The Terrorism of Islamic Fundamentalists

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Abstract. Fundamentalism is a general term denoting religious movements which consider religious traditions to be of the highest importance and are reluctant to introduce any changes which are seen as an infringement of religious identity. Fundamentalism is a characteristic of all religions in the world, however, in the case of Islam — in the recent years — it has often been the cause of terrorist acts. The dogmata of Islam are defined in the Quran, according to which there are five pillars of Islam to which every Muslim has to adhere. The characteristic feature of Islamic fundamentalism is to introduce specific ways of life based on traditional standards described in the Quran, they define social and political aspects of life as well as detachment from the Western way of life. The cause of this is frustration and social dissatisfaction along with a rejection of modern methods and changes proposed by the West. Preaching slogans which encourage fighting against injustice and demoralisation in the name of creating "a better world", along with a proprietary right to interpret the verses of the Quran, results in the promotion of terrorism, including suicide attacks. The cult of sacrificing one's own life is treated in Islam as a heroic deed, in which the doer sacrifices what he deems most important. Martyrdom, glory after death, the sense of self-sacrifice for the sake of a divine cause are factors which make Islamic terrorists accept their own demise and this is not considered as the end of their existence but rather its beginning and privileged because of the sacrifice of one's life for Islam. The foundation of Islamic terrorism is the rivalry between the values of the West and the fundamentalist and traditionalist tendencies of the Arabic countries. Anti-West attitudes together with a politicised version of Islam are major threats not only to both sides but also the whole world.

Introduction

Fundamentalism is the uncompromising and decided preaching of an idea based on an assumption that other beliefs are wrong and ineligible. It is a way of thinking, the supporters of which believe that only some rules, regardless of their meaning, are indisputable and superior. Though fundamentalism, with its typical lack of flexibility, dogmatism and authoritarianism, occurs in different political doctrines, it is usually associated with religion.[1] This, which undoubtedly in every culture or civilisation, constitutes a significant manifestation of common life. Throughout the ages religion has been a human manifestation, in the same

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[1] Kobzarska-Bar B, Fundamentalizm religijny muzułmańskich organizacji terrorystycznych, a stan zagrożenia w Europie. *Rocznik Bezpieczeństwa Międzynarodowego*, No. 1/2014. Warsaw, p. 167.

way as existential questions have been bothering a man since the beginning of his existence. The mutual, close, interaction of religion and human life in the sphere of culture, history, values and policy, inter alia, remain of interest to modern researchers. One can easily state that religions all over the world, over the centuries, often connected communities, held them together in hard times, protected them from evil, although religion was often the reason for this. Undoubtedly, religions very often used to be the trigger points of serious conflicts.[2] One of the currents of socio-political aspects of Islam is a Muslim fundamentalism and Islamic terrorism became a universal practice of radicalised protagonists of militant extremism. The two terms refer to different social[3] tendencies, however, they are undeniably related.

Islam and Its Characteristics

Islam — apart from Christianity and Judaism — is one of the biggest and at the same time the youngest and fastest developing monotheistic religions in the world. It was established in the 6th century on the Arabian Peninsula, more precisely in the area of Saudi Arabia. Its founder was Muhammad Ibn Abd Allah, known as Mahomet in Europe. Considered as the prophet, Muhammad was an ordinary merchant when the archangel Gabriel brought him revelations from God and he started to proselyt-ize. This was not supposed to be a new religion but a continuation of the teachings of Jesus and other prophets of the Old Testament. Since his message was neither accepted by Jews nor by Christians therefore in 622, along with his followers, he had to emigrate from Mecca to Medina and this is considered to be the beginning of the Muslim era.[4] Nowadays, most of the followers of Islam live in the Middle East, the south-east part of Asia and the north of Africa. According to statistics kept by The Pew Research Center's Forum on Religion & Public Life[5], Islam is professed by about 1.6 billion people, so 23% of all genuine believers and this therefore constitutes, after Christianity, the second highest religious segment in the world.[6]

The word *islam* in Arabic means submission to God, while religion defines the scope of a Muslim's activity, both in his private and social life. It is supported by sharia — a sacred religious law which Muslims are not allowed to change but only interpret. It indicates what the followers' duties towards other people are and towards the only God — Allah. Sharia law is recognised in four fundamental sources: the holy book Quran, the Sunnah (way, path, a manner of life) of Muhammad — the collection of information about the events, teachings, sayings, manner of acting of the Prophet in different cir-cumstances, as well as Ijma — juridical consensus and Qiyas — analogical reasoning.[7]

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[2] Kosmynka S, Od Boga do terroru. Łódź, 2012, pp. 30–31.

[3] Kobzarska-Bar B, *op. cit.*, p. 167.

[4] Dziekan M.M, Klasyczny islam. Powstanie i doktryna. *Electronic source:* http://www.opoka.org.pl/biblioteka/I/IR/klasyczny_islam.html, *accessed*: 12.10.2017.

[5] Pew Research Center American Research Centre, located in Washington, dealing with social matters, opinion polls and demographic trends in the USA and in the world.

[6] *Electronic source:* http://www.niedziela.pl/artykul/3555/Christianity-still the biggest religion, *accessed:* 12.10.2017.

[7] Sadowski M, Dżihad – święta wojna w islamie. *Electronic source:* http://www.abw.gov.pl/download/1/1201/Jihad_holy_war in_Islam.pdf, *accessed:*12.10.2017.

From among other religions Islam is distinguished by the fact that apart from strictly religious commandments, it contains both moral and legal standards which constitute the basis for organisation of all aspects of life of Muslims — social, economic and political. The foundation of faith in Islam are five dogmas: belief in one God, belief in Angels and Satan, belief in holy books (Torah, Gospel, Quran), belief in God's prophets — from Adam to Muhammad and belief in the Last Judgement.[8] A Muslim who professes these has to comply with five fundamental duties, also known as the pillars of faith. Among these are: the creed of Islam — *shahada* (declaring belief in the oneness of God), performing prayers — *salat*, fasting — *sawm*, charity — *zakat* and pilgrimage — *hajj*.[9] Failure to comply with the duties may result in God's punishment but their performance in an award. The above mentioned duties are of an individual nature, which means that every mature, mentally and physically healthy believer has to comply with them. It is worth mentioning that each of the law schools in Islam describes the duties and the way they should be fulfilled differently. Furthermore, in various areas adherence to the duties is considered differently. In poor areas tradition is very important and performing the duties is considered almost as the law, but in richer areas, where the impact of the West is bigger, fulfilling a particular obligation is not so rigorously respected.[10]

Except for the aforementioned duties of a Muslim one more is sometimes added — i.e. jihad which by many people is understood as a call for a hard-hitting war with the unfaithful, confirmed by commands of God. According to Hassan Ali Jamsheer[11], jihad is one of the more important political thoughts of Islam and, according to some interpreters of the religion, it is the main pillar of the faith.[12]

Jihad — a Tool of Islamic Terrorists

Nowadays, Jihad, similarly to Islam fundamentalism, is understood in an incorrect manner and mainly negatively perceived by Western countries. This is mainly caused by global media which unambiguously interpret jihad as a religious war, entirely associated with evil, brutality and aggression. Janusz Danecki[13] — a Polish Arabist believes that it is the most complicated and badly interpreted term in European civilisation. Seyyed Hossein Nasr[14] is of a similar opinion. He is a Shiah, who also believes that this word is misunderstood. Some researchers consider jihad only as a military campaign against the unfaithful and as an attempt to spread Islam providing it with a military nature. However, others believe that it is a spiritual struggle

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[8] Bury J, Kasprzak J, Prawo karne islamu. Warsaw, 2007, p. 49.

[9] Wit-Witkowski S, Wprowadzenie do prawa muzułmańskiego: wybrane instytucje. Warsaw, 2009, p. 10.

[10] Prochowicz-Studnicka B, Teperska-Klasińska M, Cywilizacja islamu. Wybrane struktury. *Electronic source:* http://www.pjac.uj.edu.pl/documents/30601109/30646316/pjac_3_7.pdf, *accessed:* 12.10.2017, p. 26.

[11] Polish historian, Arabist. Professor of History Institute in Lodz University.

[12] Jamsheer H.A, Święta wojna w islamie (Dżihad). *Bulletin of Research Centre for Peace in Lodz University*, Lodz, 1994, booklet 1.

[13] Professor of Arabic and Islamic Studies at the Warsaw University.

[14] Professor of Islamic Studies at George Washington University.

in order to become a better person. They agree on how the Quran defines jihad as *in the way of Allah (fi safil Allah)*, striving in a spiritual sense.

Jihad appeared along with Islam which originated and spread in the atmosphere of combat. It is due to the jihad that the religion flourishes. Many researchers think that the obligation to fight non-Muslims comes from the verse of the Quran: *Fight against those who fight against you in the way of Allah, but do not transgress, for Allah does not love transgressors… Keep on fighting against them until mischief ends and the way prescribed by Allah prevails.*[15] The plea indicates a precise commandment to run a military campaign until Islam rules the world. That is why it is considered that spreading Islam is what Allah likes and those who take part in this combat will be rewarded. The rewards have also been mentioned by a Muslim scientist Abul-Walid Muhammad bin Ahmad bin Rušd[16] (known as Awerroes), who claimed that death within Jihad guarantees going to heaven as it is suffered in the name of Allah. It explains why followers of Islam so frequently agree to die.[17]

Jihad is definitely connected with aggression and this is presented in Tajmijja's (Taymiyyah's) statements and opinions[18]. He claimed that a permanent peace may be achieved only when Islam embraces all mankind. Moreover, the necessity of every Muslim is not only to defend against the aggressor, but also to fight against all the dissidents: heretics, hypocrites, apostates, the infidels (unbelievers) and Muslim, who do not want to be engaged in combat in the holy war.[19] Elżbieta Wnuk-Lisowska[20], who presented the rules of jihad, does not agree with the opinion. In the set of rules pertaining to jihad one can find the following:
— a ban on egoism as a motivating force for acts (it is only permitted to act to defend holy matters);
— armed struggle on the fighters' own territory and only for defence purposes;
— a ban on warfare in holy/religious places;
— a ban on devastating any place of worship and plundering its riches;
— struggling until Islam is not endangered;
— a ban on attacking civilians (warfare only against armed forces).[21]

Unfortunately, in the contemporary world terrorists do not respect these rules. This is caused by a loose interpretation of verses from the Quran and supporting personal views with selected verses. The remaining rules are either not obeyed or they are misinterpreted. The proof is the religious ruling established at the gathering of the World Islamic Front in 1998 which permitted the killing of Americans and their allies, civilians and military, in any possible country as an individual duty for every capable Muslim.[22]

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[15] Verse II, 190–194.

[16] 1126–1198.

[17] Sadowski M, *op. cit*., p. 34.

[18] Ibn Tajmijja (1263–1328) — Sunni Muslim theologian, jurisconsult.

[19] Sadowski M, *op. cit*., p. 37.

[20] Department of Phenomenology of Religion, Collegium Broscianum of the Jagiellonian University.

[21] Krawczyk A, Terroryzm ugrupowań fundamentalistycznych na obszarze Izraela w drugiej połowie XX wieku. Toruń, 2013, pp. 87–88.

[22] Sadowski M, *op. cit*., p. 40.

The obligation to perform *jihad* referred to the whole Muslim *ummah* and not individuals. Only adult men with specially granted privileges could get involved in the struggle (e.g. the men were exempt from fast when engaged in the struggle). They were called *Mujahideen*. When they died in battle they received the title of *shahid*, which meant a martyr who lost his life in the struggle.[23] Martyrdom, glory after death, the feeling of human sacrifice for the holy matter — these are the conditions, which lead Islamic terrorists to sacrifice their own lives. The cult of sacrifice is treated as a heroic deed in which the person sacrifices what he deems the most precious, i.e. their life. That way they becomes closer to the moment of being united with Allah.[24] The word *martyr* is derived from the Greek meaning a witness. The analysis of the Islamic origin of this word leads to a slightly different meaning i.e. it does not denote a passive participation in experiencing something sacred, but it concerns the religious act of sacrifice in particular. The martyr's death becomes the most precious value, carrying out God's will, and something sacred. Acts of terror and destruction become symbolic and suicide in the name of the holy war is a reward for all the effort, striving, expiating sins and redemption.[25] Mujahideen are compared to Christian martyrs, who also died in the name of faith. The main difference is a fact that mujahideen die in battle with a weapon in their hands. Similarly *jihad* can be compared to medieval crusades, conducted by Christians, however they differed as to the purpose of action. Crusades were conducted to recover lands, which were previously invaded by pagans, whereas the aim of *jihad* is the expansion of Islam to embrace the world.[26]

In the modern era *jihad* is often classified into lesser jihad (asghar) and greater jihad (akbar). They are also called higher and lower or external and inner. *Greater jihad* denotes a struggle within oneself and has a spiritual character, whereas *lesser jihad* is treated as a holy war with unbelievers, in the name of Islamic expansion.[27] However, all modern terrorist organisations prefer the *lesser jihad* or rather they dissociate from *greater jihad* and its spiritual notion. It might be proved that many terrorist organisations have a name which contains the word *jihad* in it, e.g. Al-Jihad (Egypt), International Islamic Front for Jihad Against Jews and Crusaders (Bangladesh). These groups and members of Al-Qaeda generally identify themselves with the views of the first fundamentalists, e.g. with Tajmijja, who claimed that, *legal war is generally jihad, whose aim is to prove that religion belongs to God only, and His word is the most important and therefore all Muslims think that those who contravene the ruling of God deserve to be punished.* Maududi[28] is of a similar opinion and claims that Islam plans to destroy all the existing countries and government systems which are opposed to the ideology of Islam and its aims, irrespective of the countries or nations it concerns. The aim of Islam is to establish a country based on its own concept and ideology, regardless of whether the nation would

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[23] Krawczyk A, *op. cit.*, p. 88.

[24] *Ibid.*, p. 58.

[25] Kosmynka S, *op. cit.*, pp. 122–123.

[26] Sadowski M, *op. cit.,* p. 40.

[27] Krawczyk A, *op. cit.*, p. 87.

[28] Syed Abul 'Ala Maudoodi (1903–1979) — a scholar, philosopher, jurist, journalist and imam — religious, spiritual and political leader of ummah.; the founder of Jamaat-e-Islami, the biggest Islamic organization in Asia.

accept the vision or which government should be overthrown in order to create the Muslim country. This leads to the obvious conclusion: the aim of the Islamic jihad is to eliminate all non-Muslim systems and replace them with the rules based on Islam. In these revolutionary inclinations Islam does not limit itself to only one country or even a group of countries. The aim of Islam is a revolution on a world scale. Moreover, Abd al-Salam Faraj[29], the 20th century Egyptian scholar, claimed that *jihad* should be treated as a weapon to help spread Islam and it is a *neglected obligation* of Muslims. However, the followers of *jihad* are made to become warriors, who will strive for reaching the goal by all means.[30]

Many contemporary Muslims, when they refer to the term jihad, do not relate it to its spiritual or pacifist meaning, but they highlight the aggressiveness of actions and their military character.[31] Considering the views of Tajmijja, Kutb[32], al-Banna[33] and other radicals, whose views inspire modern terrorist organisations, the statement of George Weigel[34] seems to be right, as he claims that contemporary Islamic extremism should be called *Jihadism* because its followers strive to establish an Islamic country and implement the sharia system in the whole world and *jihad* is the only efficient means to reach the goal.[35]

Islamic Fundamentalism

Fundamentalism is a general term for religious movements, in which religious values prevail and followers refuse to innovate, as it is treated as a violation of religious identity. The term *fundamentalism* seems to be related only to Muslim countries and terrorism, which is undoubtedly wrong. According to the dictionary of foreign words *fundamentalism* denotes a *strict following of a doctrine, especially of a religious or political nature; rigorous obedience to rules and norms.*[36] One can distinguish secular and religious fundamentalism, which in the past has appeared in all great religions: Christianity, Hinduism or Judaism. Nowadays it is most visible in Islam, therefore it is wrongly associated with Islam only. However, the term *Islamic fundamentalism* can be substituted for terms such as radical Islam, Islamism or radical Islamism. *Islamic fundamentalism* is a return to tradition, to the basics of Islam and a state structure grounded on Quranic principles and patterns left by Muhammad. It is a term created and promoted not by the Muslims but Western countries. In Arab culture such a word does not exist. The term closest to fundamentalism is traditionalism (*salafijja*), but it is not an accurate equivalent.[37]

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[29] 1954–1982.

[30] Sadowski M, *op. cit.*, p. 41.

[31] Paolucci G, Eid C, Islam. Sto pytań. Odpowiada Samir Khalil Samir. Warsaw, 2004, p. 35.

[32] Sajjid Kutb Ibrahim Husajn asz-Szazili (1906–1966) — Egyptian philosopher, journalist and Muslim poet and the leading member of the Egyptian Muslim Brotherhood.

[33] Hasan al-Banna (1906–1949) — Egyptian religious activist, Islamic fundamentalist, best known for founding the Muslim Brotherhood.

[34] American Catholic writer, theologian, social and political activist.

[35] Sadowski M, *op. cit.*, p. 45.

[36] Słownik wyrazów obcych. PWN. Warsaw, 2002, p. 369.

[37] Krawczyk A, *op. cit.*, pp. 80–81.

As a religion Islam is not homogeneous. Since its beginning it has possessed different varieties. Currently it is divided into three main denominations: Sunni (90%), Shia (8%) and Khawarij (2%). There are diverse schools, branches and sections[38] within them which results in many internal conflicts. Islamic fundamentalism began in the 7th century when the Hashemites[39] fought for power with the Umayyad.[40] Then the Khawarij community started. It was based on an ascetic way of living, fervent prayer, absolute observance of fasting and adherence to the Quran. Principles introduced by the Prophet Muhammad were the foundation of this community life. The Khawarij treated themselves as the sole followers of Islam and the rest were considered infidels.[41] One of the first Islamic fundamentalists was Ahmad ibn Hanbal[42] — a lawyer and theologian, and the founder of one of the Islamic law schools, the orthodox Hanbali school, in which teaching was based on a literal interpretation of the Quran and Muhammad's Sunnah. The other person important for Islamic fundamentalism was Ibn Tajmijja[43] whose objective was to eliminate all Islam interpretations and return to its fundamental laws. His follower was Muhammad Ibn Abd al-Wahhab[44] who also wanted to bring Islam back to its initial principles eliminating all subsequent interpretations. This marks the beginning of the Wahhabism movement whose members started to fight with Muslims opposed to it soon afterwards.[45] Similar values were promoted by Rashid Rida[46] considered a precursor of modern Islamic fundamentalism, and Abu al-Ala al-Maududi[47] who treated the West and *Jahiliyyah* the same (Jahiliyyah — lack of knowledge, ignorance and unawareness with relation to Islam). He claimed that all Muslims must fight with Jahiliyyah, and his teachings were followed by all the 20th century fundamentalists including Hasan al-Banna[48] — the founder of the Muslim Brotherhood[49] — an Islamic fundamentalist organisation, and Sajjid Kutb[50] — one of its main ideologists and a precursor of modern Islamic fundamentalism. Kutb was a theorist from Egypt and a leader of revolution. His actions and teachings had great impact on the fundamentalists that followed. At the beginning he identified himself with liberal opinions, but his stay in the USA[51] completely changed his ideas. He found there *a complete cultural corruption and rejection of religion.*[52] After

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[38] *See more at*: http://www.religie.424.pl/islam-podzial-odlamy-i-religie-pokrewne,1445,article.htl, *accessed*: 10 July 2017.

[39] Dynasty of Hashemites (*Banu Hashim*) — aristocratic Arab clan in the Quraysh tribe including descendants of Muhammad's grandfather.

[40] The caliphate ruling the Islam world between 661 and 750.

[41] Krawczyk A, *op. cit*., pp. 81–82.

[42] 780–855.

[43] Taki ad-Din Abu al-Abbas Ahmad Ibn Abd al-Halim Ibn Tajmijja, 1263–1328.

[44] 1703–1792.

[45] Krawczyk A, *op. cit*., p. 82.

[46] 1865–1935.

[47] 1903–1979.

[48] 1906–1949.

[49] Jamāʿat al-Ikhwān al-Muslimīn — *Society of the Muslim Brothers.*

[50] 1906–1966.

[51] 1948–1951.

[52] Buśko M.Z, U źródeł dżihadyzmu. Myśl polityczna Sajjida Qutba. Electronic source: http://bliskiwschod.pl/2012/02/u-zrodel-dzihadyzmu-mysl-polityczna-sajjida-qutba, *accessed*: 12.10.2017.

his return to Egypt he harshly condemned western ideologies (the USA in particular) and he called for a fight with opponents of Islam using all available means[53].

A rapid expansion of Islamic fundamentalists is related to the 1979 Iranian revolution, initiated by ayatollah[54] Ruhollah Khomeini[55] who claimed that all necessary laws are defined in Islam and the Muslims must spread the revolution all over the world because this religion defends all enslaved people, not only the Muslims[56]. Khomeini thought that everything that is evil came from Israel and the USA and should be destroyed. When power was seized by Shiites in Iran, Islamic fundamentalists strove for their own Muslim states in their countries. Their main objective is still an introduction of *Sharia Law*, i.e. *religious law* written down in the Quran. This aim may be achieved for instance by carrying out terrorist attacks, which are very often considered a weapon bringing political benefits. Frequently used methods include suicide attacks which are rejected and condemned by Islam. However, a loose interpretation of the Quran by Islamic religious leaders not only does not forbid, but also supports and encourages, suicide attacks in the name of war with Israel and the West. In their opinion, they guarantee a reward after death. Promotion using the leaders promise, as well as the imperative to conduct jihad against unbelievers, allows recruitment of a large number of volunteers who will give their life for religion. They consider themselves fighters who struggle in the name of Allah and with the blessing from their religious leaders their mission becomes *divine*.

The feature of Islamic fundamentalism is the introduction of Sharia law in particular, and also a way of living according to traditional patterns written down in Quran, which is a basis for social and political life and a separation from the Western model of living. Fundamentalists reject non-Islamic values and protest against countries which do not accept their vision. They are also against the universality of law (e.g. human rights) trying to create a community which will follow only religious directives (and bans) through imposing their own rules on the community. In such a country the only *ruler* would be God.[57]

According to many scholars the reason for the emergence of fundamentalism is frustration, dissatisfaction and marginalisation of people. Such community frustration is used by fundamentalists who under the slogans of a fight with inequity, moral decay and corruption give Muslims hope for a better world and thereby gain their acceptance.[58] The main objective of modern Islamic fundamentalism is, therefore, the creation of a Muslim order through imposing their own ideology as a way of overcoming apathy and crisis. Fundamentalists think that old values are lasting, remarkable and cannot be compared to present ones in any way. The ideological foundation for Islamic fundamentalism is a complete devotion to the Quran, pride in the past, politicisation of religion and anti-Europeanism (the West

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[53] *Electronic source:* http://encyklopedia.pwn.pl/haslo/Kutb-Sajjid;3929439.html, *accessed:* 12.10.2017.

[54] Honorary Muslim academic title, awarded to high-profiled scholars, experts on theology, Islam and religious law.

[55] 1902–1989.

[56] Jałoszyński K, Terroryzm fundamentalistów islamskich. Warsaw, 2001, p. 51.

[57] Krawczyk A, *op. cit.,* pp. 84- 85.

[58] *Ibid*., p. 86.

treated as an enemy).[59] A characteristic feature of Islamic fundamentalism is not only faithful adherence to fundamental dogmas but also radical mistrust and objection to other concepts of life. Opposition to these values lead to *an apocalyptic war, the war between light and darkness, good and evil, the chosen and the damned.*[60]

The Holy Book of the Quran includes, among others, commandments relating to ethics of life. One of them talks about the right of revenge (an eye for an eye, a tooth for a tooth) and the death for *the infidel*. Followers of Islam fanatically believe that those who believe in another religion are enemies. It results from the conviction that the world is divided into people who have a monopoly on the truth and those who constantly wander and make mistakes and they do not have a real, spiritual connection with Allah. Those who are able to understand this single truth are the genuine faithful. The rest are a real threat.[61] In the name of that fanatical theory, a specific kind of terrorism was born. Its creators act for the expansion of their religion and to eliminate *the infidel,* and they strongly believe that they do it in accordance with the rules of the Quran. This belief is expressed by means of fulfilling the mission which is allegedly given by God, and it aims at introducing, by the use of force, the law based on the dogmas of their own faith. In this way, terrorism gains a transcendental dimension, the perpetrators of which do not have any political, moral or practical restrictions.   The only thing that matters for them is the God's imperative and an unlimited desire to follow the order as well as the approval of the co-religionists.[62]

Islamic Terrorism

The analysis of Islam and the related phenomena allows determination of the connections of this religion with world terrorism, defined by the media as *Islamic terrorism*. The links may be seen in justifying their aggression by God's imperative and conducting armed activities in the name of God, the specific understanding of the concept of jihad, as well as in the unique attitude towards death which does not have to be the end of an individual's existence but its real beginning, and even a privileged one because of the individual's life sacrifice made for their faith. A model of human personality totally different from the Western one, as well as prejudice against the people of Western culture, a strong belief in their own uniqueness relating to their history and their personality, together with low living standards and a poor level of education result in the fact that extreme Muslims are prone to use violence in the form of terrorist attacks. They are aware of great disproportions in sources and resources and they therefore take drastic steps and, with few resources, they are able to inflict much harm on other communities.

The anti-Western attitudes plus politically involved Islam constitute great threats, not only to both parties, but also to the whole world. At the bottom of Islamic terrorism is a competition of the opposing universalist tendencies of Western countries with

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[59] Kaczmarek J, Terroryzm i konflikty zbrojne, a fundamentalizm islamski. Wrocław, 2001, pp. 129–130.

[60] Lewicka M, Fundamentalizm muzułmański — odkrycie naszych czasów czy stały element myśli politycznej islamu?, [in:] Backer R, Kitab S (Eds), Islam a świat. Toruń, 2004, p. 4.

[61] Madej M, Międzynarodowy terroryzm polityczny. Warsaw, 2001, p. 24.

[62] *Ibid.*, p. 23.

the fundamentalist and traditionalist tendencies of the Arabic countries. In this context, Islamic fundamentalism may be seen by Muslims as an effective instrument for defending Muslim nations against the increasing influence of the Western countries' reforms. Simultaneously, this is a method of maintaining their own national identity. Attempts to implement changes to an American or European model in the Middle East countries turned out to be ineffective. These civilisations are undoubtedly based on different foundations and cultural systems which have been developed during a long-lasting process. What is more, the systems have opposing religious assumptions and religion pays a key role in Islam. Rejecting the values recognised in the West as the norm became the reason for the rapid growth of Islamic fundamentalism as well as for Islamic terrorism. The doctrines, inspired by the religious truths of the Quran, and ideological aims of the representatives of this trend, are focused on the *holy war* for the victory of Islam through fighting with the infidel. There are also strong aspirations to establish subsequent Islamic republics following an example of Iran.

One of the events which was creating a contemporary image of Islamic terrorism, was the war in Afghanistan. It was a clash of Islamic culture with the Western one. The war in this country became a symbol of power, indomitability and strength of Islam. The number of supporters of fundamentalism also greatly increased then. As a consequence of the above discussed changes, Islamic terrorism appeared in new territories, for example in Europe. On this continent, Islamic terrorism of the *blow back* type, became a significant problem. It is followed by European Muslims and it consists in looking for a potential target of an attack in their place of residence.[63] Many of these kinds of terrorists have considerable combat and guerilla experience gained during wars in Afghanistan, Bosnia and during conflicts in Iraq. Even if they do not use it in practice, they transfer their invaluable knowledge to their successors who strongly desire to commit radical acts of terror. The *blow back* form of terrorism is a particularly dangerous one for European countries where large numbers of the Muslim minority live. In such groups of people it is very easy to miss potentially dangerous individuals who are in contact with extremist movements. When we also take into account the danger which is posed by terrorists being recruited from the European generation of old immigrants coming from Africa or Asia, as well as groups of the so called *blue-eyed terrorists*[64], that is white residents of the continent who converted to Islam and became fascinated by the ideology typical of the Muslim terrorist groups, then the map of potential threats to the Western civilisation expands dangerously.

Summary

The phenomenon of Islamic fundamentalism is a peculiar instrument to respond to the trends of modernity and changes offered by the West. Muslim countries try to defend themselves against the, unwanted in their opinion, phenomenon of globalisation. Reformatory trends are contrasted with Muslim traditionalism.

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[63] Adamczuk M, Rodzimy terroryzm jako zjawisko zagrażające bezpieczeństwu w Europie, [in:] Bezpieczeństwo Narodowe, BBN, I-2011/17, p. 63. *Electronic source:* http://www.bbn.gov.pl/download/1/7011/4Rodzimyterrroryzm.pdf, *accessed:* 12.01.2017.

[64] *Ibid.*, p. 66.

Fundamentalists are not able to accept modern Islam because, on the grounds of it, new phenomena occur. Phenomena which were not present originally. In general, it means coming back to the past, to the values of forefathers and a negation of change. Only the original, unblemished shape of religion is an ideal one and worth being totally accepted. Fundamentalism is likely to appear in places where there are large numbers of followers of Allah, particularly where this combines with poverty and social problemsReligion together with politics, as well as terrorism relating to fundamentalism bear serious consequences, violence in particular. When terrorists put faith on a pedestal, they sanctify a fight that is understood as a mission carried out in the name of that which is sacred and inviolable.[65] Images of martyrs are created, and they become patterns to follow. As a result the followers are blinded by their own ideals, which is a short way to fanaticism. This, in turn, leads to making supreme sacrifices, and even death in the name of Allah. Religious motives are absolutely the strongest ones, and when they are being appropriately strengthened by the spiritual leaders of terrorist organisations, they gain enormous power pushing members to commit acts of violence. The individual motivation of offenders is very often shaped by means of manipulation and indoctrination.[66] Islamic terrorists use the Quran in an instrumental way; they use its quotations in a selective way, missing their real context. The terrorists' objectives always have links with politics, and Islam is only a handy ideology for their activity.[67]

The essential aspiration of Muslim fundamentalist organisations is to make a country function on the basis of the Islamic laws, and extreme believers of this religion want legal and social rules to be totally dependent on the Quran's doctrines. Religious fundamentalism, usually as a radical faction, aims at fulfilling its own plans by means of using diverse forms of force and terrorism in particular. Certainly, when considering the concepts of Islam, fundamentalism, or terrorism, one cannot read them equally as this would create a distorted image of the religion, as well as of the rest of the phenomena. It must be stated, however, that a great majority of terrorist groups in the world are actually Islamic organisations.

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[65] Kosmynka S, *op. cit.*, pp. 126–127.
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Streszczenie. _Fundamentalizm to ogólna nazwa ruchów religijnych, uznających nadrzędną wartość tradycji religijnych i niechęć do wszelkich zmian, odczuwanych jako naruszenie tożsamości wyznaniowej. Cechuje on wszystkie religie świata, jednak w przypadku islamu — w ostatnich czasach — najczęściej bywa przyczyną stosowania metod terrorystycznych. Dogmaty tej religii definiuje Koran, według którego islam opiera się on na pięciu filarach wiary, stanowiących jednocześnie podstawowe obowiązki każdego muzułmanina. Cechą fundamentalizmu islamskiego jest wprowadzenie zasad życia, opartych na tradycyjnych wzorcach, zapisanych w Koranie, regulujących sferę społeczną i polityczną, a także oderwanie od zachodniego modelu życia. Jego przyczyną jest frustracja i niezadowolenie społeczne, połączone z odrzucaniem nowoczesności i zmian, proponowanych przez Zachód. Głoszenie haseł walki z niesprawiedliwością i demoralizacją, w imię kreowania „lepszego świata", w połączeniu z własną interpretacją zapisów Koranu, skutkuje promowaniem działań terrorystycznych, w tym również samobójczych. Kult poświęcenia samego siebie traktowany jest w islamie jako czyn uszlachetniony, w ramach którego sprawca składa w ofierze to, co najcenniejsze. Męczeństwo, chwała po śmierci, poczucie poświęcenia siebie na rzecz świętej sprawy — to czynniki, które sprawiają, że terroryści islamscy często godzą się na własną śmierć, która nie jest traktowana jako koniec istnienia jednostki, ale dopiero jego początek, uprzywilejowany z racji poświęcenia życia dla religii. Podłożem islamskiego terroryzmu jest rywalizacja przeciwstawnych wartości państw Zachodu, z tendencjami fundamentalistyczno-tradycjonalistycznych krajów arabskich. Antyzachodnie postawy, plus upolityczniony islam, to potężne zagrożenia nie tylko dla dwóch zainteresowanych stron, lecz dla całego świata._

Резюме. _Фундаментализм — это собирательное наименование религиозных течений, признающих высшей ценностью религиозные традиции и нежелание введения каких-либо изменений, которые воспринимаются как нарушение религиозной идентичности. Это является характерной чертой всех религий мира, но в случае ислама в последнее время чаще всего становится причиной применения террористических методов. Догматы этой религии изложены в Коране, согласно которому ислам основан на пяти столпах веры, являющихся в то же время основными обязанностями каждого мусульманина. Особенность исламского фундаментализма — это введение принципов жизни, основанных на традиционных образцах, изложенных в Коране, регулирующих социальную и политическую сферы, а также отвержение западной модели жизни. Это вызвано разочарованием и социальной неудовлетворенностью в сочетании с отказом от современности и изменений, предложенных Западом. Провозглашение лозунгов о борьбе с несправедливостью и деморализацией во имя создания «лучшего мира» вместе с собственной интерпретацией записей Корана приводит к пропагандированию террористической деятельности, в том числе и актов суицида. Культ самопожертвования рассматривается в исламе как благородное дело, жертвование собою или собственными интересами на благо других. Мученичество, честь и слава после смерти, чувство самопожертвования на благо «священного дела» — это факторы, заставляющие исламских террористов соглашаться на свою смерть, которая не рассматривается как конец существования человека, а только ее начало, привилегированное в связи с пожертвованием жизнью во имя веры. Основой исламского терроризма является соперничество противоположных ценностей западных стран и тенденций фундаменталистских и традиционалистских арабских стран. Антизападные взгляды, а также политизированный ислам представляют собой серьезную угрозу не только двум заинтересованным сторонам, но также всему миру._

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