

Radicalism and liberalism in islam politics essay



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Nowadays, there is an increased attention to Islam because, firstly, it is the most dynamic world religion, and secondly, the degree of politicization of its supporters is much higher than that of the followers of other faiths, and thirdly, many of the concepts of purely Islamic way of development of nations and peoples which, moreover, were never realized in practice that conflicted with accepted elsewhere in the world - especially the west, social and political attitudes, for example, outlook of hundreds of millions of people.

Simultaneously in its three strands - religion, the spiritual sphere and the socio-economic doctrine - Islam is becoming more critical factor in the life of the world community. It is known that starting a conversation about the Islamic revival was laid by revolutionary events in Iran in the end of the 70-ies. Then a variety of motions for the return to the true Muslim faith have been developed in the Sunni branch of Islam, and not decided, however, none of the acute problems of resettlement of the Third World, located on the east. But to formalize the process of religious renaissance led to the emergence of Islamic radicalism and increased competition for dominance in the Muslim community between its international centers.

As well, increasing the current competition of religious Islamic radicals was developed between the two unifying tendencies - pan-Islamic and Pan-Turkic, which shows life in their pure form are based on completely opposite trends. Thus, if the Pan-Islamism appeals to the international level unification of all Muslims, the basis of religious is Pan-Turkism of Islamic nationalism. And if supporters of Muslim solidarity in Saudi Arabia, Afghanistan, Pakistan, Indonesia and Algeria urged Muslims to unite beyond

national frontiers, the ideologists of the so-called Islamic nationalism, primarily located in Turkey, would be in favor of separation of the Turkic-speaking Muslims and other peoples' ethno-national basis.

Today, internal and external struggle unifying tendencies of Muslim fundamentalism is equally fraught with the advent of vast regions of Eurasia, in fact, from London to Urumqi, and even the North American continent, across the Muslim communities in New York and other major cities in the U. S., unseen here before the aggressive power quantities, development of their potential for redistribution of spheres of influence in their favor, as described in "Islamic Radicalism" Nixed From Obama Document.

As a fact, they were seeking ways to build nuclear future of all Muslim unions in Saudi Arabia, Pakistan, Afghanistan and Turkey, supporting international terrorism in Chechnya, a direct military aggression in Dagestan and Kyrgyzstan, planning its expansion across the North Caucasus, the direction of the Fergana Valley of Uzbekistan and the Russian regions Volga and Kama. And as well, another focus of Muslim renaissance became the southern Balkans, where, under the direct patronage of Turkey realized the idea of creating a Greater Albania. In this case only in respect of the Russian Federation and the Union of Central Asian states its smoothing conflicts between pan-Islamic and Pan-Turkic unification tendencies, since the so-called Islamic factor in the entire former Soviet Union, farmed out to the geostrategic interests of a number of Western countries.

Radical Islamists believe that any method of achieving the goal is justified, including the use of chemical, biological or nuclear weapons, Blair said. Ex-

Premier, under whose supervision Britain joined the war in Afghanistan and Iraq, dismissed suggestions that his own policies could promote the growth of Islamic radicalism. When he was also asked about how he relates to the assertion that the Chechens, Kashmiris, Palestinians, Iraqis and Afghans opposed the occupation, Mr. Blair said that Western policy is designed to withstand the radical Islamists, because they are “immoral and backward.”

To define Islamic liberalism, or Euro-Islam, it can be described as a liberal Islam, or Islam, imbued with European culture. As a rule, the name “Euro-Islam” reflects the origin of the flow, but not its present distribution, since the liberal currents exist among Islamic philosophers in Iran and Arab countries. In Russia and CIS countries, the term – “Islamic liberalism” is identified with the term – “enlightened Islam”.

As a fact, Muslim liberals separate ritual component of faith (such as a completed prayer or the wearing of the hijab) from the mystical and do not give the first significant. In this case, Islam is considered more as a social institution and social tradition. Moreover, in some forms of liberal Islam, an element of dogma is reduced to a minimum: Many say they believe in Allah, having in mind some kind of vague tendency or power or purpose of immanent evolution. And despite everything, others go even further, and under Islam there is meant nothing more than a certain system of ethics, as stated in Islam, Liberalism, and Democracy.

As an example, one of the Swiss authorities of Euro Muslim is of Egyptian origin Tariq Ramadan, who insists on the convergence of European culture and Islam. In particular, he supports the idea of democracy, calls Euro

Muslim to learn the language of the country of residence, and also to get actively involved in European society. He believes that everything should not be equated solely with the culture of Islam, Arabic culture.

In Iran, there is wide support for a liberal Islam among the educated youth. Very close to the liberal views of Islam, the popular Egyptian television preacher Amr Khaled, whose sermons are focused on middle-class Arab countries: it does not focus on closer ties with Europe (motive, incomprehensible to most Arabs), but the orientation of Islam in the practical needs of the modern Arab world, categorically condemns extremism under the guise of Islamic slogans.

As a fact, in Denmark, a supporter of liberal Islam MP N. Khader founded the movement “ Moderate Muslims” in response to the scandal with the cartoons of the Prophet Muhammad.

Liberal Islam is an ideology of Turkey, and widely distributed among representatives of many Turkic peoples.

All in all, radicalism and liberalism are relative concepts that can be described from different angles and that are present in each country. And the way they are perceived and used in the country determines its policy. There have been many discussions on the policies of the Muslim countries and their contribution to many things that happened in the world. There are many factors that influence that understanding of the radicalism and liberalism in Islam, depending from the cultural perception and religious thinking.