

Critical Analysis of the Rise of Islamic Militancy

I. Literature Review

Introduction:

The global emergence of several Islamic militant groups and their ability to forge close ties to one another is posing a major security threat to global peace. The followers or anyone who indeed submit to the will of Allah (God) as required by Islam are known as Muslims, and the demographic information on this religion shows there are 1.2 billion Muslims. It is the second largest religion in the world with four countries in Asia mostly populated with its teachings and practices. Indonesia is inhabited with one hundred and sixty million (160 m), Pakistan with one hundred and forty million (140 m), Bangladesh and India with one hundred twenty to one hundred thirty millions (120-130 m) each¹. Given the size and scope of Islam and its obvious turbulence among many Muslims, the following questions come into focus: What is the meaning of militancy? And what is Islam? This chapter will review some literature written on the rise of Islamic militancy.

A. Militancy:

The word “militancy” refers to the acts of individuals or parties displaying serious damage or engaging in aggressive physical verbal combat or warfare and usually for a cause. Religious, political, ideological, economic, and social are mostly the driving motives behind the cause of militancy.

Evidence from prominent cases with features of a militancy include; engagement of violence as part of a claimed struggle against oppression, description with strong held views and usually confrontative regardless of the use of physical violence or pacific

¹ Kimball, C : Examining Islamic Militancy

methods. Their characteristics involve the enrollment and training for service in particular cause, filling of ranks either by enlistment or conscription, and the operations and supports commonly occur within the limits of international law, humanity and civil disobedience². Traits shared by many militants are; employing force or violence directly, either in offence or defense, justification of the use of force through ideological rhetoric of their particular group, and view sometimes constitutes an extremist position.

Nowadays, the popular usage of the term, militant is as synonymous with ‘terrorist.’ At times, media captions the term, ‘militant’ as a neutral soldier who does not belong to an established government military organization.

B. Islam:

“Did you think that we have created you in jest, and that you would not be brought back to Us (for account)?” Quran 23: 115³

Islam is a religion that adheres to the Omnipotence of God and the revelations of all Prophets beginning with Abraham, Moses, David, Jesus and to the end, Muhammad. Its followers are required to be faithful on the traditions and teachings to the submission of Allah. A teaching of Islam requires Muslims that this life is to worship Allah and that we are placed on this earth in order to worship and obey the command of Him. On this earth, we are subjected to a serial of trials. Muslims are given the option of enduring these trials and conforming to certain laws and rewards will be great in hereafter or we

² Pearshall, J et Trumble B: (2002) Oxford English Reference Dictionary

³ Ali, A.Y: (2002) The Holy Qur’an Transliteration

may decline to endure these trials and choose not to conform to the law, then we will be made to regret it in the next world.⁴

“O mankind! We have created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise (each other)). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” Quran 49:13⁵

The religion enjoins that each person will be solely and completely responsible for their own final reward. God has designed laws to make life better, safer and more tolerable for everyone. If we elect to conform to them then we will see the result in this life even before we move on to the next. The earthly life is a life of faith and work, and the hereafter is one of reward and no work. Mankind is created on earth to worship Allah, fast, pray, be industrious, good, kind, respectful, and a source of uprightness and morality. The above quotation reveals that there is no color, race, tribe, or lineage better than any other and that all humans are equal in the sight of Allah. The only thing that can distinguish human beings in the sight of Allah is their piety and worship.

⁴ “What is Islam?” http://www.islamia.com/what_is_islam.htm

⁵ ibid

C. Jihad:

The Arabic meaning of Jihad is to strive or struggle in the way of God, and it is recommended that all Muslims should strive to know and do the will of God. According to the Council of American Islamic Relations, it is a central and broad Islamic concept that includes the struggle to improve the quality of life in society, the struggle in the battlefield for self-defense or the fight against tyranny or oppression⁶.

To strive and struggle in Jihad must have internal, societal and combative dimensions. Internally, Jihad encompasses the struggle against the evil inclinations of the self, and the spiritual project to cultivate self virtues such as justice, mercy, generosity and gentleness. The societal dimension is to strive or struggle against social injustice and create a communal identity based on charity, respect and equality. Finally, the combative Jihad is only used as the last resort as self-defense against aggression or to fight oppression. This is observed with strict limits of conduct that preserve the life of innocents and the sanctity of the environment. In addition, combative Jihad is only declared by a legitimate, religious authority.

⁶ Council of American Islamic Relations CAIR's Anti-Terrorism Campaign (2008)
<http://www.cair.com/AmericanMuslims/AntiTerrorism/CanadianMuslimScholarsRejectMisguidedCalls>

II. Policy Problem:

The contemporary world has seen the rise of Islamic militancy and the destruction that entails in its wake. Indeed, it is no exaggeration to mention that Islam is somewhat insignificant as a subject for discourse. For the past few years the United States and its allies have been hit hard by this militancy, and this militancy continues to rise until recently, there has been an apparent plunge in its activities. This is in spite of the fact that Islamic teachings from the Quran and Hadiths do not condone inhumane treatment or violence, but rather peaceful coexistence. This project will examine the missing link between the Muslim world and the United States and its allies.

The emergence of Islamic militancy in the Muslim world has been known as a revolution. However, there is no single cause for its rise. For example, an expert in Middle Eastern Studies, Fawaz Gerges, in his book, Journey of the Jihadist elucidates that the key to understanding Islamic militancy does not lie only in religion but also in politics⁷ and in my study of Public policy, I am taught that the prerequisites for a revolution are with subjective and objective conditions and these are attested in the Revolutionary theory.⁸

Revolutionary theorists propound that revolutions do not occur without objective and subjective conditions. These conditions have existed long enough in the Middle East, Africa and South Asia in countries such as Egypt, Tunisia, Morocco, Iraq, Algeria, Turkey and Saudi Arabia, Pakistan, Afghanistan with dictatorial regimes. They have paved the way for the radical emergence of Islamic fundamentalism. The subjective

⁷ Gerges, F Journey of the Jihadist

⁸ Revolutionary Theory: Lenin and the Soviet Union

conditions of the revolution in the Muslim world have to do primarily with four factors and they are the breakdown within Islam of clerical independence in order to interpret the Qur'anic law to suit the diverse and changing circumstances, lack of democracy and government accountability in a region filled with territorial dispute, government unresponsive to rapid social, demographic, and economic changes in the last century, finally, external actors' financial, moral and logistic support for religious extremism.⁹

The decline of Ijtihad, the established tradition of Islam that allows religious clerics to independently interpret Qur'anic laws to affect diverse and changing circumstances and environment has led to rigid and narrow interpretations of the religion precepts¹⁰. The conditions: social inequalities, corruption, dictatorship, and few controlling the natural resources of perspective countries have been misinterpreted in Islam. Islamic militants claim that these are the conditions they seek to eradicate and in their views, secular governments in the Muslim world are being nurtured and protected by the United States and its allies. The militants hope to realize these secular governances by replacing with Shariah laws as in country such as Iran.

The literal interpretations of the Quran and Hadith have revolved two types of Islamic clerics, "old" and "new". The new clerics are protagonists of political Islam. They seek to transform politics through religion and religion through politics, while the old clerics were willing to enjoy, at minimum, peaceful existence with secular politics. The new clerics are unwilling to brook the old order and they learn the art of politics from secular modernists such as the use of print and visual media. New clerics wish to

⁹ Barsalou, J Islamic Extremists: How Do They Mobilize Support? United States Institute of Peace

¹⁰ Ibid

transform both the state and the civil society in the image of what they believe can be a truly Islamic order¹¹.

From historical perspective, force has been one of the means of bringing about desired ends. A classical example is the unparalleled force on Hiroshima, Japan during World War II by the Allied Forces. This occurred in the response of Japan's surprise attack on Pearl Harbor which killed more than three thousand United States servicemen. In the objective condition, Islamic militants' belief that Muslims should challenge secular governments in the Muslim world in which they have discredited for corruption, political oppressions and economic meltdown and their protectors such as the United States and its allies. These secular governments are their legitimate target for hitting hard. Their beliefs are gradually losing support in the Muslim world due to their violent murders associations. T

The September 11, 2001 terror attack on the United States has so far become the major symbols of their achievements.

The current wars in Iraq and Afghanistan are the direct result September 11 attack on the United States. However, before the horrible events of 9/11 the United States foreign policy had been one that supported brutal dictators in developing countries and included covertly overthrew regimes that did not agree with US position. Muslim countries have impacted this policy during the Cold War. There have been decades of political oppression, military defeats in the case of the Arab-Israeli War of 1967. Muslim countries that were involved in the war have cropped up secular nationalism and

¹¹ Pasha, M (2002) Islamic Extremists: How Do They Mobilize Support? United States Institute of Peace

economic deprivation and these forced the militants to respond to demands by Islamist movement like Al Qaeda and Hamas to demand reform so that common citizens can benefit from their governments. Another area of study this paper will examine, Are their acts teachings of Islam?

In a book The Looming Tower the author argues that defeat of Jordan, Syria, and Egypt, the lost of their land, and armies at the hands of Israel in the 1967 war birthed Islamic revolution. Muslim in the Middle East had lost their faith in their secular governments¹². The lost of faith and confidence in the secular Muslim governments in the Middle East due in part to corruption and Communist Russia's role heightened social inequalities and injustices among ordinary people.

A 13-nation Pew Global Attitude Survey (2006) found that both Westerners and Muslims agreed that Muslim nations need more economic power¹³. In addition there is ample literature in political science suggesting that United States and its allies have openly sought to impose Western democracy on the Muslim world. The Islamists have tried at various historical points to resist western culture and among these are the assassination of Egyptian President, Muhammad Anwar El Sadat by the Egyptian Brotherhood in 1981, the Soviet's defeat in Afghanistan in the hands of Arab fighters, the 1993 World Trade attack, the 1998 US embassy bombings in Africa, and the September 11 2001 attacks – these events reinforced Islamic militancy as a revolutionary force. This brings us to the basic tenets of Islamic militant organizations.

¹²Wright, L (2006) The Looming Tower

¹³ Pew Global Attitude Survey

In order for Islamic militant organizations to display their motives and methods of operation, they reflect to the widely varying circumstances in which they have arisen and operate. For instance, Al Qaeda operates on four central beliefs, according to the Institute for Foreign Policies Analysis, foremost is the belief that jihad is just, moral, dutiful and a responsibility of every true Muslim. Jihad must be against United States, Israel and those that identify with them because these two nations constitute and represent a threat to Islam, its people and values. They therefore must be destroyed at any cost to liberate the Muslim lands from the infidels. Al Qaeda followers believe that the continuous United States military presence in the holy lands, Mecca and Medina of Saudi Arabia since the end of first Gulf War in 1990 is an affront to Islam and that it is the duty of all Muslims to fight until US forces vacate these sites of Islam. This call by Al Qaeda, for Muslims to see to it that American soldiers leave the birth place of Islam has been most effective because it resonates with millions of Muslims around the world. However, this ideology was not birth by Al Qaeda. It was birthed by the Muslim Brotherhood organization in Egypt, in the 1950s.

Most of the Islamic militant organizations are influenced by the writing and teaching of Egyptian thinker Sayyid Qutb, whose radical ideas birthed the “formation of the nucleus” of the modern Islamic jihad movements. Qutb loathed secular Arab nationalism, democratic values, particularly capitalism, which he believed were up to corrupt and eventually destroy Islam. To Sayyid Qutb, the only way to protect Islam from “moral decadence” was instituting Sharia laws or Islamic governments like the ones in Iran and the Sudan in all Muslim countries.

III. Examine Policy and its Consequences

Displaying diversity of motives and methods in the operations of Islamic militancy to reflect the widely varying circumstances couple with the breakdown of Ijtihad, Islamic militant organizations mobilize individuals to join them on several reasons; such as spiritual, emotional, the promotion of political goals, and response to variety of financial incentives. They disregard individuals' social class or economic background or been humiliated or treated as "second class" by government authorities or others, the organizations attract all those in these categories. The Islamic militant organizations set-up clear missions and they rely on division of labor between the youths, uneducated "foot soldiers" and better-educated elite operatives. Finally, they developed a variety of fundraising techniques¹⁴.

Due to the rise of new Islamic clerics who have not opted for the old orders, dates back to the era that began the Bangladesh war of 1971, the 1973 Arab-Israeli war and the OPEC (Organization of Petroleum Exporting Countries) oil embargo. The booming of Arab oil economies led to massive flows of best and brightest brains (labors) from other Muslim countries in South Asia and Africa into the Middle East (Gulf) in the 1970s¹⁵. This led to weakening labor movement of Muslim countries who do not produce oil. Some of the old clerics became new who supported the pro-American and a classical

¹⁴ Ibid

¹⁵ ibid

example is the Jama'at Islam. This group reversed itself completely¹⁶. However, many of the new clerics emerged from political and sectarian divides reinforced by age and class and exacerbated by the circumstances growing out of wars.

The new clerics rebuff cultural modernity but they embraced modern technology because they are mostly well-versed in the technical and scientific infrastructure of modernity. They rely heavily on the mass media rather than on traditional political institutions in order to mobilize support. Their principle strategy in mobilizing mass support is to seek and capture civil society institutions, education and media eventually the state. This strategy recognizes the fragility of the most secular governments in the Muslim world who can not provide the most basic services to the neediest because they are focusing their resources on foreign debt-servicing and military expenditures¹⁷.

Continuity and discontinuity of European colonization in the Muslim world has played a pervasive role in the rise of Islamic militancy. During colonization, Islamic and European cultures each struggled to maintain dominance. The Muslim world had difficulties with cultural adjustment with respect to the challenges of modernity through the industrial revolution and the transplantation and acceptance of nationalist ideas by Muslim intellectuals and political leaders.¹⁸ The Mujaheddin e Khalq Organization of Iran and Muslim Brotherhood of Egypt played a pivotal role in these cases.

The United States and its allies' foreign policy approach towards the Muslim world (is) was essentially based in the framework of geo-economics in the absence of

¹⁶ *ibid*

¹⁷ *ibid*

¹⁸ Nyang, S (1999) *Cultures in the 21st Century: Conflict and Convergence*

essential geopolitics.¹⁹ This policy has been segmented based on economic interest which has further led the United States' uncritical support of Israeli occupation and colonization of Palestine, human tragedy caused by the sanctions against Iraq before this country invasion in 2003, U.S. military, moral, and even financial support to undemocratic Arab regimes, and cultural Westernization or Americanization of the Muslim world through globalization. These issues are finding global resonance among Muslims regardless of their ethnic origins or social class. It is this resonance among ordinary Muslims everywhere that has prompted some radical elements to align with the anti-Americanism engendered and fostered by Islamic militancy.

This resistance was crystallized in Indonesia and Malaysia. Indonesia was a major U.S. military ally, an important partner in the potential coalition against China, and the guardian of trading lanes in the Far East. On the other hand, Malaysia was important to the United States as a trading partner. But now both the Muslim Malay nations are seen as potential havens for anti-U.S. terrorists and are important stops on the anti-terrorism trail. Through this, U.S. foreign policy led to the rise of Jeemah Islamiyah in Indonesia, Malaysia, Singapore, and Philippines.

The United States' uncritical support of Israeli occupation and colonization of Palestine and the human tragedy caused by the sanctions against Iraq before the 2003 invasion have led to the rise of Islamic militancy. All over the world Muslims see the images of Palestinians and Iraqis suffering on television, and everyday their anger towards the United States and its allies grows. These have led to the rise of militant

¹⁹ Khan, M.A (2002) U.S Foreign Policy in the Muslim World, The Brown Journal of World Affairs

organizations such as Abu Nidal Organization, a split of the Palestinian Liberation Organizations.

The U.S. and its allies have pursued short-sighted, self-serving foreign policies that contradict the ideals of democracy and freedom that are espoused in the West. Many Muslims around the world were disappointed in Algeria's 1990s general election where the West favorites lost to the Islamic parties after the first of two rounds. The Islamic parties won 80 percent of the popular vote and the U.S. and its allies helped the regime in power halt the election result²⁰. This interference led to the formation of Armed Islamic Group of Algeria, and Salafist Group for Call and Combat (Groupe Salafiste pour la Predication et le Combat) (GSPC), Algeria.

At the height of the Cold War, Pakistan was seen as a major ally against the expansion of the Soviet Union. With the help of the United States, Pakistan played a major role in defeating and repelling the Soviets from Afghanistan. Accordingly, President Carter's National Security Adviser, Brzezinski revealed that the US and its allies gave about \$40 billion to support Muslim militants in the struggle for the fall of Soviet Union. Volunteer Muslim militants were covertly trained with the help of US and its allies' securities to ensue the decade-long war²¹. Consequently, the Al Qaeda operation network laid its seed. Osama bin Laden provided financial, organizational, and engineering aid for the militancy in Afghanistan.

After the collapsed of the Soviet Union, volunteer Muslim militants from all over the world who fought in Afghanistan developed ties with Bin Laden and his Al Qaeda,

²⁰ ibid

²¹ The Center for Grassroots Oversight <http://www.cooperativeresearch.org/timeline>

Pakistan, Afghanistan for more assistance in the operation of militancy in their various countries. The Maktab al Khidamat (MAK) funneled money, arms, and fighters from the outside world. Through the US and its allies babysitting of Muslim militants in Afghanistan and the Soviet Union, led to the infiltration and ideology to defeat the West and other Muslim countries violently as they claimed Islamically.

Governments in much of the Muslim world are ineffective and authoritarian. They have failed to safeguard the economic and political rights of their citizens. Over 60 percent of the Muslims in Bangladesh, India, Pakistan, and parts of Africa and Indonesia live in abject poverty²². The corrupt and authoritarian regimes in these Muslim societies successfully channel Muslim discontent towards the West—particularly toward the United States and Israel. As a strategy for survival, many of these regimes have become masterful at diverting frustration outward beyond their own borders.

²² Global Development Network (1999-2007) Moving out of Poverty

IV. List of Islamic Militant Organizations and their years of formation

The tables below on Islamic militant organizations and their years of formation are from collections, research and analysis from various sources such as the Center for Defense Information, Washington D.C.; Creative Research History Commons, U.S.A; Home Office, London, United Kingdom and U.S. Department of State. They are arranged alphabetically.

Abu Nidal Organization (ANO), a split of the Palestinian Liberation Organization	1974
Abu Sayyaf Group, (ASG) Philippines	1991
Al- Gama'at al-Islamiya / Islamic Group (GI), Egypt	Late 1970
Al Gurabaa (The strangers), splinter group of Al-Muajiroon , Iran	1983
Al Ittihad Al Islamia (AIAI), Somalia, Ethiopia, Kenya	1991
Al Qaida, Worldwide	1980

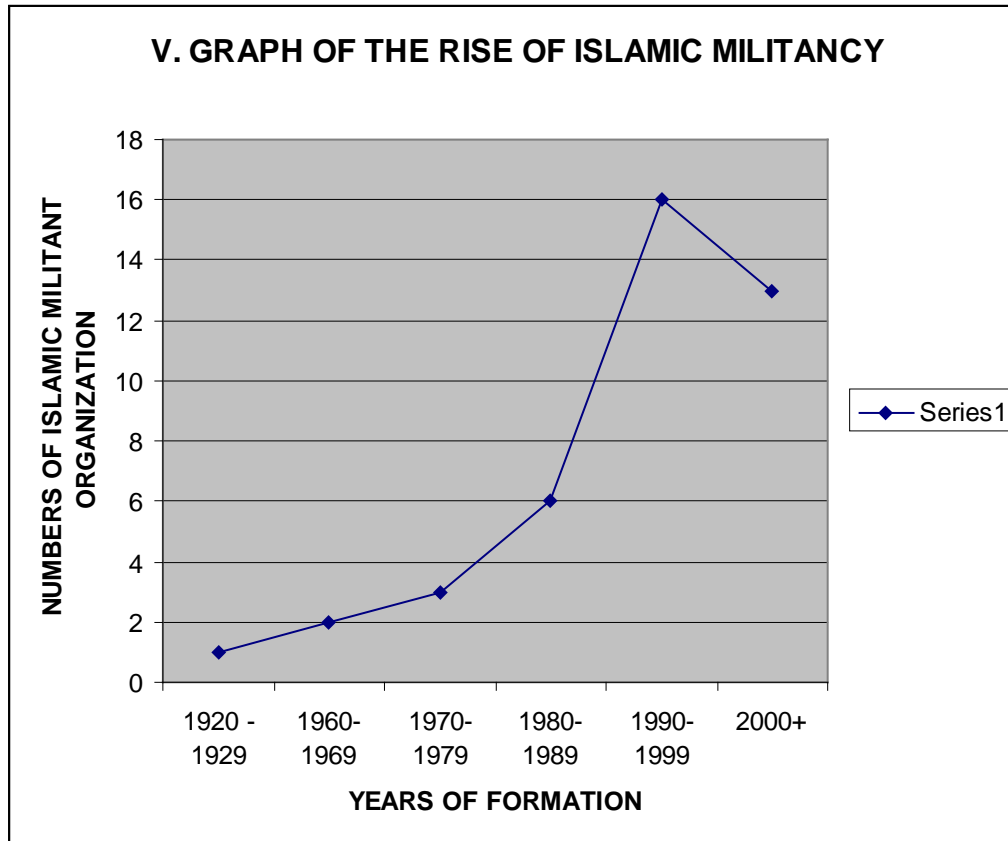
Ansar Al Islam (AI), Iraq	2001
Ansar Al Sunna, Iraq	Five months after the March 20, 2003, Iraq invasion
Armed Islamic Group (Groupe Islamique Armee), Algeria (GIA)	1993
Al- Ummah, Southern India	1992
Al- Jihad/ Egyptian Islamic Jihad/Jihad Group/Islamic Jihad	Late 1970
Al-Aqsa Martyrs Brigade, Palestine	2000
Asbat al-Ansar (The Partisans' League)	1990s
Baluchistan Liberation Army (BLA), Pakistan	2000
Groupe Islamique Combattant Marocain (GICM), Morocco	1980S
Hamas Izz al-Din al Qassem Brigades (Islamic Resistance Movement), Palestine	1987
Harakat-UI-Jihad-UI-Islami (HUJI), Kashmir-India, Pakistan	1997
Harakat-UI-Jihad-UI-Islami (Bangladesh) (HUJI –B), Bangladesh	1992
Harakat-UI-Mujahideen/Alami	1990

(HuM/A) and Jundallah, Pakistan	
Harakat-ul-Mujahideen (HM), Pakistan	2002
Hezb-E Islami Gulbuddin (HIG), Afghanistan	1975
Hizballah External Security Organization, Lebanon	1982
Harakat-ul- Ansar, Kashmir, Pakistan	1993
Islamic Army of Arden (IAA), Yemen	1998
Islamic Jihad Union (IJU), Uzbekistan	2002
Islamic Movement of Uzbekistan (IMU)	1999
Jaish e Mohammed (Army of Mohammed) (JeM), Kashmir, Pakistan	2000
Jeemah Islamiyah, Indonesia(JI)	2000
Jeemah Islamiyah, Singapore	1993
Jeemah Islamiyah, Malaysia	1993
Jeemah Islamiyah, Southern Philippines	2000
Khuddam Ul-Islam (Kul), Pakistan	2003
Kongra Gele Kurdistan (PKK), Kurdistan	1974
Lashkar e Tayyaba (LT) (Army of the Righteous), Kashmir, Pakistan	1989
Libyan Islamic Fighting Group, Libya	1990's
Mujaheddin e Khalq Organization	1960's

(MEK/MKO)/The National Liberation Army of Iran (NLA – the militant wing)/The People’s Mujahidin of Iran (PMOI)/National Council of Resistance (NCR)/Muslim Iranian Students’ Society (Front organization used to garner financial support) , Iran	
Muslim Brotherhood, Egypt	1928
Palestinian Islamic Jihad – Shaqaqi (PIJ), Palestine	1970’s
Popular Front for the Liberation of Palestine (PFLP)	1967
Qibla and / People Against Gangsterism and Drugs (PAGAD)/Muslims Against Global Oppression (MAGO)/Muslims Against Illegitimate Leaders (MAIL), South Africa	1996
Revolutionary People’s Liberation Party – Front (Devrimci Halk Kurtulus Partisi-Cephesi (DHKP-C), Turkey	1978
Salafist Group for Call and Combat (Groupe Salafiste pour la Predication et le Combat) (GSPC), Algeria	1996

Saved Sect or Saviour Sect, United Kingdom	2005
Tanzim Al-Jihad, Egypt	1979
Taliban (Students of Islamic Knowledge Movement) Afghanistan	1996
Tehrik Nefaz e Shari'at Muhammadi (TNSM)	2004
Teyre Azadiye Kurdistan (TAK), Kurdistan	2005

Source: Center for Defense Information, Washington D.C.
Creative Research History Commons, U.S.A
Home Office, London, United Kingdom
U.S. Department of State



The above graph demonstrates the sharp increase and a recent apparent decline of Islamic militancy in the world. Between the years 1920-1929, there was one Islamic militant organization in Egypt, while 1960 -1969 saw the addition of two in Iran and Palestine. By 1970-1979 there was the formation of an additional eight Islamic militant organizations in Egypt, Palestine, Afghanistan, Turkey, the region of Kurdistan, and Afghanistan. In 1980 through 1989 there was another increment of six in Iran, Afghanistan, Pakistan, Morocco, and Palestine. In the above mentioned years, Islamic militancy was confirmed only in the Muslim world and Israel.

In the period from 1990 to1999, Islamic militancy in the Muslim world was spreading beyond traditional Muslim geopolitical borders and new organizations around

the globe equaled sixteen. Developments of the organizations were now seen in South Africa, Kenya, Ethiopia, Algeria, Singapore, Philippines, India, Uzbekistan, Bangladesh, Yemen, Pakistan, Libya, Malaysia, and Afghanistan. By the year 2000, Islamic militancy spreads with the addition of thirteen organizations in Iraq, Philippines, Pakistan, Palestine, Turkistan, Region of Kurdistan, Uzbekistan, Baluchistan, Indonesia, and the United Kingdom. However, within the same period it falls because of Islamic militancy being a threat to the Muslim world. As the Pew Global Attitudes Project elaborates in its survey nearly three-quarters of Moroccans and roughly half of those in Pakistan, Turkey and Indonesia see militancy as a threat to their countries²³.

The effect and rise of Islamic militancy is analyzed into five stages with respect to duration of years and they are as follow:

The years 1920 – 1960s see the rise of Islamic militancy due to cultural clashes between Muslims and Europeans stretching their economic interest in the Muslim world. Nationalist Muslims formed militant organizations in order to achieve their aims and objectives and infused their ideologies with Islam. Examples of such organizations were the Muslim Brotherhood in Egypt and Mujaheddin e Khalq Organization/ The National Liberation Army of Iran.

The years 1960s – 1970s reveals the increase of the rise of Islamic militancy due to the mass exodus of Palestinians from their claimed homeland, Palestine. What precipitated the rise of militancy were land occupation, and the influence of Arab

²³ Pew Global Attitudes Project (2005) www.pewglobal.org/display.php?ReportID=248

nationalism, which infused their aims and objectives with Islamic teachings in order to gain followers. Examples were the Abu Nidal Organization, and Egyptian Islamic Jihad.

The 1970s – 1980s saw the steady rise of Islamic militancy due to the proximity of the Muslim world to the Soviet Union. During the height of the Cold War, the U.S used all means necessary to covertly defeat the Soviet Union. This led to the proliferation of many militant organizations such as Hezb-E Islami Gulbuddin (HIG) of Afghanistan, Al Qaeda, Groupe Islamique Combattant Marocain of Morocco.

The 1980s – 1990s recorded the galloping rise of Islamic militancy when militants in the Muslim world saw the U.S and its allies' inconsistent foreign policy in promoting the virtues of peace, democracy, and freedom in their countries. The militants saw the incomprehensive approach of principles, and promotions of fundamental human rights, self determination, democratization, and genuine economic opportunities. These led to the formation of organizations such as Jeemah Islamiyah of Malaysia, Indonesia, Singapore, and the Philippines, Al Ittihad Al Islamia of Somalia, Kenya, and Ethiopia; Harakat-ul Ansar of Kashmir – Pakistan; Harakat-UI-Mujahideen or Alami of Pakistan; Salafist Group for Call and Combat of Algeria; Qibla and People Against Gangsterism and Drugs (PAGAD) or Muslims Against Illegitimate Leaders (MAIL) of South Africa; and the Islamic Army of Arden (IAA) of Yemen.

The year 2000 records the progressive rise of Islamic militancy after some Muslims claimed the unjust invasion of Iraq. The Muslim world saw images of suffering, dying Iraqis and women, children, and men of other Muslim countries. This led to the formation of more militant organizations such as Saved Sect or Savior Sect of the United

Kingdom; Khuddan Ul- Islam (Kul) of Pakistan; Ansar Al Islam (AI) of Iraq; Teyre Azadiye of Kurdistan; Harakat-Ul-Mujahideen of Pakistan; Ansar Al Sunna of Iraq; and Islamic Jihad Union of Uzbekistan. Within the same period, Islamic militant organizations began to fall due to threats posed in the Muslim world. For example, the 2002 Bali, Indonesia suicide bombing killed nineteen and injured at least hundred and thirty-two people; the 2003 terror blast in Casablanca, Morocco killed at least forty-one and injured about a hundred people; the 2003 suicide bombing in Riyadh, Saudi Arabia killed thirty and injured about hundred and sixty; the 2003 suicide bombings in Istanbul, Turkey killed twenty-seven and injured about four hundred and fifty; the 2005 Sharm el Sheikh, Egypt bombing killed eighty-eight and injured more than hundred; and the 2005 Amman, Jordan's hotel bombing killed sixty and injured about hundred and fifteen others.

In conclusion, there has been a rise of Islamic militancy and this is attributed to nationalism, racism, economic deprivation, abused of human rights, social injustice, Israel occupation of the Arab land such as Palestine, Lebanon, Syria...., and the breakdown of Ijtihad. These incorporate and infuse radical ideologies with the teaching of Islam such as the quotations from the Quran:

“ Oh you who believe, be in the awe of Allah as He should be held in awe and die not except in state of Islam²⁴.” 3: 102 -109

²⁴ ibid

The above verse reminds every Muslim of unity. It also reminds Muslims of death and not to die as a disobedient servant of God. Preferably, die in the state of Islam which means to totally surrender to His Will and commands.

"And hold fast, all together, by the Rope which God stretches out for you and be not divided among your selves; and remember with gratitude Allah's favor on you; for you were enemies and He joined your hearts in love, so that by His Grace you became brothers and you were on the brink of the Pit of Fire and He saved you from it. Thus Allah makes His Signs clear to you that you may be guided."²⁵ 3:103

In the above verse, holding fast to the rope is calling for unity in God among all Muslims, which means oneness, the message, guidance, criteria of goodness and evil which God prescribes in the Quran and in the teaching of the Muhammed (Sunna).

VI. Recommendation:

It is true to say that there is no single cause in the rise of Islamic militant organizations however; this research recommends the following strategies: Muslim societies should engage in a process of solution building for an authentic, self examination of complicated questions of why Muslims have failed to build a stable religious and other institutions, Ijtihad capable of helping societies adapt to a rapidly changing world. Accredited Islamic scholars from all over the world should be well versed in the interpretation of the Quran and Hadiths to reestablish the institution. The institution should be the source for interpretation of Islamic laws which should play

²⁵ ibid

major roles in the educational system and the media in order to curtail radical ideology and political violence. The institution should serve as guidance for ordinary people and even the elites. Furthermore, serving as a barrier for the Islamic militant organizations to enable them to infuse the Islamic teachings and practices. Through this, one of their hopes of recruiting will collapse.

Muslims must confront modernity and realize that it is time to look progressively into the future. This is not to say that Islamic practices should be innovated to suit modernity. Instead, Muslims should look into successful instances where Islam and modernity are compatible.

The US and its allies as well as the Muslim world should play a leading role to help alleviate poverty and promote democracy globally. This agenda must be genuine and not some sort of political stunt to promote US interests. Being the only superpower in the world today, US has a very huge responsibility to ensure that global agendas like poverty issues and promotion of universal values are given their due attention. Thus said, it is up to Muslims as well as the US and its allies to genuinely accept that Islamic militancy is the product of their designs and their own only. It is time for both parties to accept responsibility and end absolving themselves of the blame. Through this, the rural-to-urban migration pattern which favors the Islamic militant organizations will come to an end, since the militant organizations claim to solve problems for the neglected rural population will be hindered. For example, the US and its allies helped the Tsunami victims who were mostly Muslims and without the help of any Islamic militant during

that period. That was a very positive image in the Muslim world about US and its allies' foreign policy.

The US and its allies as well as the Muslim world should help to stop funding the Islamic militant organizations. Monetary wirings and business establishments that represent external funding sources should be blocked. This can be done with the help of multilateral cooperation of other nations.

This research also recommends a coordinated approach among the three followers of Abraham religion in order to combat the rise of Islamic militancy thereby recognizing and negotiating Muslims' grievances, such as the occupation of Israel of the Arab land. The US and its allies as well as the Muslim world should help establish a more plural society in which moderate Muslims, Jews, and Christians wield greater political and economic power in the occupied territories. Their quality of autonomy should portray better reflections of Islam, Judaism, and Christianity in the framework of democracy.

The US and its allies as well as the Muslim world should help to develop national educational curriculum in all Muslim countries which should incorporate Western and Islamic education in order to ease xenophobia in the world about Islam and other faiths. A classical example will be the Universal Declaration of Human Rights enshrined in the United Nations Charters. Meanwhile, Islam adopted this declaration before it was enshrined by the United Nations and below are the textual analyses of Prophet Muhammad's last sermon, Khutbatul Wada or Farewell Address in the Uranah valley of Mount Arafat on 10 A.H or 632 C.E:

Freedom to all humankind

Sanctity of life and property

Equality of all races

Justice in front of the law, and in front of God

Women's rights and obligations

Exploitation and monopoly

Rights of others

The sermon was directed to all humankind, regardless of religion, color or time. The Prophet laid down the foundation of morality, justice, equality, and accountability²⁶.

The US and its allies as well as the Muslim world should help to disseminate in the world that the teaching and practice of the Islam prohibits suicide and taking of innocent life, even in war. The only difference is the used of technical terms and below are some Qur'anic quotations:

“Whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind. And whosoever saves the life of one, it shall be as if he had saved the life of all mankind²⁷.” 5:32

²⁶ Hadith, Al-Bukhari 1623, 1626, 6361 and Sahih of Imam Muslim

²⁷ ibid

The above verse asserts the sanctity of human life and strongly prohibits against taking it. It further reveals that the blood of all human beings is sacred and unlawful to shed unless the human being has committed a criminal act or caused corruption in the land or transgressed against the lives of others.

It is further quoted in the Qur'an:

“Whosoever slays a believer of set purpose, his reward is Hell for ever. God is wrath against him and He have cursed him and prepared for him and awful doom.” 4:93

The above verse says that Islam considers killing others and taking their lives as one of the gravest of sins in the sight of God. This heinous sin and abominable crime leads to God's curse in this world and God's severe punishment in the next world. In addition, committing such a crime is a strong support for the application of retaliation on the perpetrator. It makes no difference whether the one killed is a Muslim or a non-Muslim²⁸.

The US and its allies' foreign policy should implement global transformative impact in order to secure the world and even prompt the Muslim world to be more democratic, peaceful and an important member of the international community. They should avoid rash and insensitive foreign policy that may enhance insecurity, and a prolonged and bloody conflict that may undermine the global economy and subvert global stability.

²⁸ Qaradawi, Y (2005) Suicide bomber Cleric Issues Fatwa Warning, <http://www.militantislammonitor.org/>

The U.S and its allies as well as the Muslim world should cooperate with other peace-loving nations to help multinational operations to find or identify Islamic militant organizations, such as the Al Qaeda network in over sixty countries worldwide, so that these organizations do not breed further. The militant ability to find supporters in a diverse environment should not be encouraged. Therefore, the US and its allies should promote economic, political and security interests especially in the Muslim world.

The US and its allies' foreign policy approach should be consistent in the promotion of democracy, economic empowerment, social justice, and support of human rights. The approach should gradually help and clamp down on corruption, authoritarianism and dictatorship in the Muslim world.

The US and its allies as well as the Muslim world should adopt a multidimensional strategy to foster peaceful and cooperative relationships that recognize and promote mutual respect and cultural understanding. Though the US and its allies reserve the right to use force against specific militant organizations in any Muslim countries that attack or intends to attack the allies' citizens or interests, let the Muslim nations take actions against such organizations to eliminate their capabilities. The allies should share intelligence and provide sufficient evidence of imminent threats to Muslim countries.

Finally, the US and its allies as well as the Muslim world should promote political self-determination, cross-cultural understanding and share the financial burden of projects in the Muslim world in order to arrest the rise of Islamic militancy.

Conclusion:

There is a definite rise of Islamic militant organizations that share common organizational features and share similar circumstances that give rise to them. Their motivational actions vary from one setting to another. The rise and emergence of Islamic militancy continues to dominate foreign policy in the current international political climate. It is a complex and multi-layered issue influenced by ideology, nationalism, racism, and the breakdown of Ijtihad which has led to the infusion of Islamic teachings with militancy. This research has identified practical policies that would create gradual change and promote US and its allies' foreign policy in a consistent way in the Muslim world. These policies include promotion and implementation of political self-

determination, especially in the Arab-occupied territories, cross-cultural understanding, democratization in the region and building a sustainable Ijtihad institution.

This research has discussed violence and militancy and how they are both condemned by Islam. The word “Islam” means peace based on submission and surrender to the will of God. This religion advocates for justice and equality and it is true that some lunatics claim to be Muslim and carry out heinous crimes in the name of Islam. Finally, in order to promote global peace and curtail the rise and emergence of many Islamic militant organizations, the US and its allies as well as the Muslim world should adopt a multidimensional strategy to foster peaceful and cooperative relationships that recognize and promote mutual respect and cultural understanding in the world.

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