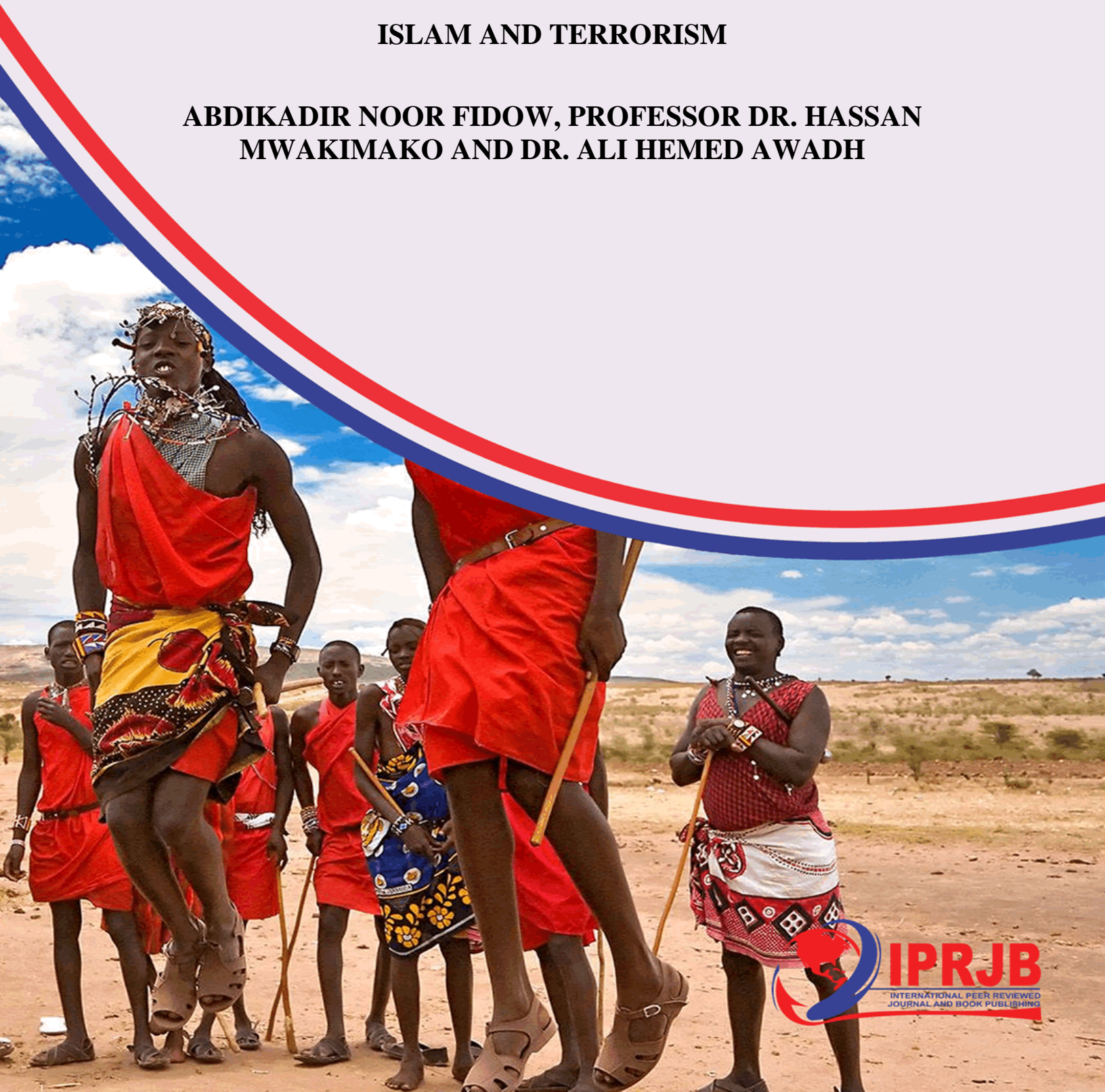


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ISLAM AND TERRORISM

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Abstract

Purpose: The paper elucidates that the ideology and actions of terrorists is opposite of what Koran (final testament and the highest authentic source of Islamic law) and Sunnah (traditions of the final messenger Mohammed PBUH) communicated.

Methodology: The author sourced and quoted Koran and the authentic Hadith to indicate that suicide and indiscriminate killing of innocent and non-combatants as well as destruction of properties is prohibited in Islam.

Findings: The article found that there is no relationship between Islamic faith and terrorism. Lives, property, and believes of non-Muslims are protected by Islamic Sharia, sometimes far better than Muslims. Terrorists always target and exploit innocent children and the new reverts who have limited knowledge about Islam to propagate their ideology.

Unique contribution to theory, practice, and policy: The article elucidated the opposite of what majority of non-Muslims and some Muslims with limited knowledge about Islam believe. Groups undertaking terrorism actions in the name of Islam are after their own ideology and objectives, and as indicated by the different verses of the Quran and Hadiths by prophet Mohammed, human life is sacred regardless of faith, color, and ethnic group.

Key words: *Islamic faith, terrorism, non-Muslims, and sacred human life.*

1.0 INTRODUCTION

1.1 Islam

In the religious context, Islam means “submission to the will of God” and is derived from the Arabic word “*sal’m*” which literally means peace. What the Muslims are supposed to believe is mentioned in (The Qur’an, 3:84), “*Say, we believe in God and that which was revealed unto us, and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was revealed unto Moses and Jesus, and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.*” In the same note, Allah says in 2:285 “*The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.*”

Majority of non-Muslims believe that Mohamed (pbuh) is the initiator of Islam and some call Muslims as Muhamadians, insinuating that he started this religion. Islam in this planet originated from the first prophet and the father of humanity Adam, and God was sending prophets and messengers to the different nations and communities to preach oneness of God and reserve worship to almighty God alone. *Only* 25 prophets were mentioned in the Quran, but there were over 124000 messengers as indicated *hadiths* of the prophet Mohammed (PBUH). Five of these prophets are called *ulul Azmi* (great prophets) namely; Noah, Abraham, Moses, Jesus, and Mohammed (PBUTA), while four of them; David, Moses, Jesus, and Mohamed were given the revelations in terms of Psalms, Old Testament, New Testament, and the Final Testament respectively.

Islam is not new religion, but continuation of the same messages preached by all the previous prophets such as Noah, Abraham, Moses, and Jesus (peace be upon them all). The final message to mankind is the final testament revealed to the last prophet, Mohamed (pbuh) in order to revive and confirm the lost teaching of previous prophets. The concept of God in Islam is encompassed in chapter 112 *suratul ikhlas* which says: “*1.Say, He is God, the One. 2. God, the Absolute. 3. He begets not, nor was He begotten. 4. And there is nothing comparable to Him.*”

To become a Muslim, all that a person needs to do is to pronounce with conviction and without compulsion a sentence called the Testimony of Faith (*Shahada*). It is the access gate to Islam and creed of declaring monotheism and the prophethood of the messenger of that time. For example, at the time of Adam, the testimony of entering Islam was ‘there is no God to be worshipped and Adam is the prophet of Allah’, at the time of Jesus, the testimony was ‘there is no God to be worshipped and Jesus is the messenger of God, and today up to the end of the world, the testimony of entering Islam is and will be ‘there is no God to be worshipped and Mohammed is his messenger’.

In *Shahada*, one testifies that (there is none worthy of worship except God, and that Muhammad is the final messenger of Allah). The first part of *shahada* is also in the Bible (For I am God, and

there is no other, Isaiah 45:22, 5-6, 18, 21; 46:9), and the prophethood of Jesus Christ is mentioned in John 12:49-50 (therefore the things I speak, I speak just as the Father has told me). The Shahada or the testimony of Christianity is mentioned in John 17: 3 and 4, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (4) I have glorified thee on the earth: I have finished the work which thou gavest me to do.” Like Jesus, Mohammed (pbuh), was ordered by God to deliver the message in a peaceful approach.

Jews and Christians are special communities in Islam because they got revelations immediately before Almighty sent his final messenger and they are called “people of scriptures.” God forbade in the Quran to argue with them in a bad manner. Allah says in 29:46 “*And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."* In 15:125, Allah says; “*Invite (mankind, O Muhammad) to the way of your Lord with wisdom, reason, and clear intentions. Truly your Lord knows best who has gone astray from His Path, and He is the best aware of those who are guided.*” Further to this, insulting or belittling any faith or religion, whether atheist, Buddhism, Hinduism, Christianity is not allowed in Islam. In 6:108 Allah says “*And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus we have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.*” Another testimony of closeness between Christians and Muslims is the Quranic story, where romans (Christians) fought against Persians (pagans) and the Romans were defeated severely, and Meccan pagans rejoiced the victory of their Pagan comrades, while extending the defeat to the Muslims because they were supporting their monotheism Christians. Allah revealed the following verses telling the Muslims that the Romans were defeated, but will win again and it happened. 30:2 “*The Byzantines have been defeated (3) In the nearest land. But they, after their defeat, will overcome. (4) Within three to nine years. (5) To Allah belongs the command before and after. And that day the believers will rejoice in the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.*” This shows that the Christians and the Jews are related closely to Muslims in terms of faith.

1.2 Terrorism

The first time that the word ‘terror’ used in English was 1793 to describe the actions of French revolutionaries against their domestic enemies referring to repression, cruelty, and executions (Ruby, 2002). There is no consensus of defining terrorism because ‘one man's terrorist is another man's freedom fighter.’ Defining terrorism comprehensively is difficult and contentious due to the fact that different groups perceive terrorism differently. Other scholars have written about the multifaceted issues involved in finding a universally accepted definition of terrorism. Weinberg *et al*, (2004) said that it is impossible to define the term and rather an observer would ‘know when they see it.’ Shanahan (2016) stated that the only honest and globally workable definition of the term is subjective – ‘violence I don’t support’, but leaving the definition of the concept to this open-ended is not viable option.

Some scholars delineated several definitions to encompass the many elements that typify terrorism. Title 22 of the U.S Code defined terrorism as politically motivated violence perpetrated in a clandestine manner against noncombatants (Ruby, 2002). In Canada, terrorism is separated from other regular offences in 2001 and is defined as ‘the act committed in a whole or in part for political, religious, or ideological purposes to intimidate the public or segment of the public with regard to its security’ (Zimmermann, & Wenger, 2007). In UK, terrorism is outlined in section one of the country’s terrorism act of 2000. It defines terrorism as ‘the act of using threat or action designed to influence the government or to intimidate the public or section of the public for the purpose of advancing political, religious, or ideological cause’. The definition lists the weapons that may be used to harm as firearms, explosives, and other weapons or methods that can cause harm and destruction (Tiefenbrun, & 2002).

Terrorism is the act of threatening, maiming, or killing non-competent and unarmed civilians relaying these actions to a specific religion and motivated by private gain. Badey (1998) defined terrorism as the use of violence or threat of violence in the pursuit of religious, political, ideological or social objectives as well as the proscribed acts committed by non-state actors (or by undercover agents serving on behalf of their respective governments). United nations general assembly defined terrorism as the ‘criminal act intended to provoke a state of terror in the general public, group of persons or particular persons for political, philosophical, ideological, racial, ethnic, religious, or other nature that may be invoked purposes.’

The trademark of terrorism is indiscriminate killing of innocent humans, suicide, destruction of property, and hatred for non-Muslims. If these items are removed from any violence, it will not qualify as ‘terrorism’ but rather war or normal fighting. To understand the relation of Islam and terrorism, we have to understand what Islam says about these elements that is in conjuncture with terrorism.

1.2.1 Killing of Innocent Civilians

Religious justification of taking human life has become a popular diversion of public officials and religious scholars in our times. Everyone gives religious and political explanations for their action of taking life, without realizing that life is a sacred trust that the Divine has rested in human hands since the time of original creation and gave guidelines of not to take it except for murder or robbery with violence. Rather than defending human life and saving it from those who often intend to destroy it in the name of their religion, region, nation, ethnicity, and race, humans go for unnecessary wars and destroy the lives of millions of combatant and non-combatant alike with disregard of what the creator of these lives instructed in safeguarding of these beings.

The most widely held misconception about Islam is that it condones “terror and killing” of innocent and non-combatant civilians. Killing of woman, children, unarmed, religious leaders, and non-combatants is prohibited in Islam even in times of conflict. In chapter 5:32 of the Quran says, “*Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.*” the verses states the extreme punishment of whoever kills an innocent human beings regardless of what the

person beliefs, and the reward that waits whoever saves human life irrespective of that person's faith and ethnicity, as long as he/she qualifies for human beings. In translating this verse, some scholars say that "mankind entirely" means the humans from the first man Adam to the last human beings, while others say it means the humans lived at the time when the crime is committed. Whichever is true, there is 7.5 billion people living today and anyone punished as he or she killed this population will get direct ticket to hell forever, and if you are rewarded as you have saved, it will be direct ticket to heaven. In 17: 33 Quran, Allah says "*Nor take life -- which Allah has made sacred -- except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand retaliation or to forgive): but let him not exceed bounds in the matter of taking life, for he is helped (by the Law).*"

Islam is against oppression and injustice regardless of their faith. This fact is declared in chapter 16:90 "Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition." Islam holds human life in high esteem, human blood is sacred, human property is safeguarded, killing others is a criminal act in Islam, and it is severely punishable not only in this world but also in the Hereafter. According to Quran, humans are special creatures and were bestowed many favors not given to any other creatures. In 17:70 Allah says, "*We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what we have created, with [definite] preference.*"

There is no excuse in Islam of taking innocent life regardless of faith, region, race, or ethnicity. Even murderers are given a chance to live if the relatives of the deceased accept blood money instead of hanging the convicts. The current value of blood money in Islam is \$300,000. Once convicted, the relatives of the deceased will be given the option to get the blood money and release the convict or retribution. This is a conviction of how high human life is held in Islam.

1.2.2 Suicide in Islam

Suicide bombers first appeared among the Jewish Sicaris in the 1st century. Ten centuries later, Muslim Hashishiyun practiced it while Asians in the 18th century revived it (Abdullah, 2009). He added that the beginning of the 21st century has seen an unprecedented rise in incidents of suicide killing. The world has witnessed some 400 suicide bombings employed by about 15 different outfits in different countries between 1980 to 2000, but the figure has gone up considerably since then. All monotheistic religions believe that God is the creator, and the giver of life, and He alone has the right to end it. Yet, the followers of these messages have always fallen short of respecting the most essential divine principle of life. In recent times, Jews, Muslims, and Christians have equally raced against each other in violating the sanctity of human life under various labels.

Quran, Hadith, and concisely Muslim Scholars exceptionally prohibit suicide and self-destruction in Islam. Almighty God said in Quran 2:195, "*And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.*" In 6:151 God said, "*And do not kill the soul, which Allah has forbidden*

[to be killed] except by [legal] right. This has He instructed you that you may use reason.” In 4:29 Qur’an “*And do not kill yourselves indeed, Allah is to you ever Merciful.*” In 4:29 “*Oh ye who believe! Eat not up your property among yourselves in vanities. But let there be amongst you traffic and trade by mutual good will. Nor kill (or destroy) yourselves; for, verily, Allah hath been to you Most Merciful.*” A Hadith narrated by Thabit Ibn Al-Dhahak, prophet (peace be upon him said, “Whosoever kills himself with anything in this world will be tortured with it on the Day of Judgment.” Another Hadith Narrated by Abu Hurriera: The Prophet said, "He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire." *Sahih al-Bukhari, 2:23:446.*

Jundub-b-Abdullah reported that the Messenger of Allah said: There was a man among those who were before you who received a wound. It became unbearable. Then he took a knife and cut off his hand therewith. Whereupon blood began to ooze out, so much so that he died. The Almighty Allah said: My servant hastened himself to Me and so I made Paradise unlawful for him.

Narrated by Abu Huraira: We were in the company of Allah’s Apostle in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, “This (man) is from the people of the (Hell) fire.” When the battle started, the man fought violently till he got wounded. Somebody said, “O Allah’s Apostle! The man whom you described as being from the people of the (Hell) fire fought violently today and died.” The Prophet said, “He will go to the (Hell) fire.” Some people were on the point of doubting (the truth of what the Prophet had said) while they were in this state; suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet was informed of that, and he said, “Allah is Greater! I testify that I am Allah’s Slave and His Apostle.”

Human life is sacred, given by God to you, he only has the will to take away from you, and if you decide to take it yourself due to intolerable situation, the punishment and the hellfire that awaits you ahead is worse than the one you are killing yourself to escape from. But if you kill other humans in the process of killing yourself, you will be punished as you have killed all the mankind in the world. No distinction is made between suicide associated with what would now be recognized as mental illness and suicide associated with principle, religious zeal, military self-sacrifice, jihad, or the like, taking ones’ life is prohibited in Islam.

1.2.3 Hatred Against Non-Muslims

Although terrorists pretend that they hate non-Muslims, 99% of their victims are the people with the same faith and community. If you glimpse Al-Shabaab of Somalia, Boko-haram of Nigeria, ISIS of Middle East, and LRA of Uganda, the people whom they maimed or killed are from the same faith and community. They all believe that if you are not one of them, you are the enemy regardless of your other similarities. In terms of hatred towards non-Muslims, almighty God says in 10:99, “*Had your Lord willed, all the people on earth would have believed, all of them entirely. Is it, then, up to you [Prophet] to compel People to believe?*” so almighty God tells his messenger

that if he desires, all mankind will believe and it is not your duty to compel them to believe, but your duty is to deliver them the message. In 2:256 God says, *“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut (anything worshiped besides God) and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.”* Even insulting or mocking the faiths of others is prohibited in the Quran. 6:108 says, *“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus we have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.”* This means that every faith is respected in Islam regardless what they are worshipping and it is not the duty of anyone to invoke their faith but almighty God will inform them in the Day of Judgment about their faith.

Muslims are ordered in the Quran to protect non-Muslims in case of danger so that they have a chance to live and get opportunity to hear the word of almighty God. In chapter 9:6 Allah says: *“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.”* In terms of protection, non-Muslims are preferred because God wants them to live longer so that they may not die non-believers and be part of those who dwell in heaven.

Some biased western media portray Islam as anti-Christian and Judaism. In Quran, both groups are referred as; Ahlu-kitab (people with revelations). Christians were coming to Medina to challenge the prophet that what he is getting is not revelation and Almighty God revealed a verse telling the prophet and the Muslims how to face the challenge *“O People of the Book! Come to common terms as between us and you: that we worship none but God; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than God.”* *If then they turn back, say ye: “Bear witness that we (at least) are Muslims (bowing to God's Will).”* In other verse, Allah tells the Muslims how Christians are the nearest to them in terms of faith and kindness *“You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, “We are Christians.” That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, “Our Lord, we have believed, so register us among the witnesses. And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people.” So Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally, and that is the reward of doers of good, Quran; 5: 82-85.*

As can be seen in these verses, hatred towards non-Muslims because of their faith has no place in Islam. The second Khalif, Omar bin Khattab said; if humans are not your brother and sisters in faith, they are your equals in humanities. Christians and Jews are special because they are monotheists and got revelations immediately before Mohammed. When the pagans of Mecca told the prophet that God would send us angels instead of normal human beings, Allah revealed; *“And*

We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know.” The people of message are the Jews and the Christians. Almighty God is telling his prophet to ask the Jews and Christians if he doesn’t know because they received revelation before you and they know that almighty God was sending normal humans as messengers to preach the word of God.

1.2.4 Jihad in Islam

Jihad is beautiful Arabic word that recently got different connotation from different section of Muslims and non-Muslims. The word ‘Jihad’ does not mean “holy war” but it means “to struggle.” The prophet stated clearly that the best Jihad is to speak words of truth in front of tyrannical leader. These are: the jihad against yourself, the jihad against Satan—which are called the greater jihads—and the jihad against an open enemy—known as the lesser jihad. Prophet Muhammad explained this upon returning from battle: “We are returning from the lesser jihad to the greater jihad.” This jihad against your manifests in many ways. For example, getting your children for college education is the greater jihad. Quitting smoking, losing weight, beating cancer, learning a skill, parenting, even “adulating” are all forms of the greater jihad. Thus, the first and greatest form of jihad in Islam is the jihad to improve yourself and to improve all humanity.

The second jihad is the jihad against Satan. This is the jihad to preach the word of God through the Koran, through scholarship and through dialogue. Mirza Ghulam Ahmad, the Messiah and founder of the Ahmadiyya Muslim Community, coined this as the “jihad of the pen” in the late 19th century. He condemned those Muslim clerics who claimed Islam should be spread by force, writing in 1902, “No true Muslim has ever believed that Islam should be spread by the sword.” Islam, like Christianity and Judaism, teaches that Satan misleads and promotes fear and hate. He distorts the truth to create violence. This second jihad pushes back with knowledge, truth, and love.

Finally — the third, or lesser, jihad — is the struggle against an open enemy. The Koran clearly defines who is an “open enemy,” The short answer is that “open enemy” is not your government, people of another faith or your fellow citizens. Instead, the Koran permits Muslims to fight in this lesser jihad when five strict conditions are met: self-defense; when they are being persecuted for their faith; have fled their homes and migrated to a different country to preserve peace; are targeted to be killed for their faith; and to protect universal religious freedom.

Indeed, the Koran 22:41 specifically commands Muslims to engage in this lesser jihad to protect “Churches, Synagogues, Temples, and Mosques” from attack. And even when fighting in self-defense in these strict conditions, the Koran 2:194, among other places, mandates that Muslims immediately forgive if the attacker stops: “*And fight them until there is no persecution, and religion is freely professed for God. But if they desist, then remember that no hostility is allowed except against the aggressors.*”

And yet again the Koran repeatedly condemns creating any sort of violent disorder or rebellion against any faith or government: “*And create not disorder in the earth after it has been set in*

order” (7:57) and likewise, “*defraud not people of their things and commit not iniquity in the earth, causing disorder*” (11:86) and in yet another safeguard to prevent terrorism, prophet Muhammad’s rules of war forbid collateral damage, damage to property, livestock or greenery, or harm to any place of worship or temple without exception.

No one wins when extremists and Islamophobes distort the correct meaning of “jihad.” America is witnessing record levels of anti-Muslim hatred and violence. Those who promote fear of Muslims with malicious distortions of words such as “jihad” only increase the likelihood of anti-Muslim hate crimes. “Jihad” — as defined by the true Islam through Quran Prophet and Muhammad — means a struggle for self-reformation, education, and protection of universal religious freedom. Muslims should not censor themselves on a distortion of the true meaning of the word. Instead, Muslims and non-Muslims alike should stand united to emphasize the correct meaning of “jihad” and take this narrative away from extremists and Islamophobes. We have a long road ahead, but whatever your jihad stands for, make it a true jihad of peace, education, and protection of people of all faiths.

But unlike our Christian brothers, Muslims are allowed to fight back and defend themselves. In the Bible, Matthew 5:38-40 says “*You have heard that it was said, ‘Eye for eye, and tooth for tooth. But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well.’*” But in Quran 42:40 says: “*And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers.*” This means that if you are maltreated, equal response is allowed, but if you forgive and pardon, Allah will reward you in the best. The question is when Muslims are allowed to fight and the fight qualifies as Jihad (struggle in way of God)?

This is clearly stated 60:8-9 Quran which says, “*Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.*” The two conditions that must be there to qualify war as Jihad is that the opponents are fighting with you because of your religion, not any other reason like territory, political positions, tribe, or any other disagreements. The only reason of fighting must be that they don’t want you to worship God, in another words, there is no freedom of worship and Muslims are not allowed to go mosques to pray or fast. Today, freedom of worship exists almost every country in the world. The second condition is that they must expel you from your homes. A mere claim that they are fighting because of your religion is not enough, but must be emphasized by the enemy expelling you from your homes. If any war does not have those two conditions, it will not qualify as Jihad but is a conflict prohibited in Islam. The question is; who have authority to declare Jihad? Only the *Amiirul-muminin* or the leader of the whole of Islamic government in conjunction with the *ulamaa* can declare jihad, and leaders of states or part of the Muslim world do not have an authority to declare Jihad.

1.2.5 Ethics of war in Islam

The media presents many images of innocent women and children who are victims of jihadist suicide bombers. If jihadists use Islam to justify this violence, then Islamic teachings can also be used to discredit these abhorrent acts. In one Quranic verse, Prophet Muhammad comes across a slain woman while riding in battle, and he frowns with anger. His attitude prompted a distinct code of conduct among Islamic warriors, which includes: No killing of women, children, and innocents—these might include hermits, monks, or other religious leaders who were deemed noncombatants; No wanton killing of livestock and animals; No burning or destruction of trees and orchards; and No destruction of wells. Even child soldier is prohibited in Islam. According to Sharia, those who are eligible to become Islamic warriors must meet seven criteria; must be adult, Muslim or citizen of the Islamic state, sound mind, freewill to participate in the warfare, be Male, debt free, and have the permission of his parents if they are alive and available. They cite a hadith about Ibn `Umar, whom the Prophet forbade from fighting at the Battle of Uhud when he was 14 years old, but who was permitted to fight once he turned 15.

Abu Bakr, the first caliph after the death of the prophet, formulated a detailed set of rules for Islamic conduct during war. He gave the following instructions to a Muslim army setting out for Syria, which was then governed by the Byzantine Empire: Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Kill a child, nor a woman, nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those that are fruitful. Slay not any of the enemy's flock, save for your food. You are likely to pass by people who have devoted their lives to monastic services; leave them alone.

1.3 Conclusion and recommendations

Although the definition of terrorism is different from country to country and group from group, the symbol of terrorism is suicide bombing, indiscriminate killing of non-combatant and innocent human beings, and destruction of properties. As cited by different verses of the Quran and the authentic Hadith of the prophets, all those elements are concisely prohibited in Islam. Muslim scholars of different *madhabs* agree the prohibition of those acts of suicide bombing, killing of innocent, hatred for non-Muslims, and destruction of properties. Terrorist always target new converts and children, who don't know much about Islam to convince that suicide bombing and in discriminate killing is allowed in Islam and is rewarded by direct entry to heaven, as well as 72 virgins. These 72 virgins is the concoction of the terrorist targeting the mentality of teens as well as the new converts whom can be molded easily as it fits their ideology. It is also the duty of every Muslim to treat the non-Muslims nicely and protect incase of danger so that they live longer and understand the message of Islam. The proof that the Muslims were protecting the non-Muslims is the existence of 20 million Jews and Christians in the Arab world. Also the proof that Islam is not spread by compulsion is Spain and Indonesia. In Spain, Muslims were ruling 800 years and the Muslim population is less than 1%, while no Muslim soldier ever reached Indonesia yet, it is most populous Islamic country in the world. Terrorism as defined by the different groups and scholars

is unexceptionally prohibited in Islam and those who try to creep it into Islam have other objectives and agendas to achieve. Islamphobia propagators need to earn followers, while terrorists need to influence governments and organizations, but both groups do not interpret any faith.

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