THE ANALYSIS OF ISLAMIC RELIGIO-POLITICAL IDEOLOGY AND ISLAMIC FUNDAMENTALISM

Yu. A. Opanasiuk, *assistant*
A. Kornitska, *student*

Sumy State University
2, Rymskiy-Korsakov St., 40007 Sumy, Ukraine

In the article historical aspects and causes of Islamic fundamentalism are analyzed. The work consists of comparison of Islamic religio-political ideology and Islamic fundamentalism and identifying the main contradictions.
Keywords: Political Islam. Islamism, Islamic fundamentalism, ideology of the nationalism, capitalism, socialism, Jahili society.

INTRODUCTION

"Political Islam", "Islamism", and "Islamic fundamentalism" - these words are staying under the spotlight since 1980's. After the 9/11 attack interest towards these issues grew very quickly. Nevertheless, 9/11 was not the only event, which attracted scholars, politicians and the attention of masses. One of the most striking examples is the activity of the ISIS, which is considered the most threatening already for last five years. The actions Al-Qaeda and ISIS did differ in some perspectives, nevertheless, the thoughts they share and the ideas they follow are very common. Moreover, looking at the history of these regions, one can say without any doubt that the roots of their ideology are the same [1].

The idea of Islamic fundamentalism is the result of failed nationalism ideology in the 1950's – 1960's because more secular forms of government, such as capitalism, socialism, and capitalism, did not work. Islam was an alternative ideology with a holistic approach: it helped to maximize the control of the population through religion. Doubtless, the ideology dictated a rather multifaceted, profound and religiously justified preconditions. Church became a legitimate source of law; education branch included much more studying of Quran, Hadith, and Sira. Social activism was centralized around religious customs and laws, which limited a particular kind of actions and activities of the population [2].

OBJECIVE STATEMENT
In the article historical aspects and causes of Islamic fundamentalism are analyzed. The work consists of comparison of Islamic religio-political ideology and Islamic fundamentalism and identifying the main contradictions.

RESULTS
Doubtless, the world had faced a number of unpredicted and brand-new changes. Turkey is an example of the successful secularization of the state due to the reforms of Mustafa Kemal Atatürk at the beginning of 20th century. It had completely separated religion from the state, which led to the positive development of Turkey. It protected the country from having any potential spreading of Islamic fundamentalism. Nonetheless, Iran had an opportunity to stay secular, as it was before Islamic Revolution in 1978. Therefore, the conclusion one may make is that despite other ideologies, which existed in the second half of the 20th century, world progressed in three extremely opposite directions: liberal democracy, communism, and Islamic fundamentalism. Francis Fukuyama expressed an idea in his book "The End of History and the Last Man" that no other approach can compete with the Western liberal idea after the collapse of Soviet Union [3]. Nevertheless, he did not consider religion as a strong competitor.

The very roots grew from the works of Sayyid Qutb, who wrote "Milestones", "Social Justice in Islam", "In the Shadow of Quran" and others. "Milestones" became an ideological hymn, a guide through the whole Quran to Islamic Fundamentalists all over the North Africa and the Middle East.

Sayyid Qutb (1906-1966) was an Egyptian respected writer, religious philosopher, and an official in the Ministry of Public Instructions. His life was rather diverse due to the presence of both extremely opposite ways of thinking: Islamic sand Western. He was attending a religious school in Cairo, but the next choice was a secular college, where his main areas of interest were socialism and literature. His curiosity and respect towards West were great; some even call him "an admirer of Western Ideology" [2]. In 1948, Qutb was enrolled at the Colorado State College of Education until 1950 to complete a Master's Degree. It was a turning point not only in the life of Qutb, but probably also in the history of Political Islam. Sayyid was incredibly shocked by sex equality, moral and ethical decadence, freedom of love and many other factors, which ran counter his life perception through the prism of his religious creed. Free sex ruined the notion of a family; women became more concentrated on self-development, rather than taking care of household and kids, which is the second factor of destroying the cult of the family. The society became amoral; old and fundamental values lost their positions in the priorities of people. Nevertheless, he admired a high development level of economy and science in the USA as it was the crucial factors in the formulation of any state. As we can see from such works as a 20-page tract "The America I Have Seen" (1950) and "Milestones" (1964), he deeply respected people being truly religious. As he mentioned in the book "The America I Have Seen", Americans are praying the most in the world, but they are not obeying crucial rules of their religion [4]. After he had escaped from the American horror and after moral shock, his views have changed radically. Nonetheless, one can assume that he was already deeply convinced in his fundamentalist views before the trip to the USA. Already in 1940, he wrote a book "Social Justice in Islam" with a strong emphasis on the place of Islam in the modern society and the order inside of it. Soon he joined one

of the banned organizations - Muslim Brotherhood and became its main ideologist. His interpretation of Quran became crucial for the state building ideas, militant Islam, extreme right wing groups and even lone-wolf terrorists [5].

One could assume that due to its dryness and controversial content, Quran might be considered as a sophisticated reading. Nevertheless, by the age of 10 Qutb committed the Holy Book to memory. Therefore, one could consider this fact as a crucial in the writing "Milestones" and "In the Shadow of Quran". The books consist of comments on Quran, explanations and interpretations. According to the philosophy of Qutb, there are only two camps, two kinds of societies, which may be considered as "black and white", excluding any middle options.

"The Islamic society is that which follows Islam in belief and ways of worship, in law and organization, in morals and manners. The jahili society is that which does not follow Islam and in which neither the Islamic belief and concepts, nor Islamic values or standards, Islamic laws, and regulations or Islamic morals and manners are cared for" [6].

Forces of God and forces of Satan: one, who obey the rule of God, and the other, who follow Satan. Unbelievers are not only Christians, Jews, Zoroastrianists or Catholics, but also "not true Muslims" - people, which did not obey sharia, committed nefarious deeds, or did not believe in God. Obviously, the line between genuine and untrue believer was thin, and one could be considered as the unbeliever. Qutb defined new limits of Good. A notion of *takfir* is one of the most crucial, as the whole struggle is turning around the fight with unbelievers and traitors. Being a traitor was considered the worst way of behaving and thinking, which could be condemned by people.

Being a true Muslim was a supreme goal; and defeating its values was no less important. Here come the notions of *jihad* - an obligation of all Muslims to obey the will of God. It implies fighting with one's sins inside of his soul, following all religious rules, spreading Islam and defending Islam, families and the community. One could ask, where comes the violence in the religion from? The answer is in historical explanations. All other Holy Books such as Quran, the Hebrew Scriptures and Old Testament were written at the times of constant conflicts due to the complicated relations with neighbors. Holy and Unholy wars were a common issue, therefore, violence is described there. In the case of defense, Muslims were asked to protect families, community and the honor of Islam from people, who wanted to destroy it as a powerful enemy. As it was mentioned in 2:19:

"And fight in the way of God with those who fight you, but aggress not: God loves not the aggressors" [2].

Though, there is a clear distinction of prohibited and allowed action. Also, the same statement was justified by Muhammad:

"We return from the lesser jihad (warfare) to the greater jihad (the personal struggle to live a moral life)" [7].

Genuine Islamic Jihad always insists on the fact that murder in the name of Islam is a dangerous delusion and mistake. Oppression in the name of religion is unacceptable and prohibited. The notion of jihad is an important conceptual part of Islam and the most improperly interpreted. Any idea that contains a possible violence could be understood and used regarding global force. Protecting Islam means fighting against the infidels. Nevertheless, it differs two ways of fighting: in case of physical aggression, enemies should be fight physically, but in case of silent disagreeing, the verbal battle is implied. In the eyes of Islamic

Fundamentalists, unbelievers are seen not as a potential danger to Muslims, but a kind of people, which should be wiped out. It appears as a fixed target until all persons turn to Islam or die. ISIS uses this notion in a particular way: unbelievers have to be obliterated in order to expand Caliphate because other forms of government and societies cannot coexist. They do not distingwish women and children, which are usually killed as well. Jihad is a great tool to justify resistance, liberation struggles, extremism, terrorism, and holy and unholy wars. It is the informational food for followers, and an excellent tool for rulers. Osama Bin Laden and al-Qaeda waged a global jihad against Muslim governments and the West [7].

There is nothing more controversial than the issue of violence. Like all world religions, Islam requires the believer to be merciful, just and virtuous. Holy Books and scriptures had never justified violence and killings of women, children, and civilians as an allowed action. Nevertheless, after cynical actions of ISIS, Al-Qaeda and other Islamic Fundamentalist groups, people usually ask the question whether is there anything that justifies severe violence? As it was mentioned before, everything depends on leaders, who interpret holy words in their own interest. There are even some legal opinions (*fatwas*), which legalize suicide bombings as the act of self-defense. Quran does not include many of comments on murdering, but one is enough to mention:

"O you who believe! Do not consume your wealth in the wrong way - rather only through trade mutually agreed to, and do not kill yourselves. Surely God is Merciful toward you" [4:29].

The interpretation of these words usually differs because one could understand it as "do not kill others". As it was mentioned before, Islam requires a response to the aggressors and people, possessing the threat to the Islam. Nevertheless, that it a thin line between two similar issues and many stakeholders use it. In some interpretations and branches of Islam, these actions are justified by fatwas of legitimate actors in Islam. Hence, one may define some kinds of attitudes to Islam. Firstly, Many Arab and Palestinian leaders support an opinion that suicide bombings and killings of civilians. They endorse these words by saying that enemies could not be considered as people deserving life, and they are hardly condemned, despite their age and sex. For example, the Israel possesses itself as a military society, where men and women serve as equals. In the case, when children and elder people are killed, it is simply justified by accidental death. Secondly, Sheikh al-Sheikh, the head of Egypt's grand al-Azhar Mosque and former Grand Mufti of Saudi Arabiya and the whole community claims that suicide bombings are murders, and murders are un-Islamic, hence prohibited [2]. Thirdly, majority suicide bombers are innocently sure that self-sacrifice in the name of God is the direct path to Paradise. Defending the glorious name of Islam is a duty of each true Muslim, so this option will guarantee a virtues life even to the whole family. The confirmation of their assumption apparently goes from Quran:

"They ought to fight in the way of God who have sold the life of this world for the life of the Hereafter; and whoever fights in the way of God and is killed or becomes victorious, to him shall We give a great reward" [3: 74- 76].

Fourthly, a great way to justify one's opinion is to find relatively close words in the sources of Islamic Law. Hence, the majority of murdering are going "under the words of God". Let us consider the Chapter Baqara:

They ask you about fighting in the sacred months. Say: "Fighting in them is a great sin, but to prevent people from the way of God, and to reject God, and to stop

people from visiting the Sacred Mosque, and to expel people from their homes are a much greater sin, and oppression is worse than killing" [2:217].

Therefore, fighters believe that if there is something worse than killing, there is a possibility to use this fact in the name of justice.

As one can see, ideology is a very uncertain issue. The way one interprets, for the first sight very precise words may be crucial and fatal. The way to reach a specific target is an exciting game. The job of ideologists is much taught. It consists of making an idea, which will dull critical thinking of thousands of people. The next challenge is to present these ideas through the words of charismatic leaders.

In the book "Milestones" Sayyid Qutb gives many examples from holy writings that justify murders as an entirely unacceptable action from the perspective of religious laws and regulations. At the same time, it appears as one of the bloodiest fundamentalist manifestos in the world, outstripping Mein Kampf by Adolf Hitler [8]. He is hiding his radical ideas under the soft blanket of virtue and jihad. Nevertheless, jihad in these terms means more, than it appears in Quran. In order to change the meaning of words in Quran, he tells the reader following words:

"This is because they regard every verse of the Qur'an as if it were the final principle of this religion" [6].

One could suppose that a person, having a strong critical thinking, could not agree on that being a true Muslim as it contradicts true Islam.

Nowadays, some of the non-Muslim population faces hate towards Muslims because of deeds of Islamic Fundamentalist groups, the influence of media, lack of knowledge and critical thinking. After the attack on November, 13 in Paris, where dozens of people were killed and injured, the internet was bursting in hate towards Muslims. A day later the streets of Paris faced Muslim people with big banners saying: "Terrorism is not ISLAM". Neither Shia, nor Sunni support the fundamentalist views of terrorists. No one should forget that Islamic Fundamentalism is not a religion. It is a radical ideology as fascism, for instance. Muslims are waiting for peace; Islam is waiting for justice.

One could assume that the fall of Islamic Fundamentalism will come after the defeat of Islamic State. Obviously, there are more other individuals and communities, who share the ideas of Islamic Fundamentalism, but it will disappear through the evolution, as weak kinds of animals did. As it was mentioned in the article written by Michael Cook (2014): "On the one hand you want to save your heritage from being inundated by the tides of Westernisation; but on the other hand you want to adopt Western ways because they work better or are too prestigious to resist" [9].

CONCLUSIONS

Islamic Fundamentalism will not bring progress to the countries and societies, which apply it. This government system and ideology are stuck on the traditions and laws of the 7th century, but unfortunately, in order to succeed nowadays states need to apply secular tactics rather than religious.

РЕЗЮМЕ

**АНАЛІЗ ІСЛАМСЬКОЇ РЕЛІГІЙНО-ПОЛІТИЧНЩІ ІДЕОЛОГІЇ І ІСЛАМСЬКОГО
ФУНДАМЕНТАЛІЗМУ**

Ю. А. Опанасюк, асистент;
А. Корницкая, студентка,
Сумський державний університет,
вул. Римського-Корсакова 2, 40007, Суми, Україна

У статті аналізуються історичні аспекти та причини ісламського фундаменталізму. В роботі проводиться порівняння ісламської релігійно-політичної ідеології і ісламського фундаменталізму і виявлення основних його причин та протиріч.
Ключові слова: Політичний іслам, ісламізм, ісламський фундаменталізм, ідеологія націоналізму, капіталізм, соціалізм, суспільство джахілії.

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Ю. А. Опанасюк, асистент;
А. Корницкая, студентка,
Сумский государственный университет,
Римского-Корсакова, 2, 40007, г. Сумы, Украина

В статье анализируются исторические аспекты и причины исламского фундаментализма. В работе проводится сравнение исламской религиозно-политической идеологии и исламского фундаментализма, выявляются основные его причины и противоречия.
Ключевые слова: политический ислам, исламизм, исламский фундаментализм, идеология национализма, капитализм, социализм, общество джахили.

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