XTREMISM AND TERRORISM
(ITS TREATMENT THROUGH QUR'ANIC VERSES, PROPHETIC SAYINGS AND DIPLOMATIC EFFORTS)

Hajredin HOXHA [*]

Abstract

In certain countries around the world some Muslim youngsters have appeared who call for the return to Islam. They cause unrest, chaos, disorder and scandal on earth, but deem themselves to be acting justly. They deeply shake and upset the spiritual, intellectual and political peace of the Muslims in the world. They call for disrespect towards leaders, for opposition and upheaval against them, inciting the youth to also fight those who are beside those leaders, without taking into consideration whether they are scholars, or members of the security service, police, the army, etc. Unfortunately, this whole action is done in the name of enjoining good and forbidding evil. This study will make the diagnosis of this illness starting from the basic principle that terrorism is first of all an ideological, dogmatic and fundamental illness, whose roots are deep in the ideology, dogma and history. Thus, we must first of all wage an intellectual, civilizational and cultural battle in order to defeat their ideas, because the treatment and remedy of a deviated idea and strayed culture is only possible through a correct and sound idea, which is based in the Qur'an and the Sunnah and in the scientific efforts of the scholars.

In conducting this study, the author has utilized the Descriptive, Analytical, Critical and Inductive Methodology.

Keywords: *Terrorism, Qur'an, Extremism, Diplomatic, Ideological.*

*)   Assoc. Prof. Dr. Hajredin Hoxha, Professor of Qur'anic Exegesis and Islamic Culture &Academic Adviser, Qatar Emiri Air Defence Training Institute, Ministry of Defense, Doha- Qatar (e-posta: drhafezi68@gmail.com, http://www.drhafezi.net/").
ORCID ID: https://orcid.org/0000-0002-6466-0118

Aşırılıkçılık ve Terörizm

(Kur'an Ayetleri ile Tedavi, Peygamberce Sözler ve Diplomatik Çabalar)

Öz

Dünyanın dört bir yanındaki bazı ülkelerde, İslam'a dönüşü isteyen bazı Müslü-man gençler ortaya çıkmıştır. Dünyada huzursuzluk, kaos, düzensizlik ve skandala yol açmakta, ancak kendilerini adaletli görmektedirler. Dünyadaki Müslümanların manevi, entelektüel ve politik barışını derinden sallıyor ve üzüyorlar. Liderlere karşı saygısızlık etmek, muhalefet ve onlara karşı aldatmak, gençleri bu liderlerin yanı sıra, alimler veya güvenlik görevlisi, polis, ordu Ne yazık ki, bütün bu eylem, iyiliğin ve iyiliği yasaklayan kötülük adına yapılır. Bu çalışma, bu hastalığın teşhisini, terörizmin her şeyden önce, ide-olojide, dogmada ve tarihte kökleri derin olan ideolojik, dogmatik ve temel bir hastalık olduğu temel ilkesinden başlayarak ortaya koyacaktır. Bu nedenle, öncelikle fikirlerini yenmek için entelektüel, uygar ve kültürel bir savaş başlatmalıyız, çünkü sapmış bir fikir ve başıboş bir kültürün tedavisi ve çözümü ancak Kur'ân'a dayanan doğru ve sağlam bir fikirle mümkün olabilir. ve Sünnet ve bilginlerin bilimsel çabalarında. Bu çalışmayı yürüt-ürken, yazar Tanımlayıcı, Analitik, Eleştirel ve Endüktif Metodolojiden faydalanmıştır.

Anahtar Kelimeler*: Terörizm, Kur'an, Aşırılıkçılık, Diplomatik, İdeoloji.*

<div dir="rtl">بسم الله الرحمن الرحيم</div>

In the name of Allah, the Most Merciful, the Most Beneficent

Introduction

All praises and thanks are due to the Almighty Allah, the Exalted, the most Merciful and the most Beneficent. Our most sincere prayers and salutations be upon the best of all creatures and prophets; our prophet Muhammad (*p.b.u.h***), his family, his companion and upon all of those who follow his footsteps until the Last Day of this world. The Almighty Allah says in the Noble Qur'an:"**

"And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that God is severe in punishmen"(**8**/Al-Enfal **/25).**

Again the Almighty God says:

" Evil has spread over the land and the sea because of human deeds and through these God will cause some people to suffer so that perhaps they will return to Him". (30 /Al-Room /41).

It is stated very clearly again in the Noble Qur'an:

" You are the best nation that ever existed among humanity. You command people to good and prohibit them from evil, and you believe in God. Had the People of the Book

*accepted the faith (Islam), it would certainly have been better for them. Some of them
have faith, but most of them are evil doers."* (3/*Al-i Imran*/110). Based on previous and
other Qur'anic verses, we are ordered to enjoin good and forbid evil, we must prevent
the wrongdoer and the sinner from violence and sins. Otherwise, God will punish us all
for the sins of a minority who play with the fate of the others and commit destruction on
earth, because His punishment is not postponed and does not discriminate the good from
the bad person, the Muslim from the non-Muslim; when the punishment comes it includes
everyone, bearing in our minds that the Almighty Allah is not unjust, "*That is for what
your hands have put forth (of evil) and because Allah is not ever unjust to His servants*"
(8/*Al-Anfal*/51).

Today, the *Islamic Ummah* suffers from the foreign enemies, who have attacked
Muslim Nation-Muslim Ummah from all sides to snatch its richness, to spread doubt in
their belief and religion, helped by the pioneers of globalism, secularism, orientalists,
Zionists through the means of information, be they written or electronic, with the pretext
of spreading "goodness", culture, civilization, globalization, freedom and democracy.
While it is them who suffer from the same cracks in its structure; divergence in thought
and beliefs, groups, schools of thought and ideological parties, killing and driving innocent
people and the elderly and children away from their homes[1]. These are all products of this
divergence, division as well as human crisis that has seized the Islamic world.

In certain countries of the Arab and Islamic world, as well some other European
countries some Muslim youngsters have appeared calling for the return to Islam by
shouting "*Jihad! Jihad!", "Death to the mercenaries and the hypocrites!", "Islam is
the solution"," You are entering a Sharia controlled Zone – Islamic Rules Enforced",
"Establish Islamic Emirates", "Muslims will destroy Crusades*" etc etc.

If we analyse and scrutinize their issue, we will see that they carry on some reactionary
and extreme ideas. Unfortunately, their share in Islam is only the name, insofar as they
oppose its guidelines and principles. They cause unrest, chaos, disorder and scandal on
earth, but deem themselves to be acting justly. They deeply shake and upset the spiritual,
intellectual and political peace of the Muslims. They call for disrespect towards leaders,
for opposition and disobedience against them, inciting the youth to also fight those who
are beside those leaders, without taking into consideration whether they are scholars,
or members of the security service, police, the army, etc (Al Darweesh, p. 43-46).

---

1) The ongoing Slaughter, Genocide and the Holocaust of the Syrian defenseless children, women and
elderly people is the strongest evidence what has been stated above. Shame on the International
community, shame on the powerful countries which do not stop this ongoing slaughter since 2011-
2019!!! Shame as well on some Muslim Nations which did not take serious actions to stop this
dictator from committing this massacre!! In this context we must not forget serious efforts and great
assistance of Turkish government initiated with Islamic Reformist President Recep Tayib Erdogan
which has sheltered more than 3.5 Million Syrian war refugees. Shame on the Iranian, Russian
government and Lebanese Hezbollah Party who are collaborating with current dictatorial Syrian
regime.

Unfortunately, this whole action is done in the name of enjoining good and forbidding evil! They preach love for values and virtues, for understanding between people, whereas their reality bears witness to the opposite. They seized the weapons to fight all those who do not share the same opinion and who do not believe what they dictate. The example of their words is like the Pharaoh, who told the Israelites: "*I do but show you what I think, and I do but guide you to wise policy.*" (40/*Ghafir*/29).

In our subsequent study of the Qur'anic verses, we shall, with the leave of God, reach at the roots of this social and religious problem. We will take a close look at the laws of God, and the best way of removing evil and replacing it by good. We shall see that the Qur'anic injunctions are the best remedy.

This study will make the diagnosis of this ill starting from the basic principle that terrorism/extremism is first of all an **ideological, dogmatic and fundamental illness**, whose roots are in the ideology, dogma and history of this phenomenon. **Thus we must first of all wage an intellectual, civilizational and cultural battle in order to defeat their ideas**, because the treatment and remedy of a deviated idea and strayed culture is only possible through a correct, and sound idea, which is based in the Qur'an and the Sunnah, in the scientific efforts of the great Muslim scholars, who are recognized for their piety, sincerity and knowledge, both in the past and in the present.

Islam enjoins a cleansing of the individuals and society from hatred which originates from envy and greed, and we must stand opposed to every storm which comes from societies inciting hatred, envy, and religious or intellectual division. This paper will be the answer the following questions:

1. What is the definition of terrorism?

2. What is the historical background of this ideological disease?

3. How are the roots of this ideological phenomenon linked to religion?

4. What are intellectual paths and the methodological steps which help in the defeat of the phenomenon of terrorism?

5. What are the causes and features of terrorism?

6. What are diplomatic efforts in eradicating this phenomenon?

7. Is the solution to this ideological, religious and social disaster the relying on the idea of the middle and the balance in the light of the Qur'an and the Sunnah?

Thus, I have divided this study into introduction and six other co-related sections, following with conclusion and most remarkable findings of the study.

1. The Definition of Terrorism and Its Historical Dimensions

1.1. There is u huge disagreement about the definition of Terrorism among the researchers and scholars. English Oxford Dictionaries have defined terrorism as:" The

unlawful use of violence and intimidation, especially civilians, in the pursuit of political aims. *'the fight against terrorism' 'international terrorism'(*https://en.oxforddictionaries. com/definition/terrorism July 1, 2017*)*, whereas the Encyclopedia of Wikipedia have mentioned the following statement *about the definition of Terrorism:* "*There is no universal agreement on the* **definition of terrorism**. *Various legal systems and government agencies use different definitions. Moreover, governments have been reluctant to formulate an agreed upon and legally binding definition. These difficulties arise from the fact that the term is politically and emotionally charged. In the United States of America, for example, Terrorism is defined in Title 22 Chapter 38 U.S. Code § 2656f as* "premeditated, politically motivated violence perpetrated against noncombatant targets by subnational groups or clandestine agents." *According to* Matusitz (2013), *terrorism includes the following:*

- *It is the use of violence or threat of violence in the pursuit of political, religious, ideological or social objectives.*

- *It can be committed by governments, non-state actors, or undercover personnel serving on the behalf of their respective governments.*

- *It reaches more than the immediate target victims and is also directed at targets consisting of a larger spectrum of society…*".(https://en.wikipedia.org/wiki/ Definitions_of_terrorism June 1, 2017).

If we analyse the meaning of this word in Arabic from the aspect of etymology and morphology, we shall see:

- That the word **Irhab** (إرهاب) comes from the verb "**Arhaba**" (أرْهَبَ), which means to frighten. For example it is said: "**Arhaba fulanan**"- he frightened so and so.

- A similar meaning is that of the word: "**Rahhaba**" (رَهّبَ).

- Whereas the verb "**Rahiba –Yarhabu – Rahbaten –Rahban-Rahaban**" (رَهِبَ، يَرْهبُ رَهْبَةً ورَهْبًا ورَهَبًا) means to cause fear. It is said "**Rahiba'sh shay'a rahban**" – he caused fear in someone.

- The verb "**Tarahhaba**" (تَرَهَّبَ) means retreating, secluding oneself in a synagogue for worship in Hebrew and Christianity. This word is the origin of the term *Rabi* (ar. *rahib*, *rahiba*, *rahbaniyyah*) (http://www.almaany.com/quran/3/146/6/#.V-zAloh9600; http://vb.tafsir.net/tafsir15171/#.V-zBDoh9600 Aug 1, 2017).

- If the verb is transitory, it is also used for the purpose of threat. The Qur'an has also used this expression in the form ((اسْترهَبَ) "**Istarhaba**" in the sense of the verb "**Rahhaba**", in the story of the Pharaoh with the magicians and Moses, peace be upon him: " *He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell*" (7/*Al-A'raf*/116).

As we see, the Qur'an has not used the word terror (**Irhab**) only in this particular form, but in different forms and contexts which originate from the same root. Some of

these imply **terror, awe, fear, frightening, anxiety**, **and threat**, whereas the others imply worship or prayer. This word and its derivatives in the sense of "**fear and fright**" has been used 7 times in the Qur'an, 6 of them are the following:

- (**Yarhabuna** يَرْهَبُون) (7/*Al-A'raf*/ 154),
- (**Farhabun** فارْهبُون) (2/*Al-Baqarah*/ 40),
- (**Turhibuna** ترهِبُونَ), (8/*Al-Anfal*/ 60),
- (**Istarhabuhum** استرهبوهم) (7/*Al-A'raf* /116),
- (**Rahbatan** رَهْبَةً) (59/*Al-Hashr*/13),
- (**Rahaban** رَهَبًا). (21/*Al-Anbiya*/90).

Whereas, in the sense of "worship and prayer "for the 7th time it has been used in the following different places:

- (**El-Ruhban** الرهبان) (9/*At-Tawbah* /34),
- (**Ruhbanan** رهبانًا) (5/*Al-Ma'idah*/82),
- (**Ruhbanahum** رهبانهم) (9/*At-Tawbah*/31),
- (**Rahbaniyyatan** رهبانية), (57/*Al-Hadid* /27).

(Formore information, refer to; (https://www.almaany.com/ar/dict/ar-ar/أرهب/.)

The derivatives of the word "**Rahaba**" (رَهَبَ) have not been mentioned often in the sayings of the Prophet *(p.b.u.h)*. Perhaps one of the most well-known is the expression "**Rahbatan**" (رَهْبَة), in the supplication:

"I supplicate Thee desirous (**of Thy reward**) and frightened (**from Thy chastisement**)" (Ibn Taymiya, vol. 20, p.41).

This close examination of the different contextual usage of the previous terms in the Qur'an and Sunnah shows us the meaning if terror, awe, and violence, or in other terms, the use of force and threat for the accomplishing of certain goals. Among these meanings are: punishment, killing, enmity, jihad, war, etc. However, these words have a specific meaning which is connected to the context of the verse or hadith in question. These mentioned meanings in its different contexts cannot be taken as a religious proofs of justification of today's massacres and killings. (Liwa, 2003, pp. 65-91).

All great famous classical and modern Muslim scholars have unanimously agreed that; if there happen to be a war, and the sovereignty of a Muslim country is attacked or threatened by the enemy, and the call for Jihad by the wealth and health has come from the legitimate *Leader, Imam, President, Khalifah, King, Amir*; it is obligatory upon all citizens regardless their age, gender, or religion to respond quickly to this call and to defend their country, to drive out the oppression, to save the people from being victimized, to make the words and the Religion of Allah supreme, sublimated, to make God's cause succeed,

until the mischief ends and the enemy gives up, to defend Islamic da'wah and its spread. (Koylu, 2003, p. 155). To prevent injustice, violation, torture, fitnah and persecution. To uphold the realm of God, to propagate the Oneness of God on earth, to put an end to the power those who, by power or deed, challenge His omnipotence, to eliminate the oppression and extortion by instituting the Word of God, to achieve the human ideals[2] which are considered by God as the aim of life. (Ibn Taymiyah, p.123; *Tafsir Al Qurtubi*, vol.5, p.279; Qutb, 1977, pp.10; 12; 84; Maawdudi, 1980, p.5).

Admitting what has been said above, we emphasise by saying that is not allowed by any means or whatsoever reason to launch the war against the enemy by individuals as we see and witness! The lack of understanding of the Islamic religious concepts, drives people to such actions which the Almighty Allah will not be pleased at all. The Religion of Islam functions closely within the following Divine systems:

1- *Belief System,*

2- *Moral System,*

3- *Social System,*

4- *Family System,*

5- *Economical System,*

6- *Political System,*

7- *Endowment (Awqaf) System.*

This is the full picture of Islamic Sharia'h and its functional components. Unfortunately, what we see nowadays is just the opposite! Many of them – as well many self-called Muslim scholars are not aware about this Qur'anic realities-are involved in a single system; and that **is Political System which is no: 6**, whereas they have neglected all previous foundational systems which mandatory and prior to the **Political System**. All the mentioned systems are clearly stated in the Noble Qur'an and the prophet Muhammad (*p.b.u.h*) had practiced with other Muslim Community members and believers in his mission during his delivery the message of Islam in Macca and Madinah. (Al Hashimi 1991; Al Qaradawi, 1995).

From what has been said above; using Jihad for bloody revenge, or killing, innocent people, or political gain is totally contradictory to the concept of Jihad in Islam and its sacred aims. In contemporary time, as well in the contemporary media the use of Jihad is explained by: violence and killing the innocent people! This image which is presented by the media and many intellectuals is causing human mind to see Islam as a kind of bloody religion, and many of them are becoming more Islamophobic! It is the duty of the global governments, universities, scholars, academicians, analysts, experts, not to lie the audience about Islam and its Divine concepts! This distortion and non-scientific

---

2) To save the Religion of Islam, Wealth, Life, Honor, and Mind – The five sacred objectives of Islam.

explanation of Islamic concepts drives many Muslim youths for more terrorist attacks to defend Islam. Therefore, this study is a wake-up call for all of them to stop their false accusations about Islam, their blasphemies, otherwise more negative consequences are expected. Their way and discourse dealing with Islam and Muslims must be changed. (Zulkifli & Tazul Islam, 2012, pp.71-90).

2. The Historical Background of the Phenomenon of Terrorism

2.1. Historically, as certain contemporary studies indicate, the word terrorism has been used for a specific way of gaining power during the French Revolution in the period of the Jacobin Republic in the years 1793-1794, when the opposition to the two bourgeois kings who were against the revolution took place. As a result of this period, which has been called **The Reign of Terror**, more than 300.000 people were arrested and about 17.000 were executed, beside the thousands of prisoners who died imprisoned.

According to some other scholars, terrorism has occurred much earlier, throughout the human history, across the world. The Greek historian Xenophon (d. 30-34 B.C.) has written about the psychological incitement to war and terror against different peoples. He speaks about Roman emperors such as: Tiberius (14-37 B.C.), Caligula (37-41 B.C.), who subdued those who opposed them through the use of violence, confiscation of property, and execution. Perhaps the Spanish inquisition against religious minorities, especially the Muslims, was among the most important stages of terrorism in the history of Western culture.[3]

Certain states had adopted terrorism as part of their strategy, such as the Nazi regime in Germany, and the communist regime of Stalin in the former Soviet Union. From a Western point of view, such organizations and movements as: Bader Mein of in Germany, the Japanese Red Army, the Irish Republican Army, the ETA etc., have been included in the well-known terroristic organizations of the twentieth century history.

Recently a new phenomenon in terms of form and colour, but old in terms of its roots and existence has appeared. Research has shown that the oldest cases which have been recognized as terrorism have been registered in the case of a Jewish sect, the Saccharin's (Goodman, 2008, p.407), an extremist faction which used hitherto unknown tactics to attack its enemies. They usually preferred to attack during holy days or feasts. (Yazji Amal "et al", 2002, rp.86-87).

It is believed also, that this phenomenon has been recorded after the discovery of the American continent, at the end of the fifteenth century. American society was built on racial grounds, whose source was the Jewish religious idea, which had penetrated among the British puritans. Based on this historical element of religious nature, upon which North America was built, the Americans saw themselves as the missionaries of the world

---

3) For more details, see: Mafhum al Irhab bayna al asaleti wa al tatbeek, Ma'ahad Al Dirasat Al Ifrikiya, Cairo University, 25/11/2000.

religious message, as if they were the new Israel, which God has chosen in order to play the leader's role in the world.

2.2. Even though this much has been said about the origin of this phenomenon, after further scrutiny and analysis of the relevant historical texts one concludes that this phenomenon is stretched beyond these time limits. I believe its origin is in the conflict of the sons of Adam, peace be upon him, the first man upon the earth. God says in the Noble Qur'an: "*But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them* and it was not accepted from the other. **(The one)** said: *I will surely kill thee*. **(The other)** *answered: God accepteth only from those who ward off (evil)* "(5/ *Al-Ma'idah*/27).

Then this phenomenon was inherited by the Jews and the Christians, who killed and massacred prophets and messengers of God. The Qur'an has registered these insolent actions of such people, who killed the messengers without any right. The Almighty God says:

"And when it is said unto them: Believe in that which God hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?" (2/*Al-Baqarah*/91).

Such terrorist acts and incidents have been recorded in Islamic history too. Even from the first moments of the Islamic religion, its preacher, Muhammad, peace be upon him, and his Companions, may God be pleased with them, were exposed to terrorism, torture, persecution, ill-treatment, which caused their migration to Ethiopia and later to Al Medina. The economic and social boycott against the Hashimites; the plots against Muhammad peace be upon him, shortly before the Hijra, which went on during the Hijra with the great battles, are testimonies to this violent terror against the early Muslims. And the scenes of terror after the death of the Prophet peace be upon him were ceaseless.

3. Innocence of Islam from the Accusations of Extremism, Forms and Motives of Extremism.

3.1. Islam bears no relation with terrorism whatsoever. It stands far above terrorism and violence perpetrated because of personal convictions of any person. Nevertheless, there have been Western orientalist who have come up with rather absurd conclusions regarding this issue, when they categorized Islam with different appellations, such as:

• *Political Islam,*

• *Progressive Islam,*

• *Popular Islam,*

• *Revivalist Islam,*

> • *Islamic resurgence,*
> • *Fundamentalist Islam,*
> • *Revolutionary Islam,*
> • *Radical Islam,*
> • *Strict Islam* (Al Dawsari, 2005, pp. 22-61),
> • *Militant Islam,*
> • *Islamic violence, and finally:*
> • *Terroristic Islam.*

Our refutation of such baseless claims and accusations can be summarized in the following points:

The very religious commands which some of our sincere scholars have deduced from the Qur'anic texts deny these claims. They say:

"There should be no harming or returning harm with harm";

"The harm is removed to the extent possible";

"Harm cannot be removed with an equal or greater harm";

"The smaller harm must be tolerated in order to avoid the greater harm", etc. These are some of the religious rulings of the Islamic Shari'a (Imam Ash's Hatiby, pp. 628-675; Azam, 2005, pp.101-190; Hafidh "et al", 2004, pp. 29-31).

Among the revealed texts that absolve Islam from these baseless accusations are the following verses:

"Therefore We ordained for the Children of Israel that he who slays a soul unless it be (in punishment) for murder or for spreading mischief on earth shall be as if he had slain all mankind; and he who saves a life shall be as if he had given life to all mankind. And indeed again and again did Our Messengers come to them with clear directives; yet many of them continued to commit excesses on earth." (5/Al-Ma'idah/32).

"And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower" (8/Al-Anfal/61).

"If two parties of the believers happen to fight, make peace between them. But then, if one of them transgresses against the other, fight the one that transgresses until it reverts to Allah's command. And if it does revert, make peace between them with justice, and be equitable for Allah loves the equitable." (49/Al-Hujurat/9).

Among the prophetic texts we will relate the following hadith:

Whoever opposes (the leader) and separates from the congregation and dies (in this state), has died the death of the (age of) ignorance. Whoever fights and does not know why he fights (that is, he fights for fanaticism or for a group whose war is not known whether it is for God or not), becomes angry for fanaticism or invites to fanaticism or supports a member of his clan or tribe (in fanaticism) and ides, has died teh death of the ignorants. Whoever from among my Ummah rises and attacks the virtuous and the

corrupt, indifferent to the fate of the virtuous (innocent) and does not keep to his covenant, he is not from me and I am not from him." (Al Mustadrak ala Sahihayn, 1990, vol.3, p. 476).

Abu Dawud relates that the Prophet a.s. has said:

It is not permissible for a Muslim to frighten a Muslim or to take his property: seriously or not seriously (Sahihu wa daifu Sunan Abi Dawud, 5004).

According to these religious texts, any harm, be it physical or psychological, which involves innocent individuals or societies, such as the harm by terrorism, is among the most detested works and it is strictly forbidden *(haram)*. In opposing this mischievous action, the Qur'an invites us to uphold its method. Our religion is a religion of peace and security, of life and culture, a religion that preserves and protects the interest of mankind in this world and in the next. It is not a religion of death, killing, destruction, fear, as those who do not share in knowledge think. Above all, Islam is a religion which protects the most sacred things of human beings, without which life would have no meaning. Their threatening has been prohibited, because they are sacrosanct. They are the following: religion, life, reason, honour, and property (Imam Al Shatibi, vol.1, pp. 219-255).

3.2. Features and Forms of Extremism

Among the forms of extremism and hardening of the heart, the scholars have emphasized the following:

1. Extremism of thought, which does not accept another opinion on scientific matters which can include multiple meanings. This extremism does not recognize any other thought apart from its own.

2. Making obligatory difficult things, which God has not ordered upon His servants. This is directly in opposition to the saying of the Prophet *(p.b.u.h)*: *"Ease and do not harden, invite and do not repel (with your behaviour)."* (Bukhari, no. 3038; Muslim, no. 1733).

3. Among the features of this phenomenon is the deeming of the secondary things as primary, and of the reprehensible things as prohibited!

4. Harshness and strictness in inappropriate places. More concretely, in their discussion with new converts in Islam as if they are talking to a native Muslim or one who has grown up in an Islamic environment from early childhood. Rather, the Islamic approach is to deal with these converts by emphasizing ease in secondary and disputable matters.

5. Crudity and hard-heartedness. These characteristics are opposed to the injunctions and orders of God and His Messenger.

6. Conjecture and prejudice about people. A basic principle among the extremists is accusation, whereas the law says that the defendant is considered innocent until proven guilty by the evidence and proofs.

7. Wrong assumptions and perceptions about the society they live in. They believe that an Islamic society must be an angelic one, which is guided by constant love, understanding, and mutual respect, which leaves no space for slips. If a society is such, then it is Islamic in their eyes, otherwise they deem it ignorant and un-Islamic. This opinion is not realistic, as there is no man who does not err, and the imagining of a society without errors is but an illusion. Every man makes mistakes, and there has been no case in history of a people who never erred, just as it was never a case that a prophet's followers were one hundred percent pure from sins.

8. Precipitating into the abyss of **takfir** (*declaring others infidels*). This extremism reaches its peak when it deprives people from their Islamic identity and it allows the shedding of their blood and the confiscation of their property (Hafidh "et al", 2004, pp.27-52; Al Qaradawi, pp. 20-50).

3.3. Causes and Motives of Extremism

Among the most important causes and motives of extremism are the following:

• Incomplete knowledge of religion.

• Superficial understanding of the texts without delving deeper into their purpose, their reasons and the wisdom behind them.

• Preoccupation with secondary matters while overlooking primary and major ones.

• Unrestraint in forbidding things without proofs, and zeal in finding fault and mistakes with scholars and thinkers. Such behaviour is contrary to the tradition of our ancestors, who did not call anything "prohibited" without having clear text thereof.

• Following unclear texts and overlooking clear ones.

• Lack of studying experience with the recognized scholars.

• Myopia and ignorance on contemporary matters, life, history, and cosmological laws.

• The spiritual defeat that has taken hold of the Muslims hearts, the ideological misfortune (Abdul Hamed, 1996, pp.10-25) that has seized them, their economical backwardness and poverty, division in groups, parties, and political factions, moral degradation of societies both Western and Muslim, are a fertile ground for the appearance of a group of extremists from among the ranks of Muslim youth, who preach the return of Islamic pride and the Muslims status through force or the "rising of the flag of jihad" (Abdul Hamed, 1996, pp.43-56) against Muslim leaders, through upheavals and their replacement with leaders who could apply this desire of theirs.

This is the main motive and cause which incites these youngsters to undertake violent and criminal acts by killing innocent people, destroying public institutions, blowing

up buildings and bridges, and killing the members of the police, as well as those under protection from the Islamic government *(dhimmis-Jews and Christians)*, spreading fear and causing panic among their citizens. Yet, does the good intention justify the wrong means? These youngsters have missed the path, because through their immature behaviour they have brought more evils and problems to Islam than good and peace.

Some thinkers believe that the problem is in the misunderstanding of the word jihad, the lack of understanding of the Muslims' position, the misunderstanding of the relations with non-Muslims living in an Islamic country, the issue of removing evil with force, and the opposing of leaders.

4. The Remedy of this Ideological Illness

4.1. The Efforts of Diplomats and Politicians in Putting Out the Fire of Terrorism

Dozens of seminars, conferences, agreements (Al Sahmurani, 1983, pp.104-105) and gatherings have been held throughout the world. Millions of dollars have been spent for studies, research, scientific initiatives, in order to study the causes and motives of terrorism, and the remedies to this destructive phenomenon.

After a great effort and an extensive scientific study, they have come up with results, solutions, recommendations and proposals for the uprooting of this phenomenon. According to what an officer of state intelligence for the Middle East has said, these recommendations can be summarized in the following domains:

- *Diplomatic means,*
- *Penal laws,*
- *Means of financial surveillance,*
- *Army forces,*
- *Intelligence Information* (Bilar, R, Paul, Subul mukafahat al irhab , C.I.A, South Asia, See also: Al Qaradawi, Yousef; Al Muslimune wa al u'nf al siyasi – Nadharat Ta'siyliyah, http://www.alqaradawi.net June 1, 2016).

All these means must function in bodies which are directed by ministries. They believe that the phrase "war on terror" includes the efforts of many state organizations and agencies. War against terrorism includes the diplomatic efforts, which seeks the coordination of foreign state initiatives on this matter, as well as the financial procedures against the organizations which support and maintain the terrorists. Sometimes war against terrorism implies use of armed force.

Similar steps are undertaken by the Arab cooperation for war on terror, in these domains:

In security, among others, the agreement for preventing terrorist crimes included disabling their finances, dismembering the organizations for terrorist acts, etc. Among the agreed points on the war against terror were the following:

- *Arresting terrorists and who are tried according to their national law,* (Al Sahmurani, 1983, pp.106-109)
- *Greater security for legal cases personnel,*
- *Greater security for information sources for terrorist crimes,*
- *Helping the victims of terrorism,*
- *Cooperation between state institutions and citizens for a common battle of terrorism,*
- *Encouraging the reporting of terrorist cases in state, and police institutions.*

Despite our great respect for these state efforts, we nonetheless believe that they are somewhat inefficient (Duke, 2001) because they are concerned with tackling the issue externally not internally, wherefrom these extreme ideas and approaches. **More concretely, they have overlooked the religious, intellectual and cultural solution to this phenomenon**. The reason for the overlooking of this substantial element lies in the fact that the perception of these solutions, made according to the Western spirit, has been performed in a general way, including the Muslims, who can give other solutions and options for this problem. **Taking into consideration religious, traditional and social differences involved, the options mentioned above are perhaps valid for Western countries, but they may be completely non-valid for the Islamic or Arab countries**. The extent of functionality of these options can be seen very clearly in the further increase and development of terrorism in the world (http://www.pri.org/stories/2016-03-22/paris-there-have-been-hundreds-terrorist-attacks-many-have-gone-unnoticed July 12,2017).

4.2. The Result of the Engagements and Efforts Made

From what we see today in the world, and which clearly shows the even greater presence of this phenomenon in many societies is that these efforts have not met their goal. The whole problem is in the exclusive relying on the human factor and the laws made by man, and the overlooking of the religious factor and divine guidance in treating this illness, because God knows best what humanity needs:

"Does He not know, Who created? And He is the Knower of the subtleties, the Aware" (67/*Al-Mulk* /14).

Again the Almighty God says:

"Therefore do not give likenesses to Allah; surely Allah knows and you do not know" (16/*An-Nahl*/74).

Also the Almighty Allah says:

"Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know" (3/*Ali 'Imran* /66).

A single solution for all places and peoples cannot be imagined both on grounds of religion and reason. The mentality of an American or a European youth differ from the

mentality of an Arab youth. The same religious discourse cannot be applied or generalized upon all of them, and so on. Our early generation Muslim Scholars have pointed out strictly this issue, that in order our religious mission, and religious discourse to have its successful fruits; they called upon a mandatory condition for all of those who work in this field, and that is: The correct understanding of a current social, religious, financial, political, moral, psychological and traditional situation. Why did they make this mandatory? It was purely and merely for the better outcomes and sound results of Da'wah.

Some secondary religious and traditional matters might be very common and normal for American, European, Malaysian, Turkish, Albanian, Bosnian, Kosovar Muslims etc. However, it might not be common and normal for other Muslims in the Middle East or Gulf Countries! The religious fatwas, verdicts are not like the small birds who fly from country to another in their seasonal times! What is prohibited for Muslim ladies in Makkah, it might be not for Muslim Ladies in London! For instance, the driving licence for ladies! This important issue must be very clear for all of those who work in the field of Islamic Da'wah, and those who are involved in the healing of this social dangerous phenomenon" terrorism" or: "extremism".

5. Criteria of Centre - Qur'an & Sunah is the Only Viable Solution

The Islamic alternative, which has been summarized in the "middle path and balance in faith, worship, transactions, intellectuality, and worldly matters, as well as keeping away from extremism, violence and aggressiveness in all forms and manners" – is the therapy we offer to our youth and institutions.

5.1. The Middle Path in the Noble Qur'an

Islam is a religion which seeks equilibrium in all religious and worldly matters. While it enjoins the sincere worship of God it also encourages us to pay attention to our own souls, children, and families, as well as the society and the environment in which we live. We are also ordered not to neglect the next world, just as we do not disregard our fate in this world. God has forbidden through the tongue of his Messenger the total retreat for worship and distancing oneself from marriage and jihad. Let us consider the following Qur'anic verse, in which God criticizes and forbade the People of the Book from this extreme practice.

"O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Mariam is only an apostle of Allah and His Word which He communicated to Mariam and a spirit from Him; believe therefore in Allah and His apostles, and say not, Three. Desist, it is better for you; Allah is only one Allah; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector" (4/*An-Nisa*/171).

Whereas the Jews in the holy books have almost obliterated the spiritual aspect, leaving no place for the hereafter, confining the promises and threats to this world, the

Christians on the other hands call for the elimination and obliteration of the value of this world.

Let us return to the Qur'an and see what is meant by a middle path. What are the meanings and the implications of this expression?

Allah says:

"*Rather you wish to put questions to your Apostle, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way*" (2/*Al-Baqarah*/108).

Again the Most Merciful Allah says:

"*Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path*" (5/*Al-Ma'idah*/60).

Also the Almighty Allah stated:

"*O you who believe! do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Apostle and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path*" (60/*Mumtahanah* /1).

Great Qur'anic Exegetes such as Al Imam Al Tabari, Al Imam Al Qurtubi, Al Imam Ibn Kathir, Al Jalalayn, and others, in their commentaries of the **"Straight path"** in the first verse and the general comments in the following verses, have said:

6. *"The best path"*;
7. *"The true path"*;
8. *"The path of Muhammad (p.b.u.h) "*;
9. *"The Middle path"* (Al Tabari, vol. 6, p.316; vol. 4, p.84; Al Qurtubi, 2002, vol.6, p.114; vol. 6, p.252; Ibni Kathir, vol.1, p. 384).

The Qur'anic verses clearly demonstrate that the remedy for this illness is the **middle path** *(The Religion of Islam, based on Qur'anic Verses and Authentic prophetic sayings, as well as the Consensus of the Muslim Great Scholars)* and the rejection of extremism and religious radicalism.

The Qur'an invites us to uphold this principle by reminding us that based on this principle the Muslims became the best people. **We as a middle people, a balanced people, enjoining good and forbidding evil, and believing in God, have deserved this epithet.**

The Almighty Allah says:

"*You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had*

believed it would have been better for them; of them (some) are believers and most of
them are transgressors" (3/Ali-'Imran/110).

Islam is a religion of mature action and tolerance, between two extremes, and as God
says in His Book. The most Merciful says:

"And thus We have made you a medium (just) nation that you may be the bearers of
witness to the people and (that) the Apostle may be a bearer of witness to you" (2/Al-
Baqarah/ 143).

Islam calls for balanced and mature approach in spending too. In order to safeguard
this principle, Islam does not allow us to squander our property according to our whims.
God says:

"And those who when they expend, are neither extravagant nor sparing, and it is a
medium in-between" (25/Al-Furqan/ 67).

The middle path is a prophetic methodology, which was applied by the messengers in
their worship of God. They used to live between the fear of punishment and the hope of
reward. God says:

"So We responded to him, and We gave to him John, and amended for him his wife.
Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they
were to Us humbly submissive" (21/Al-Anbiya/90).

If we study the prophetic texts and the biography of Muhammad (p.b.u.h) we will
see that he was a great preacher of this divine program, which he reflected in practice
in his call. He fasted and broke the fast, he worshipped God fervently but was also a
married man, he paid visits to his neighbours, be they Hypocrites, Christians or Jews, he
had relations both with believers and hypocrites. Based on this, a Muslim must seek the
middle between the conservatives and the liberals, the Muslim politicians with Islamic
ethics and those who reject politics completely with the pretext of engaging themselves
only in the education and the awareness of the Muslims, ignoring the events around them
which threaten Islam. This is the middle between those who totally and unconditionally
absorb Western culture, and those who deny it outright (Hurmat al Ghuluw, pp. 78 -79;
Qutb, vol.4, pp. 2234).

5.2. The Middle Path in the Prophetic Tradition

The sayings of the Prophet Muhammad (p.b.u.h), and the scholars of the early
generations on the need to uphold this principle are abundant and various. During our
research into the prophetic texts, we came across the following sayings which point to the
principle of the middle path:

"Seek in your deeds what is right and find the middle (in all matters, avoiding
extremism)" (Sahih Al Bukhari, vol., p.377),

"No one shall try to outperform this religion but will fail", (Sahih Muslim, vol. 4, no:
2055),

"I fast, but there are days in which I rest and I do not fast" (Sahih Al Bukhari, vol. 3, p.377).

Among the phrases of the scholars of the early generations, we can quote the following:

"There is no exaggeration, and there is no tolerance",

"Middle path in worship",

"Balance and Moderation",

"Carefulness in Worship",

"Flexible Easy people", etc. (Sahih Al Bukhari, no: 2573)

The Prophet Muhammad (*p.b.u.h*) mentioned the benefits from upholding this principle and warned against the dangers of extremism, radicalism and their evil end. From among these we will mention:

a. The destruction of the extremists.

The Prophet (*p.b.u.h*) said three times:

"Perished are those whose deeds transgress the boundaries of the normal"

b. The danger from monotony in worship.

Bukhari relates in his Sahih the narration from Zainab, that she had tied a rope between two pillars in the mosque. When the Prophet (p.b.u.h), saw it, he asked: "What is this rope?" He was told: "It is the rope of Zainab. When sleep seizes her, she holds on to this rope in order not to fall asleep and to continue in worship." The Prophet (p.b.u.h), ordered to untie the rope and said: "*Pray until you feel fresh and rested, and when you need to sleep, do sleep!*"

c. The middle path in personal matters, as alluded to in the hadith:

"... By God, I am more God-wary and more pious than you, but I fast and eat, I pray and I sleep, and I have conjugal relationship! Whoever leaves my Sunnah is not from me." (Bukhari and Muslim).

d. The middle path in social relations.

Imam Bayhaqi relates that Hasan said: *"Love with measure and hate with measure, for some people transgressed the boundaries in love and perished, just as those who transgressed the norm in their hatred. Be of the middle path, be moderate in love, and be moderate in hatred."*

From the quoted texts one can conclude that if we want salvation and security in this world and in the hereafter, we must uphold the principle of the ***middle path –moderate way*** in our religious, social and personal lives. This is a definite order and an individual obligation *(fard a'iyn)*.

6. Conclusions with some successful ways and methods for the remedy of the phenomenon of terrorism

The analysts have reached the conclusion that social phenomena which are not treated in their roots and whose causes are not dealt accordingly with repeat themselves. Terrorism cannot disappear unless its true causes and ideological roots are removed. We cannot annihilate the phenomenon of violence and terrorism unless we engage ourselves in intellectual and cultural struggles with its supporters, because culture provides their excuse under the veil of religion for the killings they perpetrate. What follows is a list of the most important ways helping in the uprooting of this social phenomenon:

➢ A reformulation of the religious thought worldview (Al Audah, 2002) in Arabic and Islamic countries is required. Religious principles must be devoid of every element of violence, extremism, and hatred.

➢ A reinforcement of the principles of dialogue (Al Markaz el Alemi li Istisharat al Istratijiyah, 2002), tolerance, and acceptance of the other both intellectually and existentially.

➢ Social security cannot be guaranteed unless freedom of thought and learning as well as equity, are guaranteed.

➢ Terrorism as well the extremism is a product of great imbalances in economic, political and social matters, as well as violence, and therefore justice must be served for all layers of society.

➢ Difference in opinions, ideas and schools of thought must not cause separation from the congregation.

➢ Islam enjoins a cleansing of the individuals and society from hatred which originates from envy and greed, and we must stand opposed to every storm which comes from societies inciting hatred, envy, and religious or intellectual division.

➢ The media must stop its hypocrite role in making propaganda for certain countries/ people. Arabic/English media must have its transparency towards the Western missions in the Muslim world, investigating their programs, not to show offensive debates or shows against the Religion of Islam or Muslims in order for these youngsters not to commit such deeds as a reaction.

➢ Those (*regardless their country of origin*) who have returned from the battlefield (*Afghanistan, Syria, Libya, Iraq, Yemen, etc*) must undergo a careful psychological rehabilitation treatment and not to exclude them from our society. There, they have been used to the idea that the war-Jihad is the foundation of survival and life, and peace is an exception from the rule, and that life without jihad loses its meaning, so in order to reformat their ideas and believes; that *the Peace and living in harmony is the foundation of survival and life, and the war-Jihad is exception whenever it's needed.* This is the idea of the majority of the Muslim Scholars-Classical and Modern.

➢ We must not ignore the negative role played by certain social, night clubs and bars in Muslim countries and societies. Some hotels are well-known for their indecent activities, and in one way or another they become a target for attacks from Muslim youngsters who do not restrain themselves before such phenomena. The development and continuation of such activities in hotels must be stopped immediately.

➢ Negative phenomena that have appeared in our societies, such as: unemployment, usury, increase in prices, difficult living conditions, the low social fare, extreme poverty, ongoing massacres and genocide in Syria, Yemen..etc, the Russian, Iranian, Hezbollah's and Asad's regime Holocaust, in the eyes of the international community, the cluster bunker bombs, phosphorus chemical bombs etc., often become a reason for their victims to rise and cause unrests. Therefore, in order to avoid the worse, better living conditions must be created for these layers of society, who must be offered better employment opportunities, education, and medical treatment etc. The ongoing war in Syria must be stopped immediately. The role of the International community must be more active and concrete! The dead power of the United Nations must be restored back in order its hundreds of useless resolutions to take an effect on the solid ground in Syria, Yemen, Burma, and Palestine. **Shame on them**! They are not able to offer any humanitarian assistance to the victims, children, and elderly people of Aleppo or Myanmar/Burmese Muslims! **Shame on them**! Some of their formal and symbolic humanitarian aids last week have been targeted and bombed by Russian jet fighters; and yet they are not able to stop their aggression! What an ugly position!!

➢ Racism in all its forms must be fought. People must come to agreement and reject conflict in their parent-child, husband-wife, and sibling relationships.

➢ The fundamental rule remains that**:**

• *Fire cannot be put out with fire,*

• *Violence cannot be treated with violence,*

• *One must cure an intellectual problem intellectually, no matter how deviated or baseless it may be.*

"Verily there is a lesson in this for everyone who has a (sound) heart and who listens with an attentive mind." (50/*Qaf*/37).

Praise belongs to God, the Lord of the worlds!

Doha, Qatar 12.05.2019

References

Abdul Hhamed, A. S. (1996*). Ezmat Al'aql al Muslim,* Al Ma'had al alamy lil fikr al Islami) Kuala Lumpur- Malaysia.

Abul A'la Maawdudi, (1995). *Jihad in Islam*, Lahore, Pakistan, International Islamic Federation of Student Organization.

Al Audah, S. (2002). *Maqulat fi fiqhi al mauqif*, (2nd Edition), Al Riyadh: Al Juraysi Distribution House.

Al Darweesh, A., Yousef Bin Ahmed, (1999). *Ta'atu walee al amr wa etheruha fi tahkeek amn al watan – Dirasah Shar'iyah (1st Edition)*, Al Riyadh, Kingdom of Saudi Arabia: Kunuz Ishbilia for publishing and Distributions.

Al Dawsari, F., (2005). *Al ghuluw fe al deen wa wasatiyatu al islam, (1st* Edition), Al Riyadh: Madar Al Watan Publishing and Distributions.

Al Hakim Al Naysaburi, (1990). *Al Mustadrak ala Sahihayn,* (1st Edition) Beirut: Distribution of Darul Qutub al Ilmiyah.

Al Hashimi Muhammad, (1991). *The Ideal Muslim as defined in the Qur'an and sunnah,* (Revised 2nd Edition), Al Riyadh: International Publishing House.

Al Qaradawi, Y., (1995). *Introduction to Islam*, Islami. Publ. Hou,1995, Al Riyadh.

Al Qaradawi, Y., (2001). *Al Muslimune wa al u'nf al siyasi – Nadharat Ta'siyliyah*. Dar Wahba,Cairo..

Al Qaradawi, Y., (2000). *As'sahwa Al Islamiya bayen Al juhud wa at'tataruf*, Cairo: Dar Wahba.

Al Qurtubi, Abi Abdilah, (2002). *Al Jam'I li Ahkami Al Qur'an*, Cairo: Al Sha'b Distribution House.

Al Sahmurani, A., (1983). *La lil irhab, na'am lil jihad,* Beirut: al Nafais Publicati.

Al Shatibi, (2005). *Al Muwafaqat fi al Shari'ati al Islamiya,* Hou, Beirut: Resala Pub.

Al Tabari, Muhammad ibn Jarir, (2006). *Jami'e al bayan fi ta'wili ayi al Qur'an*, Beirut: Al Fikr Distribution House.

Azam, Mhd, Abd Aziz, (2005*). Al qawai'id al fikhiya*, (*1st Edition*), Cairo: Dar Al Hadeeth for Publishing and Distributions.

Bilar, P., (2002). *Subul mukafahat al irhab, (*1st Edition), South Asia, Damascus, Syria: C.I.A.

Duke, D., (2003). *America, Israel and September 11th 2001*. Translated into Arabic language, Damascus- Syria: Al Awail Publications.

Fattah, Irfan Abdul Hamid, (2002). *Al Yahudiyah: Ardun tarikhiy, wa al harakat al Yahudiyah al Hadiytha*, (1st Edition), Amman, Jordan: Ammar Publications.

Hafidh, Ibrahem, Usama & Others, (2004). *Tasleet al adwa'a ala ma waqa'a fi Al jihad min akhta'a,* Al Ubaykan library, (1st Edition), Al Riyadh: K.S.A.

Hafidh, Ibrahem, Usama & Others, (2004). *Ru'yatun waki'eya wa nadhratun Shari'ya*, Al Ubaykan Library, (1st Edition), Al Riyadh, K.S.A.

Ibn Taymiya, (1997). *Al amr bil ma'aruf wa al nahyu an almunkar.* Beirut: Al Fikr Distribution House.

Ibn Taymiya, (1998). *Minhaj al sun-nah*. Beirut: Al Fikr Distribution House.

Ibn Taymiyah, (1997), *Al hisba fe al Islam*, Beirut: Al Fikr Distribution House.

Ibn Taymiyah, (1997). Al siyasah al Shar'iyah, Beirut: Al Fikr Distribution House.

Ibni Kathir, Abu al Fida Omer,(2005). *Tafsirul Qur'anil adhim,* Beirut: Al Fikr Distribution House.

Jamal Al Husayni Abu Farha, (2002). *Al khuruj ala al hakim fi al fikri al siyasi al Islamy.* Cairo: Al Markaz Arabi.

Khoylu, M., (2003). *Islam and its quest for peace: Jihad, justice and education.* Washington D.C: The Council for Research in Values and Philosophy.

Liwa, Abdul Rahman Ebker el Yasin, (2003). *Al irhabu saratan al mugtama'at al mua'sarah,* (1ˢᵗ Edition), Al Riyadh, Kingdom of Saudi Arabia: Tuwaik Publications.

Mafhum al Irhab bayna al asaleti wa al tatbeek, (2000). Ma'ahad Al Dirasat Al Ifrikiya, Cairo University.

Mahlan, H., Mahlam, F., (2002). *Al markaz el alemi li istisharat al istratijyat*, (2ⁿᵈ Edition), Al Riyadh: Al Ubaykan Distribution,

Martin, G., (2008) *Rome and Jerusalem: The clash of ancient civilizations* talks of *sicari*. Practicing reverse terrorism within Hebrew society.

Mhd Ra'afet Uthman, (2004). *Al qadaya al thalath: Taghyeer al munkar bil yad, al khuruj ala al hakim,* Takfeer al Dawlah.

Naji, A., (2006). *Tafjirat al Riyadh - Al ahkam wa al athar* -Explosions of Riyadh – Rules and consequences.

Qutb Mustafa, Sano, (2003). *Al irhab bayna al shari'ati al Islamiyati wa FBI* (Terrorism between the Islamic Shari'ah and FBI), International Islamic University – Kuala Lumpur, Malaysia (Public Lecture).

Qutb, S., (1987). *Limadha 'adamuni*, Cairo: Al Shuruq Publications,

Qutb, S., (1990). *Fi Zilal Al Qura'an*, Cairo: Al Shuruq Publications.

Qutb, S., (1980). *Al salam al alamy wa al Islam*, Cairo: Al Shuruq Publications.

Sahih al *Bukhari*, (2007). Beirut: Al Resalah Publications House.

Sahih al-Kalim al-Tayyib, (2000). Beirut: Al Resalah Publications House.

Sahih Muslim, (1990). Beirut: Al Resalah Publications House.

Shareef Rashid Asadafy & Other, (2001). *Shar'eyat al Khuruj al hukmi al juur*.

Yazji Amal & Others, (2002). *Al irhab al'duwali wa al nidham al alami al'rahin, (*1ˢᵗ Edition), Damascus, Syria: Al Fikr publications.

Zulkifli Mohd Yusof & Tazul Islam, (2012*)*. Linking Islam with violence: The case of" image crisis", *International Journal on Qur'anic Research- A refereed Research Journal*, University of Malaya, Kuala Lumpur Malaysia.