

Radical Islam

What we should know – and what we should do

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- 1** Origins
- 2** Forms
- 3** Opportunities

570 Muḥammad's birth, Arab peninsula

Late Antiquity

Space of encounter

Jews, Christians, Arab ‹pagans›

sooth-sayers, philosophy, poetry: meaning?

ar-raḥmān

‘allama l-qur’ān

ḥalaqa l-’insān

‘allamahū l-bayān

aš-šamsu wa-l-qamaru bi-ḥusbān

wa-n-nağmu wa-š-šağaru yasğudān

wa-s-samā’a rafa’ahā wa-waḍa’a l-mīzān

not metre; but rhyme

Sura 55

- 1 The Mercifier.
- 2 Has taught the Quran.
- 3 He created man.
- 4 And taught him clear expression.
- 5 The sun and the moon move according to plan.
- 6 And the stars and the trees prostrate themselves.
- 7 And the sky, He raised; and He set up the balance.

8 So do not transgress in the balance.

9 But maintain the weights with justice, and do not violate the balance.

10 And the earth; He set up for the creatures.

11 In it are fruits, and palms in clusters.

12 And grains in the blades, and fragrant plants.

13 *So which of your Lord's marvels will you deny?*

Sura 1

In the Name of God, the Merciful Mercifier.

Praise belongs to God, the Lord of all Being,

The Merciful Mercifier.

Who reigns at the Day of Judgment.

Thee only we serve; to Thee alone we pray for help.

Guide us in the straight path,

the path of those whom Thou hast blessed, not of those
against whom Thou art wrathful, nor of those who are
astray.

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philosophy, poetry, sooth-sayers: meaning?

tribalism, the Meccan sanctuary: unity?

- 1 No! I swear by this town,
- 2 And thou art a lodger in this town;
- 3 By the begetter and that he begot,
- 4 Indeed, We created man in trouble.

Sura 90

- 5 What, does he think none has power over him,
- 6 Saying, 'I have consumed wealth abundant'?
- 7 What, does he think none has seen him?
- 8 Have We not appointed to him two eyes,
- 9 And a tongue, and two lips,
- 10 And guided him on the two highways?
- 11 Yet he has not assaulted the steep,
- 12 And what shall teach thee what is the steep?

13 The freeing of a slave,

14 Or giving food upon a day of hunger

15 to an orphan near of kin

16 Or a needy man in misery.

Isaiah 58:6–7 The act of fasting I want is this:
remove the chains of oppression, and the yoke of
injustice, and let the oppressed go free. – Share
your food with the hungry and open your homes to
the homeless poor.

17 Then that he become of those who believe and counsel each other to be steadfast And counsel each other to be merciful.

18 Those are the Companions of the Right Hand.

19 And those who disbelieve in Our signs, they are the Companions of the Left Hand;

20 Over them is a Fire covered down.

Origins

570 Muḥammad's birth, Arab peninsula

622 Muḥammad's emigration Mecca > Madīna

632 Muḥammad's death

Who will be his successor, vicar (*ḥalīfa*)?

Abū Bakr *sunna* (tradition) > Sunnites

ʿAlī *šīʿa* (party of Ali) > Shiites

Tensions

| | |
|------------|----------------------|
| unity | and division |
| peace | and war |
| God's rule | and human government |

Militant Islamism: forms and causes

Muslim Brothers

1928 – Islamic ‹modernism›: back to the Koran!
social activities

Ḥizbollāh

shiite; suicide bombings against ‹Western›
institutions as political instruments—model for
other terrorist groups

Root causes

modernity (confusion and style)—‹technocratic
paradigm› — discrimination

Radicalisation: forms and causes

identity – ambiguity; modern anti-modernism

inferiority complex – Ottoman decline; 1924

integralism – having the solution; safe all-answer

integration – parent generation seemed to over-adapt; in-group

institutional distrust – representatives do not represent us

intuitions lost – utility rationality replaces traditional wisdom

insignificance – live for nothing die for something

Radicalisation: forms and causes

initiate eschaton – start history's ultimate battle

ignorance of Islam's rational and plural history

internet – fascination of hard action

injustice – colonialism; be voice of the forgotten

intra-Islamic discord

Israel – Arab > Muslim solidarity

Islam itself – with Koran/Muhammad's example one can justify violence (more easily than with Jesus/New Testament—but that also happens!)

Opportunities: dialogue?

Dialogue of living together

Dialogue of co-operation

Dialogue of spiritual experience

Dialogue of theological experts

Dialogue of ‹lay› debate

Public dialogue: not (members of) two religions

Educational dialogue

Opportunities: education

face to face – side by side – **back to back**

spaces of encounter **and of Muslims' own R.E.**

God's word as call to conversion > freedom

inner diversity of Islam

Islam's reflective traditions

Islam's hermeneutical traditions

Islam's <tolerant> tradition

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