someone deceives someone else and kill him in a secret place.

In addition to the verses and narratives, there are also some words in the words of jurists which have a close meaning to "terrorism". For instance, some have considered the words "war" and "corruption on earth" as terrorism, however, there are public and private relationship between these words. "فَتَكَ" and "غيلة" are the words which can be frequently found in the phrases of the jurists, and in order to better understanding of Islam's point of view on terrorism, each of these concepts should be thought in the phrases of the jurists that the opinions of the jurists to be revised in this regard.

Thus, Islam has some doctrines that not only consider terrorist movements as illegitimate, but also paying attention to the supreme commandments of this religion can be the source of creating some rules in the system of international relations which eradicates terrorism in the world. Therefore, Islamic countries should consider Islamic Summit Conference as a place to revise these discussions, and should accordingly coordinate the rules of their own countries after concluding. Certainly, the international communities will be able to take the pattern of these rules and the supreme commandments of Islam take global dimensions.

5. RECOMENDACIONES

It is believed that fighting terrorism will be only successful if divine and human rights to be taken into consideration and any definition of "terrorism" will be incomplete without considering these two factors. The goal of this paper was to show that Islam also considers the Westerners' definition of terrorism as something that should be at least emphasized in society. But these minimum rights cannot guarantee global security.

Therefore, it is essential that Islamic scholars move toward a new definition of "terrorism" considering the rights of God to man as well as the rights of humans to the other human beings. Accordingly, the minds should be emptied of the Westerners' definition of "terrorism", and the final Islam's point of view on the nature of terrorism should be determined. Otherwise, neither an Islamic definition of terrorism can be presented, nor a fundamental strategy can be found to deal with this phenomenon.

Representatives of Islamic countries in the "Islamic Conference Organization" who also have been already focused on the phenomenon of terrorism, must provide an opportunity for the world to prevent them involve with this phenomenon by designing the political theory of Islam in this regard. Therefore, they will be able to attract the views of other countries towards their theory and direct fighting terrorism. Otherwise, the Islam world will be always the tip of the attacks and will be accused of terrorism.

The United Nations will only be able to achieve a comprehensive and acceptable definition by the various countries if focus on the religious doctrines and also consider divine rights along with the human rights. Otherwise, the efforts of this organization to fighting terrorism will not be successful.

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