

AMERICAN UNIVERSITY OF ARMENIA



GLOBALIZATION AND ISLAMIC FUNDAMENTALISM

A MASTER'S ESSAY SUBMITTED TO

THE FACULTY OF THE GRADUATE SCHOOL OF

POLITICAL SCIENCE AND INTERNATIONAL AFFAIRS

FOR PARTIAL FULFILLMENT OF THE DEGREE OF MASTERS OF ARTS

BY

ZINAIDA AVAGYAN

SUPERVISOR

SIMON CLARKE

YEREVAN 2017

ACKNOWLEDGEMENTS

I would like to express my deep gratitude to the American University of Armenia, in particular, to the School of Political Science and International Affairs, for such scientifically and practically saturated and productive years of study in the field of Political Science and International Affairs.

I would like to express sincere gratitude to my advisor Dr. Simon Clarke for his continues support of my study. He is the person who always motivated me and provided with necessary guidelines to successfully complete my Master's Thesis. I am deeply grateful to him for such interesting and useful working process, for his patience and insight, and for the provision of necessary experience and knowledge.

Also I would like to thank the whole staff of the School of Political Science and International Affairs of AUA, including Dr. Donald Fuller, Dr. Arthur Drampian, Dr. Vahram Ter-Matevosyan, Dr. Vache Gabrielyan, Dr. Jenny Paturyan, Dr. Arpie Baliyan and others, who made a significant contribution into my education process.

TABLE OF CONTENTS

Abstract	4
Introduction	5
1. Overview of Globalization	7
- The Concept of Globalization.....	7
- Historical Overview.....	9
- Types of Globalization.....	10
- Advantages.....	11
- Disadvantages.....	12
2. Overview of Islamic Radicalism: Islamic Radicalism as a type of political consciences	15
- The Origins of Fundamentalism in Developing Countries.....	15
- Islamic Fundamentalism: the Doctrine.....	16
- Wahhabism.....	18
- Jihad.....	20
3. The Radicalization of Islamic Fundamentalism in the Context of Globalization: Main Reasons	22
- The West and Islamic World: Clash of Interests.....	22
- Oil and Gas Domination.....	27
4. Human Rights Issues in Islamic Radicalism in the Context of Globalization	30
- The Role of women in Islam, Islamic Feminism and Gender Equality.....	31
5. Islamic Radicals Are Using Aspects of Globalization to Advance Their Activities	35
- New Equipment and Armament.....	35
- Recruitment, Propaganda and Communication.....	37
- Organization of Terrorist Attacks.....	38
- Money, Oil and Terrorism.....	39
- Cyber Terrorism.....	41
6. Is Radical Islam Compatible with Globalization (Democracy)?	43
Conclusion	49
Reference List	51

Abstract

The purpose of this Master's Essay is to study the influence of globalization on radicalization of Islamic Fundamentalism. This Essay examines the concept of globalization and analyzes the major characteristic of Islamic radicalism. It also explains and critically discusses the reasons why radical Islamists resist globalization, especially democratic norms spread by it. The author analyzes how radical Fundamentalists use the advantages of globalization to facilitate their own activities, and tries to find out whether radical Islam is compatible with globalization or not.

Introduction

Among the subjects dealt with a temporary political science, two attract special attention of researchers: **the globalization processes** in the world and the process **of politicization and radicalization of Islam** accelerated in the last decades. In the literature on globalization, among its most dangerous consequences is often featured revitalization of Islamic fundamentalism and radicalism in the “third world” countries, as well as in Europe and the US. In the studies on the current global “renaissance of Islam” the globalization often appears among the first causes of the manifestations of this phenomenon.

The world’s population today is about 5.7 billion people, Muslims are about one-fifth, and that is 1.7 billion. There are 44 countries in the world where the majority of the population is Muslims. They form space from the Atlantic coast of Africa to the shores of the Mediterranean, including the Middle East, to Iran, Afghanistan and Pakistan’s border with India, then north to Kazakhstan - the northernmost Muslim country. Thus, today Muslims represent a rather impressive force in the world and the causes of radical sentiments’ increase among them should be identified and carefully studies.

The political scientists formally acknowledge the connection between globalization and violent politicization of Islam and the growing number of its followers in the modern world. But at the same time it seeks to clarify and explain how in reality such relationship develops and operates.

When considering the problems of globalization a special significance should be given to the fact that in the last quarter of the 20th century the role of religion in the social life of the peoples of the Muslim world has also increased significantly. Large-scale of socio-economic changes directly reflected in the spiritual life of Eastern societies. Religions are manifested here in complex plexuses, conditioned by the multifaceted content and forms of the socio-political movements, depending on which problems are posed and how they are realized. (Bakar 2006)

In the conditions of globalization of the world, the religious factor in politics has sharply increased. However, today we do not mean the “Christian factor”. We are talking about the “Islamic” factor and there are many objective reasons for this. (Ibid) For example, the victory of Islamic revolutions in Libya and Iran at the turn of the 60-70s of the 20th century; the events in Afghanistan connected with the entry of Soviet troops into this country; the unsettled Middle East crisis; the collapse of the USSR after the failed communist experiment; the development of Islamic terrorism and extremism in the world, and much more.

Thus, nowadays the growth of radical Islamic sentiments can be observed all over the world, which is caused by many objective reasons. This capstone will try to examine the relationship of contemporary processes of globalization and the radicalization of Islamic Fundamentalism. The author will try to prove that globalization contributes to the radicalization of Islamic Fundamentalism. The **research question** of this Master’s Essay is the following: How does globalization affect Islamic fundamentalism?

Methodology used for the elaboration of the Master’s Essay is secondary analysis of academic sources for empirical information and analysis of conceptual connections.

This Master’s Essay consists from Introduction, six Chapters, Conclusion and Reference list. Two first chapters introduce the overview of globalization and Islamic radicalism, the third and fourth observe the main causes of radicalization of Islamic fundamentalism in the context of globalization, including political, ideological and economic issues. The fifth chapter explains how Islamic radicals benefit from the advantages of globalization and use its aspects to organize their own activities. And the sixth chapter analyzes whether radical Islam compatible with Globalization or not. The conclusion sums up the main findings and ideas of this Master’s Essay.

1. Overview of Globalization

The Concept of Globalization

XIX century was a period of rapid industrial development, the formation of large urban settlements, transport networks. These processes have led to considerable spatial and structural transfiguration of individual countries and regions. Worldwide could be observed powerful processes of integration of the various sectors of the economy. The views on the origins of globalization are debatable. Many scientists from different fields are trying to find a definition of the phenomenon of globalization. It was obvious that the processes of globalization occur in all areas of life from the XIX century. A lot of different approaches and interpretations of globalization appeared. The emergence of the phenomenon of globalization, defined as the process of formation of a single interdependent world, now is little-contested. It is being interpreted differently and evaluated up to the mutually exclusive characteristics and findings. Many researchers note the uncertainty of the term “globalization”. (Robertson 1987; Featherstone 1990)

There is a huge literature on globalization. There are thousands of monographs, collective works and reports, materials of conferences on this topic. A significant contribution to the definition of the concept is made by R. Robertson, I. Wallerstein, A. Giddens, M. Castells, W. Beck, John Soros, K. Popper.

As the most influential concepts, analyzing the processes of globalization at the present stage, can be specified the following: F. Fukuyama (“The End of History”), Z. Brzezinski (“The Grand Chessboard”), I. Wallerstein (“The End of the World as We Know It: Social Science for the Twenty-First Century”), S. Huntington (“The Clash of civilizations”), U. Beck (“Risk Society: Towards a New Modernity”), R. Robertson (“Globalization: Social Theory and Global Culture”), etc.

“Trailblazer” in the study of the problems of globalization and “creator” of the term “globalization” is considered to be an American scientist T.Levitt after the publication of his book “The globalization of markets” in 1983. (Levitt 1983) Since then, the term “globalization” in the scientific and journalistic literature has undergone a massive, chaotic and often ugly replication.

The objective process of a radical fundamental change of human existence in the world is due to the deep changes in the methods and types of active and interpersonal communication in planetary scale. The information revolution of the late twentieth century has turned into reality the idea of a unified and mutually interdependent world, acquires features of “global village”. (Lerche 1998) Computerization, the Internet, satellite communications link together the economy, science and culture of all countries and regions of the world. It creates a situation of communicative transparency, free passage, overflow of information flows that do not know any borders and demarcation lines. The World Wide Web and Internet form a new virtual reality, a new empire with its laws and regulations. And no one can resist this objective process, if you do not want to be on the sidelines of world history. (Juergensmeyer 2014)

Globalization, the essential basis of which is the information revolution, has a decisive influence on all spheres of life - economy, politics, culture, language, education, spiritual and moral development, interethnic and interfaith relations. All of these areas being involved in the development and exchange of information acquired qualitatively new features. (Steger 2005)

Globalization can be understood as “the growing interdependence of national states and regions that make up the international community and its gradual integration into a single system with common to all rules and regulations of economic, political and cultural behavior” (Rupert 2000, p.12)

Some authors believe that globalization is defined as the process of weakening of traditional territorial, socio-cultural and political barriers of nations, which were isolated from

each other. Globalization is a formation of new system of international interaction and interdependence. (Rupert 2000)

However, to date there is no generally accepted concept of globalization. This term has a specific meaning in different regions, societies and scientific disciplines. Thus, the process of globalization still requires serious theoretical reflection.

Globalization is a dominant process of modern civilization; however, it incorporates many of the properties of other global processes, introducing a completely new phenomenon in the mankind history. It is not a simple continuation of the integration of global trends existing before. (Steger 2005)

Historical Overview

The concept of globalization could be applied to the period of the Great Geographical Discoveries, when the development of means of communication (especially maritime transport) had created favorable conditions for international exchange. The history of the development of scientific views on the concept is also very significant. For example, R. Robertson and M. Waters - American researchers, social scientists believe that globalization is a long historical process, and the beginning of globalization and the formation of its prerequisites include the turn of the XV and XVI centuries. G. Therborn, the American researcher, even discovers in history, at least six “waves” of globalization, the earliest of which he considers the expansion of world religions in the III-VII centuries. (Therborn 1999)

In the process of discussion of globalization challenges often raises the question about the beginning and the structure of the process. At the same time a variety of opinions voiced on these issues. This is no accident. The reason for these discrepancies is the interpretation of the essence of the globalization process. It is important to understand where begins and ends the globalization.

There are **three stages of globalization** in the literature which emphasize that it is not something entirely new (Wallerstein 1974; Sheshabalaya 2006; Friedman 2006)

1) From 1870 to 1914 - At this time the share of export, the amount of foreign investment, migration increased, since a significant portion of people from Europe moved to the countries of New World, and from India and China to the sparsely populated neighboring countries. The world wars of XX century suspended this process and brought it back to the starting point;

2) From 1950 to 1980 - (although globalization touched only the developed countries) the rapid growth of trade and investment flows between the countries of Europe, North America and Japan could be observed. At the same time the economic gap between developed and developing countries increased;

3) From the 1980s – up to now the globalization is interconnected with the new technical capabilities, which brought to 1) reducing the cost of international transport, communications and financial settlements, which resulted in the placement of the various stages of the production process in other countries; 2) the abolition of government restrictions on import quotas, import of goods from abroad, and others. All this contributed to increase of the number of participants in globalization, as it includes China, India - the countries with a population of 3 billion. At the same time, developing countries which could not fit into the process reduced the rate of economic growth.

Types of Globalization

Historians consider the process of Globalization as one of the stages of development of capitalism (Amin 1997). *Economists* begin consideration of these processes with the transnationalisation of financial markets. Political scientists view globalization with the spread of democratic institutions. *Culturologists* combine manifestation of globalization with Westernization of culture, including the American economic expansion. There is nothing

surprising in the ambiguity of interpretations. The term “globalization” is relatively young and its nature is unsettled. (Giddens 1990; Rupert 2000; Steger 2005)

Thus, along with the economic prerequisites, there are others:

1. **Political** (the collapse of social regimes, transition from a bipolar to a unipolar world, focus on democratic values and norms, etc.) - elimination of the political split of the world and removal of bipolarity led to the intensification of global flows, when those countries that until 1991 remained in relative political, ideological and economic isolation were involved in these flows.
2. **Social** (migration of the population) – the collapse of the USSR, continues military crisis in different parts of the world, significant difference in economic development of countries, unemployment, low standards of living contributed to the growth of huge migration flows from politically and economically unstable countries to the developed.
3. **Cultural** (internationalization of values and life strategies of behavior, the Americanization of culture, the rise of Islamic fundamentalism, etc.) – rapid spread of technologies and intensification of economic interconnection between the countries also contributed to the spread of certain values and norms, which are mostly inherent to the Western countries; this led to an increase in discontent in a number of Third World countries, especially Muslim countries, who perceived it as a threat to their religion and traditions.

The globalization processes create a number of contradictory consequences, that’s why the idea of “global world” has both supporters and opponents.

Advantages

According to the supporters of Globalization, its result should be an increase in prosperity in the world. They point out that globalization processes influence the world positively in different spheres. (Therborn 1999) The development of the international division of labor and

efficient allocation of resources will ultimately bring to the improvement of the standard of living. Globalization creates conditions for sustained economic growth by expansion of markets and facilitating free movement of goods, services and people.

The increase of competition stimulates rapid development of new technologies and infrastructure. It facilitates international cooperation and enables the actors of globalized economy to mobilize significant financial resources.

Globalization contributes to the intensification of cultural exchange and creates conditions for forming the basis for solving the global problems, including environmental and security problems. (Fischer 2003) It is conditioned by the possibility of uniting the efforts of the world community, consolidate the resources, and coordinate actions in various spheres.

Disadvantages

Globalization is characterized by such features as destruction of the administrative barriers between the countries, planetary association of regional financial markets, the acquisition of universal nature by financial flows, competition, information and technology. But the most important feature of globalization is not only the formation of global financial or information market, but financial and information space, where not only commercial, but also all the activities of mankind are being carried out. (Fischer 2003)

The countries with the economies in transition (post-Soviet states) also found themselves in a difficult situation, because they were not ready for international competition. The population of these countries is also influenced by the globalization that makes its own rules: the change of the qualification because of the transfer of production to other countries, the increase of productivity and changes in the degree of its intensity, etc. All of this gives rise to “anti-globalization”, which tries to stop the natural process of global integration primarily in the economic sphere. (Watkins 2001)

If globalization supporters point to its positive factors, the anti-globalists draw attention to the negative effects of globalization, such as:

- uneven distribution of the benefits of globalization, which is reflected in the decline of certain industries and activities in some countries due to increased competition and the deterioration of the living conditions of certain categories of people;
- reduction of employment in the manufacturing industries of individual countries and the increase in the number of workers in the service sector, where productivity in the majority is lower;
- existence of a threat to the national economy of the country;
- an increase in the number of economic crimes;
- an increase of the gap between skilled and less skilled workers payment, an increase in unemployment among the latter;
- the use of child labor;
- disregard of safety rules, international terrorism;
- deterioration of the environment due to the differences in the economic interests and the availability of various political purposes;
- radicalization of Islam, rise of Islamic fundamentalism. (Yusuf 2001)

But the fundamental problem in terms of total globalization is a problem of national and cultural identity and preservation of unique cultural traditions, language, customs, historical experience, etc. Under the self-identification we understand a process of person's identification to a certain group or community, based on the establishment of common values. Cultural identity helps the human to realize the fact of its belonging to a particular culture. In this sense could be noted a trend towards localization, focused largely on opposition to globalization processes, especially in Muslim societies. Here is significant to mark the problem of preservation of

Muslim culture and identity. The rapid spread of globalization brings to the negative consequences such as radicalization of Islamic Fundamentalism, the adherents of which resist globalization. (Najjar 2005)

2. Overview of Islamic Radicalism: Islamic Radicalism as a Type of Political Consciousness

The Origins of Fundamentalism in Developing Countries

The concept of “fundamentalism” appeared at the beginning of the 20th century in connection with the Protestant Christian movement in the southern parts of the United States. At the end of the 20th century the religious fundamentalism had sharply increased. The fundamentalists advocate a “return to roots”, to the traditional religious values of the past and the restructuring of the political and social life in accordance with religious dogmas.

Similar trends exist in Islam, Judaism, Buddhism and Hinduism. At the end of the 20th century the influence of syncretic religious sects in Japan and China had dramatically increased. Some of them were accused of terrorism by the authorities, while others were pursued as a political opposition. Unlike the Nazi and Bolshevik organizations, these groups are religious congregations (“unions”). In the period of Modernism people believed that it was possible to build a perfect society on rational decisions, common sense and scientific methods. Today, however, the fundamentalist sentiments often cover not only the poor or not so much educated part of the society, but also higher ranks. Economic and political cataclysms, ecological crisis called into question the very existence of civilization based on reason. (Hood, Peter and Williamson 2005)

Nowadays the most spread religious fundamentalism is Islamic. However, not all Islamic Fundamentalists are radicals, but all radical Islamists are Fundamentalists. This means that not all Islamic fundamentalists adhere to radical views, despite the fact that they advocate for the protection of the basic tenets of religion and preservation of traditional values. Radicals are considered those Islamists who believe that the norms and values that do not coincide with Islamic ones are sinful and need to be defeated. Often this struggle is organized in the form of

terrorist acts. The most popular radical wing of Islamic Fundamentalism is considered Wahhabism, which based on the idea of Jihad.

This chapter discusses abovementioned ideas and concepts in details.

Islamic Fundamentalism: The Doctrine

Islamic fundamentalism is a religious movement, which requires a return to Islam in the form in which it existed when the Prophet Muhammad (about 570-632) and his successors - the first “righteous caliphs” Abu Bakr, Umar I, Uthman and Ali. Under the general title of “Islamic fundamentalism” are often combined a variety of motion and the direction and flow - *from mild to extreme*. The term “Islamic fundamentalism” was used extensively in different studies from around the 1970s. (Ansari 1996) Gradually, it moved to the media, and then in our lexicon. However, Islamic fundamentalism did not originate in the XX century as it might seem at first glance. It has a long history and even special designation in Islam. Those who hold fundamentalist views are called Salafis (from Arabic “Salaf” – “ancestors”, “precursors”). (Amanat and Griffel 2007)

In the Sunni the term “fat-fiyya” corresponds to the term “fundamentalism”, but used in a wider context. In the Islamic tradition the category of As-Salaf (“pious ancestors”) includes the first three generations of Muslims - the companions of the Prophet, their disciples and followers and disciples of disciples. In other words, the Salafis are those who called or urge to focus on faith and life of “pious ancestors”, rejecting all later innovations. (Ansari 1996)

Later, one of the first Salafis Muhammad ibn Abd al-Wahhab (1703-1787) had developed its own teaching which is the most consistent and the most organized over Islamic fundamentalism today. The Shia tradition of Islam uses the term “usuli” (“root”). Its origin dates back to the early separation of the Shiite schools of “fiqh” into two areas - akhbari and usuli. (Ibid) According to the ideologues of Islamic fundamentalism the foundation of revived true

Islam should be based only on the Quran and the Sunnah of the Prophet. In their opinion most of what had been achieved with the help of Muslim scholars who attracted other sources, and was included in the life of the Islamic community (both in faith and in everyday life), were declared unlawful innovation and categorically rejected. (Abiad 2008)

The idea of purification is based on the relevant sayings of the Prophet. One of them says: “The best words are the words of Allah, the best leadership is the leadership of Muhammad. You should avoid contraption cases, because they are the worst things, because every innovation is misleading”. Thus fundamentalists overlook the fact that the classical theory of Islamic fiqh divides innovations to approvable and sinful. The first category includes innovations that do not contradict the essence of the Islamic faith (for example, the establishment of practice of committing additional collective prayer after the night prayer during the month of Ramadan during the reign of the Caliph Omar).

Revival of Islamic heritage is interpreted by the modern fundamentalists as a restoration of early Islamic social institutions and related social and legal norms. For example, they stand for the restoration of true Islamic rule and the establishment of a theocratic state similar to that which existed in the time of Muhammad and the first four caliphs. According to them, in such state would act only the norms of Islamic law, which, as we know, govern all aspects of Muslim life. Particular emphasis is placed on the fact that these regulations – “*Act of God*” in contrast to the existing today in most of the Islamic countries invented and imperfect “law of people”. (Amanat and Griffel 2007)

Islamic fundamentalists have a particular understanding of the basic religious truths, going back to the idea of restoration of the “*primordial purity of faith*”. In modern Islamic religious reform movements, they opponent supporters of the traditional understanding of Islam, accusing them in distorting the true faith, which in the opinion of Islamic fundamentalists, led the Muslim community to the spiritual and social crisis. (Khalifa 2010)

Shiites is a common name of sometimes strongly differing groups and communities, which recognize “the last righteous caliph” - Ali ibn Abu Talib and his descendants as the only legitimate heirs and successors of Mohammed. Today the Shiites make up about 10% of all Muslims.

Sunni is one of the two (along with Shiism) directions in Islam. Sunna is a term often used to mean “the life of the Prophet Muhammad as a model and guide for every Muslim” and one of the sources to resolve all problems of personal and social life. In addition to this Sunnah there is the concept of “the Sunnah of Allah”, i.e. the Quran and the “Sunnah of the righteous caliphs”, as well as the Sunnah in the sense of tradition. Despite the common misconception, the Sunnah, is recognized by both Sunnis and Shiites, but Shiites have their own collections of short stories about Muhammad, which should “confirm” the right of the supreme rule of Ali and his descendants over the Muslim community. Sunnis believe that Shiites put in a religion a lot of impermissible innovations and do not recognize the Shiite “stories” proving the special role of Ali and his descendants. Today Sunnis make up the majority of Islamic population in the world - about 90% of Muslims are Sunnis. (Morgan 2010)

Wahhabism

Religious-political movement of Wahhabis emerged in Arabia in the middle of the XVIII century based on the teachings of Muhammad ibn Abd al-Wahhab, and later became the official ideology of the first Saudi state that united a considerable part of the Arabian Peninsula. The term “al-wahhabiyya” is firmly established in the Muslim world; in this way are called the followers of al-Wahhab in the works of famous Muslim scholars, who entered into polemics with them, and later this term was borrowed from these works by Western Islamists. However, in spite of the fact that this term was formed from the name of the founder of the movement, it had never been used by his supporters. Moreover, they categorically rejected it. They rejected the

legitimacy of its use, calling themselves “muvahhidun” (“the followers of monotheism”) or sala-fiyyun (“the followers of original Islam”).

Wahhabi movement, which grew out of a theological controversy over the purification of Islam from the heretical innovations, subsequently became a powerful factor in the ideological and political life of the Muslim world. By the beginning of the XIX century Wahhabism gained strong positions in the Arabian Peninsula and began to penetrate into other regions of the Muslim world. At the turn of XIX-XX centuries Wahhabi ideas also entrenched there, exerting a major impact on the process of finding a religious-political consciousness of Muslims. Wahhabism was used as a banner of the anti-colonial struggle in Arabia, India and some other regions. (Morgan 2010)

The Monopoly on the Truth. Another characteristic of the fundamentalists is the tendency to “*monopolize the truth*”. This is expressed in the idea proclaimed by them: “accusations in infidelity and withdrawal from the world”. The modern world, including the majority of the countries also inhabited by the Muslims, are seen by fundamentalists mired in ignorance; according to them this world is opposed by “the saved group” - a closed structure, which supposedly has the most adequate understanding of Sharia and therefore the right or mission to spread of the true divine order over the whole of humanity. (Peters 2015)

At the heart of the fundamentalist theory is based a strict division of the world into “us” (the followers of the true faith) and “them” (the rest of humanity, steeped in sin).

Social equality. Wahhabis seek to establish equality of property. They put forward the idea of the Muslim brotherhood as one of the most important principles. Such fraternity implies a special type of organization with internal discipline, which is much stronger than ordinary Muslim environment, like militant religious and political association. Subsequently, the same principles were used in the practice of various Islamic religious-political structures. The adoption of important decisions for the Wahhabi community is carried out by its leaders. Preaching and, most importantly, a consistent implementation in such communities of the ideas of social

equality and support for disadvantaged - makes them attractive for a large part of the population. But in practice, it is intended only for those who zealously serve for fundamentalists.

Jihad

The most important place in the Wahhabi doctrine holds the idea of jihad as a holy war not only against the infidels, but also against those Muslims who do not share their views. (Arzi 2002) At the beginning of the Wahhabi movement, they started to practice the destruction of tombstones of the graves of saints and righteous men, the burning of theologians' books who disagreed with their teachings. The most important conviction of Wahhabis is that their opponents are "infidels" (kafir), even if they consider themselves Muslims. This conviction always justified Wahhabis' cruelty. Fanaticism rallied and disciplined the Wahhabis, creating a religious and ideological underpinning of anti-Islamic by its spirit actions. (Lewis 1997)

Because of this, Wahhabism from the very beginning became the ideology of military expansion and predatory raids. Subsequently, this idea, far from being of Islamic origin, justifying the murder of a heterodox and just an opponent, formed the basis for the terrorist activities of extremist groups of the so-called radical Islamic fundamentalists.

The terrorist activity of fundamentalists is directed not only against the representatives of the West. There is no such simplified and one-sided approach that is characteristic of radical fundamentalists in the traditional doctrine of jihad, developed by Islamic scholars. (Peters 2015)

Based on the words of the prophet Muhammad, "We Returned from a Small Jihad to Begin the Great Jihad", which he told after returning from the battle, most theologians proclaim spiritual self-perfection as a great jihad, and call the struggle for faith a small jihad. (Ghamidi 2001)

There are four types of jihad (Peters 2015):

- jihad of the heart (fighting with their vices);

- language (preaching of truth and prohibition of evil deeds),
- hands (direct participation in the fight against criminals and violators of Islamic norms),
- sword (participation in the armed struggle for faith).

The traditional understanding of jihad does not imply the use of its fourth kind against Muslims, as is customary in the Wahhabi concept. Al-Qaeda and Islamic State, which are militant radical Islamist organizations are rooted to the Wahhabi ideology, and also support the idea of Jihad.

Radical Islamic fundamentalists resolutely reject the concept of freedom, established in the West and, first of all, individual freedom in the modern sense of the word. According to Islamic radicals, neither the king, nor the dictator, nor the democratic parliament, nor the group of the faithful has the right to violate the Sharia, or change its laws. A person must act in accordance with the laws of Allah, ie, Sharia, as well as the guidance of the prophet. (Peters 2015)

3. The Radicalization of Islamic Fundamentalism in the Context of Globalization: Main Reasons

Some Muslims are extremely resistant to the globalization process, because they connect it with the spread of democratic values, which includes cultural and political aspects. Those Muslims perceive globalization as “Americanization” and “McDonaldization”, thinking about it as a threat to Muslim values and identity. However, there is no consensus on this issue among Muslim intellectuals. According to Fauzi Najjar there are quite authoritative thinkers in the Muslim world who have positive perception of some political aspects of democracy, such as electoral process, freedom of media and speech. (Najjar 2005) However, their voice is not so loud in comparison with the voices of some Muslim elites who have negative attitude towards globalization and completely reject it, perceiving as “haram” (forbidden actions in Sharia). Thus, according to them, though globalization has some positive aspects, all in all it is a threat to the Muslim values.

In this chapter we will try to examine the aspects of globalization which are perceived negatively from the Muslim communities and try to find out how globalization impacts on the radicalization of Islamic fundamentalism.

The West and Islamic World: Clash of Interests

The “Islamic Renaissance” observed at the present time largely - the activation of Islamists all over the world - have brought the radicalization of Islamic Fundamentalism. Globalization is at the core of this process, accompanied by an intensification of the confrontation between civilizations. In particular, the author of the concept of the “Clash of civilizations” S. Huntington believes that the events of September 11 and the American response to them “went strictly along civilization lines” (Huntington 2001-2002, p.13), which means that the main barriers between people and the dominant sources of conflict are determined by culture.

In this case the conflict is determined by the confrontation between West and Muslim world. According to Huntington, we are at a new stage in the development of world politics, where national states will remain the most influential actors in international affairs, but major conflicts in international politics will arise between states or their groups belonging to different civilizations. (Huntington 2004).

According to the opponents of globalization, economically developed countries in the context of globalization promote the theological substitution of religious values in the Muslim. This is boosted through Westernization and secularization in a number of economically weak Islamic countries. They are trying to achieve global consensus in the field of value orientations and to spread other norms and traditions in the Muslim world. (Emmerson & Hartman 2006)

The “hierarchy” of contradictions that has formed in this connection contains not only a clash of economic (hydrocarbon raw materials, control over recourses of oil) and social interests (concept of “golden billion”) but also political interests, related in particular to the strengthening of national unity and national security of Islamic states. This is expressed in sharp opposition to the basic democratic norms, such as human rights, gender and LGBT issues and a range of freedoms which are inherent to democratic societies, but not accepted by Muslims. These norms are predominantly considered as Western attempt to spread its values and culture all over the world and establish a world of one culture by demolishing the other nations’ identities. Thus, the collision of value systems dominates and an important factor here is the attitude to the process of globalization, which is mostly taken by Muslims as an American driven phenomenon. (Najjar 2005)

These points can also be traceable in the ideas of one of the most authoritative Muslim leaders of the extreme wing, leader of Islamic Revolution of Iran Ayatollah Khomeini. He viewed globalization as a Western invasion and American-led phenomenon, which aims to spread Western political and military dominance in the Muslim world. Therefore, according to him, it should be resisted. (Sadjadpour 2005)

Sharia is a moral and legal guidance of Muslims for nearly all aspects of life including marriage and divorce, inheritance and contracts, and criminal penalty. If define Sharia broadly, it could be stated that it is a set of ethical principles prescribed in Muslim’s holy book - the Quran. The Islamic jurisprudence that interprets the principles of Sharia is called fiqh. (Kamali 2000)

According to former US Secretary Henry Kissinger, “If people place above all Sharia laws and perceives them as the only truth, then democracy is almost impossible, and here we should not indulge in illusions” (Kissinger 2012).

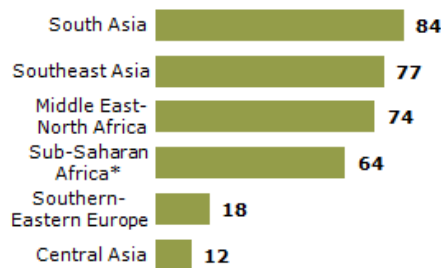
Moreover, the majority of Muslims living in South Asia (84%), Southeast Asia (77%), Middle-East – North Africa (74%), Sub-Saharan Africa (64%) wants Sharia to be back as official law of their country. (Table 1: Many Back Sharia as Official Law) These figures indicate a deep commitment of Muslims to their traditions and customs, and to the Islamic law principles.

This leads to the reluctance of people from some Muslim countries to integrate into a society

whose spiritual values are increasingly unacceptable for the principles of Sharia. First of all, this is due to the some cultural aspects of democracy, such as gender equality, protection and legalization of LGBT rights and different view on the traditional family values.

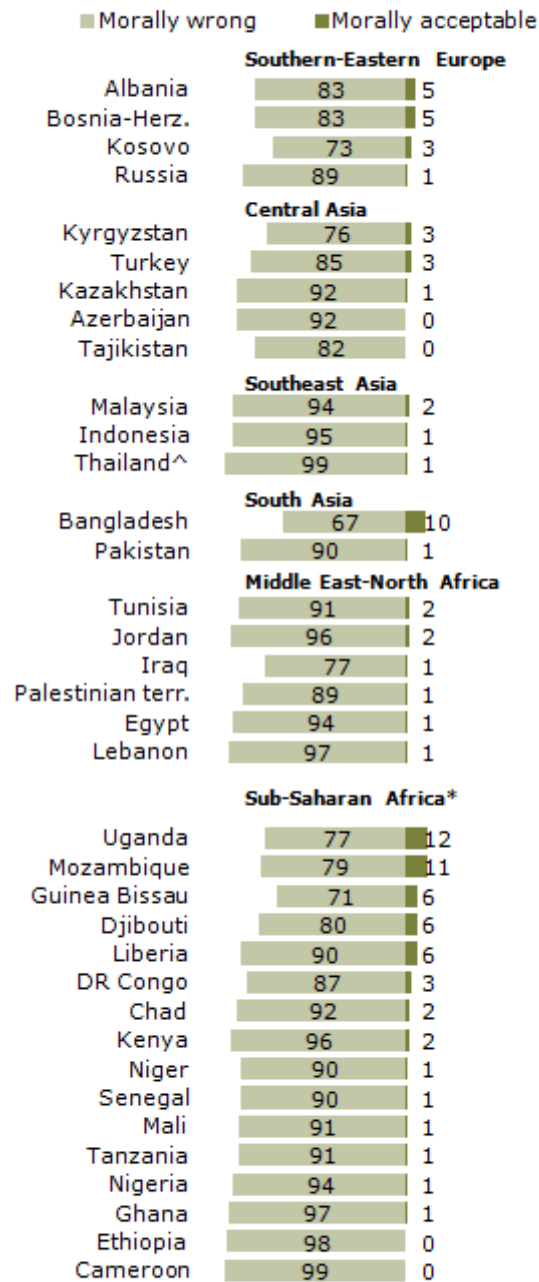
Many Back Sharia as Official Law

Median % of Muslims who favor enshrining sharia



Is Homosexual Behavior Moral?

% of Muslims who say it is ...



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
 ^Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q84j.

Thus, the main reason for such a negative attitude towards cultural values of democracy is contained in Islamic texts, such as Holy Quran, Hadith and Sharia.

Thereby, the morality and religiosity are deeply interconnected and interrelated in Muslim world. Therefore, the principles that the Islamic religion denies will never be accepted by Allah's followers. For example, while the Western world insist that because of globalization and spread of democratic values the whole civilized world should respect the rights of LGBT community and equality between men and women, the Islamic scholars and preachers regard homosexuality as a sin ("haram"). Moreover, there is a high "patriarchalization" in Muslim societies. Gender relations are mainly shaped under the masculine treatment. (Baden 1992)

The figures on Table 2 (Is Homosexual Behavior Moral?) shows that regardless the region the overall attitude toward homosexuality is extremely negative. To some extent this

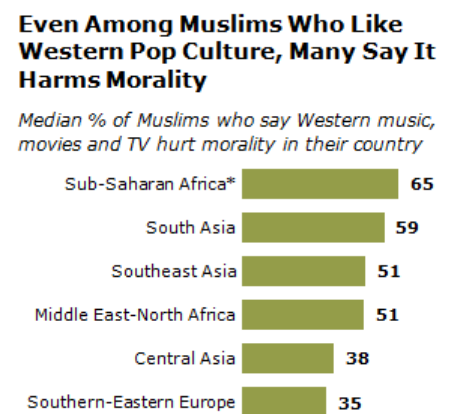
reflects the social unity of Muslims regarding issues of moral character. Thus, religion plays a significant role in shaping attitude toward LGBT community. From this point of view democratization and respect toward human rights spread by globalization are being perceived by

some Muslims extremely malevolent. Thus, globalization is gradually becoming one of the causative agents of Islamic fundamentalism.

In countries such as Iraq and Libya, fundamentalism is considered as a counterweight to foreign intervention. It is the most aggressive ideology, which is attractive for most dissatisfied people. In Central Asia, an example of Tajikistan, the fundamentalists consolidate with the opposition parties, claiming that the country’s authorities “sold themselves to the foreigners”. Saudi Arabia’s authorities have commanded to the religious police to severely suppress homosexuality “unless Western morals infiltrate our beloved Islamic nation.” (Sirekanyan 2015, p.31)

Radical fundamentalists, on whose opinion sometimes the masses of more moderate Islamists are oriented, want to destroy the West, because the West in their perception is a hotbed of evil. They believe it seeks to destroy the cultural code of Muslims and possess their national resources.

That’s why the Western media, pop-art, consumer goods and entertainment are also perceived negatively. They viewed as tools of ideological propaganda and domination of West. According to the former head of the department for family and women’s issues of Iran Sadiq Hejazi, the West imposes its culture and traditions on Muslims; the Western way of life penetrates with films from Hollywood, with the Internet and even with the Barbie dolls. (Ali Akbar 2006)



The data on Table 3 (Even Among Muslims Who Like Western Pop Culture, Many Say it Harms Morality) shows, that the majority (51-65%) of Muslims living in Sub-Saharan Africa, South and Southeast Asia and Middle East-North Africa suggests that Western music, movies and TV hurt morality in their countries. These results also indicate a low level of tolerance to the Western way of life among Islamic societies.

According to the Radical Fundamentalists, Islamic revival cannot be started, successfully continued and completed without religious and political revolution. (Knudsen 2003) Thus, one of the main missions of religious and political revolution is contained in the struggle against Western democratic values, especially against its moral and cultural aspects. Islamic fundamentalists are deeply sure that they confront the ideas which are aimed to destroy Muslim values and beliefs. According to them, these ideas contradict the teachings of Allah.

Oil and Gas Domination

The “struggle” of Islamic fundamentalists is not all about religion identity and culture. It is also about the possession of huge wealth, such as almost endless oil and gas reserves, which are also in the zone of interests of the Western powers.

The majority of countries-members of Organization of petroleum exporting countries (OPEC), which was founded in 1960, are Muslim. OPEC controls about half of the world’s oil trade and it can significantly affect the level of world prices. This factor also creates tensions between the West, which is highly dependent from petroleum resources, and some Islamists, who believe that globalization threatens their control over national resources, because Western countries tend to appropriate those resources. Thus, one of the most outspoken Muslim leaders of the radical wing Osama bin Laden claimed the West being “the biggest thieves ever witnessed in the history of the world”. (Sirekanyan 2015)

The problem of the relationship between the hydrocarbon economy and the spread of the ideology of Islam acquires a military-political dimension. The issues on the political agenda include:

- revising the borders of national hydrocarbon markets;
- actively implementing projects for laying new gas and oil pipelines;
- changing the strategies of military-political partnership. (Davis 2006)

Analysts of the United States directly state: “If the US can establish control over the energy resources of its rivals - Europe, Japan, China and other countries seeking greater independence - they will win” (Reyna 2013, p.4). In the report of the US Department of Science on the study of strategic communications, the American political strategy on this issue is reduced to a short formulation: “Strategic communications is our policy” (Brachman 2006).

In recent decades, the most important players in the oil production market have become the Persian Gulf states. However, they show not so much economic, but political subjectivity, claiming their control over the transit of hydrocarbons. They back this claim with the rhetoric of religious exclusiveness. (Hanieh 2011)

Thus, since the 1970’s Islam is gradually becoming an ideological and financial tool not only for the formation of a policy of domination in the Middle East region, but also for the interception of the economic initiative of other oil-producing countries and transit countries of this region. This is a peculiar struggle to preserve, manage and spread the economic and cultural influence not only between Muslim and Western countries, but also among the Muslims. (Khalid 2011) There is a severe competition among the Muslim countries of the region, which possess oil resources, for the title of leader in the Muslim World. Almost each oil-producing country tends to dominate the other Muslim countries in the region.

For example, to promote their interests, the Persian Gulf elites, maintained by some Western countries, supported the anti-government forces in Egypt, took part in the formation of an international network of political support for Islamist fundamentalists. Having subordinated the protest of Islamists to their economic tasks, Persian Gulf elites highlighted the ideology of the Saudi national Wahhabism (extreme Islamic fundamentalist view). This ideology, which promises heaven for everyone who with arms fights for the ideals of Wahhabism, was barely concealed behind the idea of creating a just state - the World caliphate - paradise on earth “for all Muslims oppressed by the West”. (Soage 2010, p. 21)

Thereby, there is a clear connection between globalization processes, oil and gas domination issues and intensification of radical movements in Islamic world. The struggle for the possession of resources, accompanied by the West support of certain interest groups within the states of the Middle East, leads to an intensification of radical sentiments among some groups. These radical groups see in the West not only a spiritual threat, but also an economic one.

4. Human rights issues in Islamic Radicalism in the Context of Globalization

Human rights issues, such as gender equality, legalization of LGBT rights, freedom of media and speech and etc. are extremely sensitive for Muslims, especially for the supporters of radical views. According to them, Muslims must honor their traditions and adhere to them firmly, but Western values which are broadcasted by different movies, social media and networks, and with the help of Internet, gradually distort the image of a “right” Muslim, undermining his beliefs and faith. According to Anoushiravan Ehteshami, “the globalization challenges the main dominant areas of control and contest Islamic principles of social relations” (Sirekanyan 2015, p. 20).

According to the Islamic Radicals the Globalization brings plurality, and by this undermines the social unity of Muslims, which is extremely important issue for them. Due to changes caused by the process of globalization, ethnic differences may deteriorate; separatist movements may become more active, social unity in traditional societies may be undermined. Social unity is a matter of high importance for Muslims, because the corner stone in Islam is the unity of God. That’s why Islam lays great stress on the importance of unity. Prominent Islamic scholar Salim al-Awwa describes social unity as strength of Islamic societies. According to him, globalization harms social unity putting forward plurality and different freedoms that’s why it is offensive for Islam. According to Quran, Allah’s unity teaches Muslims the message that humans should not be divided into sections and sects. (Jafri 2008) Bringing plurality, globalization undermines the social unity of Muslim communities and endangers its traditional way of life.

The Role of Women in Islam, Islamic Feminism and Gender Equality

There is a traditional view on the role of women in Islam and its place in the Muslim Ummah. Muslim women should be an example of impeccability and in observance of traditional family values.

According to the Sharia, a woman is a living human being, having exactly the same soul as a man. Thus, in terms of her rights and duties, she is completely equal with a man before Allah. The duties of women in Islam do not differ from the duties of men in the performance of religious rites - daily prayers, fasting, obligatory donations for the benefit of the poor and pilgrimage. On the contrary, women in Islam have a special status and some privileges - Islam facilitates their prescribed duties, taking into account the psychological and physiological characteristics of the female body, i.e. Islam believes that female is weaker than male. That's why there should be more gentle approach towards women in Islam in the fulfillment of some duties related to fasts and prayers. (Moghadam 1993). Nevertheless, the real attitude towards a woman in Islam is not as smooth as official Islamic sources describe.

Islamic hadeeth (saying) says that the true paradise is under the feet of mothers: the welfare of a Muslim man depends on the attitude towards a woman. Women are entrusted with a great mission - to be a righteous wife and mother, to remain calm, peaceful and religious in the home, as well as upbringing the piety of the younger generation. (Krause 2008)

However, the role of women in Islam in some Western studies is discussed in the context of absolute incompatibility of Islamic and Western value systems; in particular, this concerns the provision on the equality of men and women, the essence of which is to subordinate a woman, to restrict her freedom.

According to the survey conducted by Pew Research Center (Table 4: Must a Wife Always Obey Her Husband?), the majority of Muslims sure that the women should always obey husband (Tunisia 93%, Morocco 92%, Iraq 92%, Afghanistan 94%, Malaysia 96%, Egypt 85%

and etc.). These figures are slightly lower in the countries of Southern-Eastern Europe (Russia – 69%, Bosnia-Herzegovina 45%, Albania 40%, and Kosovo 34%) and in Azerbaijan (58%) and Kazakhstan (51%) where a wider distribution of Western values could be observed.

Nevertheless, all in all the indicators are depressing. They show the real state of affairs in the Islamic society in relation to a woman who is actually seen as a tool for the satisfaction of a man.

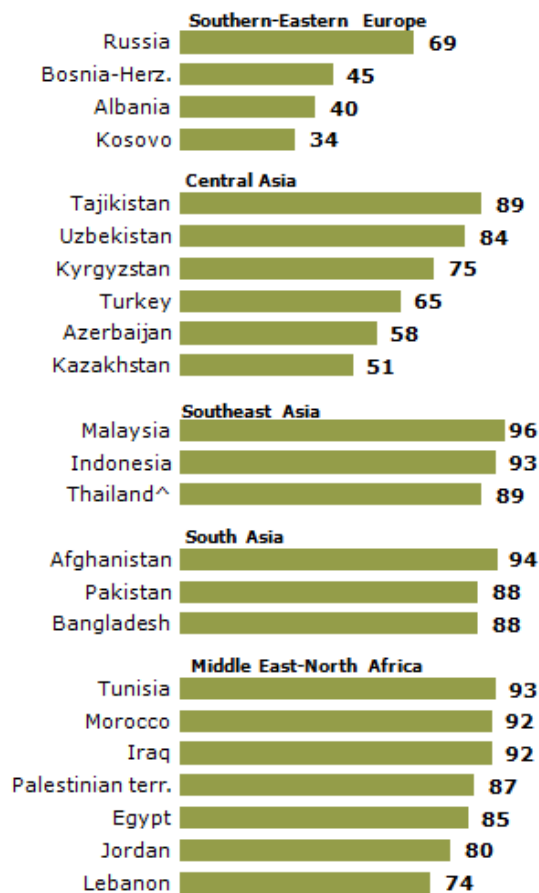
Islam has gained a reputation of religion against women, supporting a system of social segregation in which women find themselves isolated - both socially and economically. (Hashim 1999)

The negative connotations associated with Islam, as a fact universally recognized in the West and East: Islam is supposed to sanction polygamy and puts women in a position dependent on men in all spheres of life - social, political and economic. (Hashmi 1995)

Despite the fact, that women are taking active part in the life of Islamic community of practically all countries of the Middle East as a labor force, her rights are not equal to men's. The Table 5 (Should Son and Daughters Have Equal Inheritance Rights?) clearly illustrates this point: South Asian countries and Middle East-North Africa show devastating results toward the issue of equal inheritance rights between male and female. In this case also the best results are fixed by the countries that are under the Western influence.

Must a Wife Always Obey Her Husband?

% of Muslims who completely or mostly agree that a wife must always obey her husband



This question was not asked in sub-Saharan Africa.

^Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q78.

Thus, in some Muslim countries women are suppressed in the issue of inheritance, dignified employment, participation in political and civil activity; woman is even deprived of the right to independently dispose of her body. In fact, in some Muslim countries complete absence of any gender equality could be observed.

Feminist theorist and public figure Chandra Talpad Mahanty analyzes one of the main concepts of the Western feminist discourse of the “Third World Women” and notes that it means a kind of homogenous “powerless” group that unites women as victims of certain socio-economic conditions, in particular, the so-called “Islamic dress code”. (Mohanty 1991)

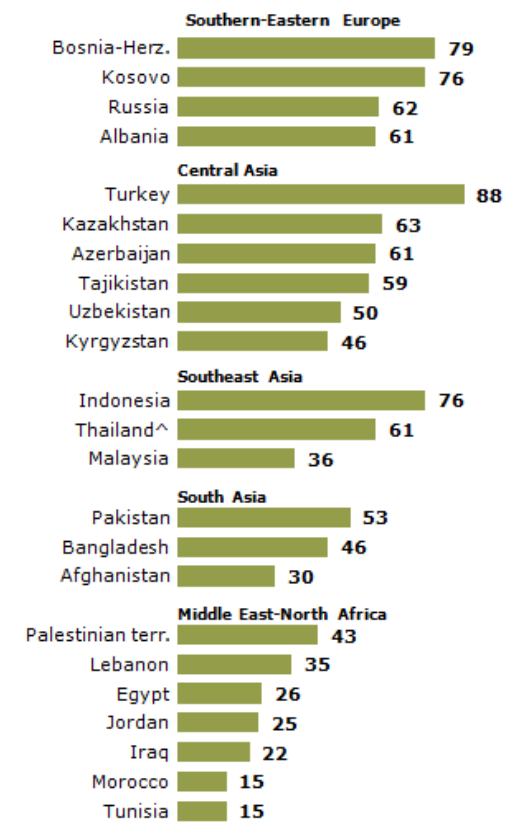
Professor Yvonne Haddad of the University of Georgetown (USA) notes that the tradition of discussing the “miserable status” of Muslim women - isolated from society, uneducated, wrapped in a veil, suffering from cruel treatment and in need of salvation – comes since the European colonization of Islamic territories. (Haddad 2005)

Thus, the general meaning of these studies looms quite clearly - in discussions about the status of women, it is most often Islam that is among the key factors that determine the exceptional low position of women in Muslim communities.

In their turn, the radical Islamists claim that the excessive manifestation of women’s activity and refusal to wear “hijabs” is a perceptible trend of the West, which penetrates into the

Should Sons and Daughters Have Equal Inheritance Rights?

% of Muslims who say both should have equal inheritance rights



This question was not asked in sub-Saharan Africa.

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q83.

countries of the Muslim world. According to them, these are the signs of modernization, which aims to sweep away the Muslim traditions. (Krause 2008)

Feminism in Islam. Islamic feminism is one of the forms of feminism associated with the role of women in Islam. It is aimed at the full equality of all Muslims, regardless of gender, in public and private life. Islamic feminists advocate for women's rights, gender equality and social justice, based on an Islamic basis. (Badran 2002) Supporters of the movement are trying to emphasize the deep roots of the doctrine of gender equality in religion and create a more equal and fair society.

Quite often the argument that in Islam gender equality is not recognized, that Muslim women occupy an invariably subordinate position in it, is used in the political confrontation of Islamic countries and global powers of the West.

However, even the most superficial analysis of this ideological discussion makes it possible to understand that, given the high degree of solidarity among Muslims, their perceptions of the role and place of women in society, in the family, in religious organizations, etc., can vary significantly. There is also an extremely conservative treatment of the rights of Muslim women, who are exclusively connected to the domestic sphere and undergo through domestic violence from childhood, when, for example, being married by contract in an age of nine or ten years. (Tønnessen 2011)

As for Radical Islamic Fundamentalists, they completely reject the idea of any gender equality. They point that men and women are not equal already by nature, and the attempts to make them equal run counter to the covenants of Sharia. They blame Globalization in spreading immorality and imposing the ideas of gender equality on Muslim societies.

5. Islamic Radicals Are Using Aspects of Globalization to Advance Their Activities

An intensive discussion about the growing influence of globalization on international relations has become even more acute after September 11, 2001, when the world faced an unprecedented terrorist act in history. Thus, the effects of globalization have found their own dangerous sides for international community, while for some Islamic radicals these sides have positive aspects. (Eren 2011)

In late September 2001 Ronald Dick, an assistant to the head of the FBI, told reporters that the 9/11 terrorists used the Internet and used successfully. Since then, terrorists are only developing their skills and increasing their presence in the global network. (Cronin 2002-2003)

The Internet is one of the most powerful and most important outgrowths of globalization. By its very nature, the global network in many aspects is an ideal field for the activities of terrorist organizations. The world network attracts by the possibility of free access, low cost of communication, lack of censorship and other forms of state control, anonymity (which is most important), rapid transmission of information, a huge audience and technical capabilities.

Radical Islamic groups, including terrorists, use the advantages of globalization to realize their goals. Now with the development of modern technologies it is easier for them to recruit new members, to spread their propaganda, establish fast and uninterrupted communication with terrorist cells, to buy modern arms, be successfully engaged in cyber terrorism and etc.

New Equipment and Armament

Terrorist organizations take full advantage of the latest developments in the field of armaments, special materials, equipment and communications. This sharply distinguishes them from the terrorists of past times, when the armament and equipment of the terrorist could not

stand any comparison with the same means of the state security agencies opposing them. Thus, the German newspaper Bild says that the terrorists who attacked Paris on November 13, 2015 ordered guns on the Internet from Germany. German investigators, who were figuring out the circumstances of Paris terrorist attacks to prevent such attacks on the territory of Germany, found out that the guns were delivered to terrorists from Germany. They bought it from arms dealer via Internet. (Digital Report, November 2015)

Transactions were made in the “deep” Internet that’s why the communication of the criminals could not be intercepted by the special services. There is a special browser called TOR which allows hiding online communications. It is almost impossible to crack the algorithm that uses TOR. Only special services have the ability to remove data from the device. Attempts to find means to prevent crimes or search for terrorists who use deep Internet are being undertaken everywhere in the world. (Ibid)

According to The New York Times terrorists in all countries of the world have the opportunity to acquire weapons through orders on the Internet. (Parlapiano 2016) There are many links in the social network Facebook to online merchants selling guns. In these online stores buyers are offered a wide range of weapons: from pistols to heavy machine guns and guided missiles. Recently, the organizers of trade have intensified in those countries where the terrorist organization “Islamic State” actively declares itself. Only since September 2014 through this social network traders tried to sell weapons at least 97 times. The Facebook administration imposed a ban on the online sale of weapons in early 2016. (Chivers 2016)

Thus, today many terrorist organizations have the opportunity to use the newest, sometimes secret weapons or communications, and in many times they are obtained with the help of Internet.

Recruitment, Propaganda and Communication

Modern Radical Islamists are inventive and intensively use the advantages of technological progress for their benefits. The representative of the UN Counter-Terrorism Committee Dolphin Shantz is aware that terrorists use for their purposes all possible platforms created for people's communication around the world, including the Internet where nowadays are already up to 10 thousand extremist electronic platforms (UN Radio, 2016)

Information resources that contribute to the development of extremism and terrorism can be conditionally divided into four groups: sites that directly disseminate the ideas of separatism and extremism; Sites calling for terrorist action; resources that incite xenophobia based on nationality or race; reference sites. (United Nations Office on Drugs and Crime, 2012)

Today all active terrorist groups have their presence in the Internet. For example, ISIS uses the internet to spread its ideas and recruit members. To influence people, terrorists use a psychological attack that involves spreading threats to sow fear and a sense of helplessness. They spread horrendous images of their actions, such as a video recording of the murder of American journalist Daniel Pearl by those who captured him and then posted it on several websites (Mount, 2007).

The Internet gives great opportunities for terrorist-oriented youth associations to form "autonomous cells" in the virtual space, where ideological work is carried out and new members are recruited. Modern technologies help to manage the activities of such groups and to collect money for its existence. In addition to sites created by terrorist organizations, pages in social networks (Facebook, Twitter, Viber, Skype etc.) are also good communication platforms for organizing interaction of terrorists with potential members. There are huge Internet forums and blogs of authors with extremist orientation which conducting hate propaganda. The radical Islamists also use for their criminal purposes famous video portals, where hundreds of videos

promoting the ideas of “jihad” are freely available. (United Nations Office on Drugs and Crime, 2012)

Social networks also are widely used by extremists to maintain links among themselves, to guide executors and coordinate actions to destabilize the situation. The Internet is actively used for sending secret messages. For this purpose two methods are used: steganography (placing secret messages in other texts) and encryption. (Ibid)

Islamic radicals also use the network to replenish informational base. The demographic data of Internet users (obtained, for example, from personal information entered into an online application or application form) allows terrorists to identify the audience’s attitudes to a particular problem. They use the collected information for conducting a successful recruitment. (United Nations Office on Drugs and Crime, 2012)

Usually sites of an extremist orientation have an original and bright design, an accessible navigation system and a search for information of interest. The main forms of providing messages are news tapes and analytical materials. The moderators of the sites use the technologies of information delivery inherent in official media.

The radical Islamic fundamentalists also use the advertising opportunities of the network for their own purposes. It is very beneficial for them to publicize their actions without attracting television, radio or print media, which is much more difficult to do. This is done to intimidate potential enemies, and to attract supporters, and most importantly youth. Websites of terrorist organizations often perform the functions of online stores: they offer to buy flags, T-shirts, posters, badges, audio and video recordings with their symbols. (Cronin 2002-2003)

Organization of Terrorist Attacks

Previously, it was more difficult for them to organize and execute terrorist acts because of distance and coordination of actions. Now it became easier with the help of global

technologies. With the help of the Internet, criminals can agree on the time and place of the terrorist attacks. (Ritzer and Martin 2008) For example, the service Google Maps gives very wide opportunities for all Internet users without exception, providing in the open access satellite images and maps of any terrain. Terrorist used attack the Google Maps service in the Indian city Mumbai: due to the details that can be learned with its help, the terrorists planned their actions. (Ribeiro 2008)

The dangerous thing is that the radicals stationed on the websites the manual for the manufacture of bombs, weapons, organization of terrorist attacks, etc. Site owners who hang out such instructions usually avoid punishment, claiming that they are not the authors of the manuals and that they do not call for using this information on practice. (United Nations Office on Drugs and Crime, 2012)

Thus, over the past ten years terrorist organizations have firmly established themselves in all segments of the Internet and are using it as the main tool for spreading their ideas.

Money, Oil and Terrorists

According to the representative of the UN Counter-Terrorism Committee Dolphin Shantz, terrorists are successfully using a number of platforms designed to collect donations for humanitarian needs. Sometimes donors do not even suspect what their money will really be for. (UN Radio, 2016)

According to Shantz, the terrorists use some websites or instant messengers in order to reach as many potential donors as possible. These platforms guarantee anonymity. In many cases touching photos of people needing help are offered for the seed. The signatures under the photo read: "Please do not pass by, help". Most often, these are just fakes created for the purpose of

profit, and in some cases behind such photos are hidden organizations that raise funds for the activities of terrorist groups. (Ibid)

Private individuals and organizations that raise funds to support terrorism and extremism often disguise their activities by stating that they are engaged in legitimate charitable or humanitarian activities. These groups of people usually found NGOs for these purposes. Lawful charitable organizations launch special campaigns in social networks in order to attract supporters and appeal to donors. The collected money is used to provide material support to radical extremists and to prepare terrorist attacks. (FATF 2014)

Thus, with the help of the network, the leaders of terrorist groups collect money to support criminal operations and to keep militants. Also terrorists use modern technology to shift money across countries for conducting their activities. In conflict-torn countries, where access to banking services is limited, and in which terrorist groups operate, main financial service for the money transfer is the Internet. For example, the Taliban used a regulated banking system to launder proceeds from the sale of drugs, but after introducing more stringent rules of banking in Afghanistan it returned to using Internet transfer system services. (FATF 2008)

Globalization Enables ISIS to Sell Oil, Even Illegally. Radical extremist groups also apply the control over natural resources (oil, gas, timber, diamonds, gold, etc.) to obtain money for their activities. They use the advantages of the Internet to reach their goals in this case also. Radical fundamentalists use technological “tools” of globalization to sell oil and other natural resources to fund their activities. It is much easier to sell oil in globalized world.

For example, ISIS seeks to manage the local oil infrastructure for the production and processing of oil for sale or exchange in local and regional markets at a low price. The greatest profit ISIS receives from the sale of these resources to local buyers and intermediaries who transport illegal oil to the end-users. The majority of these transactions are made with the help of the Internet. (FATF 2015)

According to various estimates, the daily income of ISIS from smuggled “black gold” is about 2 million dollars. Before the US air strikes, the export of oil annually brought to the terrorists up to 800 million dollars, but this export is totally illegal. There is no reliable information on how ISIS manages to sell oil in the international market, only conjectures.

The Islamic State of Iraq and Levante is mostly based in Syria and Iraq, where also rich deposits of hydrocarbon are located. The leaders of ISIS managed to capture about 10 of them. These deposits are mostly located on the border with Turkey, where the illegal oil is freely available for Turkish oil traders.

Washington indicates Turkey, Iraq and Syria as the main suspects in illegal imports of oil from ISIS. According to David Cohen, the listed states bought hydrocarbons from the Islamic state for up to \$ 1 million a day. In his opinion, the intermediary from Turkey buys raw materials from ISIS, after which they transport fuel for subsequent resale. (Jones, Zalewski and Solomon 2014)

Cyber Terrorism

Terrorists can attack or penetrate the computer systems of various institutions. The consequences of this can be diverse: the military, intelligence, medical services, transport and financial systems, etc. can suffer. (NATO Report 2012) The potential scale of cyber terrorism is very dangerous, as they can bring chaos into the actions of not only state but also commercial structures, paralyzing, for example, banking operations. (Weimann 2004)

Thus, the main form of cyberterrorism is information attack on computer systems, data transmission equipment, and other components of the information structure. This allows penetrating into the attacked system, intercept control or suppress the means of network information exchange, and carry out other destructive effects. (Brunst 2010)

The most dangerous are attacks on energy facilities, telecommunications, air traffic control systems, financial electronic systems, government information systems, as well as automated control systems for troops and strategic weapons. (Lewis 2002)

Cyber terrorism poses a severe threat to humanity, comparable to nuclear, bacteriological and chemical weapons. (Weimann 2004) The degree of this threat is not yet fully understood and studied due to its novelty.

6. Is Radical Islam Compatible with Globalization (Democracy)?

In the previous chapters, we mostly talked about globalization as Americanization, as a process that according to some Islamic Fundamentalists, is driven by the West. We have seen that globalization processes have a direct impact on the radicalization of Islamic fundamentalism, which often does not accept the basic values and attitudes that are spread through globalization. We also analyzed how the benefits of globalization can be used by radical fundamentalists for their own purposes, ultimately against the same Western societies.

And what is interesting, that Islam world also spread its values and views in the context of globalization over Western societies. Is it possible to consider this as a complementary process? Or vice versa, there is a clash of different worldviews and civilization codes in the context of globalization? Could the ideas of Islamic radical Fundamentalism and democratic norms be compatible? Is it possible to abandon the ideological parts of globalization (democracy, human rights, gender equality, LGBT rights, etc.) and use only the achievements of new technologies for the developments of Islamic societies? Or the representatives of radical Islamic groups will never agree with it? These are the questions that this part of the Essay will try to answer.

Islam and Democracy: Compatible or not? Some of the Muslim currents (Salafis, Wahhabis and others) adhere to radical views on the state and social structure. These views are used by certain political circles to retain or conquer power in a particular country or region. For example, in a number of Middle East countries Islam is already a state religion (monarchies of the Persian Gulf, Pakistan, Iran, others). In the societies of these countries the law is based on Sharia. (DeLong Bas 2004) As we already know, it is a basic law of Muslims, the main postulates of which are contrary to democratic norms.

Thus, could such democratic principles as equality, justice, freedom of expression and tolerance could be integrated in Islamic societies? Or do the radicals never allow this?

Islamic philosopher Mohammed Iqbal (1877-1938) considered that the early Islamic Caliphate was compatible with democracy. He welcomed the formation of popularly elected legislative assemblies in the Muslim world as a return to the original purity of Islam. He argued that Islam had the makings of an economic and democratic society organization, but that this growth was stopped by the expansive Muslim conquests that established the Caliphate as a large Islamic empire. According to Iqbal, the early Muslims overlooked the most important potential opportunities of their faith and radicalized its very sense. (Rehman 2005)

According to John Esposito and John Voll, there is a relationship between Islam and democracy. They indicate sufficient compatibility between them, noting that these relationships in the modern world are quite complex. “The Muslim world in the ideological sense couldn’t be called monolithic. It contains a wide range of views and opinions - from extremist ones, which exclude any connection between Islam and democracy, to the claims that Islam prescribes the establishment of a democratic system of government” (Esposito and Voll 2001, p.1). At the heart of Islam, as a religion, is the notion of justice. Democracy, in turn, is also the ideology of justice and equality. Here, much is determined by whom and how Quran and Muslim scriptures are being treated, because the same commandment could be interpreted differently. It depends on political interests and the degree of radicalization of given society. It is important to note, that the notion of justice for Muslims is not always the same as for the representatives of Western culture. If for Muslims the beating of an unfaithful wife by stones is “justice”, then for the Western countries this is barbarism. Thus, the relationship between Islam and Democracy is not always clear and understandable.

Some specialists note that Islam is not the most important obstacle in the way of Muslim countries towards democracy. Real problems are not connected with religion and culture, but with the domination of the military, poverty and the weakness of the private sector. (Sullivan

2007) According to Daniel Brumberg, some Islamic countries have experience in accepting Western values. He brings an example of Egypt, which according to him have been living for several decades under the conditions of liberal autocracy, which means carrying out certain reforms while maintaining an authoritarian state (Brumberg 2002).

However, some fundamentalists suggest abandoning Western ideology and using only the achievement of new technology for the development of their own society. In the Muslim political discourse this is called social modernization – a modernization of Islamic society which doesn't concern religious aspects. The adherents of this approach are mostly called the representatives of “the enlightened Islam” or Euro-Islam. (Tibi 2001)

According to Bassam Tibi, Euro-Islam is a secular Islam that can easily get on with the democratic state system and brings the daily life of Muslims in accordance with the standards of its European Christian neighbors. Thus, it is a liberal trend in Islam, imbued with European culture. (Ibid)

But Euro-Islam also has a radical wing. Representatives of this wing insist on applying radical measures in relation to European society, including propaganda and armed actions. For example, one of the spiritual leaders of Muslims in the European Union Abu Hamza Al-Masri, who studied in the UK, after 1979 became the head of the mosque of Finsbury Park in London. Later this mosque became an unofficial branch of Al-Qaeda, and Abu Hamza was accused by the US court in encouraging his followers to kill Jews and other non-Muslims. (Cowan 2004)

The desire of some Muslim countries to spread the influence of Islam in the world as widely as possible, up to the creation of a new Islamic caliphate, should be marked also. The implementation of these plans is facilitated by the continued growth of the population of most Muslim states and significant migration flows of Muslims to Europe and America. In the context of further globalization of world processes, political and military crisis in some Middle East countries (Syria, Iraq, Afghanistan, Libya and etc.) and the demographic crisis in European countries, the migration flows will only increase. These could lead to the Islamisation of Europe

and some parts of the post-Soviet space. (Hedges 2015) So, what will it result in? Could we expect a peaceful coexistence of different worldviews in the context of globalization, or we will view the confrontation and struggle between them? It is weakly believable, that the adherents of radical Islamic views would ever integrate in the democratic European society, where human rights law prevails.

It is already observable, how some migrants from the Muslim countries of the Middle East try to impose their values on Europeans. The most radicals of them categorically refuse to integrate into the European family, imposing their rules of life. This is accompanied by an increase in cases of violence and the violation of human rights in many European cities where migrants settled.

Hereby, could democratic principles spread by globalization coexist with radical Islamic values? There is an opinion that Islam, like any other religion, is initially totalitarian and anti-democratic, since it subordinates a person and condemns dissent. As an argument, proponents of this position often cite examples of unpunished human rights violations and dictatorial regimes in most Muslim countries. Moreover, according to the adherents of Islamic radicalism, any democratic model of the state is by definition inferior to the Islamic one. They sure, that democratic model does not reflect social justice, allowing the presence of oppressors and oppressed, because democracy is the domination of the majority over the minority. (Knudsen 2003; Fattah 2004; Fauzi 2005)

Thereby, attempts to democratize Middle East by Western standards also lead to the activation of radical Islamic groups and currents closely related to the forces of international terrorism. As we observed in the previous chapters, the basic postulates prescribed in the Holy books of Muslims contradict the major principles of democracy. Generally globalization is perceived by Radicals negatively, because according to them the ideas spread by the globalization undermine the major spiritual pillars of Muslim societies.

One of the general issues that prevent the spread of Western values in the Islamic culture is the Radical Islamic Fundamentalism. Today, there are two groups among radicals that obstruct the reform movement, which seeks religious democracy. The representatives of one group believe that the less freedom society enjoys, the stronger the religion will be. They oppose the democratic process. The second group includes those who believe that religion should be put aside to establish democracy and freedom. (Fattah 2004)

Islamic radicals consider that Western democracy is a tool for enslavement and it is developing around the world with its socio-economic, political and cultural expansion. Thereby, it creates a real threat to the Muslim way of life. However, some fundamentalists suggest abandoning Western ideology and using only the achievement of new technology for the development of their own society. The main point separating Islam from democracy is the concept of “sovereignty”. The sovereignty in West associated with the separation of religion from the state. It endowed man, and not God, with legislative power. Radical Muslims proclaim the destruction of the democratic system, because for them the power of God is higher than human. They will never accept the fact that human laws could be above the divine laws.

Daniel Pipes believes that neither the society nor the ruling elite of most Muslim countries, with rare exceptions, are ready for an adequate perception of Western culture. It is significant that economic liberalization, which in the 1990s took place in a number of Arab countries - Algeria, Egypt, Jordan, Yemen, Kuwait, etc., did not lead to democratic change. (Pipes 2008)

Thus, Islam is heterogeneous ideologically and politically. However, the radical sentiments in it strongly prevail. The interaction of Islam with the Western world in the context of Globalization is based on the correlation and mutual recognition of spiritual values of each other. The problem of the perception of Western liberal values by Islam is explained by not-acceptance of a number of democratic norms. Thus, Islam focuses on the “negative” sides of the Western world, ignoring the progress and freedoms that Western civilization brings to the world.

Islam has the potential to perceive Western values. However, it will never copy the experience of the countries of Europe or America. It is necessary to develop a flexible form of interaction of Western values with Islam, which takes into account both Islamic tradition and history and Western standards of life.

However, at this stage of history the relations between the Muslim world and the West are in crisis. Most Europeans and Americans perceive the Radical Islamists as a kind of threat, and this is justified, because radicals usually tend to the violence and terroristic methods. Thus, Globalization both contributes to the democratization and radicalization of the Islamic society. This is a contradictory process, which today forms the main political agenda in the world.

Conclusion

Globalization is not a one-way movement. This is a complex, multi-faceted, multi-level process which targets all spheres of life. It has both positive and negative effects. The rapid spread of globalization facilitates Islamic fundamentalism and contributes to its radicalization.

Disputes between adherents of Moderate Islam and Radical Islamists over place and role of religion in Muslim's life never stopped. They became more intensive with the emergence of ideological confrontation between Islamic and Western civilizations boosted by globalization. Radical Islamists are extremely resistant to the basic values of globalization expressed in democratic norms, such as human rights, gender equality, rights of LGBT community, freedom of speech and etc. They perceive it as an encroachment on the basic tenets of the Islamic religion, expressed by Americanization and Westernization of spiritual values.

Islamic radicals see the essence of globalization primarily in imposing Western standards on them not only in the technological, information and economic fields, but also in the spheres of culture, politics and law, including the principles of building and functioning of state power. This perception is understandable, since the participation of the Islamic World in the global processes inevitably implies the active invasion of new cultural, moral and political principles in the Muslims' life. These principles are often very distant, if not alien to their mentality. Therefore the spread of globalization cause intolerance among Muslims and radicalization of Islamic Fundamentalism.

But the confrontation between West and Radical Islamists is not only about religion and spiritual values. It is also about domination over natural resources, especially hydrocarbon. The struggle over oil and gas domination in the region often acquires very sever and bloody nature, expressed in the emergence of new radical terroristic groups. This struggle is mostly about global economic and political domination in the region, that's why tensions among Islamic states also can be observed.

By and large, fundamentalism is an attempt to preserve identity in a hostile environment and protect national resources. People try to protect customs and way of life, and any attempt of its change is perceived extremely painful. But sometimes the means of “protection” acquire extremely radical nature, and pour out into mass killing of innocent people, called terroristic acts.

The specificity of globalization is universal openness and interconnection, therefore modern technologies may sooner or later be at the disposal of international terrorism. Radical Islamists use globalization advantages (ex. technologies) to boost their activities Traditional terrorism did not threaten societies by affecting its foundations. In its turn, modern high-tech terrorism is capable of provoking a systemic crisis in countries with a developed information structure, and even a global community crisis.

The terrorist movement in the Internet is a well-planned psychologically directed influence on the population, and it is organized by specially trained people with certain knowledge. They are the ones who direct the “crowd”, especially influencing those who have an unformed world view, and who has not decided on destiny in life.

There are many ways of using the Internet by modern radical Islamic groups: from psychological warfare and propaganda to very effective use for the purpose of collecting money, illegally selling oil, recruiting supporters, searching for data and coordinating actions.

Thereby, in this regard the rapid spread of globalization also contributes to the development of radical groups, who use the advantages of globalization in favor of their activity, including terrorist acts.

According to the Radical Islamists, globalization, as an instrument of bringing civilization to a single cultural and economic denominator, is an evil for the Islamic world, which must be combated. Thus, Radical Islamists extremely resistant to the democratic norms and values, spread by globalization. Thereby, despite the existence of some common ground, it is very difficult to speak about compatibility of Radical Islam and Democracy.

Reference List

Abiad, Nisrine. *“Sharia, Muslim States and International Human Rights Treaty Obligation’s: A Comparative Study”*, British Institute of International and Comparative Law, 2008

Abu Bakar, Ibrahim. Review of *“Globalization, Ethics and Islam: The Case of Bediuzzaman. Said Nursi by Ian Markham and Ibrahim Ozdemir”*, Journal of the American Academy of Religion, Oxford University Press, Vol. 74, No. 2, Religion and Secrecy (Jun., 2006), pp. 534-536

Stable URL: <http://www.jstor.org/stable/4094056>

Almeida, Paul. *“Subnational Opposition to Globalization”*, Social Forces, Oxford University Press, Vol. 90, No. 4 (June 2012), pp. 1051-1072

Stable URL: <http://www.jstor.org/stable/41683158>

Ali Akbar, Mahdi. *“Iranian Women: Between Islamization and Globalization”*, London: Routledge/Curzon 2003

Stable URL: <http://go.owu.edu/~aamahdi/women%20and%20globalization-final.pdf>

Amanat, Abbas and Griffel, Frank. *“Sharia: Islamic Law in the Contemporary Context”*, Stanford University Press, 2007

Amin, Samir. *“Capitalism in the Age of Globalization: The Management of Contemporary Society”*, London: Zed Books, 1997

Ansari, A. *“The Islamic World in the Era of Western Domination, 1800 to the Present”*, Cambridge University Press 1996

Badran, Margot. *“Islamic feminism: what's in a name?”*, Al-Ahram Weekly Online, 17 - 23 January 2002, Issue No.56

Satable URL: <http://weekly.ahram.org.eg/Archive/2002/569/cu1.htm>

Baden, Sally. *“The position of women in Islamic countries: Possibilities, constraints and strategies for change”*. Bridge, report N4, 1992

Brunst, W. Phillip. *“Terrorism and the Internet: New Threats Posed by Cyberterrorism and Terrorist Use of the Internet”*, Springer, 2010

Stable URL: <file:///C:/Users/CODE/Downloads/9780387892900-c1.pdf>

Brumberg, Daniel. *“Islamists and the Politics of Consensus”*, Middle East Studies after 9/11, Journal of Democracy, Vol. 13, 2002, p.109-115

Stable URL: <https://muse.jhu.edu/article/17209/pdf>

Cronin, Audrey Kurth. *“Behind the Curve: Globalization and International Terrorism”*, International Security, Vol. 27, No. 3 (winter, 2002-2003), pp. 30-58

Stable URL: <http://www.jstor.org/stable/3092113>

Cowan, Rosie. *“Abu Hamza Charged With Inciting Murders”*, The Guardian, 20 October 2004

Stable URL: <https://www.theguardian.com/uk/2004/oct/20/terrorism.september11>

- Chivers, C.J. “*Facebook Groups Act as Weapons Bazaars for Militias*”, The New York Times, April 6, 2016
 Stable URL: <https://www.nytimes.com/2016/04/07/world/middleeast/facebook-weapons-syria-libya-iraq.html>
- DeLong-Bas, Natana J. “*Wahhabi Islam: From Revival and Reform to Global Jihad*” (First ed.), 2004, New York: Oxford University Press, USA, p. 228.
- Emerson, Michael O. and Hartman, David. “*The Rise of Religious Fundamentalism*”, Annual Review of Sociology, Vol. 32 (2006), pp. 127-144
 Stable URL: <http://www.jstor.org/stable/29737734>
- Eren, Mehmet. “*Globalization and International Terrorism*”, 2011
 Stable URL: <http://politiksoylem.com/globalization-and-international-terrorism/>
- Esposito, L. John and Voll, O. John. “*Islam and Democracy*”, 2001
 Stable URL: <http://www.artic.ua.es/biblioteca/u85/documentos/1808.pdf>
- Fattah, Moataz Bellah Mohamed Abdel. “*Islam and Democracy: An Empirical Examination of Muslims’ Political*”, Culture Western Michigan University, 2004, p. 249
 Stable URL: <http://scholarworks.wmich.edu/cgi/viewcontent.cgi?article=2100&context=dissertations>
- FATF – The Group of Development of Financial Measures with Money Laundering. “*Money Laundering & Terrorist Financing Vulnerabilities of Commercial Website and Internet Payment Systems*”, France, Paris, 2008
 Stable URL: <http://www.fatfgafi.org/publications/methodsandtrends/documents/moneylaunderi>
- FATF – The Group of Development of Financial Measures with Money Laundering. “*Risk of terrorist abuse in non-profit organizations*” (the “NPO report”), France, Paris, 2014
 Stable URL: www.fatfgafi.org/publications/methodsandtrends/documents/risk-terrorist-abusenonprofits.html
- FATF - The Group of Development of Financial Measures with Money Laundering. “*New Risks of Financing Terrorism*”, France, Paris, October 2015
- Featherstone, Mike. “*Global Culture: Nationalism, Globalization and Modernity*”, London, 1990
- Financial Times: Sam Jones in London, Piotr Zalewski in Istanbul and Erika Solomon in Beirut. “*ISIS Sells Smuggled Oil to Turkey and Iraqi Kurds, Says US Treasury*”, October 23, 2014
 Stable URL: <https://www.ft.com/content/6c269c4e-5ace-11e4-b449-00144feab7de>
- Fischer, Stanley. “*Globalization and Its Challenges*”, American Economic Review, 93, 2003, p/ 1-30
- Friedman, Thomas L. “*The World is Flat: A Brief History of the Twenty-First Century*”, Farrar, Straus and Giroux, 2005
- Ghamidi, Javed. “*The Islamic Law of Jihad*”, 2001

Stable URL: <http://www.javedahmadghamidi.com/renaissance/view/the-islamic-law-of-jihad-part-2-2>

Giddens, Anthony. *“The Consequences of Modernity”*, Stanford, 1990

Haddad, Y. *“The Study of Women in Islam and the West: A Select Bibliography”* // *Hawwa* (Journal of Women of the Middle East and the Islamic World), Vol. 3, Issue 1. Koninklijke Brill NV, Leiden, 2005. PP. 111-157.

Hashim, I. *“Reconciling Islam and feminism”* // *Gender and Development*. Vol. 7, No. 1, 1999 PP. 7-14.

Hashmi, Taj I. *“Woman and Islam: Taslima Nasreen, society and politics in Bangladesh”*// *South Asia: Journal of South Asian Studies*. Vol. XVIII. No 2. 1995. PP. 23-48

Hood, Ralph; Peter, Hill and Williamson, Paul. *“The Psychology of Religious Fundamentalism”*, New York, Guilford Press, 2005

Hedges, Paul. *“The Islamisation of Europe: Myth or Reality?”*, Nanyang Technological University, 2015

Huntington, S. *“The Age of Muslim War”* // «Newsweek», 2001–2002, Special Davos Edition

Huntington, S. *“The Clash of Civilizations”*. In Lechner, F. J., Boli, J. (ed.), *The Globalization Reader* (pp. 27–34), 2004. Oxford: Blackwell.

Interview with Ayatollah Khomeini by Hamid Algar on December 29, 1978

Jurgensmeyer, Mark. *“Thinking Globally”*, Los Angeles: University of California Press, 2014

Kamali, Mohammad Hashim. *Oxford History of Islam, “Law and Society: The Interplay of Revelation and Reason in the Shariah”*, Oxford, 2000.

Kissinger, Henry. *“Sharia law makes democracy almost impossible”*, “Die Welt”, Germany, 2012

Stable URL: <http://www.welt.de/politik/article109260697/Die-Scharia-macht-Demokratie-fast-unmoeglich.html>

Khalifa, Rashad. *“Quran, Hadith and Islam”*. Smashwords Eition, 2010

Kosebalan, Hasan. *“The Impact of Globalization on Islamic Political Identity: The Case of Turkey”*, *World Affairs*, Vol. 168, No. 1 (SUMMER 2005), pp. 27-37

Stable URL: <http://www.jstor.org/stable/20672730>

Knudsen, Are. *“Political Islam in the Middle East”*, Chr. Michelsen Institute Development Studies and Human Rights, 2003

Stable URL: <https://www.cmi.no/publications/file/1548-political-islam-in-the-middle-east.pdf>

Kellner, Douglas. *“Theorizing Globalization”*, *Sociological Theory*, Vol. 20, No. 3 (Nov., 2002), pp. 285-305

Stable URL: <http://www.jstor.org/stable/3108613>

- Lerche, Charles O. *“The Conflict of Globalization”*, The International Journal of Peace Studies, 1998
 Stable URL: http://www.gmu.edu/programs/icar/ijps/vol3_1/learch.htm
- Lewis, A. James. *“Assessing the Risks of Cyber Terrorism, Cyber War and Other Cyber Threats”*, Center for Strategic and International Studies, December 2002
 Stable URL: https://csis-prod.s3.amazonaws.com/s3fs-public/legacy_files/files/media/csis/pubs/021101_risks_of_cyberterror.pdf
- Lewis, Bernard. *“The Middle East: A Brief History of the Last 2000 years”*, Scribner, 1997
- Levitt, Theodore. “Globalization of Markets”, Harvard Business Review, 1983
 Stable URL: <https://hbr.org/1983/05/the-globalization-of-markets>
- Mason, T. David. *“Globalization, Democratization, and the Prospects for Civil War in the New Millennium”*, International Studies Review, Vol. 5, No. 4, Dissolving Boundaries (Dec., 2003), pp.19-35
 Stable URL: <http://www.jstor.org/stable/3186391>
- Morgan, Diane. “Essential Islam: A Comprehensive Guide to Belief and Practice”, p.87, 2010
- Mohanty, C. T. *“Under Western Eyes: Feminist Scholarship and Colonial Discourses”* // Mohanty, C. T.; Russo, A.; Lourdes M. T. *“Third World Women and the Politics of Femi-nism”*. Indiana University Press, 1991. 338 p.
- Moghadam, M. Valentine. *“Women in The Islamic Republic of Iran: Legal Status, Social Positions and Collective Action”*, Article from Conference organized by Woodrow Wilson International Center for Scholars on November 16-17, 2004
 Stable URL: <https://www.wilsoncenter.org/sites/default/files/ValentineMoghadamFinal.pdf>
- Mount, Mike. *“Khalid Sheikh Mohammed: I beheaded American reporter”*, CNN, March 15, 2007
 Stable URL: <http://edition.cnn.com/2007/US/03/15/guantanamo.mohammed/index.html>
- Mir-Hosseini, Ziba and Vanja Hamzic. *“Control and Sexuality: The Revival of Zina Laws in Muslim Contexts”*, London (2010): Women Living Under Muslim Laws.
- NATO. *“Threat of Cyber Terrorism”*, Released by Association for International Affairs for the XVIII Prague Student Summit, 2012
 Stable URL: <https://www.amo.cz/wp-content/uploads/2016/01/PSS-Threat-of-Cyberterrorism-NATO.pdf>
- Najjar, Fauzi. *“The Arabs, Islam and Globalization”*. Middle East Policy, vol. 12, p. 91-106, 2005
- Newberry, Janice. *“Reviewed Work(s): Spiritual Economies: Islam, Globalization and the Afterlife of Development by Daromir Rudnyckj”*, Anthropologica, Vol. 55, No. 2 (2013), pp. 477-479
 Stable URL: <http://www.jstor.org/stable/24467353>

Parlapiano, Alicia. “How Terrorists Suspects Buy Guns – and How they Still Could, Even With a Ban”, The New York Times, Jun. 15, 2016
Stable URL: <https://www.nytimes.com/interactive/2016/06/14/us/gun-purchase-ban-for-suspected-terrorists.html>

Pipes, Daniel. “A Democratic Islam?”, Jerusalem Post, April 17, 2008
Stable URL: <http://www.danielpipes.org/5517/a-democratic-islam>

Peters, Rudolf. “Islam and Colonialism: The Doctrine of Jihad in Modern History, Religion and Society”, De Cruyter Moution, p.245, 2015

Ritzer, George and Martin, Gus. “Globalization and International Terrorism”, Blackwell, 2008

Ribeiro, John. “Google Earth Used by Terrorists in India Attacks”, 2008
Stable URL: <http://www.pcworld.com/article/154684/article.html>

Robertson, Roland. “Globalization. Theory and Civilization Analysis”, Comparative Civilization Review, 1987

Robertson, Roland and Lechner, Frank J. “Modernization, Globalization and the Problem of Culture in the World-Systems Theory”; Theory, Culture and Society, 1985

Rehman, Javaid. “Islamic State Practices, International Law and the Threat from Terrorism: A Critique of the 'Clash of Civilizations' in the New World Order”, Bloomsbury Publishing, 2005, p. 15.

Stable URL:
https://books.google.am/books?id=es9Sunv_y2MC&pg=PA15&dq=Iqbal+a+muslim+scholar&hl=en&sa=X&redir_esc=y#v=onepage&q=Iqbal%20a%20muslim%20scholar&f=false

Rupert, Mark. “Ideologies of Globalization: Contending Visions of a New World Order”, London: Routledge, 2000

Sadjadpour, Karim. “Reading Khamenei: The World View of Iran’s Most Powerful Leader”, Carnegie Endowment for International Peace, 2009
Stable URL: http://carnegieendowment.org/files/sadjadpour_iran_final2.pdf

Sirekanyan, Tigran. “The Challenge of Globalization to Islamic Culture”, Master Essay, American University of Armenia, Yerevan 2015

Soares, Benjamin and Osella, Filippo. “Islam, Politics, Anthropology”, The Journal of the Royal Anthropological Institute, Vol. 15, Islam, Politics, Anthropology (2009), pp. 1-23
Stable URL: <http://www.jstor.org/stable/20527686>

Sheshabalaya, Ashutosh. “The Three Rounds of Globalization”, The Globalist: October 19, 2006

Steger, Manfred B. “Ideologies of Globalization”, Journal of Political Ideologies, 2005, p.11-30
Stable URL:
http://socialsciences.people.hawaii.edu/publications_lib/JPI%20Ideologies%20of%20globalization%20%20final.pdf

Sullivan, Noel. “*Difference and the Concept of the Political and Contemporary Political Philosophy*” // *Political Studies*, 2007, N 4, p. 754

Tibi, Bassam. “*Islam between culture and politics*”, Palgrave Macmillan, 2001, p. 227

Tønnessen, Liv. “*The many faces of political Islam in Sudan: Muslim women’s activism for and against the state*”, 2011, Bergen University: Bergen.

Therborn, Goran. “*Modernities and Globalization. European and Latin American Experiences and Perspectives*”, Stockholm, 1999

United Nations Office of Drugs and Crime. “*The Use of the Internet for the Terrorist Purposes*”, Vienna, 2012

Stable URL:

https://www.unodc.org/documents/frontpage/Use_of_Internet_for_Terrorist_Purposes.pdf

Wallerstein, Immanuel. “*The Modern World-System. Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century*”. New York, 1974, pp.18-80

Weimann, Gabriel. “*Cyber terrorism. How Real is the Threat?*”, United States Institute of Peace, Special Report, Washington, 2004

Stable URL: <https://www.usip.org/sites/default/files/sr119.pdf>