

Why has terrorism spread in the 21st century?

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Abstract— The author believes that terrorism did not spread during the period of Ottoman rule because the Ottoman Empire was acting as a political empire intended to expand and extend its political influence, that is, the Ottoman Empire, despite carrying the banner of protection of Islam, but were not governed by the theory of Islam, . Terrorism spread when Islamic political movements came up with political theories of governance, and they believed that these theories should be applied on the ground.

INTRODUCTION

Since the organization of isis terrorist has occupied large parts of Iraq in 2014, the debate has not stopped with a question posed in the academic community: Why was there no terrorism - Terrorism in its current sense- 200 years ago? Some said that Muslims and Arabs - in particular - were under Ottoman rule, and the latter was governing the Islamic community in a way that is encouraging, and therefore there was no terrorism!

Before we answer the question above, we will first try to study the anxieties that began in the early twentieth century, namely in 1924, the year in which the Ottoman Empire actually fell, and the modern state or nation state was destroyed. After the fall of the Ottoman Caliphate - which ruled even formatically in the name of Islam - Turkey went towards secularism as well as towards nationalism, as did the Pahlavi state in Iran after its coup against the Kajari state in 1925⁽¹⁾. The question of religion and state raised and raised the

controversy in the Arab countries more than others, the Arabs with the end of the succession, which lasted for more than a thousand years did not resolve them as did the Turks and Persians, they split in two directions, the first called the Islamic state and said that Islam is a religion and a state, To compensate for the broken narcissism, they see that the Islamic religion established a nation in the Arab stronghold, and it is unreasonable - in their view - to be affiliated with the West. The second direction refused to see the first trend, and said that Islam is a spiritual, moral, and not political task. The first to open the door to this debate is the cleric at the Al-Azhar Mosque in Egypt, Sheikh Ali Abdul Razek⁽²⁾, That the Prophet's mission is spiritual and not political⁽³⁾. In the midst of the dialectic of the relationship between Islam and politics, the Muslim Brotherhood grew up in Egypt under the leadership and establishment of Hasan al-Banna, and this group did not adopt violence in its literature at the beginning of the establishment, despite some assassination attempts by some of its members. After the assassination of al-Banna in 1949, the character of Sayyid Qutb emerged, which will change the features of the twentieth century and the twenty-first century, adopted the pole of the idea of the rule of God, an old idea dating back to the first century of the history of

1 - The dialectic or problematic relationship between religion and state is one of the most important and complex topics that occupied Islamic thought since the end of the 19th century and the beginning of the twentieth century, following the breakup of the Ottoman Empire and the establishment of the Turkish secular nationalist state by Mustafa Kemal Ataturk, the founder of modern Turkey, The current or the first trend called for the establishment of the national state or national state in the countries of the Islamic world, believing that Muslims over the past centuries exercised authority created by historical conditions, Not a religious text, and that authority does not carry the qualifications of the modern state in the late ages .. The second trend believes that there can be a state and rule is not based on the law of God and his authority. These trends differ in the origin of the existence of the state or rule in Islam or not, as well as the legitimacy of Islamic governance and the nature of that provision, and the form and limits, and who governs, and whether the Islamic religion neglected the political aspect, or religion is a political aspect can not accept discrimination, Between politics and spiritual guidance and between religion and state? Is he with the royal government, or is he a Shura Democrat? Is it with the national system, which means the multiplicity of political loyalties of different countries and the multiple peoples that make up the Islamic Ummah, or is it universal that can only be achieved by gathering all Muslims under the banner and dome of one, and the establishment of the Islamic Caliphate? Most of these questions have generated different answers and multiple visions. For more details

see: Hisham Jouait, The Problems of Religion and Politics in Early Islam, Fourth Edition, Dar al-Tali'ah, Beirut, 2000, p. 6. Also Seen: Burhan Ghalyoun, Criticism of Politics: State and Religion, Fourth Edition, (Arab Cultural Center, Beirut, 2007), p.12.

2 - Ali Hassan Ahmad Abdul Razek was born in the village of Abu Jaraj in Minya Governorate (1888-1966). He memorized the Qur'an in the village book. He then went to Al-Azhar where he received a degree in international law. He was awarded the highest degree in Al-Azhar and Al-Zaytouna Mosque in Tunisia. . He then went to Oxford University. After his return, he was appointed a legal judge. In 1925 he published the book "Islam and the Origins of Government", which caused a stir because of his views on the position of Islam from the "Caliphate". Al-Azhar responded with a book criticizing the book of Islam and the principles of governance. Ali Abdul Raziq worked as a lawyer, was elected a member of the House of Representatives, then a member of the Senate, and was then appointed Minister of Awqaf. The Encyclopedia of Knowledge is at <http://www.marefa.org/index.php/>

3 - Ali Abdul Razzaq, Islam and the Origins of Governance, by Ammar Ali Hassan, Don edition, (Cairo Book House, Cairo, 2012), p. 50.

Islam, the first adopted by the Kharijites who were in the army of Imam Ali, Islam, and separated from him, they said that the rule of God alone, Imam Ali replied; people must be the prince of land was or Vajra. The concept of governance disappeared for more than a thousand years, until it came from his life, the Indian cleric Sheikh Abu al-A'la al-Mawdudi, who said that the nation lived in pure Ignorance.⁽⁴⁾ The reason for the adoption of al-Mawdudi was due to the status of Muslims in India as they were a minority at the time India was flying the slogan of nationalism, nation and democracy, and the three concepts will lead to the loss of minority rights with the majority - from the point of view of Almododi - and this led to Almododi to revive the law and the rejection of the state status. Sayyed Qutb took the idea of governance from al-Mawdudi - which he later retracted - without looking at the objective reasons and the environment that led al-Mudoudi to adopt the idea of an "Islamic state." Moreover, Qutb developed this idea, calling for a rupture with all heritage But believes that Islam has returned to the first ignorance since the end of the second caliphate, calling the Islamic nation a deviation from the divine approach since they left the "law of God" and Amenow judgment Position, and to exit from this The first is the establishment of a small "league" of members of the group, consisting of three people at a minimum to form an Islamic society, the three become ten and ten hundred to infinity.. This means that the stage of "incubation and training" is based on rejecting the sources of ignorance and limiting it to one source, namely, the Holy Quran only, that is, even the Sunnah is polluted from his point of view. Then it must withdraw from the internal fabric of the pre-Islamic society. .. And the third stage is the isolation of the group of faith, which is based on secession on the one hand and contact with the superiority of what he calls the pre-Islamic community for the return of Islam to the former era! Sayyed Qutb proposed four stages of the Islamic resurrection, the first of which is: the doctrinal formation (conviction). And the abandonment of the psyche about society (differentiation) and the superiority of society (stability) and then be able to fight "New Ignorance" and to overthrow and uphold the ruling (undermining) The land that is not subject to the rule of God is the house of Kafr and war - from his point of view - People embrace it, even if they are Muslims! In the summary of Sayyid Qutb's vision, the Islamic caliphate arises when it becomes "the rule of God" - that is, the rule of shari'a rather than the rule of positive law - and applies the Islamic system, whether the people are Muslims in whole or in part. The society is a Muslim not

because it is made up of Muslims, . After the execution of Qutb in the sixties of the twentieth century, his ideas began to spread in a cluster and large among the Muslim Brotherhood, and began to divide itself on the subject of the use of violence or not, and a large number of them to carry out bombings of places of entertainment and the assassination of political figures, but They were not well organized. The moment when many of them gathered was in 1979 when the Soviet Union occupied Afghanistan, gathering there with the support of Saudi Arabia after a recommendation from the United States to strike its Soviet enemy. In Afghanistan, the ideal opportunity for the Muslim Brotherhood, which began to apply Sayyid Qutb's ideas literally, in terms of isolation from society, withdrawal from government institutions and reliance on all societies, and the rise of the Fatwas of Ibn Taymiyyah, The disbelief of all societies, even those that perform duties, and considered them a house of war may use all means of force and oppression in order to bring people back to the right path.

CONCLUSION

So the idea of governance, or the theory of governance, paved the way for all contemporary "jihadist" movements, and was the basis of their "jihadist" literature, so that Ayman al-Zawahiri in one of his letters said that the spiritual father of all contemporary jihadist groups is Sayyid Qutb Abu Al-Maoudoudi. The theory of governance was the foundation of al-Qaeda, which withdrew from the communities and went to the top of the mountains and between the caves, as well as the basis for the establishment of a preacher in Iraq, which began its activity in in the desert of Anbar in western Iraq.

To return to the question we posed at the beginning of the article, why was there no terrorism 200 years ago? The answer from the researcher's point of view is that the Ottoman Empire, despite its negativity and despite the fact that it was governed under the slogan of the Islamic Caliphate, was in fact a political state and an empire like any other empire whose primary and most important goal is expansion and influence. They rule in the name of religion as a mere slogan, not as a theory. Terrorism began when the movements of political Islam in the twentieth century theories of governance and wanted to apply and impose on all societies in a forced and coercive.

4 - See: Abul-Ala Al-Mawdudi, *The Theory of Political Islam and the Gift of Politics, Law and the Constitution*, ed. (Dar al-Fikr Publishing, Damascus, 1967), pp. 27-36. See also: Abdul Ghani Imad, *Ruling of Allah and Sultan al-Faqih: A Reading in the Speech of Contemporary Islamic Movements*, First Edition, Dar al-Tali'ah for Printing and Publishing, Beirut, 1997), p.15. See also Muhammad Shahrour, *Religion and Power: A Contemporary Reading of Governance*, First Edition, (Dar al-Saqi Publishing, Beirut, 2014), p.38.

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- [2] -. The Encyclopedia of Knowledge is at :
<http://www.marefa.org/index.php/>
- [3] - Ali Abdul Razzaq, *Islam and the Origins of Governance*, by Ammar Ali Hassan, Don edition, (Cairo Book House, Cairo, 2012), p. 50.
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