

Islamic Fundamentalism and Terrorism

Tabasum Parveen

Ph.D political Science Jiwaji University Gwalior

Abstract: *Islamic fundamentalism and terrorism have distinct meanings. Islamic fundamentalism is the ideology of remaining apostil of the laws of origin. The laws of the origin cannot be changed with the changing World. They remain same till end. While terrorism means terror or fearing humanity/killing, hurting, damaging property the signs of terrorism. Both Islamic fundamentalism and terrorism have different meanings cannot be similarized.*

Key words: Terrorist, Fundamentalism, Islam, Government

Fundamentalism-

Fundamentalism is the resting of emphasis on strict devotion to the fundamental principles of any set of beliefs. The term was originally useful to particular groups of Christian theologians who gained prominence in the United States in the nineteenth century. They published a series of brochures between 1909 and 1915 called *The Fundamentals: Evidence to the truth*. In these booklets they defined what they believed to be the absolutely fundamental doctrines of Christianity. Those who supported these beliefs during the debate of the 1920s came to be called fundamentalists.^[1]

Islamic fundamentalism-

While all known religions of the world call for love, peace, acceptance, freedom of belief and mutual understanding, many of the terrorist acts are dedicated in this world by people who consider themselves religious.

“They commit a gross sin, we found our parents doing this, and God has commanded us to do it.” Say, “God never advocates sin. Are you saying about God what you do not know?” [Quran 7:28]^[2]

Like all the other religions of God, Islam promotes peace, love and harmony among the people. Actually the word “Islam” in addition to meaning suggestion (to God), also is derived from the Arabic word Salam (peace). Muslims (submitters) greet other people by saying Salaam (peace be upon you).

“O people, we created you from the same male and female and rendered you form the same male and female, and concentrated your distinct people and tribes, that you may recognize one another. The best among you in the sight of God is the most righteous. God is All-knowing, Conscious.” (Quran 49:13)^[3]

In Islam, peace and mutual agreement have always been advocated over violence. And do not aggress; God dislikes the aggressors. (Quran 5:87)^[4]

The relation of Muslims with others are primarily based on peace, mutual respect and trust. The theme in the Quran is peace as long as there is no cruelty or injustice that cannot be solved by all the peaceful means. Islam refuses the killing of innocent people, regardless of the cause, be it religious, political, social or for any belief.

Quran the Muslims holy book declares it clear; “you shall not Kill-God has made life sacred-except in the course of justice. These are His

orders to you, that you may understand.”
(Quran 6:151)^[5]

Islam convicts the killing or even the harassment of the people merely because they hold a different religion. It does not allow Muslims to fight except for self-defence and to assure peace, not to fight those who disagree with them on religious questions. It urges the Muslims to treat such people kindly and fairly. “There shall be no compulsion in religion”. (Quran 2:256)^[6]

Unfortunately, many terrorist groups have used the name of Islam to endorse their cause and this gave many non-Muslims a chance to attack Islam and label the Muslims as terrorists. The west for example on the other hand purposely ignores labelling terrorists as Christian or Jewish terrorists when they are. Terrorism as an act of violence has been committed by people from all religious and political background.

The term Islamic fundamentalism, whatever it means, has been frequent enough times in relation to violent incidents that naturally, any thinking human being has to be uncomfortable with the fact that America is home to a vibrant Muslim community. The problem stems from negative images about Islam. In the court of public opinion, Islamic fundamentalism is guilty until proven innocent. The countries with the worst terrorist records in the world are not in the Middle East. They are Columbia and Germany, havens for drug lords and neo-Nazis. The association of Islamic fundamentalism with terrorist exists, but no one has ever asked “why?” Aggression towards Islam is rising in light of speculation that Muslim groups comprise the main suspect list in the attack on World Trade Center. Understanding the Islamic stand against

terrorism is important in dealing with this possible blackish. The Quran, established that justice is the highest ethical value ordained by God and that hurting innocent people for any end, political or otherwise, is an unjust act violating Quranic morality.

Like Christianity and Judaism, Islam has no room for terrorism. And like Christianity and Judaism, Islam has followers who violate its code of morals in its name because of the void of a clear American Muslim identity, one that is emerging in this fledgling community, labels fill the space.^[7]

Islam (Genesis of Islam)

Islam means obedience to God. The word “Islam” is an Arabic word derived from the root word “salaam” which means peace. Therefore, the word Islam implies submitting to God, living in peace with oneself as well as others and with the environment. The people that practice Islam are called Muslims. Like Judaism and Christianity, Islam is based on strict monotheism. Islam teaches that all people are responsible for their own actions. Each individual will stand before God on the final judgement day and depending on his/her actions, face either eternal bliss in paradise or eternal punishment in hell.

Genesis of Islam-

Prophet Muhammad (may peace be upon him) was born in Makkah, Saudi Arabia in years 570 A.D. Since his father died before his birth and his mother died when he was only 6 years old, his Uncle Abu Talib elevated him. As Muhammad(may peace be upon him) grew up, he become known to be truthful, responsible, substantial, and honest. In those days, the people of Makkah used to worship idols. Tribal warfare and female infanticide (killing

of new born girls) were common. Idols were also kept inside Kabah that was built about 4000 years ago by Prophet Abraham (may peace be upon him). Prophet Muhammad (may peace be upon him) disliked the corruption and adoration of his society. At the age of 40, Muhammad (may peace be upon him) received his first revelation from God through Angel Gabriel. The exposure sustained for 23 years, and they are collectively known as Quran. Muslims believed that Quran is the final word of God for the humanity since the message in the earlier divine book Gospel and Torah has been altered over time. At age 40, Muhammad (may peace be upon him) received his first revelation from God through Angel Gabriel. The revelation continued for 23 years, and they are collectively known as Quran. Muslims believe that Quran is the final word of God for the humanity since the message in the previous divine books Gospel and Torah has been changed over time.

As soon as Muhammad (may peace be upon) began to narrate the Quran and to speak the truth that God had shown to him, he and his small group of followers suffered persecution from non-believers. The oppression became so aggressive that in 622 A: D; God directed them to leave Makkah. The migration of Muslims from Makkah to the city of Medina, some 260 miles to the north, marks the foundation of Muslim calendar. While in Medina the strength of the Muslims grew quickly and within few years Muhammad (may peace be upon him) and his followers were talented to return to Makkah, where they excused their enemies. Among the reasons for this rapid spread to Spain in the west and as far East as Indo-China. Among the reasons for this rapid spread was qualified to Islam's principle of oneness of God, equality and responsibility

for every human being, and absence of ladder and control of Mosque/Muslim Church. [8]

Fundamental principles of Islam

In order to permit man to successfully carry out this life-long, life-giving duty, the Quran and Hadith have considered a foundation action plan known as the Five pillars of Islam [9]

If we are to put 'Fundamentalism' in the correct viewpoint, we should be clear about what actually establishes the fundamentalism principles of Islam. There is a 'hadith' which gives us clear way on this subject. The Prophet observed that there are no gods but the one God and that Muhammad, may peace be upon him, is God's Messenger; the regular saying of prayers (salat), alms-giving (zakat), performing pilgrimage to the Kabah, the house of God in Makkah (hajj), and fasting for the month of Ramadan (sawm).

Abdullah ibn Umar said that the Messenger of Allah said:

"The foundation of Islam has been laid on five principles: to tolerate witness that is no God but Allah and that Muhammad, may peace be upon him, is His prophet; to offer prayer (Salah): to give aims(zakah); to accomplish the Haj and to keep the fast during Ramadan." [10]

These five values from the pillars of Islam. Just as a house stands on pillars, so does Islamic faith on these doctrines. However, the routine of these services is not all that is anticipated. What is much more important is the true spirit in which these are performed. Without the spirit in which these are achieved. Without the spirit the form is meaningless. All these different observances-faith, prayer, fasting, charity, pilgrimage-are not mere

ceremonies, but are the source of getting the excellent divine blessings. Faith, the important of all is, in essence, belief in the truth of divine realities.

There are seven things, which are essential for a Muslim to believe in. These come under the headline of Iman Mufassal, a comprehensive announcement of faith They are to believe in one God, in His angles, in His discovered books, in all of His messengers, in the last day of judgement, in Taqdir and in the Life after Death. A true believer is compulsory not only to appear to his faith by word of mouth but also to accept it with all his heart and soul. Prayer is an exercise in physical and mental worship before God, aimed at expelling all notions of personal greatness. Fasting teaches one to be devoted in one's trust of God. Charity involves the gratitude of others claims upon one, so that one shall not penalty one's own share in God's abundance. The pilgrimage serves to unite God's servants around their Makers.

Terrorism: Original of the word-

To begin, it seems suitable to define the term terrorism. Within terrorism lies the word terror. Terror comes from the Latin terror, which means "frighten" or "tremble." When attached with the French suffix isme (referencing "to practice"), it becomes akin to "involved the unsteady" or producing the frightening." The word terror is over 2,100 years old. In ancient Rome, the terror cimbricus was a state of panic and emergency in response to the coming of the cimbricus tribe killers in 105 B.C. This explanation of terrorism as being rooted in terror is an example of etymology. Etymology is the study of the origin and development of words. From this stand point, language is organic,

unpredictable, changeable, contingent on the needs of thinkers and speakers over time and place.^[11]

The word terrorism, in and of itself, was coined during the French Revolution's Reign of terror (1793-1794). In the Reign of terror, a group of rebels, the Jacobins, used the term when self-reflexively representing their own actions in-and clarifications of French Revolution. The very first official definition of terrorism in French was provided several years later. The English version of the word terrorism is attributed to a British man's depiction of the bloodshed he had witnessed from afar in France, where the revolution was happening. There have been events of terrorism, throughout history. But it was only during the late 1960s that it emerged with real force and came to hold powerful position in international politics.^[12]

Studies have found more than 200 definitions of terrorism. In fact, Simon (1994), reports that at least 212 different definitions of terrorism occur the world; 90 of them are frequently used by governments and other institutions. First, what do we mean by terrorism? The United Nations has spent years defining terrorism and there are 109 differences of definition. To take a simple vocabulary definition as a starting point which describes terrorism as:

- Unlawful acts of violence dedicated in an attempt to overthrow a government, and
- A system of government which rules by terrorization.

If we accept these two definitions, we must look not only at those individuals who might be termed terrorists but also at those governments which could be said to be ruling by pressure. Often when we

talk about terrorists we think only of the first category and forget about the second. The action of both however, according to establish codes of ethics, are considered to be outside the outline of civilized. Ask anyone in the street what he understand by terrorism and he will certainly replay that a terrorist or a group of terrorist are people who are taking the law into their own hands, which is not permissible in society^[13]

Classification and categories

A working definition of terrorism is an essential first step for studying this type of political violence. Also necessary is some classification scheme for offering and debating different terrorist organisation that have been present in the world. The categories utilized will include groups following religious goals, national/ethnic/linguistic/religious goals, left-wing ideological goals, right-wing ideological objectives, groups whose goals have involved a clear combination of objectives' to the degree that no one dominates, and the use of terrorism by governments, especially in backgrounds where "unsanctioned" groups undertake the action than government agencies.

Religious dissenters will be the first type to be debated. This discussion will include groups or bringing groups that are more scripturally correct to power. Many active terrorist organizations have required objectives related to a specific ethnic group, or language group, or religion of the country. These groups seek to release themselves and their co-nationals from what they observe to be a colonial situation or a oppressive government. What is essential for the nationalist viewpoint to dominate the dissident group is this awareness

of colonialism or command. Ideologies have also served to define the political objectives of organisation using terror. There have been both left- wing and right- wing groups that have used terrorist strategies. They will be measured separately in different chapters since the goals and objectives between the two types of groups are so unrelated, even though at times they have shared the goal of abolishing the existing states. Both groups have times functioned in the same countries, even at the time, however, when they have generally been different to a middle of the road government.

It is not possible for some groups that practice terrorism to stipulate a dominant cause that has fuelled their opposition activities. In an ideology typology, every terrorist movement that ever occurred or would exist could be easily categorized. But in the real world this is often not possible. Even where one objective controls, any terrorist organisation can reproduce other concerns. The religious differences simply strengthen the national ones. There are cases, however, where it is difficult to choose a leading underlying cause for the terrorist organisation given the great significance of more than one group of objective. These multifaceted cases also involve some of the more thought-provoking and more important cases of active terrorist organisations.

The final type of terrorism in this is terrorism assumed essentially by or on behalf of government. Generally, it will involve illegal groups that use terror to reinforce governmental policies or deal with unorthodox groups. Governments will regularly use death groups of other such groups to connect the necessary fear rather than trusting on the police or the armed forces for the necessary suppression. The above definition and

typology does not take into account one distinction that is frequently used with analyses of terrorism. Terrorism actions are often divided between internal terrorism and international terrorism. International national terrorism usually will include situations that involved a target in another country attacked by a group from another, thus making a situation in which more than one government has an interest. Domestic terrorism is an internal affair of country and at least in theory less open to the participation of other states.

Causes of terrorism

Since terrorism is simply one forceful technique that rebellious groups can use, there is unlikely to be any unique cause for terrorism. The same factors that lead to other forms of political violence, such as guerrilla warfare, revolts, riots, and civil wars, can lead to terrorism. Terrorism, as noted above, will be assumed because it may be the only technique existing for groups with limited resources. Guerrilla strategies, like those of terrorism, however, are a weapon of the weak. Situations such as the weakness of the groups or the balance of forces between one group and another or one group and the government may regulate the choice of technique.

Virtually every dissident organisation has precise reasons relatively unique to the group and its circumstances that led to the decision to rely on violence to achieve the political objectives of the groups. There are, however, some general underlying factors that have been imagined to contribute to the arrival of terrorism in different places and different groups. Initially many thought that terrorists agonized from psychological incapacities, but the typecast from popular culture is untrue. It has been generally found that individuals with

psychological problems have not normally been present in terrorist organisations. Terrorists are not normally senseless or suffering from mental problems. In fact, terrorist groups regularly avoid such individuals because they are untrustworthy and thus unsafe to the organisation.

Other explanations for the entrance of terrorism include the potentials that government structures and unfair economic system exist, that domination and judgement are present, that there is relative deficiency where in a group sees its position in society blunder in regard to other groups even if all groups are raising their standards of living, that rapid change disturbs the social and political system, imperialism and colonialism, and that disasters-natural or otherwise-overwhelm the political society.

In a number of cases it is obvious that inequalities in economic well-being play a role in the complaints. Marxist theories in its many differences would obviously accept class differences and economic structures as one key in the entrance of violence. One economic factor that has not been connected with terrorism in any reliable fashion, however, has been poverty. There is no sign that poverty is linked with terrorism in any systematic way even though it obviously is a factor in some circumstances. It has been suggested that the upper-class individuals who have joined terrorist groups are socially bordering.

There are some factors that can pay to the incidence of terrorist violence in many backgrounds. What government do or do not do may be important in some situations, but there are times when government policies and performs may not be the key factors that account for the entrance of terrorist actions.

Economic globalization has caused inequality among states as well as within countries. The subsequent inequalities have fought preventions within states and helped set the stage for appeals for violence by dissident groups. Economic recessions and despairs generate economic anxiety and dissatisfaction that in turn can breed terrorism. In addition to direct economic problems, globalization and modernization can place great stress on societies in other ways. Globalization also leads to significant challenges to local cultures and generates strains within society. Modernization can also disturb social structures by de-emphasizing old designs of respect and social communication as new economic and social elite develop. Wars, like economic problems and globalization, have raised situations that have donated to terrorism in later years. There are groups that are unhappy with some aspect of the peace settlements following wars. Lost territories, new boundaries, different government structures, new ruling elites, and other changes can create problem for future governments. Those contrasting to the government may be willing to use violence, including terrorism, to compensation what they see as past wrongs. A final possible factor involved in outbreaks of terrorism is the occurrence of weak states or governing bodies. Weak states mean unsuccessful law enforcement and such circumstances make it easier for terrorist and guerrillas to operate. These groups may be domestic organizations that target their own governments or could be foreign groups that simply use the territory of a weak state as a base for attacks on their home governments.^[14]

Islam and terrorism-

Islam is a religious of mercy. It does not permit terrorism. The messenger of God has

listed murder as the second of the major sins and warned that: “On the day of judgement the first cases to be adjudicated between people will be those of bloodshed. Quran says:

God commands you to show kindness and deal justly with those who have not fought you about religion and have not driven you out of your homes. God loves just dealers (Quran 60:80).^[15]

Jihad means to strive or struggle against the weakness in oneself, to be virtuous and moral, and make serious efforts to do good deeds and help to reform the society. Depending upon the circumstances in which one lives, it can also mean fighting injustice and oppression, defending Islam and creating a just society through preaching, and, if necessary, armed struggle. In Islam, committing a suicide and killing innocent people is not jihad. In fact, it is great sin.

References.

- 1.Khan, M.W. Islamic fundamentalism.
- 2.Quran. 7:28.
- 3.Quran 49:13.
- 4.Quran 5:87.
- 5.Quran 6:151
6. Quran 2.256
7. Reddy, L.R. (2002). The worst of global terrorism, A.p.h. publishing corporation 5, Ansari road, Darya Gang, New Delhi-110002,74-281.
8. Rishi, D.M. (2004). Teachings of Islam, Philadelphia Inquirer,1.



9. Khanam, F. Life and teachings of the Prophet Mouhammad, its relevance in the global context.
10. Quran. 2:185.
11. Shiva, S.K. (2001). Terrorism in the new millennium, Mehra offset press, Delhi 41.
12. Narong, A.S. (2001). Terrorism the global perspective, Kanishka publishers, distributors, New Delhi. P.8
13. Lutz.J.M.(2008). Global Terrorism, Taylor and franchise groups, London and New York, 2nd edition, 14-20.
14. Quran. (60:80) s
15. <https://www.Sagepub.com>>upm-binarie