

# **Islamic View on Terrorism**

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## **1. Introduction**

The events of September 11<sup>th</sup>, 2001 brought the issue of terrorism to the forefront of world affairs in an unprecedented manner. The attacks on the World Trade Center and the Pentagon forced a new and aggressive campaign to combat terrorism worldwide. The US declared a war on terrorism. On October 7<sup>th</sup>, a war against Afghanistan was launched by the US and Britain supported by many nations in the world. The US declared list of suspects of the September 11<sup>th</sup> terrorist attacks carry Muslim names. Further, the US declared that the attacks were related to Osama Bin Laden's organization (Al-Qaeda) and the ruling power in Afghanistan, the Taliban. In the midst of the bloody war of terrorism and counter terrorism, the religion of Islam became a center of attention for many around the world.

Muslims rose to the defense of Islam in order to cleanse it from any attachments to terrorism. American top politicians from the president down to local officials rushed to insist that Islam is not the target of the war on terrorism. Various scholars (Muslims and non Muslims alike) rushed to draw similarities and/or differences between Jihad in Islam versus terrorism. Politicians worldwide, called for a distinction between terrorism and freedom fighters, experiencing success and disappointments. Many international organizations (UN, Organization of Islamic States, Organization of African Nations, League of Arab Nations, NATO) rushed to include the fight on terrorism on its agenda.

Along the same line, this lecture continues to address the evil of terrorism. However, the objective of this lecture is to demonstrate how Islam resolves the issue of terrorism; how Islam defines the causes of terrorism; how Islam provides an environment that inhibits the growth of terrorism; and how Islam deals with those who commit and stand behind terrorism.

This lecture follows a fundamental research approach to establish the foundation for the Islamic view on Terrorism. The lecture will also use historical events and narrations to illustrate the practical implementation of the Islamic view on terrorism.

## **2.0 Islamic Sources**

Islam is a religion in the sense that it is based on a belief in God (the creator) and in the accountability to God on the Day of Judgment. Islam is also an ideology in the sense that it comprises an ideological foundation and a system of laws for the individual and the

society. Islam is founded upon the fundamental principal that man, life, and universe are all the creations of the eternal, one and only one God whose main name in Islam is Allah. Allah possesses many attributes, all of which are considered to be eternal and unbounded. Examples of these attributes are: The Merciful, The Beneficent, The Forgiving, The Almighty, The Peace, The Security Provider (Al-Mumin), The Great, The First, The Last, The Witness, The Life Giver, The Death Giver, The Ruler, The Sovereign, and many others.

The belief in the existence of God, the Eternal Creator, is a rational process in Islam and an obligation upon the reasoning facility of the human. The belief in God under Islam requires also the belief in all His attributes and functions. Belief in God, as such, requires the belief that there needs to be a channel through which God communicates to the people the means and ways to worship God. This channel is what is known as the Prophethood and/or Messenger. Worshipping God, under Islam, is the process of following the guidance revealed by God through His Messengers and/or Prophets. Islam considers the belief in the Prophethood and, henceforth the Prophets and Messengers, an essential principal of Islam. The Prophets include Adam, Ibraheem, Isaac, Moses, Jesus, Mohammad (Peace Be Upon Them All) and many others

Islam, as a religion and ideology, is based entirely on what is revealed to Mohammad (PBUH). The revelation to Mohammad has two forms. One form is the Quran, which comprises verses compiled into chapters. The wording and the meanings of the verses are written into the Quran exactly as revealed to Mohammad. The Quran was compiled and completely written during the life of the Messenger Mohammad (PBUH). The other format of the revelation is what is known in Arabic as the "Sunnah" of Mohammad (PBUH). The Sunnah comprises statements, actions, and endorsement of Mohammad. The Sunnah is also a revelation from God to Mohammad, except that the wording of the Sunnah is left to Mohammad. The Sunnah was compiled and authenticated after the death of the Prophet based on written statements and verbal narrations.

Hence, any view has to be validated through the Quran and the Sunnah, in order to be considered an Islamic view. In this lecture, I will trace the Islamic view of terrorism through the verses of the Quran and the statements of the Sunnah.

The definition of terrorism remains so vague and continues to shift to suite the interests of those who define it. For example, the DOD defines terrorism as "*the calculated use of violence or the threat of violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological.*"<sup>1</sup>. This definition needs to be modified such that it (1) addresses physical and material impact on innocents (2) addresses the impact on individuals and populations within a society (3) the lack of legal and moral justifications. Thus a modified definition of terrorism should read: "*The process of inculcating physical, material, or emotional damage on people, societies, or governments without any legal or moral justification*". Given these definitions, I will survey all types of terrorism as addressed and depicted in the Quran and the Sunnah.

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<sup>1</sup> The Terrorism Research Center

### **3.0 Terror and Loss of Security**

The Quran mentions the word “security” 10 times. In all of the verses, the Quran uses the concept of the urgent quest for security to motivate the people to have strong faith in God, and to avoid dirty plots and to refrain from oppression.

#### **3.1 Loss of Security: A Consequence of Evil Plots**

Loss of security is the first and foremost consequence of brutal acts, and severe assaults on human life. This is especially true, when the assaults are managed through hideous secret plots. Following is one example of the Quran description of such an act.

##### **Chapter 16:45 (Surat AlNahl – The Bees)**

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

*[45] Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?*

أَوْ يَأْخُذُهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ

*[46] Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him?*

أَوْ يَأْخُذُهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ

*[47] Or that He may not call them to account by a process of slow wastage, for thy Lord is indeed full of kindness and mercy*

These verses state that the loss of security is a direct result of “*devising secret evil plots*”. It is well known today that horrific atrocities and evil continue to be committed and supported by secret intelligence organizations worldwide. In the Muslim world today, the most horrendous acts against the people of these countries are those committed by the intelligence secret organizations.

*“Gross human right violations took place throughout much of the Middle East and North Africa. They ranged from extra judicial executions to widespread use of torture and unfair trials, harassment and intimidation of human rights defenders. Freedom of expression and association continued to be curtailed; the climate of impunity remained and the victims were still awaiting steps to bring those responsible for past human rights violations to justice.”<sup>2</sup>*

Examples of evil plots against humans that could warrant the loss of security for those who commit the evil, and that may not even spare the rest of the people:

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<sup>2</sup> Amnesty International Report 2001

- **Israel:** More than 350 Palestinians, including nearly 100 children, were killed mostly through excessive use of lethal force by Israeli security services. Hundreds of people, mainly Palestinians from Israel and the Occupied Territories, were arrested for political reasons, mostly in connection with stone-throwing demonstrations. Lebanese prisoners held for up to 15 years without charge or trial in the Khiam detention center in South Lebanon were released on Israel's withdrawal from south Lebanon.
- **Palestine:** Under the Palestinian Authority at least 25 prisoners of conscience were briefly detained mostly for expressing criticism of Palestinian Authority policies.
- **Algeria:** More than 2,500 people were killed in individual attacks, massacres, bomb explosions and armed confrontations. Armed groups killed hundreds of civilians.
- **Egypt:** Torture and ill treatment in police stations continued to be widespread in Egypt. Thousands of detainees continued to be held in prisons where conditions amount to cruel, inhuman or degrading treatment.
- **Iraq:** Scores of people, among them political prisoners and possible prisoners of conscience, were executed.
- **Tunisia:** Torture in police stations and prisons remained widespread and at least two detainees died in police custody. Up to 1,000 political prisoners, most of them prisoners of conscience remained detained.
- **Iran:** Scores of political prisoners, sentenced after unfair trials in previous years, and students detained following demonstrations, remained behind bars.
- **Jordan:** More than 1,700 people were arrested in Jordan during 2000 for political reasons.
- **Yemen:** Scores, possibly hundreds, of people were believed to be under sentence of death or facing trial for capital offences at the end of 2000.
- **Lebanon:** Hundreds of people, including students and suspected opponents of the government, were arrested on political grounds in Lebanon.
- **Libya:** Hundreds of political prisoners remained in detention in Libya without charge or trial, while many others remained held despite having being tried and acquitted. Political detainees were routinely tortured.
- **Saudi Arabia:** Arrests on political and religious grounds were continuing while people arrested in previous years remained in detention.
- **Syria:** In Syria, the fate of hundreds of people who "disappeared" in the 1970s and 1980s remained unknown. Hundreds of people remained in detention without trial or serving long sentences after unfair trials.
- **Morocco:** Even in cases of "disappearance" and arbitrary detention, which have been acknowledged by the authorities, no investigations are known to have been carried out, nor were the perpetrators brought to justice.

### **3.2 Loss of Security: A Consequence of Oppression**

The Quran, in another verse, depicts that the security can only be granted or guaranteed by God, when oppression is removed.

## Chapter 6:82 (Surat AlAna'm – The Animals)

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

[82] *"It is those who believe and confuse not their beliefs with oppression, that are (truly) in security, for they are on (right) guidance."*

Oppression, by all means, provides the most suitable ground for terrorism to be born, to grow, and to wipe out the sense of security. In a statement by Prophet Mohammad (PBUH), the Almighty God declares:

***"O' my servants: I prohibited myself from being an oppressor; and thus I prohibit oppression among you"***.

Oppression today encompasses almost every corner of the world. People may differ significantly on the definitions of oppression. However, the individual who at the end of the day lacks food, health, and physical security is indeed a victim of oppression. Islam defines these major principals of security in a very profound statement by Prophet Mohammad (PBUH) who stated:

***"The essentials of life for any person are the security at home, the health, and food security."***

One of the roles of the Islamic State, which is in charge of the Islamic system, is to guarantee the satisfaction of these principals. Failure to provide for one of these essentials in any society will definitely result in the loss of security in one form or another, not only for those who lack it in the first place.

In his article *"Food Insecurity and Public Assistance"*<sup>3</sup>, George J. Borjas (Harvard University) says, "Food insecurity occurs when the household experiences food deprivation because of financial resource constraints." According to George Borjas, the poverty rate was 21.8 percent in immigrant households, and 12.0 percent for natives in 1999. Note that this is the rate in the USA, which is one of the most advanced and richest countries of the world.

The economic conditions of very large number of the world nations continue to decline despite (or in spite) of the globalization that has forced its way during the last 20 years. The worsening of the economic conditions deprives the majority of the world population from the basic essentials of life: security, health and food.

The account for a serious decline in the economic well being of the world at large is explained by Mark Weisbort, et. al.<sup>4</sup> An astonishing conclusion of the study shows that the last 20 years have shown a very clear decline in progress as compared with the previous two decades.

- **Growth: The fall in economic growth rates was most pronounced and across the board for all groups or countries.**
  - For the poor countries, there was a sharp decline from an annual per capita growth rate of 3.6 percent to just less than 1 percent.

<sup>3</sup> George Borja, Harvard University "Food Insecurity and Public Assistance" 1999

<sup>4</sup> The Scorecard on Globalization 1980-2000: Twenty Years of Diminished Progress  
By Mark Weisbrot, Dean Baker, Egor Kraev and Judy Chen

- **Life Expectancy: Progress in life expectancy was also reduce**
  - 4 out of the 5 groups of countries experienced a sharp reduction in life expectancy, with the sharpest slowdown was between 44-53 years.
- **Infant and Child Mortality: Progress in reducing infant mortality was also considerably slower during the period of globalization (1980-1998)**
- **Education and literacy: Progress in education also slowed during the period of globalization.**
  - The rate of growth of primary, secondary, and tertiary (post-secondary) school enrollment was slower for most groups of countries.

Another observation of oppression and poverty is the relative difference between rich and poor. When poverty is attributed to lack of resources, or slow rate of resources development, the consequences on overall security may not be as devastating. What leads to serious loss of stability and security is the relative poverty within nations, or across nations of the world. Serious economic inequalities are direct results of greed, self-centered ideologies, and individualism.

The Quran depicts this condition in the earlier society of Mecca, which was condemned for its practice of greed and strong inequalities.

**Chapter 89:17-20 (Surat AlFajr – The Dawn)**

كَلَّا بَلْ لَّا تُكْرَمُونَ الْيَتِيمَ وَلَا تَحَاضُونَ عَلَىٰ طَعَامِ الْمِسْكِينِ وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

*[17] Nay, nay! But ye honor not the orphans!*

*[18] Nor do you encourage one another to feed the poor!*

*[19] And you devour Inheritance; All with greed,*

*[20] And you love wealth with inordinate love!*

Very large inequalities exist today between the population of the world within each country and across the countries as depicted in the article “Decomposing World Income Distribution”<sup>5</sup>. Given the high inequality observed in many nations, the authors state, “these countries can potentially be prone to political instability”. The study shows that Africa with more than 670 million people lags behind the rest of the world by a great margin (Africa lags behind the US, Canada, and Western Europe by more than 95%). Asia lags behind this region by 94%; and Latin America lags behind this region by 84%.

Thus the discrepancies and inequalities between nations are huge. The end result of such inequality is an eminent oppression upon the majority of the population of the world. Such is the most suitable environment for the violations of the basic principals of human life; that is to live with food, health, and physical security.

#### **4.0 Terrorism and World Order**

Islam draws a link between the contemporary world order and terrorism. The world order is defined as the mechanism by which the order is maintained in the world at large. Such

<sup>5</sup> Decomposing World Income Distribution, Branko Milanovic and Shlomo Yitzhaki, 2001

mechanism may comprise of one or more nations (usually powerful ones) and/or an organization that has the backup and support of such powerful nations. The world order today is maintained primarily by the USA, accompanied by other powerful nations such as Britain, France, Russia and China. The UN is the organization through which the order is maintained. The USA is by far the country with the largest impact on the world order. Depending on how the super power(s) conduct the affairs of the world, and how they view the rest of the world, the world may become a field of continuous hostility or a garden of peace.

During the 20<sup>th</sup> century, the order of the world was brought into two major bloody disasters during the first and second world war. The objectives of both wars carried political as well as economic characters. The first world war resulted in global colonialization of a vast area of the world (Middle East, Africa, and South East Asia). The consequences of the colonial era are still having great impact on the whole region. The colonies of Britain, France, Italy, and Germany continue to suffer from deep oppression, dictatorships, poverty, and backwardness.

The Second World War gave birth to the two competing camps, WARSAW and NATO and to a cold war that consumed hundreds of billions of dollars during 5 decades. The war also introduced to the world the globalization, which continues to increase the gap between the poor and the rich, and deepen the inequality between the people of the world. The main two instruments of globalization, which were born in the womb of the 2<sup>nd</sup> world war, are the International Monetary Fund and the World Bank. These two instruments have broken the backbone of the economies of countries like Mexico, Turkey, Indonesia, and Korea. Under the policies of the IMF and the WB, the developing countries (third world countries) in Asia, Africa, and Latin America and the Caribbean continued to play the same role for the last 50 years; that is to supply the raw material, the consuming market, and the labor to the industrial nations.

The 2<sup>nd</sup> world war and the 1<sup>st</sup> one produced a problem in Palestine by creating the state of Israel. This problem has threatened the stability and security of the world for many decades. It has consumed thousands of lives. It has shown the world an unprecedented form of brutality, when the tanks, machine guns, jet fighters face young children equipped only with stones.

The world order under the dominance of the western super powers led by the USA could not prevent the invasion of Afghanistan in 1979 by the Soviet Union. In fact, many believe that the invasion and the counter-revolution by the mujahideen was a trap that resulted in the collapse of the Soviet Union. The 10 years war consumed more than 1.5 million of Afghani lives and more than 25,000 of the Soviet lives.

The world order under the dominance of the western super powers financed a 10-year war between Iraq and Iran for no reason other than to sustain control over the oil fields in the Arabian/Persian Gulf. The second Gulf war was yet another episode in the determination of the super powers, especially the US and Britain, to control the oil rich

region. More than 10 years have passed since the war ended in Iraq, but the children continue to die as a result of the sanctions.

The world order was not maintained in Africa under the dominance of the current super powers. Millions of people continue to die in conflicts that have proven to serve only the interests of multi-national corporations digging for gold, oil, and diamonds in Africa. The same story is repeated in Vietnam, Korea, Philippines and Indonesia. Similar stories come from Columbia, Venezuela, Mexico, Guatemala, Grenada, Cuba, Chile, Argentina, and the list goes on.

The current world order proved that it is an order to serve the One Percent Group that controls more than 80% of the wealth of the world. It is an order that has created an environment prone to terrorism, instability, and poverty. It is an order that lives on greed that inherently breeds hatred and violence. Ultimately, this is where terrorism grows.

Islam depicts this relationship between world order and terrorism.

#### Chapter 22: 40-41 (Surat AlHajj – The Pilgrimage)

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيُنصَرْنَ لِلَّهِ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

[40] (They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say, "Our Lord is Allah." Did not Allah check one set of people by means of another there would surely have been **destroyed monasteries, churches, synagogues, and mosques**, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause); for verily Allah is Full of Strength, Exalted in Might, (able to enforce His Will).

[41] (They are) those who, if We **firmly establish them in the earth (world)**, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.

These verses show that the destruction would reach all places of worship unless the order of the world is maintained by the people whose function is to establish the prayer, pay the charity (to the people), enforce the right, and stop the evil. These functions stand in strong defiance of the functions of the current world order that has dominated the world for many decades already.

## **5.0 Islamic Resolution on Terrorism**

Islam indeed provides a comprehensive solution to this evil of terrorism that has crept into the hearts of every human in the world.

### **5.1 Islamic Resolution on Terrorism: No Despair**

One of the ingredients of terrorism is despair, and loss of hope in this life. Islam treats the issue of despair and hopelessness by combining this life with the life in the hereafter. It



elevates the scope of the human life, such that a Muslim must believe that he/she does not stand alone in this life. There is always the power of the Eternal and the Almighty God. Thus, the status of depression, despair and hopelessness will not engulf the life of the human. This emotional support is essential to continuously provide a value to the human life. Islam prohibits despair and hopelessness, even when the Muslim has indulged in a stream of sins. After all, Allah forgives all the sins and his mercy is endless.

### Chapter 39:53 (Surat AlZumar – The Groups)

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ  
الْعَفُورُ الرَّحِيمُ

[53] Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

## 5.2 Islamic Resolution on Terrorism: Value of Life

Islam raises the value of the human soul to equate it with the life of all the people in the world; thus prohibiting the persecution of the human life.

### Chapter 5:32-33 (Surat AlMaidah – The Table Spread)

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ  
جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِن كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي  
الْأَرْضِ لَمُسْرِفُونَ

[32] On that account: We ordained for the Children of Israel that if anyone slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with Clear Signs, Yet, even after that, many of them continued to commit excesses in the land.

On the same account, Islam placed a huge toll and severe punishment for those who violate the main principal of human life, that is the right for the life to continue without interruption.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ  
يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ  
فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

[33] The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief and corruption through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.

### **5.3 Islamic Resolution on Terrorism: War on Poverty**

Islam has waged a war on poverty by all means. It is the poverty of the individual people that Islam is concerned with, in addition to the poverty of the nation as a whole. Islam has instituted the charity, called in Islam the “Zakat” in a manner that eliminates the poverty altogether. “Zakat” in Islam is a means of worship. It is one of the pillars of Islam as much as the prayer is. The Islamic system aims at eliminating poverty from the society, rather than managing the poor. One of the companions of the Prophet Mohammad (PBUH) and also one of the Guided Successors of Him, Ali Bin Abi Talib stated: *“if poverty were a man, I would certainly kill him”*. Practically, after few years of implementing Islam in the Islamic society, the notion of poverty was gone altogether. It is narrated in the history<sup>6</sup> that during the era of the Khalifah Omar Bin Adel Aziz, there was no single poor person within the Islamic State who would accept the charity of the “Zakat”.

In a statement by Prophet Mohammad (PBUH), he says:

***“Allah breaks covenant with any group of people living in a close vicinity, whereby one of them goes to bed while hungry”.***

The Islamic economic system defines the main problem to be solved by the system as the poverty of the individuals. The economic index, thus in the Islamic State, would be the percentage of people who live below poverty line. The economic strength and growth will be measured by the actual well being of the individuals rather than by the well being of NASDAQ or DOW JONES. What good would it do to the stomach of a poor person, if the NASDAQ gains or loses points? The Islamic Economic Index is based on the food that is available to each and every human soul in the society.

The Islamic economic system reserves the vital resources of the state for the well being of the people. The oil for example, will not be owned by one or more companies under Islam. The fact that a certain company was able to drill and exploit oil fields in Texas does not give those people the right for the oil. The oil exists in fields that go beneath the houses and lands of millions of people. In Islam, the oil belongs to all the people in the state. This is not to be mistaking with socialism that dictates that all means of productions belong to the people. Thus, the Islamic system ensures that the vital resources that belong to the people be actually returned to the people. As such, poverty will never exist in any society that has vital resources.

### **5.4 Islamic Resolution on Terrorism: Reality**

The harsh reality that many people misunderstand today is that Islam as described in the Quran and Sunnat has been removed from the real life of the people (Muslims and non Muslims alike) for almost a century. The Islamic State is the responsible entity for implementing the Islamic systems since the death of the Messenger Mohammad (PBUH). The Islamic State continued to function (with ups and downs) until 1924, when Mustapha Kamal of Turkey managed to abolish the state. Since then, the Muslims in the entire world have been living under various secular systems. Muslims continued to believe in Islam and

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<sup>6</sup> The History of the Muslims by Al-Tabari

practice those parts of Islam that pertain to the individual. However, for Islam to produce the results and objectives set forth in the Quran and the Sunnat, the full implementation of Islam is necessary. Without full implementation of Islam, the results could be very well counter productive. As a result of the absence of Islam, the Muslims resorted to national bonds, ethnic traditions and values. Quite often, the Muslims mix their national values, national aspirations, and methods with those of Islam. The truth of the matter though is that Islam was revealed as a set of laws, regulations and systems to guide and manage the behavior of the society as well as the individuals.

The history of the life of Mohammad (PBUH) shows that the objectives of Islam, the resolutions of Islam, and the values of Islam started to materialize only after the establishment of the Islamic State in Medinah, 13 years after the beginning of Islam.

In fact, most of the laws, regulations, and systems were not revealed to Mohammad except after his migration to Medinah where the state was established. The laws of the Zakat (that I discussed earlier) were revealed after the state was created. The laws for Jihad (war, peace, prisoners of war, spoils of war, strategies of war) were only revealed after the establishment of the state in Medina.

Today, the Muslims still live without the Islamic State of Khilafah. As such, many of the activities that are carried by Muslims can not be attributed to Islam, even in the case when an Islamic verdict (or fatwa) is obtained. The political, economic, and societal context of Islam is as vital to any Islamic value or verdict as the text itself

## **6.0 Conclusions**

Islam as a religion and ideology needs to be revisited by both Muslims and non-Muslims alike. It is a religion that should be looked at as a continuation of previous religions and inheritor of them as well. As an ideology, Islam should be viewed as one that provides economic, political, and social systems that do not belong to the ideologies of materialism (both capitalism and socialism). After the fall and collapse of socialism, the people of the world resorted to capitalism as their only alternative. The collapse of capitalism is eminent. It is the responsibility and the duty of the people of the world to examine Islam with serious and sincere scrutiny, in order to consider it as the only viable alternative to capitalism.

Thank You