

Islamic Behaviorism, Extremists Tendencies towards Terrorism and its Modern Roots

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Abstract: Terrorism in Pakistan has become a major destructive phenomenon in recent years. Extremism is a complex phenomenon; it can be defined as activities (beliefs, attitudes, feelings, actions, strategies) of a character different from the ordinary. However, the labeling of activities, people, and groups as extremists is always a subjective and political matter. The discussion on terrorism in this article can be mindful of the following: Typically, the same extremists act will be viewed by some as just and moral, and by others as unjust and immoral depending on the observer's values. Islamic terrorists, Muslim fundamentalists, Extremists ,Radical Islamists these are just some labels that have been wrongly applied to Islam and all Muslims in recent years. The problem with putting terrorism into perspective is that there is no agreed-upon definition of what constitutes “terrorism”. The act of inciting terror in the hearts of the civilians, the wholesale destruction of buildings and properties, the bombing and maiming of innocent men, women and children are all forbidden and detestable acts according to Islam. This article discusses that the vast majority have nothing to do with the violent events which media has associated with Muslims.

Keywords: Terrorism, Extremism, Behaviorism, Political, Religious

Introduction

Undoubtedly, the whole world is confronting with the giant of terrorism. In Pakistan, the terrorism phenomenon increased after the Soviet-Afghan war, which made the society politically, religiously and economically unstable. Moreover, it disturbed the peace of the world and changed the

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natural fabric of people's lives. This is also a fact that terrorism is the outcome of extremism, which has different manifestation of violence such as political violence, religious violence, economic violence, psychological violence etc. This monster always targets the civilians and completely innocent people who are working in markets and public places for daily wages those who are very far away from any terrorist activities. Our whole nation experienced it badly in recent times because extremism provides it all the causatives to nourish it¹. Terrorism is an evil that exist today. On the other hand, the extremism is an old phenomenon that exists time to time and century to century but the political leadership is the one element to the production of political extremism. This is also a fact that extremism is such kind of materialism that provides always nutrition to terrorism². Every civilization saw the massacre and carnage of the human being and those civilisations died their own fate because those civilisations were developed on the bases of materialism. However, Islamic civilization survived and sustained itself in every period and in the history of the human being because it reaches at the ultimate truth of the unity and oneness of Allah (S.W.T). Terrorism flourished due to economics inequalities, political instability and due to the selfish behaviors. Consequently, terrorism creates agitation and extremism creates anarchy and confusion in the society³.

We concentrate our discussion on the analysis of the western thoughts, that Muslims are extremists in any definition. They always play havoc role to kill the people and destroy the humanity. Even Muslims do not see their own brother and sister, where there is confrontation of self-interest. They mostly quote the example of al-Qaeda and Afghan Taliban to support their purely non-sense point of view. A person who is fully dedicated to Islam is called orthodox or fundamentalists and it is completely not favor able for the academic and scholarly thinking of the people. I am not in favor of those who always stress to keep their pent and pajama above the ankles, and put on very loose dresses to show that this is exactly Islam. They emotionalize the common people to give them the slogan of enforcing Islam as a code of life. If one uses common sense then he or she will not accept such slogans. However, this is the example of handful people who have narrow mindedness and try to create sensations in the people mind and they are not Toto of whole entity whom

they present. Question is this, if the extremism is not completely associated to the Muslims and Islam is considered as a peaceful religion, then why only we as a Muslims are designed with extremism. In my analysis which is contradicted to above mentioned analysis that the whole western countries indiscriminately target the Muslim as a extremist and terrorist⁴. Moreover, there is an impulse among some analysts on the issue of extremism and terrorism to preserve that while some cases of these two phenomena might be reasonable, in the name of moral inevitability; this is very diverse from our being able to arrive at a moral rule, which would justify them. My own thought turn to something else that there are exceptions to a moral rule⁵. There are some substantial philosophical problems involved in all arguments of this kind which I, honestly speaking, cannot discuss in detail here. Instead, I will conclude my discussion by proposing you some suggestions. I cannot say anyway that there is no other rule, which would condone the terrorism. I feel absolutely sure that my proposal will deal directly the issue and justifiably also to satisfy my readers⁶. Those people who have soft corner towards extremists and terrorists, they try to justify that it is a self-defense and during time of war, it is religiously justified to do defense to save you.

- (1) They say apologetically that all legal measurements have been abrogated and nullified.
- (2) They say that terrorism will be correlated with the people and the community, which is jointly made crime and they targeted those people who say that terrorism is permissible for the self-defense ⁷.
- (3) Some people also justify terrorism and terrorist activities for those people whose home and properties were demolished or burned and apparently they have not any source to earn something for the livelihood, they ask them for the self-defense
- (4) It is also argue that if your one part of the country is occupied by foreigners and the rest part of the country is enjoying all the possible means of life, then automatically they have a right for

self-defense against the foreigners and even their own country fellow.

- (5) This is also fact that exploitation economically is very alarming for every nation because economic deprivation is damaging the country and it is considered inside and outside the political arena. Therefore, they have a right for self-defense to preserve themselves economically⁸.
- (6) Favoritism breeds resentment and things are exploited. Therefore, elements of separations are enough to terrorism as an adverse response.
- (7) In my rationale, the people of extreme opinions somehow have collective guilt complex about inheriting thoughts in the group, which lead them directly to terrorism and become the source of justification⁹.

Contagious Ideas of Secular States and Extremism

This is well-recognized truth that many secular states have similar contagious ideas in the secular states and individuals. This thing shows that fundamentalist's opinions exist in every fabric of the life whether it is orthodox or secular enlightenment¹⁰.

Orthodox, anti-modern segments, secular enlightenment components and elements run equally into the blood of secularism. Therefore, merely the teachings of so-called moderation and liberalism or neo-liberalism is not enough to combat the extremism. This is also a fact in addition to it; one can see easily every ism and doctrine grounded on enlightenment also contaminated with bigotry and close mindedness¹¹. The above mentioned analysis show that extremists and modernists both are involved in extremists and terrorists activities and both endorse and rectify it as well¹². There is a strong relationship between the extremism and terrorism and it has been justifies by the people of academia. Some other scholars have different analysis that extremism is involved with terrorism and it would indeed be an extremism in its characteristics¹³. Moreover, other notions and ideas have random qualities¹⁴, and there is a deficiency

of relationship to the just deserts of the distinct victim¹⁵. Above analysis have a clear link with the terms of terrorist and extremist with one presumed to be the unavoidable aftereffect of the other maybe all the terrorist happenings either straight in an happening such as a killing, bombing, carnage or discursively through a likely for extremism, as a finding weapon¹⁶.

Curving the discussion to other point of view, it is substantial divergence amongst the researchers of this field about the characteristics of terrorist violence¹⁷. Impartial researcher admits that the glitches bump into the framework, as with the problems that were discussed in above-mentioned analysis, have absolutely their roots in the endeavor to diagnose some special characteristics of terrorist violence that will at one point serve to differentiate it from other terrorist acts. In this attempt, lot of definitions emphasis on the influential quality of terrorist violence as an indispensable features. The word Instrumental is applied in this way to mention to violence commenced to attain some exact aim admitted to the terrorist before the incident. It might be contradicted with non-sense violence. Arendt¹⁸ gives an exemplary tact of an author who discusses different approach.

Geopolitical Approach and Genocide of the Muslims

History of Sisli and Spain shows that crusade war was actually a genocidal war and the Muslims were the victim of the Christian world before and after the fifteenth century. It was the decisive role of the Christian World to uproot the Muslims from the existing world. Genocide was pre-planned and the leader of that world organized the terrorist crime and gave the role of military might. This was the same case of united India during the movement of Pakistan and after the partition the plight of the Muslim is same, nothing seems to be changed than worse¹⁹. Capitalism was the result of communism, it was the original rivalry of the both isms, and their terrorists and extremists conducts are the same to each other. Soviet Union was disintegrated during 1990s due to the rivalry of the above-mentioned isms. Muslims were genocide collectively in Bosnia.

Religiosity and Religious Extremism and Ideological Commitments

If we cannot define and draft the definition of the extremism carefully, it will create lacuna and flaws and in consequences, its remedies cannot be affected. Being a Muslim, our standard is based on original Islamic laws, doctrines, concepts, which meet the Shari'ah will, not on the secondary source of any personage. Our original sources are the Quran and the Sunna of the Prophet Muhammad (ṢAAS). Allah (S.W.T) said in the Holy Quran; "If you differ on anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day". This Quranic guidance is enough for every Muslim to know the reality of anything. When the followers of this Holy Book have any difference, they refer their disputes and differences towards Allah (S.W.T) and His beloved the Prophet Muhammad (ṢAAS). In the term of Islamic Jurisprudence, it is called consensus (ījma'). Therefore, this is the duty of our young generation to know the reality of this above-mentioned sensitivity and rebut all kind of fabricated opinions and rulings, which are not based on these original sources. Secondly, this is the primary duty to know the younger generation about the accusation and non-sense opinions, which are discussed in the Islamic perspectives. Furthermore, this is the duty of our scholars to diffuse and minimize the extremist's behaviors²⁰. Undoubtedly, in the history of Islam, many people were accused wrongly and the rulers punished them, even they were killed and died ruthlessly in the tortured cells. The example of Imam Shafi' is important to mention here for the reference of this phenomenon. He was called infidel because he had a love with the Prophet Muhammad (ṢAAS) and his family. The people of that time called him as a rejectionist (Rafidī). He replied to those people in these meanings that, if the love for the family of the Prophet (ṢAAS) were a Rifa (rejectionism), then I would call Jinn and the human as a witness that I was a rejectionist.

It is the need of the day, we should be very careful in the use of the terminologies, such as rejectionists, prejudiced, bigotry, infidel, heretic, apostate, etc., because, many people use these terminologies without having any authority and without sufficient knowledge. In consequences, due to the ambiguous concepts, they accuse the people as an apostate²¹.

Because, if one cannot comprehend that sensitivity then the discord among the people will widen the gulf and in result the other foreign nations will enjoy our own fabricated differences.

The Religious Legacy of Behaviorism

Behaviorism is a complete phenomenon in almost all sciences. Our behaviors create sensations and intensity. We do not probe the situation but our own hegemonic behavioristics approaches are involved in our decisions. In the consequences, cognitive revolution took the place. On the one hand, a person who have very little knowledge about Islam and his/her comprehension is very little to understand the sensitivity of the things related to Islam, certainly he will not possess the moderation in the thought. He will think the thongs in two extreme levels. He will not only criticize the things, but also even nullify and reject the reality of the thing²². He will reproach the people, who are practicing Muslims, and refute/accept the arguments on what is permissible and legitimate and what is not. Why he is doing so, because in one sense may be he is very far from the teaching of Islam or it may be he/she has very lack of knowledge. Due to this lack of original Islamic Knowledge, our intelligentsia is seemed to be completely influenced by the orientalist's approach. Even they make slogans of alien culture and ideologies and make fun of the Islamic way of life. Practicing Muslim is called orthodox. In all these things, our own behaviors count a lot. These extremists' behaviors manifest the religious extremism. The approach of one person towards behavioristics extremism criticizes such person, who top to toe looks practicing Muslim, and according to him, he is considered an extremist²³.

We have no right to express behavioristics approaches towards religion. All the psychological and methodological approaches are newly coined terminologies but the behaviorism have a broaden look in our ethical behaviors²⁴ (24). On the other hand, it is biased to blame an individual as a religious extremist merely due to this that he went to a strong viewpoint of different jurists. Now it is up to such individual who has got the jurist opinion and he is constrained by it according to the will of Shariah. He is

only accountable for what he ponders and understands even if, in so doing, he overloads himself, especially since he cannot be confined to the one point of view or the just other opinion but he can seek Allah's (S.W.T) pleasure through superfluous achievement²⁵. Some people differ on the cause of this matter. For some people it is easy to see the things simple and facilitate the matters. On the other hand, people go towards difficult things and make complications. This is also true that the companion of the Holy Prophet (ṢAAS), Ibn Abbās (R.A) were used to facilitate the religious matters. On the other hand, Ibn Omar (R.A) was harsh. Keeping all above mentioned things in the mind, it would be sufficient for a common man to upkeep his belief with evidence from one of the Islamic school of law, established on profound indication from the Holy Qur'an and the holy Traditions of the Prophet (S.A.W). Hence, this is illogic and illegal to label the person as an extremist because he adopts one of the schools of laws such as Hanfī School of Law, Shāfī School of Law, Hanblī School of Law, Malkī School of Law. We cannot suppress the person who is adopting the way of ijtiḥad²⁶.

Many scholars and jurists say that a female should put on such kind of dress that covers her wholly, leaving just two parts of body open, i.e. face and hands. This relaxation is based on the Qur'anic commandment, where it is mentioned very clearly and beautifully that the women should not expose or uncover their beauty to the people instead of their husbands. However, it is also mentioned that those parts of body, which are necessarily uncovered, cannot be sinful for the women.

On the other hand, many renowned Muslim scholars contend that whole body should be covered whether it is hand or the face. They also discuss Quranic places where it is mentioned that woman should perform whole hijab of whole body, even she should put on gloves for hands and veil for face. If a female has a faith in it and reflects it through her actions, can we call her as an extremist? Similarly, if one who is a staunch Muslim and asks his close relatives to act upon by the Islamic teachings this should he also be looked upon as an extremist?

On the contrary, a person who always has a very strict opinions related to dance, drama, film, etc., can be called extremist. Just my personal opinion

is not conflicted with the other's opinions in these related matters but the ijtiḥād of famous scholars is also badly affected²⁷. By concluding my discussion on the behaviorism, one should have to do some thinking about the condemnation of any practicing Muslim or accusing him as a "terrorist" or a person who has a strong viewpoint build on juristic point of view through which he implores for the blessings of Allah (S.W.T). Therefore, one should think about it before making any opinion. Similarly, we should not ask him to do others thing or to go to the behaviorism tendencies, which are contradicted to his own beliefs²⁸. This is the will of the Holy Qur'an and the Sunna of the Holy Prophet (ṢAAS) to preach him with considerable acumen, and prudently argue him, behave him nicely, always persuade such person in a good way so that he could divert his or her mind and accept the universal truth.

Precautionary Measures and Extremism

Research scholars related to academia, mention the bigotry as the first manifestation of extremism including intolerance lead all these indications towards his or her own opinions and fanaticism and inflexibility that consequently lead him or her towards deprivation. The will power of mutual understanding does not allow him neglect or reject other's will or opinion. On the other hand, a person who is free from will power and understanding, he does not allow any person who engages other for the constructive dialogue so that he could correlate his opinion with others. It is a sane opinion that should be individually and collectively condemned this kind of people's endeavor to renounce the attitude of others. In fact, we forcefully castigate his attitude if he says that he is only right and all other people are wrong, accusing those who have different ideas. In this behavioristic contradiction, the harmony, consent and consensus of the Ummah destroyed.

Amazingly, some people have a liberty in exercising the Ijtihād, without having sufficient knowledge of Sharia²⁹ and some people discuss ridiculous opinions, and interpret the Holy Qur'an and the Holy Traditions of the Prophet (ṢAAS), which are completely contradicted to those, given by our forefathers. They think that we are equal in

understanding the will of Sharia to rightly guided caliphs of the Holy Prophet (ﷺ)30.

Yousuf Qaradāwī mentions in his book, *Islamic awakening between rejection and extremism*, about the extremists behaviors, “I have the right to speak your duty is to listen. I have the right to lead; your duty is to follow. My opinion is right, it cannot be wrong. Your opinion is wrong, it can never be right”31. Therefore, this kind of bigotry is an ideological bigotry and this is more destructive than the ethnic bigotry. In my analysis, we also can discuss liberal kind of bigotry but this is not our discussion to curve it to other dimension of bigotry. Some people betray by their own way, as it is consider that bigots are in every field but religious and political aspects are very prominent. Thomas Jefferson discusses bigotry in these word, “bigotry is the disease of the ignorance, morbid minds..... education and free discussion are the antidotes of both”. People even do not get education but they develop on the other hand critical tendency to sabotage the other and issue the fatwa of laxity and infidelity. We can say that this is an intellectual kind of terrorism32.

The other manifestation of extremism is commitment to left wing and excessiveness. The Holy Prophet (ﷺ) always discussed to his companions to avoid the excessiveness. All the previous nations were destroyed due to this excessiveness. Here I mention the meanings of one beautiful Hadīth of the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) categorically discussed and warned his Ummah that it should not be involved any kind of excessiveness and said very severely that it would lead you towards destruction. The Hadīth of the holy Prophet (ﷺ) discusses plainly without any check that we should create moderation in our actions and attitudes and conducts. Therefore, this is apparent from the Hadīth that extremism is totally forbidden. Extremism is a such monster that has been severely rejected in the teachings of the holy Qur'an and the holy Traditions of the Prophet (ﷺ), as Allah (S.W.T) said in the Holy Quran in the very clear meanings that Allah (S.W.T) always want to facilitate you and not want to put you in difficulties.

Now I curve my discussion to other Quranic verse. Discussing the extremism, how we should facilitate the people and what is the will of

Allah (S.W.T), here I mention the meanings of one Quranic verse to clear my point of view that how Allah (S.W.T) want to facilitate His people and how it is said that we should exceed our limits unjustly and it is also said that we should follow our desires because a person who follow his or her desires, astray from the right path. After discussing the Quranic verse, here I mention few of the Ahādith of the Holy Prophet (ṢAAS), to clarify what Allah’s messenger said to his companions about extremist behaviors. The companion of the Holy Prophet (ṢAAS), Hazrat Abdullah ibn Mas’oud narrates, “The messenger of Allah (S.W.T) said, ‘ruined are those who are extremists’. He (ṢAAS) repeated this thrice³³,” in another Hadīth, which is agreed upon, Hazrat Omar (may Allah be pleased with him) discusses, “The messenger of Allah said, ‘Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only he servant of Allah. So call me the servant of Allah and His messenger’³⁴. The Holy Prophet (ṢAAS) said in this meaning that we facilitate the people and we should not make the things difficult. The prophet (ṢAAS) described that Allah (S.W.T) does not like to commit His disobedience. On the other hand, He loves to accept His dispensation. It is also reported that the prophet (ṢAAS) always choose such an option, which was the easiest unless it was considered a sinful, and He (ṢAAS) never went to difficult option.

The Holy Prophet (ṢAAS) always made the things easy for his Ummah, so that they could be put themselves into trouble. He (ṢAAS) himself took the trouble and always tried his best to avoid his Ummah from any kind of sufferings, which is why the Holy Prophet (ṢAAS) were used to extend his prayer only when he was unattended, even his feet were swelled. On the other hand, when the Prophet (ṢAAS) were used to lead the prayer, make it shorten taking into consideration that his followers may be weak or old or sick³⁵. As I have discussed, the Prophet (ṢAAS) always taught his followers that do not put the people into trouble, even one time one person complained that Hazrat Mu’ād (may Allah be pleased with him) prolonged the prayer. The Holy Prophet (ṢAAS) replied in a same way. The Prophet (ṢAAS) also used to cut his prayer short once he heard the cries of the children and it was also said that he

did not want to put the mothers into trouble.

When the Holy Prophet (ﷺ) went for hajj and reached at the place of Mūzdalifa, he (ﷺ) asked Hazrat Ibn Abbās to fetch some stones. He went to act upon and selected only such one stone that were small in size. When the Prophet (ﷺ) saw the stones, he (ﷺ) approved and said, 'yes with such. Beware of excessiveness in the religion³⁶'.

It is narrated that the Prophet (ﷺ) also used to say his companions that you should avoid yourself to be overburdened because it is fearful that you would be perished. The people who came before you were perished because they made themselves overburdened³⁷.

One time one villager came to the Prophet (ﷺ) and asked about the obligatory. The Holy Prophet (ﷺ) said only three things; namely prayer, charity, and fasting. The villager asked again, anything else, the Prophet (ﷺ) said nothing, except he could do voluntarily if he so wished. As the villager was leaving the place, he swore to Allah (S.W.T), he would never increase nor decrease what the Holy Prophet (ﷺ) had asked him. When the Holy Prophet (ﷺ) listened his words, he (ﷺ) mentioned that he would be successful if it would be truth in his saying³⁸.

Here I mention, the last manifestation of extremism, which is overburdening others, i.e., when we are to teach or preach the people who are living abroad in non-Muslim majority countries or such individuals who are newly converted, must create ease for them and give them space so that they could not be overburdened³⁹. One should preach the other only fundamentals of Islam, not the controversial things that create ambiguities. We should correct their basic concepts towards Islam⁴⁰. Once the basic beliefs are confirmed, then we can explain the other pillar of Islam and ensure him or her that how we can please Allah (S.W.T)⁴¹.

Conclusion

The phenomenon of the terrorism has occurred due to socio-economic injustice, political disparity and quest of selfish individuals and groups to retain the power for their vested interests. Terrorism is justified as a form

of self-defense when all political and legal remedies have been exhausted or are inapplicable. The terrorism will be directed against members of a community or group, which is collectively guilty of violence aimed at those individuals who are now considering the use of terrorism as an instrument of self-defense. Perhaps there may be other acceptable moral rule, which would justify the use of terrorism and extremism. For instance, in cases where an entire people have been dispossessed of their homeland, or where one part of a country is occupied by a foreign power, which prevents its being reunited with the country of which it is historically and culturally a part, or where one economic class or one race systematically exploits another economic class or race. The germs of extremism and prejudice are well found in the secular and so called enlightened individuals, states and nations. However, it might not be besmeared with fundamentalism, while bigotry, intolerance, perpetual commitment and Religious Excessiveness are few factors of extremism that lead towards terrorism. Many extremist movements, even though having completely different ideologies share a common set of characteristics. As an example, they never sponsor any compromise with the other side. They are entirely sure of their position. But never step back. Advocate and sometimes use violence to achieve their ends. Mostly movements are nationalistic. These movements are intolerant of dissent within their group. The teachings of Islam are against any sort of aggression and violence. Hence, there are many examples of Jewish and Christian terrorism, however, unluckily we never generalize and call all Christians and Jews terrorists. Similarly, we should not put all Muslims on trial but only those that committed the crime should be judged.

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