

**ISIS IS A JIHADIST MISTAKE,  
OR ISLAM AND THE TERRORISM****ISIS A DZSIHADISTA TÉVEDÉS,  
AVAGY AZ ISZLÁM ÉS A TERRORIZMUS**FÁBIÁN Péter<sup>1</sup>**Abstract**

"Finis sanctificat media" - this creed provided the basis for many ideological, religious-based campaigns, wars that caused the senseless deaths of millions of people. One might think that the Peace of Westphalia solved and ended the era of religious wars, and at this stage in the development of our world it was accepted that religion had no purpose and no object of politics, and an interpretation and philosophy of religion with the opposite content could only be wrong. In contrast, one of the most significant global challenges is the fight against terrorism, in which Islamic fundamentalism plays a leading role. In my view, the only reasons for this are to look for the same misinterpretation, but already collectivised, and a way of thinking that is almost 1,500 years old and unacceptable under any circumstances. The same thing that guided II. William in his quest for a violent Catholic.

**Keywords**

Islam, Terrorism, Jihad

**Absztrakt**

"Finis sanctificat media"- ezen hitvallás alapot adott számos ideológiai, vallási alapú hadjáratra, háborúra, amelyek emberek millióinak az értelmetlen halálát okozták. Gondolhatnánk, hogy a Vestfaliai Béke megoldotta és lezárta a vallásháborúk korszakát, s világunk fejlődésének jelen stádiumában már elfogadott nézett, hogy a vallásnak nem célja és nem tárgya a politika, s az ezzel ellentétes tartalmú vallásértelmezés és vallásfilozófia csak és kizárólag téves lehet. A globális kihívások között egyik legmeghatározóbb a terrorizmus elleni küzdelem, amelyben vezető szerepet játszik az iszlám fundamentalizmus. Álláspontom szerint ennek okai között kizárólag ugyanolyan téves - de már kollektivizálódott - értelmezést és közel 1500 évvel meghaladott, semmilyen körülmények között el nem fogadható gondolkodásmódot kell keresni, mint ami II. Vilmost vezérelte az erőszakos katolicizáló törekvései során.

**Kulcsszavak**

Iszlám, Terrorizmus, Dzsihad

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## INTRODUCTION

In the middle of the twentieth century, most of humanity reached the level of socialization evolution that, through our historical failures, saw that wars along economic and political or even religious, ideological conflicts of interest and values, and the peace treaties that ended them, they are unable to resolve the original conflict. Typically, it is rather suppressed for time and hours, further strengthened, or positioned over time and space. It was still a socially accepted scenario in the early 1900s to assert the legitimate interest of a nation in the form of war or armed struggle. The devastation of World War 2, the development of weapons of mass destruction, has illuminated the way in which the population of our Earth arrives if they do not understand the word of time. After 1945, there was a general need in Europe and much of the world to establish and maintain peace and to reject wars. Mankind has entered a new era, with the establishment of the organizations that form the basis of the United Nations, NATO and later the EU. Peace and a freedom-based prosperity have arrived in Europe.

The undisguised goal of the development of the Union and international cooperation is to extend peace to the whole of Europe and to other continents.

Of course, global and total peace on Earth has not yet been achieved. There are a number of seemingly unresolved, religious, ideological conflicts in Europe and beyond, which end up in a continuous armed struggle, even beyond the category of an isolated act of terrorism. Perhaps the most significant of these is Islam's opposition to the rest of the world. In many cases, we confuse Islam with terrorism itself, and we tend to interpret jihad specifically as a terrorist act of violence or a process of it. In the historical relation, a more thorough understanding of the issue can bring us closer to forming an adequate position. The topicality of my dissertation is highlighted by what happened in Afghanistan in the days that are possible, they will in themselves draw new interpretations and rules on the subject, in the great book of history. Hopefully not with blood, but with reason and acceptance.

## THE JIHAD

The word "jihad", in Arabic, means aspiration. Muslim jurists refer to it as "fighting by the way of Allah". [1] The Qur'an puts it even more nuancedly: "Fight in the way of Allah against those who fight against you! But do not transgress the commandments of Allah! Kill them wherever they are found! Fight them until there is no more temptation, and until the creed is only that of Allah!" [2]

The question is whether it is possible to accurately describe the meaning of jihad in a single term, when it was born in the context of a completely different age and many explanations and interpretations of it have come to light over the centuries. Radical organizations in the 20th century, such as al-Qaeda or the Islamic State (IS), use the concept of jihad unilaterally, as an armed struggle, as a holy war.

"The debate over Islam and jihad that began after 9/11 was often influenced by a superficial interpretation of the concept." [3]

Islamic scholars make a distinction between internal and external jihad. Inner jihad is nothing more than an effort to create a life that pleases God. [4]

External jihad does not always mean armed struggle, but there are other forms, such as the jihad of the heart as an internal struggle against evil, the jihad of language as a conversion, a form of mission, a jihad of pen and knowledge, this pursuit through the sciences against evil, and theologians even distinguish the jihad of the hand, which is a good fight against evil by wealth, this interpretation includes quite a lot of everything from caring for an elderly relative to donating money to political struggle.

Jihad “by the sword” was used by al-Qaeda and the IS to justify acts of terrorism against civilians.

## ESTABLISHMENT OF THE RELIGIOUS BACKGROUND

The history of Islam began in the Arabian Peninsula when, in a cave near Mecca, through the mediation of Archangel Gabriel, Allah revealed himself to Muhammad, who was chosen to lead the peoples of the world back to the true faith. Islam is a monotheistic faith, just like Judaism, but according to Islam there is one God and he is Allah. This is one of the cornerstones of Islam, that is, There is no God but Allah. [5] An extremely important date for the Muslim religion 622. 06.16. History books refer to this day as “Muhammad’s Run,” however, this is a flawed position.

Tamás M. Tarján, historian, thinks of this: “The Islamic community migrated in several waves from Mecca to the city of Jathrib, about 300 kilometers north, where the distorted clans received Mohamed as a justice of the peace. The settlement, which later took on the name “the city of the Prophet,” that is, the Medina, provided the right setting for the founder of religion to put into practice the order he had dreamed of.”

And “hijra” does not mean running, but leaving one’s own tribe to join a new community, i.e. moving, wandering. [6]

The Qur’an also used the word jihad in the time of Mecca, but it was much more referring to the previously mentioned inner jihad, that is, after the peaceful journey and migration to Medina, the term jihad was already filled with a militant dimension. [7]

After the death of Muhammad, Islam was torn into three branches. It was up to the Muslims left behind to make a decision on which direction the community should go. One of the Prophet’s companions, Abu Bakr, thought that Muslims needed a leader, others thought that Mohammed’s closest male relative could be the new leader, Ali ibn Abi Talib. The majority eventually chose Abu Bakr. We call them Sunnis. The other camp is Ali’s camp, or rather Ali’s party of the Shiites.[8]

Later, the Shiite direction further decomposes into a “hariji” direction. Currently, the state religion of Oman is the hariji alone. Events in the Middle East have since been determined by the opposition of Shiites (e.g., Iran, Syria) and Sunnis (e.g., Saudi Arabia, parts of Iraq)

## BIRTH AND BEGINNINGS OF JIHAD

The very first - external - jihad took place when he turned against armed Mohamed Mecca, clearly pursuing jihad. Over the centuries, several interpretations of jihad have emerged. The second time came when Mohamed’s successor (Sunnis) Abu Bakr found himself facing reluctant tribes in the Arabian Peninsula and launched a war over “apostasy”. The third meaning appeared to the pursuit of jihad against their own incompetent leaders in the middle of the thirteenth century, as they did not live in a Muslim-dignified manner and

did not submit to the Syrian, that is, Islamic legal system. This is the medieval meaning of jihad, which is today's primary ideological weapon for al-Qaeda and the Islamic State. [9]

In the 18th century, jihad served as resistance to British and French colonizers in North Africa, the Middle East, and India. Over the centuries, the meaning of jihad has shaped and evolved. Each age had a great philosopher of religion who provided sufficient background in "reshaping" the meaning of jihad to put true Muslims in battle to avert the danger of that age, or to serve as an justification for an expansionary pursuit, as was the case with the proclamation of the Crusades or the Inquisition. .

"The fifth interpretation of jihad [...] comes from Abul A'la Maududi, who developed the theory for decades. From this, the decisive Egyptian Sayid Kutb, an intellectual grandfather of groups such as al-Qaeda and ISIS, eventually developed the modern concept of jihad." [10]

Kutb read the writings of Maududi, the writings of Maududi, who modeled Pakistan on his teachings. Kutb combined versions of previous jihads. For example, he used the ideas of the former "third" jihad — the removal of an unsuitable leader by jihad — in the spirit of today. His works were published by his brother in Saudi Arabia and he taught at Umm al-Qura University in Mecca. Among his students there were Osama bin Laden and Ajman al-Zawahiri.

### 1979 IS THE YEAR OF CHANGE

The Soviet Union asserts its dominance over Afghanistan. As a result, according to Gorka, the sixth jihad emerged, which is already clearly a global and combat call for all true Muslims against the occupying power. [11]

His creation was proclaimed by Jordanian religious leader Abdullah Azzam. It is now a personal obligation and it is not necessary to call the caliph. This is an extremely important and significant change.

Azzam died in 1989 and his legacy is not only a global and personal interpretation of jihad, but the recruitment of fifty-five thousand guerrilla warriors. The organization (Office of Arab Mujahedeen Services) will be taken over by its former deputy, Osama bin-Laden.

And with the end of the Cold War, the Saudis, who had previously refused the organization's help in the Iraq war, are letting American soldiers into the Arabian Peninsula as an ally of the United States. Saudi bin-Laden is changing the name of the organization - al-Qaeda is starting to operate - and is finding a new enemy in the person of the United States.[12] This process leads all the way to the 9/11 terrorist attack. This year also saw the outbreak of the Iranian revolution, which also revealed a global version of jihad to the world.

Iran settled with Pahlavi - American puppet power - and Khomeini took his place. Washington has lost an extremely important ally in the Middle East. Iran became a target with its Shiite state religion after Saddam came to power.

Iraq is predominantly Sunni, but feared an uprising by the Shiite minority. The war without a message of war was started by Iraq on September 22, 1988. The Kurds sided with the Iranians, giving Saddam a great excuse for genocide.

## ON THE WAY TO THE ISLAMIC STATE

One of the most significant security policy challenges these days is clearly caused by the presence of a terrorist organization called the Islamic State. In fact, it is two separate but interconnected organizations that operate in Syria and Iraq, but its members are also present in other countries. Five distinct cycles are distinguished, which gives a great picture of the organization. [13]

### HISTORY (1999-2013)

The IS was established in 2013 from an organization called Islam in Iraq and Syria. Its operation can be traced back to 1999. It operated in Iraq and then, following the fall of Saddam Hussein in 2003, several organizations took up the fight against Westerners undergoing reconstruction.

One was the Monotheism and Jihad Group led by Abu Musz'ab al-Zarkavi. The organization was not popular with jihadists because of its radical views. While al-Qaeda - and later IS - was a kind of "brand" to the population, Zarkavi was an extremely radical jihadist. He did not want to win over the population, but to intimidate him through a series of suicide bombings. They did not have a good relationship with bin Laden. He founded his Zarkavi group at home in Jordan and saw the opportunity in the 2003 Iraqi offensive and relocated its headquarters. Zarkavi persecuted the Shiite population and wanted to address the Sunni majority.

Its group in Zarkavi became increasingly popular due to his rapid success. Al-Qaeda wanted to set foot in Iraq as a promising jihad opportunity. In 2004, Zarkavi swore allegiance to Osama bin-Laden and his group continued to operate under the name Iraqi al-Qaeda. Zarkavi was too radical, even according to bin-Laden, and this clashed with differing interpretations of the struggle to win over the population. Zarkavi did not want to jihad against American soldiers, but wanted to rule the people with a weapon of terror. Al Qaeda successfully expanded into the Arabian Peninsula and North Africa, while against Zarkavi, the local tribes, united with brutality, banded together and clashed. By 2007, with the arrival of American reinforcements, local tribes were also cooperating against terror. An airstrike ended Zarkavi's life on June 7th. Osama bin-Laden was replaced by Abu Omar al-Baghdad, while the Iraqi branch was taken over by Abu Alyab al-Misri. The importance of supporting local tribes was recognized. What was a total failure, however, was the introduction of an individual interpretation of sharia in the occupied territories. Even the Sunnis rejected this. Thus, support for the Islamic State of Iraq has declined. When both Abu Omar al-Baghdad and Abu Ajub al-Misri were killed in an American airstrike in 2010, Abu Bakr al-Baghdad took control of the entire organization.

It carried out a reorganization consisting of three main elements:

- He abolished public executions so he did not provoke the locals.
- The organization has put locals in place of foreign Arab leaders.
- It has set up three councils in the organization: Surah Council, Military Council, Security and Intelligence Council.

He filled his intelligence with Saddam's former intelligence men, who brought with him deep local knowledge and logistics. What helped al-Baghdad operate is the "fallen

state” in Iraq, state dysfunction, and the fact that bin Laden was killed in 2011 and al-Qaeda disintegrated without him. However, the final push came from the outbreak of the Syrian civil war, which, as during the Iraqi offensive, was now a great opportunity for the expansion of the Islamic State. Al-Kadi began operations in Syria using the Baghdad line, but al-Baghdad announced the creation of the Islamic State of Iraq and the Levant (ISIS) and merged with one of the increasingly successful and strengthening organizations in Syria, the Nusra Front. Al-Qaeda has asked al-Baghdad to disband the new organization, but this has not happened and has also become increasingly popular in al-Qaeda’s Iraqi branch.

### **BREAKING UP WITH AL QAEDA**

In 2013 - then still as the Islamic State of Iraq - a campaign was launched in northern Syria against the Kurds. The Nusra Front was initially under the protection of the Free Syrian Army. The FSA was a very heterogeneous alliance, with the sole aim of overthrowing the existing Bassar el-Assad regime, but there was no consensus on the post-regime regime. After the occupation of the northern city of Rakka, the army consisted largely of Nusra fighters who joined the Islamic State of Iraq and the subsequent ISIS. ISIS appeared in Rakka, without going there.

In the city, ISIS tried to restore the administration and track down spies linked to Damascus. ISIS has a huge advantage over other organizations in the “hinterland” of Iraq.

One of his greatest military successes was the capture of the Iraqi city of Fallujah. Subsequently, attacks on Kurds were launched from the city of Rakka in Syria. Islamic organizations in Syria have formed an alliance, but ISIS has not been included. A German doctor arrived at the hospital in the city of Azaz (under the Doctors Without Borders program) and ISIS demanded that the doctor leave the hospital where the FSA and ISIS fighters were being cared for. This did not happen, for this ISIS attacked the soldiers of the FSA.

Overall, although ISIS has lost territories during its campaigns, it has managed to consolidate its power in central Rakka and Iraq. It was then that the break-up with al-Qaeda took place. [14]

### **THE PROCLAMATION OF THE CALIPHATE**

The formation of the Islamic State was announced on June 29, 2014, as a result of which various Islamist groups began to join immediately, so that the number of IS forces grew. Three different campaigns were launched against symbolic Shiite targets.

It was a shock to the Iraqi government that the Islamists took over the two-million-strong city of Mosul, the citadel of the Iraqi oil industry. With five thousand attackers, they occupied the city with sixty thousand defenses. The soldiers feared the myth of the invincibility of the IS and deserted in a row, including three generals and the remaining forces, who had taken up the fight, were left without central control.

The Kurds were unable to take the issue of secession and statehood to a referendum because of the IS attack. The third target of the IA was Kobane, a symbol of Kurdish autonomy.[15]

## THE DECLINE OF THE ISLAMIC STATE

The IS has suffered a military defeat from the “counter-terrorism coalition,” which is not annihilation, as military means are insufficient. Mosul was recaptured from the terrorist organization in October last year after a long siege, while Rakka was seized in October last year. In June last year, al-Baghdad was killed in a Russian air raid on Rakka.

At the moment, the Islamic State is present in Afghanistan, where some Taliban commanders have switched. The United States has stationed fifteen thousand soldiers in Afghanistan who will only go “off the wire” if the locals cling to the people of the Islamic State. [16] However, the United States has recently withdrawn its troops from the region, and as a result, news of successful Taliban attacks, the occupation of Kabul and the escape of millions of Afghans has been rumored in recent days. Although the world press needed such an “almost war” as a mouthful of bread, I, for my part, have reservations about the news in various media outlets that the Taliban leadership aims for peace and will refrain from and will refrain from any violence. Although the Taliban have declared a complete amnesty and perhaps we can also say that they are also beginning to liberalize their spirituality, or rather to bend its interpretation.

While writing this study, watching CNN television, I see a Taliban commander giving an interview to a female journalist. Where further, the Taliban have also pledged to reform the situation and rights of women. Nevertheless, it is a matter of fact that analysts envision the strengthening of al-Qaeda / IS, it is a matter of fact that there are already indescribable conditions at Kabul airport, from which tens of thousands of people are fleeing. And the IS came up with further assassinations, followed by very quick retaliation from the US. The surrounding countries began to arm themselves. It is irresponsible for any business that wants to make a prediction about when and what kind of refugee influx and migration threat this will pose to Europe. However, it is hard to imagine that the Afghan-Taliban relationship would be able to stabilize the region on the basis of consensus and reconciliation.

## CLOSING THOUGHTS

It is my belief that it leads to the trap of jihad, misguided and one-sided cognition interpreted as violence. External jihad has changed over the course of world history, like any other ideology or religious view, in the order and manner, reflecting the challenges of that era. The offensive and expansive jihad of our time, first pursued by al-Qaeda and later by the Islamic State, was determined by the events of 1979 as international. Although this scenario only made sense in retrospect, blaming the previous generation with any kind of irresponsibility would be as viable as attacking Newton for crashing planes. The turbulent years of the Middle East were exploited by radical Islamist organizations and in some places they used the slogan of jihad to justify their expansion plans shrouded in individual religious interpretations. Years of brutal violence and total chaos have shown that the terror used as a tool of jihad cannot be sustained in the long run and breeds malice in the eyes of the people. The Islamic State has never really been able to gain ground outside the Sunni lands. Islamic law, interpreted in its unique form, that is, the Sira, also aroused resentment among the Sunni population. And the anti-terror coalition inflicted military defeat on the Islamic State. However, as long as there are failed states in the world where administration and legislation are dysfunctional, these places - and especially their border zones - carry the

germ of the possibility of arms conflict. Afghanistan, Pakistan, Yemen. North Africa. Where armed conflict appears or where one of the interest groups is pushed out of the legislature and becomes radicalized, there are extremists, terrorist organizations. There is no guarantee that in the future we will not come to know a new kind of dimension-laden interpretation of jihad. It is possible that a philosopher of religion has already created it somewhere, but it only makes sense in retrospect.

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