

The cover features a central image of a person standing on a dark rock, looking up at a vibrant green aurora borealis in a starry night sky. The background is a dark teal color with several diagonal stripes in shades of blue and brown. The title 'REVISTA INCLUSIONES' is written in large, bold, white capital letters across the center.

REVISTA INCLUSIONES

HOMENAJE A JAQUELINE VASSALLO

Revista de Humanidades y Ciencias Sociales

Volumen 7 . Número Especial

Julio / Septiembre

2020

ISSN 0719-4706

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INFORMATION ANALYTICS OF THE ISLAMIC TREND IN MODERN FUNDAMENTALISM

Dr. Mikhail Yuryevich Zelenkov

State University of the Sea and River Fleet, Russia
Moscow State Technical University, Russia
ORCID ID: 0000-0002-6430-7322
mz60@mail.ru

Dr. Alexander Vladimirovich Rostokinsky

Moscow City Pedagogical University, Russia
ORCID 0000-0002-6430-7322
arostokinskiy@yandex.ru

Dr. (C) Andrey N. Evlaev

Russian University of Transport, Russia
ORCID: 0000-0002-4114-7645
evlaev@ya.ru

Dr. Vera Ivanovna Aleshnikova

State University of Management, Russia
ORCID: 0000-0002-1702-1081
manager.vsu@gmail.com

Dr. (C) Olga Vladimirovna Efimova

Moscow City Pedagogical University, Russia
ORCID: 0000-0002-1133-9398
alisa03@mail.ru

Fecha de Recepción: 10 de enero 2020 – **Fecha Revisión:** 21 de febrero de 2020
Fecha de Aceptación: 27 de mayo de 2020 – **Fecha de Publicación:** 01 de julio de 2020

Abstract

The subject of the research is fundamentalism, which represents a destructive phenomenon in the religious life of human civilization. The scope of the research involves Islamic fundamentalism, which is one of the essential foundations of modern terrorism. The authors have set a goal to carry out analysis of Islamic fundamentalism and use the obtained results to identify its characteristic features and origins, conduct a comparative evaluation, and identify the substantial differences between Islamic fundamentalism and traditional Islam. The authors determine its strengths and weaknesses, as well as opportunities and threats to its future existence. The theoretical foundation of this research includes scientific works analyzing the genesis and manifestations of Islamic fundamentalism, results of sociological surveys, and statistical data. The methodological foundation of this research is represented by the comprehensive approach, which allowed the authors to identify and substantiate the role of Islam in the structure of modern fundamentalism. Thegnoseological potential of the statistical and sociological methods used in quantitative and qualitative research makes it possible to interpret the results of scientific research devoted to the subject matter of analysis adequately. SWOT analysis, applied to the subject matter of research for the first time, allows the authors to formulate and assess the strengths and weaknesses of Islamic fundamentalism and identify the opportunities and threats to its future existence. The results obtained in the course of this research suggest that modern Islamic fundamentalism is closely intertwined with the political aspect of social life. It exercises a destructive influence on the lives of adherents of traditional Islam, encourages the growth of the number of terrorist acts in the world, and enhances the efficiency of recruiting newcomers to terrorist organizations. Based on this, the authors suggest optimal ways of responding to the threats of manifestation of Islamic fundamentalism in the modern world.

Keywords

Information analytics – Religion – Fundamentalism – Islam – Islamic fundamentalism – Terrorism

Para Citar este Artículo:

Zelenkov, Mikhail Yuryevich; Rostokinsky, Alexander Vladimirovich; Evlaev, Andrey N.; Aleshnikova, Vera Ivanovna y Efimova, Olga Vladimirovna. Information analytics of the islamic trend in modern fundamentalism. Revista Inclusiones Vol: 7 num Especial (2020): 180-193.

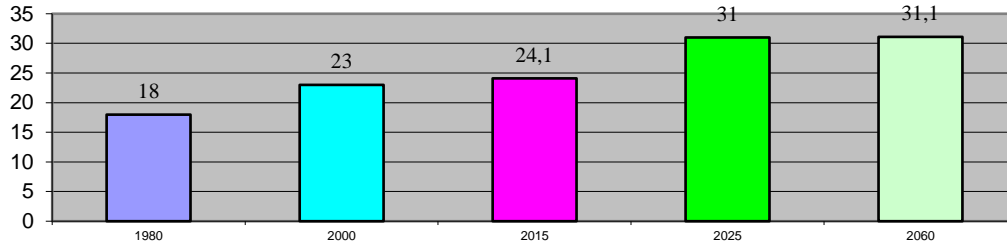
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Introduction

Islam is a religion that has developed for 15 centuries and nowadays exists in many interpretations, especially in the sphere of relations between society, politics, and religion. While the population of Christian European countries is gradually dying out, Muslims represent the world’s fastest-growing religious group (Figure 1)¹.



Source: drawn up by the authors

Figure 1
The dynamics of the world’s Muslim population, %

Muslims account for the majority of the population in 49 countries, representing 73% of the world’s total Muslim population. According to forecasts, the share of Muslims in Europe is going to increase even without considering future migrations. The late Muammar Gaddafi once said, “There are signs that Allah will grant Islam victory in Europe without swords, without guns, and without conquest. We don’t need terrorists, we don’t need homicide bombers. The millions of Muslims in Europe will turn it into a Muslim continent within a few decades”². Two factors encourage the predicted rapid spread of Islam, both of which are connected with demography.

First, Muslims are the youngest (median age of 23) of all religious confessions (median age of 28). Among the five regions for which data are available, Muslims are the youngest ethnic group in sub-Saharan Africa, the Middle East and North Africa, Asia and the Pacific, North America and Europe (Figure 2)³.

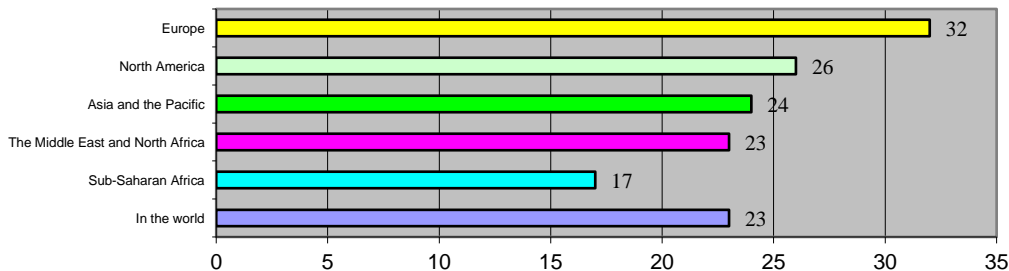


Figure 2
The median age of Muslims by regions of the world (years old)

¹ Why Muslims are the world’s fastest-growing religious GROUP. Retrieved from: <https://www.pewresearch.org/fact-tank/2017/04/06/why-muslims-are-the-worlds-fastest-growing-religious-group/>

² К 2050 году Европа может превратиться в мусульманский континент [By 2050 Europe might turn into a Muslim continent]. Retrieved from: <http://www.sedmitza.ru/text/6179794.html>

³ The global religious landscape. Muslims. Retrieved from: <http://www.pewforum.org/2012/12/18/global-religious-landscape-muslim>

Second, the average number of children in a Muslim family (2.9) is higher than that in the families of all other confessions combined (2.2).

Soon a significant share of Muslims will reach reproductive age. Together with a high birth rate, this will encourage growth in the number of followers of Islam. However, the increasing number and migration of Muslims to Europe combined with the continuing terrorism in the name of Islam have brought Islam to the first place in the statistics of terrorist activity. "It is a certain fact that not all Muslims are terrorists, but <...> almost all terrorists are Muslims"⁴. This quote belongs to Abdel Rahman al-Rashed, former the general manager of Al Arabiya TV channel and brightly characterizes the image of current reality.

The problem is that Islam is very diverse, and Islamic terrorism is a form of refusal to accept its diversity and a way of returning to the 7th century by the followers of Islam. We agree with Manal Omar who believes that the Islamic world can be divided into three groups: Islamic fundamentalists, Muslims who are loyal to the teachings of Prophet Muhammad but are not inclined to practice violence, and Muslim reformers who promote the separation of religion from politics and other reforms⁵.

The majority of traditional Muslims in such countries as Pakistan, Indonesia, Malaysia, Egypt, and Gulf countries are extremely conservative in terms of their lifestyle. They reject the modern vision of human rights, as well as liberal and secular democracy. Nevertheless, they differ from fundamentalists who they associate with politicization deviating from religion and, as a result, do not want the state to impose a restricting interpretation of Islam on them. Muslim reformers are in a minority, but they do not aspire to promote their ideas in radical ways.

As we see, representatives of the first group are of the highest interest in this classification. They are Islamic fundamentalists who reject the variety of Islam and demand going back to roots using violent methods. The hypothesis of this research is the following statement: the phenomenon of fundamentalist movement represents a real and global threat to the future of humanity.

Methods

The methodological foundation of this research is represented by the comprehensive approach, which allowed the authors to identify and substantiate the role of Islam in the structure of modern fundamentalism. The gnoseological potential of the statistical and sociological methods used within quantitative and qualitative research made it possible to interpret the results of the available scientific research related to the suggested hypothesis. Applied to the research of Islamic fundamentalism for the first time, SWOT analysis allowed us to synthesize its strengths and weaknesses and identify the opportunities and threats to its future existence.

⁴ Delvaux, G. De Fenffe Islamischer Fundamentalismus. Retrieved from: <http://www.planet-wissen.de/kultur/religion/islam/pwieislamischerfundamentalismus100.html>

⁵ M. Omar, Islam Is a Religion of Peace. Retrieved from: <https://foreignpolicy.com/2015/11/09/islam-is-a-religion-of-violence-ayaan-hirsi-ali-debate-islamic-state/>

An insight into the essence and discussion of the views on the nature of Islamic fundamentalism

Nowadays the term “fundamentalism” is on everyone’s lips, and scarcely a day goes by without the mass media or politicians mentioning it. In practice, it is used to make a distinction between those who interpret holy books literally and those who believe in their subjective interpretation. However, this term loses its meaning if there is no contradiction between a certain interpretation of holy texts, on the one hand, and logic, anthropology, archaeology, and history, on the other hand. As Vincent Cheynet notes, all fundamentalisms, whether political, religious, or scientific, have a similar matrix: they see their interlocutors not as essential and legitimate opponents but as incarnations of evil, enemies to be defeated. Fundamentalisms are characterized by the fact that all give a “total” explanation of the world and the human condition. They refute any idea of unknown intangible to them. They reject in heresy those who base their functioning on doubt⁶. At the same time, fundamentalism is not synonymous with terrorism. These are two things that can (co)exist separately.

Religious fundamentalism is not a marginal phenomenon but a widespread trend in the community of its adherents intending to replace cultural identity, which serves as the nucleus of social community, with religious identity. That way, religious fundamentalism casts aside the concept of ethnicity and allows consolidating representatives of different communities within one religious worldview. It should be noted that none of the world religions is free of fundamentalist beliefs. Incidentally, P. Sorokin mentioned the *testing function* of religion (according to the principle “a person of the same faith is ‘ours’, while a person of a different faith is ‘theirs’”, with all the implied consequences in terms of relationships)⁷. Following the objective of this research, we shall look at the phenomenon of Islamic fundamentalism.

Islam is a religion of peace and submission to the Almighty God, a continuation of monotheistic faith. “Islamic fundamentalism” is an umbrella term characterizing a group of people acting for the sake of creation of a single Islamic religious, legal, social, and political system. It traces its roots to a group of imams that emerged in the second half of the 19th century and remained active over the beginning of the 20th century, i.e. during the period called the Islamic Renaissance. The founders of this movement took note of an intellectual, political, and civilizational decline in Islamic societies and called for actions aimed at the liberation of the Islamic world of these diseases through returning to sound origins, clean roots, and righteous ancestors. These calls were accompanied by the propagation of an ideological blend, where the content of traditional Islam was intertwined with the ideas of nationalist and anticolonial dominance. However, these movements were not successful since due to their fundamentalism they were not able to mobilize and unite people around themselves and, consequently, resist the changes that were taking place in Muslim states at the time.

Modern Islamic fundamentalism appeared in response to modernization and globalization of humanity. “The Ottoman Caliphate collapsed after World War I, and soon a movement for its restoration started. For instance, Syed Abul Ala Maududi (India) and the

⁶ Fondamentalisme, fondamentaliste. Retrieved from: <http://www.toupie.org/Dictionnaire/Fondamentalisme.htm>

⁷ P. Sorokin, Chelovek. Tsvilizatsiya. Obshchestvo (Moscow: Politizdat, 1992), 413–414.

DR. MIKHAIL YURYEVICH ZELENKOV / DR. ALEXANDER VLADIMIROVICH ROSTOKINSKY / DR. (C) ANDREY N. EVLAEV
DR. VERA IVANOVNA ALESHNIKOVA / DR. (C) OLGA VLADIMIROVNA EFIMOVA

Islamic community Jamaat al-Islamiya he founded originated from this movement”⁸. At the turn of the 21st century, the aggressive policy of the West and numerous conflicts it initiated in the Middle East and Central and Southeast Asia together with the fear of cultural penetration and dominance of European values in indigenous Muslim territories led to the acceleration of the fundamentalist movement in the Islamic environment. As Robert Steuckers notes, Islamic fundamentalism is based on four pillars⁹:

1) *the ideology of Hanbalism* founded by *Achmad Ibn Hanbal* (780–855), based on four principles: do not use philosophical concepts of Greek or Persian origin in Islam; it is necessary to interpret the Quran in a literal way, without bringing innovations; the believer cannot have a “personal interpretation” of the Quranic message, based on a “faculty of judgment”; Hanbalism will oppose all forms of Sufism;

2) *Saudi Wahhabism*, which originated in the religious interpretation of *Muhammad Ibn Al-Wahhab* (18th century), who believed that over a thousand years of its existence, Islam had changed. He intended to reactivate the Hanbalist tradition and to apply it in its doctrinal purity throughout the Arabian Peninsula. Al-Wahhab justified the use of terror, a terror that is not so much directed against non-Muslims but essentially against the Shiites of the Arabian Peninsula.

3) *The Ikhwan movement ideology* (Saudi Arabia, the 20th century). The founder of this movement was *Ibn Séoud*, sovereign of a tribal territory. His activity was aimed at the elimination of the traditional tribal system followed by Bedouins and their settlement around wells and oases, since the nomadic lifestyle, according to Ibn Séoud, was not fully compatible with the covenants of Islam.

4) *Muslim Brotherhood ideology* (Egypt, the late 1920s). Its founder was *Hassan Al-Banna*, whose goal was to restore Islamic traditions in Egypt and build an Islamic state.

As we see, fundamentalists believe that Islam is a full-fledged self-sufficient lifestyle that combines religion and social life. However, it is hard to fully agree with this opinion. It is worth mentioning the words belonging to Mahatma Gandhi, the ideologist of nonviolent resistance philosophy, classified as an extremist by the Indian occupation administration, “Those who believe religion and politics aren’t connected don’t understand either”¹⁰. Besides, Khomeini, the spiritual leader of the Iranian Islamic Revolution, said, “Islam is politics and only politics. All the rest is secondary”¹¹. Thus, although some scholars, theologians, or experts refuse to acknowledge this, Islam is closely intertwined with politics.

Islamic fundamentalists believe that the only genuine religion is on the periphery of the modern world, which is why Muslim conscience feels offended by this situation, confusing to Islam adherents. From the social perspective, a fundamentalist in the 21st century is not an illiterate religious adherent who has been ideologically and psychologically influenced. The majority of them are intellectuals, business people, and scientists, who,

⁸ Religioznyi i politicheskii fundamentalizm v sovremennom mire. *Mirovaya ekonomika i mezhdunarodnye otnosheniya* num 11 (2003): 44–45.

⁹ R. Steuckers, Définir le fondamentalisme islamique dans le monde arabe. Retrieved from: <http://euro-synergies.hautetfort.com/archive/2010/02/22/5f09a401186bbf5802c182e99bb1c640.html>

¹⁰ PRAVDA-info information website. Retrieved from: <http://www.pravda.info/news/>

¹¹ V.N. Plastun, Evolyutsiya deyatelnosti ekstremistskikh organizatsii v stranakh Vostoka (Novosibirsk, 2002), 181.

having felt bitterness and frustration, move to the next stage of radical activity and become conscious activists and later — terrorists. Analysis of Islamic fundamentalism allowed us to synthesize its radical features (Table 1).

Radical features of Islamic fundamentalism	
1) <i>reactionary ideology trying to set the clock back using violent methods and establish a theocratic dictatorship.</i> Tanzania was one of the first African countries that faced modern Islamic terrorism in August 1998, as a result of the attack on the US embassy in Dar es Salaam, 11 people were killed and 83 people were injured. Nowadays the country is shaken by radicalism accompanied by burning places of worship and assaults on religious leaders. According to experts, in 2020–2021, after the defeat of the Islamic State of Iraq and Syria (ISIS) in Syria, Islamic terrorists might move to the resort areas of Tanzania.	2) <i>inspired terrorism not limited by social and international circumstances, being a part of global religious terrorism.</i> JeM, a Pakistan-based fundamentalist Sunni Islamist organization that primarily conducts terrorist attacks in the Indian Administered region of Jammu Kashmir. It uses violence in pursuit of forcing the withdrawal of Indian security forces from Indian Administered Kashmir to place it under the control of Pakistan.
3) <i>an opponent of the human right of religion, separation of church and state, and democracy.</i> The most famous motto of the Muslim Brotherhood is “Islam is the Solution”. The movement has set the goal of gradual Islamization following this algorithm: person – family – society – caliphate – pan-Islamic state – the world (at each stage, governance is conducted according to the principles of Sharia).	4) <i>subjective interpretation of the Quran and viewing any deviation from it as a shift from the “genuine” faith.</i> Those who speak out against the opinion of Islamic fundamentalists are seen as unbelievers and enemies of Allah rather than critics and should be annihilated. A vivid example is the violent murder of the Dutch artist Theo van Gogh in 2004.

Table 1

We agree with I. Sevostyanov, who notes that Islamic extremism is coupled with nationalism, separatism, and social populism. Thus, its important characteristic is represented by alliances oriented at internal destabilization and international conflicts¹². K. Habib also supports this approach: he believes that fundamentalism deems it necessary to build the world based on three categories: *violence, terrorism, and revolution*¹³. Research has shown that 41% of Muslims support the idea of terrorist attacks in defense of Islam. 39% of such supporters were identified in Lebanon, 15% — in Indonesia, 13% — in Morocco, and 57% — in Jordan. Even in secular Turkey, 14% of respondents think that terrorist attacks are executed for the sake of Islam¹⁴. However, on average only 7% of Muslims say suicide bombings are sometimes justified (40% in Palestinian territories, 39% in Afghanistan, 29% in Egypt, and 26% in Bangladesh), while only 1% say they are often justified¹⁵. In many cases, people in countries with large Muslim populations are as concerned as Western nations about the threat of Islamic extremism: 68% of the population

¹² I. Sevostyanov, “Islamskii fundamentalizm i islamskii ekstremizm ne odno i to zhe”, *Mezhdunarodnaya zhizn* num 5 (1996): 33–34.

¹³ Super dismantling fundamentalism and terrorism. Retrieved from: <https://www.facebook.com/KadhimHabib/posts/1013509145392534/>

¹⁴ N. Kressel, *Bad Faith: The Danger of Religious Extremism*. Electronic book (New York: Prometheus Books, 2007), 529–541.

¹⁵ Muslims and Islam: Key findings in the U.S. and around the world. Retrieved from: <http://www.pewresearch.org/fact-tank/2017/05/26/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>

of Nigeria and 67% in Lebanon said in 2016 that they were very concerned about Islamic extremism in their country¹⁶.

Sheikh Mohamed Shaheem Ali Saeed provides four main distinguishing features to differentiate between religious Islamic extremists and adherents of traditional Islam (Table 2)¹⁷.

Characteristics of Islamic fundamentalism	
<p>1. <i>Deficiency in the knowledge of Islam.</i> This is the most recognizable feature of such people. They will not be able to converse in the Arabic language or understand the meaning of Arabic writing. Nevertheless, they will try to challenge the scholars of Ummah, issuing verdicts concerning Quran and Sunnah, producing CDs, publishing writings on Islam, and lecturing on various religious topics.</p>	<p>2. <i>Polytheistic labeling of people who commit major sins.</i> According to the belief of the people of the Prophetic traditions, those committing major sins cannot be regarded as non-Muslims. The door of repentance is open for them. If they die without repentance, their case is for Allah to judge. If Allah wills, they will be pardoned and those sinners will not abide in the hell forever. Equating major sin committers to non-Muslims is the way of those who have crossed the limits of Islamic principles and believe that hell is the eternal abode of such sinners. This kind of beliefs contradicts the consensus of the Ummah.</p>
<p>3. <i>Breaking relationships with people and preferring isolation.</i> Following the ideology of fundamentalism, the adherents of this movement want to remain beyond the boundaries of time, space, and society, in their own reality of their goals and aspirations. They choose the origins and old principles as the basis of life since they consider them salvation from unhappy reality and dark future.</p>	<p>4. <i>Open denial of the belief of the Ummah.</i> Islamic fundamentalists refuse issues on which scholars have reached consensus and prioritize their personal judgments over the consensus.</p>

Table 2

More specific differences between traditional and fundamentalist Islam can be found in the open letter by several hundred Muslim scholars and leaders to Abu Bakr Al-Baghdadi, the former head of ISIS¹⁸. For this research, we shall classify and interpret them.

Criterion	Description of the difference
Murdering innocents	Blatant disregard for human life in particular directly contravenes teachings about the sanctity of life and commands to avoid killing innocents or civilians even in warfare, in particular women and children.
Persecuting Christians and Yazidis	Destruction of churches and attacks against Christians directly violate the teachings of the Quran about the status of "People of the Book", whose lives and houses of worship the Quran and prophetic sayings command to safeguard. Yazidis are also one of the religious communities specifically mentioned by the Quran as "People of the Book". Islam calls for a tolerant attitude towards minority religious groups.

¹⁶ Muslims and Islam: Key findings in the U.S. and around the world. Retrieved from: <http://www.pewresearch.org/fact-tank/2017/05/26/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>

¹⁷ Saeed, S.M.S.A. Religious Extremism: Causes and Solutions. Retrieved from: <https://minivannewsarchive.com/author/sheikh-mohamed-shaheem-ali-saeed>

¹⁸ ISIS: an overview. Retrieved from: <https://ing.org/an-overview-of-isis/>

Forced conversion	Converting people by force makes a mockery of religion. It is only God's authority. God chose to create diversity among people, including religious diversity, and He chose to make every one of the same faith He would have done so (Quran, 10:99, 18:29, 13:31).
Torture and mutilation	Mainstream Islamic teachings specifically prohibit torture in any form, as they prohibit mutilating dead bodies or any disrespect of the dead.
Oppression of women	The insistence on women wearing black, all-encompassing garments, including a face veil, is an extreme application of the general commandment to wear modest dress.
Concubines	Concubines are mentioned in both the Bible and the Quran as an existing practice that reflected a particular time and social order. This practice has long been rejected by Muslims worldwide.
Slaves	One of the goals of Islam was ultimately to end slavery at the time of revelation 1,400 years ago. To do to others what was done to oneself is the antithesis of religion and morality.
Harsh punishments	Application of what is known as <i>hudd</i> punishments without the proper context for such application makes a mockery of the entire process.
Jihad	Jihad is meant to protect the oppressed against aggression, not to furnish a pretext for aggression against others. Driving people out of their homes and massively killing and destroying is not jihad but pure aggression. Such actions can in no way be characterized as jihad.
Declaring Caliphate	a It is an Islamic principle that the one who seeks leadership should not be given it. One cannot merely declare oneself a caliph. A true caliph would need to be chosen by consensus of Muslim communities worldwide based on merit and reputation, not by force.

Table 3

Information analytics of manifestations of Islamic fundamentalism enabled us to identify *two main reasons* behind its reinforcement.

The first reason lies in blind faith, subjective understanding of religious dogmas and quick transmission of such content via communications networks (the Internet and social media). This allows influencing the worldview of the fighters for the “true” religion intensively and imposing on them cultural foundations and values that do not correspond with traditional religious texts. Incidentally, in France, there is an expanded interpretation of religious fundamentalism designating those who respect the foundations of religion in a blind manner, including when they go against the laws¹⁹. From this perspective, the data acquired in the course of a survey conducted among Muslim migrants in European countries are of interest. The results of the survey suggest that religious rules are more important for them than the laws of the country where they live (Germany, France, the Netherlands, Austria, Belgium, and Sweden). 75% believe that there is only one legitimate interpretation of the Quran. These shares turned out to be much higher than those of the local Christian population. Only 13% of them prioritized religious norms over the national legislation, and a little less than 20% refused to accept different interpretations of the Bible²⁰.

The second reason lies in social composition, especially in Europe. In search of the answers and explanations about the situation with their humiliating position, Muslims, especially migrants, become an intermediary link in the chain described as the first reason

¹⁹ Fondamentalisme, radicalisme, islamisme, salafisme... quelle différence? Retrieved from: <https://www.europe1.fr/societe/fondamentalisme-radicalisme-islamisme-salafisme-quelle-difference-2627543> .

²⁰ Europe: Une étude confirme que le fondamentalisme islamique est largement répandu. Retrieved from: <http://www.postedeveille.ca/2013/12/le-fondamentalisme-islamique-est-largement-repandu-en-europe-etude.html/>

for the reinforcement of Islamic fundamentalism. Muslims point out the following *negative* characteristics of Europeans: 68% of Muslims view Westerners as selfish, 66% — violent, 64% — greedy, and 61% — immoral²¹. Family ties and relations play a very significant role here. Being a link in the common chain of information transfer and experiencing its influence, individual Muslim migrants change their ideas of traditional religion and embark on the path of Islamic fundamentalism.

However, do Muslims really want to convert the whole world to their religion and introduce Sharia law everywhere? This question is debatable. Everything depends on the region of Muslims' residence and the corresponding religious and political situation. As far as the median picture is concerned, there is no doubt that it is desirable for them, but even the most radical Islamic theologians are pragmatic enough not to wage holy war. Historian P. Deinichenko says the following in this regard, "Holy war is a forced necessity but not imminence"²².

However, this statement does not fully reflect the religious situation in the world. Analysis of sociological research shows that attitudes towards the introduction of Islamic law vary significantly by region. Support for making sharia the law of the land is highest in South Asia (median of 84%), sub-Saharan Africa (64%), the Middle East-North Africa region (74%), and Southeast Asia (77%). However, in Southern and Eastern Europe (18%) and Central Asia (12%), far fewer Muslims say their governments should endorse Islamic law. As we see, some regions of the world view "holy war" not as a forced necessity but as imminence. It is connected with the fact that all world regions are poly-religious, and the introduction of Islamic law in their territories is only possible using radical methods.

Speaking of particular countries, support for enshrining Sharia as official law is particularly high in some countries with predominantly Muslim populations, such as Afghanistan and Iraq. For example, representatives of the Taliban movement in Afghanistan place little importance on state-building. They view society as truly Islamic if its members follow Sharia law. Therefore, in the first place, they fight against the Westernization of their culture and customs.

Nevertheless, support for Sharia is not limited to countries where Muslims make up a majority of the population. In sub-Saharan Africa, for example, Muslims constitute less than a fifth of the population in Cameroon, the Democratic Republic of the Congo, Ghana, Kenya, Liberia, Mozambique, and Uganda. Yet in each of these countries, at least half of Muslims (52–74%) say they want Sharia to be the official law of the land. Conversely, in some countries where Muslims make up more than 90% of the population, relatively few want their government to codify Islamic law; this is the case in Tajikistan (27%), Turkey (12%), and Azerbaijan (8%)²³.

There are other even more evidence-based results of sociological surveys showing that, at a personal level, many Muslims enjoy the Western popular culture and do not

²¹ Muslims and Islam: Key findings in the U.S. and around the world. Retrieved from: <http://www.pewresearch.org/fact-tank/2017/05/26/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>

²² P. Deinichenko. XXI vek: istoriya ne konchaetsya [The 21st century: history is not ending]. Retrieved from: <http://www.slovosfera.ru/global/twf33.html>

²³ The World's Muslims: Religion, Politics and Society. Retrieved from: <http://www.pewforum.org/2013/04/30/the-worlds-muslims-religion-politics-society-overview/>

consider it immoral. This is especially true in Southern and Eastern Europe (66%), Central Asia (52%), and sub-Saharan Africa (51%), where medians of 50% say they like Western entertainment. Fewer Muslims in Southeast Asia (41%) and the Middle East and North Africa (38%), and South Asia (25%) are tolerant towards Western culture. Even though many Muslims enjoy Western pop culture, a clear majority of Muslims in most countries surveyed think that Western entertainment harms morality in their country: sub-Saharan Africa (65%), South Asia (59%), Southeast Asia (51%), and the Middle East-North Africa region (51%)²⁴.

It is possible to make quite a simple conclusion. Those who think that Western culture is dangerous are potential recruits of Islamic fundamentalism in the context of continuing globalization. As Hassan Al-Ajami notes²⁵, while democracy is a process of multiplying correct information and dictatorship is a process of information transmission, religious fundamentalism is a mechanism for reducing information. By providing the major amount of information to each individual, democracy guarantees personal freedom to choose the appropriate information and personal freedom of action. Through the reduction and concealment of information, the dictatorship guarantees that personal freedom is limited and people are subjected to repression. As for religious fundamentalism, it reduces information to information inherent in the mind of God, who is simply impossible to access. By doing so, fundamentalism engages in ideological terrorism.

The results of the SWOT analysis of Islamic terrorism

By applying SWOT analysis, we identified the strengths and weaknesses of Islamic fundamentalism as well as the opportunities and threats to its future existence (Table 4).

Results of SWOT analysis of Islamic terrorism	
<p>Strengths:</p> <ul style="list-style-type: none"> - high effectiveness of interaction with the population based on the emotional commitment of believers to religion, which promotes passionarity, great internal energy, and long-term dynamism; - large-scale implementation of these ideas only into the social environment with prevailing ignorance and poverty, allowing associating social groups with certain ideology; - the USA and countries of the European Union need Islamic terrorism to achieve their goals in certain regions; - Islamic terrorism sticks to a narrow interpretation of the concept of jihad restricted only to radical methods; - providing social and financial care to its adherents; - denial of ethnicities; internationality; - blind faith of the adherents in the destructive influence of Western culture; 	<p>Weaknesses:</p> <ul style="list-style-type: none"> - in the course of compensatory changes in the social culture, there is a strong possibility that adherents of Islamic fundamentalism will change their attitude to it and turn away from it; - fundamentalism emerges not from people's consciousness but their reality. If it was based on faith, fundamentalists would have existed throughout the history of Islam, but history shows that it is not the case and repeats itself; - a reactionary movement with strongly pronounced radical methods of achieving the set goals; - Islamic fundamentalism has teamed up with politics; thus, instead of religious goals, political ones come to the fore, which is not approved by all adherents; - lack of unity among Muslims, especially of Arab descent; - outdated teaching methodology in Islamic schools and lack of focus on the application of Islamic ideology in real life;

²⁴ The World's Muslims: Religion, Politics and Society. Retrieved from: <http://www.pewforum.org/2013/04/30/the-worlds-muslims-religion-politics-society-overview/>

²⁵ Adopting the Launch of the Arab Media Observatory of Terrorism. Retrieved from: <http://www.ahewar.org/debat/show.art.asp?aid=423967&r=0>

<ul style="list-style-type: none"> - faith in Allah, which gives the followers of this movement great stamina and the ability to get over one's personal troubles; - growing awareness and confidence, especially among young people, who view Islamic fundamentalism as a model of Islamic society; - increasing awareness of the gap between the ulama and ordinary Muslims, especially from the perspective of the application of Islamic knowledge in real life and the desire to overcome this gap; - most traditional Muslims have difficulty practicing Islam because they do not know how to do that, there are no support systems, and they do not have the means for the development of such systems; - growing confrontation in the world and numerous armed conflicts in Islamic countries. 	<ul style="list-style-type: none"> - shortage of technical and media knowledge among the ulama leading to slow reactions or their failure to react; - a large psychological gap between the ulama as a whole and their constituent elements; - Islamic fundamentalism has focused on ideology without paying much attention to practice, which has led to inadequate decisions; - atomized thoughts, people, leadership, and relationships without a proper understanding of problems faced by the Ummah; - there is no thought-out action plan or collective approach, except for the cases of radical imposition of its ideas; - lack of vision or strategy at all levels, including top management, and insufficient organizational skills; - lack of a centralized think tank for visualization of future tasks and providing a proactive response even to the situations that can be easily predicted; - Islamic fundamentalism is increasingly turning into an imperialistic industry.
<p>Opportunities:</p> <ul style="list-style-type: none"> - implement the goal of the teaching and ensure the leadership of thought in a significant part of the Islamic world; - become a role model and create a system of support for people practicing Islam in the Middle East and North Africa; - impose fundamentalist forms and methods of practicing Islam on traditional Muslims so that their lives become a beacon and guidance for others; - even though the adherents of Islamic fundamentalism call for returning to the Middle Ages, they welcome the usage of modern technologies in their interests and for the global spread of their ideas. 	<p>Threats:</p> <ul style="list-style-type: none"> - concerted highly focused efforts aimed at disruption of the fundamentalist ideology in the world and preventing it from actual participation in religious life; - increasing control over the media and Internet exercised by legal and legitimate authorities; - increasing psychological pressure on the adherents of Islamic fundamentalism and extensive propaganda of traditional Islam; - a growing discrepancy between the ulama and average Muslims; - a growing level of education in the countries that represent potential recruiting grounds for Islamic fundamentalism.

Table 4

Conclusions

To sum up, Islamic fundamentalism movement represents a real and global threat to the future of humanity since it:

improves the social status of its adherents as a result of the humiliation of people practicing other religions (Christians, Buddhists, Jews, and even “traditional” Muslims);

appeals to chauvinism and helps its adherents to eliminate the phobias they had in a traditional society by the annihilation of the offender and being rewarded for it;

represents a single family based on religious identity regardless of one's ethnicity and their past;

calls for restoration of the missing justice, return to the roots, and destruction of the “filth” of traditional society that annoys consciousness;

rejects value relativism and separates the world into two halves: adherents of the “true” faith and its enemies;

defenders of the idea of “true” Islam will go directly to heaven.

Thus, Islamic fundamentalism has a high aggregate potential of its further viability, which means that the hypothesis of this research has been proved. In the context of a deep identity crisis, this belief can be eradicated only by the elimination of the orientations shared by its adherents.

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