

Radical islam: it's real threat to the whole world essay sample

[Religion](#), [Islam](#)



1. Introduction

Genocide intended for any race, tribe or nation will no longer be performed by anybody again. This is the hope and aspiration of everyone since events like the Holocaust took place. This is provided in the United Nations Article III of the Convention for the Prevention and Punishment of the Crime of Genocide in 1948 (ratified in 1951), which says that “ direct and public incitement to commit genocide” is tantamount to committing genocide which is a punishable crime. Why this declaration? The reason lies behind the insecurity that such an act/idea creates to all peoples, especially what most people are experiencing in the light of 911 and the eventual result of the ground zero - a testament to the radicalism that Islamic fundamentalism has waged through the recent years.

These are strong statements because at the bottom of radical Islam is the killing or annihilation of non-Muslims which would ultimately culminate in the establishment of the hoped “ just society” and will “ constitute the end of history” with the Muslims as the remaining race because as believed by radical Islam, Allah should and will supersede all (Bauer, 2006). When declarations like these are released to the public in all sorts of media forms, the threat will at least be minimized and hopefully kept at bay.

This paper is a presentation of the description and explanation of one of the ostensibly fastest growing religions; the movement that it has become, the potential challenges and problems that it poses, the movement’s probable directions in the world’s affairs, and steps to curtail their aims. Furthermore, it is strongly argued here that Radical Islam indeed poses a threat to the

world order – the free nations' pursuits for peace and co-existence, and, this paper also provides ample proof that supports this position.

1. *Definition of Terms*

To many “ peace-loving” average Muslims, Radical Islam is non – Islam in the strictest sense of the word. Accordingly, this is just the development of a religious persuasion that argues on the basic tenet that Islam’s Allah must rule over all “ heathen” or “ pagan” lands or countries where Islam is not adhered to. This is done most especially by the use of strongest force possible when adherence is not achievable. Radical Islam has its roots in Islamic Fundamentalism where the *Sharia* (the Islamic law) is its basis for the pursuit of the restoration of social justice. However, various Arab countries where Islam is the main religion do not implement or execute this law according to the same manner of interpretation (Esposito, 2005).

In addition, in Esposito’s article, *Islamic Fundamentalism* (2005) where the “ *Fundamentalism*” term takes its roots from Christianity, must be appropriately understood and explained in its suitable context. This is due to the likely confusion that the combination of words or semantics may cause. Esposito said, “ Political analysts prefer to use the expressions ‘ political Islam’ or ‘ Islamism’ when discussing Islam’s many-faceted roles in current social and political movements”. This is because Iran and Saudi Arabia both use the term fundamentalism in its Islamic ideology but have differing opinions and applications in their respective countries (2005). It is therefore confusing to a certain extent because many Muslim clerics and states say that Islam is a “ peaceful” religion for it preaches peace, they say.

Specifically, conservative countries like Saudi Arabia consider itself as fundamentalist in nature and governance. This is not to mention a country like Libya, a nation state which admits as a radical socialist one and also is fundamentalist in observance. As mentioned, Iran, which is run by clerics, is fundamentalist as well (Esposito, 2005).

1. *Statement of the Problem*

In order to fully understand the matter of radical Islam and whether it is indeed considered a threat to the whole existence of mankind, there must be sufficient evidence pointing to this end. The questions that are entertained at this juncture comprise of the following:

1. Is there such a thing as radical and non-radical Islam?
2. What are the countries that have Islam as its State religion?
Demographics of the Islamic Religion throughout the world.
3. What might be the probable factors that contribute to the rise, not only of Islam, but Radical Islam to these regions?
4. What are the possible plans of this movement that might threaten the world's system and co-existence of the nations?

Findings and Discussion

Problem 1: Is there such a thing as radical and non-radical Islam?

In answering this problem, a bidirectional response to this first inquiry is presented. Although this paper opens with a definition of radical Islam as strictly non-Islam according to the average Muslims, as one researcher argued (Esposito, 2005), many opinion-makers and experts express that

there is actually no difference between the two terminologies . It means that the Shariah law, the *Qur'an* or the Mohammedan teachings, is/are subject to the diverse interpretations of those deciphering the religion. When Islam is held as an ideology, it seeks to propagate, impose and implement the teachings of *Qur'an* or Mohammed and the Sharia to its constituents. This is simply understandable and to be expected even in adherents of other religions because every group believes that their whole system of beliefs is the right one and could be the solution to most of the world's problems. However, many clerics of the Islam religion say that this is not entirely the actual case. Depending on the ruler/s of a country, the interpretations of Mohammedan teachings may vary or are very situational; the religion could be taken into extremes (Gourley, 2006).

Basic Tenets of Islam: The Basic Teachings of Fundamentalist Islam

There are extremist minority and majority who are activists but seek means to carry out changes in non-violent means. According to experts, radical Islam movements seek to assert change through aggressive means. They adopt ways that are unconventional to common Muslim population – although because of the frequency of these radical movements, the idea of radicalism has become and is becoming a part of the overall picture of Islam. It is not only becoming acceptable to Muslim communities but slowly leaving a permanent impression on “ outsiders” that radicalism is one of the legitimate expressions of Islam among its constituents. This might explain the prejudice/discrimination/stereo-type that the majority of Muslims are

receiving in nations where they are a minority and where Islam is not the dominant religion (Esposito, 2005).

It is said that the majority of Islamic activists “ seek to work within the system” and try to “ bring about change from within” their communities. They feel it is their call and duty to impose change, especially when their supposed Islamic states are adapting ways that can be considered (in their judgment) “ western.” Muslim activists believe it is a mandate from Allah to remain Islamic in every way and impose it when necessary to their brothers and sisters. For them, it is a holy calling from Allah and it must be carried out. When they see that the Muslim world is becoming “ authoritarian” and “ anti-Islamic,” if necessary, violence can be used as means just to effect change, although it is not clear as to what standards authoritarianism and anti-Islamism are weighed or measured. It is difficult to understand radicalism in Islam. At first look, it seems simply a resistance of anything “ western” or “ American.” One can get the impression that all they want is resist the “ advances” that western countries are affecting. The reason for the western countries’ spearheading the technological world is the unfaithfulness on the part of many Muslims to the claims of Allah; it is a belief shared among Islamic fundamentalists. “ Muslims should rule the world,” and thus, a call to change is in order, especially that the Islamic world is left behind in terms of technology. If only full obedience to Allah is in place in every Muslim country, leadership in matters of world policies and its reins will be on the Muslims (Esposito, 2005).

Since it is the belief of Islamic fundamentalists that the imposing of God's will must be forced upon people, they don't mind toppling ruling governments, seizing power from their legitimate political powers, and assert their vision. They operate on the assumption that the world is what it is today because of the evil influence that goes way back to the Crusades and "European colonialism." They termed this satanic influence as "Judeo-Christian conspiracy." They also hate Zionism or its goal of establishing the nation of Israel. Countries that support Israel are considered enemies. Britain, France, and especially the United States are among the primary objects of hatred, as these countries hold veto powers and therefore responsible for the establishment of the statehood of Israel in 1948. To call the strip of land which is named Israel in the world map for them is illegitimate, as well as the displacement of the Palestinian people from what they believed to be the Palestinian land. The land of Israel is the land of Palestine, and is therefore the legitimate land of the Palestinians.

They blame the western multinationals that support the statehood of Israel. Thus, violent means of opposition against these governments and anything that represent them are regarded as acceptable even necessary. They call their resistance to whatever attempts of these nations - whether peace by sending troops or aid in whatever form - as "self-defense." Islam, for Muslim fundamentalists, is not just an alternative for Muslim societies, but a "theological and political imperative." It is God's command and therefore must be implemented in whatever means possible. If there are people who are responsible for the immediate imposition of Islamic laws, they are the

Muslims. True Muslims have the burden and the obligation to see to it that Allah's rule through obedience to his commands in the Qur'an be realized (Esposito, 2005). Muslims who are indifferent or are hesitant and remain uninvolved in imposing Islamic rules into politics but instead resist these attempts are esteemed as traitors – even “atheists, unbelievers, or enemies of Allah.” Radical Muslims declare war – a holy war – against these indifferent Muslims because they are considered to be enemies.

Problem 2: What are the countries that have Islam as its State religion?

Demographics of the Muslim Religion. There are 193 countries in the world as recognized by the US Department of State (Rosenberg, 2006), and from among these countries (see Table 1. 1), majority of the world's population adheres to Christianity while Islam comes second. The following table was constructed from the material provided by Microsoft Encarta 2005 on their data on independent states and countries. Although the figures reflect only countries with Islam as their religion, a few things should be noted here.

First, not all 51 countries have the Islam religion as adhered to by majority of the respective citizens. Secondly, unless indicated, not all of these countries made Islam as their official or state religion.

Table 1. 1

Percentage Distribution of Islamic Religion in Various Countries of the World

COUNTRY	Religio %	COUNTRY	Religion %
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	Country	Religion	Percentage	Country	Religion	Percentage
1.	Afghanistan	Sunni Muslim	85%	27. Libya	Muslim (Sunni)	96%
		Shia Muslim	15%			
2.	Albania	Muslim	70%	28. Malaysia	Muslim	48%
3.	Algeria	Muslim (official)	96%	29. Maldives	Muslim (official)	99%
4.	Azerbaijan	Muslim	86%	30. Mali	Muslim	81%
5.	Bahrain	Shiite Muslim	60%	31. Mauritania	Muslim (Official)	99%
		Shunni Muslim	25%			
6.	Bangladesh	Muslim	86%	32. Morocco	Muslim	98%
7.		Muslim	40%	33. Niger	Muslim	90%

Boznia

and

Herzegovi

na

8. Muslim 64 (Sunni) 44
 Brunei (officially) 34. Nigeria Muslim %

9. Muslim 49 (Official) 75
 Burkina Faso Muslim 35. Oman)
 Shia/ 13
 Sunni

10. Muslim 59 36. Muslim %
 Chad % Pakistan Shia 20
 Muslim %

11. Muslim (Official) 85
 Comoros Largely 98 37. Qatar) %
 Sunni Sunni

12. Côte Muslim 30 38. Saudi Muslim 94

d'Ivoire		%	Arabia	Sunni	%
13.		94	39.		87
Djibouti	Muslim	%	Senegal	Muslim	%
14.	Muslim	94	40.	Sierra	46
Egypt	(Sunni	%	Leone	Muslim	%
)				
15.		45	41.	Muslim	99
Eritrea	Muslim	%	Somalia	(Official) %
				Sunni	
16.		30		Muslim	70
Ethiopia	Muslim	%	42.	Sudan	Sunni %
17.				Muslim	73
Guinea-		40		Sunni	%
Bissau	Muslim	%	43.	Syria	Other
				Muslim	13
				Factions	%
18.	Muslim	67	44.	Muslim	80
Guinea	%	Tajikistan	Sunni	%	

				Shia	4 %
					35
				Mainlan	%
				d:	(mi
19.		87	45.	Muslim	nori
Indonesia	Muslim	%	Tanzania	Zanziba	ty)
				r:	99
				Muslim	%
		93			
20.			46.		67
Iran	Shiite	%	The	Muslim	%
	Sunni	6	Gambia		
		%			
21.			47.		99
Iraq	Muslim	96	Tunisia	Muslim	%
	Shia	%		(Official	%
)	
	Sunni	60		Sunni	
		-			
		65			
		%			
		31			
		-			
		36			

		%		
	Muslim			
	(Offici			
22. Jordan	al)	93	48. Turkey	Muslim 97
		%		(Sunni) %
	Mostly			
	Sunni			
23.		43	49.	Muslim 87
Kazakhsta	Muslim	%	Turkmenist	(Sunni) %
n			an	
	Muslim	45	50. United	Muslim 76
24. Kuwait	Sunni	%	Arab	(Sunni) %
	Shiite	40	Emirates	
		%		
25.		61	51. Yemen	Muslim 99
Kyrgyzsta	Muslim	%		(Sunni) %
n				
26.		70		
Lebanon	Muslim	%		

Source: Microsoft Encarta 2006

Thirdly, whenever the figures appear, there are also corresponding sum of the other religions but are not indicated. Fourthly, and most importantly, there are figures that are there but do not mean that they are the majority group in that country unless that country has Islam as its state religion. They were there so that the reader may know the percentage distribution of Islam per country.

The succeeding pie chart borrowed from Adherents' website shows that comparative to other religions, Christianity is followed by Islam by a difference of 12 percent. With this picture, the world must be aware of the possibility that Islam might eventually take over Christianity's position. However, figures like these can also be misleading. For a time, it has often been said that Islam is the world's fastest religion; this, however, is to date still arguable. It has not reached the status of accurate statistics yet. This statement can mean differently when investigated and one has taken a deeper look.

Figure 1. 1

According to Brother Andrew, as taken from the Barrett's World Christian Encyclopedia (2001), the reason that Islam has been logged as one of the fastest growing religions is actually attributed to the fact that countries that are Islamic have also highest population growth. It is not because of conversion to Islam that accounts for the " growth" [if ever there registers a fast growth] but rather, the high fertility rate of most Muslim dominated

countries (Encyclopedia of Islam Myths). Henceforth, the myth on Radical Islam's boast that Islam is growing fast is debunked.

The demographics of radical Islam/Islamism/Islamic Fundamentalists in the world is further illustrated by what Spengler said in his article "The demographics of radical Islam" when he said that in general, "Islam has one generation in which to establish a global theocracy before hitting a demographic barrier. Islam has enough young men – the pool of unemployed Arabs is expected to reach 25 million by 2010 – to fight a war during the next 30 years." According to studies interpreted by Spengler, during this crucial time of today's era, there are 25 million idle Arabs and/or Muslims who might be willing and waiting for the right leader to lead them. This picture is very bold and clear on what the future holds for the rest of the nations whose security lies in their freedom to exercise their own beliefs, culture, and self-determination. This is an image that fittingly sends a message that unless radical Islam's present plans and course be curbed, Islamism might be able to wage war single-handedly (Spengler, 2005).

Problem 3: What might be the probable factors that contribute to the rise, not only of Islam, but Radical Islam to these regions?

As mentioned earlier, these radical Islam followers dream of a world that must bow down to Islamic ideology. The belief that social problems emanate from "secular influences" – things that their culture and religion do not uphold – are the contributing factors that lead to the demise of civilizations as they interpret it. These are the justifications for any actions they might do

to “ pagans” or “ unbelievers”. *Fatwah* s that these fundamentalists issue, in the likes of the following statement that “ every Muslim who pleads for the suspension of the Sharia is an apostate and can be killed;” hence, “ the killing of those apostates cannot be prosecuted under Islamic law because this killing is justified.” The practice is common among Muslims around the world (Bassam Tibi in wikipedia, 2002). This is also the fundamental reason that an event like 911 occurred because these radical Muslims and their messengers fully believed of their cause and the apostates include anyone not sympathetic towards their beliefs.

Poverty amid Modernization

Petroleum has brought wealth and modernization to a number of countries in the Islamic world. But the wealth contrasts conspicuously with the poverty that remains in many regions. Modernization has increased the gap between rich and poor and brought with it social problems that many governments are ill-equipped to handle. Hutchison

Library/Tordai. Source: Microsoft ® Encarta ® 2006. © 1993-2005 Microsoft Corporation. All rights reserved.

To elaborate further what has been repeatedly illustrated, radical Islam is the answer to the disparities in the kind of living between those in the Western societies as compared to those in Islamic countries. There has been a deep sense of outrage that developed into sheer hatred for the seeming apathy by America (which is considered as rich and a superpower country) to the disparities in economy, politics, and literacy that exist between these various

countries. There is a perceived infringement and intrusion of what is basically American into these Islamic nations and states. They look at Americans as the “ great hypocrites” for what’s left as rhetoric in the latter’s declaration for everyone’s rights and freedom (Spengler, 2005). What is encouraging in Spengler’s article is the fact that when the year 2010 comes (according to his estimates) - when Islam has probably populated its men on the map, the Arab countries’ ‘ bounty,’ which is oil, will have been depleted, as estimated by experts in the US Department of Energy.

Problem 4: What are the possible plans of this movement that might threaten the world’s system and co-existence of the nations?

One of the best sources for the possibilities that the radical Islam followers might accomplish is the Arab-American writer Anis Shorosh, author of “ Islam Revealed” and “ The True Furqan,” as pointed out by *World Net Daily* columnist Joseph Farah (2003). There are 20 items listed specifically on what might transpire till 2020 according to the plans to be executed out by the radical Islamists.

Included here are fourteen of the twenty-point plan that Islamists are concocting in their agenda: 1.) to curtail the US their liberty for free speech, a statewide and nationwide campaign for hate-crime bills will be established; 2.) assert that Christianity is for white people while Islam is for Black people; 3.) employ the average American in educational platforms and venues to promote Islam (A propaganda campaign) as a historically established faith much like Judaism and Christianity as well as, encouraging its study to tout

the virtues inherent in this Islam religion; 4.) place Muslim advocates to public positions for a better chance that someone of influence will champion the cause of Islam; 5.) have well-placed Islamic sympathizers in media, the internet, and other vital influencing posts; 6.) “ Encourage Muslims to penetrate the White House, specifically with Islamists who can articulate a marvelous and peaceful picture of Islam” (Farah in Shorrosh, 2006); 7.)

Speed up the rate of Islamic demographics through huge immigration, avoid the use of contraceptives, Islamize American women through a plan or system of “ marriage, divorce and remarriage; 8.) Persuade released black American inmates to be adherents for radical Islamism; 9.) Educational paraphernalia and other tools and instruments be inculcated in American educational institutions, including mosques and student centers, emphasizing hatred against “ Jews, Christians and democracy in general”; 10.) “ Form riots and demonstrations in the prison system demanding Islamic Sharia as the way of life, not America’s justice system”; 11.) “ Open numerous charities throughout the U. S., but use the funds to support Islamic terrorism with American dollars”; 12.) “ Raise interest in Islam on America’s campuses by insisting freshman take at least one course on Islam”; 13.) “ Unify the numerous Muslim lobbies in Washington, mosques, Islamic student centers, educational organizations, magazines and papers by Internet and an annual convention to coordinate plans, propagate the faith and engender news in the media”; 14.)” Send intimidating messages and messengers to the outspoken individuals who are critical of Islam and seek to eliminate them by hook or crook” (Farah in Shorrosh, 2003).

1. Synthesis and Conclusions

It is remarkable that many terror-sleeper cells, the efficacious strategy that radical Islam has employed in the recent years, are actually working towards the development and fulfillment of this plan of world domination. There could have been another 911 in many states and cities in America, if not for the active and indefatigable efforts made by men and women who believe that something can be done despite the threat successful 911-like incidents per frequent attempts made by these “ minority” adherents. There are many things to be done to counter the propaganda, the manipulations and other means that the “ enemy’ has employed. The present Intifada in Palestine, Iran’s vocal expressions of anti-Americanism, their support for countries that fight America and its allies, and other movements within America itself, are evidences of the rise of radical Islam, and their objectives for a theocratic form of governance and global imperialism must not be taken lightly, but must be taken at their face value and more. Preventive steps must be taken to ensure that the plan these radical Islamists have prepared will be made futile.

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