

1. Introduction

In the modern humanitarian and socio-scientific discourse there may be observed the active use of the new term “radical Jihadism”, the great interest to it is caused by the urgency of what it means. Extremist groups, who declared Jihad to the whole world, continuously grow on their destructive activity in the last decades in Europe, USA and Near East.

Police reports fix hundreds innocent victims [1]. Power structures realize necessary arrangements as to counteracting to the new danger, but they are not able for today to prevent new terrorist attacks that spread fast. It may be partially explained by the fact that Jihadism is not enough studied yet, its doctrine and activity of its representatives are not completely elucidated.

The phenomenon of Jihadist terrorism in XXI century provoked a strong reaction of intellectual circles of the West. Leading scientists analyzed a religious component of these terrorist attacks [2], offer their answers as to causes of these events [3] and elaborate offers for their preventing in future [4].

We know less about the position of Muslim researchers as to Jihadist terrorism. We decided to analyze how representatives of moderate interpretations of Muslim norms criticize extremist practices of Jihadist terrorists.

The effective fight against extremist manifestations of radical Jihadism is possible only if its preconditions and essence are studied in detail, that allows to improve prophylactic means and counteraction to this destructive phenomenon. So, this phenomenon needs a comprehensive study, because it provokes not only a scientific interest, but is also connected with urgent questions of safety.

The aim of the study is to investigate reasons, claims and criticism of radical directions of Islam, especially Jihadism, by followers of its non-radical streams that will give a possibility to find means of counteraction to such urgent social phenomena as terrorist and religious extremism.

2. Methods

The methodological base of the study is the system approach. We analyze conclusions of scientists, who devoted their researches to this problematics.

If Western researchers indicate the fact that radical directions of Salafist movement give the ideological base for international terrorism and cause danger for citizens of European countries, Islamic scientists criticize in some other directions. They indicate

CRITICISM OF RADICAL DIRECTIONS OF ISLAM BY REPRESENTATIVES OF ITS MODERATE STREAMS

Mykola Nesprava

PhD, Associate Professor

Department of Social and Humanitarian disciplines

Dnipropetrovsk State University of Internal Affairs

26 Gagarina ave., Dnipro, Ukraine, 49005

E-mail: n.nesprava@gmail.com

Abstract: The study discovers the problem of criticism and claims of representatives of moderate streams of Islam, manifestations and essence of radical forms of Salafism, especially, radical Jihadism.

The new term “radical Jihadism” in developed Western countries is conditioned by its destructive and dangerous results for the society. Many European and American scientists study the question of appearance and essence of extremist streams of Islam for preventing terrorist attacks. But a position of representatives of other Islam streams is yet little-known and very important in the aspect of the deep view and study of causal connections of Jihadists’ behavior. The effective fight against manifestations of radical Jihadism is possible only if its preconditions and essence will be studied in detail.

The methodology of the study is in the system analysis of results of studying the problematics by scientists, who are representatives of moderate Islam streams. Among them a sheikh Mohammad Said Ramadan al-Buti – the author of more than thirty books on questions of Muslim theology, philosophy, law and a mufti sheikh Ravil Gainutdin – a professor of Moscow Islamic university, the author of many works on Muslim theology, dogmatics and law.

The result of the study is a conclusion about the exceptional censure of Islam radical streams by Muslim scientists – theologians, based on citing the Koran, historical analysis of the rise of Salafism and its followers, etymology of the word “Islam”, and also the modern interpretation of Islam for economic and geopolitical aims.

Also the main conclusion is a thought that the best background of an idea of representatives of moderate streams in Islam that “Islam” is “peace” would be calming of extremists, who organize terrorist attacks in behalf of Muslims, by their own efforts.

Keywords: criticism, radical Jihadism, Salafism, terroristic act, Islam, salam, islamophobia, peace, salafiti, extremism, moderate streams of Islam.

that radical directions of Salafism threaten the unity of the Muslim ummah, cause disturbance and conflicts among Muslims. Al-Buti and Ravil Gainutdin write about it.

It must be noted that Mohammad Said Ramadan al-Buti – the author of more than thirty books on questions of Muslim theology, philosophy, law, was a dean of Shariah faculty of Damask University till his death in 2013 year in a mosque because of a bomb of a suicide bomber. A mufti sheikh Ravil Gainutdin is a professor of Moscow Islamic university, the author of many works on Muslim theology, dogmatics and law.

This study considers views of such Islam followers, who blame manifestations of radical Jihadism, proving that Islam principles give no background for terrorism.

3. Results

The analysis of scientific works and researches of representatives of moderate streams of Islam as to principles and manifestations of radical Jihadism indicate grounded criticism, based by arguments.

Ravil Gainutdin states that Jihadist terrorism is a crime for Allah. According to him, “a trial to create any new “caliphate” by violence, partisan war, terrorist attacks contradicts the God will, expressed in the Sacred Koran” [5, p. 411].

At first, innocent people perish at terrorist attacks, and such murder is a heavy sin. He writes: “A person, who killed another person in an illegal way, is considered as if it killed the whole mankind”. On 11 of September of 2001 year thousands people were killed.

They threatened nothing, – they came for work at their working places or were at the place of tragedy occasionally. Such terrorist actions cannot be justified neither for God, nor for people” [6, p. 326].

At second, the Koran prohibits suicide, and actions of so-called shahids, who blast themselves in places of confluence are just suicide, accents the mufti [7, p. 535].

At third, from the point of view of Muslim norms, it is impossible to force people to believe in Allah. He cites the Koran, where it sounds distinctly that if Allah wanted, he would create all people as believing ones, but he hadn’t such desire and only a person who want it truly becomes a Muslim.

At fourth, the notion “jihad” is interpreted incorrectly by radicals: “Thus, Islam includes a conception of defensive war that protects faith, honor and life. But a war for aggressive aims is prohibited by the Most High in the Sacred Koran. At the same time nobody has a right to declare himself a “deputy of the Prophet” and to appropriate his authorities!” [5, p. 415].

Explaining causes of radicals' actions, scientists indicate three moments; at first, the absence of valuable knowledge about their religion in radicals. Extremists have no systematic information about formation, essence, history of Muslim faith, don't understand deeply the doctrine of the Koran and hadisa, so they interpret Islam norms incorrectly [5, p. 534].

At second, there is an important economic aspect. Ideas of Muslim radicalism are spread first of all among people, who have no economic means for worthy life.

At third, there is traced the marionette character of extremist organizations of the Muslim direction, proved that their actions are inspired by forces, which aim is not Muslim values at all, but only destabilization of one or other countries for own profits: "Words about a "new global caliphate" that sound from gunmen, that is about the monopolar world order under dictate of Muslims is only a screen for provoking conflicts for interests of third countries" [5, p. 415].

As to a program of actions for preventing attacks of Jihadist terrorism, scientists offer the following:

a) to spread knowledge about Islam among Muslim and non-Muslim population;

b) to educate Muslim youth in the spirit of "al-wasat", this Arabian word means "moderateness" that may be translated as "reasonableness" that is finding the correct measure, necessary proportion, optimal balance" [8, p. 504];

c) to fight against islamophobia, especially it is offered to accept a law for prohibiting informing about a national and confessional belonging of law breakers [7, p. 532];

e) to increase the responsibility of people, who say something publicly and of mass media for "each said word".

4. Discussion

From the point of view of the modern negative influence of religious aggression, there was also realized the historical analysis of the origin of Salafist movement. There is a special attitude to three first generations of Muslims, called "salafi" (pious precursors) in Islam. This special attitude is based on Mohammad's words: "The best people are my generation, then ones, who will come after, then ones, who will come after them. But after them will appear ones that will throw testimonials and swears to the right and left shamefully" [9, p. 7].

Modern Islam includes people, who call themselves Salafists, talking about Muslims' deviation from samples of serving Allah (a sample of salaf's life) and necessity to return Islam to initial principles.

Salafism appears in two forms at the same time. The first one is a calm form, oriented on Islamic science that strived for

distinctness of the religious doctrine, the second form – is a "primitive vulgar edition that misses not only magic and idolatry, but also the whole riches of Islamic thought, achievements of previous centuries". In addition the radical branch, so-called Jihadism appeared in the "vulgar" form of Salafism [10, p. 6]. Its adepts claim to conduct the continuous war as if for spreading Islam. The inexact name of this branch is an unsuccessful term "wahhabism". The typical sign of radical Salafism is the interpretation of the religion only through the prism of obligatory external rites that "generates religious fundamentalism in its most primitive, aggressive "back-and-white" form" [8, p. 506–507].

The result of the study is a fact that a true discussion about the etymology of the word "Islam" developed in the last years. Because of the growing number of Jihadist terrorist attacks, representatives of Islam moderate directions appeal to Muslims, indicating that the Arabian word "Islam" descends from the Arabian word "Salam" that literally means "peace", so, according to them, Muslims must stand firm against following radicals, because it contradicts the essence of the Muslim religion. Representatives of the moderate Islam also cite this variant of the etiological interpretation as an argument against islamophobia, persisting that terrorist attacks are executed only by little groups of criminals, who have nothing in common with Islam itself.

But the variant of deriving the word "Islam" from the word "peace" causes serious criticism of specialists, who think that the etymological interpretation is a replacement of true by desirable.

As it is known, there is an old tradition of translating "Islam" as "submission" in Europe. Moreover such interpretation is based not only on philologists' data, but takes into account results of philosophical works as to the specificity of Muslim worldview. As an example, there may be cited the Oswald Spengler's opposition of the "magic soul" of the Islamic civilization and "Faust soul" of the Western civilization.

In whole meanings, close to the word "submission", are used a consensus variant of the etymology of the word "Islam" in European scientific literature of the second decade of XXI century. For example, the "New philosophical encyclopedia" of 2010 offers the following interpretation of the word "Islam" "Islam it is giving oneself to the God" [11, p. 162].

Maybe, the best base of ideas of representative of moderate streams in Islam that "Islam" it is "peace" would be calming of extremists, who make terrorist attacks in behalf of Muslims, by their own forces. But till today Jihadists realize terrible mass murders every year in Europe, so it is impossible to believe in the essential and necessary connection between the words "Islam" and "peace".

References

1. EU Terrorism Situation & Trend Report 2017. Available at: <https://www.europol.europa.eu/activities-services/main-reports/eu-terrorism-situation-and-trend-report-te-sat-2017>
2. Al' Hatib Ibragim, Ya. (2003). Salafitskiy radikalizm i transformatsiya ideynih doktrin v sunnitskom islame. Mahachkala, 10–14.
3. Eposito, J. (2003). Unholy War: Terror in the Name of Islam. Oxford University Press, 100–115.
4. Juergensmeyer, M. (2003). Terror in the Mind of God: The Global Rise of Religious Violence. University of California Press, 319.
5. Gaynutdin, R. (2011). Islamskiy mirovoy poryadok – eto edinstvo vo mnogoobrazii. Islam: Otvet na vyzovy vremeni: vystupleniya, stat'i, interv'yu, dokumenty. 1994–2008. Moscow: Eksmo, 408–417.
6. Gaynutdin, R. (2011). Ob otnoshenii k terroristicheskoy aktsii v SSHa. Islam: Otvet na vyzovy vremeni: vystupleniya, stat'i, interv'yu, dokumenty. 1994–2008. Moscow: Eksmo, 326–327.
7. Gaynutdin, R. (2011). Umerenniy islam – vazhneyshiy put' profilaktiki ekstremizma. Islam: Otvet na vyzovy vremeni: vystupleniya, stat'i, interv'yu, dokumenty. 1994–2008. Moscow: Eksmo, 523–538.
8. Gaynutdin, R. (2011). Umerennost' – kurs vospitaniya musul'manskoy molodezhi. Islam: Otvet na vyzovy vremeni: vystupleniya, stat'i, interv'yu, dokumenty. 1994–2008. Moscow: Eksmo, 500–512.
9. Ramadan al'-Buti (2008). Salafiya. Ansar, 48–64.
10. Perry, M., Negrin, H. (2008). Introduction. The Theory and Practice of Islamic Terrorism: An Anthology. Springer, 1–10.
11. Ibragim, T. (2010). Islam. Vol. 2. Novaya filosofskaya entsiklopediya. Moscow: Mysl', 162–164.