

## Islam Forbids Radicalisation

### Introduction:

Political radicalisation<sup>1</sup> is a subsystem of political terrorism<sup>2</sup>. Accordingly, political terrorism is a subsystem of unwarranted aggression. Aggressions can be of two types, mainly as: political aggression and non-political aggression. Regardless of type, Islam has forbidden all types of aggression in the Holy Qur'an. Islam considers the whole world as a global village and the world's population as its inhabitants<sup>3</sup>. Almighty God in His Supremacy, expects all communities to dwell together as His creatures and as inhabitants of His global village: this world.

### Discussions on Islam Forbids Radicalisation:

- 1) Both Islam and the Holy Qur'an being the last and final revealed religion and the last and final revealed scripture respectively, aggression of whatsoever description is forbidden. That is final. On the contrary, Islam permits only defensive fighting against the aggressive party, as defensive counterattack, only insofar as the aggressor continually aggresses. Once the aggressor ceases attack on Muslims<sup>4</sup>, the Muslims must immediately thereafter also cease their defensive counterattack. This stipulation is most succinctly explained in the Holy Qur'an at **HQ2:192-193** *"But if they*

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<sup>1</sup> There are different types of radicalisation. In the main the five most commonly occurring ones are: Right-wing Extremism; Politico-Religious Extremism; Left-wing Extremism and Single-Issue Extremism. The correct definition of radicalisation may not be universally accepted, as it may differ from one country to the next. Here are two examples: The United Kingdom Home Office defines radicalization as "The process by which people come to support terrorism and violent extremism and, in some cases, then join terrorist groups." The Danish Security and Intelligence Service defines radicalization as "A process by which a person to an increasing extent accepts the use of undemocratic or violent means, including terrorism, in an attempt to reach a specific political/ideological objective." Some countries have proper documented Constitutional laws, whereas some others do not. The seriousness of how the Judiciary of each country will view practitioners of radicalisation depends on what provisions exist in their countries' Constitutional laws.

<sup>2</sup> The military definition (NATO) of terrorism is "The unlawful use or threatened use of force or violence against individuals or property in an attempt to coerce or intimidate governments or societies to achieve political, religious or ideological objectives". This is unanimously accepted by NATO members.

<sup>3</sup> The Holy Qur'an also requires Muslims to accept all of humanity as creations of Almighty God: **HQ2:213** *"Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed. And none but the very people who were given it differed about it after clear arguments had come to them, envying one another. So Allah has guided by His will those who believe to the truth about which they differed. And Allah guides whom He pleases to the right path."*

<sup>4</sup> If two other ethnic groups are fighting, it is no business of Muslims to interfere and counterattack either group unless one of them being attacked is the Muslim group.

*cease, then surely Allah is Forgiving, Merciful. And fight them until there is no persecution, and religion is only for Allah. But if they cease, then there should be no hostility except against the oppressors.”*

- 2) Muslims are known to reside in many countries. Some Muslims were born in those countries. Some other Muslims have migrated to different countries. Whereas there are some Muslims who have taken up residency in other countries as refugees: this is the end product of radicalisation.
- 3) On the contrary, the reverse also applies to not-Muslims who have been relocated from their place of origin into countries with high Muslim density. The Holy Qur’an stipulates kindness and justice; this is stated at **HQ49:9** *“And if two groups of the believers<sup>5</sup> quarrel, make peace between them. Then if one of them does wrong to the other, fight the one which does wrong, till it returns to Allah’s command. Then, if it returns, make peace between them with justice and act equitably. Surely Allah loves the equitable.”*
- 4) Different peoples may have dislike or even hatred for certain other people and usually there are historical origins, which link two or more different communities against yet another. As indicated, Islam considers the whole world as a global village and the world’s population as its inhabitants.
- 5) Islam follows the rule of justice for the fair and equitable survival of all communities, regardless of their physical characteristics, languages, cultures and political alliances. It becomes necessary to examine the religious stipulations in the Holy Qur’an, so that all people will garner the same knowledge and then respect other communities. One of the common precursors for disruptions in the communities is inherent dislike for each other, which culminates into tangents of hatred. There were no courts of the judiciary system during the era of Prophet Muhammad<sup>6</sup> (*pbuh*) as we have today, but communal leaders were charged with the responsibility to hear peoples’ grievances and deliver judgements with utmost fairness, regardless of the ethnicities of the conflicting parties at loggerheads. Judgements reached were based on the Holy Qur’an.
- 6) The Holy Qur’an alerts Muslims in responsible position of judges, and here is an extract from **HQ5:42** *“...And if you judge, judge between them with equity. Surely Allah loves the equitable.”* Accordingly, Muslims as in the position of judge must deliver unbiased judgement even if it means ruling in favour of the enemy. The Holy Qur’an states most magnificently at **HQ5:8** *“O you who believe, be upright for Allah, bearers of witness with justice; and do not let hatred of a people incite you not to act equitably.*

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<sup>5</sup> Believers as quoted implies two groups of Muslims. Intervention by Muslims is recommended.

<sup>6</sup> Prophet Muhammad (*pbuh*) lived 570AD-632AD.

*Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do.”*

- 7) Human beings being the creatures and servants of Almighty God have been charged with that responsibility of doing justice to each other, regardless of the span of relationships. A most common example of the span of relationships, which needs examination are the Jews and the Arabs (as Muslims). In the widest span, they may be described as very distant cousins.
- 8) The downstream descendants of Ishmael, the elder of two sons of Prophet Abraham are all descriptions of the Arabs and in the main the entire bandwidth of the Arabic speaking Muslim communities. From these Arabic communities came the final product of Prophet Muhammad (*pbuh*), to whom was revealed the Holy Qur’an and Islam. Whereas, the downstream descendants of Isaac, the younger of two sons of Prophet Abraham are all descriptions of the Twelve Tribes of Israel, who are subdivided as the Jews and consequently the community of Christians.
- 9) From historical perspective, Islam was introduced in 609AD in the midstream of widest descriptions of practices in idolatry, polytheism, Mithraism, Judaism and astrology amongst the communities in the Arabian Peninsula. It took 23 years (till 632AD) of intense preaching for Islam to become the widespread religion not only on the Arabian Peninsula but also within the adjacent territories.
- 10) Consequently those 23 years also developed intense hatred of the Muslims by those other communities, which had much of their members converting over to Islam. The following verse in the Holy Qur’an at **HQ5:2** delivers the full text which embraces the situation of those times *“O you who believe, do not violate the signs of Allah, nor the Sacred Month, nor the offerings, nor the victims with garlands, nor those repairing to the Sacred House seeking the grace and pleasure of their Lord. And when you are free from pilgrimage obligations, then hunt. And do not let hatred of a people — because they hindered you from the Sacred Mosque — incite you to transgress. And help one another in righteousness and piety, and do not help one another in sin and aggression, and keep your duty to Allah. Surely Allah is Severe in retribution.”*
- 11) The first spark of dislike, which if not correctly controlled can develop into widespread warring conflicts<sup>7</sup>, needs to be resolved with

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<sup>7</sup> Some of these practises in radicalisation have gone completely out of control and have consequently driven some countries into civil war. The current political turbulences in the Middle East were all initiated by senseless radicalisations. These have resulted in hundreds of millions of dollars of infrastructural ruins, thousands of innocent people made homeless and many hundreds of innocent people maimed and killed. Thousands of others became refugees. Political radicalisation is senseless.

forgiveness. In extreme cases the matters could have escalated into civil war or border conflicts with neighbouring country. The same principles must also apply to settlement of conflicts between peoples of whatsoever relationships<sup>8</sup>. This is stated in the Holy Qur'an at **HQ2:263** "*A kind word with forgiveness is better than charity followed by injury. And Allah is Self-sufficient, Forbearing.*"

- 12)** Once people have been misled and involved into radicalisation, they would have inflicted injuries, death or other serious inflictions on those innocent persons, they perceived as their targets. As soon as realization comes to those practising radicalisation, that their actions are wrong and contrary to various verses quoted in the Holy Qur'an, they must without fail prepare to withdraw and then further prepare to bring about justification and compensation to the aggrieved ones.
- 13)** This stance must commence with forgiveness. Rather importantly, forgiveness is not limited in divine applications between mankind and Almighty God only: the utility value of forgiveness must be applied as the foundational cure for all wrong doings to others. Wrong doing includes radicalisation even with neighbours<sup>9</sup>.
- 14)** Acceptance of forgiveness is the most essential prerequisite in any consideration for the reconciliation process to commence. Almighty God is the ever-Witness. Here are two quotations stated in the Holy Quran at **HQ4:110** "*And whoever does evil or wrongs his soul, then asks forgiveness of Allah, will find Allah Forgiving, Merciful.*" **HQ5:9** "*Allah has promised to those who believe and do good deeds: For them is forgiveness and a mighty reward.*"
- 15)** In addition to pleading forgiveness to the aggrieved party, the practitioner of radicalization must without fail also plead forgiveness from Almighty God to balance the equation. Leaving matters at the level of forgiveness only without compensation, will fester more animosity and likely to flare up into new conflicts.
- 16)** Islam in its immaculate prescribed processes, strongly recommends that both parties, as the aggressor and the aggrieved, must enter into binding reconciliation. Ideally, reconciliation prompts the involvement of an independent third party as the negotiator. Islam requires and invites people to forgive faults. This requirement is for all people of all ages and both genders.

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<sup>8</sup> This includes political conflicts within a country or with any other country.

<sup>9</sup> Neighbours are taken to mean all persons other than a person or that person's immediate relatives, both within the country and the rest of the world.

- 17)** The Islamic philosophy of asking people to forgive was also practised by the previous prophets, prior to Prophet Muhammad (*pbuh*), as historical reporting in the Holy Qur'an as past case studies. The common denominator of Islam and Muslim is peace. The application of reconciliation is not limited to wars and conflicts between countries and communities as parties, but also applies to resolving tense situations between practitioners of radicalisation and the innocent victims.

**Conclusions on Islam Forbidding Radicalisation:**

- a)** The sooner the practitioners of radicalisation are brought to their attention of their having embarked on the wrong path, the sooner shall come about closure of terror activities to the unsuspecting victims. In some cases the victims may be truly innocent.
- b)** The process of forgiveness and compensation must be considered for the victims, to carve the pathway for reconciliation.
- c)** Reconciliation prompts the involvement of an independent third party as the essential negotiator.

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