

The General Theory of Islam and Mumbai Attack

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Islamic Theology of Counter Terrorism

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Abstract

The link between politics and religion is power. Several theories examine the social cleavage amongst these two major factors for jihadists' tendencies and the global terrorism. From the 19th century – 21st century, there have been mutations in religious and international affairs from the Middle East to Central, North and West Africa, to Europe, and the West. Jihad, which was considered to be an educational and religious promotion in the 19th century has switched to a political and extremist ideology through radical religious commands (fatwa). Nonetheless, Islam is a religion of peace, which the general theory of Islam advocates. This paper deconstructs the effects of cultural duality as issue extremism and jihadists' tendencies in modern time. The problem is not just limiting the power of religious leaders, but reintegrating unity with respect of socio-political norms, for culture is destiny.

Introduction

The general theory of Islam of Dr. Abduljalil Sajid, defines with consideration the implication of Islamic Shariah (law) in modern times. In the Arab world, the spiritual leader is superior to the political leader. When authority of an emir or imam is restrained, and certain privileges withdrawn, it orchestrates political opposition critical for the formation of alliances and creation of militia groups. This is evident with Shia Islam, where religious leaders have an autonomous position than in Sunni Islam and critical in understanding the rise of revolutionary movements.

According to Are Knudsen, jihadist tendencies in the Middle East, is neither illogical nor irrational. The theory is more of “New Islamism” than “Old Islamism” which portrays Islamism as an illegitimate political narrative and a menace to the West. Ideology is a major aspect of “New Islamism” which expose on Islamist movements and their adherents in contemporary (democratization) times, as well as on the social cleavage in society.

The Principles are inscribed in the Holy Quran by Prophet Mohammed, governing human conduct in all aspects of life. Though religious scholars argue that, unlike natural order, which follows its predetermined laws, there is a certain degree of freedom to rebel, which ignites from fatwas issued by some spiritual leaders. In the Holy Quran (41:34), non- submission to the will of Allah is not only an act of ingratitude (kufr) for divinity but evil and punishable.

The rhetoric over religious fundamentalism draws back to the medieval period, following tension between political (royalty) and religious leadership (caliphate). Concepts such as Islamic state, jihad, Shariah law and fatwa, emerge exposing the social cleavage between political (royalty) and religious (caliphate) leadership. Group solidarity (asabiyya) or Muslim brotherhood is a major factor for jihadists tendencies in the Middle East and West follows alliances to other regional poles, which have populace certain actors as well as made others to be removed.

The 2008 Assaults on Mumbai: A failed ideology about Islam

An example is 26 November 2008 terrorist attack in Mumbai, which caused a lot of casualties has been termed the “India’s 9/11.” Complex attack within multiple locations for three days with international media coverage, which Lashkar-e-Taiba (LeT), a radical Islamist terrorist group based in Pakistan, claim responsibility for the attack.

Pakistan-based terrorists perceive Mumbai, as a Hindu-majority India as an enemy of Islam. LeT agenda was not only Kashmir sovereignty, but breaking up India. A terrorist attack on India exacerbates religious antagonisms between India’s Hindu majority and its Muslim community, provoking Hindu reprisals that Islamist extremists hope would polarize India and facilitate recruitment of Muslims to their cause.

The Taj Mahal Palace and Trident-Oberoi Hotels, landmark institutions, were filled with foreigners and the local elite. LeT probably hoped that the negative international publicity will incite research on India’s geopolitical trends and economy. The attack generated fallacious propaganda on jihadist websites, about the tactics, techniques and procedures of jihadists and the challenges of government agencies. The al-Yaqin Media Center, published a research titled “The Mumbai Operations: A Study in the Local, Regional, and International Ramifications.”

Availability of Information was a strategic factor for planning and coordination of the attack by sovereignty free actors. A suspected was apprehended in northern India in 2008, possess drawings of various iconic sites in Mumbai, some of which were targets for the attack. The suspect exposed that the preliminary stage (planning) begun in late 2007. On September 24, India’s Intelligence Bureau (IB), issued a warning that LeT was showing unusual interest in Mumbai and listed six potential targets of the group.

Great Britain and the United States also had a clue in 2008 of criminal order was about to happen and even exchange ‘information’ with India, the three countries did not communicate (intelligence) extensively with one another until the operation was marked. Great Britain gathered considerable information about the cyber activities of one Zarrar Shah, the “technology chief” of LeT who operated with Google Earth to map out the routes for the assault team targeting “4 and 5 star” hotels in Mumbai before the attack. The ‘red line’ did not signal to the Indians because Shah’s activity was considered to be no menace at the time.

Though by October 2008, the U.S. Central Intelligence Agency provided India with some vital insight, including the fact about jihadists tendencies in Mumbai might arrive by sea. The three countries were not able to connect the dots by themselves and did not communicate and collaborate with one another,

which allowed them to put together the pieces of the puzzle. As India got up in a new dawn, that of the globalization era (cyber terrorism, jihadists' tendencies and religious extremism).

Nonetheless, is necessary to examine the two words that evoke religious extremism in modern history; Islam and Muslims are two words with different connotations but usually use to reflect a way of life. Islam is a way of life based upon divine sources: the Quran, the word of Allah, while Muslims are human beings free to abide by, or deviate from, divine guidance based on conscience. Jihadist tendencies are usually linked to prominent medieval theologian and legal scholar like the 20th century Egyptian intellectual and Islamic activist Sayyid Qutb, is religious fundamentalists, who do not adhere to the three core elements of Islam (unity); din (religion), Dunya (community) and dawla (state) the clue of Islamic Shariah, for the Quranic words, "those who forget God eventually forget themselves" (59:19).

Some scholars perceive the present situation as an agenda initiated religious fundamentalists' years ago to destroy Islam and plunge the world into war. Social media as one of their grand strategy use for doctrine and propagation of hate speeches which do not reflect Islam. Islam is a religion of peace which has different cultures just like Christianity. There exists a thick line between religious and secular leadership (Moaddel 2002b: p. 367), a philosophical debate amongst Muslim scholars at the end of the reign of the Rightly Guided Caliphs. **"Let Allah's will be done"**

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