

FROM ISLAM TO JIHAD COGNITION

R.L. Berezcki

Berezcki Raul Ludovic

*Correspondence

Ph.D.c. at Babeş–Bolyai University

SABCO Project Deputy Security Manager

berezckir@rcjubail.gov.sa ; rberezck@bechtel.com ; Fax: 966 (0)3 341 7184

Abstract

We hope that a world which crossed over the multi-polarism, stood in the bipolar era and recognized another evolution in the unipolar world contested by some civilizations will transform itself in a multipolar world. Will this world bring peace and prosperity that we so much wish for or will it break the global world and will it be the source of these conflicts full of blood.

*I consider that the answer is just our resources of imposing ourselves a unique way of existence pax **globala**.*

The best option for humanity is the multi-polarities and the constructive dialogue without imposing any kind of orientation and without making any considerations that a civilization is more important and the other is less significant.

All the civilizations imposed their impressions upon the common developments and all the civilizations have the moral responsibilities of keeping the power centers balance for the fruition of constructive projects and avoiding the negative effects upon human development.

Keywords : Islam, Jihad, fundamentalism. Terrorism, Faith, Shiites, Sunnis, Kamikaze, ISIS

From Islam to Jihad cognition

It's not the first time that we hear the word „fundamentalism", which, mostly, is linked with the adjective „Islamic" and newly with „terrorism". What those Islam mean? What does the Islamic fundamentalism pursue? The answers come by themselves. Islam is the junction between God and man. If we refer to religions there is a Christian fundamentalism, as a Judaic one, and outside religion we talk about a materialist-scientist fundamentalism, about a Stalinist ideological fundamentalism, communist or about a philosophical fundamentalism, all these presenting, each in part, to be the only holder of the absolute truth which they try to impose to others even through force¹.

In a close connection to this there is another term that the collective conscience – either from insufficient knowledge or through the pressure of some ideological campaigns considers it an instrument, the vehicle of fundamentalism which is „Jihad", usually translated by „holly war", that in the European and western conception means violence and terrorism.

Islamic demographic

¹ Foreign Policy Romania, january/february 2014

In numbers, the Earth population, in the XXI century, has reached an unprecedented record in history. Two million years had been needed until the population of the planet reached a billion, in 1804. The second billion was reached in 1927, the third in 1960, the fourth in 1974, the fifth in 1987, and the sixth at the beginning of 2000, and in present the population of earth is of 7,5 billion people. It is expected that, in the following 20-25 years, the global population to reach the approximate of 8 billion, of which 1.86 in the less developed countries and just 0.37 billion in the developed countries, the difference is found in the medium category countries which would create serious problems even in the security department.

In these circumstances, Islam represents the most dynamic religion being situated on the second position, after Christianity, considering the number of the followers. Today about 1.3 billion people are Muslims. These are being found on all the continents, from South Asia, North and East Africa, North India and from Caucasian region to Middle East.

Arab Islamic core

According to U.S. Department of State's Annual Report on International Religious Freedom, in 2013 in Europe where registered more than 23 million of resident Muslims, while in USA, there are 9 million, in China approximately 70 million. Indonesia is the country with the biggest Muslim population, approximately 120 million (World Population, 2012). With a population of 213 million people, Indonesia is the fourth country of the world and the biggest Islamic country².

Islamic belief

Islam appeared in the Arabic Peninsula in VII-th century A.D., area in which the Bedouin tribes practiced Semitic polytheism, ally being the feminine goddess, Allah's correspondent. Worshipping, according to the Coran, idols as Wadd, Suwa, Yagut, these facing their sights towards Mecca, „ the black stone", a meteor, maybe god Houbal, the importance of which was so big that was quoted as that god through excellency: Allah.

From the VII-th century, Muslims believe in one god which is Allah; in Mohammad, which is a prophet sent by God, and also in Coran which is a collection of revelations made by God. The Coran contains God's words in a literary sense and it is called the word of God (kalam Alah). There are six elementary beliefs shared by all Muslims:

1. Belief in God, the only one worth to worship.
2. Belief in all the prophets and messengers (sent by God).
3. Belief in the books sent by God.
4. Belief in angels.
5. Belief in the judgement day (Oiyamah) and resurrection.

6. Belief in the Muslim destiny: „ I believe in God and Its angels, and in its Scripts; and in its Messengers; and in the Day After; and in the Faith, that Good and Bad are from God, and the resurrection after death. I declare that there isn't anything worth to worship except God; and I declare that Mohammad is his Messenger".

Muslim and Christian beliefs have a lot of common aspects. Even though it is closed to Christianity through belief, the Muslim society is different through moral³:

➤ What is called hypocrisy or lie in the Christian society, in the Arab behavior, it is of good education and decency, the truth is hold by God and even if the man lives on earth in a convenience world in which truth has no part, here is the biggest psychological gap in

² Vasile Simileanu, Crizele și conflictele spațiului islamic, Top Form Publishing House , 2009

³ Bârna C, Terorismul și religia islamică, Geopolitica Magazine, Bucharest, 2014

between the two societies;

➤ In Christianity, the first behest is to love God, the second is to love your closest, as in Islamic the first behest is to confess your beliefs in God, and the second is to respect the Coran in the community. If the second behest of Christianity leads us to create charity works, the second Muslim behest is given two interpretations by the specialists. The first of them leads us to what we know as „terrorism" and takes in counter, „Jihad", term that is translated as „holly war" but which in Arab language means „effort, fight"; some of the Muslims think that the obligation would consist in fighting against the unbelievers until the Islamic order is settled around the world, from which results the aggressive character of the Islamic religion. The second reveals that it's about mobilizing the masses to resist an outside threat or aggression;

➤ The humility imitated after Christ, in the Christian belief, is not found in the Islamic belief, where it is exalted the power: *“The Islam does not know the weakness, the sorrow, the submission and the humiliation because God loves the powerful creatures: for them Heaven is reserved. God execrates the beings who let themselves oppressed and humiliated, these will suffer the anguish of the Gehenna”*;

➤ The One who bears away from the rule must do it really discrete according to the perception: „ If you sin, hide yourselves" because God does not see but what the community sees; it can be observed in this case the huge difference to the Christin moral: for a Christian „ the confession of the sin is halfway forgiven " while for a Muslim „ the confessed sin cannot be forgiven";

➤ In the Muslim society, according to the Coran, there are provided punishments: the law of the talion (in retaliation by way of retaliation - Sura 2:178), the 100 whip smacks for adulteress pair (XXIV, 2), cutting the hand of the thief (Sura 5: 38), the death of the unbelievers (Sura 4: 89), and also, the sympathies are just in favor of a Muslim “brother”.

The Judaism shares a lot with Islam. In the Coran God reveals that Muslims share the same belief as the people of the book and that they will tell them: “We have faith in what it was sent to us and in what it was sent to you. Our God and your God is the same One and we bow towards him.”(Coran, 29-46)

All the followers of these three great religions: believe in resurrection, Heaven and Hell and angels and they also believe that God created the whole Universe out of nothing and that just He rules over all that exists with His ubiquity; they think that God created the man and the living beings in a miraculous way and that the man has his soul given by God; God created our lives with a certain destiny; beside Jesus, Moses or Mohammad, God sent a lot of prophets as Noah, Abraham, Isaac and Joseph during the history. The fact that the Muslims do not make any distinction among the prophets it is related in the following: The messenger believed in what His Lord sent him and the believers think the same. All believe in God, His angels, His books and His messengers. We will not make any difference among His messengers. They say: “We hear and listen. Forgive us Gog. You are the end of the journey”(Coran, Verse 2: Sura 285). The Muslim prayer is made just towards God and not to Mohammad or any other prophet. The Islam has an extended history of events during fifteen centuries of existence, added in continental areas (in the VI-XIV-th centuries it was covered a third part of the known world).

Shiites and Sunnis

The terms of Shiites and Sunnis can be frequently heard in the news broadcast referring to the intern conflicts from Iraq and in general referring to the Muslim world. The religion affects each aspect of the Muslim life, and the understanding of the differences between the Shiites and the Sunnis is important for a better appreciation of the things happening in the Middle East. The Sunnis Muslims form a big majority in the Islamic world community, the term "Sunnah" means "the path" or "example" and it refers to the example of the prophet Mohammad. Therefore all the Islamic groups consider Sunnah together with the Coran, The Holy Scripts of the Islam, as compulsory. Because the term Sunnah means the path can also have the purpose to make the distinction between the Sunni Muslims and the Shiites Muslims, which follows an alternative way. ⁴

In the VII-th century, Mohammad founded the Muslim religion, and established the first Islamic state with the capital at Medina, city situated in the west of the South Arabia. After his death began the fights for power, which determined a schism in the Islamic religion. In the following period, a series of political rivalries appeared in-between the Shiites and the Sunnis. The Shiism will encounter splits.

The Sunnis from today, in number of approximately 900 million are Abu Bakr's partisans. Their name came from the fact that they acceded to the Sunnah, the interpretation of the Coran transmitted by oral speech. They considered that they have a more freely vision, in their vision, the descendant of the prophet Mohammad, the khalifs must not be chosen on inborn matters. They are spread in four schools or rites that recognize each other: malekism, hanifism, sapphism and not least hanabalism, the Sunnis are the ones that today respect the religion as Mohammad, the Coran and Sunnah the sacred books did.

The Shiites, today approximately 100 million of Ali's partisans, are living in Iran, the south of Iraq, Syria, Lebanon, India, Pakistan and Palestine. They recognize as holy bellwether the imams.

At the end of the XX-th century some Shiites leaders and the Iranian political leader Ayatollah Khomeini, supported the proximity and solidarity of a Sunni group. After the death of the Iranian leader, dissensions between the two parts appeared. As a matter of fact that was the only and the last moment in which the two groups seemed to be opened for discussions.

The Jihad – The principal cause of the terrorism?

In the sense of the Islamic society President from North America, dr. Siddîqî, the Jihad is one of the worst misunderstood and deformed aspects of Islam. There is, with certainty, a lot of Muslims who use this concept in an untruthful way, trying to accomplish their political purposes, discrediting Islam and the Muslim community. Therefore, what is Jihad?

According to the "Dictionnaire Arabe- Francaise- Anglais "(Paris, 1992), the term Jihad has its origin in the verb „djahada", which means diligent, to make effort, and in the abstract noun juhud, through which it is designated the effort in general, intensity of force for obtaining the purpose. Just through a simple consultation of the Islam sources can be seen that the jihad means "to hand in the effort, the insistence upon the path of God". The general significance of the jihad notion is "the effort sustained by a certain aim". The Jihad has a lot of senses, its basis being "to fight, to hand in the effort on the right path". Trying to simplify, we can say that the Great Jihad exists and it represents the fight with yourself and the Small Jihad which implies a physical fight, combative.

⁴ Pierre Salinger, Eric Laurent- Război în Golf. Dosarul Secret, Tinerama Publishing House, 1999

Therefore, it can be considered that Muslims apprehend through Jihad the use of all the energies and resources for obtaining a favor of Allah. This is a continuous process. In the first phase of this process a Muslim learns to control his own desires and bad intentions. This Jihad is inside the being and is the bases of the profound Jihad, that means bringing the justice and to bear away the bad from life and society.

The contemporary notion of Jihad is reinvented and personalized after 11 September 2001, in a war of the Islamic fundamentalists with the rest of the world (with the ones that do not obey the will of Allah).

The international social-political perception, it is externalized, in some way with the association of the terrorist attacks and the suicidal terrorism from the Islamic world. Identifying the Islamic world with terrorist acts from all over the world is relative. I consider that we must avoid a conviction “in corpore” of the Islamic community for the terrorist attacks executed by extremist members. That is why it is tried today, more and more, a dissociation between Islam and the suicidal bombers more or less that in the Coran the suicidal is forbidden. The delimitation efforts and even the official denial come from the intellectuals, leaders and the important people of the Islamic world, one of the most important being Sheikh Mohamed Sayed Tantawi, the imam of the Al-Azhar institute of Cairo and the highest authority of the Sunnis Islam.

In their acknowledgement, most of them do not wish anything but revenge and here we cannot speak about Islam and about what is permitted and not permuted. We can speak about a political sense or of revenge, any other but not Islam. To take the life which God gave you is a big sin, as it is to take other life.

The suicidal terrorism is a relatively new term, which appeared on an international scale has no founds in the international law. “The birth certificate” of the modern suicidal terrorism is considered to be the suicidal bombing with a trap vehicle committed by Hezbollah against USA Embassy from Beirut on 18 April 1983. The ex CIA agent, Robert Baer, the eyewitness of the event noted: “ in the zero point of the explosion, the seven story building of the American Embassy was lifted from the ground, it remained suspended in air for a couple of seconds- that seemed an eternity- then collapsed in a big ash, debris and papers”⁵. A month later an elegant Mercedes passed the American base control from Beirut and exploded, appreciated to be the biggest non-nuclear deflagration, in history. The American base registered 241 deaths and over 100 wounded.

Kamikaze or “the divine wind”

The story of the suicidal fighter is not new. History is full of heroic death and warriors who contemn life. (theirs and others). The Second World War established the word kamikaze. There were Japanese pilots who crashed with their planes in the ally carrier. But there were Russian soldiers who waited with the grenades on their chest in front of German tanks. And even the soldiers from the Resistance. A historical example of people, transformation through education, in machines that produce violence is even the torpedo people used by the Germans and Japanese in the Second World War.

Kamikaze, or the self-sacrifice, was a modern application of the samurai Bushido code. In the autumn of 1944, the admiral Takjiro Onishi put in practice the Ooka or “the cherry flower” project. In April 1945, in the Okinawa battle over 2000 Japanese planes hit

⁵ Coughlin, Con (2014). *Khomeini's Ghost. The Iranian Revolution and the Rise of Militant Islam*. New York, NY: Harper Collins Publishers

the American ships destroying more than 300 ships and killing over 5000 American soldiers.

The mobilization of the kamikaze pilots, appreciated as the biggest in history, is a reference circumstance even for the Muslim world. The last letters of the kamikaze terrorists to their families had been written a little before their last flight, that indicates the fact that while some of them fulfilled the suicidal act with enthusiasm, others were looking at an assignment which must be done. The self-sacrifice is not a defeat, a loss but a choice through which the mujahid, free as he never was before, filled with love, reports the victory (Rauffer, 1997).

Decrypting the kamikaze psychology inexplicable remains the attempt committed by Nabil Belkacemi, a 15 year old boy. Using a trap car, he caused on 8 September 2007, a bomb explosion in the east of Algeria, which caused 30 deaths. His family was not aware with his implication in terrorist acts. His mother and grandmother found out about the news from an reporter of the Algerian *Al- Chourouk* newspaper, hardly accepting the reality.

Islam versus terrorism?

The analyzes of the phenomena evolution on global scale reveals that the beginning of the 3-rd millennium brought a major modification upon the “world security components”. A big interest is the understanding of the significance that comes to the acceptance of “Islamic terrorism”⁶.

The terrorist attacks from World Trade Center created a powerful connection between Islam and terrorism, the Jihad receiving unjustified connotations. All the 19 terrorists how detonated the planes in the 11 September attacks were Muslims.

In this context the construction of an image in which Islam gives birth to terrorism is easy to understand. We would be tempted to believe in this theory, because of the four types of punishment (cutting the head, crucifying, mutilation an exile) applies to those who oppose the Islam according to the circumstances, next to the tribute pay, show the used methods of the Muslims for imposing their religion, but the truth is far from their acceptations. Even if the terrorist have Muslim identities, the terror which they perpetuate cannot be tagged as Islamic terror (Harun Yahya, 2012). Christianity is a religion based on love that does not accept violence. This thing can be asked just through an update of a historic moment: “they (the cruciate) have killed all the poor people and Turkeys that they found... either women or men” (Francorum, 1992).

A vast study made in the Muslim world contradicts the perception of the West upon Islam (Vieru, 2013). Realized in 6 years, in 40 Muslim Countries in Africa, Asia, Europe and Middle East, the study has been done by Gallup Institute, shortly after the attends on 11 September 2001, when president George Bush rhetorically asked: “ Why do they hate us?.” And he responds: “They hate our liberties, the liberty of religion, speech, vote and not agreeing with each other”⁷.

Against this interpretation, the study made on 1,3 billion Muslims in the world brings in attention the fact that the majority admires the West, for its democracy, for its liberties and technological progress. God forbids the believers to help the unfaithful who did not fight against Muslims and did not banish them from their houses and treat them with justice, because God loves the right ones (Translation of the senses, 1998). “Allah does not

⁶ Anghel Andreescu, Nicolae Radu, *Jihadul islamic*, Ministerului Internelor și Reformei Administrative Publishing House, 2008

⁷ Vasile Simileanu, *Statele islamice. Actori geopolitici contemporani*, Top Form Publishing House, 2009

stop you to offer good to others who did not fight against you, because of religion, and did not banish you from your houses but, be good and right because Allah loves the right ones."(Coran, Surat „al Mumtahina", 60:8); fight by Allah's path against those who fight with you, but not start the fight, because Allah does not love the ones which start the fight"! (Surat al-Baqara, 2:190). What the Muslims dislike is to be imposed by the Western traditions, promiscuity, pornography and public indecency, been considered dangerous for the Islamic world.

The Islam admits the right of each citizen from an Islamic state of Islam recognizes the right of every citizen of an Islamic state not to be unduly infringed the privacy of his life, the Coran being the proof in this sense : “ do not spy on each other” (Coran 49:12). “Do not enter in other houses but yours only if you have the approval of the owners” (Coran, 24:27). “Worship God and do not associate anything with him. Be good with your parents and your relatives and orphans and poor, and with the neighbors that are close and with the neighbors that are not close to you and with your attenders and travelers and your slaves. God does not love anyone proud and boastful”. (Coran, 4:36)

The message of “Iraq Resistance”

Considering only this verses it can be appreciated that Muslim religion does not have anything in common with the extremis and the anti-Americanism. In sustaining the fact that Islam does not have anything in common with the extremism comes the message “Iraq Resistance”: “People from all over the world! These words are addressed to the ones who, from the day of invasion have fought for survival under the imposed sanctions by the criminal regimes of Great Britain and USA. We are simple people who chose principles instead of fear. We endured crimes and punishments that we consider true weapons of mass destruction. Years of years of agony and despair, meanwhile the United Nations were making commerce with our petrol resources in the name of stability and world peace. Over 2 million innocent people have died waiting for hope that ended just with the occupation of the country and the theft of our resources.

After the crimes of the USA and GB administration in Iraq, we decided our future, the future of each resistance fight from the human history.

It's our duty as it is our right to resist against the foreign troupe occupation, of the nations that will be morally and economically responsible for what their governmental alleged have destroyed and stolen from our territory.

We have not travelled against oceans and seas for occupying GB and USA and we are not responsible for the 11 September events. These are some of the lies that these criminals present to cover their true plans of obtaining control upon the energetically resources of the world despite the development of China and a powerful united Europe. It is the irony of faith that the Iraq people must confront with this huge conflict fully expended, in the name of the whole sleeping world.

Today we make another call to you, the ones from ISIS.

We are not asking for weapons or forces to fight, because we have enough. We ask you to make a common front against war and sanctions. A front governed by wisdom and knowledge, a front which will bring reform and order. New institutions that will replace the corrupt ones, stop using the American dollar, use Euro or other currencies. Reduce or stop the consumption of products coming from GB or USA. Make the Zionism stop before the

world will be destroyed. Educate the ones that do not believe in the real nature of this conflict, as well as the ones, in their careless, do not believe that media is as important as they admit⁸.

We want as many video cameras there can be to show the world the true defeat. The enemy is routed. They are afraid of a resistance move that they cannot observe or anticipate. Now we will chose where, when and how we attack. And if our ancestors brought the first spark of civilization, we will redefine the notion of conquer. Today we write a new chapter regarding the urban war.

It is good to know that helping the Iraq people you help yourselves, because tomorrow can bring you similar destructions.

This conflict is no more localized. Therefor we can say that the world will stay forever a prisoner of a continuous fear, of which the American people suffer in general. We will keep them here in Iraq to end their resources, battle effectives and will of fight. We will kill them with the same amount they stolen or even more. We will dislodge, afterwards we will put end to the theft of oil, making their planes useless.

As fast as we establish a group, as sooner they will fall down. To the American soldiers we address the following: “you can choose to fight in a barbaric way with us. Abandon the arms and search refuge in our mosques, churches and houses. We will protect you and we will exit you from Iraq, as we did with a lot of you before that. Go to your houses, families and dear ones. It is not your fight, just if you fight for a good cause in Iraq”.

We thank you all, including those from GB and USA who got out in streets to protest against this war and against globalization. We also thank France, Germany and other states for their position which in this moment where considered wise and balanced. “

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⁸ Bârna C, Occident vs. Islam: globalizarea războiului sau a păcii, Cadran politic, nr. 43/2014