

Trying to Defuse the Fabricated Bomb of Islam: Islam, Islam Phobia, and Islamism

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Submission date: 27-05-2019. Acceptance date: 27-12-2019

Abstract:

The religion of Islam is described today as an enemy to liberalism and as being on the way of peace and democracy, receiving many claims of radicalism and fundamentalism from the West, who barely conceal his incomprehension for his Muslim residents. A Western managed campaign of provocation and internal disruption about Islam established a false crisis atmosphere urge the Islamic countries to start talks, and being on the defensive but to no avail. The present article tries to elucidate three basic points: Islam, Islam Phobia and Islamism. The discussion would provide understanding and removal of some ambiguities as well as an objective warning - Understanding of the scale of Islamic religion and warning against disgracing it.

Keywords: Islam, Islam Phobia, Islamism, radicalism, fundamentalism

المخلص

دين الإسلام اليوم منعت بأنه عدو التحرر وانه حجر عثرة في طريق السلام والديمقراطية , لاقيا عدة تلميحات بالأصولية و التطرف من طرف الغرب الذي يغطي بصعوبة عدم تفهمه لسكانه المسلمين . حملة غربية منظمة استغزالية داخلية ,تشتيتية للإسلام أسست أزمة مصطنعة في الأجواء لتدفع البلدان الإسلامية إلى بداية الحوار ,وان تكون على جبهة الدفاع ولكن بلا جدوى. هذا المقال يحاول أن يوضح ثلاث نقاط مهمة : الإسلام ,الإسلام فوبية, و الاسلاموية . المناقشة تحضر فهما و تبعد بعض المبهمات و هي أيضا تحذير موضوعي- فهم ثقل ديانة الإسلام وتحذير ضد الاستخفاف بها

الكلمات المفتاحية : الإسلام ,الإسلام فوبية ,الاسلاموية, الأصولية ,التطرف

Introduction:

Our world is getting to be a difficult place to live in. Different disagreements and wars in every corner of the world make most of the people discontented and miserable. Everybody living in this world regardless of his or her ethnicity or religion hopes to make this earth a safe place to live in peace and harmony. Thus, the most important thing is that people should understand each other better to achieve the ultimate goal of co-existence and humanity. While recognizing that Islam and Islamism are two completely different things, still we can identify the fact that Islam as one of these two entities is crystallized in new forms: Sunna as the original faith or the orthodox traditional Islam, and shi'a as a heterodox version of Islam, considerably more or less astray. This division is the largest and oldest in the history of Islam and can be indeed the cause of Islam phobia.

Beginning in Beirut in 1983 and climaxing in 11 September 2001 events, many terrorist acts and suicide bombings were committed in the name of Islam, The commentator, Martin Kramer, explained ¹:

Islam is no more inclined to terrorism than any other monotheistic faith. Like its sisters, Christianity and Judaism, it can be both merciful and stern in practice; like them, it also teaches the love of God and the humanity of all mankind, believers and unbelievers alike. In times past, Islam has served as the bedrock of flourishing, tolerant, and peaceful orders.

Kramer went on to say:

But sociologists will say that a religion, at any point in time, is whatever its adherents understand it to be. If that is so, then Islam, as understood by too many Muslims, is in danger of

deteriorating into a manifesto for terror. The reason: Too many Muslims have been silent in the face of horrific deeds committed by an extremist minority.

Accordingly, silence and absence of Muslim's self-defense can explain in substantial measure Islam phobia. According to the Merriam-Webster dictionary, a phobia is an exaggerated, usually inexplicable and illogical fear of a particular object, class of objects, or situation. It may be hard for the afflicted to sufficiently determine or communicate the source of this fear, but it exists. In recent years, the specific phobia that gripped Western societies is *Islam phobia*.

Islam phobia:

Researchers and policy groups define Islam phobia in differing detail, but the term's essence is essentially the same, no matter the source: An exaggerated fear, hatred, and hostility toward Islam and Muslims that is perpetuated by negative stereotypes resulting in bias, discrimination, marginalization and exclusion of Muslims from social, political, and civic life.²

Islam phobia existed in premise before the terrorist attacks of September 11, 2001, but it increased in frequency and notoriety during the past decade. In 2008, Gallup asked representative samples from a subset of majority-Muslim countries about public perceptions of fair treatment of Muslims in the U.S., France, Britain, and China. While about one-third of this subset say that Muslims living in each of those countries are treated as equal citizens regarding their rights and

freedoms, about one-quarter of respondents say these Muslims are not. About 40% of this subset of majority-Muslim countries says they don't know how these four countries treat their Muslim residents. The notion that Muslims in these countries are treated unfairly supports the idea that Muslims in general believe that unfair treatment of Muslims - a component of Islam phobia - does exist in Western societies.³

To be objective and sincere, Muslims feel this phobia too! Islam is curiously surrounded with horror and terror because as each divine religion, in olden times, it has been distorted by Satan creating a conflict of theology, a conflict of human reasoning causing a split in the original faith. A strong example is in the Christian religion: between Trinitarianism and Unitarianism, between Catholicism and Protestantism, this split does not deprive a Christian, belonging to any hierarchy, to conform to morals or to enjoy Christian freedom; the same can be said of Islam. The split in Islam is between Sunni and Shia. The world's 1.6 billion Muslims all agree that Allah is the only God, and Muhammad is his messenger. They follow the five ritualistic pillars of Islam, including Ramadan, the month of fasting, and share a holy book, the Koran. But while Sunnis rely heavily on the practice of the Prophet, and his teachings (the "sunna"), the Shia see their "ayatollahs" as reflections of God on Earth. This has led Sunnis to accuse the Shia of heresy; for their part, the Shia point out that Sunni dogmatism has given rise to extremist sects such as the puritanical Wahhabis.

The terms "radicalized Muslims" and "fundamentalist Muslims" are strange and do not concern "normal" or "moderate"

Muslims. There is a good reason to try to make this distinction. The main reason is because if you say "Muslim," you might mean all Muslims, and clearly all Muslims are not behaving the same. The only piece of information missing from most peoples' understanding is that the "radicalized" Muslims are not really radical. They are *orthodox*. They are simply doing what it says in their scriptures they are supposed to do. They are not misinterpreting their religion simply and most non-Muslims are unconscious of this. What should be said for the information is that the Islamic religion is a kind of exact science, I mean it is based on logic; for everyone can find truth but truth is relative, what is true for one might not be true for another so 2 plus 2 might be 4 for the former and 6.5 for the latter. Hence, the entire problem lies in the use of logic because if logic is gone, truth is gone too.

The definition for "orthodox" is: *Adhering to the accepted or traditional and established faith, especially in religion.* And "heterodox" means: *Not in agreement with accepted beliefs.* Also, contrary to, or different from an acknowledged standard, a traditional form, or an established religion. This definition allows us to define Muslims as "moderate". It's accurate and makes the distinction very clear. Hence, the term "orthodox" can be used to describe someone who strictly follows the teachings in the Quran and the Hadith, and who tries to follow Mohammad's example (the prophet). Our aim here is not to judge Shiite Muslims or forget that they are Muslims in the first place despite their heterodox religious adherences and clear deviation from Islam per se, otherwise we would treat them

as apostates. This would make them fall in the same box we were put inside, I mean all the Muslims and that is wrong for both Sunnis and Shiites.

Islamism: Political Islam

Out of Sunni and Shiite insoluble wrangles, our Common sense leads us to stand on Islamism the real reason of Muslim's phobia. The term Islamism or "political Islam" has been adopted by many scholars in order to identify this seemingly unprecedented manifestation of Islamic religion into the secular domain of politics and thus to distinguish these practices from the forms of personal piety, belief and ritual conventionally included in the safe and sound category of "Islam." The question is: In what way does the distinction between the political and nonpolitical domains of social life hold today? Many scholars have argued that "political Islam" involves an illegitimate extension of the Islamic tradition outside of the properly religious domain it has historically occupied. Thus, Islamism has been defined as: first, the belief that Islam should guide social and political as well as personal life, ⁴Second, as a form of "religionized politics" and an instance of religious fundamentalism.⁵ Third, Islamism as a political movement favors reordering government and society in accordance with laws prescribed by Islam (Sharia).⁶ This term is used to denote a strand of activity which justifies a misconception of Islam as something rigid and immobile, a mere tribal affiliation." ⁶ and Taliban Extremist group in Afghanistan is an example.⁷

Though there are authentic elements in the early stages of Political Islam appearance, it has long since degenerated to ritualistic farce.

The year 1979 might be seen as a transition point. In practice, having an Islamic Government was noticed in Iran with Alkhomeini in 1979⁸ and later in the 90's with Al-Qaida "Taliban group" -not a government- and this meant nothing but applying blindly "Sharia Law" through execution of criminals in the open streets, and stoning of women(lapidating). Obviously this is neither true Islam nor true government because in a true government there are necessarily representatives and in true Islam there is necessarily "Shora"-parliament in today's terminology- and this happened only in the time of the prophet Mohammad(Peace be upon him) fourteen centuries ago, and fortunately still happens, more often than not today in Islamic countries. Iranian revolution gave concrete expression to the wrong Islamist conception of the radical intelligentsia as the precursor of social progress, exploiting popular struggles to gain state power and to impose the rule of Islam⁹. They proceeded so that the population could be effectively mobilized into a "labor army" under the control of psychic Islamist leaders who would drive the society forward-according to them with the best intentions, of course-to this end, the mechanisms are fundamental; a totalitarian state variety relying on mass mobilization and voluntary submission.

One notable doctrine of Islamist propaganda is that the elimination of popular involvement in determining social policy constitutes an achievement of Islamism which purpose is to exploit the moral appeal of the ideals that were being successfully demolished later by Islamism's adherents. Since that time, the main body of articulate intellectuals has tended to avoid "Islamic dogmatisms"

about people understanding their own interests and remaining aware of their ability and their need to go to the better world that they would plan for themselves.

Conclusion

Understanding Islam, Islam phobia, and Islamism can be quite rapid and painless if we assume the fact that since no fundamental change of Islam or value is at stake, only a review of the opportunities for attaining power and privilege through riding a wave of popular struggle, or establishing a new authority as social or ideological manager of the decisive political work, unfortunately on behalf of Islam. Even the enemies, on behalf of Islam too, try to balance the existence of others in their way. We may, then, adhere faithfully to the teachings of the Coran and Hadith and be bound to be understanding and never happen to be challenging in practice. Noting that with the advance of knowledge, we should keep to subtle and developed methods of control, avoiding rude, obvious and direct methods.

More than three centuries on, Western academia is one of the most cosmopolitan spheres. De-territorialized intelligentsia – regardless of race, religion, nationality, cooperating closely with each other – play an important role in producing values, teachings and worldviews adapted to globalization. Muslims among this De-territorialized intelligentsia may conceive of themselves as modern or even postmodern and highlight new ways in which their lives are fundamentally different from those of their parents. We point here to new attitudes about religion and stress the correct understanding and

practice of it. This new perception of the self and the way it relates to the community, and the overall world, has been shaped over the past three decades especially after 9/11th when Islam and Muslims were completely demonized. A radically problematic, transformative, creative, and ingenious stage of Muslim's history

There is no doubt that technology has radically transformed the ways that Muslims both individually and communally, live their lives, interact with culture, communicate, and perceive the world around them. Meanwhile, individualized forms of religiosity and spirituality have become more prevalent, particularly as traditional institutionalized Islam has amplified in membership and prominence in many industrialized nations since the mid-20th century. This troublesome transformation, especially given the trend toward secularism in many countries expresses hope and even confidence for the Muslims that they would be understood better.

Islam as one of the Abrahamic religions, all like Judaism, Christianity, and others is unambiguously monotheistic though Christianity is sometimes seen as polytheistic due to the "Trinity". All Abrahamic religions worship a single God so the basic and essential elements of faith are the same and this should be a source of harmony not friction among the adherents of the Abrahamic faiths. What is noticeable is a major mistake in practice concerning Worship: Trinity in Christianity for example contradicts the principle of praying a single God. The father, the son, and the Holy Spirit, a long equation or simply a wrong one because God is not a human being to assume the possibility of being the father of someone of his creatures (one of his

prophets) or to be married to a woman! Love and veneration of God impose the understanding of the singularity and valor of God, a meaning fought for since times through time. The father of prophets: Abraham and his sons Isaac, Ismail, Jacob...etc Speculation about the fate of humanity, about human beings' relationship with each other, and about "The Good" and how human beings can be "good" is important.

Reduced to the status of passive observers, Muslims may need to eliminate any challenge to Islam. Under the proper interpretation of the religion, it is indeed true that the yearning to see true Islam throughout the world has been a persistent theme in today's political Islam but demolishing countries to eradicate extremists, then turning to the destruction of the politically organized Islamic countries- while recognizing that terror and force used on the indigenous people by the U.S military forces- is illegitimate and above any moral principle.

We discussed in brief some concepts on Islam, Islam phobia, and Islamism. Also, about the most important denied point about Islam as one of the Abrahamic religions, all like Judaism, Christianity, a point of fact and value. The most effective device is the bounding of the thinkable, achieved by tolerating debate, only within proper limits. Thus, aggression and terror in the Third World become unsafe in the hands of terrorist and extremist groups (Daich) dwelling at the dark within their organizations. The whole problem seems about interests, and the religion of Islam, but in reality, it is about Power and the laborious work to control these.

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