THE RELATIONSHIP BETWEEN TERRORISM AND ISLAM: AN INSIGHT INTO THE MYTH AND REALITY

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JUNE, 2021
DECLARATION

I confirm that this thesis is my original work and has not been presented in any university. The thesis has been complemented by referenced works duly acknowledged. Where text, data, graphics, pictures or tables have been borrowed from other works: including the internet, the sources are specifically accredited through referencing in accordance with anti-plagiarism regulations.

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DEDICATION

To all lovers of wisdom who are struggling to show the fly the way out of the fly bottle and endeavours to guide humanity against bewitchment of our mind by use of language, more so from ideologies and worldviews fuelling terrorism, thus depriving us of an authentic existence in this world as rational beings.
This work could not have been accomplished without the good guidance I got from my supervisors. In deed I saw far because I was standing on the shoulders of these giants. I would like to thank my supervisors Dr. J. Magero and Dr. K. Makokha who is also the current Departmental Chair for believing in me and for their intellectual support and advice. I do appreciate and thank Dr. Newton Kahumbi for his moral support and encouragement, more so for the comments he made as my internal examiner. I do appreciate Dr. Oriare Nyaruath of University of Nairobi and Dr. Nyanje of Kenyatta university who were my external examiners for their positive comments too. I also appreciate CODESRIA for the mentorship program and more so my academic mentor Prof. Abdul Karim Bangura of the America University for always keeping me on toes. For Dr. Owino, I will like to express my gratitude for the intellectual interaction we engaged in. In a special way I thank my immediate family: Bhoke Ojwang’, Chrispin Omondi, Socrates Oloo and Amelia Akinyi for standing by me; you withstood loneliness to give me time to fix my head in books. I also thank my mother Juliana Adhiambo for her patience. I would do injustice if I fail to mention Fr. Ouma OMF. Conventual. for his encouragement. I have to thank men and women who proved to be true friends: The Capuchin Friars: Fr. George Muthaka, Fr. Abel Kashweka, Fr. Arnold Shirima, and Bro. Lukas Masasi. To the Apostle Jesus Philosophicum community: Rev Dr. Denis Etriga and Rev. Camilus Leku, thank you. I appreciate the Support I got from my colleagues in Tangaza University College: Prof. Apollinaire Chishugi and Dr. Theophilus Chando. I am grateful too to Dr. Oyigo and Dr. Namwamba for their support. I will always be grateful and indebted to John Nzioka, Bonface Mugo and Edna Mose for going through this work several times making sure that gramma was up to date, not forgetting Mr. Kedera for his assistance. I also appreciate the Cultural Council of the Embassy of Iran for allowing me to use their Library; more so to Mr. Mwinyi Ramathan, Athman Farsi and Hamis Mohammad. To all my students in all the institutions I have taught; who used to call Dr., your voices were the powerful forces pushing me to work towards the title, thank you. Lastly, to all that I have not mentioned, thank you so much for supporting me, may you be rewarded abundantly.
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<td>African Union Mission in Somalia</td>
</tr>
<tr>
<td>AU</td>
<td>African Union</td>
</tr>
<tr>
<td>BBC</td>
<td>British Broadcasting Cooperation</td>
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<td>CCTV</td>
<td>Closed Circuit Television</td>
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<td>CFT</td>
<td>Combating the Financing of Terrorism</td>
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<tr>
<td>DHKP/C</td>
<td>Revolutionary People’s Liberation Front (Dev Sol)</td>
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<td>DN</td>
<td>Daily Nation</td>
</tr>
<tr>
<td>ETA</td>
<td>Euskadi ta Askatasuna (Basque Fatherland and Liberty)</td>
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<tr>
<td>EU</td>
<td>European Union</td>
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<tr>
<td>FARC</td>
<td>Fuerzas Armadas Revolucionarias de Colombia</td>
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<tr>
<td>FBI</td>
<td>Federal Bureau of Investigation</td>
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<tr>
<td>IED</td>
<td>Improvised Explosive Device</td>
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<td>IMF</td>
<td>International Monetary Fund</td>
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<td>ISWAP</td>
<td>Islamic State West Africa Province.</td>
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<td>KDF</td>
<td>Kenya Defence Forces</td>
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<td>ISIL</td>
<td>Islamic State of Iraq and the Levant or Islamic State of Iraq and al-Sham</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Full Form</td>
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<tr>
<td>JTB</td>
<td>Justified True Belief</td>
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<tr>
<td>MMUST</td>
<td>Masinde Muliro University of Science and Technology</td>
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<tr>
<td>NATO</td>
<td>North Atlantic Treaty Organization</td>
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<tr>
<td>NGO</td>
<td>Non-Governmental Organization</td>
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<tr>
<td>PBUH</td>
<td>Peace Be Upon Him</td>
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<tr>
<td>PLO</td>
<td>The Palestine Liberation Organization</td>
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<td>PNC</td>
<td>Principle of Non-contradiction</td>
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<td>PNV</td>
<td>Basque Nationalist Party (PNV)</td>
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<td>RUF</td>
<td>Revolutionary United Front</td>
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<tr>
<td>SUPKEM</td>
<td>Supreme Council of Kenya Muslims</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
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<tr>
<td>UNRWA</td>
<td>United Nations Relief and Works Agency</td>
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<td>USA</td>
<td>United States of America</td>
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<tr>
<td>WMD</td>
<td>Weapons of Mass Destruction</td>
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<td>SWT</td>
<td>Subhanahu Wa Ta'ala, (Glory to Him)</td>
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OPERATIONAL DEFINITIONS

**Caliphate:** Is an Islamic state under the leadership of an Islamic steward with the title of caliph. This is a person considered as a religious successor to the Islamic prophet, Muhammad and a leader of the entire Muslim community.

**Fundamentalism:** Means conservatism or literal interpretation of scriptures in Islam.

**Imam:** An Arabic word *imam* (“leader,” “model”), in a general sense, one who leads Muslim worshippers in prayer. In a global sense, *Imam* is used to refer to the head of the Muslim community (ummah). The title is found in the Holy Quran several times to refer to leaders and to Abraham.

**Islamic Fundamentalism:** Is a development of Islam with the view that Muslim in the greater part nations should get back to the essentials of an Islamic state, which really show the quintessence of the arrangement of Islam, as far as its socio-politico-financial framework.

**Islamophobia:** Fear of Islam and Muslims based on the perceptions that Islam propagates and thrives on violence.

**Just War Theory:** Deals with the justification of how and why wars are fought. The justification can be either theoretical or historical. In takes forms of *Jus ad bellum* (justice before the war), *jus in bello* (Justice in war) and *Jus post bellum* (Justice after the war).

**Moderate Muslims:** Adherents of Islam who view the Quran as source of religious guidance in everyday activities. They generally practice peace and tolerance; they rely on the contextual interpretation of the Sacred text of Islam.
**Myth:** well-known story which was made up in the past to explain natural events or to justify religious beliefs or social customs. For the sake of this thesis if we describe a belief or explanation as a myth, we mean that many people believe it but it is actually untrue.

**Radical Islamists:** Members of Jihadist organizations. The term “Islamists” is used to denote them for the reason that they advocate for a form of political Islam. They are called extremists due to their overemphasis on deep-rooted stance on both religious and political Islam. Such groups include *al- Shabaab, al- Qaeda, Boko Haram* among others.

**Reality:** Refers to actuality of a being, the thing in itself, the essence of reality, that which is comprehended by the mind.

**Shia Muslims:** also known as *Shiite Islam or Shiism*, they believe that just as a prophet is appointed by God alone, only God has the prerogative to appoint the successor to his prophet. They believe God chose Ali (nephew of Prophet Muhammad) to be Muhammad’s (PBUH) successor, as infallible and the first caliph (khalifah) of Islam.

**Sufism:** known as *Tasawwuf* in the Arabic, is a form of Islamic mysticism that emphasizes on introspection and spiritual closeness with God. It is a belief and practice in which Muslims seek to find the truth of divine love and knowledge through direct personal experience with God. While it is sometimes misunderstood as a sect of Islam, it is actually a broader style of worship that transcends sects, directing followers’ attention inward.

**Sunni Muslims:** From the word *sunnah* and the full name of Sunnis is *Ahl al-Sunnah wa’l-Ijma*, people of the Sunnah and consensus. Sunni Islam is based on the belief that prophet Muhammad died without appointing a successor to lead the Muslim community
(umma). After Muhammad’s (PBUH) death, the confusion that ensued as a result of not having a person to head the community led to the election of Abu Bakr, the Prophet’s close friend and father-in-law, as the first Caliphs.

**Political Islam:** Also referred to as Islamism, is practised by radical Islamists and comprises a number of ideologies; one being Islamic Caliphate in which Islam should be the guide in all aspects of life. Others include military *jihad* and martyrdom. Moderate Muslims refer to such political ideologies as myths.

**Terrorism:** According to this research, it is the calculated use of unlawful violence, or threat to instil fear which is psychological or physical intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological.

**Wahhabism:** Is a conservative movement within Islam’s Sunni branch. It is named after its founder, theologian Mohamed ibn Abdul *Wahhab*, who was born in the 18th century in what is now Saudi Arabia. Under the takfi\-ri doctrine, Abdul *Wahhab* and his followers could deem fellow Muslims infidels should they engage in activities that in any way could be said to encroach on the sovereignty of the absolute Authority. They are strict monotheist and believe in the transcendental nature of God.
GLOSSARY

**Fatwa:** Is the Islamic decree, given by a recognized authority.

**Hadiths:** The sayings of the Prophet Muhammad (PBUH), revered and received as a major source of religious law and moral guidance, second only to the authority of the Holy Quran.

**Jihad:** The word jihad is commonly followed by the Arabic expression *fi sabil Illah*, meaning “in the path of God.” The concept of jihad is defined as a struggle against injustice or ungodliness. Secondly, *jihad-alnafs*, meaning struggle against evil including sexual pleasures and lastly is holy war to defend oneself and the community of Islam.

**Majlis-Al-Shura:** The consultative committee which makes final decisions on Islamic teachings

**Mujahedeen:** Is the plural form of *mujahid*, the term refers to the one engaged in Jihad (literally, “struggle”). It is expressed differently depending on the region, for example, in Afghanistan *Mujahideen*, there is the Seven Party *Mujahideen* and in Iran it is called Mojāhedin-e Khalq (*Mujahideen* of the People), a group that combines Islamic and Marxist ideologies.

**Qisas:** Retribution prescribed in Islamic law for murder, voluntary manslaughter, involuntary killing, intentional physical injury, and unintentional physical injury.
Salema: makes reference to purity, peace, obedience as well as submission

Sunna: also known as sunnat, is the body of traditional, social, and legal custom and practice of the Islamic community, based on the verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of the Islamic faith.

Takfiri: Is a Muslim who accuses another Muslim or an adherent of another Abrahamic faith of apostasy. The accusation itself is called takfir, derived from the word kafir (unbeliever) and is described as when “one who is a Muslim is declared impure”. Takfiris are Wahabi Salafi radicals and suicide bombers (such as ISIL, Taleban, Boko Haram, al-Shabab, Sepah-e Sahaba, Lashkar-e-Jhangvi, etc.) who label Christians, Yazidis, Syrian Alawites, Hindus, Shias and even ordinary Sunni populations as kafirs or infidels before killing them.
ABSTRACT

This was a philosophical research which focused on the social political philosophy to analyse the relationship between Islam and terrorism. There seems to be a disconnect between the understanding of Islam as a religion that signifies peace, fraternity, justice, equality, brotherhood among human beings, and a philosophy which brings man closer to God, and the beliefs of Islamic Jihadists. The concern which arises here is a logical inconsistency in the belief of Muslims when it comes to war on terror. Thus, the ontological and epistemic contribution of Islam to human dignity becomes disputed. This also begs the question; is there any relationship whatsoever between terrorism and Islam or is such perception, just a mere myth? This research was informed by the essential theory of human nature. Human nature arguments asserts that the values of humans can be validated, for humans, by their species nature and that the commonality of that nature makes value discussion possible among us. Essential theory of human nature was supplemented by the Just War Theory with the idea of a *jus ad bellum*, or the justification for engaging in war. The second normative condition of a just war is its *jus in bello*, or the justice arising within war. On methodology, the typical philosophical methods: Analysis, Critical Technique, and Discourse Analysis were employed to address the research problem by interrogation of the cognate basic beliefs by way of analysis, evaluation, reflection that culminated in philosophical speculation with regard to the research problem and relevant issues there in. Data was obtained from primary texts which included; the Holy Quran, the *Hadith* as recorded by Sahil al-Bukhari, Al Dimashqi, and supplemented with materials from secondary sources. This study found that the Islam terrorism nexus is a complex entity, due to the chapters on war in the holy books which are revered by Muslims. The chapters direct Muslims to kill infidels. Some moderate Muslims condemn such verses that they were written in context and should not be taken outside context. Suffice to say that Islam given valid and proper interpretation does not perpetuate terrorism and it is a myth to relate it with terrorism. The presence of the cited verses in the books of Islam on war, taken out of context as argued in this thesis and erroneously interpreted by the Jihadists and by extension terrorists, create a sense that Islam precipitates terrorism. This study recommends that moral philosophy and criticality should be introduced in higher levels of education so as to instil morality and criticality among the young ones. Muslim leaders need to take thorough doctrine revision and come up with many *fatawa* to teach and help people have a clear understanding and interpretation of the verses in the Holy Quran in their contexts. It also recommends that Mujahedeens and the West who are fighting terrorists should be governed by the dictates of Just War Theory which protects non-combatants. There is also a need to reduce fundamental theology out of ethics and charitable foundation. Moreover, governments of the world have to realize that they have *prima facie* obligations to immediately address and eradicate some causes of terrorism, which include poverty, oppression, suffering and injustice.
CHAPTER ONE
GENERAL INTRODUCTION

This thesis is a philosophical research, focusing on socio-political philosophy, which investigated whether there exists any causal relationship between terrorism and Islam. The motivation for the research stemmed from the fact that most of the current and active terrorist groups claim to be fighting in the name of Islam, and that their actions are ordained by Allah (God). Conversely, many Muslims have come out openly to condemn acts of terrorism, and this therefore begs the question; whose stand is valid or invalid? In this chapter, we present the background to the study, statement of the problem, the objectives, research questions, stated hypothesis, the significance and the justification of the study. The literature which was identified and deemed suitable for the study was reviewed and the theoretical frame-work which informed the study was identified and evaluated. Lastly, the research methodology is also presented.

1.1. Background to the Study

Terrorism is one of the humanitarian crises facing the world today. The history of terrorism and terrorist activities is long and bloody. It is a practice thought to have started during the principal century in Judea, where Jewish men utilized a short knife (*sica*) to cut the throats of the invading Romans and their colleagues in full view of all people. *Sicarri*, as these blade men were called, were among the group known as Zealots, who restricted the Roman occupation. (Rapoport & Alexander, 1982).
Covered up in swarms, the Zealots would assault well-off Jews and seize their workers for ransom. Afterwards, in the seventh-century in India, individuals from the *Thuggee* cult, which is the origin of the current-day word *thug*, ritually strangled their victims in an apparent act of sacrifice to the Hindu goddess Kali (Kushner, 2003). This was a type of religious terrorism since it was done for religious purposes, that is, to appease the goddess.

Terror in the name of religion, holy terror, is a recurring historical phenomenon. Apart from the Zealots mentioned already, the Ismaili – Nizari sect also known as the Assassins which was an Islamic correlate was one of the dangerous religious terror groups. Their aim, like that of Islamist extremists today, was to spread a “pure” version of Islam. They stabbed their victims at close range in broad daylight. They made political assassinations of Muslim dignitaries using a blade as its trademark between 1090 CE and 1272 CE (Stern, 2003, p. xxii). Similarly, Christians during crusades of twelfth century also used religion in their quest to conquer Jerusalem by killing which saw many lives lost as a result (Runciman, 1951). Terrorism therefore remains one of the greatest dangers facing the world today and the fact that it can occur anywhere, makes many countries around the world easy targets, and populations vulnerable.

Currently, there are many active terrorist groups in the world. One of these is Al-Qaeda, Arab for the “Base” believed to be responsible for many attacks in the world including the attack on the United States Embassy building in Nairobi on Aug. 7, 1998 and Dar es-salaam. In addition, they have invaded many cities in the Middle East. Al-Qaeda is
governed by a tiny centre involving the *majis al-shura*, or consultative committee which settles on an official pronouncement, including endorsement of terrorist operations and giving of Islamic pronouncements or *fatwas* (Kushner, 2003).

Taliban is another terrorist group worth mentioning, previously known as the *Mujahedeen*. It emerged in the early 1990s in northern Pakistan following the withdrawal of Soviet troops from Afghanistan. It is a hard-line Islamic movement which has proved to be a formidable fighting force in Afghanistan and a major threat to its government. Taliban has claimed responsibility for some attacks in the world including the attack on the Bacha Khan University in Charsadda Pakistan, on January 20, 2016. They have also attacked education centres; setting schools on fire, banishing girls from classrooms and gunning down students in their quest to impose an extremist ideology on the Pakistan society (The New York Times 20, January, 2016).

Islamic State (ISIL) is yet another terrorist group worth citing. It is a self-proclaimed Sunni Militant movement that has vanquished domains in Western Iraq, Eastern Syria and Libya, where it has attempted to set up a caliphate asserting selective political and religious authority over the Muslim world (http://www.cfr.org/iraq/islamic-state/p14811).

In Africa, we have Boko Haram in West Africa operating mostly in Nigeria, where it has killed many people and carried out kidnappings. A case in point is that abduction of Chibok girls which seemed to represent a microcosm of the frustrations with Goodluck
Jonathan’s administration and its response to the crisis in the country’s north-east (Matfess, 2017). Boko Haram refer to themselves as *al-Wilāyat al-Islāmiyya Gharb Afrīqiyyah*, in Arabic (Islamic State West Africa Province, ISWAP), and *Jamā'at Al-Sunnah lid-Da'wah wa'l-Jihād* (Group of the People of Sunnah for Preaching and Jihad. Boko Haram advances a version of Islam which makes it “haram”, or prohibited for Muslims to partake in any political or social movement related to the Western culture. This incorporates: casting ballots in political elections, wearing shirts and pants and getting mainstream education. Boko Haram has no respect for the Nigerian state which they view as being controlled by non-devotees, whether or not the president is a Muslim or not. It has expanded its military crusade by focusing on neighbouring states like Cameroon (Matfess, 2017)

Boko Haram was founded by the charismatic Muslim imam Mohammed Yusuf in Maiduguri in 2002. He set up a religious complex that incorporated a mosque and an Islamic school where numerous poor Muslim families from across Nigeria, as well as neighbouring countries were enrolled. Nonetheless, Boko Haram was not inspired by religious training. Its political objective was to make an Islamic caliphate, and the school turned into a recruiting ground for jihadists (Faluyi et all, 2019).

In East Africa, there is Al-Shabaab, as the *Harakat al-Shabaab al-Mujahideen* (HSM) Ḥarakat ash-Shabāb al-Mujāhidīn; Somali: *Xarakada Mujaahidiinta Alshabaab*, literally translated as “Mujahideen Youth Movement” or “of Striving Youth”), more commonly known as Al-Shabaab (literally “The Youth” or “The Youngsters”). It is a Salafist Jihadist
fundamentalist group which pledged allegiance to Al-Qaeda in 2012, Salafist are Muslims who believe they are pure they believe they are following Muhammad and the pious predecessors as closely as possible.

According to the BBC, it is believed that there are between 7,000 and 9,000 Al-Shabaab fighters. Al-Shabaab advocates for the Saudi-propelled Wahhabi form of Islam while most Somalis are Sufis (BBC News; December 9, 2016). Sufism is a mystical form of Islam belief and practice in which Muslims seek to find the truth of divine love and knowledge through direct personal experience of God. While Wahhabi form of Islam which is named after the founder Mohamed ibn Abdul Wahhab, advocates for a return to a “purer” type of Islam, zeroing in on its beginnings and the outright sway of God. That implies prohibiting the reverence of holy people and precluding tobacco, liquor and shaving. Their mosques are plain and public supplication participation is stringently implemented. Al-Shabaab therefore has forced a strict version of Sharia in zones under its influence, including stoning to death of ladies blamed for infidelity and amputating the hands for those caught as thieves (Maruf & Josephinside, 2018).

Evidently, Al-Shabaab terrorists have carried out many attacks in Somali and Kenya, killing not only civilians but also many tourists. In Somalia, they have targeted hotels frequented by foreigners and even civilian populations perceived as sympathisers of government. In Kenya they have targeted hotels, schools and people who do not belong to Islamic religion, they have left behind many casualties and the chronology of attacks within the country is long. In both Westgate and the Mandera bus attacks, the militants
killed 99 people; those who were unable to recite verses from the Quran and spared Muslims (Daily Nation 3rd December, 2014).

These terrorist groups claim to base their ideologies on Islamic teachings; hence, the use of the terms Islamic Jihadists or extremists. These Muslim Jihadist movements have argued that they are commanded by God to undertake their actions as dictated in the Holy Quran. For example, Quran (2:191-193) says “And murder them any place you discover them, and divert them out from where they have turned you out. What’s more, Al-Fitnah [disbelief or unrest] is more regrettable than executing... yet, in the event that they cease, at that point lo! Allah is merciful and forgiving. Also, battle them until there is no more Fitnah [disbelief and venerating of others alongside Allah] and worship is for Allah alone. “But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers and so on”). Again, in the holy Quran (48:29), “Muhammad is the messenger of Allah. And those with him are hard (ruthless) against the disbelievers and merciful among themselves”. Such verses have led some non-Moslems to argue that Islam does “not” advocate for equal treatment of everyone, since these verses taken literally tell Muslims that there are two very distinct standards that are applied while dealing with people based on those verses.

Nonetheless, Muslim scholars have come out condemning, such Jihadist groups arguing that those verses were written during the war in Medina and they commanded Muslims to fight only in self-defence, that they are being misinterpreted today and taken out of context. Bangura (2004), for example, argues that the Holy Quran charges Muslims to
“violate not the limits.” This suggests that war even in the reason for self-preservation, isn’t to be unhindered. He argues that when the holy Quran verse 2: 191 says murder them any place you discover them… And Al-Fitnah is more terrible than executing, this is clearly a Divine warrant for fighting in self-protection. Subsequently the Holy Quran 2: 191 section (b), “And battle them not… except if they (first) fight you there,” is strengthening the way that this section plans just to allow war for self-protection, and not for some other reasons.

Raffie (2004) too argues that in the Holy Quran, God has called his messenger to have a tremendous disposition and a good disposition is the key of the treasure of goodness. The same sentiments are echoed in the Holy Quran 5: 32. “On that account, we ordained for the Children of Israel that if any one slew an individual, except if it be for murder or for spreading wickedness in the land, it would be as though he slew the entire individuals: and if any one spared an actual existence, it would be as though he spared the life of the entire individuals”. Furthermore, Holy Quran 17:33 that “Nor take life - which Allah has made holy - with the exception of worthy motivation. and, in the event that anybody is killed unfairly, we have given his beneficiary position (to request qisas or to pardon): yet let him not surpass limits in the question of taking life; for he is helped (by the Law)”.

*Hadith* of Prophet Muhammad (PBUH) as recorded by Al-Bukhari talks of peace among people, for instance, Sunan Ibn Majah stresses that “O people, spread peace, feed the
hungry, and pray at night when people are sleeping and you will enter Paradise in peace.”

Sahih Bukhari also states that:

You will not enter Paradise until you believe and you will not believe until you
love each other. Shall I show you something that, if you did, you would love each
other? Spread peace among yourselves.

Suna recorded by Abu Dawud 5197also illustrate that “Verily, the best of the people to
Allah are those who begin the greeting of peace.” This is also complemented by Al-
Bukhari that the Prophet (PBUH) said, “The most hated person in the sight of Allah is the
most quarrelsome person.”

At the same time, Hadith also have several books on war, for instance book 19, number
4366 as narrated by ‘Umar b. al-Khattib that he heard the Messenger of Allah (may peace
be upon him) say: I will expel the Jews and Christians from the Arabian Peninsula and
will not leave any but Muslim. However, Sahil al-Bukhari volume four; also known as the
book of Jihad does introduce the superiority of Jihad, the book opens with the statement
“Verily, Allah has purchased of the believers their lives and their properties; for the price
that theirs shall be the Paradise. They fight in Allah’s Cause, so they kill (others) and are
killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel
(Gospel) and the Holy Qur’an. And who is truer to his covenant than Allah? Then rejoice
in the bargain which you have concluded (up to) and give glad tidings to the believers”

We are therefore left puzzled with the question; is there any relationship whatsoever
between Islam and terrorism, since all the terrorist groups mentioned peg their actions on
Islam? The same religion cannot preach contradictory ideologies. At one point, the Holy
Quran and Hadith and people who profess the Islamic faith condemn killing of the innocent by Jihadists and the need to protect life. And at the same time adherents of the same Islamic faith claim to be fighting for the sake of Islam, by killing the innocent and shouting the greatness of Allah, who has enabled them to succeed in their actions.

This further begs the question, is the perceived relationship between Islam and terrorism a myth or reality? Is Islam a religion that conforms to reason and the standards of truth for the betterment of humanity in this world, or is it a religion that propagates violence? Since there is a seemingly logical inconsistency which comes out from the understanding and interpretation of Islamic texts by Jihadists and moderate Muslim communities and there was need then to examine these inconsistencies and find out what is a myth or reality in Islam terrorist connection.

1.2. Statement of the Problem

There seems to be a disconnect between the understanding of Islam as a religion that signifies peace, fraternity, justice, equality, brotherhood among human beings, and a philosophy which brings man nearer to God on one hand, and the beliefs Islamic Jihadists uphold on the other hand. Logic tells us that if a person holds inconsistent beliefs, at least one of those beliefs must be false. Hence, the concern that arises here is a logical inconsistency in the belief of Muslims when it comes to terrorism. Indeed, most Islamic Jihadist groups like ISIS, Al-Qaeda, Taliban, Boko Haram, Al-Shabaab, among others claim to carry out their activities in the name of Islam, and they are considered terrorists among moderate Muslims and non-Muslims. These are the militant fundamentalists who
are trained and they focus on the verses in the Holy Quran and the Hadiths, (the wise sayings) of Prophet Muhammad (PBUH) that form the basis of Islamic law and apparently idealize glory of dying for Allah. As they graduate with a religious zeal, they are easily inspired by spiritual martyrs like Al Dimashqi and Bin Laden, who frequently called for war against “the enemies”. Whether the claims of such “holy warriors” who live to die are mere myths or reality is a challenge to some Muslims and none Muslims alike. This then leads to the interrogation whether there is logical connection whatsoever between Islam and terrorism, or a mere misinterpretation of Islamic teachings by such terrorist groups, which renders the association of the two as a myth. It was essential therefore to be observant to ironies created by gaps or contradictions between what people state as their values and actions. Thus, this study sought to establish the cognitive, ontological status of Islamic - terrorist connection, basic teachings of Islam with respect to essential human nature, human dignity and the protection of the universe, in order to ascertain whether there is any logical and by extension, cognitive and conceptual connection between Islam and terrorism.

1.3. Research Objectives

i. To analyse the concept of terrorism in order to differentiate it from some acts of aggression.

ii. To examine the basic principles of Islam in relation to human life, dignity and peace.

iii. To interrogate the apparent logical connection between terrorism and Islam in light of the concept of Jihad.
iv. To provide a philosophical foundation on the discussion of terrorism and Islam and give a rational and impartial view on the connection of the two.

1.4. Research Questions

i. What is terrorism and when can we consider an act of aggression a terrorist attack?

ii. What are the fundamental teachings of Islam concerning human dignity and peace?

iii. What is the relationship between Islam and terrorism, in light of fundamental teachings of Islam concerning human dignity and the concept of Jihad?

iv. What are some of the philosophical theoretical foundations that can help in the discussion of the link between terrorism and Islam?

1.5. Research Assumptions

i. There is a popular conception that terrorism is an act of aggression towards innocent populations who are not combatants.

ii. If Islam upholds human dignity and peace, it cannot be a foundation for terrorism.

iii. The association between terrorism and Islam by Jihadists is a misinterpretation of some verses in the holy Quran contrary to the context in which those verses were written.

iv. The philosophical foundation in the discussion of Islam and terrorism will help provide a rational and impartial views on the connection between terrorism and Islam.

1.6 Justification and Significance of the Study
The tendency to associate terrorism with Islam is very common in the 21st century. On a keen observation of the aftermath of any terror attack, it often becomes clear that the terrorists responsible are associated with the Islamic religion. This research, gives a rational examination of basic teachings of Islam on human dignity, peace and justice, in order to establish if there is any link between Islam and terrorism and whether Jihadists are justified or not in propagating violence against non-believers. The research thus stands to put Islam in its appropriate place in light of interpretation of her holy texts on peace and human dignity.

The study is not apologetic, as it is not a defence of Islamic dogma, but academic and as such, it serves to clear the air with regards to the association of terrorism with Islam. The endeavour by extension examines the validity of the acts of Jihadists in light of Islam. The study stands to lay an impartial base to determine the tenability of the common association of terrorism and Islam and the usage of Jihad. Thus, this research is geared towards uncovering the truth and real issues concerning terrorism with Islam, so that the ideals of justice and goodness can prevail in the world despite our cultural, religious and legal differences. It is our humble submission that the research findings and recommendations will help bring better understanding and tolerance between Muslims and non-Muslims on war against terror. But also, to add to materials on research in the department of Philosophy and Religious studies of Kenyatta university. To the academia, it will offer materials for research for other scholars on the perceived logical inconsistency in the belief and actions of Muslims on war. To the Muslim communities as indicated above it is not
apologia but will add value to the concept of interpretation and philosophical hermeneutics. While for the government, this research will provide materials for understanding the concept of religious terrorism, how religious terrorism can be identified, how they indoctrinate people and the texts used in fuelling terrorism by Muslim Jihadists.

1.6. The Scope and Limitations of the Study

The study focused on the link between terrorism and Islam, and more so on the Jihadist movements, which are considered to be the most dangerous terror groups in the world today. Islamic Jihad is perceived by some Muslims and non-Muslims to produce a new breed of terrorism which leans towards Islam. The central concepts which this research interrogates are terrorism, Islam and Jihad. This research focussed on the Holy Quran, Hadith and other books of Jihad and the concept of interpretation in relation to philosophical hermeneutics. Since religious matters are highly emotive, we foresaw some limitations on contents on some secondary data which were available, since they have been written as apologetic texts in defence of Islam and various sects in it. Moreover, most of the books on Islam are originally written in Arabic and the researcher did not have a command of the Arabic language. The other limitation which this study anticipated was within Muslim communities who may have perceived the study to be anti-Islam. But it should be understood that this was an academic research which does not in any way challenge the teachings of Islam as a religion. And it was purely focused to unearth the perceived relationship between Islam and terrorism.
1.8. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

1.8.1. Introduction

This section includes a review of related writing which has been done thematically. First, it tackles terrorism and its causes; second, the basic tenets of Islam as a religion are discussed. Third, the perceived link between Islam and terrorism is exposed by interrogating the notion of Jihad and lastly, the concept of human dignity is also explored. The literature also discusses the explanations of scholars in philosophy, religion and other social sciences across the world, which are relevant and cognate to the topic of study.

1.8.2. The Concept of Terrorism

The term terrorism has been given many definitions, just as there are many methods of execution. Etymologically, the word terrorism comes from the Latin word *terrere*, meaning to “make tremble.” According to Stern (2000); a few definitions centre around the perpetrator, others on the reason, and still others on the terrorist’s strategy. The word has been given varied meanings by various individuals, and attempting to define or classify terrorism to everybody proves problematic. But most definitions of terrorism hinge on two characteristics: First, terrorism is for the most part focused on attacking the innocent people and besides, terrorists use viciousness means for an emotional reason; to impart fear in the targeted population which is regularly more significant than the physical outcome. This purposeful formation of fear is the thing that distinguishes terrorism from wars. However, within the confines of this research, terrorism is defined as the calculated use of unlawful violence, or threat by extremists to instil fear which is psychological or
physical intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological.

Chaliand & Blin (2007) notes that, the first Mesopotamian Empire, that of Sargon of Akkad, was established on fear. Comparative activities of terror were seen in days of antiquity’s first military realm, the Assyrian empire, whose severe techniques for backlash were expected to pound the soul and break the desire of whoever they prevailed. Declared with warlike brutality, terror stays suspended like a blade in the midst of harmony over the leaders of all who set out to revolt. Kushner (2003) contends that in dictatorial social orders who make up most of history’s texture; terrorism has been used as a device of subjugation and an underwriter of mass compliance. State fear, whether or not comprehended or plain, has frequented the many years as war’s bogeyman, the phantom of mass crime. Once discharged, it can set a manual for oblige direct without the need of engaging.

The history of terrorism is long and bloody. It dates back to the time of the Roman occupation of the Middle East, but more explicitly from the French Revolution’s Reign of Terror where the new state authorized the utilization of terror against its adversaries, genuine or fanciful, executing thousands, generally ordinary residents. As stressed by Vaughn (2016), in the nineteenth century, agitators intended to impel the majority to revolution with alarming deeds against the established regimes. They accomplished overall consideration and spread open alert which prompted the death of a few state
leaders, including President William McKinley in the United States and Tsar Alexander II in Russia.

Vaughn (2016) further argues that the twentieth century has also witnessed increased activities of terrorism, both in the old form where terrorists would use weapons to attack their victims or blow themselves up and new forms where a terrorist uses a vehicle to run through unsuspecting victims who may be partying or are in crowded places. The motives here can either be familiar like religious, political, or of unfamiliar motives which can be psychological. Nonetheless, in the first half of the twentieth century, most terrorist groups were nationalists. These include: groups in Ireland, Palestine, Algeria and the Balkans. There those that were also state-sponsored terrorists’ groups, for example, the Serbian and Bulgarian governments; and state-administered, like the Nazi Germany, Stalinist Russia and several South American tyrannies. Its preferred choice of operation was murder and mass killing. The second half of the twentieth century witnessed more ideological or religious based terrorism. Whatever its name, terrorism in this period is recognized by its overwhelming reliance on the loathsomeness of airplane hijacking, kidnappings and self-destruction bombings.

Khan (2006) observes that modern terrorism involves the ruthless killing of innocent children, assassination of pregnant mothers at security detours, suicide bombings done in transports and discotheques, the threatening of iridescent urban communities around evening time with bombing forays and the cremation of admirers in mosques and places of worship. The Kenyan trend follows the same description with the killing of 147 students
in Garissa University College and dozens of Kenyans killed in the recent Dusit D2 Hotel attack in Nairobi which targeted non-combatants, innocent Kenyans who were going about their daily routines of life.

Maogoto (2005) too argues that terrorists have found admirers and publicity as agents in all ages that no words of praise are fulsome enough for these latter-day saints and martyrs. He stresses that a terrorist is normally considered by admirers as the only one who truly cares; he/she is a totally committed fighter for freedom and justice, a gentle human being forced by cruel circumstances and an indifferent majority to play heroic yet tragic roles: he/she is metaphorically considered to be the good Samaritan distributing poison or St. Francis of Assisi with the bomb.

Such elevation of terrorists is grotesque, but terrorism cannot be unconditionally rejected except on the basis of a total commitment to non-violence and non-resistance to evils and commitment to the common good. The common good is a good to which all members of any society should have access to and from whose enjoyment no one should be excluded arbitrarily. For instance, in line with this thesis, there should be an effective system of public safety and security where no one should be admired for killing non-combatants who are unsuspecting of the harm done to them. Terrorism therefore remains a wrongful act, and no justification can allow us to praise such people as holy warriors.
As they fight for ‘justice’, terrorists end up injuring a majority of people who are innocent. Thus, the question is whether this is the right way to gain justice? Should terrorists adopt a non-violent approach to regain their claimed denied ‘rights and justice’? Two wrongs cannot make a right even if terrorists feel aggrieved by their plight killing of the innocent people is wrong even if they claim they are using it for self-defence. Though it is always morally wrong, it is controversial in academia, since some people may see it as the only means to achieve justice, though there is hardly anyone who can deny that it is always *prima facie* wrong.

Further, even if terrorism is used for political liberation and the killing of non-combatants is involved, it renders such actions to be wrong. That is: it is morally wrong since there are no justifying reasons strong enough to outweigh the important moral considerations of killing non-combatants. This makes it grievously erroneous and against the just war dictates which state that war is only permissible when there is aggression that violates people’s most fundamental rights. According to this thesis, non-combatants are usually not at war with anybody, including the perpetrators of the injustice alleged by the terrorists. Also, they are in no meaningful position to alleviate the situation. Hence, they are always innocent, unnecessary victims of terrorist attacks against the dictates of just war, which consider them to be immune from any acts of violence, from both terrorist groups or any government which wants to assert itself in the world; consequently, they should not be targeted.
1.8.3. Factors Associated with Terrorism

Acts of terrorism have been predominant from the time of the Greek Hellenization to the 21st century. The first factor is religion; religious terrorism is a phenomenon that is very rampant in the world today. As argued by Rapoport (1982), major religions such as Judaism, Christianity, and Islam often provide a basis for terror. The religious terrorism is seen as an outgrowth of Messianic or millenarian visions of the belief that the Messiah can dissolve God’s law or existing limits in order to fulfill the meaning of history or God’s intention for man. Messianic expectations erupt periodically and it would seem that as long as the religious traditions make Messianism conceivable, an outburst of religious terrorism is always possible.

From the 19th century, some people have considered Islam as propagating terrorism. This is because, most well-established terror groups in the world today associate themselves with Islam, as they fight as Jihadists. Islam as we will discuss later in chapter three, is an Arabic word meaning “submission,” specifically, submission to the will of God, or Allah in Arabic; Muslim means “one who submits.” As argued earlier in the background to this study, there are some parts of the Holy Quran and Hadith of Prophet Muhamad (PBUH) that direct Moslems to fight the infidels. For example, Quran 2: 123 states “O you who have faith, fight the faithless who are in your vicinity and let them find severity in you, and know that Allah is with the God wary”. Most terrorist groups use such verses to indoctrinate people into their cells to fight ostensibly in the course of Allah.
The question that arises is what if those “infidels” do not do anything to harm Muslims or Islam, should they be killed? And what if those “infidels” adhere to other Abrahamic religions which do not contradict Islam and probably are complementary, must they just be fought or killed merely because they are infidels? Or of what cognitive and ontological import would such actions be on the understanding of Islam in terms of protection of human dignity? If this is the case, then such beliefs would fall under moral relativisms which dictates that moral realities are relative, that the rightness of an activity and the decency of an item rely upon or comprise in the mentality taken towards it by some individual or community of people, and thus may shift from individual to individual or from community to community; relativists belief that norms of good and bad are made by individuals (Boss, 2013). Societal norms should conform to universal morality, rather than the opinions of isolated individuals imposed to form the basis of morality. Public opinion, not private opinion should determine what is right and wrong. That is the course of major problems in the world today, since including groups which arise due to the theory of ethical relativism, tend to form extremist ideologies which they think are right and spread them across the globe aided by technology and religious texts.

Syed (2010) though differs with extremists who take such verses of the Holy Quran and use them to target non-believers. He argues that true Islam forbids evil and tyranny, prohibits intoxicants, gambling, adultery and indecencies as well as blood from the dead animals. For instance, Quran 5: 90 states “O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid them that you may be successful.” It is,
therefore, a religion without compulsion, no harsh and hard rituals or unreasonable
dogmas. He stresses that it is a religion which considers man as a responsible being, self-
making, and endowed with the power to exercise his will and choose his way. But as far
as the other verses are concerned, they are still contradictory to each other, there is no
negation that fighting for the cause of Allah is forbidden in the Quran, but used by
extremist to further their course.

The prevalent of terror attacks in most Muslim nations by extremist, would have been the
basis upon which President Donald Trump drew his judgment. In his maiden speech after
taking an oath of office, he referred to Muslim extremists by saying that “We will reinforce
old alliances and form new ones - and unite the civilized world against radical Islamic
terrorism, which we will eradicate completely from the face of the Earth”. He later signed
an executive order barring Muslims from Iraq, Iran, Syria, Somalia, Sudan, Libya and
Yemen from entering USA for 90 days and refugees for 120 days. However, his decree
was overturned by the federal court (Romeno: Mr. Trump’s Immigration Attacks, in Brief,

Ali (1984) further observes that Western researchers who contend that the Quran
advocates for the utilization of animosity have either misconstrued or disregarded the
genuine lessons. Nonetheless, Muslim scholars are worried about the manner in which
such scholars have neglected to read other verses in their context to find that Islam calls
for balance, harmony, and serenity. He contends that they should investigate the different
battles which occurred during the period of Prophet Muhammad (PBUH) including the
clashes of Uhud and Badr. Scholars have argued that these were defensive rather than
offensive wars. This leaves us with a valid question, is there a demarcation between those who are saying the truth about Islam and those who are spreading falsehoods? Does Islam really propagate terrorism? This was the basis upon which the research topic was chosen to critically examine if there is any relationship between Islam and terrorism, and establish the myth and the reality.

It has to be understood that all ‘Abrahamic religions’ holy texts, in one way or another direct believers to commit atrocities against non-believers or those considered immoral just like in Holy Quran 8: 12 -13, 47:4, and Leviticus 24:16. Both order their adherents to fight and enslave those with different beliefs. The same is illustrated in the book of Exodus 23:27 “I will send forth my terror before you, and I will throw into panic all the people among whom you come, and I will make all your enemies turn tail before you... I will drive them out before you little by little, until you have increased and possessed the land”. Such verses can be cherry picked to justify any violent action perpetuated in the name of Christianity or Islam. In fact, their very existence in the holy texts contradict the term holy, since holiness should mean something untainted.

Second, there is terror for revolutionary purposes, which has been cyclical in character since the French Revolution. One might even argue that in our world today, there are conditions like political instability in many nations and political oppressions which can act as stimulus for revolution and non-combatants can be targeted, and such actions can be considered acts of terror (Rapoport, 1982). But terror for revolution can be justified, if it is meant to overthrow the despotic leader who makes millions to suffer, since a
government leader is expected to fulfil the obligation given to him/her by the people. In his publication of 1762 and translated in 2002, *The Social Contract*, J.J. Rousseau states that:

> The perfect society is more than all else, a communitarian culture in which the responsibilities and duties of citizenship exceed singular rights and opportunities of an individual. Selflessly, residents tie and concede to the benefit of all, ready to make sacrifices for their political community. Their uprightness is richly remunerated. Through their commitment to their community, their self-restraint, and enthusiasm, they flourish as individuals, in this manner understanding their full rational and moral potential.

If there is a despot who does not allow people to reach their full potentials as human beings, then people are justified to revolt against such government, since it is the role of every leader to provide a society where justice prevails for all. And this can be achieved by following Rawls’ (1999), two principles of justice: First, each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others. Second, social and economic inequalities are to be arranged so that both are (a) reasonably expected to be to everyone’s advantage and (b) attached to positions and offices open to all. If the state cannot provide the above, then its citizens are entitled to revolt against it.

Kushner (2003) further states that, there have been revolutionary terror groups around the world. For example, the Revolutionary People’s Liberation Front (DHKP/C), in any case called Dev Sol (Revolutionary Left), which was confined in 1978 as a part of the Turkish People’s Liberation Party/Front. Today, the DHKP/C is the most unique of the left-wing Marxist-Leninist terrorist group in Turkey. Kushner further adds that as revealed by Turkish sources, Dev Sol slaughtered many Turkish specialists and the country’s past PM,
Nihat Erim. After this, Dev Sol didn’t expand its insurgency until the late 1980s, when the psychological oppressor group ambushed Turkish security and military specialists. The group kept up a Marxist-Leninist conviction system and was damagingly hostile to the US, against NATO, and threatening the Turkish foundation. It reserves its activities principally through gifts and extortion.

Another revolutionary group worth mentioning is the Revolutionary United Front (RUF), an outrageously wild guerrilla unit in Sierra Leone, which attempted to create instability in the zone and topple the government. Shaped in 1990, the group later financed itself through control of the country’s valuable stone resources, and for quite a while did horrendous ambushes on ordinary citizens that are said to number approximately 50,000 individuals. The group was especially celebrated for enlisting children into its positions and its demonstration of attacking women and youngsters just as dismantling its casualties. Starting 2002, U.N. military undertakings had crippled the group and restored congruity in Sierra Leone (Kushner, 2003).

Revolution is therefore justified when people are oppressed and they have no alternative in life. It is the language which the oppressed can use so that their rulers can listen to them. This is stressed too by Simone Weil in her eloquent book *Oppression and Liberty* (1958) that:

> The word “revolution” contains the solution of all the insoluble problems. The havoc caused by the last war, the preparations for a possible future war, weigh with ever greater force upon the peoples of the world; every disturbance in the circulation of money and goods, in credit, in capital investments, results in appalling misery; technical progress seems to bring the mass of people more
overwork and insecurity than welfare; all this will vanish the moment the hour strikes for the revolution.

Revolution therefore is a way of redress of the past and present atrocities suffered by the populace and it can crop from any quarter of the society, civilians may wake up anytime and create a revolt. It is an answer for the issues raised right now; however, it is not a miracle apportioning one from taking care of issues. The confirmation that it is so respected does not necessarily mean that it can simply drop from the skies. One cannot sit tight for it to occur and also one doesn’t ask oneself who is to achieve it.

Another factor that fuels terrorism is globalization; globalization is a trans-planetary procedure, including expanding versatility and the developing multidirectional streams of individuals, items, and data. As a procedure, globalization includes an association of different exercises, for example, correspondence innovation like web and cell phones, business on a worldwide level, the presence of an attention to the interrelations among individuals on the globe and acknowledgment of the globe as limited and constrained (Ritzer, 2010). Due to globalization coupled with modern technology, Jihadist groups in East Africa for example, are able to imitate formulas of terror attacks in other parts of the world.

What distinguishes the old terror groups and the new terrorist groups stated above is their global aspirations and reach. They seek global attention after every attack and influence each other on the ways to carry out attacks. We need to agree that globalization is
inevitable; the world is now a global village, but people need to have the right cultural appetite guided by rational needs of any society at a given time, since culture is both dynamic and contextual.

Poverty is another factor that causes terrorism. In Africa and South Asian countries, shortage of resources seems to be driving youth into terrorist groups to be radicalized. Harriman (2012) observes that extreme poverty is the best philanthropic emergency within recent time and a major contributing element to 21st century terrorism and uprising. He contends that splendid individuals within recent time have likewise recognized the association between extreme poverty and terrorism. That should be wake up call to us and catalyse worldwide activity in the battle against extreme poverty.

Muslim Jihadists have exploited the vulnerability of the poor people in slums in Kenya. For instance, one of the suspects in the DusitD2 Hotel terror attack had been traced to the slums in Nyeri and Nairobi’s Majengo. According to *Daily Nation* January 19\(^{th}\) 2019, a story is told of one Tom Otieno, aged 18 years, from Kisumu County, born and raised in a Catholic family only to end up as a terrorist having been radicalized as a Muslim jihadist. The motivation was that the boy grew in an environment without a promising future. Abject poverty can make young desperate youth to be radicalized as they have no hope of the future. For example, Majengo slums in Nairobi and Mombasa have been alleged to be recruiting grounds for Al-shabaab terrorists (Daily Nation January, 19\(^{th}\) 2019).
Poverty should be a concern for everyone including Governments given the fact of causal connection between destitution and terrorism. Archbishop Desmond Tutu stressed that, “You can never win a war against terror as long as there are conditions in the world that make people desperate, these are poverty, disease, and ignorance” (Tutu, 2007). Speaking at the World Economic Forum in February 2002, the then American Secretary of State Colin Powell promised to follow through with the campaign on terrorism by going after its root: poverty: “We can’t just stop with a single terrorist or a single terrorist organization; we have to go and root out the whole system. We have to go after poverty” (Powell, 2002).

However, it can be argued that Muslims are not the only poor people in the world. There are many poor Africans who have become refugees in their own lands and outside their countries. A case in point is the situation through citizens of the republic of Southern Sudan are undergoing today. They are scattered all over the world, with majority being in Kenya and Uganda as refugees, and they have never formed terror groups to fight and kill innocent people of other nations in the name of injustice. There are Kenyans too who are very poor in the dry areas of West Pokot, Turkana and Samburu, and they have not turned to terrorism to get out of their situations. Subsequently, poverty is used as a scape goat here. The evidence so far is that most terrorists come up from middle class families contradicting the view that the poor are vulnerable to terrorism. This will be discussed further in chapter two.
1.8. 4. Religion of Islam

Religion is understood as the association of convictions and world perspectives corresponding to a metaphysical being. Religions is an old institution, yet it is an advancing idea that there is no exact and all around acknowledged meaning of religion. Religions therefore inform a person’s understanding of who they are and their relationship to the other people. According to Brannan (2007), religion provides a social function by giving a significant system to understanding the world, it additionally gives rules and measures of conduct that link people’s activities and objectives to this important structure. Religion also links individuals to a greater whole, and sometimes providing institutions which help define and organize that whole, it also legitimizes actions and institutions.

Paradoxically, despite the mentioned functions, religion sometimes has been used as a source of suppression of ideas and a tool of war to justify wrongful actions, though such actions are justified by sacred texts of such religions. Hence, the justification of religious terrorism, stemming from major religions such as Judaism, Christianity and Islam.

These religions provide a ground of messianic anticipation. Messianic expectations erupt intermittently and no doubt as long as the religions make Messianism possible and win, an upheaval is consistently conceivable. This fight is seen as defence to the supernatural being whose dictates are being suppressed by some believers and non-believers, which give rise to the question whether the supernatural need defence from the mortal creatures?
If it does, then it shall have fallen short of the qualities ascribed to him; all powerful, knowing, loving among others.

The significance of Islam is to submit oneself totally to the desire of Allah, to follow the way appointed by Allah and to act as per the statutes of Allah. Accordingly, Islam is therefore, a way of life, since it enjoins one to believe in one God and to do well, to keep up supplications and pay alms. It is a religion which implies harmony, brotherhood and the right comprehension of the whole universe. Islam is the second biggest world religion after Christianity, with about 1.3 billion disciples (Syed, 2010).

The Belief in God and his laws is the heart of Islamic religion. Every Muslim should have unshakable belief in the existence of God and his oneness. There is also a belief in the principle of justice, belief in the institution of prophet-hood, belief in the institution of the divine leader and the belief in the hereafter. Sargent (2009) explains that each devout Muslim needs to perform the five “pillars” of Islam: First in lifetime, the devotee should at once state, “There is no god but Allah and Muhammad (PBUH) is the messenger of God,” in full understanding and acknowledgment.

The devotee ought to implore five times each day: at sunrise, early afternoon, midnight, sunset and after dim. The adherent should give contributions for a noble cause freely. The adherent needs to keep the fast of Ramadan, the ninth month of the Muslim year. Also, in conclusion, the devotee should once in his/her life make the pilgrimage (hajj) to Mecca in Saudi Arabia. If these pillars are followed keenly by believers, it is believed that they will live a just and truthful life, and through contemplation and
submission to the will of Allah, Muslims organize themselves to create a just society, while injustice leads to social collapse (Rafiee, 2004).

Some non-Muslims including scholars have come to the conclusion that there is a causal link between Islam and terrorism, since all the *Mujahedeen* movements justify their atrocities using the Holy Quran and *Hadith* especially the collection of Sahil – al Bukhari’s book of Jihad. But some scholars differ by arguing that religious terrorism can crop up due to various reasons. For instance, Berman (2009) notes that religious terrorism succeeds because of motivation by religious ideologies, grievances and promise of Afterlife. He argues that:

> They are particularly adept at “brainwashing” their followers. These are popular and romantic ideas. The pious *Jihadist*, programmed with an ideology of hate to be a human guided missile, or dreaming of virgins in heaven, makes for compelling news broadcasts and emotional sound bites, but the concept does not stand up to scrutiny (Berman, 2009).

When religious terrorism occurs, it is particularly dangerous due to the fanaticism of the individuals who practice it and their eagerness to forfeit themselves for the reason. Otherwise, fanaticism in religions can rise due to misunderstanding of Quranic or Biblical teachings or God. Odhiambo (2003) concurs with the argument, that a fanatic perceives himself/herself as a defender of God. This defence according to religious fanatics can either be physical or even violent in which case one overlooks the very precepts of a loving God, and this further begs the question whether God also needs defence. If he does, then he is a supernatural being who is not honest, weak and a being consumed by egotism to the extent of eliminating those who do not believe in him and even gives direction on how to eliminate people for the benefit of defending his existence and worship.
Religious terrorists including Islamic Jihadists, are more likely to use “all in” tactics such as suicide bombings to meet their goals. As discussed earlier in the background to the study, Islam seems to be a religion of peace. According to Hadith of Prophet Muhammad (PBUH), Muslims are instructed to spread peace among themselves. But Muslim terrorists might be using Jihad as a scape goat to fight for their cause. Sargent (2009) explains that Jihad is usually thought of in the West as denoting holy war but it actually means “to struggle,” signifying that those believers should struggle for themselves and their communities to be good Muslims and to proselytize to enlarge the Muslim community.

Today, Jihad is being used by radical Islamic sects specifically to describe a holy war against non-Muslims. This meaning however, is rejected by the overwhelming majority of Muslims. Even though Jihad can be used for the purpose of claiming justice from the oppressors and liberate those who have been inflicted upon by pain, in fact, Raffie (2004) argues that it is directed for in the Holy Quran; that God has called his messenger to have a tremendous disposition. And a good disposition is the key to the treasure of goodness. Even though verse 191 of Chapter 2 of the Quran talks about war. “Fight for the reason for Allah the individuals who fight you, however don’t violate limits; for Allah loveth not violators. What’s more, kill them any place you get them, and divert them out from where they have turned you out; for tumult and abuse are more terrible than butcher; yet fight them not at the Sacred Mosque, except if they (first) fight you there; yet in the event that they battle you, kill them. Such is the prize of the individuals who smother confidence” [Al-Qur’an 2:190-191]. These verses are interpreted by majority of Muslims to mean a call to defend themselves in the cause of war, since they were revealed when the prophet
had moved to Medina where there were fights among the Islamic communities and their neighbours. However, literally taken today, they can be interpreted to tell Muslims to fight the non-believers which make it difficult to know the exact meaning of such verses to the current readers of the holy Quran.

Reference to self-defence only comes out clearly in the continuation of the chapter 2:192-193 in the Holy Quran that mentions the mercifulness of God and forgivingness, meaning Islam’s prohibition on aggression and inclination towards peace is clearly indicated. “But if they cease, Allah is Oft-forgiving, most merciful. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression” (Holy Quran 2:192-193).

Some Islamic scholars like Bangura (2015) have stressed that it is a verifiable truth, that battling against aggressors was restricted during the initial thirteen years of the Prophet’s (PBUH) mission. After Muslims relocated to Medina, the verses above were revealed to empower the community to battle in self-protection (http://www.whyislam.org/jihad-2/jihad-faqs/verses-of-quran-on-jihad). However, the way these verses are used today by Jihadists should be a wakeup call for Muslims to do semantical changes in such verses, since the theory of operationism sanctions that the meaning of a concept is given by a set of operations. Here, the operational meaning of a proposition is given by a semantical rule relating the proposition to some concrete process, object or event, or to a class of such processes, object, or events. If these verses were revealed in Medina during war, why should Muslim Jihadists use them now to kill their peace-loving neighbours, who are
innocent? Without semantical changes, they remain open to any interpretation and no one can be put to task for using them the way they want.

Evidently, there exists a critical view of Islam that condemns terrorism and terrorist groups fighting as jihadis. As a consequence, the researcher wondered whose ideal is valid or invalid, who is right and who is wrong? Are they moderate Muslims or Jihadists fighting in the name of Islam? Identities cannot be multiplied unnecessarily; this is opposed to the principle of non-contradiction. Logically speaking how can the same religion preach peace and violence at the same time? We have scholars who attribute violence to Islam and many who claim that it is the most peaceful religion. An example of such a scholar who argues for the peacefulness of Islam is Ali Mazrui (2006). He worried about the interpretation of Osamaphobia (dread of Osama) into Islamophobia (dread of Islam). This implies the association of Muslims with terrorism and radicalism. We are therefore left with a logical contradiction on the understanding of Islam by the moderate believers and Jihadists.

1.8.5. Human Dignity
Acts of terrorism touch on human dignity; hence, there is a need to explicate the concept of human dignity. The etymological definition of dignity is derived from a Latin word dignitas, which means “worthiness.” Thus, human dignity implies that every individual is deserving of respect and regard for what their identity is, for what they can do as well as in view of what their identity is, accordingly, human dignity can’t be earned and can’t be removed.
Though the concept of human dignity is a contested notion, some philosophers and scientists see it as an elevation of human beings. Dignity gives off an impression of being a significant idea in morals and the word is utilized often in global archives, for example, the Universal Declaration of Human Rights of the United Nations and the European Convention on Human Rights as well as in several documents geared towards preserving humanity. According to Malpas and Lickiss (2007), dignity has no moral relevance and they advance their argument as:

Premise 1: dignity amounts to just ‘regard for self-governance/human value’ end

Premise 2: dignity amounts to simply ‘regard for independence/human value’ and conclusion: respect adds nothing to bioethical talk for example.

The above argument is refuted by philosophers as being hasty and simplistic, even scientists are required to abide by ethical norms touching on human beings and respect human beings as ends in themselves. This is stressed by Oliver Sense (2011), that all human beings need to be respected, that even a vicious man ought to be respected as a human being.

Human dignity was therefore a central concept to this thesis, since we were dealing with the subject matter that cut across, ethics, politics and social phenomenon called terrorism. According to the Internet Encyclopaedia of Philosophy (https://www.iep.utm.edu/hum-dign/, accessed on 20th October, 2019), there are some contending originations of human dignity taking their significance from the cosmological, anthropological, or political setting in which human dignity is utilized. Human respect can indicate the uncommon
headway of the human species, the exceptional probability related with rational
humankind, or the fundamental qualifications of every person. This is upheld by the
convention that individuals were made as *imago dei* (picture of God) or as the exceptional
worth of humankind comparative with natural phenomena.

There are, by extension, fundamentally remarkable normalizing uses to which the
possibility of human dignity can be put. It is related, in an unexpected way, to musings of
blessedness, self-administration, personhood, flourishing, and certainty, and human
respectability produces, at different events, exacting preclusions and strengthening of the
person. It can moreover, be used to communicate the focused duties of a liberal political
perspective similarly as unquestionably those commitment-based responsibilities to self
just as others that communitarian pragmatists consider to be effectively dismissed by a
liberal political way of thinking. Beginning from the possibility that individuals have a
particular immensity, at any rate two conceivable outcomes stream: the presence of
obligations of dignity that address its carrier, and obligations of respect that address others.

It is therefore our duty to respect all the individuals, this is a call to all terrorist groups,
whether they act in the name of God or not. Human dignity is what all should preserve
and all theories whether in philosophy, law or political science should strive to preserve
it. In the *Metaphysics of Morals*, Kant emphasizes this further by saying:

The respect I bear others or which another can claim from me (*osservantia alii
praestanda*) is the acknowledgement of the dignity (*dignitas*) of another man, for
eexample, a worth which has no price, no equivalent for which the object of
valuation (*aestimii*) could be exchanged… The duty to respect my neighbour is
contained in the maxim not to degrade any other man to a mere means to my ends
not to demand that another throw himself away in order to slave for my end (Kant 1796)

Human dignity therefore places all human beings at the same value point and this needs to strike in the mind of all Jihadists; that all human beings have worth as individuals existing, that is the capacity to set ends, freedom and morality. This means that our actions should be done in line with Kant’s Categorical Imperative which its constitution conforms most fully to principles of right; it is that condition which reason, by a categorical imperative, makes it obligatory for us to strive after, that we act as we wish that our action would be a universal principle. Both terrorists and government agencies fighting terrorism should bear in mind the need to preserve human dignity. This corresponds to Lockean argument that good life relates to the safety of both men’s souls and the commonwealth. Moral actions therefore belong to the jurisdiction both of the outward and inward court, that is both magistrate and the conscience (Locke, 1998).

Human dignity is thus a principle which I equate to justice given to an individual; no person should be stripped off her/his dignity as an individual even if the person finds herself/himself in a deplorable state of mind or anguish. All of us want to authentically live to execute our individuality and no one should take it away from us.

1.9. Theoretical Framework

This research was informed by the essential theory of human nature. The theory holds that human species is a biological category that includes humans of all times and cultures. Thus, human nature arguments asserts that the values of humans can be validated, for
humans, by their specie’s nature and that the commonality of that nature makes value
discussion possible among us. The theory of human nature has been discussed by various
philosophers. It run from the works of Plato, Aristotle, Spinoza, Hume, Rousseau and
Veblen. According to Veblen “instincts” ... are the prime movers in human behaviour.
These “native proclivities alone make anything worthwhile, and out of their working
emerge not only the purpose and efficiency of life, but its substantial pleasures and pains
as well” (Veblen 1964).

According to Aristotle “Man is a social animal” and he is required to live in harmony with
others. Thus, theory of human nature put man at the centre of the universe as a being with
dignity which must be protected at all cost by other fellow human beings. Terrorist inflict
pain on other human beings contrary to the theory of human nature, they go to the extreme
to justify their atrocities by using religion as discussed above and in our case Islam.

Aristotle therefore recommends the golden mean to help men protect human nature, in
Nichomachean Ethics he argues that:

The man who attains the mean, then, is such as we have described, but has not
received a name; of those who contribute pleasure, the man who aims at being
pleasant with no ulterior object is obsequious, but the man who does so in order
that he may get some advantage in the direction of money or the things that money
buys is a flatterer; while the man who quarrels with everything is, as has been said,
churlish and contentious. And the extremes seem to be contradictory to each other
because the mean is without a name (Aristotle, 350 BCE).

The theory of human nature therefore asserts that we have specific endowment which we
must live up to. This is stressed by Ayres that man is “a biological species” that has
“species endowment(s)” (Ayres, 1973). Among these is an “erect posture, in consequence
of which the fore-paws, with their uniquely rich enervation and finger flexibility,” vest in humankind that capacity for “inveterate fingering and handling which is so characteristic of our species.” Of even greater importance are the species endowments of “brain power,” “memory power,” and “propensity to use tools, and therefore to make things” (Ayres 1973). Ayres conceded that other animals “utilize different things in a device like way. However, no other creature holds and re-utilizes his ‘device’” like the person does in light of the fact that the previous’ memory power is considerably less evolved than is the latter’s (Ayres 1973). Comparable contrasts exist in the domain of adjustment. “As an organic animal groups, man has a capacity of forming habits” that may not be qualitatively different. In that case jihadist who used Islam to justify their atrocities goes against the endowment of human nature which needs to be preserved by all human beings.

Acts of terror go against essential theory of human nature, because they destroy that which they should protect; the oneness of humanity. Despite the many injustices often cited by most terrorists, like poverty, rule by corrupt elites, foreign military presence, and displacement of peoples; the wickedness committed is the attack on the non-combatants who most of the time are helpless human beings.

The essential theory of human nature as used in the study was complemented by Just War Theory; the just war tradition has roots in the works of St. Augustine and Thomas Aquinas. In the *Summa Theologicae* (1485) for example, Aquinas presents the general outline of what becomes the traditional just war theory. He discusses not only the justification for war but also the kinds of activities that are permissible in war. Thus, Aquinas’s thoughts become the model for later Scholastics and Jurists to expand and to gradually universalize
this concept beyond Christendom. Contemporary popular interest in just war theory has grown since the controversial invasion of Iraq by Americans in 2003. This brought just war considerations to the centre of debate.

According to Thom Brooks (2013), the possibility of a just war is frequently introduced on two standardizing conditions. The first is the possibility of a *jus ad bellum*, or the support for taking part in war. This is frequently guarded as far as a state's entitlement to self-preservation similar to people. The contention is that people are advocated to take part in self-protection against uncalled aggressors. Similarly, states are advocated to take part in self-protection against crooked attacker states. A standard model is a military intervention against a sovereign state without a just motivation for war. In the event that there is no worthy cause for war, at that point then normative condition is missing and the military activity can’t be viewed as a ‘just war’.

The second normative condition of a just war is its *jus in bello*, or the justice emerging inside war. This identifies with the support of how states take part in war. The way that a state may have a worthy motivation for war doesn’t involve that this state would be supported to battle the war. Rather, there are regulating limitations on how just wars ought to be battled if the military activity is to be viewed as a ‘just war’. Henceforth, the qualification of who are combatants and non-combatants, where the last are frequently viewed as blameless and liberated from direct focusing during wartime since they are not warriors, and in this way not engaged with military tasks.

The third normative condition for just war was recently articulated by Michael Walzer in his celebrated book *Arguing About War* (2004), meaning justice after the war. We have to
realize that war involves destruction of properties, and livelihood shattered and this principle dictates that after the war, those who initiated the war should be ready to rebuilt the community. For, example, everything possible was supposed to be done to ensure that post-Sadam Hussein and Gaddafi leave a better society than before; however, this is where America and her allies failed because the two countries have never been stable since their invasion. That conscience of post war should exist for all who engage in war since, what the world needs today is to have diversity of conscience which can accept other peoples’ values.

This is argued by Bertrand Russell, (translated, 2011), that the diversity in the deliverances of conscience is what is to be expected when its origin is understood. He stresses that in early youth, certain classes of acts meet with endorsement, and others with dissatisfaction; and by the typical procedure of affiliation, delight and uneasiness steadily append themselves to the demonstrations, and not just to the endorsement and respectively delivered by them. And so, all the three normative principles of just war theory need to shape our human conscience before going for war.

Terrorism as defined earlier is the random killing of innocent people with the intention of creating pervasive fear. The fear can serve many different political purposes, depending on the objective of the terrorist group. According to Walzer (2006), randomness and innocence are the crucial elements in the definition of terrorism. He argues that the critique of this kind of killing hangs especially on the idea of innocent people, which is borrowed from Just War Theory, who should not be a target of any war. He stresses that ‘Innocence’
functions in the theory as a term of art; which describes the group of non-combatants, civilians, men and women who are not materially engaged in the war effort.

These people are ‘innocent’ regardless of what their government or country is doing and whether or not they are in favour of what is being done. Thus, the opposite of ‘innocent’ is ‘engaged.’ Disengaged civilians are innocent without regard to their personal morality or politics. Therefore, the innocent people being killed by terrorists in the disguise of fighting against their perceived injustices are protected by the just war theory, making acts of terrorism by Jihadist movements morally wrong and not permissible.

1.10 The conceptual framework
The research was guided by the following conceptual framework.

Figure 1.1: Interaction Between Study Variables
Source: Self – Generated by the author

**INDEPENDENT VARIABLES**
- Islam: refers to the tenets and beliefs that are the core of the religion of Islam.
- Theory of Human Nature: Endowment for every human being
- Just War Theory: *Jus ad bellum, jus in bello* and *jus post bellum.*

**INTERVENING VARIABLES:**
- Rationality
- Correct interpretation of texts
- Misinterpretation of the texts
- Aggression
- Exploitation and Radicalization

**DEPENDENT VARIABLES:**
- Morality and Global Peace
- Terrorism and Destructions human nature
From the figure 1.1. above (theoretical framework), the independent variables which are Islam, theory of human nature and just war theory remain constant and has effect on the dependent variables in two different ways. First, if used rationally to accept that we are all human beings with natural endowment to protect according to our nature, then we shall have morality instilled in people. And when the text of Islam interpreted in their context and not used to justify terrorism that will translate into global peace. In the second place, if there is misinterpretation of the Islamic texts, aggression, exploitation and radicalization of believers, then that will result into terrorism and destructions human nature.

1.11. Research Methodology

Basically, this was a conceptual analysis informed by library research, sourcing materials from primary texts which included the Holy Quran and collections of Hadith of prophet Muhamad (PBUH). The literature gathered was complemented by secondary sources; books, journals and e-books which were deemed relevant and authoritative on terrorism and Islam. The research method used was philosophical analysis and critique. Through these methods, we evaluated cognate ideas in the light of clarity and distinctness, seeking to check fanaticism, hypocrisy, intolerance, dogmatism, unexamined slogans and ideologies, thus ensuring liberation from narrow-mindedness and enhanced open mindedness where humanity is seen as one.

The employed philosophical critical technique that centres around the need to look at a case from every conceivable point of view, so as to find out its reality and relevance, with the most elevated level of objectivity, inside the limits of human finitude and subjectivity.
In such manner, we tried to make an understood differentiation between the manner in which things have all the earmarks of being and the state of affairs, and between the status quo and the manner in which they should be. This method focused on three paradigms of the study: Islam, terrorism and the real causes of terrorism, which are complementary to one another in the conceptual understanding of terrorism.

Further, the study involved Discourse Analysis as a method of research. Discourse analysis is a qualitative method that has been adopted and developed by social constructionists. This method enabled us to examine the ontological and epistemological assumptions behind terrorism nexus between terrorism and Islam. By enabling us to make these assumptions explicit, discourse analysis allowed us to view the problem of terrorism from a complex stance of Islam and to gain a comprehensive view of the problem of terrorism.

Discourse analysis provided a greater awareness of the hidden motivations in the holy texts of Islam, and therefore, enabled us to address the concrete problem of the relationship between terrorism and Islam; not by providing equivocal answers, but by making us as researchers ask ontological and epistemological questions about Islam. For example, what is the basic teaching of Islam with regards to peace and justice? What is terrorism? Is there any basis for terrorism in Islam as a religion? Such questions provided the critical aspects of this research, which triggered reflective thought which Dewey (1933) defines as active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it, and the further conclusion to which it tends.
CHAPTER TWO

TERRORISM AND ITS MANIFESTATIONS

2.1. Introduction

Chapter one introduced us to the background of the study, the problem of this study, the objectives, justification and significance, the scope as well as limitations of the study, literature review and research methodology. This chapter aims to clarify the concept of terrorism. It discusses the concept of terrorism, provides a historical background, factors associated with terrorism and elucidates the various types of terrorism.

2.2. Nature of Terrorism

There are many definitions provided for the term terrorism as discussed earlier based on the many methods of executing it. The word terrorism seems to be ambiguous, as it may mean different things to different people, making it difficult to define to everyone’s satisfaction. This is further supported by the misunderstanding of the term as expressed in the old dictum, “One man’s terrorist is another man’s freedom fighter”. For instance, the top Iranian commander Qassem Soleimani who was assassinated by America on 3rd January, 2020 was seen by many Iranians and by extension people of Middle East as a fighter who made sure ISIS is defeated in Middle East. To the USA and Israel, Qassem Soleimani was a terrorist and his killing was meant to save many souls (AlJazeera News, 3rd January 2020).

Etymologically, the word terror is derived from the Latin word terrere meaning “to make tremble”. Declared with warlike brutality, terror is normally suspended like a sword in the
midst of harmony over the leaders of all those who revolt. In the oppressive social orders that make up the significant bit of history’s texture, it has been used as a device of subjugation and underwriter of mass obedience. The terms “terrorism” and “terrorist” are relatively recent in terms of usage. The first known definition of terrorism was in the 1796 supplement of the Dictionnaire of the Academic Francaise as susteme, regime de la terreur translated as reign of terror in the French Revolution (French dictionary published in 1796). It did not take long before the usage of this word spread to Britain. Burke in a well-known section written in 1795 expounded on “thousands of those hell-hounds called terrorists” who were let free on the individuals. Terrorism at the time alluded to the period in the French Revolution, between March 1793 and July 1794 and it was pretty much an equivalent word for “reign of terror”, (French word reference, 1796). Accordingly, terrorism gained a more extensive significance in the dictionaries as an arrangement of terror.

According to Hoffman (2006), Contrary to its present-day understanding, the term terrorism had a positive connotation. The newly established system of governance (regime de la terreur) consolidated its power through intimidation of emerging counterrevolutionaries and dissidents of the regime. This included capturing, judging, and executing the individuals who were viewed to contradict the political framework. As such, the individuals who were against the system were prevented from acting in a ‘treasonous way.’
The original meaning of terrorism as described by Hoffman (2006) does not greatly differ from its present day meaning. Both refer first to a deliberate and organized way of physical and psychological warfare and secondly, there is an aspect of a struggle for the establishment of better ways and systems of addressing certain matters that are viewed as leading to injustice. A terrorist subsequently is any individual who endeavours to promote his/her perspectives by an arrangement of coercive intimidation. Much more as of late, the term terrorism like guerrilla has had its importance stretched out to cover other general types of brutality which are not really political. It has been evolving through centuries and partly because the activities it makes reference to are usually designed to be subjective (Grothaus, 2011).

The subjective understanding of the term, however, does not mean that the term cannot be defined. There are certain features that serve to distinguish terrorist activities from those that are not. For an act to be termed a terrorist activity, certain characteristics should be present. First, it ought to have a political dimension. This means that any terrorist activity should have the intention of precipitating a political climate. There should be claims of fighting for justice or someone’s perception of it, regardless of whether it is divine or man-made. Secondly, terrorism can be state-sponsored when domestic and international laws are not respected by some dissident’s population who do not support the government in place, and the government decides to smoke them out, and civilians are becomes the victims of that war. Terrorists do not abide by such laws and they intend to intimidate psychologically as well as physically attack their victims. Thirdly, terrorist organizations intend to deliberately maim and kill civilians and non-combatants who are defenceless
people (Cronin, 2009). Nonetheless, terrorism can also refer to systematically planned, shocking acts of violence emanating from underground activities against a political order. They are not only intended to deliver a general feeling of weakness and dread, yet in addition, compassion and backing. Therefore, any definition of terrorism should have a political dimension, there is use of violence, intentionally targets civilians and non-combatants and is carried out by people who are either state-sponsored, or to make a change in government or to send a message to the global community about their dissatisfaction of their status.

Throughout history, power has more often than not been held through terror and violence. A number of despotic societies have been characterized by the ruling class using force and violence to control the masses they govern. The use of terror for purposes of governance is therefore not a new occurrence. It began as early as the beginning of institutionalized governance as a means of punishment to those who were deemed to be wrong-doers. It also acted as a form of deterrence to the public from committing the same crimes as those who were punished. Thus, Hobbesian state of nature is perpetuated by terrorism. In *Leviathan* published 1660, Thomas Hobbes asserts that in the state of nature that which men want they are said to cherish, and to abhor those things for which they have revulsion. So, want and love are very similar; spare that by want, we imply the absence of the object; by adoration, most usually the nearness of the equivalent. So additionally, by revulsion, we mean the nonattendance; and by despise, the nearness of the object. And thus, terrorism can be used to make those whom men hate suffer in the pursuit of individual self-interest.
Suffice to note, some leaders today still use terrorist activities against their subjects to remain or to retain power.

The realists may argue that when there is suppression of people, terrorism becomes the only way to air their grievances. According to Walzer (2006), war is a world apart, where life itself is at stake, where human nature is reduced to its elemental forms, where self-interest and necessity prevail. Here people do what they should to spare themselves and their families, ethical quality and law have no spot. Thus, the famous quote *Inter arma silent leges* meaning “in time of war the law is silent.” Realism defends the *silent leges* claiming that what we customarily call savagery is basically humankind under tension, since war strips away our cultivated decorations and uncovers our bareness. In any case, on the off chance that we adopt a non-pragmatist strategy, we can demand that in spite of unrestrained severity of war, sound judgment recommends that occasionally ethical standards do make a difference to fighting and terrorism should be included.

Even when people favour a war of extreme, indeed savage measures are taken into consideration. We should accept that there are at least some moral limits to what can be done; for instance, non-combatants should not be killed. They are protected by the normative condition of a just war, its *jus in bello*, or the justice arising within war (Walzer, 2006). This identifies with the support of how states take part in war. The fact that a state may have a noble motivation for war doesn’t necessary mean that this state would be defended in the manner it fights. Therefore, a just war is one fought with a just cause by a just government in a just way. Thus, terrorist activities which target the non-combatants are considered to be immoral activities since they correspond to moral relativistic thinking.
According to relativists, there are no objective widespread principles that hold for all individuals in all societies, just extraordinary social traditions. We can therefore contend that moral relativists are not merely arguing that some moral values are relative to religious beliefs and culture. Rather they guarantee that all virtues are just, religious, follow social traditions and laws. Since there are no objective guidelines, the virtues of one culture can’t be decided to be any preferable or worse over those of different cultures. For example, the jihadist killing on the basis of the takfir doctrines believe that what they are doing is the best and the truth and no one can condemn them for any wrong doing.

2.3. History of Terrorism

There is a general consensus among scholars that the term terrorism is a widely disputed concept. There is a certain relativity attributed to the use of this term such that one can refer to an opponent as a terrorist depending on their point of view. Despite the relativity of the term, the earliest instance of terrorism was experienced during the 1st century of the Roman rule whereby the Sicarii (Zealots) were assassinating officials of the Roman Empire and the Jews who collaborated with these rulers. These actions were meant to intimidate and warn the Roman authorities not to interfere with the rights and freedom of the people and also to scare the local inhabitants into shunning the Roman Empire officials (Rapoport, 1982).

During the 11th century, a group emerged out of the Ismaili sect of Islam and was involved in the assassination of prominent leaders such as governors of cities and commanders of the military. These people were known as the Hashshashin (Assasins). Their reason for
committing these crimes was their opposition to the rule of Fatimid. Fatimids were Ismaili Shi’i administration who ruled over a tremendous wrap of the southern Mediterranean, North Africa, right from Tunisia up to Egypt and parts of Syria. They ruled from 909 to 1171, CE; approximately more than two centuries (Chaliand, et.al. 2016).

The gunpowder plot of the 16th century can be considered to have been a terrorist plot. In November 1605, Robert Catesby and other conspirators made an attempt to destroy the parliament of England through detonation of a large quantity of gunpowder. The reason for this was to cause the death of King James I and the members of parliament. The conspirators also intended to put measures in place that ensured that the catholic faith would be restored in the country. If the plot had been successful, it would have caused massive devastation and possibly initiated a religious war in the state (Turnbull & Ali, 2014).

Thus, religious induced terrorist activities are not new in the world, people can kill so as to ensure that their religious views are entrenched in a particular society. This brings us to question with regards to the mindset of such people, since men as homo volens (creatures with a will) can only be guided by freedom in the will which ideally remains at the foundation of all the actions of rational beings, just as natural law remains at the foundation of all phenomena. The good action is always that which is accompanied by good will in the freedom of an individual. As Jean Paul Sartre in Being and Nothingness pp. 567 – 568, argues that “freedom is existence, that we all possess the same essence, and our essence precedes our individual concrete or historical existence and in it existence
“precedes essence”. This means that, first of all, man exists, turns up, appears on the scene and, only afterwards, defines himself. Thus, man is conceived to be nothing when he exists, as he grows up from infancy to maturity, only afterwards will he be something, and he himself will have made what he will be. Thus, freedom which makes us determine our essence is what makes one to fit into the fabric of society, either by profession, art or any category recognized by the society as positive contribution towards its development, but not by destruction as Jihadist do.

According to Chaliand et all (2016), the term terrorism can also trace its roots to the French Revolution during the Reign of Terror. The Jacobins, who governed the state, used violence which included executions of masses using the guillotine with the intention of compelling the citizens to follow the commands of the ruling revolutionary leaders. These atrocities were also intended to intimidate political opponents who may have had the intention of challenging the leaders.

Carus (2003) further argues that the development of technology has seen the face of terrorism evolving through different eras. The development of advanced weapons such as guns and explosives such as dynamite has facilitated the accomplishment of terrorist acts in the modern age. New methods of committing terrorist acts have been invented and the impact of these attacks has been felt. For instance, in Ireland, the Feneian brotherhood and the Irish Republican Brotherhood were responsible for a series of attacks in Metropolitan Britain in order to intimidate the authorities into establishing an autonomous Irish State. These groups used guns and explosives to hit their targets.
Similarly, the utilization of these sort of weapons was seen in the United States of America when John Brown, an abolitionist, required an equipped protection from bondage. This call for opposition saw a heightening in the quantity of assaults against white regional bosses by black slaves. One can assert that Brown was a terrorist because he propagated the use of force in order to intimidate or force changes, he deemed necessary. The United States also experienced the creation of the Ku Klux Klan (KKK) who employed tactics such as violence, murder, public lynching, and burning at the stake in order to promote their racist ideologies (Bartoletti, 2014).

Nationalistic groups have also been considered terrorist organizations due to the employment of violent and harmful strategies to fight for their rights and freedoms while attacking the unarmed civilians. However, freedom fighters and extremist militants can be recognized from one another by mulling over the objectives of their activities. While freedom fighters transcendently focus on military targets, terrorist intentionally target civilian with the intention of instilling fear in the general population as an important factor, if not more important than the particular individuals killed or injured. Most of the liberation movement groups existed during the 20th century and their fight was against the invasion of their native lands by Western colonialists. For instance, the Muslim brotherhood in Egypt resisted the British control of their territory through assassinations and bombings (Wickham, 2013).

In Africa, tactics such as the guerrilla warfare, assassinations and home invasions were used by militants to intimidate the colonialists into leaving the native land and resources
to the local people. These were considered terrorist activities by the colonizers, but rationally thought, they were fighting for independence and gaining their lost properties was a major priority. In addition, freedom doesn’t just distinguish itself with the being of man, and it comprises its major property. Such properties that are general principal, for example, living, thinking and working makes man not free from being mortal, social and sexual (Kushner, 2003), but also to be responsible for their actions.

Grosscup (2013) also observes that terrorism was used to describe the violent resistance to colonialism in various countries in the world. The fight by the local inhabitants of these areas to be independent from the European colonialists culminated in assassinations, public executions and terrorism. However, the end result was independence of these countries which included African and Asian states. Those who were considered to be terrorists by colonizers, were seen as freedom fighters and heroes by the indigenous population. The only difference was the perspective through which one looked at these individuals and their actions. For instance, to the South African blacks, Nelson Mandela was a hero and a true patriot, but to the then government of South Africa and their sympathizers in Europe and America, he was a terrorist.

These liberation wars, we can argue, were acceptable, since they were geared towards gaining independence for these nations. This stand corresponds to realism which expresses that ethical measures are not relevant to war. A decision ought to be made about how well just war assists a state’s welfares. The interest for these colonies was independence and as such they engaged in war to gain it. And as such warfare to gain independence cannot be
considered a terrorist activity, since their target was not non-combatants, but colonizers, war lords who were determined to stay put in the lands of the colonies.

In the late 20th century, there was an increase in the rate at which terrorist activities were committed. The 1980s and the 1990s saw an escalation of terrorist attacks inspired by Islamic militants who claimed to pursue both religious and political goals. Some of these attacks were devastating to the inhabitants of the affected areas. Bombings became common weapons for the terrorists and as such, the number of casualties in every attack increased compared to earlier forms of terrorist attacks. For instance, Al-Qaida led by Osama bin Laden organized attacks around the world including the American Embassy attack in Kenya and Tanzania leaving hundreds dead and thousands injured, the Pan Am Flight 103 was also bombed on December 1988 in Lockerbie Scotland and as a result, 270 people lost their lives. It is believed that a Libyan national Abdel Basset Ali al-Megrahi was responsible for the flight bombing, where he was found guilty and jailed (https://www.aljazeera.com/indepth/features/2016/02/pan-flight-103-lockerbie-bomber-guilty-160211101436307.html).

In the 21st century, most of the terrorist activities reported can be attributed to groups associated with the Islamic religion. For instance, during West Gate Mall attack in Nairobi, the witnesses claimed that the terrorists asked their victims to recite some Islamic prayers and belief “No one is to be worshipped, but Allah, Prophet Muhammad (PBUH) is his last Prophet, one was also seen praying with Islamic posture (https://www.youtube.com/watch?v=7-E0vaSf-qI). To the non-Muslims, the connection
is clear that Islamic faith is responsible for developing and encouraging this terrorist mentality. The fact that many of these terrorist organizations are made up of members of the Islamic faith and their frequent utterance of verses from the Quran during the attacks led many people to think that there is a strong connection between terrorism and Islam. However, to majority of Muslims, these are extremists who use Islam as a vehicle to undertake their atrocities and that the part of those parts were scriptures was written in context. What is usually overlooked in many instances is that there are reasons why terrorists resort to use violence and executions. Some of these motivations may be cultural, social, economic and political. On the other hand, there are observations that religious fanaticism is a major contributor to terrorism in the present age, more than political reasons or interests. For instance, the 25-year-old Al-Shabaab usable, Mahir Khalid Riziki who exploded himself during DusiD2 assault, joined Al-Shabaab terror group having been radicalized at the Masjid Musa Mosque, in the famous Majengo neighbourhood in Mombasa. It is believed he was influenced by Sheik Iman Ali, the Kenyan Al-Shabaab leader who planned the El Adde assault in 2015 (Daily Nation, January 20th, 2019). It is therefore clear that the present-day terrorists are usually more apocalyptic and religious centred in their motives and points of view.

We can therefore deduce that religious terrorism is more prevalent today since religion appeals to people’s emotions and more so the promises of reward in heaven to the jihadists is more attractive to the youth who are desperate for a meaningful life and love. According to *Hadith* as recorded by Sahil al-Bukhari (5:54:476), Jihadists who die as martyrs are believed to be rewarded with 72 virgins each. The question is how will Mahir Khalid
Riziki, the suicide bomber who blew himself up during DusitD2 attack go and enjoy sex in heaven when his genitals were blown off? And if in heaven we only have spiritual beings, do they have sex? Religious teachings must conform to some objective truth. There is an argent need for the world today to infuse objective truth in people, as Simone Weil stressed in the Need for Roots (2002) that the need for truth is more sacred than any other need. religious dogmas including Islam Sharia, Sunna and Hadith of Prophet Muhammad (PBUH) should fulfil this need of truth, thus, to strive to conform to truth. If objective truth is not fulfilled by the religious books including the Holy Quran and Hadith in our case, one can be afraid to read them when one has realized the quantity and the monstrousness of the material falsehoods shamelessly paraded in them. Thereafter, one reads as though one were drinking from a contaminated well.

Terrorism cannot be justified because it goes against the spirit of essential theory of human nature, which demands respect for persons no matter what their circumstance may be. We have natural instincts which motivate us to do the right for humanity. Our natural instincts should have parentage dimension, as argued by Veblen that instincts are “teleological categories” and that every instinct, “as contra-distinguished from tropismatic action” …“involves consciousness” and intelligence. But jihadist seems to do the contrary, since jihadist terrorists target the innocent: those who are not engaged, they go against the doctrine of discrimination which insists that those fighting a war must distinguish between combatants and non-combatants and not deliberately target the latter. This is because people who are disengaged in war are said to have non-combatant immunity. Hence, when non-combatants are intentionally killed as jihadists do, we then consider such actions to
be morally wrong and going against human dignity which stresses that human beings have
a metaphysical value in virtue of being part of the intelligible world. Thus, no one
including a terrorist has an ontological superiority proper to self, to enable him/her destroy
others; therefore, terrorism remains an immoral act. Terrorism uproots individuals from
their multiple roots: that is moral, intellectual and spiritual life by way of the environment
of which one forms a natural part.

2.4 Factors Associated with Terrorism

There are various factors that fuel terrorism across the globe; ranging from religious,
psychological, economic factors, and different forms of injustices among other reasons.
The following are some of the factors related to terrorism.

2.4.1 Economic Factors

The 21st century shifts in the global economy is one of the factors that have contributed
greatly to the spread of terrorism. Economic crises have been observed and they have
resulted in more marginalization and economic suppression of the poor population.
However, those who are considered rich benefit more from this kind of globalization shift,
which results to extreme classes of the poor and the rich (Al-Hussein, 2003).

It is difficult to define poverty, but the World Bank characterizes extraordinary destitution
as consuming $1.25 or less every day. There is by all accounts a causal connection
between outrageous poverty and terrorism. Harriman (2012) contends that extraordinary
poverty is the greatest humanitarian emergency within recent times and a major contributing component to 21st century terrorism and insurgency. He argues that brilliant people of our time have also made this connection and are endeavouring to shake our age from its sleep and catalyse worldwide activity in the battle against extreme poverty.

We have to understand that human beings tend to develop resentment and hatred when they are deprived of certain basic needs and rights by their governments. This makes them more vulnerable to the terrorist ideology and as such, the chances of them committing terrorist activities to meet their basic needs are higher. Further, when there is inequality in any society, those who are on the receiving end of this injustice can easily create enmity and conflict with those who are unfairly rewarded, and in such an environment, terrorism is more likely to occur (Hipel, 2014).

The failure to provide basic rights to citizens amounts to violation of the basic tenets of essential human nature, which demands that every member of the society deserves to be treated with compassion and dignity that they deserve. Corruption which is prevalent in many countries around the world and reluctance to be one’s brother’s keeper are contributing factors to young people to be easily convinced and swayed by terrorist ideologies. This situation of poverty is coupled with the promise of quick riches and justice for their oppression at the same time. The violation of human nature also interferes with the unity of humanity such that it creates enmity between those who are economically well off and those who lack essential goods and services for their survival due to economic constraints. Essential theory of human nature demands that the natural resources and
government allocations should be shared equally among the citizens, so long as one has life, and equity is the end result of what is called human.

In addition, as Von Hippel (2014) argues, when economic sanctions are placed on certain nations which cannot sustain themselves on their own; the economic situation of the country automatically deteriorates. The citizens who are already poor live in harder conditions and in no time their conditions worsen and they are then compelled to find alternative means of survival. In this situation, turning away terrorist advances become difficult because they do not have many good choices. Hence, the right to resist comes into play here. Such conditions of frustration and fighting for scarce resources is what seemed to have influenced Thomas Hobbes and can be shown to have been accepted at least as a limited right to resist. In his rebel’s catechism’, the Leviathan, Hobbes (1960) argues that “rebellion” is not always “evil” and is now a widely accepted phrase.

Poverty should therefore be a concern for everyone including Governments of the world, more so on the causal relationship between poverty and terrorism. Archbishop Desmond Tutu (2007) argued that “you can never win a war against terror as long as there are conditions in the world that make people desperate such as poverty, disease, and ignorance”. Talking at the World Economic Forum on February 2002, the former US Secretary of State Colin Powell vowed to finish the crusade on terrorism by pursuing its root cause: poverty: “We can’t simply stop with a solitary terrorist or a solitary terrorist group; we need to proceed to uncover the entire framework. We have to go after poverty” (Powell, 2002).
We have to note that extraordinary destitution is more than the absence of material assets, important to meet a person’s fundamental needs. One basic part of the marvel is the point at which an individual comes up short on the chance to settle on important decisions that will reasonably improve his/her life. Amartya Sen (2000) underlines the requirement for a significant decision as the end and the methods for advancement. Choice is incredible as it makes the way for trust, opportunity, change, and a superior future. This is what we are lacking in Africa. Most of the youth are embroiled in poverty, they do not have choices, and the governments seem to have left them without proper empowerment projects to help them make choices.

In Most states in the world individualism has taken over the human dignity, most citizens have been left vulnerable by their government officials and thus terrorists easily come in and fill in the gap by promising the vulnerable youth hefty sums of money if they join their terror cells. All actions of human beings need to be projected towards self-actualization of adulthood and developmental maturity, which in turn make us to act guided by moral principles.

In congruence to Amartya Sen (2000), Harriman (2012) argues that extreme poverty strips people off their dignity, their opportunities and worst of all, their choices. According to the World Bank Report on Kenya’s poverty index published on April 10th, 2018, one out of six individuals live in a condition where they can’t settle on decisions to meet the fundamental needs of their kids or give them trust in a superior tomorrow. Desperate situations cause people to commit desperate acts. More often than not, individuals commit
terror acts not out of some disdain for the West, yet out of affection for their five-year-old child and three-year-old little girl at home who are starving to death. It is love that constrains a dad to express yes to the a terrorist that appears at his house, promising food and schooling for his kids in case that he will just forfeit his life by assaulting individuals, he thinks nothing about, living over the sea. A point in case is the northern Nigeria having a poverty rate of 72 per cent, while in Mali, Mali is 64 per cent, it is much higher in the Tuareg-dominated north. Timbuktu has a poverty rate of 77 per cent. For Gao the figure is 78.7 per cent and for Kidal, it is a staggering 92 per cent. Boko Haram has taken advantage of the population, in which they recruit young people to join them for education and basic needs (Solomon, 2015).

Nuru International, an NGO founded by former special co-ops marine Jake Harriman, is pilot-testing a holistic community-based development model. Its mission is to combat terrorism by ending extreme poverty. He insists that the connection between terrorism and poverty is not difficult to identify, for individuals carrying on with a hand-to-mouth life, life is a progression of battles frequently finishing off with disaster. Outrage, disdain, and despondency are an unstable mix in the psyches of the youth who see little expectation in getting away from their circumstances. For selection representatives of groups like Boko Haram and the Al-Shabab, actually, these youthful personalities can be controlled to get arms. By feeding inactive dissatisfactions at the foul play of destitution and promising a feeling of a community, fraternity, and responsibility to a higher reason, a recruiter can all the more effectively persuade a young person to turn into a terrorist.
This anger and frustration are compounded by a sense of injustice. This outrage and disappointment are aggravated by a feeling of foul play. At the point when the gap between the rich and the poor is huge, the ruined dominant part are bound to consider their circumstance as a component of either lack of concern or culpability by those controlling the riches. Terrorist organizations take advantage of situations where governments fail to provide their citizens with the basic needs and these organizations can easily recruit the disadvantaged citizens. It is under these circumstances that the Nigerian terrorist group, Boko Haram, Ansar Dine in Mali: Between Tuareg Nationalism and Islamism and Al-Shabaab have grown; by targeting the poor youth some who are Muslims or those who have just converted to Islam and forced to think relatively based on Islamic morality not considering other people of the world as moral agents (Solomon, 2015)

The question is, how comes there are so many poor people across the world, and they have not embraced terrorism? As argued earlier, the current terrorists belong to well established jihadist groups. Another question worth asking is that, what is it that is unique with Islam as a religion which makes young people with good intellects kill people and themselves by blowing themselves up? In Kenya, most of the young terrorists are radicalized at the Masjid Musa Mosque in Mombasa and other mosques across country, in the case of Al-Shabaab terrorists (Solomon, 2015)

It can be reasoned that despite poverty being seen as having a causal relation with terrorism, in some instances it is not the case. There are many poor people around the world who have not resorted to terrorism to air their grievances, unless we talk about the
poverty of the mind which is triggered by personalistic idealism characterized by concrete reality as personal ‘selfhood’. For example, possessing self-consciousness with respect to God such that other human beings become literally nothing and can be killed to please God. This extreme position held by terrorists can make them use material poverty as a basis for their atrocities, which can be said to be projection of their deep-rooted ideology of hatred to other people.

Evidence has shown that some terrorists come from middle class or from rich families. Some are university students who have a brighter future if they graduate from colleges, but they have opted to join terror cells. For instance, the terrorist who attacked and killed 250 people on Easter Sunday of 2019 in Sri Lanka were not poor people, disenfranchised in any particular way. Rather they were affluent, well-educated and, in some cases, even extremely wealthy. Two were sons of a millionaire spice merchant with connections to the country’s political and social elite (Davis, 2019).

Another research done by Bakker (2006) on Jihadi terrorist groups in Europe found that over 50 percent of the terrorists appeared to have had full-time jobs (47 out of 76 cases for which we gathered information). Fifteen persons held part-time jobs and fourteen persons were unemployed. It is therefore clear that poverty alone cannot be taken as a justification for people to join terror cells, there are some deep-rooted ideologies which make such people join terror groups.

This notwithstanding, the terror cells are funded by people who are well off with the hope to obtain a reward in heaven. This will be discussed further in chapter four. Such teachings
are based on Islamic morality on war and after life. For instance, which is more relative to the Muslim communities, forgetting that the world is comprised of many people who belong to different religions, cultures, races and political affiliations.

Researchers too have re-examined global terrorism and poverty and have found little evidence to connect the two. Piazza (2007) for example, argues that the number of transnational terrorist episodes had largely fluctuated over years (1981 – 2006) while the world poverty rate remained mostly constant, following a slight decline, see Figure 2.1. below

**Figure 2.1: Trends of Transnational Terrorism and Global Poverty from 1981 to 2006**

Source: *Perspectives on Terrorism* Vol. 1, No. 4 (December 2007)
From figure 2.1, if we project the findings, and base them on the terror attacks in Kenya and parts of the world in recent years, we can literally say that the number of attacks has doubled while the poverty factor remains constant. In fact, many Kenyans, (60%) were found to be facing economic hardship in 2019, this was complemented with the report from International Research Institute Network 2019, indicating that almost 50% of the family units around the globe are experiencing difficulty making a decent living. And the report stressed that exchange offs among basic and optional spending will turn out to be increasingly typical. The report further indicates that these worries are prompting across the board, where there are decreases in spending on optional things, for example, dress, cafés and altruistic giving, just as slices to spending on fundamentals, for example, food, cover and, now and again, required medication (Global Economic Confidence 2019 An IRIS Network Study). It can be argued that despite poverty being seen as having some links to terrorism, in some instances those recruited into terror cells come from middle class families who cannot be say to have joined terror cells due to poverty.

2.4.2 Political Factors

Another factor that can easily fuel terrorism is the political oppression or government repression. For instance, if political rights and freedoms of citizens of a certain country are limited or suppressed, there are chances that those who will feel oppressed will take action to ensure that their rights are respected by the governing authority. According to Abadie (2004), this kind of oppression is usually caused by governments that are undemocratic and have tendencies to abuse human rights. The curtailing of the rights of
the citizens makes them have grievances and mistrust in the governance of their state. Regimes that are authoritarian are more likely to experience revolt from their citizens than governments which are democratic (Abadie, 2004). These revolts are usually intended to right the perceived wrongs done to the people by their governments.

Political unpredictability or change in any nation can be a potential reason for the spread of terrorism. The explanation behind this case is that an adjustment in political systems creates a vacuum which can be controlled by psychological militant associations to accomplish the satisfaction of their motivation when the new system is suppressive to the residents. These groups may also be able to push for their agendas if the sitting government or that in transition is weak and not capable of coordinating its various security and intelligence sectors. It has been observed that failed states are more prone to domination by terrorist organizations that assume control of key government sectors like transport and finance (Burgoon, 2006).

Somalia and Yemen are some of the states which are finding it difficult to fight terrorism because disabled governments are in place. When individuals’ properties are damaged in the name of government protecting herself, then the Lockean argument of the government being a public secretary is ruined. John Locke (1998) argues that genuine governments cannot be bolstered without incredible charge, and if it is fit everybody who makes the most of a lot of the insurance should pay out of his/her home his/her extent for its support. Yet at the same time it must be with one’s own assent, for instance, the assent of the greater
part, giving it either independent from anyone else or their delegates picked by them. For if anyone will guarantee a capacity to lay and toll charges on the individuals by one’s very own position, and without such assent of the individuals. Then the government leader in this way attacks the essential law of property, and subverts the end of the government by people revolting against it. Locke (1689) asserts that:

The end of government is the good of mankind; and which is best for mankind, that the people should be always exposed to the boundless will of tyranny, or that the rulers should be some-times liable to be opposed when they grow exorbitant in the use of their power, and employ it for the destruction, and not the preservation, of the properties of their people?

A Lockean justification therefore exists for the use of violence by nonstate actors within the nation-state, when the political aim is to overthrow a corrupt and oppressive government. Political instability therefore in some nations may fuel the formation of the right-wing terrorist groups. Right-wing terrorism is a product of political interaction and the radicalization of other forms of threat-based right-wing attitudes and behaviour. For instance, opportunity-dependent violence by youth gangs, sub cultural violence, organized party-political right extremist violence, and religiously oriented right-wing extremist group violence, more so if they direct their atrocities to the non-combatants who are innocent citizens (Bjørgo, 2005). Examples of right-wing extremists include, Ku Klux Klan in the United States with a long history of domestic terrorism.

The assumption that democratic systems do not fuel terrorism is also a misconception. According to Bjørgo (2005) as summarized by figure 3.1 on page 70 of this thesis, some democratic governments do not take into consideration the concerns and needs of the
minorities in their countries. The elected governments can at times act in a discriminatory manner against some of their subjects. This may be done in form of ethnic, social or political marginalization in distribution of essential resources such as education, finances for basic services, and employment opportunities. In cases where this kind of injustice is experienced, tension and violence can be experienced as the marginalized population fight for their rights including involvement in acts falling into the category of terrorism.

Bjorgo (2005) further argues that right-wing fanatic brutality or terrorism is for the most part used by agents of the ethnic majority population against more vulnerable minorities. In any case, we need to watch the viciousness of ethnic minorities against the prevailing ethnic group, for example, Basque or Palestinian patriot terrorism. A few types of ethnic-national terrorism likewise have measurements of ethnic purifying that relate them to conservative fanatics. He further contends that Right-wing thoughts may have had an expanding impact among ‘national freedom developments’ during the most recent decade or two, contrasted with more Marxist progressive thoughts that roused national freedom developments during the 1960s and 1970s.

The examination of right-wing extremism should in this way incorporate the more extensive scope of signs that fall inside its limits. There is a need to realize that terrorism is rarely static, it is often driven by dynamic forms of radicalization that grow progressively, and in which a few groups of on-screen characters of a state or common society become included before the variations of right-wing extremism can arise.
As stressed by Presbey (2007), America as an ideal democratic nation does not spread the principles of democracy to other parts of the world and they take the democratic world for granted. She argues that contrary to this ideal, the foreign policy of the United States governments have in years employed anti-democratic and at times tyrannical and terrorist methods in pursuit of an American Empire based on the protection of corporate profit. That instead of trying to establish democracy, as it has constantly claimed, it seeks to make democracy impossible, since real democracy would endanger the profits of the elites. Libya is a case in point where such groups acting under the names of *Fajr* (Dawn) Libya and *Ansar al Sharia* are considered terrorist groups and outlawed (https://www.theguardian.com/world/2014/aug/25/libya-needs-help-defeat-islamist-militias-foreign-minister).

Although there is historical evidence that Libya under Gadhafi supported terrorist groups; their occupation of the country does not offer any solution. Among terror attacks Libya was accused of masterminding include: the 1986 shelling of a West Berlin discotheque popular among American armed forces, the assault killed three individuals, including two U.S. servicemen. The 1988 killing of 270 individuals on Pan Am Flight 103 and the 1989 besieging of a French aircraft over Niger. Libya was additionally blamed for killing Libyan opposition lawmakers living in Britain during the 1980s and 1990s (https://www.cfr.org/backgrounder/state-sponsors-libya)
Figure 3.1: Objectives of Right-Wing Terrorism

Source: Bjørgo (2005)

<table>
<thead>
<tr>
<th>Process Elements</th>
<th>Procedures</th>
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</thead>
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| Action contexts/ options | Forms of discourse  
Production of legitimations in the form of ideologies of inequality and acceptance of violence |
|                      | Forms of action  
Right-wing extremist violence (by groups) |
|                      | Membership/ electoral options (parties) |
| Targets             | Against marginalized/ stigmatized social groups |
|                     | Against lawful and legitimate institutions of state |
|                     | Against democratic party political competitors |
| Objectives          | Situational power |
|                     | Sociospatial power |
|                     | Political power |

From Figure 3.1. on page 70, we can conclude that politics coupled with wrong policies can make suppressed citizens of a particular nation become terrorists. Today, we have instabilities in many countries which have led to proliferation of right-wing extremist groups. For example, after the invasion of Iraq and Libya by the United States of America
and her allies there has been instabilities in these nations, despite installing their preferred leaders in the two countries and citizens have been left vulnerable with little options other than to form extremist groups with the disguise of defending their interest and land.

There should be recognition of human rights for all those involved in the act of terrorism and war. The states should not mistreat culprits of terror attacks since there is a need for benevolent quarantine in which soldiers or terrorists who surrender to their governments have rights and should be treated accordingly. They need to be given benevolent quarantine as prisoners of war, humane captivity in safe confines removed from the battlefield. In that environment, they should not be subjected to execution, torture, starvation, or other forms of serious abuse, because all human beings have the primary qualities which are inseparable from them, that is life, and each person needs to be treated in a humane manner. The Geneva convention recognizes that these prisoners of war especially the dissident terrorists who might have belonged to militia groups should be treated humanely as possible having been captured. In deed the Geneva convention chapter 4.2 stipulates the conditions that states ought to adhere to with regards to the treatment of these prisoners of war or members of the militia groups.

2.4.3 Globalization

Globalization has enhanced the spread of terrorism activities across the globe. As indicated earlier in chapter one, globalization is a trans-planetary process, or a set of processes that involve increased mobility and the growing multidirectional flow of people,
objects, places and information, as well as the structures they encounter and create, or expedite. Globalization has been championed by international net-works, for example, involvement in the global money market, meaning everyone participates in the same money market (Ritzer, 2010).

As a procedure, globalization includes the association of different procedures, for example, communication technology like the internet and mobile phones, businesses on an overall level, the presence of an attention to the interrelations among individuals on the globe and acknowledgment of the globe as limited and constrained. Globalization and transnationalism are often used interchangeably, but transnationalism is clearly a more delimited process than globalization. Transnationalism is limited to interconnections that cross geo-political borders, especially those associated with two, or more, nation-states. However, globalization, mirrors the expanding pattern in which individuals see the world as a solitary space as the understanding of the world and the rising cognizance that humankind is occupying one globe (Ritzer, 2010)

Both terrorism and crime are worldwide in character and have been fuelled by globalization. For instance, both the activities of terrorist group like Al-Qaeda, Boko Haram, Al-Shabaab and the worldwide dissemination of opium are supported by current methods for worldwide transportation and communication. The worldwide communications fan the enthusiasm for, even panic about these issues. For instance, the master mind of DusitD2 Hotel attack in Nairobi is believed to have been radicalized from
Al Shamz Hotel computer room in Isiolo and later at an adjacent cyber cafe before leaving home for years (Daily Nation, January 2019).

The 19th century terrorism activities had no global characteristics. As argued by Ritzer (2010), the previous terrorist groups worked to some extent since they had minimal choice, in and around their home regions. The present terrorist groups are a lot more liberated to dispatch, and substantially keener on propelling assaults a long way from home. Moreover, their assaults frequently happen in worldwide urban areas, for instance, Nairobi, New York, Washington, London, Madrid, and are focused on profoundly emblematic, even iconic targets; like Westgate Shopping Mall, World Trade Center, London Underground, Madrid train, which, in the event that they are fruitful, ensure extraordinary media consideration throughout the world. All these have been targets of terror attacks to communicate to the world of terrorist’s hatred for the West.

Another distinctive trait of the present terrorist group is their significantly upgraded capacity to communicate as the need should arise, regularly and promptly to a worldwide crowd. Fame is also sought by the terrorist groups who invite the consideration of the worldwide media, they additionally have more straightforward methods of conveying the desired information in enormous quantities to individuals, throughout the world and in unequivocally the manner in which they need it expressed and confined.

Along these lines, Al-Qaeda utilizes self-created tapes that are communicated over significant news sources and posted on its sites to discuss straightforwardly with a worldwide crowd. For example, the Zapatistas in Mexico are known for their utilization
of the internet to get their message spread. Pro Al-Qaeda and Zapatista bloggers additionally impart their messages over the Internet. In this manner, the later terrorist groups are recognized by their inexorably advanced utilization of worldwide distinguished by their increasingly sophisticated use of global communication channels unavailable from earlier terrorist organizations, just as their capacity to totally control the substance of those messages (Ritzer, 2010)

Due to improved mode of transport and communication, terrorists have been able to travel across the world with the aim of committing their atrocities. The fear of terrorists and more so from the Muslim countries, may have prompted President Trump’s executive order in 2017, that saw at least 55 passengers detained or sent home from at least six different airports and hundreds of people around the world barred from boarding US-bound flights (President Trump Executive Order 13769, 2017)

America was not ready to accept those from countries perceived to harbour terrorists, since through easy movement of people, it is believed weapons, knowledge, and terrorist ideologies can be taken into another country, within the global village. But on February 3, 2017 the US Federal Judge James Robart ruled that the prohibition was unconstitutional. Yet in a rejoinder, President Donald Trump vowed to overturn the legal ruling which suspended his ban on travellers from mainly Muslim countries: Iran, Libya, Syria, Yemen, Somalia, Chad and North Korea, Iraq and Venezuela. Those who sought to visit the United States were to face restrictions or heightened scrutiny. Donald Trump, described the federal judge James Robart as a “so-called” judge whose “ridiculous” opinion “essentially
takes law-enforcement away from” the US (BBC News 04, February 2017). We can therefore argue that the notion that Islam propagates terrorism is supported by world leaders including Trump.

We have to realize that globalization has some advantages which can enable people of the world to interact and have good cultural borrowing. There is some knowledge which is as a result of subjective factors or subjective idealism, which stresses that the only world we know is the world-we-know, shut up in the realm of our ideas. When such subjective knowledge is globalized due to cultural craving from other people of other parts of the world, it becomes disastrous to the world as they develop to be the cornerstone of modern thought. Such knowledge can include terror slogans spread by global network and memes.

2.4.4. Religious Roots

Etymologically, the word religion originates from the Latin word *religio* meaning what connects or holds, moral bond, uneasiness of reluctance: the term was utilized by the Romans, before Jesus Christ, to show the love of the evil spirits. In spite of the fact that the origin of religion is discussed, the inference of “*religio*”, as indicated by Cicero originates from “*relegere*” which means to peruse once more, to re-evaluate cautiously, or assemble, in this way “to deliberately consider the things identified with the love of divine beings”. However, Lucretius, Lactancius and Tertullianus later observed its origin in “*religa*re” (to associate) which alludes to “the obligation of devotion that ties to God” (Brannan, 2007). Religion therefore connects people to the metaphysical being that is believed to be the origin and the end of all that exists.
At first utilized for Christianity, the usage of the word religion steadily stretched out to all types of social exhibition regarding the holy. According to Webster’s Seventh New Collegiate Dictionary (1967), the dread of the interminable force, of what no one can approach without precautionary measure, from where the need of a custom of approach begins. This dread is at the birthplace of the religious regard and adoration. It likewise includes the secret of mysterious, of unexplainable, of supernatural and the intensity of the religious articles or images and the prohibitions that are related with them (http://atheisme.free.fr/Religion/What-is-religion-1.htm, accessed 10th January 2018).

The fear of the infinite can extend to the perception of having a role to defend the status of the Supreme Being whom people believe is the source of all that is. This protection of the identity and the power of the infinite and holy places of worship can even involve terrorists’ activities.

Religious terrorism is therefore inspired by the conviction that the actions of the perpetrators are sanctioned and justified by a superior being. Those who engage in religious terrorism usually believe that they carry out a holy mission and as such, they are undertaking a deity’s bidding operation. There is also the conception that the terrorists will either be forgiven or rewarded in the afterlife (Gambetta, 2005). Hence, the truth of the matter to the religious terrorist is that they are doing God’s work, and no one can convince them otherwise.

The act of religious terrorists can be contested that they do not conform to objective truth, if that is the case, then the heresies of Benedict (Baruch) Spinoza will prevail and become
more convincing to many in the years to come. In *Ethics*, published posthumously in 1677, Spinoza argues that human ignorance leads to religion. Spinoza stressed that God is the whole nature, not as in the traditional theism, as a creator who oversees the world and controls the world and its intervention. Spinoza maintains that the traditional belief in a deity who acts for a purpose, and whose purpose is the welfare of human beings, comes from human obliviousness of the genuine reasons for things, combined with a kind of egotism. Religious beliefs must stand to be counted as institutions which infuse morality and criticality in people to act in accordance to universal truth and morality.

In the contemporary world, religious extremism has been used to propagate violence for political and economic purposes. The frequent attacks carried out by religious extremists are reported to be on the increase and this has become one of the major global problems today. Religious terrorism is therefore, motivated when those carrying it believe they are doing it for a greater and a loving God and more so to defend the God.

If God is so powerful and loving to his creatures, then the question is, does he need any defence? We should acknowledge that the greatest taste of a powerful being is how he treats those below him, the tender, the more careful he is in using power, the more charitable and just he should be. And if Jihadists fight for God, then, he has failed the supreme test of power, and Jihadists need to use another justification for their atrocities, that will not negate the notion of an all-powerful God governing the world. Again, if all are created by the same deity, how can the same deity allow other people to slaughter those who are innocent; the non-combatants who are also protected by the just war dictates
whatever the motivation of the war. Then the deity reveals himself and subjectively understood differently by people in different ages. There is a need to reason that over and against this, the abstract world considers the totality of encounters to which, in each occasion, just a single individual has special access, thus truth is said to be subjective. Nonetheless, we have to understand that our way of doing things should be morally upright and more so conforming to the objective truth.

Religious terrorism is sometimes characterized by disputes over territories or lands in which the perpetrators claim to own property they consider to be rightfully theirs. The reasons that are given for these claims are based on religious grounds and as such, there cannot be a compromise. If they seek a compromise, it would mean that they abandon their religious beliefs. For instance, the Israel-Palestinian war is based on this (Bloom, 2005).

Perlmutter (2004) notes that religious terrorism can be motivated by religious ideologies and grievances like the Western occupation of Muslim lands. For instance, an American occupation and failure in Iraq was seen as a good omen for the evolution of free state that loathes all forms of value imperialism, particularly if it is imposed through violence. When it occurs, it is particularly dangerous due to the fanaticism of those who practise it and their willingness to sacrifice themselves for the cause.

Fanaticism in religions can rise due to misunderstanding of the Quranic and Biblical teachings or God. This is asserted by Odhiambo (2003) who argues that a religious fanatic perceives himself/herself as a defender of God. This defence inclines towards either a
physical attack to those who disobey God or even a violent attack on many who do not believe in God, for example, the Jihadists of today and the Crusaders of the 12\textsuperscript{th} Century CE, they overlook the very precepts of God, as a loving being. As discussed already in chapter one, the question is whether God needs any defence from human beings? If he does, then this protection of God negates the attributes given to God by ‘religionists’ as a being perfect in power, knowledge and goodness. The creator who governs the world who is omnipotent, omniscient, and wholly good does not need any defence.

We find ourselves involved in logical inconsistencies in the understanding of Islam for instance as a religion in which some adherents literally take the Quranic verses on war and use them against the non-believers, while at the same time some believers stress that those verses should not be used out of context. This begs the question, what is the correct and accurate interpretation of such verses? There is need for Muslim scholars to clarify clearly the true and contextual interpretation of some Islamic teachings. True interpretation should consider the context in which those verses were written and for what purpose. As asserted by Simone Weil in the \textit{Need for Roots} (1952); the need for truth is more sacrosanct than some other needs. However, it is never referenced. One feels reluctant to peruse anything when once one has understood the amount and the mass of the material lies boldly strutted, even in the books of the most legitimate writers. From there on one peruses just as one were drinking from a tainted well. We need to cultivate a mind which can recognize the objective truth from falsehood. It is high time to proclaim that each perceivable wrongdoing is a culpable one, and that we are settled, whenever given the
chance to rebuff all violations whether they are done in the name of faith or with a disguise of protecting a particular community of people.

As we will discuss in chapter four, the presence of radical religious ideologies in some countries increases the chances of young people being recruited into terrorist groups. Extremist ideologies are responsible for misinterpretation of religious texts. And members of these groups have a different way of understanding, interpreting situations and responding to them in their own understanding, whether they undermine human dignity or not. But what we cannot refute is that the extremists are convinced they are doing God’s work.

Metaphysically speaking, we understand that God can choose or do something without human involvement, and that all the good possibilities should be compatible with Him. Thus, Epicurean paradox will suffice here; that is, is God willing to prevent evil, but not able? Then he is not omnipotent. Is he able, but not willing? Then he is malevolent, is he both able and willing? Then when it comes to evil? Is he neither able nor willing? Then why call him God? (Epicurean paradox, http://en.atheismfacts.org/epicurean-paradox.html, accessed on 20/06/2020). Again, if He allows human beings to use their free will to commit imperfection in the world using His name, then he would have become responsible for the evil in the world, and thus his Divinity as a loving being is questionable.

If terrorism continues to flourish in the name of religion, we can then argue that such religion dismisses the morality which is naturally enshrined in man and goes against the ontological aspect of moral realism. Moral realism stresses that morality is objective.
Moral qualities such as goodness and wrongness among others exist and the existence of such moral qualities does not depend upon any person’s or a group of people’s beliefs. Consequently, the mind should be independent of such conditions which relativize moral properties. Human beings being part of nature are bound to act in a way that they are not contradicting the absolute good. The notion of absolute good is in contradiction with absolute notion of relative good if people of the world are allowed to act against the natural law which upholds the objective truth-value.

According to Bjorgo (2005), groups which cite religious texts as a justification for committing terrorist attacks do so with the conviction that they are doing the right thing and as such, acting according to the will of a deity. The leaders of terrorist’s groups like Osama bin Laden becomes pious figures who was given the title of emir who is allowed to give out a *fatwa*. Osama bin Laden regularly cited verses from the Holy Qur’an to justify his acts of terror and extreme violence, consider this extract from the February 1998 *fatwa* by Osama bin Laden

In compliance with God’s order, we issue the following fatwa to all Muslims: The ruling to kill the Americans and their allies – civilians and military – is an individual duty for every Muslim who can do it in any country in which it is possible to do it, in order to liberate the al-Aqsa Mosque and the holy mosque [Mecca] from their grip, and in order for their armies to move out of all the lands of Islam, defeated and unable to threaten any Muslim. This is in accordance with the words of Almighty God, ‘and fight the pagans all together as they fight you all together’, and ‘fight them until there is no more tumult or oppression, and there prevail justice and faith in God’. We with God’s help–call on every Muslim who believes in God and wishes to be rewarded to comply with God’s order to kill the Americans and plunder their money wherever and whenever they find it (Bjorgo, 2005)
It can be argued that to extremist, it is not Osama bin Laden who is ordering his followers to kill Americans. It is God! Osama bin Laden is the messenger, relaying the commands of God, which are justified with verses from the Qur‘an. That is the reason why some scholars, especially in the West, consider Islam to be a major source of terrorist ideology. This is confirmed from the CCTV images captured at West Gate Mall and the Dusit terrorist attacks in Nairobi, where the young men involved in shooting and the one who blew himself were seen praying, following the Islamic gesture of prayer, a clear indication that they were fully convinced that their actions were sanctioned by God (https://www.youtube.com/watch?v=7-E0vaSf-qI). They were convinced that their choices were ordained by God. Religion should allow people to make choices, wonder about their religious beliefs, just as Plato believed that wonder is the beginning of all knowledge, religious beliefs are not exceptional. People should be allowed to make choices and even defections to other religions. Religion which does not allow open-mindedness and questioning is wanting; hence, the disastrous nature of religious terrorism, which has led to the surplus nature of pain felt in proportion to the pleasure and shattering of the consciousness of human beings to the supernatural being.

As mentioned already, those who engage in terrorism in the name of religion are motivated by what moderate Muslims call misconception that they will attain blessings and rewards in the afterlife. For instance, Al-Bukhari (9, 93, 589) states: The Prophet (PBUH) said, “Allah said, ‘I have prepared for my righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard, nor a human heart can ever think of.’” This complemented by the Hadith of the Prophet (MBUH), where it is mentioned that Jihadists
who die as martyrs are believed to be rewarded with 72 virgins each: “He (Muhammad) said ‘(There is) a royal residence of pearls in heaven and in it seventy courts of ruby... Furthermore, in each court (there are) seventy places of green emerald stone. In each house, seventy beds. On each bed, seventy sleeping cushions of each shading and on each bedding a lady.” Such beatification of paradise may be appealing to the young men whose libido is very high, hence, they will do anything so as to die as Jihadists and inherit such a beautiful place in paradise.

Such teaching has led to the increase of young men being recruited in the modern times, since sexuality is something which is no longer sacrosanct, unlike in the past attacks which were characterized by politically centred motives. For instance, Irish Republican Army, the Red Brigades of Italy, the Japanese Red Army, the Sandinistas of Nicaragua, the Armenian Secret Army for the Liberation of Armenia, the Baader-Meinhof Gang of Germany, the Abu Nidal Organization, the Palestine Liberation Organization, the Popular Front for the Liberation of Palestine, and the Moro National Liberation Front of the Philippines. (Kushner, 2003). Thoughts of afterlife pleasures stick in the mind of Jihadists and their supporters; however, we have to realize that sex is just a percentage of human existence. Even the Freudian theory which states that all human activity is determined by the libido today finds fewer and fewer supporters. We cannot use afterlife pleasures which we have no evidence of as an opportunity to ruin the lives of others.

In fact, evidence from researchers have found that majority of Islamic militants who have died in the cause of war were in their late teens and twenties of age. An example was a
research done by Palestinian Center for Policy and Survey Research (PCPSR, 1996), an independent, non-profit think tank located in Ramallah that performs policy analysis and academic research in the West Bank and Gaza Strip. They found that among others factors associated with Hezbollah (Party of God) fighters, the Hezbollah fighters tended to be in their late teens and early 20s when they died: 41 percent were 18–20 years old or less, and another 42 percent were ages 21–25 (for the general population, 15 percent were 18–20 years old and 23 percent were 21–25 years old) (https://www.pcpsr.org/en/node/370, accessed 20/06/2020). These were young people who had the whole world a head of them to grow and explore, but due to afterlife promises they joined Hezbollah to fight for their perceived injustice with guise of inheriting paradise flowing with water, honey and wine and more so to be blessed by 72 virgins (Al Damashqi, trans, 2006).

As a rational animal, man should be, “a thinking reed,” he is in the world and he cannot escape it with the justification of going to paradise, he has to realize that the getaways are from his normal condition without, nonetheless, liberating himself from it. He is still part of this universe of which he is a conscious being, and this should benefit him. Since he is a sovereign creature who should be an exceptional subject in the midst of a vast expanse of items, he needs to impart to all his fellow men, justice and dignity and not destruction to pave his way to paradise.

The use of religious justifications to perpetrate acts of terrorism is unacceptable since they are not promoting the welfare of all human beings. Essential theory of human nature calls for the respect and fair treatment of all human beings regardless of their economic,
political or religious affiliations. Radical ideologies also violate the theory of human nature which are necessary for the peaceful coexistence of people of different cultures and societies in the world. Thus, Cartesian *cogito ergo sum* (I think therefore I am) should be discarded as a theory in human relations. Therefore, all human beings are related and should respect each other as end in themselves, and not as a means to paradise by destroying that humanity.

Additionally, religious motivated acts of violence and intimidation are not justified from the perspective of the just war theory. To begin with, terrorist attacks are not motivated by self-defence or any other rationally justified explanation. These are violent provocations and attacks against innocent civilians who are not in a position to provide solutions to the attackers’ grievances. The Just-War theory dictates that attacks such as these should only be aimed at combatants and not non-combatants. There is a need to sensitize against the use of religion as a tool of suppression of other human beings, since most religions are known to be pegged on the existence of a loving, caring and a good God. Consequently, we should consider the ontological order and the good itself to be in God. We need to see the same good being replicated by religionists.

**2.4.5 Psychological Factors**

Arguments have been posited to support the theory that some terrorist activities are as a result of the terrorist’s subjective or personal reasons. The motivating factors for these attacks may be nothing more than hatred of a particular person, group, race or religion. For instance, in 1893 the French chamber of Deputies was bombed by Auguste Vaillant
because he had a strong dislike for the middle-class citizens. At times, the terrorists may seek to draw attention to themselves without necessarily fighting against any oppression, whether it is religious, economic, political or social (Berman & David, 2007).

Different people might also be influenced by ideologies, what a belief system does is to recognize and clarify what’s up or undermined in the realm of devotees and sought after by adherents. In doing this, it structures and makes concrete the more diffuse disappointments experienced by a group and protuberances the assorted purposes behind these disappointments into a solitary clarification. For example, in the Nazi ideology as enunciated by Adolf Hitler in Mein Kampf, was the humiliation of the German people by the provisions of the Versailles Treaty of 1918 and the activities of a conspiratorial cabal of international Jewry (Smelser 2007).

In the ideology enunciated in communist writings, the contemporary ills of the world and in particular its working classes are assigned in highly elaborated ways to the contradictions and evils of bourgeois capitalism and its agents. Anticolonial and separatist ideologies typically identify suffering in the form of lack of independence, privations, and oppression forced on the indigenous group by another group, by a home state, or by a foreign nation. Such people may become terrorists as a way of pushing their ideologies.

Additionally, people who feel threatened, humiliated, or helpless in the society may be prone to recruitment into terrorist organizations. The recruitment process consists of the former being shown concern and attention and as a result, they will feel appreciated and respected by the terrorists. When the new members are requested to commit an act, they
will oblige as a way of paying back the recruiter’s faith in them. As a matter of fact, interviews with terrorists who are apprehended or reformed confirms the theory that most people engage in terrorism due to frustration, humiliation and the need to correct perceived wrongs done against them (Berman & David, 2007).

We have to realize that some actions of terror might be due to existential anguish which some citizens do undergo. The man in anguish is one who commits himself and who realizes that he is not only the person he chooses to be, and thus the consequences of his bitter end is what drives him to destroy others. Governments of the world need therefore to invest in mental health than never before, because if we allow individual ideologies to be taken as lenses through which the reality is seen, then we will definitely give room for subjective relativism which places morality on the convenience of an individual. People should be allowed to ask critical questions on issues of morality and systematically seek answers supported by good reasons to authentically exist in this world as moral agents despite existential anguish which makes men to construct ideologies which can destroy them and other species.

Some people also develop Stockholm syndrome after captivity by terrorist or gang members, Stockholm syndrome is a typical mental reaction that happens in prisoners, just as different hostages, wherein the hostage starts to distinguish intimately with the captors and their plan and requests. The name of the disorder alludes to a bungled bank theft in Stockholm, Sweden. In August 1973, two men held four bank employees of Sveriges Kreditbank in an 11-by-47-foot bank vault for six days. One of the captives developed
sexual relations with her captor. Their relationship endured after the burglar was tried and indicted. Accounts of this apparently garbled connection among hostage and captor re-emerged over and over in ensuing prisoner circumstances. The most scandalous case is that of Patricia Hearst, in 1974, ten weeks subsequent to being abducted by the Symbionese Liberation Army, Hearst assisted her criminals with looting a California bank and supposedly turned into a lover of one the kidnapper (Kushner, 2003). In the next section we will tackle the various types of terrorism which emanate from the conditions discussed above.

### 2.5 Types of Terrorism

Terrorism has evolved through different epochs and changes in the development of the world. There are different kinds of terrorism such as: religious, state-sponsored, dissident, criminal, and international terrorism among others.

#### 2.5.1 Religious Terrorism

Religion as discussed already has been part and parcel of humanity from antiquity. In Rapoport’s (1984) persuasive article investigating the utilization of terror in the three monotheistic religions, religious terrorism has been expounded past basic mark to a lot of engaging attributes and considerable cases which seem to outline it as a particular ‘sort’ of political brutality, on a very basic level distinctive to previous or different types of terrorism.
Hoffman (2006) argues that this sort of terrorism delivers profoundly unique worth frameworks, components of legitimization and avocation, ideas of ethical quality and, perspectives; as an outcome, religious terrorism speaks to an altogether different and potentially definitely more deadly than that presented by increasingly recognizable, customary terrorist groups. He goes on to assert that ‘the religious imperative’ is the most important defining characteristic of terrorist activities today. But religious terrorism finds justification from the sacred texts and revered books. Christian crusaders were motivated by Exodus 23:27 as quoted earlier, and Deuteronomy 13:10 stating that “Stone them to death for trying to turn you away from the LORD your God, who brought you from the land of Egypt, out of the house of bondage”.

Islam too has the Holy Quran and Hadith which talk about jihad and encourage the followers to join the bandwagon to the battle field. For instance, in al-Bukhari’s authoritative collection of the Prophet Muhammad’s traditions, we find the following:

The Messenger of God would enter into the house of Umm Haram daughter of Milhan, and she `would feed him (Umm Haram was married to ‘Ubada b. al-Samit.). So the Messenger of God went into her, and she fed him and began to pick the lice off his head. The Messenger of God fell asleep and then woke up, laughing. She said: Why are you laughing? He said: People from my community [Muslims] were shown to me fighting in the path of God, sailing in the midst of the sea like kings on thrones. She said: O Messenger of God, pray to God that I might be one of them! And so the Messenger of God prayed for her . . . and she sailed the seas during the time of Mu’awiya b. Abi Sufyan [661–80], and fell from her mount when she disembarked and perished (‘Abdallah b. Isma‘il al-Bukhari (d. 869).

Such writings and ones on rewards that Jihadists and their sponsors get when they die for the cause of Islam encourage many young men and women to take their lives in the path
of God. For example al-Bukhari 4.30: Narrated Anas bin Malik: “…. Abu Talha got up saying. “O Allah’s Apostle! Allah says, ‘You will not attain piety until you spend of what you love,’ for Allah’s Sake, …. hoping for its reward from Allah”. According to Ness (2008, p.44), male saints are believed to customarily get lavish sexual awards in paradise, yet in the old-style sources no such rewards are indicated for ladies. Nonetheless, on 18 January, 2002, the Hamas site posed the sharp inquiry: I needed to know: what is the prize of a female saint who plays martyrdom; does she wed 72 of the martyrs?

[answer] . . . the female martyr gains the same reward as does the male, with the exception of this one aspect (the houris), so that the female martyr will be with the same husband with whom she dies. “And those who have believed and their progeny, followed them in belief, we shall join their progeny to them. We shall not deprive them of any of their work; every man shall be bound by what he has earned” [52:21]. The one who is martyred and has no husband will be married to one of the people of Paradise (Kataeb-ezzeldeen.com/fatwa (no. 3).

We therefore realize that the reward in paradise is one of the main motivating factors enticing many men to join terror cells so as to die as jihadists. Above all, the depiction given to earthly women is not comparable to heavenly women who are virgins, dark eyed, beautiful and do not even experience menstrual cycle, while earthly women are depicted as murky obstacles for men to go and fight. For instance, from the fifteenth century comes the extraordinary jihad creation of Ibn al-Nahhas al-Dimashqi (d. 1414) in which he takes an outrageous misogynistic view, considering earthly ladies to be as the essential allurement keeping men from setting out for jihad:

If you say [wanting to avoid jihad]: My heart is not comfortable parting from my wife and her beauty, the companionship I have close to her and my happiness in
touching her – even if your wife is the most beautiful of women and the loveliest of the people of the time, her beginning is a small drop [of sperm] and her end is a filthy corpse. Between those two times, she carries excrement, her menstruation denies her to you for part of her life, and her disobedience to you is usually more than her obedience. If she does not apply kohl to her eyes, they become bleary, if she does not adorn herself she becomes ugly, if she does not comb her hair it is dishevelled, if she does not anoint herself her light will be extinguished, if she does not put on perfume she will stink. Her defects will multiply, she will become weary, when she grows old she will become depressed, when she is old she will be incapacitated – even if you treat her well, she will be contemptuous towards you (Ibn al-Nahhas al-Dumyati, d. 1414)

From such a backdrop, some Muslim men would make their mind to detach from their families to go and fight the ‘holy war’. The evidence is that there are many jihadists who are able to detach themselves from the beauty of this world including women to focus their lives to fulfil the will of Allah. They join Jihadists groups across the world convinced that they are doing the act of Allah and nothing will ever convince them. These groups include Al-Mukhtar Brigades including Saraya al-Mukhtar, Islamic State of Iraq and the Levant (ISIL) also known as Dawlat al-'Iraq al-Islamiyya, Islamic State of Iraq (ISI), Islamic State of Iraq and Syria (ISIS) and Dawlat al Islamiya fi Iraq wa al Sham (DAISh) and the Islamic State in Iraq and Sham and Al-Qaida.

According to USA home office list of proscribed groups, ISIL remain a merciless Sunni Islamist terrorist branch dynamic in Iraq and Syria. The group sticks to a worldwide jihadist belief system, following misinterpretation of Islam, which is hostile to Western and advances partisan violence. ISIL plans to build up an Islamic caliphate governed by Sharia law in the area and force their standard on individuals by utilizing viciousness and blackmail.
There is also the presence of Lashkar-E-Taiba; liable for 2008 Mumbai assaults and different various assaults in the Indian territory of Jammu and Kashmir. In addition, we have Pakistani Taliban/Jamaat-ul-Ahrar, which asserted obligation of an assault where at least 70 individuals; generally, ladies and kids were killed at a crowded park in Pakistan in a suicide bomb that injured in excess of 300 individuals on 28th March, 2016. In this attack, their leaders reiterated that it was aimed at the Christians. Harakat-ul-Mujahidin is another Sunni Muslim group that has operated in the contested states of Jammu and Kashmir on the Indian–Pakistan fringe. As per Kushner (2003), the group account for troops in distant Bosnia, Tajikistan, Algeria, the Middle East, Chechnya and the Philippines.

Here in Africa, we have, Boko Haram which has been launching a spate of ambushes on police central command and other government structures in Maiduguri, capital of Borno state, and in a recent event, abducting school girls as stated earlier. We also have Al-Shabaab which has claimed responsibilities for many attacks on Kenya and Somali land.

The justification for these Jihadist movements is that they are fighting through the holy path of Allah, who is wholly good. We can advance an argument that, we would expect Jihadist movements to bring the common good, since they are fighting for the holy supreme being, but they bring evil by destroying the lives of the innocent, and evil seems to triumph over good. All religions should teach morality so that the followers become rational and virtuous as possible, live in harmony with people of different faith, if all
religions in the world advocate for the killing of those who do not profess their faith, what will happen to the world? It will be a disastrous place to live in.

In Nicomachean Ethics book II, Aristotle contends that virtue is a condition of character concerning decision, lying in a mean, for instance, the mean comparative with us, this being controlled by a reasonable guideline, and by that rule by which the man of practical knowledge would decide it. When Aristotle discusses the golden mean, it is a mean between two extremes, that which relies upon overabundance and that which relies upon imperfection. Again, it is a mean on the grounds that the extremes individually miss the mark regarding human actions, while in prudence the two extreme position finds and picks what is in-between. From now on, in regard of its substance and the definition which expresses its quintessence, being moral is a mean, as to what is ideal and right. It is therefore morally wrong for the Jihadist to kill in the name of Islam and again it is equally wrong for moderate Muslims to claim that the extremists who kill in the name of Islam are not Muslims, this is a reality which they should accept, and being indifferent with some truth make it morally wrong. They should teach the true knowledge and interpretation of Islam which is non-violent, even if they demand for justice.

We are therefore left with a puzzle of the goodness of Allah, and the easiest solution to the puzzle is to deny one proposition; that is, either the God of Jihadists does not exist which is self-defeating since no one can doubt his existence because of their conviction, or these are just extremists who have found a soft landing on Islam as a religion due to the verses in the Holy Quran on war. However, the latter negates the ethical foundation of Islam as a religion which directs mankind to do the right and avoid evil, it thus becomes
a dangerous thing in the world, since it can make people do things that harm others even killing as terrorists do.

Our resolve is that universal morality which appreciates other religious and cultural values should be taught, if not appreciated by people. As mentioned earlier, Jihadist teachings based on Quran and Sahil Al-Bukhari’s books perpetuate cultural relativism, claiming that all moral values are nothing more than cultural customs and laws. Religions of the world need to teach morality and infuse it into the young one’s during initial training, for instance Madrasas in the Islamic context. At this stage, whatever is taught is taken as an objective truth and nothing else.

2.5.2. State-Sponsored Terrorism

As states develop and governments are formed, the government of a particular nation might have organizations, individuals or even fellow states that it considers enemies or potential foes. The government can then launch attacks by sponsoring terrorist organizations or few of her assassins against these entities with the aim of eliminating them, intimidating them or hurting their core operations. By doing so, it commits state-sponsored terrorism. These perceived enemies can either be domestic or foreign, and the victims might include non-combatants (Chomsky, 1989).

A common characteristic of these terrorist attacks is that the actions of the government are supported by policies implemented by the same authority. These policies can either be interpreted differently or just be made for the sake of intimidating opponents. Some of the common terrorist activities sponsored by states include international cyber terrorist
attacks. For example, the United States traced a terrorist attack that affected its Bureau of Industry and Security to Chinese owned servers (Kepel, 2007).

This kind of terrorism involves the state as the perpetrator using terrorist organizations to attack their targets. These terrorists do not act for their own sake but on the bidding of the country that hires them. For example, there have been allegations by America that Iran is one of the countries that sponsors terrorists to attack Western states, whether such claims are true of false, depends on peoples’ different perceptions (Hoffman, 2005).

According to Kushner (2003), state sponsored terrorism is some time mysterious. The government typically rejects its obligation or even that a demonstration of a terrorist activity has occurred. For instance, during the 1970s and 1980s, a few conservative residents suspected to be terrorists, opposed to the legislature in Latin America started “vanishing”. Individuals were arrested and their whereabouts unknown, with the administration denying to have information about them. Majority of the individuals who “vanished” were later found to have been executed and their bodies secretly buried. On the other hand, Kushner (2003), further argues that, mystery is generally not complete. The “vanished” individuals were frequently straightforwardly arrested by effectively recognized state authorities. But, a state’s sponsorship of a terrorist group can also create public relations problems for the group if it is seen as simply the pawn of that country.

It becomes a parent that such quasi- mystery is fundamental in creating a fearful climate, since the Latin Americans realized that something awful was happening to those who were
“missing” and that their administrations were responsible; however, the subtleties were left to their creative minds. Hence, the capriciousness of state terrorism which produces rising anxiety, and this dread is utilized to curb individuals since they are uncertain of what activities may bring about their being confined, tormented, or murdered, in spite of the fact that they may have a wide thought of what group are helpless (Kushner, 2003).

Though some of state sponsored terrorist groups have argued that the legitimacy of the utilization of power creates harmony in their state falls under universal rule, *Jus ad bellum*. That is has instructions on matters identifying with state-supported terrorism for the sake of bringing harmony in the state. The idea of extremism renders this idea rather unclear and obscured, since terrorism doesn’t fall effectively into conventional standards of international law. Terrorists are not state on-screen characters limited by international law, rather they are lawbreakers in that they act outside the law (Walzer, 2006). Thus, states which sponsor terrorists to abduct and kill their enemies need to face the international court of justice for their atrocities. Furthermore, since terrorism is so questionable, state sponsorship regularly disappears when it becomes open information, or when another organization takes control. Indeed, even states that are exceptionally open to supporting extremists may not be willing or ready to give the measure of financing required particularly if the state is attempting to help a few groups to propel its particular philosophy (Chossudovsky, 2005)
2.5.3 Dissident Terrorism

This kind of terrorism is characterized by organizations or groups that are non-governmental fighting against a particular government. These groups may have a number of grievances against the government and these complaints may include ethnic matters, economic problems, social and sometimes religious concerns. When the grievances are legitimate, the government is required to engage in dialogue and address the issues before escalation (Bjørko, 2005).

One of the major reasons why dissident groups resort to terrorist activities is to destabilize existing governments and influence the creation of a new governance model where their voices are considered. In some cases, these groups fight for their freedom and rights and some of them are considered freedom fighters since they defend the human nature of their fellow citizens to live authentically in the state. In the same spirit we can therefore acknowledge that human beings are created in such a way that they should exist authentically, make choices which correspond to their essence as human beings. As Jean Paul Sartre (2007) argues, man has a human instinct and this “human instinct” which is the idea of that which is human, is found in all men, which implies that every human is a specific case of an all-inclusive idea of man. That concept of man in essence should exist even among the Jihadists and there should be no religion whatsoever that should exist to destroy humanity. This point is further stressed by Sartre that the embodiment of human beings goes before his historically rudimentary presence in nature.
State leaders are therefore expected to be moral agents at all costs, this should be the project of any institution of government, to infuse morality and criticality among all human beings. If human beings are virtuous, they will treat each other in a humane way, they will fulfil the human task of living according to his essence of being free and not to treat some subjects as slaves or as mere means to retain power. The known dissent groups include: the Palestinian group, The Palestine Liberation Organization (PLO); the Columbian group Fuerzas Armadas Revolucionarias de Colombia (FARC) among others (Wilkinson, 2006).

The feeling that the conservative Basque Nationalist Party (PNV) for instance, was not essentially propelling their objective of accomplishing Basque autonomy from Spain. Forced the dissenters to make a very radical and fierce group of the Basque Separatist movement in 1959 to spearhead their agenda. The Euskadi ta Askatasuna or Basque Fatherland and Liberty (ETA) freedom crusade which was subsidized by wrongdoing, including burglary, capturing, and coercion, turned to bombings and the killing of government authorities and individuals from political parties to propel its motivation. In 1969 for example, a few noticeable pioneers of the ETA were captured for their contribution in the killing of a police boss (Kushner, 2003).

One of the ETA’s most notable violations was the killing of the Spanish Prime Minister Carrero Blanco in 1973. Blanco’s death was a specific triumph for the ETA as he was also formerly a top-ranking member of the Francisco Franco administration. Franco was resolutely opposed to Basque self-rule. At the point when he passed on in 1975, the
exercises of the ETA significantly expanded. The individuals established their political wing and were headed by Herri Batasuna, who started to target individuals from the People’s Party for killing in 1978 (Kushner, 2003).

It is considered by dissidents that their acts enhance utility, since utilitarianism in principle condones the use of terrorism on occasion, if the act of terrorism maximized the well-being of the majority in society. Those affected by an act of terrorism for some peaceful alternative from suppressive governments are expected to appreciate the dissident groups for bringing peace to them. Their argument is that terrorism has always been justified as a means of resisting despotism. It is taken as the only alternative means to bring peace to the state. This argument can be complemented by Plato’s *Theaetetus*. In *Theaetetus*, Plato regarded tyranny as a deviation, a perversion and the worst form of government. He wanted a leader who is knowledgeable, since knowledge is for Theaetetus, whatever one learns from Theodorus, including political knowhow. A leader should be knowledgeable, having expertise of ruling or *techne*, the knowledge of a determinate object that can produce something useful for humanity and creating political space where individual rights, for example, the privilege to life, freedom, property, the quest for joy, free discourse, self-protection and so on, are met.

Plato stresses that Tyrannicides in ancient Greece were elevated to the rank of national heroes, and the only way to eliminate them was through fighting which would bring with it casualties taken as acts of terror (*Theaetetus*, translated by Stern, 2008). In fact,
according to Plato, acts of wars which can be considered terrorism are natural to human beings. His famous quote “Only the dead have seen the end of war” has been used to justify wars all over the world. The only important thing is the justification for any war, what precipitates that war and who are the targeted population. If we have a tyrant whose ideology goes against humanity and can influence policies to perpetuate that ideology for a hundred years, and if we get rid of that person, we are justified. However, despite what might be expected, *jus ad bellum* segment of just war theory, which concerns the ethical quality of going to war, says a war with the best general result can be undertaken if it is the only solution to problems of the citizens. That war can be legitimate, and ordered by a competent authority or fought with a correct goal.

Cicero too notes in his *De Officiis* that dictators had consistently discovered a savage end and that the Romans had as a rule acclaimed the individuals who murdered them. Henceforth, the platitude of Seneca that no “casualty was more pleasing to god than the blood of a dictator”. This was a call to the Greeks to revolt against the ruthless rulers who did not respect human life. He stresses that even rulers should not suppress the innocent, Cicero argues that:

> Following the rule of duty must be carefully observed, never to prefer a capital charge against any person who may be innocent. For that cannot possibly be done without making oneself a criminal. For what is so unnatural as to turn to the ruin and destruction of good men the eloquence bestowed by nature for the safety and protection of fellow men (Cicero/ Miller, 1989).
State leaders are therefore required to rule by safeguarding humanity and providing basic needs for the population and ensuring that peace to the communities under them is maintained. Or else dissident groups will automatically come up to remove them from the office. This has been witnessed of late by Arab Spring Revolution which has seen anti-government fights and equipped uprisings that have spread over the Islamic world. This started with Tunisia, on December seventeenth, 2010, in which a Tunisian road seller Mohammed Bouazizi set himself ablaze to fight the self-assertive seizing of his vegetable stall by police over inability to acquire a license. That was the commencement of a revolt from the population, which prompted system changes in Tunisia, Egypt, Libya and the most recent revolt in Sudan in which Sudan’s military stepped in and toppled president Bashir on 11th April, 2019 (https://www.history.com/topics/middle-east/arab-spring https://www.bbc.com/news/world-africa-16010445)

2.5.4. Criminal Terrorism

Criminal terrorism refers to the deliberate attack or intimidation of people by an individual or group that is motivated to make profit, although these profits are intended to finance terrorist groups in their activities. This means that their involvement in crime is a means to achieving capital for terrorist activities which are subsequently aimed at achieving political ends. Some of these criminal terrorist groups may be engaged in the sale and distribution of drugs, also known as Narco-terrorism and even cyber terrorism (Enders & Sandler, 2006).
The term *cyber-terrorism* refers to the convergence of terrorism and cyberspace which can be politically or financially motivated to sabotage information systems. According to Kushner (2003), since the 1990s, there has been an expansion in the quantity of occurrences of hacking, cybercrime, and profoundly destructive computer infections that are far reaching, yet many accept that genuine digital terrorist warfare remains to a greater degree a danger, but a conceivably up and coming one, than a reality.

Criminal terrorists sometimes operate as gangs. The word gang denotes, in the first instance, a going, a course, a direction; and in the second instance commonality of some sort, collaboration in the going, a shared course and a common direction. Gangs are vehicles for micro social bonding. They are subcultures, relationship of people inside a more extensive culture that cut and follow up based on what their constituent individuals see to be shared objectives or interests. These gang groups are spread out in the history and more so used to fight governments, sell drugs and even kidnap for ransoms. Kushner (2003) gives an example of stern gang which was the smallest and fiercest of the underground groups fighting the British presence in Palestine, which was before and after independence of Israel in 1948.

The goals of gang subcultures, are many and varied. They can be economic, social, religious, or political. Similarly, the tactics of gang subcultures and the behaviours manifested by their constituent members may be same or quite diverse. Here, the strength of bonding agents and the degree of control exerted by dominant personalities are important variables, and they can act within the law or break the law. Gangs that act in
contravention of public law might act independently or in conjunction with other entities that pursue criminal ends, and they often engage in both legal and illegal behaviours, which sometimes can be considered terrorist activities.

The Revolutionary Armed Forces of Colombia (Fuerzas Armadas Revolucionarias de Colombia; FARC) was a leftist Colombian guerrilla group whose troops controlled more than 40 percent of the country and they presented a grave threat to the Colombian government. Their major source of income was drugs, though they were also involved in kidnapping for ransom. These various wellsprings of income, especially the immense drug benefits, empowered the FARC to extend significantly during the 1980s and 1990s, changing from a power that in the mid-1980s numbered few thousands into one evaluated at 18,000 by the time they reached an agreement with the government (Kushner, 2003).

As discussed above, these are criminals who should not be encouraged to recruit more members. The governments of the world need to ensure that, rations about reasonable discipline for their bad behaviour, an issue known as retributive justice is maintained. Questions with regards to the reasonable appropriation of society’s products that is pay, rights, government assistance and so on are issues of distributive justice which governments of the world need to uphold and discourage gangs forming to fight in guise of demanding for their denied justice.

Figure 4.1 on the next page summarizes the various types of terrorism in the world today; it is modified version of Schmid’s typology of terrorism. To reduce chances of such
terrorist groups to form we ought to have equity within a community. When there are extremely wealthy people and extremely poor people in the society, the likely result is that some poor people would turn into gang groups or drug cartels to meet their basic needs. Majority of such groups form social-revolutionary terrorism, also known as terrorism of the left. They include those acts perpetrated by groups seeking to overthrow the capitalist economic and social order.

Figure 4.1: Modified Version of Schmid’s Typology of Terrorism

Source: Bjorgo, 2005
2.8. Conclusion

This chapter has discussed the origin and nature of the concept of terrorism, the causes of terrorism, and the different types of terrorism. The research found out that the term terrorism is usually difficult to give a precise definition but there are common characteristics that cut across every action that is considered an act of terror.

Further, the study explains that the phenomenon is not a new occurrence but has been in existence since the inception of organized systems of governance. Some of the factors associated with terrorism include: economic factors such as poverty, political factors, social and religious factors, as well as psychological factors. Finally, the chapter has discussed the different types of terrorism which include: religious, state-sponsored, dissident, and criminal terrorism. The next chapter discusses the nature of Islam as a religion and its basic tenets.
CHAPTER THREE

ISLAM: ITS NATURE AND BASIC TENETS.

3.1. Introduction

The previous chapter discussed the concept of terrorism, by providing a historical background, factors associated with terrorism and elucidated the various types of terrorism. This chapter discusses the Islamic Religion, the main sources of its doctrine, its foundations as well as pillars upon which the religion bases its teachings and doctrines. This chapter also discusses the major sects present in the Islamic religion. It further investigates Islam’s position regarding human dignity.

3.2. Islamic Belief and Its Sacred Texts

Islam is a monotheistic religion that is Abrahamic in nature, and asserts that there is only one God (Allah) whose messenger is the prophet Muhammad (PBUH). Prophet Muhammad (PBUH), promulgated the religion in the 7th century AD. According to Syed (2010, p.1), Islam means harmony, community, and the right comprehension of the whole universe, it is a religion that can be followed effectively by everybody, wherever they are in everyday life.

Islam is considered a religion with the second largest following in the world, after Christianity. It is estimated that Islam has more than 1.8 billion followers, and fifty countries have a majority of their population being Muslims. In the Arabic language, Allah is a term used to refer to God, the creator of the universe, most merciful, most compassionate, and lord of all lords, among other attributes (Gordon & Gordon, 2002).
Islam is an Arabic term which translates to “surrender”. The interpretation of this concept, is that a Muslim is a person who surrenders his/her will to that of Allah, who is considered to be the creator, sustainer and ruler of the universe and everything in it. Islam can be traced to its Arabic root, “Salema”, which makes reference to purity, peace, obedience as well as submission (Pal, 2011). According to Islamic teachings, every creature in the world, with the exception of human beings, does not have intelligence or a free will, and as such, they automatically submit to the will of Allah. They depend on Allah for their sustenance and nutrition and are governed by laws of nature established by Him. This means that they are in a state of Islam by virtue of being submissive to these laws (Pal, 2011). This means Allah has ordained every person’s path, and the only thing is to submit to Him.

Human beings, however, have intelligence and freedom to choose so as to determine whether they will submit themselves to the will of Allah. They are therefore encouraged to put aside their wills and follow the will of God. Becoming a Muslim is a positive response to the call for being in service to Allah and being in obedience to his laws. Abdul-Rauf (2015) posits that Islamic doctrines and beliefs are recorded in the Holy Quran which is the central text of the religion. The literal meaning of the “Quran” is “the recitation.” The text is believed to have been written after direct verbal communication between Prophet Muhammad and angel Gabriel. The book is divided into chapters, referred to as surah and further into verses referred to as ayah. Muslims assert that the Quran was written over a period of twenty-three years. Traditional narratives claim that Muhammad engaged the services of scribes who wrote down the verses and chapters in the holy book. The basic
guidelines regarding conduct, the manner in which Muslims should pray, the number of times they should pray and how to relate among themselves and with non-Muslims, among others, are contained in the Holy Quran.

The religion teaches that Allah has messengers who are used to communicate his will to Muslims. These messengers were human beings but they were endowed with powers that enabled them to receive divine revelations and inform their followers about them. Some of the messengers mentioned by the Holy Quran include: Noah, Ibrahim, Moses, Jesus, and Muhammad, who is considered the most important of them all (Online Encyclopaedia Britannica, https://www.britannica.com/topic/Islam)

The Sunnah, other than the Holy Quran, is also considered a source of faith for Muslims. This source is the example of the Prophet Muhammad (PBUH) during his lifetime. The prophet put into practice the teachings of the Holy Quran in his day-to-day life and gave explanations to some of the verses which seemed to have ambiguity or vagueness in their meanings.

The Sunnah contains the teachings, sayings, silent approvals, practices, habits, and actions of the Prophet (PBUH). Some verses in the Holy Quran endorse the actions and deeds of the Prophet as virtuous actions which need to be emulated. For instance, Holy Quran 3:32 and 24: 54 state that Muhammad (PBUH) has not strayed in any way, neither, has he spoken out of his own desire, and that the Prophet was sent to the followers of Islam to teach them Allah’s ways and to sanctify them.
Neusner (2000) elaborates that there are three kinds of Sunnah, namely: Sunnah Qawliyyah, Sunnah Taqririyyah, and Sunnah Fililiyyah. The first type consists of the sayings of Prophet Muhammad (PBUH) which were recorded by his followers. The second type refers to the Prophet’s approval of the actions of his companions. An action was considered approved by the Prophet if he kept silent about it and did not raise any opposition, and when he indicated that he was content or happy with the action. The third type of Sunnah refers to the religious and worldly actions of the prophet.

Syed (2010) too stresses that equality and brotherhood of human beings are the cardinal principles of Islam. That is a philosophy which on the one hand brings man nearer to the creator and on the other hand shows the correct position of man in the universe that enables him to live successfully in the world. Islam does not limit its teachings to the mere physical existence and the requirement of man but it also develops one’s conscious faculties and teaches him the path of the higher side of existence, above the physical and material world. Thus, Islam if practised following its basic tenets does not in any way precipitate terrorism or any acts of violence.

3.3. Major Sects in Islam

Different sects exist within the Islamic religion. A religious sect is a gathering that is a subset of a religion or group. Sects commonly share indistinguishable convictions from the religion that is their establishment yet will have stamped contrasts in certain zones. The sects of Islam emerged after a long battle among the first Muslim community upon the demise of Prophet Muhammad (PBUH). It is accepted that thirty years after the passing
on of Prophet Muhammad, different groups of Muslims were entangled in a common war known as *Fitna*. A large number of Muhammad’s family members and companions were engaged in power battle and the war at last balanced out when the Mu’awiyya, the legislative head of Syria, assumed responsibility for the caliphate. This denoted the ascent of the Ummayyad tradition which controlled Islam until 750. Three sects later emerged at the end of the Fitna: Sunni, Shi’a Islam and the Khwarij sects. Khwarij is commonly dismissed by Islamic researchers as ill-conceived and today it is just practised in Yemen and Oman (http://www.jewishvirtuallibrary.org/sunni-islam).

From the first caliphate, the Sunni sect has been and is the largest group since it is constituted by roughly eighty five percent of the Muslim populace. The Shi’a and Khariji sects are the minority (Ruthven & Nanji, 2004). These sects have disagreements about *Hadith* and *Sunnah* attributed to prophet Muhammad (PBUH). However, they have no disagreements about the holy Quran, they believe the holy book was revealed to the prophet for human kind as a guide of life.

### 3.3.1. Sunni Muslims

The name “Sunni” is gotten from the expression “Ahl al-Sunnah”, or “Individuals of the Tradition”. The custom in this situation alludes to rehearses dependent on what the Prophet Muhammad (PBUH) stated, did, consented to or censured. According to Horrie and Chippindale (2007), this group of Muslims is considered to be traditional in that it has followed and maintained the teachings and practices of Prophet Muhammad without cease. They believe that the prophet never appointed a specific person to succeed him and
it is after the death of the Prophet (PBUH) that they elected his father-in-law, Abu Bakr, to replace him as their leader and as the first *caliph* of Islam. The individuals from this order accept that a caliph may achieve his position justly in the wake of being casted a ballot. Moreover, this group enables their individuals to rehearse their confidence inside mainstream social orders and depend on the Holy Quran, *Hadith* and general agreement among Muslims in their strict practice (Hazleton, 2010).

The leaders of Sunni sect are not chosen using a specific hierarchy but are rather chosen according to their study and scholarly excellence in the Islamic law, *Sharia*. Muslims who are willing to pursue these studies can become leaders regardless of their background. Further, in their services, the person who leads the prayers is chosen from among the scholars who worship in that particular mosque (Gordon & Gordon, 2002).

The question which needs to be raised here is what criterion is applied to test the moral and scholarly excellence of the Muslim leader in this sect? Should they be outstanding in Holy Quran, *Hadith and Sunna* only or in any epistemic (justified true belief) knowledge which they believe connects men to men, men to the higher beings or men to the whole cosmos in which he exists? And at what age is an iman chosen to lead people in the mosques? And what do they show as a sign that they are now mature and have graduated to lead people of faith in a mature and true Islam? Notable is the fact that some of these leaders and scholars have been accused by anti-terror groups globally to be the ones responsible for radicalizing the young ones and recruiting them to terror cells to fight in
the name of Allah, and as they do that, they destroy, their lives, and those of others as well as the environment.

Most Islamic scholars and clerics are the ones responsible for coming up with fatwas either to propagate faith through peaceful interaction or through jihad which can include terrorist activities. A case in point is that of Aboud Rogo Mohammed of Masjid Musa Mosque in Mombasa, who was killed because he was on the international list of wanted persons believed to help Al-Shabab obtain funding and recruit new members. He was also facing charges of plotting attacks in Mombasa. He was considered a cleric of high calibre in the Sunni fraternity, and his killing sparked riots in Mombasa-Malindi highway leading to its closure and that of many businesses, disruption of normalcy as streets were deserted by both shoppers and tourists (BBC News, https://www.bbc.com/news/world-africa-19390888, 28th August 2012). Such leaders are known to be knowledgeable by their followers, even if there is clear evidence that their teachings are not informed by reason and go contrary to harmonious relationships and living with people of different faith. If one questions their standard of epistemic knowledge in guiding people to do the right thing and be virtuous, then he/she can be killed by their followers.

All supporters of the Sunni sect have to admit the articles of faith of Imam. These important articles of faith include: the belief in the oneness or unity of God, belief in angels, faith in the Islamic divine books, faith in the prophets of Allah, trust that there will be resurrection of the dead and a day of judgment, and lastly, a belief in preordainment (Ruthven & Nanji, 2004). The idea of preordainment means concept of divine destiny in
Islam. This concept has also been mentioned in the Holy Quran as the “Decree” of Allah or fate, meaning one’s destiny is sealed by Allah and nothing else. The problem here is the moral responsibility of an individual. Since the decision between what is ethically good and evil act is a significant sort of free decision, yet numerous significant choices are made between options which are all ethically acceptable. But if Allah has preordained our actions, how will we be held responsible for our choices which can even turn to be destructive to the world? This implies that it can’t be absolutely evident that a specific individual will freely decide to do a specific thing in the future. Additionally, the statement of pre-ordination can’t be false to the practising Muslims. It follows necessarily that all our proclamations about specific future free acts are neither true or false.

Sunni Islamic foundations were created out of battles in early Islam over authority of the Muslim caliphate. A larger part of Sunni legal advisers concur that the situation of that caliph ought to have been an individual from Muhammad’s clan, the Quraysh, however concocted a hypothesis of political decision that was adaptable enough to allow that devotion be given to the accepted caliph, whatever his birthplaces. The differentiations between the Sunnis and different groups with respect to the holding of profound and political position stayed firm considerably after the caliphate stopped to exist as a viable political organization in the thirteenth century (Hazleton, 2010). Also, political and strict positions explained by researchers, emerged out of disagreements regarding the meaning of “true” conviction, the status of the individuals who maintain Islam yet commit an extraordinary sin, opportunity, and determinism. Without what I call ‘expertology’ introduced into the Islamic faith any Sunni can come up to be Imam and become a
powerful leader in the community. ‘Expertology’ where the assessment of experts and expert testimony is studied, and methods for such assessments are developed. This is because the dubious thing with experts is the way to figure out who ought to be trusted and who ought not be trusted.

It is absurd to believe in each self-declared master, so an individual who looks for help from an expert should have the option to recognize genuine experts from fake experts and experts that are exceptionally solid from specialists that are less dependable. If one decides to believe everything from any self-proclaimed expert in our case Imams, then she/he shall have committed argumentum ad vericundium (appeal to authority). An argument that appeals to authority guarantees that we have a valid justification to believe somebody as an expert, yet in the event that trust in specialists is dumbfounding in the manner in which it is simply expressed, it can never be the situation that we have valid justifications to confide in somebody. This is because non-experts as the case of many who are being recruited in terror cells, can never know whether the individual being referred to is an expert. This is an appeal therefore to Sunni Muslims to do a lot of scrutiny in the selection of Imams and teachers at Madrasas since these are the centers where teaching of Islamic faith takes place and also recruitments of people to join Mujahideen movements.

Sunnis tend to reject excessive rationalism or intellectualism or interpretation, focusing instead on the spirit and intent of the Holy Quran. This is confirmed with most of Jihadist groups cropping up from the Sunni offshoots. They include, al-Qaida, Boko Haram, Al-Shabaab which are mostly propelled by Wahhabism as we will see in chapter four,
propagating *takfir* doctrine against the so-called infidels (Oxford Islamic studies online, accessed 16/06/18, http://www.oxfordislamicstudies.com/article/opr/t125/e2280).

### 3.3.2. Shia Muslims

The followers of the Islamic religion who are called *Shia* Muslims assert that the Prophet appointed a successor before his death and this was Ali ibn Abi Talib. This position is contrary to the belief of the Sunni Muslims that the Prophet did not personally appoint a successor (Ruthven & Nanji 2004). Shia Muslims consider the appointment of Ali to be divinely inspired and therefore he was chosen by Allah through Muhammad. The term Shia in Arabic means a group or strong community of individuals. The usually known term is abbreviated from the authentic Shia’t-Ali, or “the Party of Ali.” This group is otherwise called Shiites or devotees of Ahl al-Bayt or “Individuals of the Household” (of the Prophet). They also consider the authority of Ali to be held within his descendants and as such, there cannot be a claim of divinely chosen religious leaders outside the family line of the Imam Ali. The members of this Islamic group are also referred to as Shias of Ali. This group does not have a large population of followers and it is estimated that they constitute about ten to thirteen percent of the entire Muslim population. The members of Shia Islam are further subdivided into a number of subgroups but there are three major divisions of this sect: the Zaidis, Ismailia, and the Ithna Asharis (Twelvers) (Hazleton, 2010).

The Shiites beliefs and the manner in which they pray differs slightly from the Sunnis. While the Shia may have the option of combining midday and afternoon prayers as well
as evening and night prayers, the Sunni can only combine these prayers when there are certain circumstances involved. The Shia also use the Hadith to justify their assertion that the Prophet Muhammad (PBUH) appointed Ali to take over leadership and the teaching of the followers of Allah. Majority of the Shia Muslims are found in countries such as: Iraq, Azerbaijan, Iran, Turkey, Syria, Saudi Arabia, Lebanon, and Kuwait, among other places (Neusner, 1998).

As stressed above, Shia Muslims, argue that Ali was the legitimate replacement to Prophet Muhammad (PBUH) as a pioneer of the Muslim caliphate following his death in 632 CE. Ali was killed in 661 CE following a five-year caliphate that was stained by common war. His children, Hassan and Hussein, were denied what they thought was their real rightful position to assume leadership of the caliphate.

It is believed that Hassan was poisoned in 680 CE by Muawiyah, the principal caliph of the Sunni Umayyad line, while Hussein was executed in the war zone by the Umayyads in 681. These occasions offered ascent to the Shia idea of affliction and the customs of lamenting. As mentioned already, there are three primary branches of Shia Islam today, the Zaidis, Ismailis and Ithna Asharis (Twelvers or Imamis). The Ithna Asharis are the largest community and they accept that Muhammad’s (PBUH) religious administration, profound power and celestial direction were given to 12 of his relatives, starting with Ali, Hassan and Hussein. The twelfth Imam, Muhammad al-Mahdi, is said to have vanished from a cave underneath a mosque in 873 CE. Ithna Asharis accept that the purported
“anticipated imam” didn’t die and will return towards the end of time to re-establish equity on earth (Ruthven & Nanji, 2004).

These sects have lived with hatred for centuries due to the different interpretations on the caliphate, which is an ancient religious divide. This division on the caliphate has consistently helped to fuel a resurgence of disputes in the Middle East and Muslim countries. Fights among Sunni and Shia powers have incited the Syrian civil war that takes steps to change the guide of the Middle East, goaded violence that is breaking Iraq, and amplified parts in different Gulf countries. Creating fanatic clashes that have in like manner began a recuperation of transnational jihadi frameworks that speak to a peril outside the middle East.

It is clear that after the split of Sunni and Shia communities, hatred developed among these sect members which has continued to date ruining their relationship. If we critically look into the history of Islam on the war at Karbala in the seventh century as the foundation story of the Sunni-Shia split, we discover that the situation remains the same. For example, there is no representative of Shia Muslims in the SUPKEM, while the body purports to speak on behalf of all Muslims. And if we contextualize, and explain, the historical events and circumstances of the wars among the Shia and Sunni Muslims, you hardly see any change today. A Sunni will consider a Shia as deviant and vice versa, thus the war we see among Muslims including terrorist attacks might be purely sibling wars. If you ask a Shia who are the current Jihadist movement terrorising in the world, he will tell you the Sunnis and the same will be said about Shias by the Sunnis. How do we exonerate Muslims from the connection with terrorism if these different sects have portrayed and documented
assassination of each other’s leaders including poisoning? We are therefore left with one simple conclusion, if Islam does not end the animosity between the two extreme sects, then acts of terrorism will continue to crop up in the form of Jihadist movements to protect and propagate Islamic faith of a particular sect and caliphate.

As indicated by the Council on Foreign Relations in Iraq, remnants of Hussein’s Ba’athist system, just as aggressors whose association would ultimately turn into oneself broadcasted Islamic State, utilized Sunni manner of speaking to mount a protection from the ascent of Shia to government. Sunni fundamentalists, many animated by al-Qaeda’s call to fight Americans, hurried to Iraq from Muslim-greater part countries, assaulting alliance powers and numerous Shia regular citizens. Abu Musab al-Zarqawi, who established al-Qaeda’s establishment in Iraq, evoked old enemy of Shia fatwas, or religious decisions, to start a civil war with the expectation that the Shia dominant part would, in the end, abdicate notwithstanding Sunni radical viciousness (https://www.cfr.org/interactives/sunni-shia-divide#!/sunni-shia-divide, accessed, 20/01/2020). It can be deduced that terrorism among Muslim thrives in such environments where anti-Sunni or anti-Shia slogans are used to fuel violence within Muslim communities. It is therefore clear that moral relativism taught by these sects remain as obstacles in fighting terrorism.

The last sect in Islam worth mentioning is the Kharijites. The Kharijites earned their name from the root *kh-ra-ja* meaning “to go out”, it is believed to have existed the first Islamic ummah due to the tumult which characterized the first caliphate, to go and have time for prayers and dedication to Allah. However, some scholars like Kenny (2006) held that they
exited Islamic ummah due to their heretical innovation. He asserts that Kharijites began with the battle of Siffin in 657 CE, one of the culminating events of the first civil war that originated with the murder of the third caliph Uthman (656 CE). Blamed for nepotism and uncalled for monetary strategies, Uthman was blockaded in his home in Mecca by antagonized Kufans and Egyptians who, subsequent to neglecting to persuade him regarding his blunders, broke his door and butchered him. Following his death, Ali was elected caliph, but Muawiya, the governor of Syria and cousin of Uthman, refused to give Ali his allegiance until his relative’s murderers were brought to justice. Ali could not accommodate this demand, as Muawiya seems to have known, because the support for his Caliphate, to a limited extent, came from the individuals who had gone against and killed Uthman. At the point when Ali didn’t consent, they betrayed him and pulled out from his camp. In light of their dismissal of the standards for intercession set up in the record, they took as their watchword ‘‘There is no judgment but God’s’’ (la hukm illa li-llah). They were to be known as Kharijites (Kenny, 2006).

To the two major sects of Islam, that is Sunni and Shia, Kharijites are seen to be the ones responsible for forming terrorist groups within the Muslim communities. Baksh (2014) asserts that the takfiri extremists (Kharijites) resisted their Muslim caliphs; regardless of whether there was some debate about his being Islam, they banished him in any case. He declares that according to most of the archetypes and contemporary researchers if there is simply 1% uncertainty, he might be a Muslim and 99% that he isn’t, regardless of whether he is unimaginably domineering we should trust him to be a Muslim as long as he claims that and submit to him. The Khawarij did the same, they defied Ali at the clash of siffin
and would not battle Muawiya. They additionally suspended him (Ali) from Islam. Though every one of the researchers of that time concurred he was as yet a Muslim. Though the Prophet (PBUH) said: “obey your leader even if he beats your back and takes your wealth”. The Khawarij therefore is considered by many Muslims to be rebels who fuel terrorism among Islamic ummah.

3.4. Pillars of Islam

There are five pillars of Islam which are considered to be the basic context of the religion. They are used to define the proper Muslim and adherence to the tenets of the religion. In different chapters of the Quran, each of the five pillars is mentioned. The Hadith also discusses these pillars as obligations which should be fulfilled by every faithful Muslim. The practices advocated for by Islam are also considered obligatory as the Holy Quran and the Hadith give these acts a monotheistic focus and associate them with the life of the prophet and his works. These pillars include: faith, prayer, charity, fasting and pilgrimage to Mecca; the Holy land (Al – Sheikh, 2006). Below are the pillars in detail.

3.4.1. The Muslim Profession of Faith (Shahada)

This is the first pillar of Islam which is considered vital by each of the sects and divisions of Islam. The name shahada is Arabic and it translates to ‘testimony’. There is a universal agreement that every Muslim must testify that only Allah deserves to be worshipped, and that Muhammad (PBUH) is the Messenger of Allah. This means that a Muslim is a person who witnesses or bears witness that there is none other than Allah who deserves to be worshipped and Muhammad is his messenger. By simply declaring this assertion, one is
considered a Muslim (Dogan & Islamic Sciences and Research Academy (Australia), 2013).

Dogan and Islamic Sciences and Research Academy (2013) add that this declaration needs to be recited by each Muslim everyday their lifetime and they should understand the meaning and implication of this declaration when they say it. Practising Muslims usually recite this declaration of faith in the morning when they wake up and at night before they sleep. During the daily calls to prayer in the mosque, this testimony is recited five times every day. Additionally, paradise is promised to every person who professes these beliefs as their last words before they die.

In the first part of the testimony, the assertion that no one can be worshipped other than Allah does not imply that Muslims can worship another alongside Him. Islamic doctrines do not allow Muslims to accord worship to any other being regardless of their circumstance or beliefs. The declaration implies that Allah should not be thought of as having any associates, children or partners in worship. The essence of faithful worship of Allah constitutes in His worship alone (Al-Sheikh, 2006).

The profession of faith, however, is not enough to make one a complete and faithful Muslim. In order to be a faithful Muslim, one has to demonstrate their profession of faith through acting in a manner that shows their understanding and allegiance to what they declare. And this is where the gist of this thesis lies, what faith is being professed by jihadists who act contrary to the human calling of preserving life. This leaves us with an ambiguity in distinguishing between the Islamic understanding of absolute good derived
form Allah as taught by Islam and the understanding of absolute good by jihadists. For instance, the attack on the convoy of buses destined to Lamu Kenya on 28th December, 2019. As an eye witnesses said, the attackers who were of Somali origin included a woman who was busy video recording the happenings, the attack left three dead and two critically injured (Nation Media Group NTV News, 900 pm on 2nd Jan 2020). What kind of pleasure does someone derive by killing people who are on their way home for Christmas holidays? Do such actions have values from Allah? It is only in the partisan theory of value that such actions can be considered important to the terrorists. This “theory of value” is based on the emotional or affective experience of an individual or a particular group of people.

We have to realize that the being which things possess, that which makes them intrinsically good, enables us to affirm that they fall within the notion of the absolute good. As a transcendental attribute of being, goodness is what every being should be oriented to. This absolute notion is in contradiction to the relative good whereby one thing is considered good relative to another. When jihadists who profess their faith in Allah kill in the name of Islam, they are convinced that what they are doing is good, but that should be considered as relative good, since absolute good is that which everyone should yearn for including non-Muslims. Outside the highest good, there is nothing capable of filling the human heart and rendering it fully satisfied and contented, whether an ideology is propagated by religion or politics.

In their recognition of Prophet Muhammad (PBUH) as the messenger of God, Muslims recognize that Allah chooses humans to spread his message to fellow human beings.
Muslims believe that Muhammad (PBUH) was not only sent to preach the message of Allah to Muslims alone, but also to all people of the universe. Just like other prophets and messengers of Allah before, God does not send messengers in a selective manner but to all humanity.

Muslims believe that Muhammad (PBUH) was the last of the prophets and his message was a culmination of all other messages and a confirmation of the same. The prophet taught them that no one is to be worshipped but Allah, hence the phrase: \textit{La ilaha illa-Allah}. Zeno (1996) asserts that the expression \textit{La ilaha illa-Allah} will profit the person who says it in the event that he complies with its importance in his life, and doesn’t invalidate it by partner accomplices with Allah, for example, asking the dead or calling upon the living who are missing. Thus, the intrinsic value of the Islamic faith is not pegged on violent extremism which takes the form of terrorist attacks to propagate faith, but in essence, it is meant for Muslims to submit by their words and deeds to Allah and protect what Allah has created, which is a different ideology being proclaimed by Jihadist movers.

\textbf{3.4.2. Prayer (Salah/Salat)}

Every day, Muslims are required to pray five times and at different intervals. Each prayer should take a few minutes (about five) but worshippers can extend it to their liking. There are no intermediaries engaged in these prayers. Every Muslim should directly pray to Allah and request him for their needs. \textit{Salat} and \textit{salah} are used synonymously and for the Muslims, is not done randomly or when someone feels like it; it is however scheduled for them. These prayers can be done in an open environment but it is required that every
environment in which prayers are done be clean. Additionally, the prayers can be done in groups or by individuals (Pal, 2011).

Pal (2011) further states that the first prayer is usually done between the first light and the time when the sun rises. The second prayer should be done after the sun goes past the middle of the sky. Muslims pray for a third time in the period between the mid-afternoon and when the sun sets. The fourth time Muslims are required to pray to Allah is between the times the sun sets and when the last light from the sun is experienced. Finally, ardent Muslims are required to pray during the period between the onset of the night and midnight. Every day supplications remind us to be devoted to Allah (swt) and give opportunities to Muslims to look for His pardoning and direction. Prayers likewise adds to the association the feeling brotherhood across the world, as together, Muslims share the holy observances that fortify their faith.

The prayers by the Muslim faithfuls are recitations derived from the Holy Quran and the worship involves a number of movements at specific times. The movements involve standing up, prostration, bowing down, and sitting. Moreover, these prayers should be recited in Arabic only. These positions adopted by the Muslims while engaging in prayer indicate their submission to the power, direction, and will of Allah. The words play the important role of reminding them of the commitments they have made to Allah. Prayer is therefore important to the believers. Nadwi (1978) stresses that salat is an increasingly secure, an additionally calming, satisfying and encouraging shelter for the adherent than
the lap of the mother is for the feeble and stranded youngsters. That salat is the best asylum and paradise of harmony for the devotee.

The relevance of the prayers is to ensure that Muslim faithfults understand the supremacy of Allah, thank Him for everything He has done to them, remind them of their purpose in life and disengage them from worldly pleasures for the sake of the rewards to be received in the afterlife (in paradise). The engagement in prayer and at regular intervals serves to make their faith stronger, increase their reliance on Allah, and prepare them for the life to come and the day of judgment. The prayers must follow some conditions including, knowledge that the time for a particular salat has begun, to be in state of purity; cleansed of the major and minor impunity based on the statement of the Prophet (PBUH), cleanliness of one’s body, clothing, and place of prayer, covering one’s private parts, facing Qiblah, and the Niyah or intention for the prayer (Zeno, 1996).

The prayers are also done while the worshippers are facing Mecca, the holy city, in which Abraham built the Kaaba. The Kaaba is the holiest site in Islam, and it is the Qibla, where Muslims face while praying. It is known as the Kaaba in light of its shape; block in the Arabic language is ka’b. Now and again the Kaaba is called Al Bait Al Atiq, or the freed house, Prophet Muhammad (PBUH) said that this name was used on account of the way that God has protected the Kaaba from going heavily influenced by despots.

When the prayers end, Muslims recite their testimony of their faith and wish each other peace and the mercy and blessings of Allah. Muslims set aside Friday as the day for conducting a communal worship to Allah and worship is usually scheduled for noon.
Imams are the ones who lead prayers in the communal mosque gatherings. Friday is not a day of rest but it involves a lot of devotion and more worship. The Muslims may also continue with their normal duties and work as long as they devote time to attend their communal prayers (Nadwi, 1978). Therefore, true Muslims cannot in any way involve themselves in war on Fridays unless it is for self-defence in Masjid. According to moderate Muslims, terrorists attacking praying Muslims on Friday’s gathering or during the holy month of Ramadhan should not claim to be doing their atrocities in the name of Allah, but should be considered criminals. But that still begs the question, the same jihadists also claim to be fighting in the name of Allah and they pray and kill while shouting the greatness of Allah.

Thus, the two understanding of belief for the moderate Muslims and Jihadist on prayer fails the principle of non-contradiction (PNC) which states that contradictory propositions cannot both be true in the same sense at the same time. Jihadists kill in the name of Allah and majority have been seen praying following the timing of Islamic prayers, which contradicts the spirit of moderate Muslims. Our beliefs should therefore be shown by some evidence for them to be justified and be considered right and moral. What follows then is that we should wake up to the realities of the world today, to investigate and come up with factual solutions to the problems, Islamic terrorism affecting the world today and create a situation where universal morality can suffice. When universal morality is created, human beings will make a world where the other human being is important as an individual being. Jihadists as already discussed, destroy the other person with the disguise of pleasing God.
and inheriting heaven. If the death of the other becomes a ticket to achieve heavenly happiness, then the prayer of such Muslims is wanting.

3.4.3. Charity (zakat)

The Pillar of charity is one of the key acts that can demonstrate that one is a devout Muslim. This is because it requires one to recognize that they have received their wealth from Allah and they should therefore share it with the members of their community who may be in dire need. When wealth is shared with the needy and the less fortunate members of the community, these recipients of charity will be encouraged to work hard and transform into members of the community who are productive. Charity is derived from the Arabic term Zakat which directly translates to purification. Zakat is mandatory on four things. First the produce of the earth of grain and fruits, second: gold, silver and money, third business inventory: that is goods owned to be sold, and fourth: livestock, that is camels, sheep, cattle and goats (Zeno, 1996).

Acts of charity should not be confused with lending or giving out for a short period of time and then reacquiring that whatever was given be returned. Charity should not be accompanied by conditions but should be done to those who deserve. Lending out for the purpose of making profit or drawing interest is forbidden when someone is committing acts of charity.

The spirit of caring for one’s neighbours and those in need is also encouraged by essential theory of human nature which asserts that we discover our identity and worth only after interacting with fellow human beings and realizing that we are all equal and as a result,
we are obliged to take care of one another. By helping those in need in our society, we can affirm our humanity, express our compassion and selflessness. We are able to be empathetic and feel other people’s pain as if it were our own. Should the giving alms only mean tangible objects, or protecting humanity too? I believe it does not mean tangible objects only but this should include preserving human life and the environment, both of which should be guided by good will. Thus, ethics of care should be cultivated, similar to other virtues such as courage and temperance. since virtue theory and the caring attitude are both resistant to the harsh rules of traditional moral theories.

Through giving one recognizes the existence of others, thus the I – thou attitude is realized among the humanity, and therefore we create a world which Martin Buber (1937) advocated for. Buber in the I and Thou holds that we need to have a world where “I-Thou” relation occurs between two subjects, and it involves the encounter of the ‘whole being.’ According to Buber, the “I-Thou” relation aims to show the way human beings relate with others. Basing on the “I-Thou” relationship, we treat others as an end in themselves and not as the means to an end. Jihadists should therefore renounce their ideology of killing non-combatants and use Buber’s theory to show their responsibility, care, commitment and respect for the other person.

In the Book of Jihad by Al Dimashqi translated to English language in 2016, giving for the sake of Jihad in the path of Allah is most praiseworthy than any zakat. Al Dimashqi (2016) argues that “Whoever spends in the path of Allah, whatever he spends will be multiplied for them 700 times. He stresses that the case of the individuals who spend their
riches in the course of Allah resembles a seed which grows seven spikes; in each spike is a hundred grains. What’s more, Allah increases for whom He wills. What’s more, Allah is all encompassing and knowing. Muslims are therefore encouraged to give their wealth for those fighting in the cause of Allah as jihadists.

The book of Jihad by Al Dimashqi (2016) is full of passages praising giving for the sake of Allah and the reward those who give their wealth as loans to Allah will get. He encourages Muslims to give with expectation of reward from Allah:

> Whoever spends a pair in the cause of Allah would be called on the Day of Judgment to enter into Paradise. The people of prayer will be called from the gate of prayer, the people of jihad would be called from the gate of jihad, the people of sadaqah would be called from the gate of sadaqah, and the people of fasting would be called from the gate of Rayaan. (Al Dimashqi, 2016)

We need to stress that observing the pillar of giving alms is not enough, rather, it should be aided by moral reasoning, since religious people are no exception to reason. They ought to understand that giving alms should include protecting others too from harm, which jihadists do not by killing non-combatants. If any Muslim gives promoting violence in the form of Jihad, what does she/he expect? She/he knows very well that innocent people will be killed and they have facilitated such atrocities and therefore by extension drawn into terror activities.

The innocents are protected by moral theories of war, and we expect Muslim Jihadists and their supporters to be aware of this notion. Even if they base their killings on consequentialist theory that kill ten people and bring better life to the thousands of people, deontological moralities are considerably more prohibitive. As an occasion of deontology,
just war hypothesis follows this line, yet in two unique ways at two distinct focuses. When deontological theorists condemn acts of funding terrorism and direct harming, they comprehend the directness at issue utilizing either or both of two differentiations: The first says that it is ethically awful to cause harm by what one effectively does than only to permit mischief to occur by not acting to forestall it; in this way, it is more terrible to kill than simply to permit to die.

The second differentiation says that it is more terrible to cause harm aiming it as one’s end or as a means to one’s end. Thus, the reward promised in heaven to those funding terrorist activities should be treated as misconception of reality and should be condemned for encouraging evil in the world in the name of religion and God. If God can reward a person who has funded jihadist 700 times, then He is creature who does not conform to the qualities given to Him by believers as the source and the guarantor of value. This is because, if he is all loving, knowing and powerful, He would not allow, the world to be as it is: full of evil and reward those fuelling evil. We should then come up with some qualities befitting a god who takes delight in evil, and sometimes rewards his beloved who have killed his creatures with good lives.

Acts of charity should enable Muslims to purify themselves from greed and excessive admiration for generating and keeping wealth to the detriment of other members of the society who are in need. The followers of the Islamic faith can commit acts of charity through a number of ways. These different avenues for contributing to the welfare of others include: donating property, gold, silver, animals, food products from agriculture,
among others. Each year, Muslims who are well endowed with property and material goods are required to spend at least 2.5 percent of their wealth on those who are in need in the community. This however does not mean that there is a limit to what should be given to assist the needy. Those gathering Zakat are selected by the leader of the Islamic caliphate or his appointee to perform one of the obligations fundamental to the foundation of Zakat in the general public, for example, gathering, putting it away, keeping records and accounts and guarding it and distributing it (Zeno, 1996). One can give as much as they desire and may not be limited to the 2.5 percent of their property or earnings.

Islam teaches that the true owner of wealth in the universe is God and therefore human beings do not have a right to deny their fellow human beings for the sake of keeping material possessions for themselves or acquiring more. The acquisition of wealth for the sake of increasing a person’s worth is strongly condemned in Islam. The religion, however, encourages the acquisition of property and wealth for the sake of fulfilling the individual’s needs and that of their fellow human beings who are in need of assistance. However, the individuals who pay the Zakat and spend their riches on poor people and the destitute are asked to develop these virtues and halt from wrecking the good and profound value of their deed by lining it up with a difficult token of kindness presented (Nadwi, 1978).

Those who perform acts of charity should ensure that they provide to the poor and treat them in a dignified manner. The recipients of charity should not be made to feel worthless or intimidated to feel that they do not belong and that the person assisting them is worthy
of worship or reverence. Those who make donations to the poor should also be fair and not require something to be done or given to them in return for charitable acts and more so by facilitating terrorism with the disguise of buying one’s place in paradise. As we will discuss in chapter Jihadist and those who financially support them get the same reward.

3.4.4. Fasting during the Month of Ramadan (Sawm)

In most religions, fasting is seen as a way of denying the body for the sake of rewards in the afterlife and also as a way of purifying the soul from bodily needs which are material. In other cultures, fasting is done to prevent or avert possible catastrophes and disasters. For Muslims, fasting is therefore done for the purposes of appeasing Allah who in turn prevents disasters which would hurt his subjects. Again, fasting is meant to perpetuate the memory (takhlidan li-dhikra) of [Muhammad’s] prophetic mission and the coming down of the Holy Qur’an (Katz, 2007)

In Islam, fasting is done for both physical and spiritual purposes. Fasting rids the person off human desires such as selfish pursuit of property, envy, gluttony, anger, and others which emanate from the bodily needs. Fasting controls the body and diverts its attention from the pursuit of these pleasures and emotions. In this manner, the object of fasting is that man should create inside him a similarity to divine quality of Samadiyat (freedom from want) (Nadwi, 1978)

Muslims are required to fast during the month of Ramadan which occurs during the ninth lunar month in every year. This pillar helps Muslims to develop self-control and tolerance such that they can easily restrain themselves from pursuing bodily pleasures that are not
important and instead develop self-control. During the period of fasting, Muslims should not take any food from sunrise to sunset and activities such as sex should be avoided. According to Zeno (1996), fasting is a shield from hell-fire, the suppression of a person’s desires is seen as giving priority to the will of Allah and therefore Muslims are said to have submitted to the will of Allah. Muslims believe that abstaining from necessities such as food and other activities make them conscious of their sins and are greatly encouraged to confess them to Allah and atone for them.

At sunset, Muslims break their fast and take a light meal usually known as *iftaar*. During the partaking of this meal, the faithfuls gather in groups and share special meals and drinks which are reserved for this season only. At dawn, families take their meals which should sustain them till dusk when the fast is broken. During this month of fasting, Muslims have a night in which they remember when the Holy Quran was revealed to Prophet Muhammad (PBUH), this meant to help them revere and get closer to Allah and his messenger.

The Quran identifies three different kinds of fasting for Muslims. It recognizes ritual fasting, ascetic fasting and fasting for repentance. The kind of fasting recommended for the month of Ramadan is ritual fasting. This abstinence from food, drinks and sexual activities is recommended for all Muslims who are at the stage of puberty and adults. This month of fasting ensures that Muslims seek forgiveness from God and move closer to him. It also enables them to show gratitude and reverence to God and consider the needy in their society. Nadwi (1978) argues that it is because of virtues and benefits that glad tidings
are being brought by fasting: especially good pleasure and requital of one’s deeds in both worlds.

The fasting period enables Muslims to follow the teachings of the Holy Quran, the *Hadith* and emulate the example of Prophet Muhammad (PBUH). Emotions such as greed, hunger, anxiety, and lust are put at bay while Muslims also avoid violence, hatred, use of foul language and gossiping.

Cara, Zulkifli and Islamic Foundation (Great Britain, 2014)) assert that fasting during Ramadan is obligatory for all Muslims but there are certain people who are exempted from this fast for a number of reasons, the most common of which is health consideration. Children in their pre-pubescent stage, people with medical conditions such as diabetes, people who are elderly, women who are either pregnant or breastfeeding, and those with medication that needs partaking of meals are not required to observe this abstinence. When the month of fasting ends, Muslims have a great celebration referred to as *Eid al- Fitr*. This celebration involves the giving of gifts to children and holding feasts with the poor and needy in the society to celebrate the end of Ramadan.

Unfortunately, we have been having attacks from some Muslim Jihadist groups during the holy month of Ramadhan which makes us question the scripts they make reference to. If they are Muslims, which cannot be disputed since they confirm the greatness of Allah, we expect them to follow the dictates of the Holy Quran to the letter, since some Muslims believe that those engaging in war during the holy month of Ramadhan are not true Muslims.
However, evidence has indicated that ISIL has in the past years increased attacks during the holy month of Ramadhan. It seems the Islamic State has transformed the month of prayer and atonement to one of bloodshed and violence by claiming lives of many people (https://www.theatlantic.com/international/archive/2017/06/is-isis-more-violent-during-ramadan/531444/, accessed on 15, April 2020).

This then confirms that there is a logical inconsistency on the practises in Islam as a religion. Just like other religions, it is hypothetically just as for all intents and purposes challenged arrangement, however practically by any definition, it assigns an immense and heterogeneous universe of wonders. This is on the grounds that defenders of any particularizing and summing up positions centre specifically around parts of religion that fit their individual systematic methodologies. While moderate Muslims portray Islam as a peaceful religion and that people should avoid violence during the holy month of Ramathan; Jihadists claim that they have been directed by Allah to fight for justice in the holy path, killing and maiming non-combatants including their fellow Muslims. The two beliefs of moderate Muslims and Jihadists leave us with the question as to who is right then? Chapter four will shed more light on the two antagonistic positions.

**3.4.5. Pilgrimage to Mecca (Hajj)**

Hajj is a pilgrimage recommended to every Muslim and it occurs during the month of *Dhu al- Hijjah*. The followers of Prophet Muhammad (PBUH) travel to the holy city of Mecca where they visit the shrines of known Saints and other sites connected to the holy people where miracles are claimed to have occurred. One of the central places visited by the
pilgrims is the *Kaaba* which is considered a sacred shrine built by Abraham for worshipping God. God honoured Abraham by attributing the temple to himself and the rites of prayer conducted in this place are a replication of the ones that Abraham used when he prayed to God in the place (Nadwi, 1978).

The reason why pilgrimage is encouraged among Muslim faithfuls is that it serves as a penance for sins committed by the pilgrims, enhances their spiritual devotion to Allah, and is a sign of commitment which touches God to forgive their sins. The congregating of different Muslims from all over the world during the month of pilgrimage serves to raise awareness on the racial and cultural diversity of followers of Islam and enable all Muslims to learn to treat each other fairly in consideration of these differences.

Zeno (1996) stresses that hajj is obligatory to Muslims; it is not obligatory to Kafir or the apostate from Islam, one in the right mind and not the insane, the free man and not for slaves, one who has attained puberty and not for children. It is obligatory for one who is healthy and one who has the ability and not the poor, its obligatory only once in a lifetime and for a woman, she must have Mahram to accompany her, a woman cannot travel alone.

It is a belief among Muslims that whoever has gone for Hajj has a connection to Allah since his sins are forgiven and transformed into a holy person. The Holy Quran (Qur’an 4:122) states that *Hajj* benefits those who have gone for it “Be that as it may, the individuals who accept and carry out acts which are honourable We will before long concede them to Gardens, with waterways streaming underneath, to abide in that eternity. Allah’s guarantee is reality, and whose word can be more genuine than Allah’s?” Thus,
Hajj assists with instructing the adherent to carry out beneficial things, and have better good senses. It polishes the consciences of a firm believer that each deed we do produces monstrous social advantages just as supporting positive vibe among Muslim individuals and society (Katz, 2007).

We find a contradiction between what is stated to be the benefit of Hajj to the society, and what actually takes place, since most of the Muslim scholars and Imams who are recruiting young people to join terrorist groups like Al-Shabaab are renown to have gone for Hajj many times. A point in case is of the then known Muslim Imam Aboud Rogo Mohammed who was killed on 27 August, 2012 due to allegation of being an Islamist extremist. Islamic terrorism has increased, thanks to many young people being indoctrinated into terror cells by leaders who should have been cleansed by going to Hajj. We can definitely detect a discrepancy when it comes to theory and practice of the benefits of Hajj to the society since Hajj is meant to make Muslims pure and practice justice to humanity, but not make some clerics who have visited Mecca to come back and continue recruiting people to join terror cells to kill the innocent in the name of Allah.

The question is, can a visit to holy shrine make one change his moral behaviours if inwardly he does not have the good will do so? Morality should not be selective and be attained by visiting holy shrines. It should be taught along the life span of an individual, since it is naturally inscribed in us by nature, not by one waiting to visit a holy shrine for him to be converted. Morality is our natural endowment and we need not to alienate if from us and push it to God, such that we can only get in back once we visit holy places,
the good accompanied by the good will should be part and parcel of us and not alienated from us.

Thus, the good must be felt in the world as human beings strive to live authentically in accordance to their nature, which is good. This is further argued by Ludwig Feuerbach in the *Essence of Christianity* that religion requires alienation from the human self. For God is thought to possess good qualities, which in fact are human, and humans, not realizing this, are left ascribing bad things for themselves. Man denies himself good, only to attributes it to God. But we must contend that when human beings attribute good qualities to themselves, healthy development and freedom arrive. And men and women including Jihadists should not deny themselves good qualities to live realistically as part of natural world. Human beings by virtue of having a conscience and BEING rational, know what is good and bad, but we only do wrong if we alienate our being from our nature. Ludwig Feuerbach (2008 p.98) further stressed that:

> The more man alienates himself from Nature, the more subjective, i.e., supra-natural or anti-natural, is his view of things, the greater the horror he has of Nature, or at least of those natural objects and processes which displease his imagination, which affect him disagreeably.

Thus, religious institutions and Islam have a duty to come up with ways by which moral qualities can be infused to their members of different caliphates so that members grow up knowing that they are moral agents with or without going for Hajj.
3.5. Islamic Teachings on Human Dignity

The teachings of the Islamic religion through the Holy Quran and the life and works of prophet Muhammad (PBUH) seek to demonstrate that human dignity is an important factor in ensuring that there is peace on earth and that there is justice and fairness. Human dignity also stresses the equality of all human beings regardless of their political, economic or social status. Human dignity refers to the consideration of the human being as an esteemed creature which should be treated in a respectful and considerate manner. This means that man should not be treated as an instrument or tool for a certain end or goal. Human Beings should be handled in a manner that does not compromise their worth as human beings.

The Islamic religion upholds and sustains the dignity of the human being. Its teachings demonstrate that man is God’s special creation and all other creatures are made for the purpose of making human existence easier and manageable. The inherent dignity of the human being includes having the right to life, the right to freedom and the right to safety. These rights safeguard humans from acts like slavery, torture, unfair detention and imprisonment, interference with free speech and association among others.

In the Holy Quran, God has called his messenger to have a tremendous disposition and a good disposition is the key to the treasure of goodness. The Holy Quran 5: 32, stresses that “we ordained for the Children of Israel that if any one 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”. And
17:33 that “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 qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped by the Law”.

The problem with this argument is that, it is difficult to measure what is just and unjust, since there are apparently different interpretations of the Holy Quran, even within the Muslim community what Jihadists believe to be directed in the Holy Quran is different from what the moderate Muslims believe about human dignity and Jihad. For example, the Holy Quran and the hadiths refer to four ways by which the duty of jihad can be fulfilled: by the heart, the tongue, the hand, and the sword. Moderate Muslims believe that Jihad is a primarily a struggle against evil and injustice within oneself, while mujahideen movements stick to the sword (Hazleton, 2010).

Kitab Al-Zuhd (Book of Renunciation of Worldly Pursuits) recounts how Muhammad (PBUH), after a battle, said, “We have returned from the lesser jihad (al-jihad alasghar) to the greater jihad (al-jihad al-akbar).” When a follower asked, “What is the greater jihad?” Mohammed replied, “It is the struggle against oneself.” This view of jihad was predominant in Sufism, an extremely influential form of Islamic spirituality. It is the basis of argument of the moderate Muslims when it comes to Jihad. Thus, the two-extreme position of morality by moderate Muslims and Jihadist bring us to relativity of morality by modest Muslims and Mujahedeens.
Morality should be objective and universal since subjective relativism of jihadists will consider the deaths of innocent people to be morally right. We should not live in a world where we allow people to think about their own beliefs as right without being rational and conscious about other people. Our rationality makes us fit into the world objectively, and there is no one who can claim, the idea of a subjective world. The expression “subjective world” is advocated because of the fact that we are managing a theoretical idea which, as normal presuppositions, delimits from the goal and social universes, a space for every individual from what isn’t normal.

The objective world is assumed in like manner as the totality of realities, where “truth” means that an announcement about the presence of a relating situation, P, can consider valid. And a social world is surmised in like manner as the totality of every single relational connection that is perceived by individuals as a genuine society. The books of Jihad loved and used to prepare mujahideen, put more accentuation on Jihad when contrasted with different mainstays of Islam at the disadvantage of all human race. For example, Al Dimashqi (Translated, 2016) stresses that the Messenger of Allah stated: “The nonbeliever and the person who slaughters him will never be combined in Hellfire”.
Meaning the two have different standard of judgement and treatment applied to them after death, raising more questions on the Islam stand on human dignity. Human dignity has no premise of a non-believer and a pious Muslim, so long as an individual exist, he/she has inherent worth of dignity which should be protected by any religion, Islam included.

The above quote can also be interpreted in different ways, by asking the question, are these non-believer’s enemies in the battle field or they are neighbours living in the vicinity of
Muslim communities? We know very well that jihadists target the non-combatants and the larger number of people they kill the success for them, they do wrong as aggressors in the name of religion forcing men and women to risk their lives for the sake of their rights. We need to confront these Mujahedeens by antagonising them with the truth of what they are doing by killing the innocent, since once we have acted in manners that have significant adverse ramifications for others, we can’t simply leave without being held accountable for our deeds.

The way the admonition is given above in the Book of Jihad, compromises human dignity: since when one is killed, denied any acknowledgment, affirmation, worth, or rights, perhaps in any event, being caused to feel subhuman, as soil, as a thing or an unfortunate chore, or as non-existent; just as nothing of what one is, feels, thinks, and does were of any worth; and losing one’s confidence and encountering self-alienation, human dignity is denied.

We therefore need to be conscious of human nature, which bring about the equality human beings, that any civilization should not alter our human nature. This is stressed by Dewey (1964) that over time, “civilization itself is the product of altered human nature”. The theory of human nature is key to most philosophers as it require all socialization: ways of belief, of expectation, of judgment and attendant emotional dispositions of like and dislike, are not easily modified after they have once taken shape. To help take stock of human nature Kant’s Categorical Imperative is of importance. The Categorical Imperative is the moral imperative; which commands without regard to any particular features of the individual; it is universal; and it is formal. The first form of the Categorical Imperative is
that one ought to act always and everywhere as if ones will could be universal law (Kant, 2011)

The Holy Quran 22:58 continues to assert that the children of Adam were given dignity and provided with all pleasant things and those who torment faithful men and women undeservedly certainly bear the guilt of slander and fragrant sin. This verse implies that by virtue of being a human being, one has an intrinsic dignity accorded to them by Allah and as such, it would be wrong if a person violated the dignity of another. Moderate Muslims have argued that Islam has always prohibited the mistreatment of other people and the disgracing of their enemies even after the death of the latter. They believe that Islam prohibits its faithful from mutilating their corpses like the practices that were common in Arabia before the introduction of Islam to the region.

Hadith by al-Bukhari, 1997: Hadith No. 4339, assert that the prophet never punished prisoners because they had participated in battles against Muslims and prohibited their execution on this account. It is narrated that the prophet has, when his military commander Khalid Ibn al-Walid killed some captives from the tribe of Jadhimah, said “O Allah! I am free from what Khalid has done” Unfortunately, Muslim jihadists have sometimes killed their perceived enemies and dragged their bodies on the streets; for instance, following the battle of El Adde, residents of El Adde told the BBC that al-Shabaab dragged the bodies of some of the Kenyan soldiers through the streets; something that is purely anti-Islamic which they purport to follow. Therefore, there is a problem of interpretation when it comes to the understanding of Islamic teachings. The first rule and third rule of
philosophical hermeneutics require that we identify the author of any text and then why the text was written. Both Jihadists and moderate Muslims should put into perspectives these rules to actualize what is written in the Holy Quran and other revered books, and relate them to our context.

Islam therefore regards human dignity as a result of the grace and love of Allah but not the result of human superiority of actions. This is asserted by Mohammad Hossein Mozaffari (2011) in the *International Journal of Academic Issue* (Available at: http://hekmat.ca/en/issue_04/content/54/) that it’s anything but an element that makes all people equivalent and simultaneously it isolates them from different creatures. This trademark is the solitary wellspring of man’s pride and other human highlights like race, color, sex, religion and different characteristics don’t affect this status. Every human being has dignity regardless of whether they are male, female, of a different race or culture from others. This dignity is awarded to a person immediately they are born and it should not be interfered with by any human being because they are not capable of giving it to themselves or others. This corresponds to preservation of human and nature, as stressed by Aristotle (350 BCE) in Nichomachean Ethics that “every art and every inquiry, and similarly every action and pursuit, is thought to aim at some good; and for this reason, the good has rightly been declared to be that at which all things aim”. This argument stresses the notion of that all our actions need to identity of all individuals and to be central to the human person’s understanding of self and the relation of that self to the rest of the cosmos.
The Quran demands that humanity should ensure that human life and the rights of all humans are protected. It says that the believers, both male and female, are regarded as friends to each other and they should protect one another. They should seek the good and avoid evil (Quran, 9:71). The Hadith gives this verse a concrete manifestation by asserting that if anyone sees evil, they should see it as evil, should make sure that they denounce it in their hearts. These sentiments do not only apply to the followers of Islam alone, they target the entire human population and call for the respect of the dignity of the human person. Humanity is encouraged to respect the rights of one another and defend their fellows from harm, regardless of who they are.

The teachings of Islam regarding the need to preserve the dignity of the human being are in accordance with the essential theory of human nature and the deontological theory of ethics. By asserting that humans should respect the right to the life of others, regardless of their differences in culture or religion. Islam agrees with the deontological theory of Kant which demands that we should act in such a way that we would wish our actions to be a universal law. Additionally, these actions demonstrate the equality of all human beings and the need to abstain from considering some people as inferior and others superior based on subjectivity of cultures.

In many different verses, the Quran emphasizes the need to keep dignified encounters with one’s relatives and neighbours. Followers of Islam are thought of as one family and are declared brethren. Quran 49:15 and 2:83 urge the members of the Islamic faith to speak with justice, pursue righteousness and to avoid having ill feelings, suspicion, backbiting
as well as espionage against their brethren and neighbours. We can therefore argue that
the Holy Quran encourages Muslims to live peacefully with their neighbours who are
Muslims and non-Muslims at the same time.

When dealing with people who are not of the Islamic faith, the followers of Muhammad
(PBUH) are urged to ensure that they act justly and show them goodness as long as they
are not met with actions that depict hostility and aggression. This directive is given in
Holy Quran 60:8. When conflict arises or when there is a difference in opinion, Muslims
are directed to engage in a peaceful discourse for the purpose of resolving conflicts and
differences. The Quran 2:194 compels them to use the fairest manner in solving problems.
The only instance when Muslims are allowed to act in an aggressive manner is when they
are treated in an inhumane manner which requires the victim to act in self-defence.
However, Muslims are not encouraged to react in a manner that exceeds the provocation
from their opponents. This means that any retaliation should be an equivalent of the action
performed by the aggressor. The avoidance of aggression should nonetheless be a top
priority for all Muslims. Allah, it is said, loves not the aggressors (Quran 2: 190) but He
rewards those who are patient and show kindness to others (Quran 16:126).

The Holy Quran does encourage all Muslims to persevere and practice patience as the key
to their victory, which calls for respect and restraint in attacking others. This is stressed in
the Holy Quran, “O ye who believe endure, outdo all others in endurance, be ready, and
observe your duty to Allah, in order that ye may succeed (Quran 3:200)”. Accordingly,
patience is mentioned 90 times by Allah in the Holy Quran, these include: “Also, look for
help through tolerance and petition… “(Quran 2:45), “… And on the off chance that you are patient and obey Allah, their plot won’t hurt you by any means. For sure, Allah is encompassing of what they do….” (Quran 3:120), “And in the event that you rebuff [a foe, O believers], rebuff with a likeness that with which you were hurt. Be that as it may, on the off chance that you show restraint – it is better for the individuals who show restraint.” (Quran 16:126), except for the individuals who are quiet and carry out honourable things; those will have pardoning and extraordinary prize.” (Quran 11:11), and so on.

We can argue that from the above quotes, there is need to protect human life for Muslims and non-Muslims alike. This still confirms the conundrum of this thesis with regard to the origin of disagreements between moderate Muslims and Jihadists and among Jihadists and non-Muslims? Since the extremist and modest Muslims base the origin of their action and values on Allah, and since they have the same source, we expect those ideas to drive into perfect action by both believers. Then how are ideas of hatred bred in the minds of Jihadists? Can it be by marvellous motivation, or it may be by increasingly common methods, as thoughts are spread from psyche to mind, enduring interpretation between various languages. While catching a ride on melodies and symbols and statues and customs, meeting up in impossible blends; specifically, individuals’ heads, where they offer ascent to yet advance new “manifestations,” bearing family similarities to the thoughts that roused them yet including new highlights, new powers as they go, and more so developing hatred for nonbelievers. Or they are naturally created in an individual’s
mind instead of having the origin of those ideas in Allah who is holy, good and loving being.

Due to the innate qualities of Allah and revered by Muslims we can negate the origin of extremist’s ideas to come from Allah; we say they emanate from the will of human beings to do evil. Probably terrorist ideas might rise because of misinterpretation of an order from Allah or it’s a misinterpretation of the Quran by Jihadists. The next chapter will highlight more on this dilemma and elucidate whether Jihadists should take both normative and critical responsibilities for their actions.

3.6. Conclusion

This chapter has presented the nature of the Islamic religion, the major sects in Islam, the five pillars of Islam, which are considered fundamental and without which the religion would not have orderly and well-organized structures and teachings, have been discussed in detail. A discussion on Islam and human dignity has also been taken into consideration.

The chapter has demonstrated that the different groups of Islam differ mostly regarding the succession and leadership of Muslims and not the manner of worship or opinions regarding Islamic teachings on human dignity, war, family and social life, the nature of Allah, and any other substantial factors. The difference in succession of Prophet Muhammad (PBUH) was found to have led to sectarian wars which have been documented in the books of history of Islam, and even to date many wars which can be termed as terrorist acts are based on such factional extremism within the Muslim world.
The concept of human dignity in Islam has been discussed and the chapter has demonstrated that Muslims believe that there is need for all humans to respect each other and not discriminate against another on the basis of race, sex, or even religious beliefs. However, that concept is watered down by Mujahideen movements around the globe, who kill and maim the con-combatants in the name of Islam. The next chapter focuses on the substance of this research by examining the problematic nature of understanding the position of Islam on terrorism.
CHAPTER FOUR

ANALYSIS OF THE RELATIONSHIP BETWEEN TERRORISM AND ISLAM

4.1. Introduction

The last chapter discussed Islamic religion, the major sects, its foundations as well as pillars upon which the religion bases its teachings and doctrines. It also discussed the various sects of Islamic religion. Lastly it elaborated Islam’s position regarding human dignity. When we talk of terrorist groups today, we are equally concerned with Jihadist movements which are purely Islamic in nature, though denounced by moderate Muslims.

This chapter will therefore scrutinize the perceived relationship between Islam and war and the truth of cognizable facts on the connection between Islam and terrorism. It will discuss the popular opinion that Islam contributes to violence and intimidation experienced from terrorists. By the end of the chapter, we will be able to establish whether there really is any relationship between Islam and terrorism.

4.2. The Perceived Connection between Terrorism and Islam: Islam and Self-Defence

There has been a growing concern that there is a linkage between Islam and terrorism. This is due to the fact that many terrorist incidents are carried out by people who are perceived to be Muslims, and civil wars within the world continue to be felt. Islamic fundamentalism has refused to disappear, thanks to the giant modern communications technology which is used to spread the Islamic doctrines throughout the globe. Islamic
radicalization and extremism have been linked to major terrorist attacks throughout the world and the common perception is that the terrorists get inspiration and direction from the Holy Quran and the general teachings of the Islamic religion.

Islam as already discussed, is a religion which signifies peace and surrender to the will of Allah. The Holy Quran states that Allah does not love those who stir up trouble on earth (Quran 16:90, 9:111). Allah further reserves punishment for those who offend and mistreat others. According to Islam, if a person hurts another in self-defence, the Holy Quran defends such acts as correct since people have rights to defend themselves from aggression (Holy Quran 42:39). This means that Islam condemns unprovoked and senseless violence and killing of innocent humans. In fact, Muslims are warned against taking away of innocent life because the Holy Quran asserts that taking away of one human life is equal to taking away all human life. This is stressed in chapter 17:33 of the Holy Quran quoted earlier.

The Holy Quran encourages Muslims to co-exist with people of different cultures and religions peacefully. War can only arise when it cannot be avoided and during certain conditions. According to Islam, the reason why Allah created the universe is that he intended the human race to peacefully co-exist with one another. Muslims believe that enmity and hatred among people is the work of Satan (Quran, 5:91). When divisions occur among people, it is as a result of God’s punishment for people’s who have reverted to polytheism (Quran, 6:65).
From the above teachings, the invalidity of the argument of a good God creating an evil world where Satan reigned and bring disharmony between people is wanting. It is also improper for a loving being to punish his creatures by allowing subjective evil to fall upon his creatures. We expect the presence of evil to be counterbalanced or cancelled out by the mystery of a good God. If that is not the case then, the creator holds the blame for the evil affecting his people including the disagreement between people, since he seems to take delight in peoples suffering, and more so he has power over Satan, and we expect him to alleviate problems in the world.

The engagement of Muslims in war is believed to be only justified under certain conditions. The most important reason given is that, the faithful should fight with the intention of preventing the spread and triumph of evil which is at risk of causing corruption of the earth (Quran, 2:251). The Quran does not allow Muslims to engage in war for the purpose of forcing people to convert to Islam or change their religious beliefs. The Quran (2:256, 5:48 and 11:118) demonstrates the need to understand that there are different cultures in the world and religions are bound to be different. It is therefore not just for a Muslim or any other person to force others to convert to their religion. It is understood that those verses were written during the initial stages of Islam in Mecca and peaceful conversion to Islam was recognized. The question lies in the understanding why extremists justify their actions in the name of self-defence. What kind of self-defence is there when terrorists attack unsuspecting citizens going on with their normal duties in life? These are non-combatants who are protected by the Just war theory. It has to be understood that those who can make you believe absurdities can make you commit
atrocities, there should be a clear understanding of Islam by all her believers, and by extension their relationship with people of different faiths and non-believers alike.

The privilege of self-preservation against a genuine equipped assault is clear, however the utilization of power to fight back for past assaults or to dissuade future assaults was and still is disputable. How do you defend yourself by attacking non-combatants, the innocent people who busy with their activities? If there is self-defence then, it should be considered the state’s obligation on the ground of international norms on the use of force, and self-defence can only be in response to, not in expectation of a prepared attack. The way these verses are included in the holy Quran seems to be anticipatory, thus relegating the role of self-defence of a state to a religion, since it is a state with an army that defends and has anticipatory stand on war as well as defend herself from any external aggressors or future aggression. We no longer have a caliphate rule in most countries except in Iran, and such text taken raw, the way they are, can bring tension between religion and some citizens in particular states.

However, the Holy Quran 22:39-42 asserts that those who have been wronged are justified to engage in war for the sake of getting justice and fairness. It also gives them permission to fight persecution when they are attacked because of their religious beliefs, “Verily Allah has the power to help them”. Once they become triumphant, they should not hold themselves superior over their foes and act in a manner that demeans their opponents. Instead, they should treat the opponents well and in a fair manner. Additionally, any fighting that takes place should not be motivated by the desire to acquire another person’s
property but Muslims should fight in accordance with the wishes of Allah and in his ways. The argument is complemented by Kelsey (2007) who stresses that such fighting is an individual obligation, as in any Muslim who is capable should assist co-religionists who are enduring an onslaught by non-devotees.

There is a need to have clear contextual interpretation and thinking when it comes to religious understanding of pleasing God. As argued by Peirce (1934) that thinking always occurs in a context, not in isolation from it, that we derive meanings not through intuition but by experience or experiment. Thus, meanings are not individual or private but social and public. Again, if there is no way of testing ideas by their effects or public consequences, such ideas are meaningless. As such Muslims must adhere the principles of meanings since there is a need to distinguish between meaningful and meaningless contentions, particularly when we are torn between opposing systems of thought. In our case the understanding of jihad which is interpreted differently by moderate Muslims and extremists.

Islam’s insistence on engagement in war should only be necessitated by the desire to defend oneself as echoed by the Just War theory which posits that the right to defend oneself is a normative condition for one to fight with their enemies. Self-defence against oppression and injustice is therefore a sufficient cause for a Muslim to take part in war. If the greater consequences will be brought to the community by eliminating the oppressors or the ruler, then war can be justified. This corresponds to the consequentialist theory of utilitarianism, which calls for action to organize society by maximizing happiness for the
greatest number of people, and this includes religious freedom to worship, but not attacking people as terrorists (Berman, 2009).

Islam only tolerates war when people are acting in self-defence, in defence of their faith, and in cases where one wants to overcome oppression. This war, however, should be conducted in a manner that is disciplined, in accordance with fair and just treatment of enemy combatants, and in consideration of the rights of prisoners of war (Khan, 2006). For instance, wounded soldiers should not be tortured or killed unless they are still fighting the victors. In addition, youngsters, slaves, women, elderly individuals, the lame, the visually impaired, and the powerless as well as the insane are immune from direct attack. In fact, Muslims are urged to take the prisoners as slaves and free them if they wish but avoid hurting them after the war or if the prisoners concede defeat (Kelsey, 2007).

Despite the justification of war given by Muslims, we have to realize that the science of human perfection and eudaimonology should be flawlessly considered on an individual and the societal level. We need a ground of reasoning where the verses in the Holy Quran cannot be misused by extremists, and more so there is a need for introduction of new teachings which can explain those verses in their contexts for people to understand. Muslim scholars, need to explain these verses in their contexts to avert misuse by extremists who kill in the name of Islam, since there are many books being translated today into other languages from Arabic which still entertain and encourage Jihad. For example, the book of Jihad published by Al Dimashqi “Ibn-Nuhaas” and translated into English in 2016 ends with the following quote “Whosoever dies without participating in
an expedition (Jihad) nor having the intention to do so; dies on a branch of hypocrisy”.

This is a powerful meme which can influence many Muslims to go for expedition as Jihadists and die in war to avoid dying in hypocrisy. Al Dimashqi is considered a martyr and a model for Jihadists and his writings being available to both Muslims and non-Muslims and they can be used to influence or recruit people to go for Jihad so as to die a noble death that pleases Allah.

4.2.1. Jihad as Understood by Moderate Muslims

*Jihad* is an Arabic word which plainly translates to struggle or strive with an aim that is praiseworthy. In Islam, it means a struggle against evil by the faithful, a strive to convert more people to Islam and a struggle to make one better with regard to morality (Bonner, 2006). This term, however, is commonly associated with war or violence against non-Muslims, habitually called infidels. Thus Islam, through *jihad*, equals violence and war; or else, through *jihad*, it equals peace (Bonner, 2006) Terrorist groups are fond of using this word when they attack innocent and unsuspecting civilians.

Throughout the history of Islam, the Holy Quran and *Hadith* by Sahil al-Bukhari key to Islam have been used for the purposes of justifying violence and extremism. *Jihad* is a popular term usually employed to refer to a holy war in Islam. There have been different interpretations of what this term refers to and various scholars have tried to explain its actual meaning and context in which it should be used (Knapp, 2003).

*Jihad* calls for a spiritual struggle to redeem oneself from the lower desires of the body and the evil inclinations that are natural to human beings. It also requires Muslims to do
good so that they may come closer to Allah. This kind of jihad is known as *jihad bil nafs* and is the hardest to achieve because it requires self-examination and sacrifice (Cook, 2005). It also requires one to accept their mistakes and purge themselves of habitual acts that are against the teachings of the Holy Quran.

Muslims need to interpret all the understanding *Jihad* in its context, if it is for self-examination and promotion of human dignity then it should be promoted. Since dignity is essential to all human beings as and all our actions should correspond to what is human and guided by reason. As argued by Kant (1964) that human beings’ interrelated capacities to determine their own ends and to make free choices among equally compelling alternatives in turn contribute to several additional differences between humans and other animals. In his famous summary of pragmatic anthropology “in respect to the vocation of the human being and the characteristic of his formation,” Kant writes: “The human being is destined by his reason to live in a society with human beings and in it to cultivate himself, to civilize himself, and to moralize himself by means of the arts and sciences” (Kant, 1964). Religious metaphysical direction should help cultivate this nature of humanity of care and civilization.

The appearance of the word *jihad* in the Holy Quran is believed by moderate Muslims to be without any violent or military connotation but usually in reference to a spiritual struggle. Jihad is taken from the word *jahada*, which literally translates to ‘struggle’, this is expressed by Al-Bayhaqy in Kitab Al-Zuhd (Book of Renunciation of Worldly Pursuits) It can take many different forms such as the intellectual strive to convey Allah’s message
to the entire humankind and use knowledge to combat injustice and other social evils. Jihad may also be translated to refer to a struggle for the purpose of redeeming oneself and other members of the society from economic oppression and improve their lives. Secondly, *jihad* has been considered to be armed self-defence against political oppression by tyrants and unruly leaders. A common use of *jihad* is that it is a call to wage war against non-Muslims with the purpose of compelling them to convert to Islam. However, the original word for Jihad is derived from a term root indicating “to strive” or “to make an effort.” The word jihād is ordinarily followed by the Arabic articulation *fisabil Illah*, signifying “in the way of God” The idea of jihād is regularly along these lines characterized as a battle against foul play or profaneness against the order in the Quran (the Islamic blessed book) to “order the privilege and prohibit an inappropriateness” (Bonner, 2006). Nonetheless, Kushner (2003) argues that perspective on jihād was prevalent in Sufism, which is a very powerful type of Islamic spirituality. Also, moderate Muslims think about jihād as an individual struggle as opposed to a political battle. Jihād is subsequently comprehended and considered by most Muslims to be one of the essential obligations of Islam

Despite various ways in which *jihad* is fulfilled, Jihadists have stuck to the fourth way of fulfilling Jihad; the blade. And that is where a fallacy lies, ignoring that *jihad* can be fulfilled in other three different ways. Thus, the word *jihad* has been used by Muslim extremist to engage in Islamic terrorism. The remedies concerning sacred war in Islam are a piece of the Shariah or Islamic Law, which comprises far more than what we commonly understand by law. Hence the ontological assumption that Muslim warriors only
understand the language of force, violence begets violence (Khan, 2009). But we have to realize that Shariah covers the entire orders of Allah’s and fulfilled in human conduct (Vos et. al., 1977).

Jihad that is meant to defend a Muslim and their faith may have to involve the use of violence. However, there are certain conditions which have been given for the purpose of determining the reasons why a person can engage in physical forms of violence, the extent to which they may engage in war and how they should treat those they are at war with. Such condition may be to over through a tyrannical government, as argued by Aquinas/McDermott (1273/1989):

   tyrannical governments are unjust, opposed to the general good and serving the private good of the ruler. So disturbing such a government is only seditious if the people suffer more from it than the tyrant does. Indeed, it is the tyrant that is guilty of sedition, properly speaking.

This is the position of Locke too, that it is justifiable for the people to overthrow the sovereign and replace it with something that will provide the necessary peace and security, for in such a situation the people are only acting from their natural right of self-preservation (Locke, 1689). However, the Holy Quran 22:39-40 says that people should only engage in war when they are oppressed but this fight should only be directed to those who have oppressed them. Muslims are warned that they should not be first to attack. Muslims should ensure that they cease fighting once their objectives are met. This means that once the oppression they have been experiencing ends, they should cease attacking their opponents and embrace peaceful interaction with them.
A clear understanding of jihad and what it entails is vital in differentiating between terrorists and those who strives to defend and fight for their rights which have been taken away. This was the focus of this study; that the perception that Islam has a relationship with terrorism through Jihad is to be made clear. Jihad in its original understanding, means internal and external measures taken by Muslims to protect their faith, safeguard their property and rights as well as make them good and faithful Muslims. If there is need to use force, then Muslims should only react to a provocation but not initiate one and more so to protect the freedom of all human beings. We have to realize that a person’s own freedom must be expressed while safeguarding the freedom of others; the choices a person make as an individual must be adjusted respect those of the many.

Beliefs must also be questioned to see their effectiveness in the contemporary world. As argued by Peirce (1934) that beliefs should be “unfixed” by doubts. He stressed that when the “irritation of doubt” is allowed, it causes a struggle to attain belief that the enterprise of thought begins. It is clear that through thought we try to fix our beliefs so that we have a guide for action. Peirce (1934) contend that we need a metaphysician or philosophers, method to help us settle questions of belief by asking whether an idea was “agreeable to reason.”

Additionally, violence should be a last resort, if legal, diplomatic, economic or political attempts are not successful in solving a conflict. These guidelines on how Muslims can engage in war are in accordance with the basic tenets of the Just War theory. First, a just war is usually characterized by a party that is aggrieved and one which offends the other. The aggrieved party should only act for the sake of protecting or defending themselves
from the injustice being experienced. Second, the engagement in war needs to be regulated by certain rules which will ensure that the goal for the engagement will be achieved and instances of more violations and injustices are reduced. For instance, Muslims are advised against mistreating their opponents once they defeat them. But what we witness taking place when terrorists kill people in the name of Islam is contrary to what Muslims are directed to do. This then begs the question; who is right and who is wrong on the interpretation of jihad, by the Jihadists and the moderate Muslims?

Averroes in his work *Interpreting Koran Allegorically*, states that since Islamic religion is valid and request for the investigation which holds information on reality. Muslims should realize unquestionably that decisive examination doesn’t prompt a conclusion clashing with what sacred writing has given them: that for truth doesn’t contradict truth yet accords to an observer. Averroes insists that in case it contradicts, there is a call for allegorical interpretation of the sacred text. Allegorical interpretation is the expansion of the criticalness of articulation from genuine to allegorical importance, without spurning in that the standard figurative acts of Arabic. Calling something by the name of something looking like it, or a reason or result or backup of it or different things, such are listed in records of the sorts of metaphorical discourse. Thus, such interpretation of Holy Quran by the Jihadist and moderate Muslims need to take into account allegorical interpretation of the scripture, since according to Averroes all Muslims understand the rule of allegorical interpretation: they just differ on the degree of its interpretation and application. (Belo, 2013).
Muslims are also required to engage their offenders only but not involve others who are innocent or non-combatants. Additionally, once the injustice has been addressed and the threat neutralized, the war should come to an end. This is stressed in the Holy Quran, chapter 2:192 where, the mercifulness of God and forgivingness are mentioned. Meaning, Islam’s prohibition on aggression and inclination towards peace is clearly indicated, “But if they cease, Allah is often-forgiving, most merciful.” Signifying that the mercifulness of Allah is expressed here, and it calls upon Muslims not to continue having aggression towards the enemy who has surrendered.

Military action can be used to solve conflicts, but it should only be called for by specified people in a position of leadership. This form of struggle is not initiated by anyone with a grievance at the time they deem fit. The proper authority who calls for violent intervention should do so after consulting the appropriate scholars who have already considered all other alternatives and determined that the use of military action is the only solution. Further, these scholars need to show that the people and property being defended are worth the military intervention.

Unfortunately, we are in constant existential predicament, since there is no utter honesty in confronting the assorted problems of misunderstanding of Jihad. For instance, the Kenyan security situation was threatened by Al-Shabaab Jihadists, a situation that prompted the government of Kenya to create a new army barrack in Garissa to help put in check the Al-Shabaab jihadists. Despite efforts by the government of Kenya, there are still sporadic attacks from suspected Al-Shabaab fighters with the latest being Mandera bus
attack which left eleven people dead and chief Mohamed Haji Famau and his assistant Malik Athman Shee being hacked to death on Wednesday 11th December, 2019. Their offence was that they positively identified a terror suspect. This was Mr. Kassim Ahmed Ali, a brown skinned short young man who is believed to have crossed into Somali through the border which is near Mbwajumwali village, having fulfilled his call to harm and kill as a Jihadist (Daily Nation, 21st December, 2019)

People must realize that war should only be authorized by the right agency. The resort to war should be approved by a state’s rightful institution since just war requires the authority of the sovereign by whose command the war is to be waged. Hence, it is not the business of a private individual or religion to declare war. Whether it is for self-defence, war remains a horrifying business that only a just cause, which is a morally legitimate reason can allow, for instance, uprising changing dictatorial government to reclaim freedom of the people and establish a government which respects human rights. At all costs, war ought to incorporate protecting the non-combatants from savage assault; these are individuals whose fundamental human rights are being disregarded by a brutal system or shielding different states from unfair external assault.

As discussed already, jihad can also be used to spread Islam and evangelize the world to join the Islamic faith. Nonetheless, just like any other religion, Islamic leaders need to strive to make sure that the universal brotherhood is best served when there is respect for people of other faiths. Remember, those who say that we should destroy our enemies in the name of theocracy destroy universal brotherhood. A synthesis of religions can suffice
here, if we take pantheism as an example, a belief that God is not separate from the world, he is the soul of the world, and all of us contain the divine fire. Everything is portions of one single framework, which is called nature, the individual life is acceptable when it is in an agreement with nature.

All religions should strive to the betterment of humanity based on satisfaction, which is accomplished by righteousness, living as indicated by the direction of reason, moral and philosophical training, self-reflection, cautious judgment, and inward harmony. All Muslims need to show that their religion is informed by reason so that it does not allow instances of being misused by extremists. Jihadist groups for instance, Al-Shabaab have however always insisted that they are fighting in the name of Islam and they strive to introduce Sharia law in their caliphates, which contradict the teachings of Islam.

There is a need then to strive to have pedagogies which can be accepted by all Muslim sects to infuse morality and criticality in her people. This calls for simple teachings meant to protect all human beings. For example, we know very well that murder is wrong, and it cannot be justified by dogmas of any particular religion. We should therefore appreciate pedagogies which make men and women be critical in their way of doing things, and see the ambiguity of their religious teacher; in examples like Jihad.

There is a need of critical pedagogies to be introduced to the young ones, as argued by Freire (1970) that this will allow people to single out components from their “background awareness” and to consider them. These components ought to be objects of their thought, and, in that capacity, objects of their activity and perception. Those which are dogmatic
norms which are immoral should be revised. Throughout this thesis, we have made it clear that lack of these critical and moral pedagogies is what is making Mujahideen movements thrive and religious motivated terror attacks to be on the rise, thanks to the presence and the interpretation of the term *Jihad* in the Holy Quran and the books of Jihad by Sahil Bukhari and Al Dimashq

4.3. Some of the Reasons for Muslim Aggression

In the 20th and 21st centuries, the world has experienced cases of violence which have been closely associated with the Islamic religion. However, close scrutiny reveals that such claims constitute a myth. There are some underlying factors which make some Muslims to act as terrorists. Below are some of the issues that make some Muslims to take arms and commit terror activities.

4.3. 1. Muslim as Aggrieved Population

Some Muslim scholars like Bangura (2004 and 2015) Khan (2006) and Berman (2009) have expressed concern that some Muslims are an aggrieved and a suffering population; hence, they easily take arms against their perceived enemies. Some of them seem to be angry and stressed by stories from around the world about attacks against fellow Muslims, such stories as illustrated by Khan (2006) “In minutes the town was gone, not a solitary bread stove remained, men and stones were powdered by adversary tractors. In any case, Zeita rises again as tulips do”. Such are the conditions in which some of the Muslim communities live.
Khan (2006) further describes the condition of the Palestinian community as an example as follows:

Halsell becomes friends with a sixteen-year-old Palestinian young lady in the camp and demands to live with her family. Her name is Nahla. The solicitation is liberally allowed. Halsell enters Nahla’s house and sees two ladies on their knees cleaning a solid floor. Covers stacked against the divider fill in as beds, and a gap delved in the floor as a can. The family living in this one-room house comprises of seven individuals, four men and three ladies one of whom is pregnant… In this crushing poverty, the desire for a greater space and a fuller life appears, and is, slippery. Calling attention to the differential of remote assistance, Halsell specifies in a grumbling tone that consistently Americans give 528 dollars to every Israeli and only give just 3 dollars for every Palestinian (Khan, 2006).

Such are some of the conditions in Muslim communities find themselves, having been pushed to the camps. We have to realize that Muslim families highly respect gender privacy which is essential in the Islamic way of life, such that shaking the hand with the opposite sex as a way of greeting is a problem. But here is a condition where teenage sisters need to put on something else including clothes so that their siblings must train their eyes not to see. Any physical changes in the groups of the occupants, for example, feminine cycle, can’t be kept as close to home events. Not seeing or not recognizing individual occasions that happen before your eyes become the apparatuses to secure each other’s protection (Khan, 2006). Thus, Muslims turn into an aggrieved population in their own land.

Some Muslim populations have also been pushed away from their land to pave way for mining, since most of their lands are rich with minerals. For instance, in Sierra Leone, Revolutionary Unit Front (RUF) rebel group pushed people from their homes and captured children to work in diamond mining industry (Ness, 2008). The International companies
which continue with mining activities seem to have turned a blind eye to the humanitarian
needs of the people. When they are pushed out of their land into refugee camps, their
grievances brood tension within and the reaction towards the occupants can escalate into
acts of terrorism. This is captured by Khan (2006), who posits that, aggrieved populations
such as Palestinians, Chechens, Kashmiris, and Rohingya people are located at the centre
of terrorism. They are an eye of the storm.

We have to realize that when international institutions turn a blind eye to the suffering of
the people and fail to resolve conflicts, this foundational disappointment generates
savagery in type of psychological warfare. This is so because the aggrieved populations
subjected to occupation, subjugation, and degradation suffer indignities in daily life, and
as a result, their militant members resort to armed struggle and attack suppressive
substances that engineer their bondage and deny them political freedom. The Palestinian
-Israeli Conflict has taken this root, in which Hamas has taken considerable efforts to
retaliate Israeli occupation (Berman, 2009). They attack state soldiers who occupy their
streets and demolish their houses. They also attack soft targets, expanding the sphere of
vindictive violence. They blow up buses, abduct tourists, and behead contractors who
apparently have come to build their water supplies, sewer systems, and roads. Locked in
the spiral of violence and caught between the fight of militants and suppressive entities,
aggrieved populations lose the normalcy of life.
Khan (2006) argues that terrorist activities crop up from the feelings of grievances failed to be resolved; it is a story of violence and symptomatic of things and suffering which can no longer be sustained. However, some scholars see a connection between Islam and terrorism and argue that the roots of this evil are found in religious texts of Islam. These scholars argue that Muslims are called to engage in a holy war- Jihad and this is usually translated to refer to a physical war with those perceived to be their enemies. This assertion is supported by the habitual outbreaks of war in the Middle East countries. Additionally, terrorist attacks by extremist Muslims are mostly targeted at non-Muslims, whom they consider as infidels.

When an aggrieved population is exposed to suppressive psychological warfare and once its militancy emerges, horrendous savagery exacerbates the terror triangle. This is affirmed by Khan (2006) who argues that when state terrorism is released to slaughter, keep, and torment activists, the complaints of the affected populace duplicate since families experience the passing and confinement of their children and girls. Thus, extending the reason for militancy, and the activists expand on their complaints endured by their populace. Hence, aggressors fight not just for the first right of self-defence, yet additionally to vindicate human rights abuses executed on the whole aggrieved populace.

The argument we can posit here is that Muslims are not the only people living in shanties and deprived from actualizing themselves, for example, if one visits the slums in Kenya, like Mathare or Kibera, one wonders who should be aggrieved with their conditions. The slums in Kenya cannot be compared to slums in Palestine. Kenyan slums are characterised
by poor drainage systems, people using boxes to construct houses, neighbours’ houses separated by thin iron sheets or bed sheets, such that there is no privacy, yet they have not taken arms to engage in terrorist activities. Therefore, there seems to be a connection between some ideologies pegged on Islamic ideologies on jihad which influence some Muslims to take arms and fight as Jihadists and others to protect the Jihadist from harm.

There should be understanding that the extremism exhibited by the Muslim community can be as a result of hegemonically or domination provoked violent extremism hypothesis. This theory states that violent extremism is the result of three variables that come together to create a situation that inclines a person or people to use violent extremism to express their emotive ideology. The factors of hegemonically provoked violent extremism are the oppressor, the oppressed and resignation (Flores, 2017). When the oppressed see no other option to counter their oppression, the decision to use violence becomes their last resort to stop or shut the oppression they are facing. Resignation closes the violent extremism triangle opening up to the oppressed, a wide range of options that are only limited by imagination. This is the state where some Muslims who turn to terrorism find themselves when their lives become unbearable.

Presbey (2007) quoting Luis Pojman, a professor of Philosophy at the United States Military Academy at West Point, stresses that the causes of terrorism can be out of hopelessness:

Albeit social perspectives, for example, the religious authoritative opinion might be a critical reason for terrorism, despair or a feeling of misery established in mistreatment, numbness, destitution, and saw shamefulness might be the
contributing reason, the soil wherein fundamentalism can develop and thrive. What’s more, that 11 September 2001 may turn into a Day of Opportunity since in the event that it is utilized to take counter-measures against terrorism and the reasons for terrorism, and to start to enhance the abuse and bad form in our country and the world, we shall then be on the path of reducing the number of terrorist groups. At this point, the poor see themselves bearing the cost of America’s imperious reach of military and economic power. For them, globalization is not opportunity but oppression, not prosperity, but anarchy; anarchy as self-serving corporations demand conditions of total freedom from interference in the global markets and freedom from regulations, including minimum wages, hours worked, and workplace safety (Presbey, 2007)

From the above therefore clear that instead of demonizing Muslims for being terrorists, we should address the grounds which breed terrorism, like injustices suffered by the majority of Muslim communities in their home countries. A case in point is Palestinian displaced people who are characterized as people whose typical ground of living arrangement was Palestine during the period 1 June 1946 to 15 May 1948, and who lost both home and methods for business because of the 1948 war. These are human beings who are pushed to the brink of starvation, deprived off their dignity and humanness. Levinas (1969) calls for authentic existence by considering other human beings. As per the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), about 33% of the enlisted Palestine displaced people, more than 1.5 million people, live in 58 perceived Palestine exile camps in Jordan, Lebanon, the Syrian Arab Republic, the Gaza Strip and the West Bank, including East Jerusalem. As financial conditions in the camps are commonly poor, with high populace, squeezed everyday environments and deficient fundamental foundation, for example, streets and sewers (https://www.unrwa.org/palestine-refugees, accessed on March 3rd, 2019). Such people
facing difficulties in a land they claim to be to be theirs can easily turn to terrorism to air their grievances.

The world knows the suffering facing the Palestinians, from the aftermath of the hostilities of June 1967 and the Israeli occupation of the West Bank and the Gaza Strip, where ten camps were built up to oblige another influx of displaced people, the refugees and non-refugees. They are referred to as terrorists who hate Israel and their plight is not recognized (Kushner, 2003). Our reasoning here is that without “reference to the other as being in existence like you,” each mortal existent is necessarily or phenomenologically blind to the violence by which it maintains itself in existence. Subjectivity is “innocent”, and violence is inevitable. People should be allowed to exercise their individuality by using their freedom which is natural to them. This is stressed by Sartre in Being and Nothingness: A Phenomenological Essay on Ontology, that man cannot be sometimes slave and sometimes free; he is wholly and forever free or he is not free at all.” But we must use this freedom guided by objective morality is since other people will also demand their freedom to exercise their individuality.

When human beings are pushed to the corner and deprived off their humanness, they live contradictory lives. Every denial of the principle of non-contradiction throughout history has been marked by a subjectivism and relativism which attacks human life on the theoretical and the practical levels. The importance of the principle can be seen with greater clarity in the domain of moral life, since the negation of this principle of non-
contradiction also destroys the distinction between good and evil. What is, is,” which is
the principle of identity, and “It is impossible for the same thing to be, and not to be,”
which is the principle of noncontradiction. Hence, first principle in the realm of human
activity is to do good and avoid. The only motive and norm of conduct in human activity
would then be “I want to do this” without any regard to objective moral norms (Stumpf &
Fieser, 2015),

Levinas (1969) further explains how this blindness occurs, the subject does not come off
so innocent, as we see violence emerge against others as a function of self-focused
concern. We fail to be sensitive to others and see others whom we violate their rights
because of an ontological confusion:

To-be-in-the-element does without a doubt withdraw a being from visually
impaired and hard of hearing interest in an entire, yet contrasts from an idea
advancing outward. A being that has life in the totality, lives just as it involved the
focal point of being and were its source, as if it drew everything from the present
time and place, in which it was in any case put or made. For it, the powers that
navigate it are as of now powers accepted; it encounters them as effectively
coordinated into its needs and its pleasure. (Levinas, 169)

There are some cases in which Palestinians and other Muslim neighbours have also waged
war on Israel unprovoked. A case in point is the Yom Kippur War, likewise called the
October War, the Ramadan War, or the fourth Arab-Israeli war, which was damaging
inconclusive war and the fourth of the Arab-Israeli Wars. The war was started by Egypt
and Syria on October sixth, 1973 on the Jewish blessed day and it proceeded until October
26, 1973. Egyptian and Syrian powers arranged an unexpected assault on Israeli powers
situated on the Suez Canal and the Golan Heights. Israeli trust in its initial notice
frameworks and air prevalence was lost, and Egyptian rockets were before long negatively affecting Israeli warplanes.

The power of the Egyptian and Syrian ambush, unlike the circumstance in 1967, quickly started to deplete Israel’s save loads of weapons. But Israel managed to stabilize itself and the war ended with the pressure from United Nations adopting resolution 338, which called for an immediate end to the fighting. The accords accommodated Israeli withdrawal into the Sinai west of the Mitla and Gidi passes, while Egypt was to diminish the size of its powers on the east bank of the canal (Encyclopaedia Britanicca, https://www.britannica.com/place/Golan-Heights).

The fight to capture Golan heights might be justified from the war perspective to enable Israel protect herself. Golan Heights, additionally called Golan Plateau, Arabic Al-Jawlān, Hebrew Ramat Ha-Golan or Ha-Golan, is a mountain area watching the greater Jordan River valley on the west. The district initially belonged to the southwestern Syria until 1967, when it went under Israeli military occupation, and in December 1981, Israel uniquely appended the bit of the Golan it held. It is accepted that the territory’s name is from the scriptural city of asylum Golan in Bashan, that is Deuteronomy 4:43; and Jushua 20:8. Since it is a hilly area facing Israel, for the security of Israel with a neighboring enemy, the only justified thing was to take over the Golan heights as a security measure. The action is justified defensive military action designed to prevent military attacks against a particular nation. Defending nations are morally justified to wage war only to maintain and restore justice.
4.3.2. Invasion of Iraq

Another reason which is believed to make Muslims become violent against the West is the invasion of the Muslim world. In the year 2003, George Bush, the then president of U.S. led American troops to war which was described as “liberation” of Iraq, and was considered “accomplished,” though United States troops in Iraq continued to suffer casualties. Nonetheless, Bush and L. Paul Bremer III, the Chief American Administrator in Iraq, called those who inflicted these casualties on the troops “terrorists.” This tag was arbitrary since many even up to date do not understand the dynamics of what happened in Iraq (Presbey, 2007)

In a speech in London, 19 November, 2003, Bush explained the attacks in this way:

The violence in Iraq today is not flippant. Furthermore, it originates from Baathist holdouts and Jihadists from different nations, and terrorists attracted to the possibility of guiltless carnage. The terrorists have a reason, a procedure to their savagery. They see the ascent of vote-based system in Iraq as a ground-breaking danger to their desire (Bush, 2003, Wall Street Journal, 19 November, 2003)

According to Presbey (2007), Bush’s assertion was not accurate since in contrast, Gen. John Abizaid, chief of the United States Central Command, stated a few days later that the number of foreign fighters fighting with the insurgents was small. This meant that many fighters opposing Americans were the Iraqis who were not satisfied with the reasons given for the American invasion of their land.

It has been argued that Bush and his government misled the world to legitimize their attack on Iraq, and that there was no evidence of weapons of mass destruction owned by the then
The president of Iraq, Saddam Hussein. As per Bush and insiders, Saddam Hussein had a compound and organic weapons and even atomic weapons that he wanted to give to Osama Bin Laden and al-Qaeda who might, at that point carry them to the United States and murder a huge number of individuals (James Pfiffner, 2004, Stable URL: https://www.jstor.org/stable/27552561)

The above assertion has been refuted by many scholars including Presbey (200, p. 168), who argue that the evidence from the leaked “Downing Street memo”, recording a discussion between Bush and British Prime Minister Tony Blair in July, 2002 indicated that the claims of weapons of mass destruction was not real. She asserts that according to the memo, senior British intelligence officers recorded their impression that in the United States, “intelligence and facts were being fixed around the policy.” Again, a later secret memo also “leaked,” of a Bush-Blair meeting at the Oval Office on 31 January, 2003, claiming that Bush said that the military operation in Iraq would go on regardless of whether weapons of mass destruction would be found or not.

We can now emphatically maintain that if true as claimed, the memos created the impression that Bush and Blair were not sincere in their professed attempts to find diplomatic solutions that would avert war, and that they were not basing their decision to go to war on a realistic threat posed by Hussein’s weapons of mass destruction, but some known reasons to Bush which we speculate that they were meant to get Saddam out of power and loot resources.
Since the weapons of mass destruction argument flopped which was the basis of America and her allies invading Iraq, we can therefore maintain that there was no justification for invading Iraq from Bush and Blair talks. Thus, the dictates of just war theory were not met before Iraq war, since *jus ad bellum* conditions do not contradict the *in bello* but depend significantly on the latter’s specification of relevant benefits. That is there must be enough evidence to warrant going to the war, when all options have been exhausted to avert the war and the justifications with evidence are still intact, war can be the only last resort. But during the war, *in bello* dictates that there must be justice within the war, con-combatants must at all cost be protected and the benefits accruing within the war must be for the majority of citizens. For example, everything possible was to be done in Iraq to ensure that the post-Saddam regime be a government of, and for the Iraqi people which could bring more cohesion to more Iraqis according to *post bello* argument of Just War Theory.

According to Wallechinsky (2011, https://www.huffingtonpost.com/david-wallechinsky/what-is-the-real-reason-g_b_11116.html), there were three groups of individuals who were intrigued and subsequently, they pushed for the war in Iraq. These groups were; first, war profiteers: He contends that it is a basic unavoidable truth that when there is a war, cash is made. In the event that the entire world found a sense of contentment, weapon makers will make losses in business. Yet, in the event that weapons are being utilized in a real war, projectiles, rockets and bombs must be made and offered to supplant the ones that have been utilized. parts for tanks, warrior planes, and a wide range of other gear must be supplan ted normally. In this way, there is a sure class of people and organizations that, for reasons having nothing to do with governmental issues, pull
for wars to begin and go on as far as might be feasible. Similarly, there are additionally colossal benefits created from the recreation business, which moves in to modify what war wrecked.

The second group according to Wallechinsky (2011) comprises those he calls neo-conservatives. He reasons that on January 27, 1998, three and a half years before the 9/11 assaults, the Project for the New American Century distributed an open letter in The Washington Times encouraging President Clinton to attack Iraq and oust Saddam Hussein. Among the eighteen signatories to this letter were ten individuals who might later join the Bush Administration. They were Donald Rumsfeld: Secretary of Defense, John Bolton: U.S. Envoy to the United Nations, Paul Wolfowitz: President of the World Bank and some time ago Deputy Secretary of Defense, Zalmay Khalilzad: U.S. Minister to Iraq, Robert Zoellick: Deputy Secretary of State, Elliott Abrams: Deputy National Security Advisor, Peter Rodman: Assistant Secretary of Defense for International Security Affairs, Paula Dobriansky Under Secretary of State for Global Affairs, Richard Armitage: Former Assistant Secretary of Defense and Richard Perle, previous Chairman of the Pentagon’s Defense Policy Board.

These neo-conservatives, argues Wallechinsky (2011), needed to topple Saddam Hussein since it was “practically certain” that he would “obtain the ability to convey weapons of mass decimation,” along these lines putting in danger American soldiers, Israel, moderate Arab states “and a noteworthy part of the world’s gracefully of oil.” And sufficiently sure, after five years, when the neo-preservationists attacked Iraq and turmoil ejected, U.S. troops made a direct path to safeguard its oil offices.
The third group who pushed for the war on Iraq, according to Wallechinsky (2011), were those he calls the supporters of Israel. He argues that Saddam Hussein was not associated with anti-American terrorism, yet he was a supporter of anti-Israeli terrorists. He abhorred the Jews and he needed Israel demolished. It is accepted that Saddam Hussein gave countless dollars to groups that committed terrorist acts in Israel. In this way, Israel was more secure with him out of power, all the more particularly when the Israeli government and its military would sit back while American soldiers were associated with the war.

Wallechinsky (2011) further contends that few individuals from the Bush Administration, as Wurmser, Perle and Wolfowitz, best case scenario miscalculated that, “what is useful for Israel is in every case useful for the United States”, since it ended up generating more hatred to Americans globally. This was affirmed when President Donald Trump at long last opened a US Embassy in Jerusalem. This activity was followed by various fights from the Palestinians.

It can be inferred from the above discussion that America’s aim to invade Iraq was not based on the presence of weapons of mass destruction but majorly to secure oil wells and geo-political issues. That is why there has been resistance from both the Iraqi people and the militia who feel that the occupation of Muslim land is a human right abuse. It becomes a duty for Iraqis to defend themselves in the light of the right of self-preservation, which Locke says, is the right “to do whatsoever he thinks fit for the preservation of himself and others within the permission of the law of Nature” (Locke, 1689). Thus, instead of military intervention, what Iraq needs are political and economic solutions.
Gore Vidal (2002) asserts in his eloquent book “Dreaming War: Blood for oil and the Cheney-Bush Junta” that the American worldwide realm lays on various stunning presidential falsehoods that their court history specialists seldom dare question. No doubt the Hitler group hit the nail on the head with regards to human credulity: the more falsehood, the more well-suited it is to be accepted. These lies have made America to dominate the Muslim world by attacking them not for humanitarian intervention but for oil. Just as Gore Vidal quoted Bush in his book “Saddam is acquiring weapons of mass destruction”, like Israel, United States demanded that “He ought to be stopped now since he has atomic weapons, which he may then one day be enticed to use against us”. Along these lines, to forestall what may (or may not) one day occur, he should be stopped with all our military might (Vidal, 2002).

4.3.3. Invasion of Libya, Afghanistan and and Torture of Muslim Fighters

Libya is another state which was invaded by the west and Libya has never been the same again after the fall of Gaddafi. According to Gwambuka (2016), Libya under Gaddafi was not so much horrendous as the world had been made to accept. The residents didn’t have the advantage of casting a ballot, however, Gaddafi ensured they had an exclusive expectation of living to make up for reduced opportunities. Was this enough? That is an unsettled issue, however, the reality remains: Libya was an incredible place to remain under Gaddafi. Gwamboka contends that under Gaddafi, education and medical services were free for all, and the nature of education and wellbeing was appalling, however, that does nothing to the way that it was free. Most Libyans who recall those long days of
Gaddafi note that the newlyweds in Libya used to get, U.S. $ 50 000 since Gaddafi’s legislature had enactment accommodation as an award to love birds to purchase their first house in order to assist them begin a family (Gwamboka, 2016)

The way toward getting the cash was tedious and bureaucratic to the degree that relatively few individuals tried to finish the process of getting that $50,000 the procedure and this was intended to control corruption.

Gaddafi completed the world’s biggest water system project, the Great Man-Made River Project profiting water to the entire nation despite Libya being situated in a desert. Gaddafi was tying down a more brilliant agricultural future to take care of his country through the project. In Gaddafi’s regime, Libya had no outside debt and had reserves worth $150 billion a large portion of which were solidified universally, meaning, Libya was blessed by the gods of state. The cost of petroleum was $0.14 per litre, this implied simple life as far as development for the residents was concerned. Most importantly, having a house was viewed as a human right: this is affirmed from Gaddafi’s Green Book where he stated that “a house is an essential need of both the individual and the family, consequently it ought not to be possessed by others.” It is confirmed that The Green Book was Gaddafi’s manual which resembled a reference book of political way of thinking and had first been published in 1975. He pledged that he would secure his own house when each resident had one (Gwamboka, 2016).
We have to accept that every regime has its setbacks, but we can categorically say that Libya is worse off today than the time of Gaddafi. Then what were some of the reasons why Gaddafi had to be killed? According to Gwaambuka (2016), Gaddafi was not murdered for philanthropic purposes yet for the oil and for cash, that his thoughts of an African gold-upheld money were his significant fixing. He contends that as indicated by the IMF, Libya’s Central Bank was 100% state claimed and in 2011, it was assessed to have 143 tons of gold in its vaults. Muammar Gaddafi’s arrangement was to present a gold-sponsored cash which he trusted African and Muslim countries would receive. He felt it could match the euro and the dollar, and which was all well and good.

Gwaambuka (2016) further confirms that according to Sidney Blumenthal, leaked email to Hillary Clinton, the then US Secretary of State, Gaddafi’s administration held 143 tons of gold, and a comparable sum in silver. During late March, 2011 these stocks were moved to SABHA (south west toward the Libyan fringe with Niger and Chad); taken from the vaults of the Libyan Central Bank in Tripoli. The gold and silver were esteemed at $7 billion and that was one reason Nicolas Sarkozy set out on a French assault of Libya.

The French leader Nicholas Sarkozy’s plans to attack Libya, according to Gwaambuka (2016), were driven by the accompanying issues: in the first place, a craving to increase a more noteworthy portion of Libya oil creation, second, increment of the French impact in North Africa, third, improve his inward political circumstance in France, fourth to give the French military a chance to reassert its situation on the planet, fifth to address the
worry of his advisers over Gaddafi’s drawn-out designs to supersede France as the predominant force in Francophone Africa.

America and European countries, according to the leaked email from Blumenthal, asserted that on the off chance that Gaddafi had succeeded, the United States of America and Europe would have been compelled to purchase oil and minerals in the gold supported cash in this way steering the results. This was a horror the West would not want to experience. It is now given to any moderate mind that the attack on Libya was not to introduce democracy to the nation which has not actually taken root in Libya, but for oil and other resources. Libya is now in turmoil, with sectarian violence than ever before and a dream for democratic government seems to be an illusion.

The above reasons have made it difficult to rebuild Libya since the interest was not humanitarian intervention, but we can speculate that the reasons why Libya was invaded was to loot. Even Obama, the former leader of US Speaking to Fox News presenter, Chris Wallace who had asked what Obama’s most exceedingly terrible error was, Obama stated, “Likely neglecting to get ready for the day after Gaddafi, what I believe was the proper activity in interceding in Libya.” He lamentably then conceded that after all the fastidious endeavors Libya was a wreck. The African Exponent went similarly as asserting that he considers it a “shit-show” in private, but the damage had been done and Libya will never be the same again. The attack was based on wrong premises and lies (Gwaambuka, 2016).

The question is, should Obama and other world leaders who invaded Libya be prosecuted for publicly admitting that he went against the Jus post bellum? This theory concerns
justice after war, including harmony bargains, remaking, atrocities, preliminaries and war reparations. Since Iraq and Libya were grounded with full awareness of lies propagated by the west, the likelihood of the degraded populace taking guns was very easy, and the unfortunate tag which is labelled against them is that they are terrorists.

When lies are taken as truths and facts pushed under the carpet, the result is what we see around today after invasion of Muslim lands: resistance from the populace. Who will resist humanitarian intervention? As practised from colonialism to date, majority of the people will not accept that rulers enjoy some distinct advantages during times when an enemy is attacking their country, and people will always unite in the face of a common threat. We can therefore argue that it has been erroneous on the part of US government to attack foreign nations without evidence of the claimed humanitarian erosion. This then goes against Walzer’s (2006) *Jus ad bellum* which states that, battling a war without certifiable authorisation establishes an extra off-base which must be weighed against the merchandise that fighting will bring over and should breeze through the proportionality and need assessment. Furthermore, any type of undemocratic choice made by the government is shocking; making choices of this extent without the populace giving an option to do so is unacceptable.

The consequences end up to be so dire to the ordinary citizens who can easily take weapons to defend their land and families. Unfortunately, when they take guns and turn against the occupants, they are termed terrorists while in the real sense they are freedom fighters. Bangura (2016) agrees that in such situations, just war hypothesis denounces such
war as unethical, yet it recognizes that there are circumstances wherein it might be unavoidable, for example, when another state is attacking another, or when a “rouge state” undermines the tranquil request of the world; and unlike realism, war must be justified by a particular state as they seek to address the international community about their plight. To put it metaphorically, you cannot welcome an invader brandishing a gun with a bouquet of flowers. This is what has happened to some Muslim states.

When war breaks out, there are casualties, buildings, people and the land will automatically suffer the wrath of the invaders, those who are perceived to be terrorists will be killed and others captured alive. There have been reports of inhuman treatment of those captured by Israeli and American soldiers, both in captivity and in jails. These tortures go against Walzer’s (2004) *jus post bellum* theory which stresses that a victor party or the state is to separate among political and military pioneers and combatants and regular citizens. Reformatory measures are to be constrained to those legitimately liable for the contention and truth and compromise may some of the time be significant than gruelling war crimes. We have to remember that human beings have dignity by virtue of them being human, they should be protected and cherished by other people despite their state of life; whether they are prisoners of wars. There is need to realize that human dignity is the direct command of reason and the first normative value in human relations. Since humanity and its command is clear for all of us, never treat others as means to an end but an end in themselves. Respect to others should be a human maxim to limit one-self esteem by the dignity of others.
Afghanistan has not been a stable country from the invasion of Soviet Union, India and America. For instance, India’s Afghanistan policy has elicited analogies of ‘great game’ and ‘proxy warfare’, or simply, strategic desire for access to material resources in that region, as causal explanations (Paliwal, 2017). The so-called diplomatic intervention by USA and other nations has not borne any peace in the state.

Diplomatic memos leaked by Wikileaks, though selective in their coverage, offer rich behind-the-scenes insights into US diplomacy with India, Afghanistan, and Pakistan. While the Kissinger Cables do this for the early 1970s, the Carter cables and the Carter cables 2 offer such insights for the late-1970s and early 1980s. The Afghan War Diary as well as the Cablegate documents shed light on Indian engagement with the US between 2002 and 2011 on wide-ranging geopolitical issues (Paliwal, 2017). And despite mopping off of major terror groups by USA soldiers, there are still Pak-based terror groups operating in Afghanistan as US withdraws troops. They include Al-Quida, ISIS, the Haqqani network and so on (https://www.aninews.in/news/world/asia/over-20-pak-based-terror-groups-operating-in-afghanistan-as-us-withdraws-troops20210428125649/)

Torture has been used as an investigative tool; it can either be physical or psychological, no wonder it is still being used today. According to Khan (2006), on the off chance that torture were inadequate as an investigation instrument, countries would have deserted it quite a while back; yet they have not. What’s more, he perceives the ethical agony that accompanies permitting torture, yet the reasons that permit torment is a sad decision that “we” should make in the period of weapons of mass annihilation.
After September 11 attack of the Twin Towers in U.S.A and invasion of Iraq and Afghanistan, Muslim prisons were set up in Iraq, Afghanistan, Guantánamo Bay in Cuba, and at secret places where prisoners were questioned in opposition to standard and treaty-based international law. A few prisoners were rendered to neighbourly Muslim countries for cross examination by methods of terror. In Iraq for example, Muslim detainees were tormented in a U.S. based detainment facilities. Also, inside Iraq, several Muslim settlers and residents were confined with no legitimate procedure. Some were beaten in confinement, while others were extradited on specialized infringement of movement laws. These accounts were the same as the ones coming from the Israeli-occupied regions, where Palestinian militants have been kept, tormented, killed, and ousted (Khan, 2006)

From Guantanamo Bay prison in Cuba operated by U.S. military, reports of torture continue to be reported despite it being banned by both U.S. and international law. Haltinwanger (2017) reports that Nils Melzer, the U.N. uncommon rapporteur on torture, said he experienced proof that Ammar al-Baluchi; a supposed co-conspirator in the September 11 assaults, keeps on being exposed to practices that constitute torture. It should be stressed that being compelled to act or being acted upon in a way that is seen as degrading, mortifying, defiling, humiliating, disrespecting, disgracing, be it by society in general, by the overwhelming dominating or a ruling individual inside a relationship, jail, school or reconstruction centres, is perceived as a violation of human rights and dignity and no country should continue using torture as a means of getting information from the jailed, since many may end up confessing to the sins they have not committed.
Haltinwanger (2017,) asserts that Mr. al-Baluchi has been held in seclusion at a seriously confined access cell at Guantanamo Bay for over 10 years. Notwithstanding the drawn-out impacts of past torment, clamour and vibrations are apparently as yet being utilized against him, bringing about consistent lack of sleep and related physical and mental issue, for which he supposedly doesn’t get satisfactory clinical consideration. Following various reports of torture from Guantanamo Bay, it has never been shut. Before coming into office, Obama vowed to close the disputable detainment camp, in any case neglected to do so as such in the wake of confronting extraordinary resistance to such a move from members of Congress.

The rally against torture of Muslim inmates has been met by silence from all western regimes due to ontological assumptions on the war on terror. War makes *apriori* suspicions those Muslim extremists are characteristically vicious; that their dependence on violence is established in their religious fundamentalism; and that they keep finding more up to date guises to commit bloodshed.

Khan (2006) argues that these suspicions nullify the marvel of solid complaints, for example, intrusion, occupation, regional acquisitions, or human rights abuses inflicted on Muslim people as the potential reasons for extremist violence. In view of ontological suppositions, the laws of war have been drastically changed. He argues that the laws of war have been loose to the degree of rebellion. What is unlawful is regarded adequate in managing Muslim aggressors. Settled laws of war and general human rights are set aside with regards to fighting Muslim militancy. Extrajudicial killings are taboo under the law
of human rights revered in territorial and worldwide arrangements. However, suppressive states have openly slaughtered those they call “terrorists” with no preliminary or conviction. It suffices that those lawless policies dictate the war on terror.

Torture against Muslims is a human rights violation which triggers other militants to take up arms and fight against those who torture their brothers. We have to realize that universal injunction against torture has gained the status of jus cogens, meaning an obligatory law under United Nations which cannot be contradicted. And the Convention Against Torture is thrown in total terms, ruling out exemptions. Article Four of the Convention specifically expresses, “Each State Party will guarantee that all demonstrations of torture are offenses under its criminal law” (Khan, 2006).

A non-consequentialist argument is likely to ponder torture as an off-base act in all conditions since it abuses the privileges of people, principally by seriously lessening their self-sufficiency as people. A consequentialist could either acknowledge or dismiss the utilization of torment, contingent upon his/her evaluation of the probable impacts. He/she could conclude that torture is advocated in uncommon cases in which it could forestall a huge terrorist assault or lead to the pulverization of a terror cell engaged in murdering of hundreds or thousands of individuals. He/she could likewise contend that when all the outcomes of torturing somebody are deliberately gauged, torture is never the best alternative. Its negative repercussions consistently exceed the positive. Thus, torture is always wrong when inflicted on people perceived to be terrorists. Since it is against the
direct command of reason which puts more emphasis on the Categorical imperative as discussed earlier.

A scholar like Bangura (2016) considers most Islamic wars as falling under the self-defence theory, which is part of just war precept. It holds that a state can just take part in war in its own safeguard or, rather, considering animosity from another state. Self-preservation is adequate because of a universal judgment of hostility. Unexpectedly, this takes into consideration animosity against an assailant by both the first casualties and their partners, so as to maintain the norm, guard the state that was complying with global law, and rebuff the state that was not.

From the discussions, we realize that most Muslims will be justified if they take the law into their hands to defend their land when the international community has turned a blind eye to their humanitarian needs. After the invasion of Iraq, the war in Afghanistan and Syria, there is a dire need for the international community to come together and restructure such countries. This requirement corresponds to just war theory as dictated by *post bellum*. Everything was to be done by America to ensure post-Saddam regime be a government of, by, and for the Iraqi people, which has remained a utopian aspiration (Walzer, 2004).

It is therefore justified when Muslims defend themselves by fighting for their freedom, when some Muslims have been hard-pressed into an angle of frustration and stopped from actualizing themselves; it becomes their collective responsibility to resist. Failing to create a conducive environment for all to exercise their individuality constitutes a violation of human dignity to the affected population. These may include: being denied the opportunity
of planning and deciding one’s own life, being cut off from one’s roots and one’s connections, being kept from living one’s own possibilities and one’s personality as indicated by one’s qualities, from creating oneself the manner in which one would long to, being kept from appreciating some space for withdrawal and rest where one can just be and being kept from communicating.

When human beings, in our case Muslims are pushed out of moral territory and put under pressure on not making choices within their confinements, they loss dignity in the nature of man. There should be solidarity among men/women of the world to create a moral community. As stressed by Bergson (2002) that there are two sources of morality: first is the sheer feeling of the necessity for social solidarity, and to achieve such solidarity, a society formulates certain rules of obligation. The second source lies in a deeper seat of feeling, which is sparked by the example of great moral people whose emotional appeal transcends particular cultural groups. In this way morality moves constantly from a consideration of ourselves and our society to the larger field of humanity. Human nature needs therefore to be protected by all institution, including political and religious institutions.

Muslim Scholars like Khan (2006) have argued that there are factors which make Muslims dislike the West especially the United States. First, the U.S. support for Israel, second, the attack of Muslim grounds, third is the positioning of troops in Islamic nations, and driving of Muslim oil-producing nations to extricate more oil and sell it efficiently, and there is also the U.S. friendship with countries such as Russia and India that deny the right of self-
determination to the Muslim populations of Chechnya and Kashmir, as well as the U.S. support for occupying and dismembering Muslim lands. Every one of these elements paint the United States as a furious giant that has turned its anger against the Muslim world (Khan, 2006). Conversely, today there are wars waged on Muslim lands whose intention is not to protect Muslim lands. For example, the current wars in Syria and Somali which have continued for long cannot be blamed on the invasion of Muslim lands. In any case which land are the Somali Al-shabaab militants protecting by killing their own people and disabling the government that is in place? There might be some deep-rooted motives behind the attacks.

The Kenyan case continues to worsen since the people from Northern province are accused of protecting and directing Jihadists to hiding places when they are being pursued by anti-terror officers. Their political leaders have come up to condemn the population for being non-patriotic to Kenya, since no group of Al-Shabaab militants would travel from the border of Kenya and Somali to come and attack non-locals without being noticed. The attackers mostly target innocent teachers and government workers who work for the benefit of the region and for the future development of the local children. Thus, the allegation of invasion of Muslim lands can be just a decoy.

The continuous attacks on Somali land by Al-Shabaab is not pegged on any protection of land by invading nations, these are purely terrorist attacks. An example is the latest severe terrorist attack in Mogadishu by Al-Shabaab Islamist militants allied to al-Qaida on 27th December, 2019 which left 76 people dead and many nursing injuries. A large vehicle
bomb exploded in a busy location of the Somali capital Mogadishu, leaving many injured as was confirmed by medical reliable source (The Daily Nation 28th December, 2019). 

The war in Syria which began as a peaceful uprising against the leader of Syria almost eight years back has transformed into a full-scale civil war. The violence has left more than 360,000 individuals dead, crushed urban communities and it has spread to neighbouring nations. Indeed, even before the war started, numerous Syrians had been grumbling about high levels of joblessness, corruption and loss of political freedom under President Bashar al-Assad, who succeeded his father, Hafez, after he died in 2000. As indicated by BBC news, The Syrian Observatory for Human Rights, a UK-based monitoring Institution with a system of assets on the ground, had recorded the deaths of 367,965 individuals up to December 2018. Yet, the figure did exclude 192,035 individuals who it said were missing and assumed dead (BBC News, https://www.bbc.com/news/world-middle-east-35806229).

Muslim Jihadists have continued to thrive due to the invasion of Muslim lands. But there are some attacks in the world which are not as a result of invasion of Muslim lands, and this leaves us with the query jihadists continue to thrive and wage war within their countries and even outside the Muslim lands? Is there any connection between Islam and terrorism? It then begs the question, what is the truth about the apparent inclination to war by Islam, which is terrorism in nature? The next subsection will reveal some of the areas which cannot be disputed to be encouraging Muslim extremists to engage in wars and which can be considered as acts of terrorism.
4.4. Islam -Terrorism Connection: Reality

Islam is perhaps the second largest religion of the world, with around 2 billion supporters. By 2015, Islam had 1.8 billion followers, making up about 24.1% of the total population, religious faith of Muslims including belief in Allah as the sole deity and in Muhammad as his prophet (Meriam Webster Dictionary https://www.merriam-webster.com/dictionary/Islam). As discussed earlier, Islam means surrender to the desire of Allah. It is a way of life which requires her followers to do good and be humble as well as follow the path ordained by Allah. Islam is both a religion and regime encompassing all areas of human activities.

Muslims believe that Islam is the final monotheistic religion of the Abrahamic School. Allah, the Islamic God, who is the same God as that of the Jews and Christians, had sent 124,000 prophets in succession to preach His guidance to humankind since the creation of Adam and Eve. Adam was the first and Muhammad was the last in this succession of prophets. Muhammad was the final prophet and the best of them all. He was the highest perfection of human life for all time (Holand, 2021). However, Islam’s inclination to war in the form of jihad has triggered serious debate on religious terrorism. As discussed earlier, religious terrorism is a kind of violence persuaded by an absolute conviction that an extraordinary force has endorsed and directed violence for the greater glory of belief in God. It is accepted by the believers that demonstrations committed for the sake of faith will be excused by God and maybe remunerated in eternity. Generally, one’s religious confidence legitimizes extremism if such viciousness is a statement of the desire of one’s
divinity and pleasing to him. If so, that deity can be a tyrant. We can therefore argue that there can be little liberty on earth while men worship a tyrant in heaven who instructs good men and women to commit crimes because of theocracy; then we become slaves of the heavenly deities.

Islam is not exempted here since there are some verses in the Holy Quran, and Hadith of al-Bukhari’s authoritative collection of Prophet Muhammad’s (PBUH) traditions, which can easily be used to indoctrinate young people into jihadist groups. We have to remember that indoctrination can take place when children start attending Madrasas (Institution, or a college for Islamic instruction), from the age of four, government schools and colleges (my emphasis). What Children learn from this early age is held as the truth and they will not bother to be critical or ask questions whether the verses were revealed to the Muslim community, or what were the conditions which precipitated their writing. Next, we examine some of the holy texts of Islam so as to establish whether the directives on war are given in these holy texts and whether they justify formation of jihadist’s movements within the Muslim communities.

4.4.1. Islamic Texts: The Holy Quran.

Just like any religion, Islam is guided by holy texts which are revered among her followers. These texts form the constitution of life of any believer. They include; the Holy Quran, Hadith and Sunnah of Prophet Muhammad (PBUH). Every chapter of the holy Quran starts with invocation, In the name of Allah, “The all beneficent, the All-merciful” pegging
the supremacy of Allah in every word written in the Quran as a guide to the activities of Muslims.

The Holy Quran, Hadith by Sahil Bukhari and the book of jihad by Al Dimashqi are very influential in the indoctrination of young Muslims as they encourage them to fight in the course of Allah. Akbarzadeh and Mansouri (2007) posit that many Muslims have condemned the association of their religion with terrorism and condemned the unnecessary violence meted out by terrorists. They argue that just like Christianity and Judaism, Islam is rich with standards and practices that require a humanised and altruistic world. However, this has not been sufficient in vindicating the Islamic faith because of some verses of the Holy Quran and the Book of jihad by Sahil Al-Bukhari and other books which are sources of Islamic doctrines and practices. These can be interpreted to permit or even encourage violence against other people of different cultures and religions.

Accordingly, to the extremists, an act of violence against the infidels is directly or indirectly ordered by the Holy Quran and Hadith. Some verses are quite graphic, with commands to chop off heads and fingers and kill infidels wherever they may be hiding. Muslims who don’t join the battle are called ‘wolves in sheep’s clothing and they are cautioned that Allah will send them to damnation if they don’t join the war. Some passages in these holy books can be interpreted as encouraging war against polytheists, Christians, Jews and even Muslims who err. Jihad therefore warrant God’s promise victory (Lia, 2007)

The langue used in the Holy Quran on war need a lot of exegesis from Muslim scholars to help people understand what was the context and how they can be used. The ambiguity of
the words used lead to confusion of metaphysical language, which Wittgenstein, insist bring us the problems of a misinterpretation of our forms of language which have the character of depth. They are deep disquietudes; their roots are as deep in us as the forms of our language and their significance is as great as the importance of our language. The only way out of this problem according to Wittgenstein is philosophy. He asserts that philosophy is a “battle against the bewitchment of our intelligence by means of language.” Bewitchment causes confusion, and so “a philosophical problem has the form: ‘I don’t know my way about.’” Philosophy helps us to find our way, to survey the scene; it brings “words back from their metaphysical to their everyday usage.” Thus, words like jihad must be clarified as they bewitch men into killing the innocent who are non-combatants by jihadist.

To get out of this metaphysical confusion of human condition, we need to embrace philosophy in all institution, since philosophy does not provide us with new or more information, but instead adds clarity by a careful description of language. More so on the metaphysical language used in the Holy Quran and Hadith. Due ambiguity in such metaphysical languages there has been a tendency of appealing to excuses. Excuses involve a situation in which people are accused of having done something wrong, or “bad,” or “inept,” and either they try to defend their conduct or establish their innocence. Responsibility of our actions should be paramount and not base on the excuses of falling prey to the language of the verses in the Holy Quran.
One of the most controversial verses in the Holy Quran which encourages Muslims to kill non-believers is verse 9:5, which orders members of the Islamic faith to fight non-believers and slay them whenever they are found.

At that point when the holy month has passed, kill the polytheists any place you discover them, catch them, and assault them, and lie in sit tight for them at each snare. Be that as it may, if that they apologize and keep up petition and give Zakat, at that point let them alone.

The verse encourages Muslims to seize nonbelievers, ambush them, and beleaguer them. Notable, the Holy Quran is the cornerstone of Islamic belief; hence, if believers read the verse literally, what will stop them from waiting in ambush and killing the polytheists? These verses should be read and interpreted in the context they were written, but not literal reading.

Kenya is one of the countries where Al-Shabaab fighters have been waiting in ambush to kill people travelling by buses and even those going on with their businesses. According to the verse above, in fact the Al-Shabaab are justified; they have followed the spirit and directive of the holy book, and we should not condemn them since they are fulfilling the command of Allah. Besides they are convinced by what they are doing and even pray after the attack, thanking Allah for making them fulfil their “holy” duty. These are teachings which should not be accepted as moral pedagogies in the 21st century, since morality should be informed by reason and through it, we get our freedom. What if all the religions of the world were to teach the same doctrine, what will happen to the world? Our duty should be to propagate universal morality which accepts and protects other human beings whether they believe in the religion or not.
Universal morality remains one of the basic structures of humankind, from the ancient time to the modern time; the appeal to moral universalism has been the centre of philosophical discussions. In the Protagoras by Plato 319 BCE, Socrates insists that what he teaches is sound deliberation, both in domestic matters and how best to manage one’s household, and in public affairs, that is how to realize one’s maximum potential for success in political debate and action.” Thus, all Imams and teachers of Islam need to teach sound deliberation based on writings in the Quran to make societies live in peace, otherwise belief in religious teachings will be relative, and the context of the verses need to be taken into consideration. Morality should not be based on individualistic subjectivism but on universal principles of principle of human dignity.

The Holy Quran Chapter 9:123 also encourages people of faith to fight the faithless “O you who have faith! Fight the faithless who are in your vicinity and let them find severity in you, and know that Allah is the God way”. How can Muslim scholars justify their call to respect human dignity if such a verse is intact in the Holy Quran and is being read by everybody, and some taken out of context. It contradicts the spirit of interreligious dialogue which is being spearheaded by all religions to enhance religious tolerance and more so the preservation of human nature which considers the presence of others to be as paramount as my presence.

Another verse is Holy Quran 2:191-193

And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah (disbelief or unrest) is worse than killing... but if they desist, then lo! Allah is forgiving and merciful. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and
worship is for Allah alone. But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)

The verse underpins the need to use violence in case there is aggression by the disbelievers in Islam which some Muslim scholars have refuted as a call for self-defence. Though read by any extremist, it will be a justification for war, and even formation of terror cells to fight for the course of Allah. Hence, Protagoras famous saying that “man is the measure of all things that are and things that are not because they are not” is fulfilled here. Consequently, what Jihadists do become a good act and they are justified and what moderate Muslims believe and do is correct at the same time. But we have to insist that absolute value of life should be identical with good, that which every human being yearns to achieve not the hell which is waiting for those who don’t participate in Jihad.

The hell concept is debatable, we can argue that we should encourage a brain that acknowledges the world: a psyche that is aware of dynamic reality, in contact with the faculties, responsive to the vitality of the body and the universe. A brain totally cognizant to nature, open to new data and responsive to the greatness of the ordinary world. We need a brain that recognizes life, the body, and oneself: a psyche that is freed from fault about one of a kind sin or frailty to be a holy warrior; freed from apprehension about death or the believability of relentless control past death, since when death is there, we are most certainly not. Life is here and not beyond the grave. All religions should allow criticality, flexibility and caring habits. They should allow for the universality of congregations and accept their principles to accommodate other human beings as moral agents, not as infidels who should be killed to inherit a paradise which we have no factual knowledge about.
The Holy Quran (48:29) further asserts, “Muhammad is the messenger of Allah. And those with him are hard (ruthless) against the disbelievers and merciful among themselves.” This verse may be taken to mean; all people are not equal and should not be treated the same according to Islam. The verse can easily be interpreted that there are two very distinct standards that are applied based on religious status; that is believers who must be treated humanely and non-believers who should be treated as differently. Thus, the word utilized for ‘hard’ or ‘heartless’ in this refrain has a similar root as the word interpreted as ‘agonizing’ or ‘serious’ to portray hellfire in more than 25 different stanzas in the Holy Quran including 65: 10, 40:46 and 50:26. This then brings us to the epistemic gigantic of such characteristics of hell, it is surely impossible to quantify such claims based only on the writings of the holy books which are being used to sway people to behave in a particular manner. The hell thing raises more questions on the nature of God, how can an omnipotent, omniscient, perfect, good God create hell waiting for his beloved for doing things contrary to his teachings in their lives in the world.

We need to teach doctrines which are consistent with the objective truth, as Socrates reminds Cephalus, any person must be consistent with the truth, and this should include Muslim leaders. Socrates insists that one’s beliefs must be consistent; for instance, one accepts A, that it is always right to do justice and then, B that is wrong to keep ones promise by returning a weapon to a mad man, then one must reject C, the claim that justice always requires one to keep one’s word, including one’s promise to return what one has borrowed, because if you return a weapon to a mad man, he will do more harm to people using that crude weapon. We should therefore delight in our natural experiences of things,
truths, and values as they constitute to us, in the present moment. It is not a question of reducing human knowledge to sensation, but of assisting at the birth of this knowledge, to make it as sensible as the sensible, to recover the consciousness of rationality.

We can therefore contend that a rational person’s belief should be consistent; more generally, we can say that a rational person’s belief hangs together in a coherent way. Hence, as a whole, the beliefs of a rational person make sense, and they support each other to form a sensible and coherent view of the world. When Jihadists use these verses in the Holy Quran to inflict pain on civilians, then they have failed to demonstrate coherence with the Islamic faith which teaches them to submit to the will of God, they have not shown that Islam is a religion that stands for care for the self, another or to the community by killing non-combatants.

Another verse in the Holy Quran 9:38-39 says, “Say to the faithless if they relinquish (faithlessness) what is already in the past shall be forgiven them. But if they revert (to faithlessness) then the precedent of the ancient has already passed. Fight them until faithlessness is no more, and religion becomes exclusively for Allah, but if they relinquish, Allah sees best what to do”. Then Chapter 10: 59-60: “Let the faithless not suppose that they have outmanoeuvred [Allah] indeed they cannot thwart [His power]. Prepare against them what you can of [military] power and war horses, awing there by the enemy of Allah and your enemy and others besides them, whom you do not know but Allah knows them. And whatever you spend in the way of Allah will be repaid to you in full and you will not be wronged”.

These verses taken literally may be interpreted to be urging Muslims to fight the non-believers to the Islamic religion and even finance war against non-believers since Allah will repay them. This is justified by the book of Jihad stressing that Ibn Umar said: “To stand in the ranks facing the enemy even without me striking my sword, throwing my spear, or shooting my arrows, is better to me than worshiping Allah for 60 years and not committing any sin” (Al Dimashqi, 2016).

The preceding verse can be interpreted as equating human beings to animals who may experience evil of pain but do nothing to save themselves. We are rational beings and as such, we should not accept uncritical admonitions in the name of worship and dying in the name of promises of afterlife. We should be courageous enough to be true to our thinking and no god should punish us as long as we act to protect ourselves and the dignity of other humans. Why should we suffer for a greater good which cannot be conceived by any human being? If some Muslims continue to use these verses in the name of God, then the arguments of Christopher Hitchens shall come to pass. Christopher Hitchens in his book *God is not Great Religion Spoils Everything* (2007) argues that:

> The level of intensity fluctuates according to time and place, but it can be stated as a truth that religion does not, and in the long run cannot, be content with its own marvellous claims and sublime assurances. It must seek to interfere with the lives of nonbelievers, or heretics, or adherents of other faiths. It may speak about the bliss of the next world, but it wants power in this one. This is only to be expected. It is, after all, wholly man-made. And it does not have the confidence in its own various preaching even to allow coexistence between different faiths.
In the Holy Quran 3:73, Muslims are warned not to believe anyone who does not follow Islam as a religion “And do not believe anyone except for those who follow your religion....” Again, chapter of the Holy Quran 3:100 “O you who have faith, if you obey a part of those who were given the Book, they will turn you back, after your faith into faithless ones”. Taken literally as done by extremists, we can easily conclude that the verses do not encourage co-existence between Muslims and people of other religions. We can be condemned for cherry-picking the verses in the Holy Quran to justify our arguments on war and Islam, but the question remains, why let them be in the Holy Quran if they can be used to manipulate the masses? The answers exist in Islam, and the paradox has many variants including literal understanding of the verses and putting them into action by those considered extremists.

Another verse in the Holy Quran which can be misused by the financiers of extremism is 3:92, which states “you will never attain piety until you spend what you hold dear, and whatever you may spend of anything, Allah in deed knows it.” This opinion is supported by Al-Bukhari and Al Dimashqi, stressing that you shouldn’t refrain from spending in the cause of Allah for fear of poverty. Allah says: “...and those who hoard gold and silver and spend it not in the way of Allah – give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, and flanks, their backs, that is what you hoarded for yourselves, so taste what you used to hoard” (Al Dimashqi, 2016)
The ordinary language used in both Holy Quran and Al Dimashqi seems to encourage literal interpretation of these texts and to an extension fuels violence by encouraging people to give in the course of Allah including funding jihadists. Thus, philosophical hermeneutics is needed to help sharpen awareness of words which in turn sharpens our perceptions as the arbiter of, the phenomena. This aspect is stressed by Austin that philosophy might not more usefully be called “linguistic phenomenology,” since philosophy help people to study nature of language dealing with various philosophical problems (Stumpf & Fieser, 2015).

Nonetheless, some Muslim scholars like Khan (2006) and Bangura (2015) have come up to refute such claims by Jihadists, insisting that such verses were written in Medina when there were wars towards Muslims and they were aimed at self-defence. Bangura (January, 2004), for example, argues that the Holy Quran enjoins Muslims to “transgress not the limits.” This implies that war, even in the cause of self-defence, is not to be unrestricted. He argues that when the Holy Quran says “kill them wherever you find them…And Al-Fitnah is worse than killing,” this is obviously a divine warrant for warfare in defence. Thus, “And fight them not…unless they [first] fight you there,” is reinforcing the fact that this passage intends only to permit war for the sake of self-defence, and not for any other purpose.

There is also honour brought by Jihadists who sacrifice their life for a “good” cause, and their clerical supporters extol the “honour of martyrdom” as a most solemn declaration of
faith, as the noblest deed a Muslim can perform on earth. The Holy Quran 9:88 – 89 states “But the Apostle has and the faithful who are with him wage Jihad with their possessions and persons, and to such belonging all blessings, and it is they who are felicitous. Allah has prepared for them gardens with streams running in them to remain in them [forever]. That is the great success.” These verses should be read in their context. Unfortunately, most young minds may not do that, instead they take them as they are, which make people question the role of Islam in perpetuating terrorism.

Just like Sam Harris argues in his book A letter to Christian Nation (2006) that piety of religious people denies them to see reality of science in protecting human life, religious leaders need to integrate philosophy and science in religious training. There should be a ground for accepting scientific and moral discoveries and stop believing in some detrimental teachings by religious leaders and doctrines to save human life. When there is evidence that some teachings are misleading the people of the world, they should be abolished, or paraphrased to suit the current context so that they cannot be followed blindly. Sam Harris stresses the understanding of Islam fundamentalism as follows:

Many authors have pointed out that it is problematic to speak of Muslim “fundamentalism” because it suggests that there are large doctrinal differences between fundamentalist Muslims and the mainstream. The truth, however, is that most Muslims appear to be “fundamentalist” in the Western sense of the word—in that even “moderate” approaches to Islam generally consider the Koran to be the literal and inerrant word of the one true God. The difference between fundamentalists and moderates—and certainly the difference between all "extremists" and moderates—is the degree to which they see political and military action to be intrinsic to the practice of their faith. In any case, people who believe that Islam must inform every dimension of human existence, including politics and law, are now generally called not “fundamentalists” or “extremists” but, rather, “Islamists” (Harris, 2006).
Jihadists too just like other extremist from other religions as discussed earlier, follow the doctrines of Islam and teaching to the latter. They cannot question such teaching and are therefore considered true believers, products of a culture that values death more than life for the sake of Allah and are convinced that it brings not only victory but the assurance of eternal life in Paradise with all its rewards in the afterlife. The following statement prepared by Hamas reveals how convincing the urge for martyrdom can be enticing to the young person:

Allah builds good and pleasant dwellings in heaven. The inhabitants receive rooms, under which flow rivers. There are also tents in heaven, each one made of pearl sixty miles high and sixty miles wide. Each mile contains a special corner for family members of the believer, hidden from the others... In paradise Allah provides the inhabitants with rivers of water, milk, honey, and wine. The shahid (martyr) for Allah receives immediate atonement of all his sins with the first drop of his blood being shed... and he weds seventy-two virgins. The shahid receives the potency of seventy men (Perry & Negrin, 2008)

From the above, Palestine mothers are encouraged to make cries of joy during the funeral of Martyr’s (Shahid’s) since their sons already have rewards in paradise and they have been fully rewarded by Allah, the song is as follows:

Let out cries of joy, O Martyr’s (Shahid’s) mother, let out cries of joy
Decorate the twilight hours at separation,
Place henna on his chest and tie bandages over every pain
Let out cries of joy, O Martyr’s mother, let out cries of joy and wait for him, even if he is delayed
Light your lantern high and repeat: The fate of the dark of night and the oppressors is to disappear
Let out cries of joy, O Martyr’s mother, let out cries of joy
Hold onto the olive tree at the foot of the mountain
Point into death and wait,
The path of the brave will bring you a hero today
Let out cries of joy, O Martyr’s mother, let our cries of joy...
Embrace the small children and let out a loud call: ‘Sing, Arabs’.
Such narratives and beautifications of the martyrs can easily sway people both inside and outside Palestine to fight so that they inherit their place in paradise. This is due to the cosmic justification given by the leaders of religious organizations, who see their war with non-believers as an eschatological, apocalyptic, and in ultimate terms transcend the temporal and intended to ultimately impact the entire world.

The action of the jihadists then goes against the nature of man which should let thinking control us to preserve human nature, we should encourage men/women to be pragmatist in nature since pragmatism assumed that human life has a purpose and that rival theories about human nature and the world need to be tested against this purpose. According to James (1907), there is in fact no single definition of human purpose. Instead, our understanding of human purpose is part of the activity of thinking. If religious people allow thinking for themselves, and questions dogmas, then we will be able to understand things and the setting in which we live; since human purpose derives its meaning from a sense of being at home in the universe.

To easily spread their religious ideologies, terrorists in the 21st century are not just taking guns and fighting physically, they use the internet to spread ideas that fuel terrorism hence, what is now called “Instagram intifada” or “social terrorism” and “social media warfare”. This is a new kind of war against an enemy using very new weapons. Soldiers armed with rifles are fighting side-by-side with civilians armed with smartphones. This was confirmed
as mentioned earlier by an eyewitness of a Lamu bound bus attack on Saturday 28th December, 2019 where a female terrorist was recording the shooting of the passengers by the Al-Shabaab terrorists. The result is a synchronized physical and cyber war. The battle is fought, with both sides launching narrative “memes”, which are most emotionally compelling stories of suffering and killing (Palmer, 2015).

The term “meme” is coined from The Selfish Gene of Richard Dawkins (2006). This term is used as an idea for the conversation of transformative standards in clarifying the spread of thoughts and social wonders. Memes have a large number of attributes we allot to living things. They are conceived, they reproduce, they change and sooner or later, beyond words. Thus “any place you discover heathens kill them; for whoever kills them will have a reward on the Day of Resurrection,” is a terrible and an amazing image, yet it’s out there, it is being proliferated, and unfortunately and heartbreakingly, it is being executed by jihadists and their sympathizers. And so Islamic religious terrorism remains one of the fears to the world today since Jihadists use Quran and other holy texts as already discussed to justify their acts. There are also many videos which can easily be accessed through You-tube, which are being used to indoctrinate young ones into terror cells. They include: Winds of Paradise II, by Ali Abdula, (17 Feb. 2015) which is produced by As-Sahab Videos, and Victory of Martyrdom by Sheikh Abu Migdaad al Kindi (May, 2015).

Such memes from our most cherished beliefs becomes the source of human destructions, and it is only us who can change the situation of our human predicaments arising from religious extremism. This is asserted by Sam Harris in his book End of Faith: Religion,
Terror and the Future of Reason (2004) that “It seems that if our species ever eradicates itself through war, it will not be because it was written in the stars but because it was written in our books; it is what we do with words like “God”, “paradise” and “sin” in the present that will determine our future”. Thus, the intolerance which accompanies many religious creeds, should be replaced by religious teachings that allow rational criticisms.

There have been consistent arguments from moderate Muslim that these verses were revealed in Medina during the first hijra (Migration) and that they were meant for self-defence. That reading them today the way Jihadist do is purely misquoting these verses to justify wrongdoing by terrorists or taken out of context. The question is, why should they be retained to date, even when there is evidence that they are being misused by Jihadists to commit many atrocities. And the bigger question is that if the Holy Quran is tied to its context and the context has changed within years, should Islamic ummah come together through their scholars and come with many fatawa on interpretation of the Holy Quran and Hadith in their contexts which can fit into the new context?

In this age of violence from Al-Qaeda, the Islamic State, and Boko Haram, Al-Shabaab, the connection between the violence from these groups and their faith is self-evident. This is due to the proclamation of these men and women of terror who peg their violence on the Holy Quran and proclamation of the greatness of God. This is the complicated truth of the matter which many Muslims will not accept claiming that the radical viciousness that has surpassed a dominant part of Muslim nations, including Iraq, Syria, Pakistan,
Nigeria, Somalia and Kenya, is the result of complex political and social conditions and not the Islamic convention.

Religions must be able to allow men to make choices, or else one might be tempted to accepts Nietzsche’s (2006) announcement that “God is dead” and takes seriously that notion that if God did not exist, everything would be permitted. In a Godless world our psychological condition is one of abandonment. Abandonment means for Sartre (2007) that which the dismissal of God, there disappears every possibility of finding values in some sort of intelligible heaven. Again, there cannot now be any “good” prior to our choice since there is no infinite or perfect consciousness to think it. Abandonment of God then give opportunity to make choices, all people must choose and make decisions, and although we have no authoritative guide, we must still choose and at the same time ask whether we would be willing for others to choose the same action. As human beings we cannot escape the disturbing thought that we would not want others to act as we do, and so our choices must be in line of our human nature. Our actions should not be under the torrent of any emotion and passion what so ever, since such passion could be regarded as an excuse for our actions.

We have watched videos of Muslim Jihadists bowing down to pray after an attack, a good example is that of the CCTV footage obtained from the Westgate Mall attack on 21st September, 2013 in Kenya. The young extremist was praying to Allah for allowing them to successfully kill the innocent people who were going on with their weekend activities at the Mall. You can watch this YouTube footage video from
(https://www.youtube.com/watch?v=VOq6owl8k4M). What happened on that fateful day was horrible to the whole world, but for that young terrorist to bow and pray to his creator at the stipulated time of prayer, he was convinced that he was fulfilling the will God, and thus to say that these texts are misinterpreted and taken out of context is wanting. This is because the terrorists were convinced in they are undertaking Islamic duty and Allah will definitely make them succeed.

4.4.2 The Hadith Recorded by Sahih al-Bukhari Volume four (The book of Jihad)

Some scholars including Porter (2002) cite the Hadith as the source of information for demonstrating the close connection between Islam and terrorism. The Hadith by Sahil al-Bukhari volume four also known as the Book of Jihad contains the deeds and sayings of Muhammad (PBUH) and Muslims are required to live their lives in accordance with the actions and words of the prophet (PBUH). For instance, the collections in Hadith stands beside the Holy Quran as books that guide all Muslims. Chapter one of the Book of Jihad volume four by Sahih al-Bukhari, introduces the superiority of Jihad, it starts with the statement of Allah as follows:

Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injeel (Gospel) and the Qur’an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded (up to) and give glad tidings to the believers
The *Hadith* by Sahih al-Bukhari seems to justify jihad and is used by Jihadist to justify their atrocities. For example, in *Kitab Al-Jihad Wa'l-siyar* (Sahih Muslims) Book 19 number 4332 states:

> It has been narrated by Ibn ‘Umar that the Messenger of Allah (may peace be upon him) sent an expedition to Najd, and I (also) went with the troops. We got camels and goats as spoils of war, and our share amounted to twelve camels per head, and the Messenger of Allah (may peace be upon him) gave an extra camel to each of us.

Such statements made by Muhammed (PBUH) may seem to encourage violence against innocent people based on their beliefs. Some of the statements encourage Muslims to fight against non-Muslims until they convert to Islam.

The *Hadith* seems to escalate the theory of determinism in which men/women cannot think otherwise but according to the dictates of the Allah to fight for their perceived injustice. If men are determined then what kind of universe are we living in if all events without exception are rigorously determined from the beginning of time so that they could not have happened in any other way? We then become slaves of heavenly creatures who dictate what we should and what we should not and not able to determine our essence in the world, contrary to Sartre (2007) that our existence precedes our essence. To say that existence precedes essence means, that people exist, confront themselves, emerge in the world, and define themselves afterward. First, we simply are, and then we are simply that which we make of ourselves. This allows us to determine our ourselves, not only do we make judgments of regret, but we make moral judgments of approval and disapproval. Be able to persuade others to perform some actions and avoid others. We also punish or reward people for their actions.
In the Book of Jihad, war in the holy path is encouraged, it stresses that Muhammad claimed to have been ordered by Allah to engage infidels in war until they declare that only Allah is worthy of worship. Whoever acknowledges this fact should have their lives spared but those who don’t should be fought till they submit to Allah. For example, in the *Hadith* found in Sahih al-Bukhari volume 4:56 (2826) narrated by Abu Hurairah Allah’s Messenger says, “Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah’s Cause and gets killed. Later on, Allah forgives the killer [who embraces Islam and] also gets martyred [in Allah’s Cause]. Martyrdom in the cause of Allah is glorified, for instance hadith found in Sahih al-Bukhari, for instance Hadith 2829, states that there are seven martyrs other than those who are killed in Jihad. Narrated by AbU Hurairah, Allah’s Messenger says, “Five are regarded as martyrs: They are those who die because of (1) plague, (2) abdominal disease (3) drowning or (4) wrecking of building etc., and (5) the martyrs in Allah’s Cause.”

The query is, Muslims are few billions of the world population, and according to the quotes above, only those who believe in and worship Allah are to be spared from the wrath of Jihadists. Will they kill the remaining population of the world who have not embraced Islam? If we follow arguments from above quotes then the answer is yes. Meaning the *Hadith* as narrated above is pegged on moral relativism, which is the belief that one’s moral values as taught by one’s religion are morally superior to others. According to this worldview, someone, or something, has moral value only because religion grants this status. The individuals who are allowed moral status by this religion get the insurance and
backing of the strict network, for instance, Muslim people will be dealt with uniquely in contrast to non-Muslims. This is on the grounds that the individuals who are nearer to the focal point of the ethical network receive more privileges and protection. But those who are deemed alien to the moral community, for instance People of the Book: Christians and Jewish, who are sometimes referred to as Kafirs will be automatically treated by some Jihadists as people of a lesser god and should not access economic and social benefits. This is what has been taking place during some attacks by Al-Shabaab terrorist groups in Kenya where non-Muslims and non-locals in the north Eastern Province have become target groups. This is clear from the quotes above by Sahil al-Bukhari, it is either Islam as an accepted religion, if not then the result is death by a sword.

Just like the Holy Quran, spending in Allah’s cause is cherished by all Muslims, who are admonished hadith in Sahih al-Bukhari (volume 4) Chapter 37: entitled, “The superiority of spending in Allah’s Cause (for example, for Jihad)” Article 2841 Narrated by Aba Hurairah ii, The Prophet says, “Whoever spends two things in Allah’s Cause, will be called by all the gatekeepers of Paradise who will be saying, ‘O so-and-so! Come here.” Abu Bakr says, “O Allah the Messenger! Such persons will never be destroyed.” The Prophet says, “I hope you will be one of them”. It is obvious from the text that some believers will always give for the sake of Allah, whether for terrorist activities, so that his/her name can be registered in paradise and their names be called during entry to paradise. Thus, the text above can be “misinterpreted” that God takes delight in the evil
of killing people in his name, and if that is the case then we can use inductive argument to dismiss his presence as formulated by Rowe (2004):

First Premise: There exist instances of intense suffering which an omnipotent, omniscient being could have prevented without thereby losing some greater good or permitting some evil equally bad or worse

Second Premise: An omniscient, wholly good being would prevent the occurrence of any intense suffering it could, unless if could not do so without losing some greater good or permitting some evil equally bad or worse

Conclusion: There does not exist omnipotent omniscient wholly good being.

For Muslims to prove otherwise the argument above, then they need to teach and practice what is just, moral and more so rational so that the attacks on them and in extension the supreme being cannot be read and seen from the actions of the Shahids. This is an urgent need to be fulfilled by Muslims not just by taking the road of religious pluralism and ecumenism, but engaging in exegesis on the interpretation of such Hadith.

By the time Sahil al-Bukhari recorded the Hadith, horses and donkeys were precious animals used in war. Thus, men and women who kept horses for Jihad had been promised reward during resurrection. Article 2853. Narrated by Abu Hurairah states, the Prophet (PBUH) says, “If somebody keeps a horse (for Jihad) in Allah’s Cause, motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of
Resurrection for what the horse has eaten or drunk and for its dung and urine as good deeds in his balance.”

Instead of keeping horses and using them for war, today terrorists use cars for activities of Jihad. Some even have fake number plates to hide their identities as they carry out jihadist activities, for instance, the car which was used for the DusitD2 Hotel attack in Nairobi with registration number plate KCN 340 E was fake. We can therefore argue that according to collection of Hadith in Sahil al- Bukhari as narrated by Hurairah, whoever assists in any way to make sure that the Jihadist fulfils his activities will be rewarded. What can then stop moderate Muslims from funding terrorism? As long as the reward doctrine for funding Jihadist is taught in Islam, majority of Muslims will continue to fund Mujahedeens.

It is clear in the Hadith recorded by Sahil al-Bukhari, what is sacrosanct and pleasing to God is dying in the path of Allah. However, the theory of human nature stresses that human beings are the end in themselves and all human activities must protect this nature. This corresponds to Zarathustra’s pronounced of love of human beings, life, and the earth which agrees to preservation of human nature, since Zarathustra addresses, the problem of “nihilism,” is a kind of collective failure of desire, bows that have lost their tension, the absence of “need” or of any fruitful self-contempt, the presence of wretched contentment, “settling” for too little (Nietzsche, 2006). Human person needs to find his essence not only by following the dogmas of religions, but also by accepting morality as a tool of self-actualization. His consciousness should not be cartesian cogito ergo sum, but consciousness of the world and the people here in.
Women are not left out in activities of Jihad, Article 2879 as narrated by Aisha L4. Whenever the Prophet (PBUH) intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. “Once, before setting out for Jihād, he drew lots amongst us and the lot came to me; so, I went with the Prophet (PBUH) and that happened after the revelation of the Verses of Hijab, for example, veiling”. The verses are the Holy Quran 7:26, 24:31, and 33:59.

Women are encouraged to fight besides men during Jihad, by assisting men with water and making their lives comfortable before or during war. This is stressed in article 2880 of the Book of Jihad. Narrated by Anas “On the day (of the battle) of Uhud when (some) people retreated and left the Prophet, I saw Aishah bint Abu Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible with their water-skins (in another narration it is said, “carrying the water-skins on their backs”). Then they would pour the water in the mouths of the people, and return to fill the water-skins again and came back again to pour water in the mouths of the people”.

It was not therefore unique for Ms Violet Kemunto who had graduated with a degree in Journalism and Public Relations from Masinde Muliro University of Science and Technology (MMUST) in 2015, to comfortably live with Ali Salim Gichunge who masterminded the DusitD2 Hotel attack in Nairobi on January 15th, 2019. Her reward was guaranteed by Allah for making sure that the Jihadist Ali Salim Gichunge was fully prepared for the “just war” in the cause of Allah. This preparation meant making Gichunge’s life comfortable and keeping him in good health for her reward (Kemunto) would be in paradise.
Persuading women to join the fight in the name of Allah takes them from virtue epistemology or responsibilism, which maintains that the mental abilities that are truly important for knowledge are good intellectual character traits, such as inquisitiveness, thoroughness, fairmindedness, open-mindedness, carefulness, and tenacity. Not only are these traits central to our gaining knowledge, but they are character traits that a responsible knower should possess. Men/women should adopt inquisitiveness, since it prompts us to expand our knowledge of the world. Thoroughness is good since it helps us pursue explanations of phenomena further than we would otherwise. Open-mindedness is good since it aids us consider alternative explanations of things that we might otherwise initially reject. By possessing these virtues of inquisitiveness, thoroughness, and open-mindedness, we are able to develop virtues which corresponds to the rational nature of man.

Evidently, Muslim extremists will continue getting support to carry on as Jihadists because there is a promise of reward for those who sacrifice their fortunes to support terror activities as promised by the Book of Jihad. The book is clearly written on what to do by different people to fulfil this promise of fighting in the name of Allah. For instance, the source of the money which was used to influence the DusitD2 Hotel attack in Nairobi can be deduced that it might have come from well-wishers abroad. How could poor young men recruited few years ago be able to get money amounting to KSh 34,736,550, to transact between December 4, 2018 and January 5 from Diamond Trust Bank’s Eastleigh branch? (Daily Nation, February 20th 2019). The logical conclusion is that the money was donated by sympathizers who are Muslims and they believe in the reward, in the afterlife,
having donated for the course of Allah. This is recorded in the Sahil al-Bukhari 4627 that “Whoever provides for a fighter in the cause of Allah has actually fought, and whoever takes care of the family of a fighter has actually fought”.

Taking part in Jihad is one of the best deeds for a Muslim, according to Al Bukhari article 2782. Narrated by Abdullâh bin Mas’Ud stresses this point.

“I asked Allah’s Messenger, O Allah’s Messenger! What is the best deed?” He replied, “To offer the Salât (prayers) at their early stated fixed times” I asked, “What is next in goodness?” He replied, “To be good and dutiful to your parents.” I further asked, “What is next (in goodness)” He replied, “To participate in Jihad in Allah’s Cause. I did not ask Allah’s Messenger anymore and if I had asked him more, he would have told me more.

It is therefore clear to Muslims that they have a moral duty to participate in Jihad as part and parcel of their duties in the world. The argument we can raise here is that if God is omnibenevolent and the source of moral norms, and always acts in accordance with moral goodness, why should he be pleased with men/women who have committed murder in the name of Jihad? If we accept this notion that only Jihadists will be welcomed with a smile in heaven, then we will be encouraging dehumanization of people in the name of buying a ticket into heaven. Dehumanization here involves pushing others beyond the human network, rethinking them as not exactly human and in this manner not meriting the insurance and nobility as individuals from the human species. Morality in this case shall have been pushed aside in the name of Jihad.

We need moral reasoning in our actions, since through ethical thinking, we provide reasoned support for what is good and bad, great, and awful, upright, and horrendous. We
make and destroy contentions for self-protection that the book of Jihad has fully interpreted by extremists to support Islamic extremism and many promises are made for those actively and passively involved in Islamic Jihad in the name of Allah. We have to understand that as human beings, we ought to follow the lead of reason in the quest for answers, attempting to transcend subjectivism, preference, and disarray brought by religious ideologies. This is what any religion including Islam should stand for, to avoid being linked to terrorism.

The conduct of the Jihadists for many generations has been influenced by transmission of *Hadith* by Sahil al-Bukhari and it has not been for the betterment of the society but for the destruction and creation of animosity among the population. If they claim that they are fighting for the injustice suffered by the Muslim community, then they should follow the dictums of the just war. This is emphasized by Xenophon by holding that if I do not disclose my opinions on justice in words, I do so by my behaviour. Thus, practical action is more important than words, this is the practice of philosophy as *epimeleia heautou* (care of the self) which focuses on the best possible method of acting as opposed to a theoretical arrangement of hypothetical realities. For instance, the Athenian general Laches, in a Platonic discourse, argues that what intrigues him about Socrates isn’t his teaching but the agreement between his teaching and his life. Additionally, Socrates himself tells the Athenian court at the preliminary hearing of his case that they won’t viably find another like him who will educate them to think about themselves regardless of anything else. We too need to bring justice to this world by our words and deeds by doing away with the texts which promotes dehumanization.
4.4.3. Jihad as Understood by Muslim Extremists

Jihad has been interpreted in various ways and varies among practising Muslims. While some Muslims interpret it as an internal struggle, others have taken the struggle to literally refer to a violent or armed struggle against those they perceive to be their enemies. Terrorists usually justify their actions using verses from the Quran as stated already. As such, it would be difficult for Muslim apologists to argue that Islam does not condone acts of violence against infidels or unprovoked attacks of innocent people.

According to the Book of Jihad by Sahih al-Bukhari volume 4 Chapter 38, the superiority of one who prepares a Ghazi (fighter for Jihad) or looks after his dependents in his absence is also rewarded. Article 2843 narrated by Zaid bin Khâlid states “Allah’s Messenger, said, “He who prepares a Ghazi going in Allah’s cause is (given a reward equal to that of) a Ghazi; and he who looks after properly the dependents of a Ghazi going in Allah’s cause is (given a reward equal to that of) Ghazi. We can therefore argue that it is a personal duty for a Muslim to actively or passively engage in Jihad, to push away the enemies (infidels) who have invaded their land or to spread the good news of Islam.

Perry and Negrin (2008) emphasize that the basis of Jihad derives from the “irreversibility” of Islamic character both for singular Muslim and for Muslim domains. In this way, any land: Afghanistan, Palestine, Kashmir, Chechnya, Spain, and Libya that had once been under the influence of Islamic law may not return its proprietorship by some other law. In such a case, it turns into an “individual obligation” for all Muslims in
the land to battle a jihad to free it. If they do not succeed, it becomes incumbent on any Muslim in a certain perimeter from that land to join the jihad and so forth.

Perry and Negrin (2008) further argue that, given the quantity of Muslim lands under “heathen occupation” and the time allotment of those occupations, it has become an individual obligation for all Muslims to join jihad. This obligation whenever paid attention to, is no less a strict basic than the other five mainstays of Islam which are petition, fasting, noble cause, and haj. It turns into an accepted 6th column; and any Muslim who doesn’t perform it will die on the branches of hypocrisy (Al Dimashqi, 2016)

From the above discussion on Jihadist command to fight in the name of Allah, we can deduce that land is an important factor to defend, but we have had jihadist attacks in Pakistan, India, Kenya, Somalia, Nigeria, France, America and so on; which land are these terrorists defending? Are they not just criminals obsessed with inflicting pain on “infidels” for the sake of their personal grievances? Or maybe they have misunderstood God, since for Abrahamic religions of which Muslims are part, God is a richer, more complex, and has a more wonderful personality than we are, he cannot allow evil in his name to taint His personality. If he allows evil, then perhaps he is not powerful enough, to allow his name to be used to perpetuate evil, or He has espoused dualistic nature, that he is good and evil at the same time.

The dualism of God being good and bad depending on the interpretations of the holy books and dogmas by Muslims and extremist negate the Ockham’s principle of simplicity known as Ockham’s razor: “What can be explained on fewer principles is explained needlessly
by more” (Ockham, 1964). In this case, we should not postulate two realms of existence when one will do, God is either wholly good as expressed by believers or he is a being which allow evil to be done on the innocent people in the name of pleasing him as extremists do.

According to Gabriel (2015), there is just a single method to ensure access to heaven, and this makes the ideal intention in the minds of suicide bombers and jihad warriors. The best way to know without a doubt that you will get into heaven is to pass on as a jihadist, to bite the dust while making progress toward the reason for Allah and battling foes of Islam. This is supplemented by the Holy Quran chapter 8:39 “and fight against them until there is no fitnah and (until) the religion (worship) is for Allah. And if they cease – then indeed, Allah is seeing of what they do. Jihad can therefore means fighting anyone who disrupts the general flow of spreading Islam or fighting any individual who can’t convert to Islam. He further asserts that most jihadists engage in terrorism for the sake of intimidating their victims to convert to Islam. Their intention is to form caliphates where Islam is a national religion and Sharia law is adopted in place of constitutions which do not recognize the place of religion in governance and politics.

In their caliphates, the only law is Sharia which is purely Islamic, a situation that is impractical in today’s society because there is no country in the world with only Muslim faithfuls. The world is now a global village and any government whether theocracy must make sure that justice is served to all despite their religious affiliations and beliefs in any religion without any coercion. Our beliefs ought to be out of choice but not out of
compulsion. The choice to believe or not should be an unforced one. This is supported by Reichenbach (2012) that:

...we believe not out of compulsion but because we want to and choose to believe, or because we choose not to suspend our belief. That is, we are not in a position where we could not but have believed. The belief must not be something that merely happens to us, where we had no choice but to believe. At the same time, since evidence generally is relevant to the belief, the belief need not be acquired or held independent of evidential considerations. Thus, we might be said to have chosen a belief when we choose to accept the reasons or evidence for the belief and thus think that the belief is true.

Muslim extremists also seek to emulate Prophet Muhammad (PBUH), who used violence to fight perceived enemies of Islam. Additionally, they believe that a Muslim does not have a country or state of their own if Sharia law is not practised in it, and those whom they consider relatives and friends should be of Islamic faith. If you die as a jihadist, you don’t need to go to the grave and hang tight for judgment; you go legitimately to heaven. Jihad is an agreement between Allah and the Muslim. If Muslims fight, Allah rewards them in the afterlife. This is asserted in the Holy Quran 4:74 “Let those who sell their life of this world for the hereafter fight in the cause of Allah, and who so fight in the cause of Allah and is killed or gets victory, we shall bestow on him a great reward.”

How, then, we may well wonder, did sin come to this paradisal state? Did God create people with the desire to commit sin so as to go to paradise, even the description given for the paradise too is and still wanting. As in Paradise there was no heat or cold, so its occupants were excluded from the changes of dread and want. No trouble of any sort was there, nor any silly delight; genuine joy perpetually spilled out of the nearness of God,
who was adored ‘out of an unadulterated heart, and a decent still, small voice, and confidence unfeigned’. The legitimate love of a couple made a definite agreement between them. The stand of Muslim extremists is to commit sins before going to paradise, unless they have a different interpretation of sin. This position is given strength by Al Damashqi (translated 2006) “Don’t desire meeting the enemy but when you do be firm, and realize that Paradise is beneath the shadow of swords”.

Muslim extremists therefore engage in acts of terrorism claiming that Allah intended the world to be ruled and controlled by those who are faithful to him. These faithful, according to them, are Muslims. They use the Holy Quran 24:55 which asserts that Allah has Promised Land, inheritance and power to those who are faithful to him. He will also give them authority and peace to worship and will grant them security if they worship him.

It is difficult to distinguish between conventional terrorism and Jihadist terrorism. Khan (2006) states that Islamic government fortifies the cosmology of magical viciousness that new terrorism finds in the precept of jihad. He differentiates between conventional terrorism and Jihadist terrorism claiming that conventional terrorism stems from geopolitical grievances while Islamic terrorism is essentialist and royal in its motivation. The thought of Islamic government forced through essentialist jihad additionally limits the basic significance of solid complaints that Muslims dominating states of Palestine, Chechnya, and Kashmir may have.

According to Gabriel (2015), terrorists may use the Islamic faith to fight for what they believe is right. Since jihad is the only way to win, for instance, a terrorist will intimidate,
attack, and kill innocent people because they do not abide by the Sharia law. A radical Islamic terrorist will use violence to ensure that the Islamic law is implemented by the society they live in. The reason for making this demand is that these terrorists believe that Sharia law is directly dictated by Allah and anyone who goes contrary to what is stipulated therein should be punished accordingly. The terrorists feel that failure to adopt Sharia law is acting in disregard to the commands and wishes of Allah.

This brings us to the critical reasoning on the basis of other Muslims disregarding jihadists as terrorists; there is no way a non-Muslim or a critical mind will be convinced that Islam has no grounding for terrorism if most jihadists claim that they have blessings from Allah. We can therefore question religious truth as the most necessary philosophical problem in our times, the evidence so far is that religious beliefs have proven to be dogmatic and they do not accept questioning. Thus, religious morality seems to be relative which does appreciate diversity of moral viewpoints; from Muslims and non-Muslims. This leaves us with only one view, ethical relativism which accepts that assorted good decisions are incommensurable. Incommensurability in the space of morals is changed out as far as the shortfall of an interesting method or standard for arbitrating between various good cases or the difficulty of contrasting or positioning such cases. In our case, the question, of who is right among Muslim extremists and moderate Muslims cannot be answered, giving way to the myth of “moderate” Muslims. Both moderate Muslims, believe and practice the same religion to the latter, they undertake the same rituals and believe in the reward in paradise.
There is a need for moral consciousness to enable us act in accordance with universal morality by acknowledging the existence of other people. No one should act in contravention of universal morality. According to Russell (2011), there are three distinct faculties in which a demonstration might be morally estimable: first, it might be as per the received moral code; second, it might be earnestly proposed to have great impacts; and in conclusion, it might in actuality have great impacts. Russell insists that the last one, however, is generally considered inadmissible in morals. But all the three should be considered by all human beings including Jihadists, even if they consider themselves fighting to gain justice for wrongs done to them, they should also be just by not attacking non-combatants.

Religious terrorists claim to be encouraged to attack innocent people because they consider them infidels. These infidels, the terrorists claim are hindrance to spreading the message of Islamic faith. These radicals also believe that Islam is the only religion worthy of Allah and all humanity should adhere to regulations and rules of conduct stipulated in the Islamic scriptures. Whoever goes contrary to the teachings of the scriptures, regardless of whether they are Muslims or not, deserves to be punished. For example, during the time of the Prophet, some new converts wanted to keep on giving loans at an interest even when the Quran condemned it (Holy Quran 2: 276). Muhammad (PBUH) is said to have received a revelation against this practice and he ordered them to desist from charging interest or war would be declared against them for defying the orders of Islam. The extremist is encouraged to wage war against those he considers infidels, those who have defied the teachings of Allah and Prophet Muhammad (Fuller, 2003).
Some of the religious beliefs tend towards myths and it is difficult to know their authenticity when it comes to cultivation of morality. As Ayres stresses that we need strive against “myth-making, ritualism, and institutionalized conventions generally” which may have their roots in a process that involved “the mysticising of the symbolic process” with the result that “ceremonial adequacy” became an “imitation of technological adequacy” (Ayres 1961). Whether these teachings are ceremoniously taken by believers to be truths, the evidence is clear that they are the sources of hatred among human beings and destruction of human nature.

The Holy Quran gives two options when dealing with existential threat; fight and flight, that is jihad and hijrah (migration). Accordingly, offering yourself, your family, or your locale as a dining experience to the predator isn’t a worthy Islamic choice, nor is it generally astute to take part in an outfitted fight with the adversary. In practising the choice among jihad and hijra, Muslims, families, and networks may survey the quality of the foe, their own assets, coordination, geology, long haul outcomes, and the size of the population under abuse and decide to take hijra as an option. Al-Bukhari 3:706 stresses that the second caliph, Umar, heard Prophet Muhammad (PBUH) say:

> Actions are but by intention and every man shall have but that which he intended. Thus, he whose migration (hijrah) was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that which he migrated.

Migration can therefore offer a solution to the problems facing Muslim communities, but considering the scarcity of resources today, it may be a challenge. This is asserted by
Khan (2006) that, migration is a basic dynamic of Islamic history. He contends that the first Islamic state was established after movement, called the first *hijrah*. In 622 CE, the time of *hijrah*, the year that officially starts the Islamic Calendar, Prophet Muhammad (PBH) and his supporters had to leave the city of Mecca, which had become a position of mistreatment and strict narrow mindedness. Looking for harmony and opportunity, Muslims moved to Medina, building up relocation as a standard of endurance. This influenced the composition of the Medina Constitution; an implicit understanding among Muslims, Jews, and agnostics drafted and marked in 622 C.E. which propelled the development of new states based on strict opportunity for al (Kalsey, 2007).

There is motivation to be an extremist and die as a Jihadist. According to Laqueur (2002), the inspiration for the religious militants is from multiple points of view simpler to clarify than the common. He guarantees that the extreme Muslim has been guaranteed different rewards, for example, life in heaven, his family will be taken care of, and he realizes he won’t generally be dead, but proceed with another and a lot more extravagant presence later on. Backing for the groups of martyrs is a significant thought, just like the religious commitment to reimburse one’s obligations preceding the suicide missions, the monetary assistance given to the groups of suicide bombers by Arab nations and Muslim establishments. In the new revelation which Prophet received, the relatives of the jihadists who dies in war have to be taken care of, the Holy Quran 8: 41 states

> And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer.
If the claim above is true that the family members of the mujahedeen would be compensated by the Muslim community, there is nothing like denying and calling Jihadists as extremists. These are true Muslims ready to die for their belief and defend God and Islamic faith. As such, they believe in Islam as preaching the truth of propositions for which no evidence is even conceivable. This put the “leap” in Kierkegaard’s leap of faith as its peak. That is, we commit ourselves totally to a God whose existence is logically and rationally uncertain. This is further stressed by Watts (2003) that “the objective uncertainty maintained in the most passionate spirit of dedication is truth, the highest truth for one existing”. What is demanded here is a dedicated, passionate and resolute engagement of the whole being.

Thus, man is no longer free as was his birth, but chained by religious beliefs which sometimes drive him away from being good. On the contrary, a man’s actions are determined by his own inner rational nature. Our deeds should proceed from our character; we do what we do because we are what we are, not because of religious dictates, since as from birth, the rational part of our mind certainly dominate our nature putting us above other creatures; for we either love righteousness, and will what is good or we do not love it at all, then our will is not good. Religious laws should not be used to destroy the will of human beings in the name of forming a caliphate.

4.4.3.1 Pillars of Jihad

Mark Gabriel in his book *Islam and terrorism - the truth about ISIS, the middle east and Islamic jihad* (2015) has dedicated chapter two of the book entitled “Some Five Pillars of
Radical Islamic Philosophy”. He argues that Muslim extremists have some five pillars which control their mind and actions. The five pillars are as follows, one: Obey no law but Islamic law. This law according to Gabriel is premised on the fact that Islamic law is an incredibly powerful concept because it is viewed as a direct command from Allah. Even more so, the radical scholars attach it inseparably to the worship of Allah. But we have to realize that all laws, whether for Allah should correspond to the natural law.

According to Tully (1993), natural law is “a set of objective moral principles that express what man ought to do and forebear, cross-culturally and trans-historically valid, independent of man’s subjective will and discoverable by reason”. It is as indicated by this law of nature that all men are to be dealt with similarly; that, in ethicalness of the way that we are for the most part normally free and equivalent, we should regard all others as free and equivalent, and therefore “no one ought to harm another in his life, liberty or possessions”. In virtue of the law of nature, man has two powers or rights in the condition of nature: the right of self-conservation and the right of discipline. Thus, Lockean rights of preservation need to be held by any law produced by any society. The right of self-preservation is the right “to do whatsoever he thinks fit for the preservation of himself and others within the permission of the law of nature”. One’s own safeguarding starts things out, however when this isn’t in peril, every individual is to do what is vital for the conservation of humanity, albeit in the two cases just inside the constraints of the law of nature. Locke (1689) insists that:

In a commonwealth the members of it are distinct persons . . . and, as such are governed laws of the society, yet, in reference to the rest of mankind, they make
one body, which is... still in the state of nature with the rest of mankind, so that the controversies that happen between any man of the society with those that are out of it are managed by the public, and an injury done to a member of their body engages the whole in the reparation of it. So that under this consideration the whole community is one body in the state of nature in respect of all other states or persons out of its community.

The second pillar states that Infidels are all around, thus the radical sees himself as surrounded by infidels who are hostile to him and his message of faith. In their writings, radicals put great energy into arguing that nearly all societies are comprised of infidels; both those who call themselves Muslims and the others. Islam means submission, and to be a Muslim you must submit Allah and his commands in the Islamic law. The radicals say this is in relation to the directive given in the Holy Quran 4:67:

But no, by your Lord, they cannot become true believers until they seek your arbitration in all matters on which they disagree among themselves, and then find not the least vexation in their hearts over what you have decided, and accept it in willing submission

The third pillar according to Gabriel (2015) is that, Islam must rule. Extremists therefore are united in ensuring that the caliphate is brought back, and they at last need Islam to rule the entire world. Muslims as a rule are glad for the historical backdrop of the caliphate in Islam. He contends that for thirteen centuries the caliphate joined Muslim lands both profoundly and strategically: the Muslim Ummah. The extremists therefore justify their quest for caliphate with the Holy Quran 24:55 - 58, Ali Translation:

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything
with Me. But whoever disbelieves after that - then those are the defiantly disobedient. And establish prayer and give zakah and obey the Messenger - that you may receive mercy. Never think that the disbelievers are causing failure [to Allah] upon the earth. Their refuge will be the Fire - and how wretched the destination.

The radicals therefore have three goals to achieve; first is to establish Islamic states, secondly, to join these states together under the caliphate and third is to use the caliphate to submit the entire world to Islamic authority. To a committed extremist battling for his confidence, the caliphate means the world and nationality amounts to nothing. His nationality is now the belief in Islam and nothing else matters. However, this is a dream which should be thrown out of the window since the world is filled with people of different faiths and belief systems and fighting to bring them to the same bucket of one caliphate is farfetched. So, it is high time Muslims accept this fact. People of faith should stop using terror tactics to cause grossly selfish minds to look beyond their immediate gratifications, the world is complex and this complexity with different people of different faith is what gives meaning to the world.

There should also be appeal to science to help answer to some of the problems affecting humanity today. There is no denial that religion can give some consolation and answer to some metaphysical anguish, science too can complement it by authentically handling issues to do with humanity at its best. This is stressed by Sam Harris (2010) that:

It seems inevitable, however, that science will gradually encompass life’s deepest questions—and this is guaranteed to provoke a backlash. How we respond to the resulting collision of worldviews will influence the progress of science, of course, but it may also determine whether we succeed in building a global civilization
based on shared values. The question of how human beings should live in the twenty-first century has many competing answers—and most of them are surely wrong. Only a rational understanding of human well-being will allow billions of us to coexist peacefully, converging on the same social, political, economic, and environmental goals. A science of human flourishing may seem a long way off, but to achieve it, we must first acknowledge that the intellectual terrain actually exists.

The fourth pillar according to Gabriel (2015) is that Jihad is the only way to win. To an Islamic extremist, Islam should be practised the way Muhammad (PBUH) practised it. So, his definition of jihad is based on Muhammad’s both in word and by examples. The Collection in the Hadith, the Holy Quran and the canonical books in which Al Dimashqi belongs contains several teachings about Jihad. In fact, the book of Jihad by Al Dimashqi (2016) ends with the following quote: “whosoever dies without participating in an expedition (Jihad) nor having the intention to do so; dies on a branch of hypocrisy.” This is asserted by the Holy Quran 47: 4 which stresses the use of Jihad stating that:

So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favour afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds.

The fifth and the last pillar of Islamic Jihad according to Gabriel (2015) is that faith is the reason. Muslims are very religious people and Islam is the only religion ordained by Allah. Quran surah 5:44 states that “Therefore fear not men, but fear Me” Whoever believes in Allah is committed to follow the order of jihad, the radicals state, regardless of whether it
implies prison, loss of your activity, or more awful, insofar as you don't follow the orders of Allah, at that point you don’t have confidence in Allah.

As stated above, there is a need to appreciate that faith which is metaphysical science should not be taken to be the only source used to understand the world. Faith without reasoning is blind and it undermines the virtuousness of an individual’s mind as to purchase in his master conviction to things he doesn’t acknowledge, he has set himself up for the commission of one another’s bad behaviour. He takes up the trading of a cleric for gain, thus, as to qualify himself for that trade, he begins with a lie. We need to give reason a chance, and religion should not enslave people to an extent that they fail to see justice and truth prevail in the world by perpetuating blind faith.

For now, we can say that due to the command of Allah, Muslims will not choose *hijra* as an alternative to *jihad*, this is because *hijra* depends on sound judgment, technique and educated sense regarding familiarity with relative results. That is the reason the Holy Quran doesn’t order migration for feeble individuals from the Muslim group, on the grounds that the misfortune from relocation may surpass that of living under persecution and finding different intends to reduce the circumstance. Thus, jihad remains to be the only alternative that is relevant to their communities and within a caliphate as they strive to live a life in fulfilment of the dictates of Allah. However, if it is used to target the non-combatants, citizens who go on with their daily routines, then it becomes an immoral act which we should all condemn at all cost since it goes against the just war dictates as mentioned earlier.
4.4.4. The Caliphate

The word caliphate is from the Arab word caliph or khalifah signifying “successor”. Caliphate alludes to the way that, after the passing on of Prophet Muhammad (PBUH), the leaders of the Islamic people were for the “replacements of the prophet”. A caliphate therefore is an Islamic state under the governance of an Islamic custodian with the title caliph. This is often an individual considered a non-secular successor to the Islamic prophet Muhammad (PBUH) and a pacesetter of the complete Muslim community. Throughout the history of Islam, succession politics have dominated the Islamic faith after the death of Prophet Muhammad (PBUH). That was the beginning of the Islamic Caliphate war. They directed sensational successes which brought into being a tremendous domain fixated on the Middle East. This realm is known as the Caliphate, and inside it, a particularly Islamic human advancement developed in the Middle East, North Africa and Asia. All things considered; the person who was to legitimately succeed the Prophet has brought up issues over the leadership of the Muslim Umma.

Sunni Muslims agrees with large numbers of the Prophet’s associates that at the hour of his passing on, a new caliph was to be chosen from among those equipped for carrying out the responsibility. For example, following Prophet Muhammad’s (PBUH) passing, his dear companion and counsellor, Abu Bakr turned into the primary Caliph of the Islamic country. But Shia Muslims, accept that following Prophet Muhammad’s (PBUH) demise, administration ought to have passed legitimately to his cousin and son in-law, Ali bin Abu Talib. Along these lines, Shia Muslims have not perceived the authority of chosen Muslim pioneers, picking rather to follow a line of imams whom they accept to have been
designated by Prophet Muhammad or God Himself. Yet, we additionally have divisions among these two significant groups of Islamic confidence, for instance in Saudi Arabia, Sunni Wahhabism is pervasive as the puritanical group. Thus, in Shiittism, the Druze is to some degree expansive order dwelling in Lebanon, Syria, and Israel (Hazleton, 2009).

According to Kelsay (2007), Shia Muslims accept that the Imam is perfect ordinarily and that his position is trustworthy in light of the fact that it comes straightforwardly from God. Accordingly, Shia Muslims regularly love the imams as holy people. They perform journeys to their burial places and sanctuaries in the expectation of heavenly intervention. In numerous places of Shia Islam, we see mirror writing in Islamic calligraphy. “Ali is the vicegerent of God”. They progressively administered their territories as autonomous rulers. Fathers passed their governorships on to sons like hereditary monarchs; they raised their own armies, and in due course even stopped forwarding taxes to the capital, thus becoming autonomous states.

Sunni Muslims however counters the beliefs of the Shias that there is no premise in Islam for an inherited favored, class of profound caliphs, and positively no reason for the love or mediation of holy people. They argue that initiative of the network isn’t a claim, but instead a trust that is earned and might be given or removed by the individuals, though those leaders should be well versed and grounded in Islam (January, 2008).

These succession theories gave birth to a bitter rivalry and political factions within the Islamic nation, with Muslims turning against their own brothers on the basis of sects leading to sectarian strife within the Muslim community from the first caliphate. What is
sectarian violence? A sectarian fight is a type of mutual violence roused by sectarianism, that is, between various groups of one specific method of belief system or religion inside a country or network. Religious segregation frequently assumes a role in sectarian viciousness.

Today, many fights in the Islamic states have great sectarian overtones: between the Shiites, Sunnis, Wahabis and so on. In states where the government in place is Shiites majority, then the Sunni minority will suffer, and vice versa. This brings us to the issue of whether there is a need for theology in politics, since theocracy in all the ages has proven to be purely sectarian. There is a need to remove religion or reduce religious influence on government since it is only one aspect of human social life. If these sects dominate governments, all members of the state will not get equal justice, since justice must be justice as fairness, where equals are treated equally and unequal unequally. Rawls (1999) maintains that justice requires not only impartiality but also treating people fairly and in proportion to their needs as well as their merits. Rawls admits that there are inequalities of birth and natural endowment and historic circumstances, such as caliphates, slavery, that create undeserved disadvantages for certain people. Simply, redistributing opportunities or wealth doesn’t take care of the root issue as long as the fundamental conditions that detriment certain individuals despite everything exist. What is required, at that point is change in the social framework with the goal that it doesn’t allow these shameful acts to happen in any case, thus, caliphate based on a particular sect of Islam can be destructive to Muslims and the world at large.
There is also need to be led by men who are governed by reason, the torch of mind in line with the Platonic dictum of a philosopher king who is governed by reason, a man or a woman who has no self-interest to amass wealth, but a person who has his/her state or society at his/her heart. Though theology is a science, sometimes it is founded or based on mistakes, prejudices and falsehood, since it is based on sacred books which were majorly written in contexts and experiences of people who are actually different from us today in the understanding of the common good. The different sects of Islam should not propagate ideologies which make them hate other sects which can results into violence, but to teach the universal good. The universality of the common good today is pegged on human dignity and rights, which was not so much in practice during the time when the sacred books like the Bible and the Quran were written. These books were and still are for the “chosen race”, while the common good is for humanity.

The War in Syria is not an exception to this sectarian violence. Iranian soldiers, Hezbollah warriors and Iranian-supported Shia militants are believed to be helping the Shia-led Syrian government fight the Sunni-dominated resistance. Sunni jihadist groups, including Islamic State (IS), have in the meantime been focusing on Shia and their places of occupation in Syria and neighbouring Iraq (Matar & Kardi, 2019).

It is therefore clear that if we stick to our rational nature, we will be able to stick to the moral law which is a notion of the mind helping us to make judgement about morality of human actions which Rosmini (1989) argues must meet three conditions. First, the notion of moral law must be received in the mind of the person judging it. Second, the subject
possessing the notion should be aware of its suitability as rule of moral judgement. This awareness therefore promulgates the notion in the subjects so that the notion takes on the nature and force of law. Third, the notion should be applied by the subject to the actions to be judged. Thus, for us to be able to judge morally right actions, the moral law must exist in us, that is, be known, promulgated and applied, therefore application completes the judgement. It is therefore important to know that as human person, if we cannot be able to judge well, then we have lost our humanity, and this is where Wahabi movements have pushed us to.

It is also alleged that the teaching of these fundamentalists takes place in madrasas, and is geared towards making young minds hate education that is outside Islam. A case in point is “Boko Haram” which teaches its followers that, all western education is immoral (Matfess, 2017).

It is essential therefore to examine what is taught in schools as religious education whether it makes young people grow morally upright, or it should be removed from the education system. Essentially, children should be taught what can help them solve practical issues, not what somebody guesses based on historical and religious views which are not proven to be correct. The paradise doctrine which is being used to entice young people to join Jihadist movements is more mythical than real; we do not have absolute information regarding it, but the young Jihadists consider paradise as another existing world to be occupied after killing innocent people. Jihadists claim that they are fighting in the path of Allah by committing evil proves the contradiction that there is a God who is omnipotent, a God who is wholly good and allows evil to exist. It is clear to our reason
that good is against evil, so that is something to be thankful for consistently dispenses with abhorrent as far as could be expected under the circumstances. We therefore observe that the Jihadist position of killing to ascend to heaven contradicts the goodness of God, unless they have another god with different qualities.

Though religionists believe that evil in the world is because of human free will, human beings have the capacity to choose what is right and wrong. However, this claim can be refuted by the conflict we see in the world between human freedom and the divine foreknowledge. That means God has ordained everything happening in the world and Mujaheddins are justified to kill people since their actions have been ordained by the same God they are defending. This is confirmed by William Rowe (2004) that God is free and have the foreknowledge of the whole world. Rowe (2004,) insists that:

Though God is a most perfectly free agent, yet he cannot but do always what is best in the whole. The reason is evident; because perfect wisdom and goodness are as steady and certain principles of action, as necessity itself; and an infinitely wise and good being, induced with the most perfect liberty, can no more choose to act in contradiction to wisdom and goodness, than a necessary agent can act contrary to the necessity by which it is acted; it being as great an absurdity and impossibility in choice, for infinite wisdom to choose to act unwisely, or infinite goodness to choose what is not good, as it would be in nature, for absolute necessity to fail of producing its necessary effect.

But the argument we can put a cross is that if God knows everything before we were born and has ordained everything which happens in this world then human beings are not free at all to make choices on issues which affect them. We can have a deductive argument as follows:

Premise One: God knows everything we will do before we are born.
Premise Two: If God knows everything we will do before we are born, then it is never in our power to do otherwise

Premise Three: If it is not in my power to do otherwise, then there is no human freedom

Therefore: There is no human freedom

If there is no human freedom, then one is tempted to conclude that God has to take responsibility for what is taking place in this world including evil on the non-combatants, and whatever happens in his name including killing the innocent in the world.

We can further contend that it is difficult for the more lenient indigenous variants of Islam to get by with the cash torrent being thrown out in advancing the fundamentalist Wahhabism. This is a significant issue that the Muslim world ought to direly address for peace to prevail in the world. We have to realize that religious extremism is more serious than secular terrorism due to being fanatical in nature.

Looking at Islam on the issue of war, the argument which we posit here is that the two extreme positions: where Islam through the Holy Quran encourages war in the verses on Jihad and other verses which discourage the killing of people goes against the philosophical principle of non-contradiction. The principle of non-contradiction states: “It is impossible to be and not be at the same time and in the same respect”. When we affirm that a thing is in a specific manner, we presuppose that it is not the same thing for it to be in that manner and to be in another manner. If we say that it is good to help others, we acknowledge that “being good” is necessary and it is not the same as “not being good”.
Meaning, there should be no contradiction in what different people believe on a particular issue or theory. Islam should either be a religion of peace as stressed by moderate Muslims, or it is a religion of violence where every believer is free to do what he/she wants as long as he/she is a member.

A keen reading of the Holy Quran on one hand leaves us with the conclusion that it is a book which can be used by moderate Muslims to promote peace and human dignity. On the other hand, it can be used by Muslim extremists to propagate violence. Thus, first judgment of non-contradiction is flowed here because it expresses the most basic condition of things, namely, that they cannot be self-contradictory. Just like the dictum of Heraclitus that we cannot step into the same river twice, contradictory premises cannot lead to a valid argument. The Holy Quran therefore leaves us with two extreme positions which do contradict each other.

The two extreme positions we find in the interpretation of the Holy Quran concerning human dignity are about some verses commanding the respect of non-Muslims, and other verses even if taken out of context give direction on the killing of non-Muslims. This brings us to question the position of Islam as a religion which should give people an opportunity or not to actualize themselves through acquisition of right knowledge. Remember, an epistemic acquisition makes man unfit to be a slave, since rationally justified knowledge helps man to gain liberty of mind and body. Without liberty, the human world is like a dungeon, where individuals flung as hopeless convicts. Scholarly freedom turns into the quality of the spirit and the sunshine of the mind, making us walk in the light of reason.
Through the light of reason, we will be able to hold on to the principle of verification and apply it to even on religious statements. The verification principle offers a two-pronged test, statement is meaningful only if it is either analytic: that is, true by definition or empirically verifiable. Some statement in the Holy Quran and Hadith on war do not meet the threshold of verifiability statement. As argued by Carnap in his *Philosophy and Logical Syntax* that metaphysical statements are meaningless. He asserts that:

Metaphysical propositions are neither true nor false, because they assert nothing, they contain neither knowledge nor error, they lie completely outside the field of knowledge, of theory, outside the discussion of truth or falsehood. But they are, like laughing, lyrics, and music, expressive. They express not so much temporary feelings as permanent emotional or volitional dispositions. . . The danger lies in the deceptive character of metaphysics; it gives the illusion of knowledge without actually giving any knowledge. This is the reason why we reject it (Carnap, 2001).

Religious terrorism relying on metaphysical statement therefore remains one of the greatest dangerous types of terrorism since it is not pegged on reason or verified truth, it is based on death and afterlife pleasures. Remember without death, the impact of religious terrorism would be unfathomable. Plainly, the reality of death is unfortunate to us, and confidence is minimal more than the shadow cast by our expectation for a superior life past the grave. It therefore adds insult to our authentic existence in this world as rational beings.

To reduce occasions of religious extremism, it becomes a requirement for people of the world to use reason in matters of religion, so that we live a rational life, which in turn maximizes our chances of happiness, leading to successful living and fulfilment as rational beings. This will be in line with Boethius definition of a person as “*persona est rationalis*
naturae individua substantia” meaning that a person is an individual substance of a rational nature. As rational beings, there is a need to replace illusory happiness brought by religion, death and paradise with real happiness in the world today. We believe that reason that does not operate in a vacuum, that we are born finding pre-existing structures of human understanding or reality, but must accept things which conform to objective reason and things which are not we can change logically. The figure 5.1. below can help us understand how dangerous religious terrorism is, and that it is a cancer to the world which needs medication from all Muslim and other religious leaders.

Due to fanaticism accompanying religious dogmas and practices, people need to allow critical reasoning on all religious information they get as they grow in the world. Critical thinking is the careful, deliberate assessment of explanations, or cases, a procedure utilized in all fields of study, more so in philosophy. This procedure incorporates both assessments of legitimate contentions and cautious investigation of ideas of religions and in our case Islam. Both epistemic and moral knowledge are based on the rational disposition of an individual, and then critical reasoning is necessary to steer us to moral standards and principles. This reasoning should be used upon religious matters since religious dogmas sometimes impede reasoning. From an ontological proof of God’s existence by St. Anselm, God is a being greater than which nothing can be conceived including all the good in the world. But keen observation reveals that evil seems to overrule such goodness of God, and this leaves us with a lacuna in the nature of a good God governing an evil world.
Figure 5.1: Comparison between Religious and Secular Terrorism

Figure 5.1. Source: Bruce Hoffman, (1998)

<table>
<thead>
<tr>
<th>Environment</th>
<th>Activity Profile</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Quality of Violence</td>
</tr>
<tr>
<td>Religious</td>
<td>Unconstrained scale of terrorist violence</td>
</tr>
<tr>
<td></td>
<td><em>Result:</em> Unconstrained choice of weapons and tactics</td>
</tr>
<tr>
<td>Secular</td>
<td>Constrained scale of terrorist violence</td>
</tr>
<tr>
<td></td>
<td><em>Result:</em> Relative constraint in choice of weapons and tactics</td>
</tr>
</tbody>
</table>

The figure 5.1. above demonstrates the differences between religious terrorism and secular terrorism. As indicated in the figure, religious terrorism is expansive and not for liberation of a particular society, but ideological, their choices of weapons and target population is
also not constrained since they always target the non-combatants. For Secular terrorism, since for liberation, their actions are constrained and target only the combatants who are infringing the rights of the people in a secular environment. Communal terrorism is rarely constrained and is an example of convergence in the quality of violence used by religious and secular terrorism.

Any religion should take responsibility in preserving human dignity, and should not encourage tyranny, since war even if it endorsed by a religion is most often a form of tyranny. My interest in this thesis was to uncover be reasons behind mujahideen movements; hence, the famous aphorism “You may not be interested in war, but war is interested in you.” Thus, Islam as a religion must stand to be counted as a religion which preserves human dignity and shun terrorism as hell which should not be used against the innocent people by the Mujahideen movement in the name of Islam. We should not maintain any social order if it does not maximize the enjoyment of the members of the society, since any institution should be instrumentally good to preserve the dignity of all human beings in the society.

Teachings given to people should be based on established knowledge not what someone guesses. This is because, the pictorial representation of paradise given in the holy books invites several questions than answers and cannot be logically validated. The concept of paradise and how to reach it, goes against the law of nature of preserving life and living happily here on earth before going to paradise. The world is seen as staging post where men and women are seen not to belong but only players, when they suffer pain, including pain afflicted on them by others, it is ok, so long as they have a ticket to paradise. Such
pain to the body is justified as long as it helps purify the soul for heavenly paradise, but we can argue that the body is natural and is holy, similar to each other piece of nature. Its joys are acceptable and not malicious, as long as they are sought after without harm to one’s wellbeing, to different people or to nature. In this way, taking care of the body, safeguarding its wellbeing and wellness through a solid eating regimen and exercise, are things we can and ought to manage without feelings of guilt, or fear of missing paradise, this should be the law which should govern all human establishments.

The genuine law, is correct explanation comparable to the idea of things, consistent, everlasting, diffused through all, which calls us to obligation by instructing us to do great things and discourages us from wrongdoing by precluding; which never loses its impact with the great, nor ever preserves it with the devilish. This law can’t be over-administered by some other, nor denied in altogether or to some extent; nor would we be able to be pardoned from it either by the religious leaders or by the individuals of faith. Again, the worship-worthiness and moral admirability of God through religion should be based on the metaphysical status or perfection of God and how we also strive to make that perfection explicit in the world. Islam as a religion has to provide ground for believers to justify the intrinsic goodness of God, but more so by infusing morality and criticality to every believer to protect other human beings. Thus, true religion should infuse universal morality which embraces all human beings in the world, and corresponds to the African humanism, cognatus sum, ergo sumus (I am related; therefore, we are). Islam as a religion which teaches people to appreciate and embrace all humanity should be encouraged on
the basis of the correct interpretation of the Holy Quran, Hadith and Sunna of Prophet Muhammad (PBU).

4.4. Conclusion

This chapter has discussed the perceived connection between Islam and terrorism. It has exposed the challenges faced by Muslims around the globe as an aggrieved population and their action of taking the path of terrorism which can be used as self-defence. Some Muslims feel that they ought to defend themselves and their land from exploitation by the western countries. However, Islam and her holy texts correctly interpreted in their contexts, renders Islam-terrorism connection; a myth. But we have also established that there are some quotations in the Holy Quran, Hadith as recorded by Sahih Al-Bukhari volume 4 and the book of Jihad by Al Dimashqi that propagates violence and can easily be used to indoctrinate young people and adults alike into terror cells. This notwithstanding, Jihad as a concept has been habitually taken to mean holy war by common has also been discussed. The chapter has left us with two extreme positions on interpretation of Islamic teachings, and dogmas. On one hand, the interpretation given by Moderate Muslims on Quran, Hadith and Sunnah of Prophet Muhammad (PBUH) differ with the interpretation given by Muslim extremists. The next chapter stipulates the general conclusion of this research and gives some recommendations on the perceived relationship between Islam and terrorism.
CHAPTER FIVE

GENERAL CONCLUSION, FINDINGS, AND RECOMMENDATIONS

5.1. General Conclusion

This thesis was based on the discussion on terrorism, particularly the perceived link between Islam and terrorism. As discussed in chapter one which acted as the proposal of this thesis, the term terrorism has many definitions, meaning various things to various individuals. Henceforth, attempting to define or group terrorism agreeable to everybody has consistently proves impossible. However, most meanings of terrorism rely on three variables; they are, the technique; for instance, brutality. At that point, the objective can either be non-military personnel or government. Finally, the reason for the attack, for example, to instil fear and power or to gain political or social change.

Chapter two discussed the concept of terrorism and we realized that are numerous factors linked with terrorism; these include economic, political, globalization, and religious. There are different kinds of terrorism as discussed in the chapter: they consist of state-sponsored terrorism, dissident terrorism, criminal terrorism and religious terrorism. This research mainly focussed on religious terrorism. The endeavour was to interrogate the perceived link between Islam and terrorism.

In chapter three, we reflected on the religion of Islam, Islam as discussed in chapter three is from an Arabic salema that translates to “surrender”. The interpretation is that Muslims surrender their will to that of Allah (God) who is considered to be the creator, sustained
and ruler of the universe and everything in it. Muslims are separated into two major sects: Sunnis and Shiites. At the beginning of Islam, Muhammad, the most significant Prophet (PBUH), admitted this new religion as well as a political, military leader and an Imam who led Muslims in prayer.

It is also worth noting that most terror groups have been linked to Islam; in fact, most of the well-established terror groups in the world today associate themselves with Islam, and they fight as Jihadists. They include Al-Qaeda (Arab for the “Base”), Taliban, Hamas, Islamic State (ISIL), Lashkar-E-Taiba, Jamaat-ul-Ahrar, Harakat-Ul-Mujahidin, Boko Haram, Al-Shabaab (Harakat al-Shabaab al-Mujahideen) among others. These terror groups justify their acts based on their interpretation of jihad as described by the holy Quran and the book of Jihad.

As discussed in chapter three, the concept of jihad if fulfilled in four ways: heart, the tongue, the hand, and the sword. Some Muslims including Jihadists have stuck to sword, but the real meaning of jihad means striving in the path of God. The concept of jihad is a central tenet in Islam. However, the term has been used to literally mean an equipped conflict or obsessive sacred war. Albeit a jihad can positively be shown as a holy war, it even more accurately alludes to the obligation of Muslims to endeavour in the path of God. This is the essential importance of the term as utilized in the Quran, which alludes to an inside exertion to change negative behaviour patterns among the Islamic people or within individual Muslims. But there can be a lesser jihad which includes the outward protection of Islam. Muslims are in this manner urged to be prepared to guard Islam,
including military safeguard, when the community of believers is enduring an onslaught. Today, *jihad* is being used by radical Islamic sects specifically to describe a holy war against non-Muslims, but this meaning has been rejected by moderate Muslims.

Chapter four analysed the perceived relationship between terrorism and Islam. There are some reasons for Muslims’ aggression as discussed in chapter four, they include; Muslims as an aggrieved population due to the “crimes” which have been committed against the community, invasion of the Muslim world which include; Iraq, Libya and Syria which has left many citizens destitute. There have been also videos which have been going viral on torture of perceived Muslim terrorists which creates uneasiness among the Muslim population. As argued earlier, Muslims are not the only population of people suffering oppression, and so fighting and killing of the innocent who are non-combatants is morally wrong, even if a religion justifies it.

From our inquiry it is undoubtable that there are some evidences on the linkage between Islam and terrorism. This is because *jihad* and quotations on war as stated in Holy Quran and *Hadith* can easily be misinterpreted extremists to justify their atrocities to be based on the command of Allah. This has made terrorists to rationalize their activities using sections from the Holy Quran, *Hadith* as recorded by Sahil al-Bukhari and the book of Jihad by Al Dimashqi.

As such, it would be difficult for Muslim apologists to argue that Islam does not condone acts of terrorism or unprovoked attacks on innocent people when the verses are open to any interpretation. The Holy Quran has also given the alternative of *hijrah*, meaning
migration, but most Muslims have stuck with jihad. There are also some verses in the Holy Quran as mentioned earlier that can easily be used by jihadists, which compel members of the Islamic faith to fight non-believers and slay them whenever they find them. This brings us to question on God’s goodness, how can an all-powerful and all good God become compatible with evil being committed against civilians in the world. He seems to take no measures whatsoever to stop the menace being perpetuated by jihadists. Lastly, is jihad the only way of getting a direct ticket to him? The evidence so far from ISIL, Al-Qaida, Boko Haram and Al-Shabaab attacks indicate that there is a different manifestation of the actions of God, and thus His existence is logically inconsistent with the good and loving being revered by moderate Muslims.

The succession of the Prophet Muhammad (PBUH) prompted one of the most pertinent divergences among the Muslims; the one between the Shiites and the Sunnis. The Shiites respected only Ali; the remainder of the four ‘rightious’ caliphs, who passed on in 661 C.E. as authentic and contended that Muhammad had favoured him as his replacement as a result of his devotion and his scholarly characteristics. The Shiites in this manner pronounced only the relatives of Ali and his wife Fatima as genuine caliphs and imams. At the point when the main Son of Ali, Hassan, surrendered from power in 661 C.E. for the Umayyad caliph, and his more youthful sibling Husain restricted the Umayyads and was later murdered Shiites and Sunnis split. This war remains an internal political wrangle among Muslims today. Therefore, we should learn to separate politics from religion, since political governance should be based on the platonic dictates that a leader needs to be
guided by reason not faith, while religious leaders are guided by faith. Failure to separate the two has brought internal war within Islamic communities, which is affecting even the non-Muslims. While moderate Muslims consider terrorists’ acts as sinful, the Jihadists consider such actions as not sinful but fulfillment of Allah’s directive. This is a pure contradiction.

Muslims are also called upon to put their house in order by preaching moderate Islam that propagates peace and understanding among humankind, which resonates with human nature. This will help create a society where men and women treat each other as ends in themselves and not as means to an end. When human nature is considered along with the idea of socialization, for instance education on humanism, environment, psychology and the possibilities of a reinforcement of these notions and contexts, the implications for the world educational process on religion will appear vital. We will therefore create a world where justice prevails for all. This will help people avoid logical inconsistencies brought by the holy books of Islam which can be interpreted differently depending on the lens of reality one puts on.

From our readings we realize that for Muslims, fate is inevitable, Islam teaches that Allah controls a person’s life; whether a person experiences good or evil and the hour of death. No amount of human effort can change fate. Therefore, for the jihadist who dies, death is nothing to fear because it is under Allah’s control. This puts us under metaphysical determinism in which man is not free to exist and determine his or her essence. In line with the fate theory, we are pushed into causal natural processes as ordained by gods. From an existentialist point of view, this position is wanting, knowledge is not
corresponding to truth of specific religion, however as per its organic worth contained in the unadulterated information of cognizance when unaffected by feelings, volitions, and social partialities. Both the source and the components of information are sensations as they “exist” in our cognizance. As we interact with the cosmos and other human beings, we determine ourselves as we exercise our individualities, but not determined by other forces.

It is clear that the Islam-terrorism relationship is one which leaves us with two extreme realms of interpretations: at one end is the militant fundamentalism which is the new breed of terrorists reinforced by teachers who focus on the verses in the Holy Quran and Hadith, that form the basis of Islamic law and idealize the glory of dying for Allah. While on the other hand, we have moderate Muslim faithfuls who have come out clearly arguing that those verses are taken out of context. It is the position of this thesis that the solutions to Islam-terrorism link lies in Islam itself; her leaders who are scholars and Imams should come out and explain Islamic teachings in their contexts and discourage Jihadists to desist from using the verses which are taken out of context. Otherwise, Islam as it is now being used by jihadists remains a religion which is equivocal and can be used to justify terrorism by Jihadists who plainly take the verses in the holy Quran and the books of Jihad as guide in committing their atrocities.

The two positions of moderate Muslims and Jihadists contradict the philosophical principles of non-contradiction as stated earlier; the law of non-contradiction is one of the fundamental laws in classical logic. It expresses that something can’t be both valid and false simultaneously in a similar setting. For instance, Islam cannot be a religion of peace
as claimed by moderate Muslims, and at the same time be a religion that promotes violence as being used by jihadists who believe that they are fighting in the name of Allah. In the law of non-contradiction, where we have a lot of explanations about a subject, we can’t have any of the announcements in that set nullifying reality of some other proclamation in that equivalent set. Islam therefore is a subject of a philosophical inquiry; since philosophy begins with curiosity to unveil truth about a particular subject. Islam as it is, seems to be ambiguous in her teachings about human dignity and that cannot be accommodated in philosophy if jihadists are allowed to kill in the name of Islam, identities cannot be multiplied unnecessarily.

As mentioned in chapter four, Muslims love paradise and fear of the last judgement; terror cells use the Muslims’ fear of the last day, or the Day of Judgment as a very effective motivation tool for jihad. According to Islamic theology, judgement is followed by eternal fire or eternal bliss. If a Muslim believes hell is bad, Allah says it is and jihadists argue, then Muslims will do anything the Quran commands in order to avoid going to hell.

This thesis contends that Islam critically analysed and taken moderately with the dictates of the founder, prophet Muhammad (PBUH) does not justify terrorism and it is a myth to relate the two. Although there are many verses in the Quran and the book of Jihad by Sahil Al-Bukhari that encourage Muslims to fight as jihadists, it is critical to appreciate that they were written in context and more so in a different historical epoch which is different from ours. They should not be used today in our context in the pretext of fighting for injustice and more so killing non-combatants, if that is the case then, people will consider Islam
terrorism connection at true. Any act in the name of morality should grasp moral objectivism, the precept that some ethical standards or standards are legitimate for everybody, they ought to be all inclusive, as such, paying little heed to how religions, customs, and societies may contrast in their ethical viewpoints.

5.2. Findings

This research found out that terrorism has many definitions and the difficulty arises due to the lenses of reasoning a person is putting on, since one man’s terrorist can be another person’s freedom fighter. However, our definition which cuts across can suffice here. This thesis has maintained that terrorism is the calculated use of unlawful violence, or threat to instil fear which is either psychological or physical intended to coerce or to intimidate governments or communities in the quest of goals that are usually ideological, political or religious.

This research established that there are three essential ingredients that characterize any current definition of terrorism: the presence of threat or violence, the target which can either be civilian or government, and a motive which is either political or social. This is so since it brings brutality given that, terrorists can’t drive the governments to react to their requests. Besides, without a political or social rationale, a violent act is simply a wrongdoing instead of act of terrorism. Terrorists in this way expand their crowd past their immediate casualties by causing their activities to have all the earmarks of being irregular, with the goal making everybody feels anxious.
This study recognised that Islam means submission to the will of Allah. It is a way of life and a simple noncomplicated religion, giving one maximum freedom without encroaching on freedom of others. It is a religion without compulsion and there are no harsh rituals or unreasonable dogmas. It is religion which recognizes the presence of others in the universe and vouches for their respect and protection. It is a religion which stresses endurance of individuals as they respect others’ rights to life. Both Sunni and Shia Muslims agree that peace and patience is the key to victory to every Muslim. In fact, as mentioned in chapter three, patience is mentioned 90 times by Allah in the Holy Quran. Thus, to associate Islam with terrorism is a myth, as discussed in both chapter three and four Islam has fundamental teachings concerning human life and protection of the whole universe.

The study also attempted to demonstrate that terrorism is a socio-political phenomenon which can crop up when a community. In our case, Muslims, are psychologically or physically tormented by foreign governments invading their countries with disguise of creating a conducive environment for democratic government, but the ulterior motive is to settle in their prime land and take their minerals.

Constant invasion and elimination of the ‘so-called terrorists’ by the West cannot guarantee the demise of this menace. It only results in merely checking or minimizing particular organized terrorist groups which then camouflage and emerge as new terror groups with their own grievances based on the social, political, religious and economic dispositions. For example, there has been a rise of new terror groups like ISIS, Boko
Haram, Al-Shabaab in recent times, some of which pose a greater threat than previous terrorist organizations such as the Al-Qaeda. This means that a counter force will most likely yield more organized and united terrorist forces.

Further, the study has shown that Islam-terrorism nexus is a complex entity, arising from the chapters on war in the holy books revered by Muslims. We confirmed that there are various verses in the Holy Quran and Hadith which compel Muslims to kill infidels as mentioned earlier in chapter four. Such verses when read literally easily influence Muslims not to live in harmony with their neighbours who do not practice the Islamic faith. But as seen earlier, many moderate Muslims insist that they were written in context and should not be read and interpreted literally as done by Jihadists; thus, presenting the Islam – terrorism link as a myth. It should be understood that these verses were written in context, especially, during the first hijra (migration) to Medina from Mecca, where the first community of Muslims met hostile neighbours, and as such, they were meant for protection of the community.

The study also established that the Hadith as recorded by Sahih al-Bukhari volume four and the book of jihad by Al Dimashqi, are powerful tools used by Jihadists to authorize their actions done in the cause of Allah, and they call upon all Muslims to participate actively or passively in Jihadist movements. As stated in the previous chapters, we cannot dismiss the fact that if these books of Jihad are used to indoctrinate the young people, they will automatically kill for the sake of Allah so that they can be welcomed to paradise. The
collections of Hadith including Sahih al-Bukhari stand second as revered books after the Holy Quran and are authoritatively used by Muslims as sacred texts. Al Dimashqi’s Book of Jihad has all the compilation and exultation of the beauty, rewards and superiority of dying as a jihadist. The book ends with the following quote “Whosoever dies without participating in an expedition (jihad) nor having the intention to do so; dies on a branch of hypocrisy.”

The study also found that the reward of afterlife (eschaton) has been used as a motivational factor to convince young men and women to die as jihadists. The picture of paradise portrayed with its beauty will always entice young people to die in the course of Allah so as to go there. According to Sahih al-Bukhari as mentioned in chapter four, the superiority of dying as a Jihadist is well elaborated and preferred to dying a normal death. Thus, the presence and reverence of such verses in the Holy Quran and Hadith by Sahih Al-Bhukari’s book of Jihad if taken literally as used by the Jihadists today has made some people to conclude that the Islam terrorism connection is a reality.

The research also recognised that poverty is a factor which greatly influences the youth making them vulnerable to recruiting agents. Though debatable, poverty and lack of opportunity strip young people of their livelihood and a bright future. For individuals living a hand-to-mouth life, life is a continuous progression of battles regularly ending in a catastrophic way. Outrage, hatred, and depression can be unpredictable blends in the psyches of youngsters who see little expectation in getting out of their present circumstances. The situation provides ground for organizations of terrorist recruiters like
Boko Haram and the Al-Shabab, to manipulate them. At the point when the gap between the rich and the poor is tremendous, the devastated majority are bound to consider their circumstance as a component of either impassion or guilty by those controlling the riches. It is under these conditions that a vacuum is left for the terror groups to explore and fill by indoctrinating young minds, and giving them assurance of good things in paradise, thereby infuse the sense that they are separate from the rest of the universe.

5.3. Recommendations

The following are recommendations which this research deems useful to policy makers: government leaders, legislatures and teachers in the world, religious leaders and the general public to consider while dealing with the phenomenon of Islamic religious terrorism: First, moral philosophy and criticality should be introduced in middle and higher level of education, this is to instil morality and criticality in the young ones, since people who are ready to be recruited into Mujahideen movements due to Islamic ideologies cannot reason beyond dying as jihadist. This will help shape their conscience to fit in the community where people respect each other and hence bring happiness. Criticality on the other hand will help people to question the established norms of religions and create minds which can investigate and provide checks and balances on the influence of religion on the governments and the world. That however “sacrosant” some Islamic dogmas are, those which are detrimental for the societal development need to be questioned and interpreted correctly, for instance the concept of God, death and paradise.
Second, Muslim leaders should continuously come out and teach Muslims and non-Muslims the true meaning of Islam as a religion which indicates harmony, fraternity and the right understanding of the entire cosmos. There is an urgent need for Muslims leaders to come up with many *fatawa* to help people have a clear understanding of the verses in the Holy Quran in their contexts. As it is, there is evidence that the Holy Quran and the books of Jihad are being used to fuel extremism and hate among people of the world by Jihadist movements. And if need be, those verses on war can be explained in their context to accommodate the current understanding of Islamic religion within the 21st century society, or else the myth of moderation shall continue to illicit debates both in academics and religious corridors. There should be doctrine revision of the sects of Islam, since some wars are sectarian.

Third, for policy makers: legislatures, non-governmental bodies, professionals and teachers and governments, there is a need to realize that they have *prima facie* obligations to immediately address some causes of terrorism, which are poverty, unemployment among the youth, oppression, suffering and injustice. The combination of these factors deprives people of their rights as human beings. Fourth, Muslim leadership are also required to undertake thorough doctrine revision on the use of *jihad*, interpretation of Islamic texts and more so to set moral examples for the members to follow. Those recruiting young people into terror cells should be condemned for using Islam to justify their cause, and there should be general sensitization about the accurate and correct use of *Allahu Akbar* (God is The Greatest) clarion call, which represents 99 most lovely names.
of Allah (SWT) that define His power, compassion, forgiveness and justice; none of which means indiscriminate killing.

Fifth, there is need to separate religion from politics, since religious doctrines appeal to a specific population of the world but not for the common good informed by reason. On that ground, Islam therefore through her leaders need to prove to the world that Islam is a religion which protects human dignity and promotes human development, not just for Muslims alone but for all human kind by doing away with all materials used by Jihadist to recruit people into terror cells. As it is, a fallacy of hasty generalization or stereotyping continues to be on many people’s lips, “All Muslims are terrorists,” this is an unfortunate, but far too common.

Sixth, we need to reduce fundamental theology out of ethics and charitable foundation. Do not give for God’s sake but for man’s sake, since honesty is doing what is right regardless of what you are informed, but religion as elucidated above, makes people do what they are told regardless of whether it is right and just, or not. When we compromise morality in the name of God then we create evil on earth, and when He does not do anything to stop evil caused by man’s free will, then this can render faith in God with all good attributes untenable. Nonetheless, as mentioned earlier, dialogue between religions and cultures should also be given a chance, as it will help in understanding and enhancing tolerance towards different civilizations, which will then encourage a culture of peace, ethnic, national and religious tolerance. Lastly, further research on how to infuse philosophical hermeneutics and analysis of religious texts is needed, this will help give proper interpretation of the texts in their contexts.
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