

Comparative Analysis Of The Prophet's Jihad And Boko Haram Jihadist Movement

Abubakar Ibrahim Adamu*

Yobe State University, (Nigeria)

Bellotukur193@gmail.com

Bello Tukur

Yobe State University, (Nigeria)

abubakardmg124@gmail.com

Abstract

Different concepts of Jihad in Islam are floating in the minds of the people around the world. Some hold that Islam is a religion of terrorism; others label it with extremism. In reality, Islam preaches tolerance and moderation. Islam forbids killing/bloodshed without valid justification. Boko Haram, the Islamic radical sect from northeastern Nigeria, has been responsible since 2009 for a string of bomb attacks strategically directed at the Nigerian government, security officials, mosques, churches, civilians etc. This paper is aimed at providing a clear and true picture of "Jihad" which is in consonance with sublime teachings of the Qur'an and Sunnah of the Holy prophet Muhammad (SAW). As It will highlight the presence and future generation about the concept of Jihad in Islam and Boko Haram Jihadist as well. The paper finally ends with the comparison between the prophet Muhammad (SAW)'s Jihad and Boko Haram. This research work adopt analytical method.

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* Corresponding author

1. Introduction

In an Islamic context, Jihad refer to any effort to make personal and social life conform with Allah's guidance, such as struggle against one's evil inclinations, proselytizing, or effort toward the moral betterment of the Ummah. The purpose of Jihad in Islam is not to convert people to the colonize or acquire land and wealth or their rubber their properties or killing them. War becomes Jihad when it is waged in course of Allah and according to the teachings of the prophet Muhammad (SAW). There is jihad against four types of enemies: the lower self (nafs), Satan, the unbelievers, and the hypocrites. Boko Haram mainly inhabit areas in the northern states of Nigeria, specifically Yobe, Kano, Bauchi, Borno, Kano and others. The militant group kills scores of lives, bombing places of worships and markets displace many communities. Islam does not allow indiscriminate killing and terrorizing, destruction of home/ministries/schools/mosques, animals and crops or the torture of prisoners.

2. Concept of Jihad in Islam

The word Jihad is derived from Arabic word root "Jaahada, Yujaahidu, Mujaahadatan" which literally means struggle, striving, sincerity or great effort. Ibn Manzhur in Lisan Al-Arab stated that Jihad is to fight the enemy, to devote all the ability and energy in the form of words, deeds or anything, someone could.¹ Abu Hurayrah (d. 678) reports that the companions were sitting with the Prophet ﷺ when a young man approached them. They said, "If only this young man had given his youth and effort and strength in

the path of Allah!" The Prophet ﷺ heard their conversation and he said:

"Is there nothing in the path of Allah but killing? Whoever strives for his parents is in the path of Allah. Whoever strives for his family is in the path of Allah. Whoever strives for himself to be independent is in the path of Allah. Whoever strives to gain many possessions for himself is in the path of Satan."²

According to Ibn al-Qayyim (d. 1350), there is jihad against four types of enemies: the lower self (nafs), Satan, the unbelievers, and the hypocrites. The first two jihads are against the evil inclinations of the human soul and the dark whisperings of Satan, which are present within every human being. These are purely spiritual struggles that do not involve any fighting or violence. The Prophet ﷺ said, "The one who strives in jihad is he who strives against his lower self." The spiritual jihad is more important than the physical jihad because one must know and implement the faith-based moral values of Islam before setting out on the battlefield to defend them.³

Ibn al-Qayyim writes:

"Jihad against the lower self precedes jihad against external enemies and is the basis for it. Indeed, if one does not strive against himself first to do what he has been commanded and avoid what he has been forbidden and to wage war against it for the sake of Allah, one cannot possibly strive against external enemies. How can one strive against his enemies and be just if his enemy within has overpowered him, dominated him, and he did not strive or wage war against it for the sake of Allah?

Rather, he cannot go out against his enemies unless he gives precedence to striving against himself.⁴

2.1 Qur'anic verses and Hadith on Jihad

There are many Qur'anic verses and Ahadith of the prophet that explain about true picture of Jihad in Islam as follows:

Within this context, Allah revealed the first verses permitting warfare in self-defense:

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (39) الَّذِينَ أُخْرِجُوا مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهَدَمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (40)

“Permission is given to those who are being fought because they have been wronged. Verily, Allah has power to give them victory. Those who have been driven from their homes without right, only because they said, ‘Our Lord is Allah.’ If Allah did not check some people by means of others, many monasteries, churches, synagogues, and mosques, in which the name of Allah is often mentioned, would have been torn down. Qur’an 22:39–40.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا (75)

“What is the matter with you that you do not fight in the way of Allah for downtrodden men, women, and children who say, ‘Our Lord, take us out of this city of oppressive people and appoint us a protector from You and appoint us a supporter from You?’ Qur’an 4:75

Another important verse revealed early in the Medinan phase reinforces the principle of non-aggression:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (190)

“Fight in the way of Allah those who fight you, but do not transgress. Verily, Allah does not love transgressors. Qur’an 2:190
The Caliph ‘Umar ibn ‘Abd al-‘Azīz interpreted the protected classes of people in this verse in a manner consistent with what we call ‘civilians’ today:

“(Do not transgress) regarding women, children, and whoever is not waging war against you among them.”⁵

According to the classical exegete Ibn Kathīr (d. 1373), many of the early Muslim authorities considered this to be the first verse to be revealed about war.⁶

The principle established here is that non-aggression is the general rule but self-defense and retaliation is permissible if necessary to resolve an unbearable injustice. Muslims were now allowed to fight back as a direct response to prolonged religious persecution and violent threat, whereas previously they had been told to remain patient. This verse also establishes an inherent right of individuals to defend themselves if they are unjustly attacked in their places of worship. Such places must be considered safe zones as long as their occupants stay out of the fighting.”⁷

If one reads the Qur’an from the beginning, this is the first verse to mention warfare. In both Medinan verses, the legal justification for war is laid down as a proportionate response to enemy aggression. Non-aggression is the general ruling and war is the exception with conditions. As stated by Ibn Taymīyah, “The default rule (asl) is that the blood of the human being is inviolable except by

right of justice.”⁸ The key phrase “do not transgress” governs both when a war may be rightly declared and within what limits a military may prosecute it.

“Abd Allāh ibn ‘Abbās رضي الله عنهما (d. 687), the cousin of Prophet Muhammad صلى الله عليه وسلم and one of the earliest authorities in Qur’anic exegesis, interpreted this verse as prohibiting aggression against all categories of peaceful people, “Do not kill women, children, old men, or whoever comes to you with peace and he restrains his hand (from fighting), for if you did so, you would have certainly transgressed.”⁹

The interpretations of these two major figures is clear evidence that the verse is still legally operative. In their opinion, it has not been nullified or cancelled by later verses, as explained by al-Ṭabarī, “Nothing from the ruling of this verse has been abrogated.”¹⁰ Ibn Kathīr acknowledges the opinion that some commentators considered the verse to be ‘abrogated’ but he disagrees:

The Prophet صلى الله عليه وسلم stated in several narrations that among the worst sinners are those who initiate hostilities or kill people without a just cause:

“Verily, the most tyrannical of people to Allah Almighty is one who kills in the sacred mosque, one who kills those who did not fight him, and one who kills with the vindictiveness of ignorance.”¹¹

Killing is only necessary to confront war and not to confront unbelief. For this reason, women and children are not killed, neither are the elderly, the blind, or monks who do not participate in fighting. Rather, we only fight those who wage war against us. This was the way of the Messenger of Allah صلى الله عليه وسلم with the people of the earth. He would fight those who declared war on

him until they accepted his religion, or they proposed a peace treaty, or they came under his control by paying tribute.¹²

2.2 Examples of Jihad in Islam

There are many Jihad in Islam in which the prophet Muhammad (SAW) conducted, here are some of his Jihad among are; Badr, Uhud, Khaibar, Khandaq, Tabuk among others. There is contingent of 313 men fighting against 1,000 idolaters, among the Jihadist of Badr includes; Abubakar Sadiq, Umar Ibn Khattab, Ali Ibn Abi Talid, Mus’ab Ibn Umair, Zubair Ibn Al-Awwam, etc took place in the month of Ramadhan, 2AH (624AD).¹³

2.3 Types of Jihad

There are three main types of Jihad and they all seek to establish and promote peace in society, as explained below:

1. **Jihad al-Khbar:** i.e Jihad of the highest order. This is the Jihad (struggle) for self-reformation. Prophet Muhammad (SAW) explained this upon returning from battle: “We are returning from the lesser jihad to the greater jihad.” The struggle is against our own temptations such as greed, lust, sexual violence, robbery, and other worldly temptations. Thus, the first and greatest form of jihad in Islam is the jihad to improve yourself and to improve all humanity.

2. **Jihad al-Kabir:** this is the Jihad of propagation of the truth, the message of Qur’an which instructed us to spread the message with wisdom, tolerance and respect to others and their beliefs. Mirza Ghulam Ahmad, the Messiah and founder of the Ahmadiyya Muslim Community, coined this as the “jihad of the pen” in the late 19th century. He condemned those Muslim clerics who

claimed Islam should be spread by force, writing in 1902, “No true Muslim has ever believed that Islam should be spread by the sword.” This second jihad pushes back with knowledge, truth and love.

3. **Jihad al-Asgar:** i.e Jihad of the lower order. This is the Jihad of a defensive battle. The Qur'an clearly restricted this types of Jihad to certain conditions while forbidding transgression of any sort. The ruling on physical Jihad is an obligatory on the community as a whole (Fard Kifayah). Finally — the third, or lesser, jihad — is the struggle against an open enemy. The Qur'an clearly defines who is an “open enemy,” and I explained in detail in a viral thread and op-ed. The short answer is that “open enemy” is not your government, people of another faith or your fellow citizens. Instead, the Qur'an permits Muslims to fight in this lesser jihad when five strict conditions are met: self-defense; when they are being persecuted for their faith; have fled their homes and migrated to a different country to preserve peace; are targeted to be killed for their faith; and to protect universal religious freedom.¹⁴

2.4 When lesser Jihad is obligatory on every able-bodied (Male) Muslim?

Jihad has conditions of restraint that distinguish it from any other kind of warfare. They can be summarized as follows:

1. Muslims may not begin hostilities. They must strive for peace as much as possible as its happens to prophet Muhammad (SAW) during his first visit to Makkah for Hajj which is

happens and resulted the treaty of Hudaibiyya (Sulh al-Hudaibiyya).

2. All treaties and agreements must be observed as long as the enemy continues to observe them.
3. Muslim Jihadist must fight only those who fight against them; non-combatants are not to be harmed.¹⁵

2.5 The rules of Jihadist in the battle field:

There are clear directions in what can be done in a battle field by the Muslim Jihadist:

1. Civilians who are not fighting against Muslims are not to be attacked or killed at all
2. Crops or other sources of food and water and cattle, animals are not to be destroyed. Hospitals, orphanages and other places of safety refuge are not to be destroyed.
3. Mosques, churches, synagogues and other places of worship are not to be destroyed.
4. Women, children, old and disabled are to be left untouched
5. If the aggressor stops the aggression or offers a treaty, it should be accepted and the fighting stopped forthwith
6. Non-Muslim Prisoners and tortured from Jihad should be treated with respect and their basic needs be fulfilled and they should be freed or ransomed as soon as possible after the battle.¹⁶

3 Methodology of prophet Muhammad (SAW) in his mission

Muslims believe that Islam is a faith that has always existed and that it was

gradually revealed to humanity by a number of prophets, but the final and complete revelation of the faith was made through the Prophet Muhammad in the 7th century CE. He came and preached people to the religion of Islam alongside his methodology in chronological order as follows:

1. Secret Preaching
2. Public Preaching
3. Migration
4. Jihad (self-defense)
5. Establishment of Islamic state in Madina

3.1 SECRET PREACHING

Then Allah commands His Messenger to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allah. Allah also commanded him to be kind and gentle with the believing servants of Allah who followed him, and to disown those who disobeyed him, no matter who they were.¹⁷ Allah said:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (214)

*"And warn your tribe of near kindred"*¹⁸

Imam Ahmad, may Allah have mercy on him, recorded that Ibn `Abbas, may Allah be pleased with him, said: "When Allah revealed the Ayah, *"And warn your tribe of near kindred"* the Prophet went to As-Safa', climbed up and called out, Oh people! The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening. The Messenger of Allah said: O Bani `Abd Al-Muttalib, O Bani Fihir, O Bani Lu'ayy! What do you think, if I told you that there

was a cavalry at the foot of this mountain coming to attack you -- would you believe me!

They said, "Yes." He said: (Then I warn you of a great punishment that is close at hand.)

Imam Ahmad recorded that A'ishah, may Allah be pleased with her said: "When the Ayah was revealed, the Messenger of Allah stood up and said: "O Fatimah daughter of Muhammad, O Safiyyah daughter of Abd Al-Muttalib, O Bani Abd AlMuttalib, I cannot help you before Allah. Ask me for whatever you want of my wealth. This was recorded by Muslim.¹⁹

Imam Ahmad recorded that Qabisah bin Mukhariq and Zuhayr bin `Amr said:

"When the Ayah was revealed, the Messenger of Allah climbed on top of a rock on the side of a mountain and started to call out: Oh Bani Abd Manaf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does. And he started to call out, (O people!)²⁰ Therefore, the prophet Muhammad (SAW) draws the attention of his household to accept the religion of Islam in which his beloved wife Khadija accepted Islam alongside his best friend Abubakar Sadiq, likewise Aliyu Ibn Abi Talid all agreed and embraced Islam peacefully.

3.2 PUBLIC PREACHING

After the prophet Muhammad (SAW) preached secretly for years, then Allah commanded his to preach publically in the Qur'an Allah said:

يَا أَيُّهَا الْمَدْيَنِيُّ (1) قُمْ فَأَنْذِرْ (2) وَرَبَّكَ فَكَبِّرْ (3) وَثِيَابَكَ فَطَهِّرْ (4) وَالرُّجْزَ فَاهْجُرْ (5)

"O you enveloped in garments! (1) Arise and warn! (2) And magnify your Lord! (3) And purify your garments! (4) And keep away from Ar-Rujz! (5)"²¹

Due to the above verses, the prophet Muhammad (SAW) draws the attention of his closest relatives. In the sixth year of Islam Umar accepted Islam and henceforth he became completely a changed man. His acceptance of Islam strengthened the position of the Muslims at that critical moment. His association and constant cooperation greatly helped the prophet in the spread of Islam.²²

3.3 MIGRATION

When the prophet Muhammad (SAW) preaches Islam, the Pagan of Makkah started persecuting Muslims both secret and in public, therefore, the Sahaba urge to prophet Muhammad (SAW), Allah commanded Muslim Ummah to migrate not to commit war as Allah said in the Qur'an:

قالوا كنا مستضعفين في الأرض قالوا ألم تكن أرض الله واسعة فتهاجروا فيها

"They reply: 'We were weak and oppressed on the earth.' They (angels) say: 'Was not the earth of Allah spacious enough for you to emigrate therein!'"²³

He who emigrates in the cause of Allah, will find on earth many dwelling places and plenty to live by. This encourages the believers to perform Hijrah and abandon the idolators, for wherever the believer emigrates, he will find a safe refuge to resort to. Then the Sahaba migrated to various places such as Yemen, Yathrib, Madina etc. in order to take asylum.²⁴

3.4 JIHAD (SELF DEFENSE)

After the migration of the prophet Muhammad (SAW) alongside his companions, the Pagans of Makkah

persecuted the Sahaba in which resulted the loss of lives even after migration, then Allah commanded prophet Muhammad (SAW) to fight against injustice (self defense not war) as Allah said in the Qur'an:

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلُمُوا وَإِنَّا لَعَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (39)

"Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory."²⁵

Al-'Awfi reported that Ibn Abbas said, "This was revealed about Muhammad and his Companions, when they were expelled from Makkah." Mujahid, Ad-Dahhak and others among the Salaf, such as Ibn Abbas, Urwah bin Az-Zubayr, Zayd bin Aslam, Muqatil bin Hayan, Qatadah and others said, "This is the first Ayah which was revealed about Jihad." Ibn Jarir recorded that Ibn Abbas said, "When the Prophet was driven out of Makkah, Abu Bakr said, 'They have their Prophet. Truly, to Allah we belong and truly, to Him we shall return; surely they are doomed.'" Ibn Abbas said, "Then Allah revealed the words Abu Bakr, may Allah be pleased with him, said, 'Then I knew that there would be fighting.'" Imam Ahmad added: "Ibn Abbas said, 'This was the first Ayah to be revealed concerning fighting.'" This was also recorded by At-Tirmidhi and An-Nasa'i in the Book of Tafsir of their Sunans. At-Tirmidhi said: "It is a Hasan Hadith."²⁶

The first battle that fought by prophet Muhammad (SAW) is Badr in which the victory is with Muslim and killed thousands of unbelievers, imprison hundred of them by the Angels sent by

Allah in order to help Muslim Ummah. Allah said:

*"Then Allah sent down His Sakinah (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise."*²⁷

MAJOR EVENTS THAT HAPPENS IN PROPHET'S MISSION

1. Reconciliation between Aws and Khazraj that lasted long
2. Allocation of prophet's house to be build
3. Building prophet's mosque at Medina
4. Marriage among tribes
5. Preaching to neighbor land

4 Boko Haram Phenomenon

The name Boko Haram is derived from the combination of the Hausa word boko, meaning book, and the Arabic word 'haram,' meaning something forbidden or sinful, but its essence is that, as with all sins, western civilization should be forbidden. Boko Haram's ideological frame is remarkably straightforward: the West and its globalizing influences are the most serious threats to the survival and prosperity of Islamic cultural values.²⁸

The sect has been associated with various names such as the Muhajirun, and Nigerian Taliban. Dubbed derogatorily as 'Nigerian Taliban' by some local people who disagree with the group's philosophy and teachings, there is no concrete evidence of formal links with the Afghan group despite clear indications of their ideological propinquity. The group is also

referred to as Yusufiyyah, which suggests the movement of Yusuf – the founder of the group – by the public. However, the most reliable of all identities given to the group is that emanating directly from it in a February 2011 release in Maiduguri, Borno state, under the name Jama'atu Ahlis Sunna Lidda'awati wal-Jihad.²⁹

In terms of the leadership of the sect, Boko Haram was first led by Mohammed Yusuf until his death in the hands of the Nigerian security forces just after the uprising of July 2009. Prior to his death, Yusuf led the sect as its Commander in Chief (Amir ul-Aam). Native to Girgir village in the Jakusko local government area of Yobe State, he was born on 29 January 1970.³⁰ There was also Ibrahim Shekau, a devout follower of Mohammed Yusuf. Shekau had relentlessly advocated arms struggle for the group to actualize their objective.

Activities of Boko Haram in their Mission

The following are the methodology of Boko Haram in chronological order according to their activities and their mission or movement as follows:

1. Secret Preaching
2. Public Preaching
3. Jihad

5 Differences between Prophet's Jihad and Boko Haram Jihadist movements:

1. Waging Jihad before Migration:

After the migration of the prophet Muhammad (SAW) alongside his companions, the Pagans of Makkah persecuted the Sahaba in which resulted the loss of lives even after migration, then Allah commanded prophet Muhammad (SAW) to fight against injustice (self

defense not war) as Allah said in the Qur'an:

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Then the Sahaba migrated to various places such as Yemen, Yathrib, Madina etc. in order to take asylum in the early days of Islam.

While Boko Haram declared their Jihad against civilians Muslim and Christians before Migration including their families such as wives and children which is prohibited in Islam. Allah the Almighty says :

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (190)

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The interpretations of these two major figures is clear evidence that the verse is still legally operative. In their opinion, it has not been nullified or cancelled by later verses, as explained by al-Tabari, "Nothing from the ruling of this verse has been abrogated."³⁶ Ibn Kathir acknowledges the opinion that some commentators considered the verse to be 'abrogated' but he disagrees:

The Prophet صلى الله عليه وسلم stated in several narrations that among the worst sinners are those who initiate hostilities or kill people without a just cause:

"Verily, the most tyrannical of people to Allah Almighty is one who kills in the sacred mosque, one who kills those who

*did not fight him, and one who kills with the vindictiveness of ignorance.*³⁷

Islam is a religion of peace not terrorism, some scholars suggest that, if the Boko Haram Jihadist movement may fight only who fought them, may have successfully achieved their mission if its according to exhortations of the prophet Muhammad (SAW).

2. Years in preaching before Jihad:

The prophet Muhammad (SAW) exercise patient in his preaching for over ten years without waging Jihad. The stage of the proclamation of the Call in Makkah: from the beginning of the fourth year of Prophethood to almost the end of the tenth year.

Boko Haram commenced their preaching by their leader and the founder of the group Muhammad Yusuf, he commenced his Jihad by writing an open letter to the Nigerian Government or declaration of war dated 12th June, 2009.³⁸ This shows clearly that, the Boko Haram wages their Jihad within short period of time after the public preaching in which prophet Muhammad (SAW) exercise patient for over ten years without waging Jihad.

3. Forcible Conversion

The foundation of Jihad is Islamic propagation (Da'awah). The question often asked is whether Islam condones and teaches the forced and armed conversion of non-Muslims. The Qur'an clearly states there is no compulsion in religion, the path of guidance stands out clear from error:

(256)لَا إِكْرَاهَ فِي الدِّينِ

"There is no compulsion in religion"
Q2:256

4. Targeting western educational establishments

Boko Haram Jihadist hostility to education stems from its suspicion of what it views as the government secular education system. But that hostility strongly contravenes the teachings of Islam, a faith whose first revelation to the Prophet Muhammad (SAW) was the word head, whose scripture repeatedly enjoins Muslims to reflect, and whose traditions enjoin all Muslims regardless of gender pursue education. Allah said:

*"Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not."*³⁹

Islam encourages Muslims to learn from different perspectives as long as it is useful to the benefit of the majority, and the development their societies.

Bombing places of warship:

According to Reuters, the subsequent leader of the Boko Haram took control of the group after Yusuf's death in 2009. The group was responsible for over 1000 deaths through guns, bombing places of worships (Mosques and Churches), slaughtering human beings. Other issues includes targeting noncombatant, destruction of properties, stealing of people's property in the name of *ghanima*, ignoring calling for peace and so on.⁴⁰

During the lifetime of the prophet Muhammad (SAW) and his four righty guided caliphs down to the subsequent, did not attacked any places of worship nor bombardment nor killing people in the place of worship. During the Fath Makkah, the prophet Muhammad (SAW) emphasized and drawn the attention of his commanders not to kill anybody who

entered into Ka'abah while it was full of idols. Some scholars suggested that, the activities of Boko Haram is totally contrary to the teaching and exhortation of the prophet Muhammad (SAW).

Islam is a complete way of life and Allah has warned us against taking lives unjustly. To kill a single soul has been made unlawful by Allah, not to talk of tens, hundreds or thousands of innocent lives

6. CONCLUSION

Muslims believe that Islam is a faith and peaceful religion that has always existed and that it was gradually revealed to humanity by a number of prophets, but the final and complete revelation of the faith was made through the Prophet Muhammad (SAW) in the 7th century CE. He preached people to the religion of Islam alongside his methodology in its precise meanings and precise wordings and transmitted to Muslim in peaceful means. The Boko Haram Jihadist movement have fought their movements on Muslims and non-Muslims in which resulted the loss of thousands of lives from among Muslims and non-Muslims. Islam always exhortate and preach to the right path without wasting husband soul. This means Islam is not a religion of terrorism or religion of killings without valid justification. The acts of bombing and killing, irrespective of the motives, are disliked, despised and condemned by Islam. Islam is a complete way of life and Allah has warned us against taking lives unjustly. To kill a single soul has been made unlawful by

Allah, not to talk of tens, hundreds or thousands of innocent lives.

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