Between Jihad and Terrorism in Imami Shiite Thoughts and Salafi Viewpoint

Mohammad Hossein Jamshidi[*]

Associate Professor of International Relations, Tarbiat Modares University, Tehran, Iran.

Kosar Tussi[**]

Corresponding Author, MA in International Relations, Tarbiat Modares University, Tehran, Iran.

Abstract

'Jihad' is one of the important and sacred practices in Islamic perspective. However, recently it has been taken as a weapon against Islam and Muslims. Today, there are two main attitudes in Islamic world which both at the same emphasis on Jihad with two different approaches: *Imami* and *Takfiris*. Thus, our issue is the relation between Jihad and terrorism. The main question of the present paper is "how this relation can be plotted by two main political Islam approaches; *Imami* and *Takfiri*?

We examined two dominant political Islamist attitudes: Shiite Imami and Salafi-Takfiri Perspective, based on the views of both major leaders and thinkers. The paper argues that there are differences between these two viewpoints, such as: Jihad motivation, purpose, the relationship between means and the target, Jurisprudential position of Jihad, the opposite side, morality, spirituality and the distinction suicide attacks and martyrdom. In addition, other important aspect in Imami thought is the nature of Islam based on kindness, mercy, option, coexistence, and peace among Muslims and people of the worlds.

[*] Email: jamshidi@modares.ac.ir

[**] Email: ktoussi@gmail.com

Research findings concludes that based on *Imami* approach, Jihad is "a defensive act" to adjudication, disposal of oppression and it is opposes terrorist acts which are originally aggressive and inhuman. While in *Takfiri* approach using violence and terror are used a mean to spread Islam.

Keywords: *Salafi viewpoint, Imami Shiite Prespective, Identity Crisis, Constructivism, Foreign Policy Orientation*

Introduction

Despite the viewpoint of the Qur'an and Islamic Hadith, some Eastern experts have stressed on rebuting terror in Islam. *Takfiri* groups kill the civilians and innocent people by suicide attacks and bombings according to the Qur'an and Sunna of Islam Prophet Mohammad Rasulallah (s). Given the common sense perspective, this statement is true for: 'It is the right word that provided mendacity ." (*Nahj al-Balaghah*, Speech 40) Based on Jihad superiority over other religious practices, and its geopolitical role, radical fundamentalists permit killing civilians with theological arguments and justification. (Ehteshami; 2002, Layali, 2018) Actually, the origin of radical fundamentalists' beliefs under influenced *Wahhabis* heresies(Saghaaf,2017, Alemaad,2017) and theorists of radical fundamentalist terrorists in keeping with the rigor and fanaticism of their ancestors without the support of rational in the name of Islam against it are tainted the anti-terrorist nature of Jihad. (Khosravi; 2006,) If beliefs, symbols and rituals have not monotheism which is the spirit of Islam, they fall in to deviant–fundamental ideologies, as it happened to ISIS. (Yazdani; 2010, Nejat,2017)

However, Jihad is one of the evident and undeniable fundamental obligations of Muslims. (*Nahj al-Balaghah*, speech 27) This has particularly been emphasized by political Islam supporters - including Sunni and Shiite.(Naderi,2015) On the other hand, it is necessary to know that the invitation means to convey the truth message and monotheism. There is no doubt in the history of Islam that many in the name of Jihad have turned to massacre of innocent people and terror and ISIS is one of them.

So the main issue is the relation between political Islam and Jihad with terrorism. The main question of this paper is whether the two main approaches of contemporary political Islam could reveal the relation between invitation, Jihad and terrorism. To ask this question, it is important to study Jihad and terrorism in Islam, and then consider the differences between the two approaches about Jihad, terrorism and invitation. The necessity of this research is to show the relation between Islamic Jihad and *Takfiri* Jihad in the current conditions of international relations. Thus, the purpose of this paper is to study and explain Jihad in Islam especially political Islam in *Imami* and *Takfiri* thought.

So, the authors try to test the hypothesis that in the original Islam, Jihad has a different nature from terrorism and *Imami*, by this sense, describes Jihad nature more differently than *Takfiri* does.

Our purpose in this paper is to compare the look at jihad in Shia viewpoint and Salafi-Takfiri. For this purpose, first we define terrorism, Jihad, and invitation (Islamic *Da'wah*) and then compare the importance of each in *Imami* and *Takfiri* thought. We examined two dominant political Islamist attitudes: Shiite Imami and Salafi-Takfiri Perspective, based on the views of both leading leaders and thinkers, and the achievements and outcomes of both in the contemporary world which have been analyzed by the analytical approach and comparative method. This paper has been conducted by the analytical approach, comparative method, and library research collection showing that in *Takfiri* thought terror Is a justifiable means to achieve goals. While in *Imami* thought, terror with any purpose or motivation is unacceptable and has no legal credibility.

I. Conceptual Framework

In this section, with respect materials in format of the definition of Jihad, terrorism and invitation in original Islam, we study the relation between them, in an analytical manner, so that we are able to extract the differences between Jihad, terrorism and invitation

(*Da'wah*) in *Imami* and *Takfiri* thought.

Terrorism: Even though there is a lot of research on this area, there is no definition which has widespread acceptance in the scientific community. (Armborst, 2010:421-422) It can be said this semantic confusion of terrorism relates to our cultural, social and psychological mentalities based on which we signify terror and terrorism. This mentality makes the practice and scientific view of this concept difficult. As a result, any definition of terror and terrorism is necessarily optional definition that its main purpose is making a common point for further discussion. Regarding the definitions of terrorism, terror is from the Latin root word "*Ters*" meaning to scare and fear. (Larousse Encyclopedia; 2008: 258) The term 'terror' is related to the French Revolution between 1792 and 1794 known as the Reign of Terror. (Abdollahkhani; 2007: 19) According to Britannica Encyclopedia, terrorism means: 'The systematic use of terror or unpredictable violence against governments, peoples or individuals to achieve a political goal.' (Britannica, v. 11, 1986:650) In general, there are several definitions of terrorism. Authors study them and conclude that: 'Terrorism refers to any act of terrifying that Is done by different means and creating fear (and pressure)to achieve political goals in a society to be able to raise their bargaining power and existence and present itself.

Religious Invitation: Religion, the invitation or advertising to convey its message to the world has been considered. In Islam like other religions, the invitation is the basic principle and fundamental of foreign policy. Regarding some Qur'anic *sura* like *Ahzab* (33), *Aaraf* (7), *Jenn*(72), delivering divine mandate and conveying messages of God to people has been characterized as a special divine prophecy which started with the fall of Adam (AS) continued to the mission of the last Prophet (PBUH); during that time thousands of pious and righteous people as messengers of divine invitation, conveyed the mission of God. Basically, the philosophy of the Prophets was conveying the messages of God and be a mediation in its recitation to people.(*Nahl*; 16)

The word invitation (*Da'wah*) literally means to call, start-up, direction and leadership (Moein ; 1981: 1539/2) or to show the way and express road signs. (Jamshidi; 2011: 307) In Islam, this word means advertising or conveying the messages and commandments of God to the people and explaining the necessity of the rule of divine unique system on the universe and encouraging human beings to accept this rule as the only way for salvation and happiness of human beings both in the material world and the hereafter or, in a general sense, inviting the whole world to destination of human interest and redemption.(Ghafoori; 2008: 78)

So, the invitation means to recall and in our term means to recall to monotheism, right, justice and truth. On the one hand, it is one of the principle rules on thoughts, attitudes and political life of the Prophet (pbuh), and on the other hand, it is the strategic, basic, and fundamental plan in the ideology of Islam. In this sense, perhaps it can be said the foundation of politics and foreign policy of Islam prophet (pbuh) has two major bases: 1) politics, leadership, and management of public affairs, 2) invitation, direction, and guiding people to the right path. Of course, the original invitation is based on truth seeking and the nature of God. It is formed in the shape of advertising, warning, evangelism, and etc and its goal is to free human beings and to bring them true happiness. So, it is not compulsive, but it is a call that human beings are autonomous and free to accept or reject it. (Jamshidi; 2011: 303)

In the other words, one of the most important subjects in invitation system which helps clear the invitation strategy is to understand structural elements of an invitation system. As of structure, there are the four structural elements in the invitation of every religion and thought: 1) the theoretical basis and foundation of invitation, 2) invitation methods, 3) invitation means and tools, and 4) invitation goals. (Zahiri; 2007: 50) These elements are the main elements in every invitation.

In each discipline and structure of invitation, methods and

tools with a specific framework are limited and defined. In religious invitation system, this framework is a fixed value system based on revelation. The goal of invitation is determined by revelation. The main goal of religious invitation is spreading and diffusing revealed concepts across the world to train human beings and religious society through invitation to monotheism, justice, invisible world, resurrection, moral virtues, internal revolution, devotion, and social and spiritual freedom. (Zahiri; 2007: 48-56) Of course, there is a difference between direction and invitation. While invitation meaning conveying truth message and explaining it, (Jamshidi; 2011: 307) it is every Muslim's duty, direction and directing non-Muslim to convert their religion to Islam is not every Muslim's duty. (Jamshidi; 2011:307) Furthermore, invitation methods and means are two variable criteria and can be changed or even rebuilt under the terms of time and space. According to Islam, the variable part of religious system should be done by considering the principles of non-interference with the fundamental values and main goals of invitation system.

Jihad: In Sharia, Jihad means to fight in the right way and literally it means 'religious war' and 'the fight between Muslims and infidels' (Moein; 1981: v.1/1257). The root of this word is from '*Jahd*' meaning hardship and difficulty or from '*Johd*' meaning extensive efforts as much as patience (Meghdad; 2001: 313). In the Qur'an and Hadith, Jihad means fighting based on the right path and includes various fields. In religious term, Jihad is a tool to protect Muslims against oppression and infringement. Also, it is developed as a legitimate war to protect religion, public discipline, and to prevent infringement and injustice (Ibn Manzoor; 2003: V.3/224). In legal term, Jihad has been defined as a war and fight in God's way with all tools like expression, property, and life (Ghorbannia; 2003: 30). In the Qur'an, war (*ghattal*) is mentioned (*Baghareh*; 190, 244, 246/ *Toubeh*; 29.36, 123…).

In Islam, the relationship between Muslims and non-Muslims

is based on peace, coexistence and good behavior. Islam has never allowed his followers to murder non-Muslims because of their disbelief. And the existence of opposing opinions, as far as opinions remain Islamic does not give license to hostility.

Allah does not forbid you to be kind and to act justly to those who have neither made war on your Religion nor expelled you from your homes. Allah loves being just. (*Momtaheneh*; (60): 8)

Therefore, Islam does not agree with war by itself and its exception. 'So, if they keep themselves away from you and do not fight you, offer you peace, then Allah does not make any way for you against them.' (*Nissa*; (4): 90)

In Islam, it is important to retain good intention of Islam as well as Muslims, to provide security for peaceful invitation, to prevent infringement, to punish aggressors, to establish balance of power, and to maintain good relationship with other nations. So, the hidden Islamic goal in Jihad and war is achieving peace, justice, and faith (Barzanooni; 2005: 148). On the other hand, Islam said Jihad has value more than other worships and it is unique because Jihad means accepting suffering, difficulty, sacrifice, and benevolence (Shariatmadar Jazayeri; 2000: 15). Thus, Jihad in Islam is to provide security, to guarantee the sovereignty, independency, to defend Muslims, to establish peace, and to support divine religions and justice.

Furthermore, Islam said Jihad has not only an external aspect, but more importantly, it has an internal one. According to Islam, fighting with inner conflicts and tensions is '*Akbar Jihad*' (*Jihad-e Akbar*) because this fighting is fundamental (Horre Ameli; 1985: 159-161); in contrast, controlling external conflicts is '*Asghar Jihad*' (Jihad-e Asghar) because it is superstructure (Javadi Amoli; 2007: 25- Ahmadi; 2005: 92). The main point in both Jihad (*Akbar and Asghar*) is establishing security, stability, inner, and outer peace and calm for human beings to sublime divine personality of human beings in a safe context.

Akbar Jihad is fighting with ego and egoism to pure thought, will, and action of every man from evil so that s/he could walk

and move in perfection and bliss path. It is considered efforts to reconstruct and purge society from barriers and obstacles in man growing, to provide security, and personal and social peace. If it is done right, it is Jihad in God's way. This effort has a superstructure aspect. So, it is named *Asghar Jihad* (Ahmadi; 2005: 97-98 & 92- Ebrahimi & others; 2014: 1-25). Thus, Islam has specific cases in necessity of Jihad as a war for Muslims.

According to what was said above, to present a conceptual framework for research in addition to understanding it, it is required to determine a kind of relationship among three concepts existentially and logically. Are these three relating to one another necessarily and essentially? Existentially, based on ontologically perspective, it cannot be said Jihad is necessary for invitation, because invitation, as said before, is flowing messages of a religion freely or recalling others to Islam or conveying God's message.

In fact, invitation is recalling, declaring, and conveying religious message or revealing religion truth. So, the invitation does not lead necessarily to Jihad or war. Invitation is expression, lingual, and advertising by soft power rather than hard power. Joseph Nye writes about definition of soft power and its distinction from hard power: 'Ability to apply power to achieve its goals through attraction rather than coercion or financial reward' (Nye; 2004:x). In the other words, soft power means encouraging others to what you want (Nye; 2008: 44). So the genre of soft power doesn't mean to use violence (Bleack & Golshan Pajooh; 2010: 126). While accepting faith is based on freedom and liberty, there is no rational reason to have a necessary relation between religious invitation and fighting because religious invitation genre is from soft power and fighting genre is from hard power. Also, religious invitation is for the realization of faith and faith cannot be based on force and power. 'Say, this is the truth from your Lord. Let whosoever will, believe, and whosoever will, disbelieve it.' (*Kahf*; (18): 29)

We can see radical groups in different religions which resort

to fear, terror and victimizing innocent people to achieve their goals. So, blind bias to one religious ideology may lead to using violence and terror to the end of forcing opinions to others. (Capell, 2007:268-271& Prattabc, 2010:438-449)

In their original interpretations, divine religions do not describe or support terrorism, but a religion by its radical extremist interpretation like *Takfiri* could create violence culture. Notwithstanding the fact that, it cannot be the only terrorism agent but it can help create the worst conditions. Religions have influenced on the definition of violence because it has a focus on some concepts like truth, absolute reality, and good actions. In this sense, each group consider itself righteous and wants to spread truth and righteousness, hence using violence and force for invitation.(Sedgwick, 2004: 795-781)

Accordingly, in original Islamic framework, the relation among invitation, Jihad and terrorism cannot be established. Furthermore, terrorism is an inhuman act while Jihad is an inevitable and obligatory act to eliminate oppression, corruption, and intrigue.

II. Terrorism in Imami and Takfiri Perspective

On *Imami* perspective, terrorism is stochastic so there is no indication about it in early *Imami* sources. Recent scholars also do not pay much attention to it. So, this word cannot explore in *Imami* sources but we can recognize its equivalents as follows:

● *Fatk* & *Eghtial* (both mean to kill suddenly) (Maaloof; 2000: 643): In jurisprudence, these terms describe trickery and hidden murders. These terms are synonymous and the difference is in their methods.

● *Moharebeh*: It is derived from *Harb* which literally means to murder and fight against each other (Sayyah; 2008: 283), and legally it means to use weapon to terrify people (Imam Khomeini; 2002: 239- Jafari Langeroodi; 1999: 32-37).

● *Baghy*: It means riot against innocent Imam. (Shahid Aval; 1993: 63) Of course, the Holy Qur'an, legitimate sources, and

great jurists' opinions emphasize on the reverence of hidden murdering and terror. 'Do not kill the soul whom Allah has forbidden except by right.'(*Isra*; (17): 33)

A reliable Hadith has been narrated by Abou Sabah Kanani to Imam Sadegh (AS):

> *'We have a neighbor who insults Amir Momenan, Imam Ali (AS). Do you allow me to take some action? , he said.*
>
> *'Do you really want to act?', Imam Sadegh (AS) asked.*
>
> *'I swear to God if you let me I wait till he sleeps, and then I'll kill him by sword.', he replied.*
>
> *'Abou Sabah! This is terror and our prophet Muhammad Rasoul Allah (PBUH) prevented his followers from terror. Islam absolutely has prevented terror.' Imam Sadegh (AS) said. (Sheikh Kioleini; 2009: V.7/375)*

Furthermore, it has been narrated from another Imam: 'The faith is against violence. The pious doesn`t terrify and avoids it. Like a person whose hands are tied and cannot do anything."(Boroojerdi; 2008: 413). There are numerous verses in the Holy Qur'an from different *Sura* like *Anaam*, *Kahf*, *Maedeh*, *Israa*, etc which have forbidden violence and murder: 'Whoever killed a soul, except for a soul slain, or for corruption in the earth, it should be considered as though he had killed all mankind.' (*Maedeh*; (5): 32)

According to this verse, except for two cases (homicide and corruption) killing a person equals killing all mankind. The aim of the present verse here is to make this point that Islam emphasizes on human dignity and honor and 'human life' is one of its applicable.

Also, the Holy Qur'an invited ignorant rebellious Arabs to peace: 'If they want peace, welcome them' (*Anfal*;(8) :61). Even on the field of battle, Islam pursues peace: 'Do not say to those who offer you peace, until it has been clarified: You are not

believers' (*Nissa*; (4): 94).

According to this verse, jurists believe that when some people fight against Muslims offer peace, it is obligatory for Muslims to accept it. (Ghartebi; 1985: 335-336).

From Qur'an and reliable Hadith, it can be inferred that the execution of corrupt people should be carried out only if required by righteous Imam or Islamic governor' permission in order to bring security to society. While violence against political and religious dissents is done to achieve political goals, it does not need Imam's permission. They often take action in secret and aim at disturbing public discipline (Tabatabaei; 1985: 533).

In *Imami* view, Jihad is the agent for safety and health, assuring the sovereignty, independence and the defence of the Islamic *Ummah*. Thus, the most important goal of Jihad is preparation and having the necessary capabilities to support Islam, the government, and Muslims. According to this and against some beliefs, Jihad is not a religious war to force others accept Islam, because this interpretation is incompatible with the nature of Islam and Sharia requiring freedom of opinion by this verse: 'There is no coercion and force to accept religion.' (*Baghareh*;(2); 255 & Ghasemi; 1982: 188). Jihad is justified when the enemy does not want to reconcile and Muslims are found in danger.

On the contrary, *Takfiri* groups like ISIS have a different interpretation from Islam. On the one hand, they believe their mission is inviting other people to Islam, and on the other hand, they have defined Jihad meaning violence and force as their most important tool to achieve this goal. They have named their brutal actions 'Jihad on God's path' and have done anything on this path. They have introduced Jihad equal to terrorism and necessary for invitation.

Given these differences, Jihad on *Takfiri* perspective is not secondary matter of religion but its primary principle. They think violence is necessary and introduce it as a preliminary for Islamic state. Based upon some divine verses and *Salafi* jurists' opinions, *Takfiris* justify Jihad and violence against people and have called

it 'Jihad on God's path or 'Jihad for God' (Kefira, 2015: 233-248).

Takfiris reduce the meaning of Jihad to war and terrorism and on the other hand raise its place as high as monotheism and prophecy. In fact, this interpretation of Islam shows that monotheism, prophecy, and Jihad are equal concepts (Jamali; 2011: 163). Moreover, in *Imami* view, Jihad is not one-dimensional and has different aspects beyond military aspects. For Jihad to become obligatory, some conditions and characteristics are necessary.

III. Differences in Attitudes toward Jihad

Now according what we said before, we want to discuss the differences about Jihad in *Imami* and *Takfiri'* thought in international relations.

The motivation of the fight: Simply put, motivation is the power which forced people to do something. This power may have an external or internal origin. As said before, the motivation of Jihad and invitation is security for Muslims and even beyond that. When religious invitation is done freely and according to the conditions set forth in Islam and *Imami*, it will provide peace and security automatically. So, the Jihad will back peace and free religious invitation. (Soltan Mohammadi; 2006: 79-80)

But the motivation of *Takfiri* and terrorist groups is creating insecurity and terror in society. An example is ISIS attacks in Syria and Iraq. The goal of beheading people, Muslims, non-Muslims massacre, destruction of historic sites, and destruction of saints' tombs is creating horror and terror among people and to achieve what they want by putting pressure on people. Such method and thought have exactly been seen in terrorist attacks. The dominant atmosphere in both terrorist and *Takfiri* attacks is the same. Both use violence by different means to create fear in society for their goals. In *Imami's* view, there is no value for those motivations and incentives which are not in God's way. So another important difference between *Imami* and *Takfiri'* thought is about motivation. Jihad motivation in *Imami's* thought is

creating peace and security but the motivation of Jihad in *Takfiri* groups is creating insecurity and domination.

The Purpose of Jihad: It can be said the purposes of Jihad in *Imami* are: upholding justice and establishing it, defending Islam and Muslims, defending the poor and oppressed, and defending the unity of Islamic world. Also, we should consider other important aspects:

First, attempts to spread Islam freely. Spreading Islam by violence and force contradicts the nature of Islam. If spreading Islam by violence and force has a virtue so their spiritual influence should be wasted when Islamic states fall down, yet the purpose of Islamic war is supporting freedom in invitation and preventing infringements upon Islamic lands. Islamic war in *Imami* approach is defensive. Muslims never wage a war except in especial conditions and to prevent infringements. In *Imami'*s view, war has especial values and needs especial conditions; it has been based on honorable principles. The fighters are not allowed to do anything to achieve their goals. In other words, Shiʻa Jihadi groups fight against oppression to achieve freedom, but Takfiri and terrorist groups limit social liberty by their violent operations (Molla Mohammad Ali; 2006: 68-84).

Second, maintaining peace. As its name implies, Islam is a religion of peace and security and is based on friendship and tolerance. Islam prescribes war only in specific condition without which it is considered as a sin. Thus, no one can wage war by any excuse. Jihad in Islam and *Imami* is necessary only by specific goals and conditions (Soltan Mohammadi; 2006: 102-104).

However in *Takfiri* view, the goal of Jihad and war is only for religious advertising and destroying infidels. An example is ISIS. It tries to create a universal government in which everyone thinks and acts the same. If one person has a different thought and belief, he must be eradicated, no difference what his religion is. Now the question is how can peace be established by such thought? How religion is freely advertising? And how could we decide about their choice freely?

Finally, there is a deep difference between *Imami* and *Takfiri* thought about this issue. In Imami's thought the invitation and Jihad are a means to create peace, but in *Takfiri's* the only way to invitation and Jijad is using violence and force.

The Relationship Between Means and the Target: In Takfiri's attitude, the transcendent purpose of Jihad, the religious invitation, makes means transcends. Therefore, the use of violence to invite others and salvation is permissible. Accordingly, the Takfiris reduce the meaning of jihad in terms of war and terrorism, and on the other hand, jihad equals to the principles of religion (Jamali, 2011: 163) But in Imamie's view, the transcendence of the goal is not equal to an instrument of excellence, that is, in any way, violence can not be used to invite others to religion or to emancipate and salvation them. Imam Ali (peace be upon him) says: " Whoever succeeds by sin, is not victorious, and he who has triumphed through evil and oppression, has failed. "(Nahj al-Balaghah, 1414: p. 381)

legtimation Position of Jihad: In the attitude of Shi'a Imamie Jihad, although is considered to be very high, it is one of the subordinate decrees of religion and is discussed in the divine law (Khomeini, 1381: 1: 485-492). While jihad is considered as one of principles of religion in the Salafi-Takfiri view. They consider the use of violence as obligatory and essential, and it introduces the introduction of the Islamic state. (Kfira, 2015: 233-248)

The Opposite Side: Jihad with Whom? From the Imami's viewpoint, Jihadi groups confront enemies. They do not kill innocent people. But terrorist groups use violence and kill innocent people to put pressure on the opposite side (Jamali; 2011: 163-164). According to verses about Jihad and *Imami's* thought, we can conclude in *Imami* Jihad the opposite side is the groups or people whom their goals are destroying Islam and Muslims, otherwise the principle of relation with Muslims or even infidels is based on peaceful coexistence. Various verses imply that if in the middle of battle the enemies submit and want to give up the battle, it is necessary to reconcile with them. More

importantly, in the battle no one is permitted to misbehave children, women and the disabled. Even beyond that the Jihadist should not destroy agricultural lands or kill livestock (Mohaghegh Damad; 2007: 152-154). The best example of this kind of Jihad is the Jihad of the prophet of Islam against Bani Gharizeh Jews' sabotage and harassment.

Opposite to this thought are terrorist and *Takfiri* groups. For example, when ISIS usurps some regions it destroys agricultural lands even livestock and there is no security for women, children, and the elderly.

Morality and Spirituality: In *Imami'*s view, Jihad is bounded by some behavior and moral standards. Jihadists should also have special manners, behaviors, and characteristics like faith to God, insight, intuition, wisdom, patient, and obedience to the leader, sincerity, and martyrdom. So, Jihadists who have such characteristics put morality and spirituality at the top of Jihad duty.

In this regard, Amir Momenan (AS) said: 'When you defeat enemies, do not kill the fugitives, disabled, wounded, or do not tease the women, even they curse you and your leaders.' (*Nahj al-Balaghah*; letter 14). In contrast, there are terrorists and *Takfiris* who torture prisoners and captives as worst as possible and then kill them. An example of is ISIS and its heinous operations like beheading captives, and setting fire to them. Now the question is: can religious invitation and Jihad be justified by such cruel and non-human operations?

Martyrdom (*Istishhad*) and Suicide Attacks: Suicide literally means kills oneself as well as in jurist language (Some researchers; 1431:344). In Shiʻa *Imami*, suicide is an undesirable action and a great sin, as it is an example of manslaughter. Suicide legally means one person kills her/himself due to worldly greed or anger mood. A person who commits suicide cannot have a divine goal and this action shows lack of faith and s/he falls in divine retribution (Dastgheib; 2010: 105). In the Holy Qur'an, there are some verses strictly emphasizing on forbidding suicide: 'Do not

kill yourself as God is always merciful to you (*Nissa*; (4): 29). 'If a person kills himself because of oppression and infringement, we will throw him in a fire soon and its easy for God (*Nissa*; (4): 30). 'Spend in the way of Allah and do not cast into destruction with your own hands. Be good doers; Allah loves the good doers .(*Baghareh*; (1): 195)"

Given these verses and suicide definition, we can infer that suicide attacks have a negative charge. The accuracy, incentive, and goal of martyrdom differ from suicide and suicide attacks. If this essential difference is neglected, martyrdom cannot be distinguished from suicide attacks (Molla Mohammad Ali; 2005: 114). In Imami view, martyrdom is observed in Muslims' attack to enemy positions who have occupied Muslims' land and infringed upon them. The purpose of this operation is defending Islam and Muslims (some researchers; 1431; 350).

In *Imami*'s thought, there are necessary conditions for martyrdom (*Istishhad*) as mentioned below:

● It is necessary for defending Islam and Muslims.

● It is done by Sharia leader' permission.

● Innocent people should not be killed.

● The goal of this operation is weakening enemies and countering infringement.

● This operation must be done against infidels but not all of them, only those who have occupied Islamic lands or have declared war against Muslims or have fought with them.

● The doer must be sure that it defeats, kills, weakens, or injures the enemy and encourages Muslims.

● This operation should have benefits for Islam and Muslims.(Molla Mohammad Ali; 2005: 112-113 & Varaei; 2003: 328-343)

By ignoring such differences between martyrdom (*Istishhad*) and suicide attacks, some Westerners assume that martyrdom means suicide attacks and that there is no difference between them. There is no doubt the *Takfiri* groups have promoted this idea. Every day, ISIS kill thousands of innocent people and show

it to the world by its advertising and media.

Table of comparison criteria

Row	Criterion	Imami Shiite Thought	Takfiri- Salafi Thought
1	the motivation of the fight	peace and security	domination and insecurity
2	the purpose of Jihad	defense and justice	religious advertising
3	the relationship between means and the target	the goal justifies the means	the goal does not justify the means
4	the position of Jihad	Jurisprudential position	Belief position
5	the opposite Side	Those who fight Muslims.	Dissidents
6	Jihad behavior	principles of justice & Islam	the rules of domination and purification
7	Spirituality or no	Spirituality & mercy	-
8	Veteran & to be killed	Martyrdom (Istishhad)	Suicide attacks

Conclusion

Islam like other religions has been distorted and some people by their radical (extremist) interpretations justify their terroristic actions. These groups call themselves Muslims and using 'Islamic Jihad' to justify their operations. In their point of view, Jihad is a holy war that all Muslims have to join to invite others to Islam and spread it.

But in original Islamic interpretation, it can be understood that there is necessarily no relation among religious invitation, Jihad and terrorism. Jihad is a holy war with military and non-military aspects. Non-military include human spiritual growth and military entails specific conditions to defend Muslims to maintain security and peace. By this interpretation of pure Islam, *Imami* implies that Jihad has different kinds and is not limited to military aspect. It also requires some conditions without which no one can wage war or Jihad. Furthermore, *Imami* believes that Jihad is worship so it

has some requirements to being a holy one. The purpose of Jihad in *Imami* and *Takfiri* thought is different. Jihad must be in God's way and in favor of Muslims not only for expansionistic goals. There are also other differences between these two viewpoints: 1) Jihad motivation,2) Target and purpose, 3) The relationship between means and the target, 4)Jurisprudential position of Jihad, 5) The opposite side(enemy), 6) morality, 7) spirituality and 8) the distinction suicide attacks and martyrdom. In addition, other important aspect in *Imami* thought is the nature of Islam based on kindness, mercy, option, coexistence, and peace among Muslims and people of the worlds. In this way, *Imami* emphasizes on peace and peaceful relations. Justice can be established only by such peace to achieve human happiness and perfection.

After all, Jihad in *Imami'*s perspective is a 'defensive action' to destroy oppression and intrigue. It contradicts violent and terrorist operations. Thus, Islamic Jihad cannot justify terror and violence for religious invitation.

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