

ISLAMIC FUNDAMENTALISM NOWADAYS

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Summary

One of the worrying aspects of terrorism by radical Islamic origin is the tendency to unify the efforts of the main fundamentalist organizations. Fundamentalist organizations have different interests or religious precepts, but they want to unite their efforts against the civilized world.

Key words: Islam, fundamentalism, terrorism

Introduction

Although sometimes fundamentalist organizations have different interests or religious precepts, they even find common denominators in order to unite their efforts against the civilized world and major countries or inter-national organizations that support Western values and the idea of progress.

Another factor contributing to this approach is the increasingly higher weakness of fundamentalist Islamic movements and the polarization of the civilized world to the dangers of terrorism, including the efforts the Russian Federation joined.

In this case, Hamas, Hezbollah or Al-Qaeda no longer lead successful and secure actions. Furthermore, these terrorist groups start all attacks from the assumption that they fight against a more powerful enemy, which is an argument for using any methods of struggle.

1.1. Connections between Islamic fundamentalist movements

The so-called enemy is much prominent after September 11, with many more countries attached and this reasoning becomes stronger for the Islamic terrorists.

Unification of these "units of death" results in the transfer of information and terrorist techniques and also the mutual use of training bases or even intelligence or attack ones.

Globalisation is not characteristic only for the civilized world but it is a phenomenon that can be met among the terrorist organizations that counteract this trend by working together, whether Islamic, Japanese, Irish or nationalist-extremist and they strengthen their links with the organized crime cartels.

The most dangerous phenomenon seems to be the collaboration of the main Islamic fundamentalist organizations, because in the history of international terrorism, the attacks of these movements have had the most victims, the attacks of September 11 being the strongest example of this theory.

Bin Laden's aura among radical Muslim movements in the world has brought many followers who regarded Afghanistan as a Mecca for the Islamic revolutionaries. Young Muslims in the West, Asia and, of course, in Muslim countries, were attracted in the *medres* (Islamic schools) in Pakistan and Afghanistan. Here, they have been selected by Al-Qaeda as talented "scouts" and they were sent in bin Laden's training camps.

In other cases, individuals who were previously involved in terrorist activities in their countries traveled to Afghanistan for "specialization", with the assistance of the "Islamic Front". These terrorists often come back to their countries as specialists in Islamic terrorism.

These terrorists were captured in Jordan in December 1999 and in Israel in June 2000. In both cases it appeared that radical Islamists in both countries were attracted by the so-called revolutionary life in Afghanistan.

Although they were trained in bin Laden's camps they were not directly introduced into Al-Qaeda centers. After being indoctrinated and trained, they were sent back to participate in hostile activities by their own means and methods but they were better prepared and they had permanent communication lines to the headquarters of Afghanistan and to the "Islamic Front".

1.2. Psychology of the Islamic fundamentalism

Most Western people believe that Islam is a religion in the traditional sense. In fact it is more than a religion. *Even Muslims describe their faith by saying that "the Islam is a complete life".*

This is certainly a much closer description of the truth as the fundamentalist Islam, which fortunately is not applied in all Muslim countries, is a distinct way of life with all the necessary components: religious, social, economic, educational, political and philosophical.

In fact *Islam is a religion in which the Utopian ideology is behind political, economic or other types of institutions*. Westerners may be different in terms of religious faith but they can work together within a state, in society or in business.

This relaxation is because western religions can not claim that the divine authority is above government and economic institutions.

In contrast, Islam is not limited to the spiritual aspects of life but it includes all stages of life, from cradle to grave¹. Islam claims that it has a divine mandate to all, including over non-Muslims. The latter shall recognize the supremacy of Islam over them. As an ideology, Islam promises a utopian world that is ultimately subject to Allah and the religious law.

In Arabic the word "*Islam*" means *submission*..., total submission to the Koran, to those taught by Mohammed and even by the Islam law. Finally, the archangel Gavril or Gabriel in Christianity is the main representative of the Islam after Muhammad. "He who kills a dragon", the fighter angel Gabriel for Christians, is thus the symbol of Islam.

An ideological analysis made by fundamentalists offers 3 reasons for the decline of the Islam:

- 1) The Islamic society moved away from the practice of Muslim religious values;
- 2) This decay has allowed the intrusion of the Western culture;
- 3) The solution is to revive and return to Islam by reintroducing the Islamic law and the rejection of the Western culture by reentering the Islam along the lines stated by Mohammed².

From a legal perspective, for the radical Muslims there is no other king but Allah, and He is the supreme ruler of the world and He alone can legislate. Muslims believe that Quran and Sunnah are the latest laws of the world.

¹ Lawrence Davidson – “Islamic Fundamentalism”, Westport, Greenwood Press, 1998, p.55

² Langman Lauren și Morris Douglas, Universitatea Loyola din Chicago, *Islamic Terrorism: From Retrenchment to Resentment and Beyond*, la www.angelfire.com

From this perspective, the sharia is the only law with divine approval and authority for the nations of the world. In Europe and the West it is not realized that the Islamic ideology is in direct conflict with the Western system of thought.

It is very hard for Western people to understand the Islamic terrorists because, first, they cannot accept that a person could commit suicide in a violent way. It is against all human feeling accepted by us.

Despite this, there are hundreds of Islamic fundamentalists who want to kill or be killed for Allah. Prophet Muhammad said that the gates of Paradise are under the shadows of swords, which suggests to the Islamic terrorists that the violent death in the name of Allah would bring them to Paradise.

They believe in the Prophet's sayings and they are motivated by the promise of eternal life in Paradise. Personally, spiritually, politically or emotionally, the fundamentalist thinking is different. Personally, they always wonder if they love Allah more than themselves.

Spiritually they think they need to sacrifice for the cause of Allah against Satan and the unfaithful military power. From the political point of view, they divide the nations and the world into two camps in a constant battle. Islamic countries are "countries of peace" (*al-Islam*) while other states are called "countries of the war" (*al-Harb*).

They always ask themselves if they can participate in bringing the reign of Allah over all the unfaithful.

Emotionally, they face that fear of death and if they won they would gladly sacrifice and take the sword to kill or be killed for the cause of Allah, anticipating their entering the gates of Paradise.

To him martyrdom is the only way to heaven. According to the Islamic fundamentalist, a person can do many things in the name of Allah but nothing can ensure faster a place in Paradise than the martyrdom, the greatest sacrifice in the name of Islam. *The Ayatollah of Iran, Khomeini has made clear when he said: "In Islam the greatest joy is to kill or be killed for Allah".*

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