

# **RELIGIOUS FUNDAMENTALISM AND INTERNATIONAL TERRORISM BASED ON RELIGION AND THEIR IMPACT ON GLOBAL PEACE AND SECURITY**

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## **INTRODUCTION**

1. The term fundamentalism came into use during early 20<sup>th</sup> century in order to describe a [protestant](#) community in the [United States](#). That community had a set of well-defined ("fundamental") values which were grossly contradictory to more modern ideas. The central tenet of that religious doctrine had sets of strong guiding principle which compelled the community to follow what religion (the [Bible](#)) instructed them. This means when people look at religion this way they see the guidelines in the religion as absolute and that, it is impossible for them to change. When religious doctrines are seen as absolute it becomes fundamentalism and today, the term is used more general in nature. It is now often used to describe groups of people who will stick to their (mostly morale, and religious) values even though these values may not be accepted by many people. These values may also be very unpopular. Modern-day fundamentalists want to go back to the roots of certain ideological or religious positions. Some people who are called religious fundamentalists do not like that name, as the term has other meanings. They do not like it because 'religious fundamentalist' has some negative connotation about it. Many people who are [politically progressive](#) or *liberal* sometimes do not like religious fundamentalists. (wiki, Fundamentalism, 2013)

2. Terrorism originated from religious fundamentalism has become a global concern. In the modern days after end of the cold war the prevailing threat is coming from religious fundamentalism. While the literature on terrorism offers widely divergent opinions on almost every topic, one matter is clear; not all terrorists are religious fanatics, or even religious (Sosis & Alcorta). Nonetheless, it is also apparent that religiously motivated terrorism is on the rise and it is alarmingly more lethal than other forms of terrorism. Analysis of data on suicide terrorism from 1980 to 2003 found that less than half of the suicide bombings documented during this period were religiously motivated. Religion is not the root cause of conflicts, but is rather a tool used by terrorists to achieve their goals. Recast in evolutionary terms, religious beliefs, rituals, and institutions are proximate mechanisms that facilitate otherwise improbable behavioral outcomes. There is an argument that while religion is not the cause of most conflicts involving terror, religion is the means by which terrorists translate a local political struggle into a cosmic war. In other words, terrorists often frame their disputes in religious rather than political terms.

## OVERVIEW OF RELIGIOUS FUNDAMENTALISM

3. Generally the character and impact of fundamentalist doctrines is located within a nexus of moral and social issues revolving, in many contemporary countries and religions, around state-society interactions. In some cases, the initial defensiveness of beleaguered religious groups developed into a political offensive which sought to alter the prevailing social and political realities of state-society relations. Often encouraging this was a perception that rulers were performing inadequately and/or corruptly, with religious fundamentalists often (but not always, Buddhist and Hindu 'fundamentalisms' are exceptions) relating contemporary developments to critical reading of religious texts. The significance of this from a political perspective was that it could serve to supply an already restive group with a ready-made manifesto for social change. Religious leaders used religious texts both to challenge secular rulers and to propose a programme for radical reform. Under these circumstances it was often relatively easy for fundamentalist leaders to gain the support of those who felt that in some way the development of society was not proceeding according to God's will or the community's interests. In sum, various manifestations of what might be called religious fundamentalism seem to appeal to different groups for different reasons at different times (Hayness, 1995). Woodhead and Heelas (2000: 32) identify the following features of religious fundamentalism:

- 'a desire to return to the fundamentals of a religious tradition and strip away unnecessary accretions
- an aggressive rejection of western secular modernity
- an oppositional minority group-identity maintained in an exclusivist and militant manner
- attempts to reclaim the public sphere as a space of religious and moral purity
- a patriarchal and hierarchical ordering of relations between the sexes'.

From the list of characteristics noted, it would appear that what religious fundamentalists have in common is a fear that their religiously-orientated way of life is under threat from unwelcome alien influences, especially secular-orientated governments. As a result, religious fundamentalists, believing themselves threatened by '**modernisation**', which implies **secularisation**, have sought to reform society in accordance with what they believe are suitable religious tenets and to change the laws, morality, social norms and, if necessary, the political

configurations of their polity. Fundamentalists may also struggle against those they see as ‘nominal’ or ‘backsliding’ co-religionists whom they perceive as lax in their religious duties, and against members of opposing religions, whom they may perceive as evil or even satanic.

Drawing on the example of American Christian fundamentalists, many analysts who employ the term fundamentalism suggest that it is only properly applicable to Christianity and other Abrahamic religions of the ‘book’: Islam and Judaism. This is because, like fundamentalist Christians, Muslim and Jewish fundamentalists also take as their defining dogma what is believed to be the inerrancy of God’s own words set out in holy books like the Bible. In other words, in these three religions, singular scriptural revelations are central to each set of fundamentalist dogma. The inference is that, because neither Hinduism nor Buddhism have central tenets of political, social and moral import conveniently accessible in holy books, then it is not logically possible for there to be Hindu or Buddhist fundamentalism. However, somewhat confusingly, as we shall see later, in recent years popular ‘fundamentalist’ movements within both Hinduism and Buddhism have emerged in pursuit of demonstrably political goals.

## **ANALYSIS OF TERRORISM BASED ON RELIGION**

### **Root and Trigger Causes of Terrorism**

4. With an overview of the theoretical approaches and conclusions drawn from scholarly literature, this section distils a number of concrete root and trigger causes of terrorism. It should be stressed that the following list is not all inclusive and does not aim to present a comprehensive set of all causes of terrorism. The list is drawn from a comprehensive inventory of terrorism publications in Randy Borum’s (2003) *Psychology of Terrorism*.

#### **5. Root Causes**

5.1 **Lack of Democracy.** It is generally agreed that a lack of democracy, civil liberties and the rule of law are preconditions for many forms of domestic terrorism. Failed or weak states lack the capacity – or sometimes the will – to exercise territorial control. This often leaves a power vacuum that can be exploited by terrorist organizations to maintain safe havens and training facilities or serve as bases for launching terrorist campaigns.

5.2 **Rapid Modernization and Urbanization.** Rapid change in the form of high economic growth has also been found to correlate strongly with the emergence of ideological terrorism, but not with ethno-nationalist terrorism (Crenshaw, *The Causes of Terrorism*, 1981). When traditional norms and social patterns crumble or are made to seem irrelevant, new radical

ideologies that are sometimes based on religion or perhaps nostalgia for a glorious past, may become attractive to certain segments of society.

**5.3 Extremist Ideologies.** Extremist ideologies of a secular or religious nature are at least an intermediate cause of terrorism, although people usually adopt such extremist ideologies as a consequence of more fundamental political or personal reasons.

**5.4 Historical Antecedents.** Historical antecedents of political violence, civil wars, revolutions, dictatorships or occupation may lower the threshold for acceptance of political violence and terrorism. Longstanding historical injustices and grievances may be constructed to serve as justifications for terrorism. When young children are socialized into cultural value systems that celebrate martyrdom, revenge and hatred of other ethnic or national groups, this is likely to increase their readiness to support or commit violent atrocities when they grow up.

**5.5 Hegemony and Inequality of Power.** When local or international powers possess an overwhelming power compared to oppositional groups, and the latter see no other realistic ways to forward their cause by normal political or military means, “asymmetrical warfare” can represent a tempting option. Terrorism offers the possibility of achieving high political impact with limited means.

**5.6 Illegitimate or Corrupt Governments.** This kind of government frequently give rise to opposition that may turn to terrorist means if other avenues are not seen as realistic options for replacing these regimes with a more credible and legitimate government or a regime which represents the values and interests of the opposition movement.

**5.7 Powerful External Force.** Powerful external actors upholding illegitimate governments may be seen as an insurmountable obstacle to needed regime change. Such external support to illegitimate governments is frequently seen as foreign domination through puppet regimes serving the political and economic interests of foreign sponsors.

**5.8 Repression by Occupation.** Repression by foreign occupation or by colonial powers has given rise to a great many national liberation movements that have sought recourse in terrorist tactics and other political means.

**5.9 The Experience of Discrimination.** Discrimination on the basis of ethnic or religious origin is the chief root cause of ethno-nationalist terrorism. When sizeable minorities are systematically deprived of their rights to equal social and economic opportunities then a kind of sense of grievances would develop and this can give rise to secessionist movements that may turn to terrorism or other forms of violent struggle.

**5.10 Failure to Integrate Society.** Failure or unwillingness by the state to integrate dissident groups or emerging social classes may lead to their alienation from the political system. Large

groups of highly educated young people with few prospects of meaningful careers within a blocked system will tend to feel alienated and frustrated thus resorted to terrorism.

**5.11 Social Injustice.** The experience of social injustice is a main motivating cause behind social revolutionary terrorism. Relative deprivation or great differences in income distribution (rather than absolute deprivation or poverty) in a society have in some studies been found to correlate rather strongly with the emergence of social revolutionary political violence and ideological terrorism, but less with ethno-nationalist terrorism.

**5.12 Wide Spread Poverty and Deprivation leading to Distress.** Wide spread poverty amongst people creates general sense of deprivation which leads to distress to extreme extent. That may lead to unprecedented terrorism if not handled carefully from the early stage.

## **6. Trigger Causes**

The first condition that can be considered a direct cause of terrorism is the existence of concrete grievances among an identifiable subgroup of a larger population, such as an ethnic minority discriminated against by the majority. This is not to say, however, that the existence of a dissatisfied minority or majority is a necessary or even a sufficient cause for terrorism; for not all those who are discriminated against turn to terrorism. The second condition that can create motivations for terrorism is the lack of opportunity for political participation. The last category of situational factors involves the concept of a precipitated event that immediately precedes outbreaks of terrorism. While general consensus points to the fact that precipitants (trigger causes) are usually unpredictable, a common pattern has emerged that highlights particular government actions as catalysts for terrorism. Terrorist retaliations can thus occur as a result of unusual and unexpected use of force by the government, a so-called “action-reaction syndrome” (Crenshaw 1981, 385). In general, provocative events that call for revenge or action may trigger terrorist action by spoilers on both sides. Contested elections, police brutality and even peace talks are all examples of triggering causes.

## **COLLECTIVE RELIGIOUS HATRED AND ITS ROOT CAUSES**

### **Manifestation of Collective Hatred**

7. Manifestations of collective hatred, including religious hatred, may emerge as a relatively unstoppable negative dynamic. Somewhat, they are brought on by human beings, that's, by individual activity and omission. For instance, populist politicians attract readers by offering easy explanations for complicated societal problems; advocates of hatred poison intergroup relations by mixing up resentment for short-sighted political or financial gains; lack of dependable community institutions may possibly exacerbate an existing environment of

suspicion in society; and areas of the populace may be all too willing to replace political common sense with the snappy slogans of hatred.

We can bring a pseudo situation to understand how collective hatred develops. Like, say there is a harmful rumour that members of a religious community operating an underwear factory apparently poisoning ladies underwear with a substance in order to reduce the fertility rate of majority populations slowly. As a reaction and as an inherent instinct it is very well understandable that male members of that perceived affected community will try to protect their female from external threat. As such in this kind of sensitive situation there is every possibility that violence may erupt and a wide spread hatred towards that factory and in general towards the minority community would develop. As a consequence of those rumours, the factory would likely to be driven in to bankruptcy. So what happened here? The minority population is likely to be aggrieved for this illogical and false consequence and would develop hatred towards the majority and on the other hand the majority community will not forget it and hatred will remain till the time some kind of reconciliation effort is taken. This is how historical grievances and hatred are created which may have perpetual effect.

### **Religious Identity and the Causes of Religious Violence**

#### **8. The Problem-Clash of Civilization.**

Empirical research shows that maximum contemporary war turns on religious, ethnic or national identity issues in which a very small percentage originate from interstate conflicts. There arises a fundamental question- why safeguarding religious identity leads to violent conflict? Furthermore what cause conflict between religious beliefs? The post 9/11 state of world affairs has infused an interest in scholarly research in investigating the reasons of “religious” violence. Religiously motivated violence is not a recent phenomenon, however the post 9/11 rhetoric, promoted numbers of theories such as Huntington’s Clash of Civilizations, is a compelling enough reason to explore whether the world order is really in the process of being redefined by major civilizations and religious groups. Amongst the many possibilities of clashes that Huntington’s thesis examines, foremost are the existing frictions and hostilities between Islam and the West, the latter, to a certain extent, being an allusion to Christian culture and values. A Dutch newspaper’s cartoon caricatures of Prophet Muhammad in 2006 which had offended Muslims around the world, and Pope Benedict’s subsequent comments regarding violence as Prophet Muhammad’s legacy, were also deemed highly controversial.

#### **9. Meaning of Identity.**

Interpretation of identity of a person is a very intricate aspect. It is a representation of a broad range of attributes like; somebody’s unique personal experience, memory, ethnicity,

culture, social surrounding, religious orientation, gender, national history, national or ethnic aspiration, childhood experience of trauma, international scenario, economic standing, political experience even occupational role. Erikson refers to identity as “some belief in the sameness and continuity of some shared world image.” Identity may be expressed as some one’s consciousness about himself and others perspective about him basing on his traits. These traits can be timeless and universal and can be applied across the cultures, religion and boundaries. Normally it is seen that this identity become very pronounced and prominent on a particular time span of an individual.

#### 10. **Historical Grievance and Collective Identity.**

Why a kind of group identity sense is developed in social structures which are acceptable and justifiable? What are the ingredients of sense of collective identity that differentiate group of people from “others” and which grows from a turning point or a trauma and keeps on growing as years pass by? Volkan proposes that aggression is essentially a very important and useful defence against psychotic anxieties, and people needs enemies and even if they lose one they will by implication will need another one and it is an inherent instinct of human being to have both enemies and friends. Freud advanced an idea of death instinct and its manifestation through aggressive behavior. Now a question arises, how does the need for an enemy is interlinked with religious identity, in other way, why human interprets their hate into religious context in an environment which is characterized by traumatic events? Freud argues that collective history; shared memory of grievances and traumas often feed into, or are consciously infused in collective identity in groups through “trans generational transmission” which is the reinforcement of memory across time and space. The legends of the past are passed down to new generations through story-telling and other rituals. He also suggests that the main factor in the sectarian ‘hate specialization’ is the “secret nature of the Shia faith (taqiyya) especially in some aspects of the historic quarrel with Sunni Islam. The clerics who target the Shias dig into early Islamic history to find evidence of ‘insult’ offered by the Shias to the Companions of the Prophet.” (Yamin, 2008)

### **CROSS-EXAMINATION OF VARIOUS RELIGIOUS SCRIPTURE**

#### **The Bible**

11. **The Old Testament.** The principle of an "[\*eye for an eye\*](#)" is often referred to using the Latin phrase [\*lex talionis\*](#), the law of like. The meaning of the principle eye for an eye is that a person who has injured another person returns the offending action to the originator in compensation. At the root of this principle is that one of the purposes of the law is to provide

equitable retribution for an offended party. Christian interpretation of the Biblical passage has been heavily influenced by the quotation from Leviticus (19:18) in [\*Jesus of Nazareth's Sermon on the Mount\*](#). In the *Expounding of the Law* (part of the Sermon on the Mount), Jesus urges his followers to [\*turn the other cheek\*](#) when confronted by violence:

You have heard that it was said, "An eye for an eye and a tooth for a tooth". But I say to you, do not resist an evildoer. If anyone strikes you on the right cheek, turn to him the other also. ([Matthew 5:38–39](#), [NRSV](#))

12. **The New Testament.** Gedaliahu G. Stroumsa asserts that '[irenice](#)' and '[eristic](#)' tendencies (i.e. peace and strife) co-exist in the New Testament. Stroumsa cites the [Sermon on the Mount](#) ([Matthew 5:43-48](#), [Luke 6:25-33](#)) as an example of an irenic passage in the New Testament. As examples of eristic scriptures, Stroumsa cites the following Gospel passages:

Do not think that I have come to bring peace to the earth; I have [\*not come to bring peace but a sword\*](#). [Matthew 10:34](#)

I came to bring fire to the earth and how I wish it were already kindled! Do you think that I have come to bring peace to the earth? No, I tell you, but rather division. [Luke 12:49-51](#)

According to Steve Friesen, the apocalyptic [Book of Revelation](#) has been employed in a wide array of settings, many of which have been lethal. Among these, Friesen lists Christian hostility, Christian imperialism and Christian sectarian violence.

13. **Tanakh (Jewish Bible)**

The [Tanakh](#) contains [commandments](#) that require the Israelites to exterminate seven Canaanite nations, and describes several wars of extermination that annihilated entire cities or groups of peoples. Wars of extermination are of historical interest only, and do not serve as a model within Judaism. A formal declaration that the “seven nations” are no longer identifiable was made by [Joshua ben Hananiah](#), around the year 100 CE. Extermination is described in several of Judaism's biblical commandments, known as the [613 Mitzvot](#):

- Not to keep alive any individual of the seven Canaanite nations (Deut. 20:16)
- To exterminate the seven Canaanite nations from the land of Israel (Deut. 20:17)
- Always to remember what Amalek did (Deut. 25:17)
- That the evil done to us by Amalek shall not be forgotten (Deut. 25:19)
- To destroy the seed of Amalek (Deut. 25:19)

(Deuteronomy is pronounced as *Devarim* in Hebrew, literally 'things' or 'words')

#### 14. **Buddhists, Hindus and Sikhs**

Buddhists, Hindus and Sikhs have better and more peaceful histories especially when it comes to religious tolerance. One of the most interesting early developments in Buddhism was the conversion of the Indian Emperor Ashoka in the third century [B.C.E.](#) Horrified at the consequences of the wars he had conducted, Ashoka became legendary for his support of Buddhist institutions, his efforts to lead a nonviolent life, and most of all for his "Golden Age" rule, which promoted religious tolerance and high ethical standards.

Hindu "revivalism" in India has shown fundamentalist tendencies. In India an Islamic mosque called Babri Masjid (mosque of Babur) was built in the town of Ayodhya, in the 16th century. That town is also said to be the birthplace of Lord Rama, an incarnation of the great god Vishnu. In 1949, Hindu activists sneakily placed an image of Rama inside. Communal rioting between Hindus and Muslims resulted in deaths, and various compromises (including allowing Hindus to worship in the mosque once a year), all broke down.

#### **Misinterpretation of Verses of Holy Quran**

15. **Selective Quranic Text for Strategic and Political Agenda.** From the analysis of texts it emerges clearly that the Qur'an is taken as guidance very selectively to suit the jihadists' particular strategic and political agenda and to strengthen the accompanying narrative set forth by proponents of militant Islamism. Numerous verses and sections of the Qur'an that call for peaceful co-existence and mutual respect, counter-balancing many of the verses used to justify (terrorist) violence, are ignored and excluded from their one-sided narrative. This is typical of the tailored, politically motivated foundation upon which much of the militant jihadist discourse rests. The late Abdullah Azzam, a guiding figure of contemporary jihadists and inspiration to Osama bin Laden, sought to capture the chronological development of the concept of jihad and fighting in the Qur'an in his book *Defence of Muslim Lands*. Here he identified the major stages through which 'the order to fight was revealed.' First, was the demand of staying true to the faith and moving away from polytheism (explained in Al-Hijr (15): 94). Second, was the need to invite nonbelievers to Islam (An-Nahl (16): 125). If this was refused they could be fought, according to Azzam's interpretation of Al-Hajj (22): 39.

#### 16. **De-contextualized and Truncated Use of Quotes from the Qur'an to Justify Violence**

The declaration, which is now seen as one of the more important public messages from the Al-Qaeda leadership, began by quoting Sura At-Taubah (9): 5, urging Muslims to recognize their duty to 'slay the idolaters' wherever they were found. However, the verse, as it was written by bin Laden and his co-signatories, quoted only half the ayah, commanding Muslims to besiege

idolaters wherever they could be found as soon as the months wherein fighting was prohibited had passed. Left out was the second part of the ayah—"but if they repent and fulfill their devotional obligations and pay the zakat, then let them go their way, for God is forgiving and kind." However, the context and implied message has been altered from that conveyed through the full ayah, or the verses immediately preceding and following 9:5. This is demonstrative of, what Lawrence identifies as, bin Laden's selective application of the Qur'an to fit his specific ambitions.

Statements from Zawahiri also illustrate how Al-Qaeda attached the label 'idolater'(worshiper of false gods) to Christians, thus legitimizing their targeting in light of its interpretation of the Qur'an. In 2006, for instance, he claimed: 'Christianity cannot be accepted by a sound mind because it includes superstitions like the trinity, the crucifixion, redemption, the original sin, the infallibility of the pope, and the church's forgiveness of sins.'

## **RADICALIZATION PROCESS LEADING TOWARDS TERRORISM**

### **Some Conceptual Caveats**

17. Actually, the term "violent radicalization" originated in EU policy circles and was coined after the Madrid bombing of 11 March 2004. It is not widely used in social science as a concept but it obviously refers to a process of socialization leading to the use of violence. However, the term can be misleading because the socialization process itself does not have to be "violent". Moreover, there is no uniform usage of the terms "radicalization" and "violent radicalization" in the social sciences and humanities literature. Some authors and experts refer now to violent radicalization as a path that inherently involves concrete violent behavior while others qualify the mere acceptance of certain ideas which condone or justify violence as an indicator of violent radicalization. Among the various expressions of terrorism, suicide terrorism stands out as a particular phenomenon. Arguably, there is only a partial overlap between the pathways to political violence in general, terrorism in particular and suicide terrorism as a special case where the perpetrator is among the victims of an attack(Radicalisation, 2008).

### **Enabling Environment in the Past and Present**

18. Radicalization in certain number will always exist in any society. However radicalism may not be necessarily violent or may not go against law. In any given society there will always exist a certain number of radicals. Radicalism sometimes can even gain significant attention either by capitalizing on widespread sympathy or by being able to draw a significant number of people to join the radical ranks. The history of radicalization into violence or radicalization leading to terrorism is quite long and a complex one. Sentiments of injustice, exclusion and humiliation have always been powerful forces in politics and prime movers for change. When

people resent injustice they tend to be more prone to radicalization. A typical characteristic of such an environment conducive to radicalization processes is deeply engrained mutual distrust which offers a favorable framework for depicting the adversary in Manichean terms and in an 'Us versus Them' paradigm.(Borum, Radicalization into Violent Extremism I: A Review of Social Science Theories, 2011).

### **Actors and their Motivations**

19. One of the most significant understandings gained from academic research over recent years is that individuals involved in terrorist activities exhibit a diversity of social backgrounds, undergo rather different processes of violent radicalization and are influenced by various combinations of motivations. This is relevant not only with respect to the more recent expressions of Islamist terrorism but also as regards right-wing, left-wing and ethno-nationalist manifestations of such violence previously experienced in a number of European countries. (Borum, Radicalization into Violent Extremism I: A Review of Social Science Theories, 2011).

### **A Concentric Ideology**

20. Ideology is the main driving aspect in the radicalization process related to various forms of terrorism and indoctrination constitutes a relevant factor in the radicalization of a small but significant minority of peoples dissatisfied with the socio-political context in which they live. This, in turn, contributes to consolidating violent ideas and attitudes and eventually generates a sub-culture of violence. Many elements and their interplay must be present for the individual to progress through the personal and social transit that radicalization into violence entails. Terrorist propaganda seeks to de-humanize the targets of violence. De-humanization of “the enemy” and exaltation of violence are constant features of the indoctrination process undertaken through propaganda. Propaganda allows for the reinforcement of the bonds between the radicalizing individual and the group. By mixing emotional and rational considerations together, propaganda enables the radical to conclude that there is only one solution – violence which is portrayed as inevitable and at the same time as an effective means to the end pursued.

## **IMPACT ON GLOBAL PEACE AND SECURITY**

### **The General Impact of Terrorism on Global Security**

21. **Global Security.** Terrorism has got enormous implication and far reaching consequence on the collective peace and security of the entire world. This is because the world has become a global village and national borders are becoming blurred and difficult to

identify. Consequently, any act of terrorism in any part of the world, have a profound impact on regions of the world.

22. **Uncertainty.** Apart from the fear of insecurity terrorism brings about, it also reflects in economic decline, unemployment, inability to pay salaries of workers, debt burden; it brings about poverty and a general sense of frustration amongst the victims. Terrorism involves acts dangerous to human life. It creates a terrible sense of uncertainty among populace.

### **Broader Spectrum**

23. **Socio-Psychological Impact.** Most striking and damaging of the above dimension is the social and psychological challenge imposed on global security by act of terrorism. The deaths caused by terrorist acts are so huge that it affects the minds of global populace. Affected relatives and victims who escaped with injury from the terrorism act may live the psychological trauma the loss the rest their lives.

24. **Economic Impact.** From the economic dimension apart from destruction of infrastructures of billion dollars, terrorism compels governments and organizations to expend huge sums of money to develop anti-terror infrastructure, which could have been channeled towards beneficial services to the people.

25. **Political Impact.** The political impact of terrorism on global security can be seen from the issue in Spain where the ruling party lost power two days after the march, 2004 Madrid train bombing which killed on hundred and eighty innocent lives. As the consequence of wide spread terrorism the world has seen the “Arab Spring”. And the political scenario of whole Islamic world is changed having tremendous fall outs.

### **CONCLUSION**

26. Volumes of research have been published on fundamentalism in the past 20 years, far more than can be summarized in these few pages. Yet it is clear that substantially more scholarly work must be done. Vital questions do not yet have answers, but there is a urgent need to find answers of all those critical questions. For all the usefulness of the concepts and for all the progress that has been made in studying resurgent religion that is impacting the globe, essential debates and questions must yet be addressed. Even as scholars continue to focus on fundamentalism, they must do so in conjunction with understanding modernity, its processes, and its carriers.

27. The paper looked at terrorism vis-à-vis global security. The study also illuminated the undeniable aspects of religious fundamentalism, causes of terrorism, as well as reasons for development of collective hatred and the radicalization process, while bringing out the enormity of the implications of terrorism on global security; it concluded that the issue of non-interventionist approach in international relations should be adopted. Nations should not interfere in the internal politics of another nation. Collectively, nations should intensify their efforts in the area of conciliation, cooperation, compromise and dialogue. Different ideologies and belief system of nations should be respected. Nations of the world should also democratize their political and socio-economic ways of lives. Setting the pace and ground for political reforms that will bring about free, fair and credible election, the one that confers on the electorate power to determine who governs them. There is need for political and economic rethinking nationally and internationally, to ensure justice in the running of human affairs. This in a way is capable of eschewing organized crimes against humanity.

## **RECOMMENDATION**

### **Strategic Recommendation on Global Perspective**

28. **Interfaith Understanding and Tolerance.** There is an urgent need to promote greater understanding and relations between people of different faiths, and to uphold that endeavor as a binding spiritual and moral commitment, regardless of one's religious affiliation.

29. **Reconcile Past Memories of Grievances.** Memories of grievances are a vicious cycle. Provisions can be worked out to reconcile the past memories and amend past mistakes through religious values, socio-economic means and by political goals.

30. **Intercultural Understanding.** Increase the capacity of multicultural, civilian-based organizations; and foster inter-cultural understanding and reconciliation.

31. **Control, Reduce and Eradicate Prevailing Injustices.** Open forums can be created to express various views and to resolve disputes; including genuine programs and policies of justice to be promoted to deal with all prevailing injustices.

32. **Increased Involvement of United Nations Organizations.** The UN to be restructured and made more powerful with increased involvement in dealing religious difference.

33. **Enhance Global Dimension of Humanity.** For centuries, major religions of the of the world have served humanity with a global vision and outreach to this emerging secular consciousness of global dimension of humanity. The greatest security will come through building a world of love and open-heartedness.

34. **Reviving Common Ethical Values of Abrahamic Religions.** Islam, Christianity, and Judaism all share Abrahamic heritage and roots. They have many faith aspects that are common, which are widely recognized or affirmed.
35. **Understanding Human Motivation.** Serious study of terrorism must start with the proper understanding of human motivations for joining terrorist organization. Efforts to be directed to formulate a more comprehensive framework within which questions of “root causes” of terrorism can be understood.
36. **Distinguish Among Ideologies.** We have to learn to distinguish among ideologies that threaten, versus those that do not threaten the global community.
37. **Peoples’ Extreme Emotions to Address Holistically.** Religious emotions are inherent instinct of human being. Those extreme emotions are to be handled holistically.
38. **Battle against Terrorism Must be on Ideological Grounds.** Battle against terrorism cannot be fought only on military grounds. Long term planning in the educational system, social service delivery, and the use of the media promoting ideals of tolerance would assist us to battle terrorism more effectively.
39. **Address the Issue of Multinational Terrorism Jointly.** Since terrorism is rarely confined within the political boundaries of a single nation, we need to recognize the need for multinational approach for its suppression.

#### **Recommendation for Muslim World**

- Create an Alliance among all the Muslim Countries to Fight Terrorism Jointly.
- Form a Joint Task Force to Monitor and Take Action Against any Radicalization.
- Influence the Religious Clerics to Speak on the Various Dimension of Islam.
- Form Economic Alliance to Promote Growth and Reduce Poverty.
- Democratic institutions to be created in all Islamic nations. Suppression and autocracies to be removed with any cost.

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Brigadier General A T M Anisuzzaman, BP, psc is a Course Member of NDC 2014. He was commissioned in the East Bengal Regiment on 23 December 1988. Besides his regimental appointments as Company Second in Command, Adjutant, Company Commander and Battalion Second in Command in various traditional infantry units, he commanded one of the reputed units in Bangladesh Army. He was a grade 2 staff officer in one of the Brigade in Chittagong Hill Tracts and served as General Staff Officer (Plan & Coord) in the National Defence College, Bangladesh. He served as Assistant Adjutant and Quartermaster General in one of the most famous Infantry Division. Prior to his service as Deputy Military Secretary in Military Secretary's Branch he served as a Director in one of the Rapid Action Battalions. He attended number of professional courses home and abroad. He obtained his Master's in Business Administration (MBA) from Southeast University, Dhaka. He served twice in UN mission including a service as a Military Observer in MINURSO. He visited many countries. He was awarded with a gallantry award, BIR PROTİK for his heroic performance in Counter Insurgency Operation in Chittagong Hill Tracts. Brigadier General Anis is a proud father of two daughters, both of them are students. His wife, Mrs Taslima Zaman is a house wife. The hobbies of the officer include golfing, reading and music.