

Fundamentalism: An analysis under Politico-Religious Paradigm

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Abstract

Religious fundamentalism is a concept still understudied in political science: both theoretical viewpoints and concepts are indeed designed mainly for sociological, theological and philosophical analyses. Fundamentalism is a dynamic phenomenon. Religious fundamentalism implies an ideological view of faith, presently associate with different manifestations of extremism and violence even terrorism. Love and tolerance is trained by all the primary religions but empirical evidences show a little of such practises. A fair portion of researches is of the opinion that religions are responsible of discrimination. Suggestions that this relationship is simply curvilinear and likely a result of variations in intrinsic/extrinsic religious preference are questioned. Current investigations highlighted that search relationship with bigotry and fundamentalism was particularly significant in under a connotation with right wing authoritarianism. Basic aim of the analysis is to highlight the root cause of fundamentalism. To pursue the stated objective methodological study is conducted. The study concluded that it is not the religion but the manner in which the follower of that religion hold their beliefs that are synonymous with bias driven toward fundamentalism.

Key words: Religion, Fundamentalism, Beliefs, Extremism

Introduction:

Religious fundamentalism has developed in all major religions of the globe in the last decades of the 20th century. But literature in current international relations doesn't play a central role in this phenomenon. Today, the cutting edge is insufficient, particularly for a student who analyses the phenomenon from a political and democratic point of view. Acts of science, philosophy and sociology are the topic of current studies: the connection between fundamentalistic doctrine and religious dogmas, the connection between fundamentalism and modernity, or the social compound of fundamentalist

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movements are usually the emphasis. Meanwhile, relations between fundamentalists, democratic institutions and other political actors remain largely unexplored and roughly theoretical.

Religious fundamentalism and political religion are synonymous with religion's political role as a basic sphere. Fundamentalists also use the political features of religion. A traditional culture is still vulnerable to the introduction of policy religion through the existence and eventual fundamentalism. Some religious groups challenge the status quo to take over political control, to form a theocratic administration, and eventually to impose religiosity and to create a new political and social order. Some fundamentalist forms of the past century show priority, but not all fundamentalist movements lead to religion.

With the end of the Cold War, it seems that one was there in the early 21st century, it is no wonder that the fear of terror has moved from nationalism to religious fundamentalism. The world is first influenced by Religions for major terrorist organizations, including 11 September 2001 bombings and after-devastation, Palestinian suicide bombings in Israel, nerve gas in Tokyo Metro and assassination in India, Israel and Algeria¹.

Emergence of concept of fundamentalism in academia:

The term fundamentalism was coined and used in American Protestantism. It was first used in July 1920 by Curtis Lee Laws. The religious movement Niagara Falls had formed an association in the past few decades at the end of the 19th century.

The World Christian Fundamentals Organization publishes a collection of books called "Fundamental" It is worth remembering that the word "not" was used to demonstrate the will to Back to the fundamentals of Christianity by the leaders of the movement itself. However, for outside observers, 'fundamentalists' gradually became the 'fanatical' synonym in the lay mass media.

In the following decades the term was only applied to describe the conservative faction of American evangelism without any comparable connotations. Only a few authors, Hamilton Gibb included, spoke about Wahhabism and the Islamic religious revival before the Iranian revolution. This word was used in the 18th and 19th centuries outside the Protestant context (Gibb, 1949). In the aftermath of the shock in the country, different cultures and religions, from Protestantism to Islam and then to other religious

were referred to in Iran. Traditions and preference for pejorative items. In academic science, the term was introduced in the late 1980s.

More recent attempts have been made at incorporating the concept of "secular fundamentalism" into academic literature to justify the fanaticism of many public outspoken religious opponents, such as the US and Turkey². In academic research, "fundamentalism" remains today extremely controversial.

Critics of the concept of fundamentalism may not be correct, but in contrast, over 30 years ago, scientists took care of showing that they did nothing. In effect the currently available literature is highly heterogeneous. The writers in the field seem to be used and to write mainly alone, using their own concepts of fundamentalism, and in some cases apparently not in any way.

Fundamentalism as a niche of the religious market:

The technique provides the religious economy network with a more structured and reliable approach. Template. In this school of thinking, which emerged in the 1970s and Rodney Stark's thesis in the 80s, the instruments of rational choice are used to evaluate confidence. His religious approach doesn't change economics and politics. Persons who want to maximize both supply and religious institutions as well as demand side advantages and cost savings are highly rational³.

According to Finke and Stark religious demand can be arranged for a "tension," The universe continues, living as far as possible in the Supernatural, while the other only covers the Supernatural creation that is distant and inactive. Religious demand is like a curve: niches that are critical, moderate and prudent, with low benefits and appeal to more people, low costs will be necessary but also freeriding will stimulate⁴. We shall see higher and higher cost religious organizations and benefits, fewer adherents and lower level of free rides, as we go both strict and very severe; the level of confrontation with the world becomes liberal and ultra-liberal (Stark, nd)

Fundamentalism is part of this niche, but more radical and jihadist religious groups are active in ultra-moving campaigns, which often concentrate on terror. According to the author, in this viewpoint, the organizations that make up this niche grow and improve, while charging higher rates to individuals, they deliver more advantages to individuals. The first thing that is limited is the number of free riders. The whole School of rational choice has drawn interest in this approach. Substantial criticism of pursuing the economic theory, not only because it decreases the behaviour of individuals, is disregarded as

collective identities not only because it reduces the rational nature of religious movement, but because it has little repercussion on objective understanding of people whose acts must be clarified⁵.

This view also appears to treat people as undifferentiated, without acknowledging factors such as gender. (Neitz and Mueser, nd) Lastly, another drawback of this strategy is that the only element in assessing a person's orientation is their official religious affiliation. This view, focused primarily on the US, neglects other types of non-membership religious practice.

Academic definition:

Building a coherent fundamentalism definition is an unparalleled complex task. Many academics responded. But since the researchers have a political guide to this phenomenon, a working explanation in science should at least be given. A fundamentalist movement is thus tentatively defined as a common identity comprising several religious groups, organisations et personnes A dialectical approach to modernity and the contrary to other social and political agents, represented as inexhaustible rivals, philosophy based selectively reinterpreted in sacred texts or similar institutions.

Of course, this definition is not undisputed and conclusive. It only aims to contribute to a deeper understanding and possible promotion of the political characteristics of the fundamentalist phenomenon.

This work aims in particular to improve the political science position of this idea and to legitimize it, removing from many scholars an old mistrust and spicy objections which are likely to contain fundamentalism in religious studies. It first of all affirms that the methods provided by political science have successfully examined both religious fundamentalism and political phenomenon. Secondly, the phenomenon's reciprocal and contentious side emphasizes its value that cannot be viewed from a single point of view.

The study should take account of, and have an effect on democracy and democratic values of fundamentalist movements; the degree to which they affect public policies; the political involvement of a significant number of fundamentalist movements in political matters; the differences in fundamentalist groups and the like; amongst the points which do not apply and should be further explored Naturally, each of these topics must be right. Comprehensive empirical and historical analysis in a variety of different cases have been investigated, understood and explained in the role of all research

pools. Consequently, it must be inferred that political scientists still have a great deal to do in a complete area of research.

Religious fundamentalism:

For Holt et al, fundamentalism is a "mighty doctrinal conservatism" The fundamentalists strive, according to them, to preserve a relatively high degree of purity in the teaching and behaviour. In comparison to modernists, they want to go back to the purest ideals of the past⁶. They are concerned with a national or a global political system culturally linked to a religion. Fundamentalists have a wide spectrum. Some are too optimistic in religion, are serious in religion and want to play a more important role in public life. The others also engage in some sort of faith-based intervention. This spreads from the Christian right of the United States to Muslim al-Qaeda to local parent groups seeking Internet usage limits for school students⁷.

Brief History:

In Islam and in the Christian world religious law has a long history. In the new century, new fundamentalists and political religions arose by reducing religious influence and going beyond modern standards and secularism. In 1980, Marsden said: "fundamentalism was a loose, various, changing cobelligerent federation united by their fierce opposition to modernist efforts to harmonise Christianity with modern thinking"⁸. The term fundamentalists was thus used for the first time to describe a conservative effort against Protestantism in America nearly from 1870 until 1925. Historically fundamentalistic movements were not fresh with messianic motion coming and going for a thousand years⁹.

In this epoch, the secular State was not so much a battle as fundamentalist. In Gill's opinion, they militantly opposed Christian faith modernization and modernist cultural reform¹⁰. In the late 19th and early twentieth centuries, the emergence of fundamentalist movements in East was alarming and clear. This has been an example, particularly in the Jamaat-e-Islam movement which began in 1940 with Abul Alas Maududi, the Islamic movement in the Indian subcontinent.

Basicism appeared in the following phases, particularly in the '70s, at the world level. During the time of revolution, such movements like the Jews Gush Emunim in 1974 and the Islamic Movement in Iran in 1979 arose. Indeed, the Iranian Revolution and the democratic system were a remarkable

indicator of the fundamentalist phenomenon. It has also been resurrected as a much stronger political effort in the USA¹¹.

However, religious fundamentalist movements, including Judaism, Hinduism, Islam, Sikhism, Neo-Konfucianism, Christianity and Buddhism have appeared in many countries around the world. In Africa, in the Near East, in Latin America, in North America and in Asia, political power movements like these are seen. Almond et al. writes: "Since the 1979 Iranian Revolution, Sudan in 1993, Turkey, Afghanistan, India in 1996, and India in 1998 and 1999, the so-called fundamentalist movement has increased to the highest degree of strength in five nations.

Recent developments have shown that fundamentalism is much larger, although under particular circumstances and perhaps briefly, in some of the Muslim countries like Egypt, Tunisia, Syria, Turkey and so on. This has occurred in countries like Jordan, Israel, Egypt, Morocco, Pakistan and the United States with more fundamentalist movements in parliaments, legislatures and political parties.'

Emergence of Fundamentalism:

Modernism is the opposite of fundamentalism from a theological point of view, since it tries to reinterpret religious concepts according to present realities. In theological literature and prophets, even the extreme Modernist faith argues that the present conditions teach new obligations and reject traditional dogma in general. This is the case in areas where people experience changes such as higher secular education, smart materialistic urban planning, industrialism and scientific analysis¹².

Various ideas of scholars like Bruce Lawrence, Riesebrodt, Bruce, Antoun, etc. mean that without modernisation and laicism there can be no fundamentalism. In Almond etc., for example, fundamentalism was described as "discernible model of religious militance through which "true faithful" self-styled attempt to stop the erosion of religious identity, consolidate religious community borders and provide viable alternatives to secular institutions and behaviour"¹³. Modernisation is the principal cause of the identity crisis. According to Marty & Appleby, in times of crisis fundamentalism is emerging or becoming famous¹⁴. The sense of danger could target social, economic, or political circumstances which are oppressive or damaging, but could be interpreted in a phase of homogeneity as a crisis of identity in which those who fear extinction as an individual or inclusion in the overall syncretist group can be understood

to undermine their distinctive characteristics. According to Berger, "Modernity appears to destroy the perceived certainties that much of history has lived with¹⁵. For most people, the situation is an awkward one, and there is a strong appeal from religious movements which claim to be sure."

However, there is a major ideological and cultural element of the modernization process in addition to material and economic conditions. Democracy, pluralism, civil rights and mutual tolerance are the core products of cultural modernity. The religious fundamentalism challenges these assumptions. The idea of a citizen as a person has been promoted by Modernity; fundamentalism takes individuals to collectivism. Therefore, organic attachment to society is the alternative view of fundamentalism, not the free will to be a participant in democratic political bodies¹⁶.

The radical religious fundamentalists are not compatible with democracy because they have faith in the order of God and the absolute truths. They take on politics and state powers in order to fulfil religious orders in the name of religion, in a way that could violate principles of democracy and secularism. Therefore, they attempt to influence politics, control power and establish divine law.

Emerson and Hartman emphasised the ultimate goal in a dispute between religion and the secular state, which leads to "religionization" and an increasing politicisation of religion, was to restore the position of religion at the centre of the public knowledge. In Iran, for example, after the 1979 revolution and in Afghanistan, some of the fundamental revolutions succeeded for a short time. And other people, including al-Qaeda and extremist religious organisations, have been in the capital for political discourse and controversy¹⁷. Some religious groups use violence regularly in that relationship.'

Characteristics of Religious Fundamentalism:

This worldview of the faith in an omnipotent being sets a life framework, in particular about ethics. Do and do what's, what's okay and what's wrong. Religious fundamentalists have almost three identical views in various cultures:

- (a) The origin of your faith must be returned;
- (b) Evil contradicts an absolute standard of truth (e.g. the Bible, the Torah or the Quran).
- (c) have a special connection with your deity and enable your deity to accomplish the purpose of God¹⁸.

Madan Barr has outlined the following fundamentalist views.

- (1) Statement as cornerstone of the Scriptures' belief, knowledge, principles and ways of inspiration, ultimate forces, inerrancy, and clarity.
- (2) Fundamentalist sensitivity: the reaction to the perceived danger or crisis is not an initial impetus as it is an orthodoxy for instance.
- 3) Intolerance of dissidents, implying a monopoly reality.
- (4) Cultural critique which is the idea that something has not been successful at the moment for social or community life.
- (5) Consider history, however selectively, redefining or even inventing tradition and creating a meaningful link between past and present.
- (6) State conquest and reorganization of political control for the purposes set¹⁹.
- (7) The charismatic leadership of Emerson and Hartman, based on data provided by Almond and Al's, refers to nine components, five theological and quatre fundamentalist organizational groups. The ideological elements included²⁰.

The reaction to exclusion, collection of traditional elements and the probability of them, a dual worldview of good and evil, light and darkness, utter and annoying text of tradition, millennialism and messianic history, a miraculous and sacred ending, entering or returning into what was hoped for such as messiah, hidden imame, etc. Corporate standards include: elected officials, chosen membership; rigid limits of fundamentalist organizations whether or not people belong; totalitarian organisation of charismatic leaders; elaborate and reliable division requirements²¹.

Politico-religious phenomenon:

The fundamentalism of religion was related to political religion. With regard to the term, as mentioned above, many fundamentalist religious people can be quoted. In this relatively recent concept, the relationship between state and religion is respected. Political religion requires the full involvement of religious actors in the social and political field.

To this point, D.E. "The greater the danger of (1) religious qualifications distorting the principle of democratic citizenship and (2) interference from freedom, whether private or corporate, as the closer the link between the state and a specific religion," Smith says. States of Smith²². But this term has historical origins in practise. It must be recalled.

In the part 'The old political religion' Weber notes that though an ethical and uniformly powerful deity, the old local political god actually acted to protect the political interests of his political bands. Just as in the ancient city-state the

local gods were invoked, Christian God is still called as a war god and god of our fathers. [...] The true reward of God for the former religion of Yahweh was political victory and particularly revenge against the enemy. The more independent the priesthood tried to organise itself as a political authority, and its ethics improved, the more it changed its original role²³.

He also describes Islam as "a political religion," since it was "the religion of rulers" in his words from the beginning of his political power²⁴. It appears that before the beginning of secularisation in the west and the east the Church and Islamic Empire had dominated religion, but later modernism and secularism, particularly in eastern and Islamic countries, ruled political religion.

The dominant trend of the contemporary Islamic movements has influenced both Islamic and transnational Islamic states. Ideological purposes of these revolutions include less the good of the commonwealth and more the communication of the soul with God and the ultimate salvation²⁵. The resurgence of political faith in the seventies affected academic positions, as Casanova asked, "Who still believes in the Illusion of Secularization?"²⁶.

In the Third World, political leaders with an otherwise religious view of state as a religious society have challenged them. In a society with a solid religious background shared by a large proportion of the population, Keddie says that various modes of modernity lead towards the establishment of religious and communal rules²⁷.

The two theocracies Johnstone outlines: pure theocracy and modified theocracy. Firstly, the religious organisation and the Government do not distance themselves so that religious leaders operate on behalf of God and in accordance with their aspirations as leaders both political and religious. Secondly, the State has a different body.

In reality, the former is a pre-modern body, while, in the modern era, the latter is only a theocratic state where Iran is today a clear example. As described above, Islam is remarkable as a political religion. The first one, however, is a pre-modern body that is not only a theocratic type of state.

"A political faith is the Quran²⁸" The Quran sums up all religions in Islam alone, for example, "the religion is Islam for God"²⁹. Thus, it has a range of recommendations that can only and entirely be contained in Islam. The Quran emphasises the Ummah, a community of believers politically organised, apart from the relationship between individuals and the God³⁰.

The first is "a consensus-based or subjectivist view of Islam as a set of beliefs about society and government." Islam, as a whole way of life including

religion and policy, is an alternatives to secular ideologies, as described for the Islamic fundamentalism, that lead to a powerful sociopolitical process. Moaddel points out that Islamic political movement is linked to two different conceptions of Islam.

Islam, through its objective presence in the Islamic movements, forms the basis for the transformation of political Islam into a force of revolutionary power against ideology. Islamic psychological status creates the internal unity and strength of the Islamic movement.

Rana says that three fundamental principles of Maududi's ideas are: the supremacy of Allah (Tawhid); the superiority of Sharian or the terms Quran and Sunnat (Risalah); the subordinateness of humanity (Risalah) (Khilafat) in Prophet Muhammad. Islam is a 'revolutionary idea and programme'.

In addition to the idea and the advice from Jamas e-Islami on 'Jihad for the God of Islam,' he inspired the ideology of other Muslim organisations, including the Students Islamic movement in India and the Al Qaeda and He added that the government of the country should never be established before it is wrested out of government³¹.

The laity leaders emerged in Muslim countries, including in Iran, Algeria, Egypt, Tunisia, etc. as Islamic nationalist movements overthrew³². The Bharatiya Janata, the Hindu Nazi Party, was a favoured political party in many contemporary religious and political movements.

Politico-Religious and Socio-Political Discourse:

First of all, though many people consider Islam and politics as synonymous, terrorist attacks are inspired by Islamist extremists and political Islam is separated from extremism³³. Indeed, many Muslims are disturbed by violence against their faith, since the bulk of violence against Muslim fundamentalism is due rather that of religion; and violence in states in which religious freedom is permitted and/or promoted is restricted to isolated incidents, which are rare³⁴.

Within the context of Al Qaeda, the definition of organisation is entirely religious and defines it rather as a violent political group which tries to hide itself behind Islam; while the doctrine of Islam is usually defined peaceful and tolerant by religious scholars, it's the main task of al Qaeda to create a common insurgency to destroy and restabb Western power³⁵.

Al-Kaeda general, Bin Laden, adopted the philosophy of Abdullah Azzam, believing that Islam is under foreign influence for a long time. This is a chance

for a 'holy war' against American, Western, Israeli and anti-Yihadist Muslim theology³⁶. In 1998, after the declaration of war against the US in 1996, bin Laden released a two religious fatwas by the religious council validating his hostility to the Western World; Al Qaeda has since carried out several terrorist attacks on the world stage, but its capacity to do so has diminished significantly³⁷.

In a radical religious revolution, three commonality was founded with the intention of culture of violence: a rejection of reconciliation with liberal values and secular bodies, and a rejection of observer boundaries imposed by religion on a secular society³⁸. If religious extremism is concerned, the rules regulate the goals of the party to legitimise the interpretation of religious doctrine in the form of action, harassment, bigotry and self-destruction³⁹.

In addition, the political force is vehemently opposed by social order and community aims, and by "terrorist" jihad, which legitimises violence against humanity, even if it is the ban in the mainstream form of Islam. they hide in culturally and religiously justifiable shadow⁴⁰.

The need for religion can therefore be preserved because of the treasons which have been seen in their societies because a new lay society made them feel victims. In a world like that, their identity would be lost if religion was abandoned⁴¹.

While 'religious terrorists' can hold unmodern motifs and try and make society idealised, anti-democratic and anti-progressive, there is also a different view that terror can not be defined objectively and universally as a socio-political phénomène⁴². Religious terrorism can lead to communities suffering from poverty, undevelopment and state vulnerability being seen politically as a breeding ground for conflict and a potential source of violence with extremism by acts of terrorism⁴³. In addition, while this argument is focused on the growth and escalation of religious fundamentalism, religion may not be the primary reason for this increase.

Structural factors perceived as main drivers of political factors in the Middle East may also have a significant impact because it is torn apart by state repression, policy isolation and horizontal inequality; a long transition from non-government transnational, socio-religious networks provides extensive prospects for funding extremism⁴⁴. Many people have faced economic and social stresses, not religious but related to social identity and commitment. However, these secular expressions of ideological opposition have been

replaced by religious ideological groups⁴⁵. By changing from nationalism to religion, as seen in modern times, Tis replacement becomes obvious.

Conclusions

By considering the importance of fundamentalism and terror and historic connections, by examining religious-political and social-political discussions concerning Islamic fundamentalism and taking account of the shift from nationalist to religious terrorism, the justification posed for argumentating that fundamentalism has, literally, escalated terrorism in the modern world can be understood. Scientists continue to research the reasons behind the violence as they escalate their attacks to understand why this is and to see whether any intervention can intercept or stop the violence.

Conflicts, however, will always occur, especially with religion; over the centuries religious conflict has historically increased and dropped, and our times are no different. It then shifts its focus by understanding why religious violence has intensified and escalated terror to learn how such attacks can be better organised and controlled and how attacks can be prevented. Unfortunately, regardless of the situation, there is no end to war or violence or terror.

There are also several countries that are far from prepared to deal with a mild terrorist attack. Scientists and public authorities should concentrate on the preparation and response; once appropriate interventions have been implemented, prevention will become the focus of study.

In spite of what has been written, the political religion needs a religious and cultural sphere. In a conservative community or religious group, religious fundamentalism has the capacity to cope with the impact of modernity. Where all fundamentalist movements are not the product of political religions, it is impossible that there will be political religion without them. Far from being a fundamental religion, almost all the cases of political religion come up to such a degree that certain religion-political parties do not have the political case or initially seize the government.

Without the very existence of fundamentalism in modernity and a secular state, it was impossible the formation of an Islamic State in the Indian subcontinent and religious government in Iran and the establishment of a Hindu nation in India and the like. Therefore, religious life alone cannot traditionally bring about political religion in the modern world until fundamentalism takes root. From and still is fundamentalism, the political religion emerges. It is therefore

the advanced phase of religious fundamentalism that culminates in the use of the political position of religion that leads, in certain cases, to a theocratic state. Although vast discussions about the political role of religion (general) and all politicians (including religious and non-religious) and political actors are taking place, the exploitation of this feature and religious emotions in the sphere of political religion are more remarkable.

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