급진주의 지하드관의 형성과 발전

The Formation and Development of Radical Jihadist Worldviews*

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<Abstract>

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Some of radical Jihadist and Extremists exploit the authority of the past (Muhammad, the Quran, and Islamic history) for the religious rationale, precedents, and radical interpreters to justify and inspire their call for a jihad against Muslim governments and the West. They also link their militant jihadist worldviews to famous earlier interpretations of jihad, for example, that of ibn Taymiyya or that of Sayyid Qutb. An understanding of the religious and historical sources for their beliefs, values, tactics, and actions becomes imperative.

Three key intellectual activists, al-Banna, Mawdudi, and Qutb have been so influential in creating the vision of modern Islamic reform. Especially, Qutb created an ideological legacy that incorporated all the major historical forms of jihad, from the reforms of Muhammad to the extremes of the kharijites and the Assassins. Within a few short decades, the ideas of al-Banna’s Muslim Brotherhood and Mawdudi’s Jamaat-i-Islami, often viewed through the prism of Qutb’s more radicalized interpretation, became the primary models for new activist organizations just like ILO, Takfir Wal Hijra, Gamaa Islamiyya, Islamic Jihad, across the Muslim world.

The doctrine of jihad is not the product of a single authoritative individual or organization’s interpretation. It is rather the product of diverse individuals and authorities interpreting and applying the principles of sacred texts in specific historical and political contexts. It is important for non-Muslims to appreciate the complexity of the concept jihad and not simply equate it with violence and bloodshed. Muslims are permitted to engage in small jihad if they are under attack and the proper criteria are followed.

*Key Words: jihad, radicalism, extremism, Islamic revolution, political Islam, Arab-Afgan, mujahidin, Islamic Jihad, Hamas, al-Qaeda.*