

THE BASIC STRATEGY OF RELIGIOUS RADICAL MOVEMENTS: MISPERCEPTION OF RELIGIOUS TEXTS OR BADAWIYYA

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Abstract

The recent terrorist acts in religious practitioners and creators of many structural editing; they are described themselves as a Muslim. This being the case, most Western scholars interested in Islam blame Muslims or Islam because of religious terrorism, On the other hand, Muslim researchers working on the same subject generally become defensive and attempt to protect Muslims and therefore Islam.

In today's opinion, they claim that they are impressed by leaders of Salafiyya like Ibn Taymiyya, and Muhammad ibn Abd al-Wahhab. The main source of Salafi-Wahhabi opinion was the Kharijite understanding. The Kharijites were composed of the people living around Desert of Najd in Arab Peninsula. They were not cognizant of the important details of Islam. Violence, the typical characteristic of desert-life, was recognized by them as ordinary process of their life. And they have not official educational system. It called as Badawiyiyah.

Keywords: *Kalām, Religion, Terror, Interpretation, Violence, Badawiyiyah.*

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DİNİ RADİKAL HAREKETLERİN TEMEL STRATEJİSİ: DİNİ METİNLERİN YANLIŞ YORUMLANMASI VEYA BEDEVİLİK

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Öz

Son dönemde dini uygulayıcılar ve birçok yapısal düzenleme yapan kişilere yönelik terör eylemleri gerçekleşti; bu kişilerin kendini Müslüman olarak tanımladıkları ifade edilmektedir. Bu durum karşısında, İslam ile ilgilenen çoğu Batılı akademisyen, dinî terör nedeniyle Müslümanları ya da İslam'ı suçlamaktadır. Diğer yandan, aynı konu üzerinde çalışan Müslüman araştırmacılar ise genellikle savunmaya geçerek Müslümanları ve dolayısıyla İslam'ı koruma çabasına girmektedirler. Günümüzde, bu kişiler, İbn Teymiyye ve Muhammed b. Abdülvehhab gibi liderlerinden etkilendiklerini iddia etmektedirler. Selefi-Vahhabî görüşünün ana kaynağı Hâricîlik anlayışıydı. Hâricîler, Arap Yarımadası'ndaki Necîd Çölü çevresinde yaşayan insanlardan oluşmaktaydı. İslam'ın önemli ayrıntılarının farkında değillerdi. Çöl yaşamının tipik bir özelliği olan şiddet, hayatlarının olağan bir parçası olarak görmekteydiler. Ayrıca resmî bir eğitim sistemleri yoktu ve bu durum "Bedeviyye" olarak adlandırıldı.

Anahtar Kelimeler: Kelâm, Din, Terör, Yorum, Şiddet, Bedevilik.

Introduction

People in general have been experiencing three attitudes according to their religion. Firstly, by adopting a religious belief and acceptance in size, with the result of an understanding of secular or agnostic, are irrelevant in practice. Secondly, as a member in accordance with religious especially in social and traditional structure, described as an attitude of public piety in the shaping. Third, the generally accepted understanding of the rules of the religion beyond their own sense of perceiving different and more realistic than believing that it has a religious life, is to have an application outside of the concept of average believers. Those in this category, sometimes described as radical and sometimes described as marginal. If such a perception, either because it is possible to have a depth to the essence of religion, or by speaking the name of religion or perception of their culture and level of information in accordance with the guidance of religious people who place a particular presenter. Entrants to the first category by climbing to the peak of the religious consciousness have been much in the minority. Many believers are in the second occurrence. The main factor here is the person directing the religious perception and presentation format. Therefore, the second category could result positive or negative in serious consequences. The major role of the Central Asian Turks to accept our world as Islam's contribution Yasawiyya Sufi movements in the region with the same problem today by the leaders of radical movements, the router is an example of this approach.

In any case, a particular understanding of religion in accordance with, or perceptions, cannot be formatted as required. So religion, a certain person, group or entity is not a monopoly. Different sectors and periods, not to damage the main body and not disrupt the foundations generally accepted, provided that the presentation can be detected and can be done in different ways. In fact, the essence of religion at all, but its defiance of the religious insights that may be irrelevant. This thesis reference is the emergence of many denominations and sects. This result is natural as both sociological and religious purpose. Because of many religious creed or sects,

was born from self-referential reading format. The Allegory of *Mawlānā*, the famous elephant, such as the discourse of religious formation and the size of the groups that have formed a particular religion.

About the current and the formation of a religious right or wrong to judge it is possible in two ways: First, it would be in line with data from another religion. Secondly, in person or Falsification verification can be made that religion according to their own resources. However, the basic criterion here for both is reason. Here, for example, if this will be an evaluation of an Islamic sect, religion is a member of an evaluation can be done in terms of basic resources. However, another problem encountered here is the essence of each group and the sector more prone to their own faith and to comply with the thesis. In fact, the adoption of average Muslims accused of blessings happened and some of the movements themselves radically as more appropriate to classify sources of religion. Indeed, today some of those involved in terrorist acts, the return movement, the essence of religion is known to have adopted the philosophy of so-called *Salafi-Wahhabi*.

Module styles emerging in the field of Islamic history, theology and sects of *Shiism*, *al-mu'tazila*, The Kharijites was formed around the names of the *Ahl al-Sunnah*. Except Imāmiyya outlines the basic philosophy of *Shiism* was *al-mu'tazila* sect. Important contributions to Islamic thought are found in periods of strong *al-mu'tazila* sect lived today is the official representative of the formation there is a wide-ranging. A substantial part of the Islamic world for centuries sect of *Shiism* was supported by a strong belief system, philosophy, theology had developed *al-mu'tazila*.

Although there is a philosophy of its own outputs, Some heretical religious understandings from the very beginning of religion more important than the size of the application for the permanent location of the output is dominated by the dominance of the majority of courses of action that reflect local conditions by having a better understanding of more local The Kharijites *Wahhabism* sectarian views within the framework of continued carries.

Ahlu Sunnah Wal Jamaah has had a common position in the Islamic world and has adopted a belief system between *al-mu'tazila* and *Shia*. He lured the rules more specific patterns, aimed at the implementation of religion and the main theme of religion in this way, opening a wide range of beliefs in accordance with universal values of Islam has been interpreted in a religious sense and thus has adopted a qualified human primary habitable.

These data are in line with the format within the framework of their own reading of Islamic School, Islam considers the 'right' and 'real' Islam is perceived as it has adopted. The schools on the basis of maintaining its existence for centuries has this understanding. He settled in the historical process so it is not possible to think of the past will end sects. When they are in difficulty they are only hidden.

Islamic denominations received the basic faith of philosophy from the Qur'an. For this reason, they all consider themselves right. The reflection ratio of the reality and validity of measurement is the size of reasons. According to this sect considered to be a radical discourse, although their use is based on the Qur'an The Kharijites perception of the place and can be discussed.

There are two key elements of a reference to the consistency of the Qur'an. Arabic is the language of the Qur'an and an understanding of rules within the next comment from the general idea of the terms and can be reached within the framework of opinion and should consist of the main theme of the Qur'an. In this context, for example, in some extreme sects like *Ismailism* form of reading both the Qur'an has been out of the assessment.

On the other hand, have a better understanding of the Qur'an-centered and subsequent formation of the Wahabism- The Kharijites allege more Muslims in the audience selects the main theme of the Qur'an are incompatible. The Kharijites-Wahhabism connection is very evident. Indeed, on the Ottoman Wahhabism "Kharijism" movement were checked and the "New Kharijism" named in the form. In dealing with fanaticism

and their religious beliefs in terms of stiffness non-believers blame on issues such as disbelief has an obvious analogy between Wahhabism and Kharijism. The Kharijites sect living today *Ibadiya*, to command “al-Amr bi al-Ma’ruf wa al-Nahy an al-Munkar” (to command the good of the evil of prohibition) under the name of Islam invites Muslims to fight and they took the form of these ideas discussed example Wahhabism have formed (Figlali, 1999: 25).

At the same time, drawing interferences from religious dogmas, to sanctify these terrorist movements through basing these movements is on Qur’an or Hadiths. This attitude may vary regarding different understandings. In one hand, according to the ways to read the holy resources, this movement could be regarded as holy movement. On the other hand, according to the ways to interpret *jihad*, it is admitted that intervening into this kind of movement is an obligatory, devotion and worship for a person. However, the main rationale determining the ways of movements targets, methods and in both sides is the fact of ‘jihad’ (Biçer, 2018).

It is not considerable that the celestial religions such as Judaism and Christianity and Islam could support the terrorist actions against humanity, damaging the whole society without detecting homicide-innocent and not allowing individual punishments. This is a simple judgment interfered from general frameworks of the doctrines of these religions. And the exceptional individual attempts, and the spatial or temporal conditions leading to violence are excluded from this generalization.

Accordingly, it is not possible to consider terror with the words like ‘religious’ or ‘Islamic’. However, it is also not possible to deny that there have been many religion-oriented people, chiefly among Muslims, participated in the terrorist movements (Bicer, 2009).

The considerable majority of Muslims do not support the fact of terror or violence. For this reason, just as all Muslims are not terrorists, so are not Muslims all terrorists. However, most of the actors who implement and carry out global terrorist acts are people with Muslim identity. Besides,

the people being implicated in terrorist actions highlight their Muslim identity; and assert that these movements were executed depending upon their 'religious' concern. It is, nevertheless, clear that the thought, the perception, and the movements are not compatible with the basic principles of Islam (Lewis, 2003: 137).

Moving from this point of view, the general attitude of those who have been interfering in terrorist actions with religious motives, but without having any religious sensitivity in application and usual religious exercises and indicating that what they did they did for the sake of religion demonstrates that there is a religion-based rationale for terrorist actions. The definition of 'religious-themed terrorism' is, then, possible for these groups.

Furthermore, the conceptions like 'Muslim terrorists' may be considered coherent. But, since this approach is a wide-ranging statement and may cause a kind of prejudice against Islam and Muslims, it cannot be an unerring approach. In general meaning, terrorists can be derived from every class, religion and nations. Terrorism, then, cannot be judged as peculiar to a specific religious group.

It is claimed that in the modern world, the majority of those who have committed global terrorist acts such as September 11th come from Muslim populations. The agents in the September 11 attacks and in the terrorist, actions committed in Pakistan, Indonesia, Saudi Arabia, Yemen, Iraq and Turkey saw themselves as judicators, and damaged innocent populations. Some of these actions are targeted western-centered external powers, and some are reactions against the politicians and administrative structure of the related state. The main rationale for this kind of reactions depends on the factors such as collaborations with the western states established by administrators and rulers of the related state in order to ensure their futures, and/or ignorance of juridical implications of Islam (sharia) by the same leaders (Azzam, 2002: I, 69-75; II, 211).

The idea to spread Islam is one of the main references of the terrorists perpetrating the crime in the name of religion. To give an example for this

approach we can introduce this quotation: “Even, we have to shadow the whole world under the flag of Islamic administration. This is the judgment of the holy “*Sharia*” (Azzam, 2002: II, 61, 299, 381-384).

As did in the past, today the agents perpetrating terrorist actions also use basic Islamic resources as their main reference center in order to justify their movements. In fact, the coherence of their attempts is a controversial issue. But the term ‘jihad’ in the religious resources is the basic holy reference used in this matter (Bicer, 2006).

Qur’an encourages the *jihad* and disagree the *fitna*. When the Qur’an denigrates violence in general, it examines the term ‘*fitna*’ in private. According to Qur’an, *fitna* means a humanity catastrophe. It is also stated in the Qur’an that the performers of *fitna* acts may be Muslims or non-Muslims; both of them are seriously warned of these acts (Qur’an, 28/77-78).

In the above verses, it is indicated that *fitna* is the guilt of those who give permission for a murder or who commit a murder. The term of *fitna* simply means *chaos*. Above all, like other celestial holy scripts, the Qur’an’s general argument also supports peace and well-being. The attitude of some Muslims adopting violence or cruel punishment and interpreting related verses accordingly is incoherent with the verse of “Let there be no compulsion in religion” (Qur’an, 2/256) and the practices of Mohammad, the prophet.

According to the Qur’an, chaos is the most catastrophic evil against humanity. It is diligently underlined in the Qur’an that Muslims must not be implicated in a chaotic movement and should not create a chance for any kind of violence. Also, the Qur’an introduces *badawiyya* as the most dangerous rationale for chaos.

1. A Rationale for Chaos: *Badawiyya*

Badawiyya, in this context, represents not only nomadic lifestyle but also the conception opposing civic lifestyle and violating civic rules.

The Qur'an mentions about *badawiyya* as the source from which violent and terrorist movements spring, and discredits this understanding. In terms of belief, it is mentioned in the Qur'an that "The Bedouin Arabs are the worst in Unbelief and hypocrisy" (Qur'an, 9/97). Again, referring the psychological character of Bedouin Arabs, the Qur'an says: "Some of the Bedouin Arabs look upon their payments as a fine, and watch for disasters for you" (Qur'an, 9/98).

According to Yazir (d. 1942), who famous Turkish commentator of the Qur'an, the prophets are civilized. Namely, rudeness, impoliteness, roughness, brutality and pessimism are the dominant feelings of the Bedouin people. This character is also described in a verse of the Qur'an: "The Bedouin Arabs are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger" (Qur'an 9/97). *Badawiyya* is contradictory to the characteristics like sensitivity, attractiveness, refinement, and excellence which a prophet is necessarily supposed to have (Yazir, 2004: 235).

Kharijite and *Wahhabism*, accepted to have taken their roots from some places holding the characteristics of *badawiyya*, are the two important dimensions of religious terror in the Islamic History.

In the Islamic History, two attempts could be described as *badawiyya*-oriented terrorist movements: The first attempt was *Kharijite* movement. The Kharijites were composed of the people living around *Najd*. They were not cognizant of the important details of Islam, not committed to the law, and not aware of the principles of Mohammad. Violence, the typical characteristic of desert-life, was recognized by them as ordinary process of their life; murder was also not abnormal to them. For all problems, they preferred to seek solutions by applying violence and terrorism. In the eras of *Uthman* and *Ali*, the last two of the four Caliphs, they killed everybody that did not share their thought, without showing any clemency to women or children (Ash'ari, 2005: 102-105).

The second is *Hashshashin*/Assassin movement under leadership of Hassian Sabbah (1090-1275). This movement became the advocate of

Ismaili-Nizari-religious position and acted according to the doctrine of *Mahdi* (Rapoport, 1984: 664-665; Kaygusuz, 2004: 64-67).

Here, we would like to call attention to some socio-cultural characteristics of *Najd*. The proponents of *Hamdan b. al-Ash'as*, called Qarmatians, and the leader of *Ismaili* group Qarmatians, were originated from this region. This group consternated to the whole Islamic world and implemented many terrorist actions. Like *Wahhabites*, they also looted *Mecca* and *Medina* in many instances, killed *hajjis* (Aksun, 1997: 79). Again, some people claiming to be prophets after the death of Mohammad were also originated from the region of *Najd*, mostly populated by *Bedouin Arabs* (Buyukkara, 2004: 13). Moreover, the most merciless *Kharijites* appeared in this region.

Accordingly, to their basic mentality, *Kharijites* killed many people who did not adopt their thought by labeling them as 'kafir' (unbeliever). Their main rationale for this attitude is related to the religious formation (Ash'ari, 2005: 103; Akbulut, 1989: 333-337).

Kharijites, who could not evaluate dogmas regarding the general formation of the Qur'an and Hadiths, formed these kinds of data according to their socio-psychological structure. They handled with facts and information by putting themselves into central position, and by this way, they perceived their attitude as devotion and essence of religion. Therefore, some intellectuals explained the attitudes and behaviors assumed by *Kharijites* respecting their sensitivity to religion. Namely, Turkish theolog *İzmirli İsmail Hakkı* (d.1946) proposed that the goal of *Kharijites* is not rejecting Qur'an, but they misunderstand Qur'an because they are 'Bedouin people ignorant of Islamic Law'. As an indicator for their sensitivity to religion, they blamed themselves for unbelief even in case of a simple mistake (Izmirli, 1341: 74; Dalkilic, 2005: 26).

According to *Maturidi* (d. 333/944), who famous theolog and founder of *Maturidism* sect, analyzed them comprehensively, because *Kharijites* exaggerated the sins too much, they committed the cardinal sin (*Maturidi*, 1979: 328).

The Kharijites, acting under the influence of *Badawiyya*, also had a chauvinist ideology almost reaching a racist understanding (Abu Zahra, 1977: I. 70). Their messianic expectations and Arabic racism have left considerable influences on *Wahhabites* and on the groups holding responsibilities of the recent terrorist movements (Buyukkara, 2004: 216). For example, the sufi movements in the areas such as Afghanistan, Pakistan, India and Kashmir have been refused and perceived as non-Islamic by the people with *Salafi-Wahhabite* ideology, living in these areas. Their explanation for this labeling is that the partisans of the sufi movements do not represent Arabic culture and toilette (Mohanty, 2009: 13).

Since The Kharijites thought that they were devoted to the Qur'an, they described the comprehension of their leaders as 'Qur'anic' and labeled the people with different understanding as 'unbeliever'. Through slogans like "The judgement is only for Allah", they falsified the meanings of some verses. By this way, they always centered themselves and pushed religion into politics (Cabiri, 1997: 596).

Although scholars such as Ahmad ibn Hanbal and Ibn Taymiyyah were influential in the thought structure of Wahhabism, it has not escaped the attention of researchers that in practice it was a continuation of Kharijism, developed in similar places and used the same arguments. For instance, Ottoman intellectuals described Al-Wahhabiyya as 'New Kharijite'. When confronting with a revolutionary attempt, the political and religious representatives of Ottoman administration considered this attempt as *Kharijite* movement (Ecer, 1976: 1-2).

The features Al-Wahhabiyya such as strong affiliation with the values to believe, survival under hard conditions, preferring superficial ideas, beliefs and life are considerably similar to the perception of *Kharijite*.

As a matter of fact, when were to be described in the era of Ottoman Empire, they were respected equivalent to *Kharijites* because of their intolerant attitudes. In order to solve the problems with others they used of force instead of mind, arguments or negotiations. They assumed themselves the competence to enjoin what is right and forbid what is wrong. Putting pressures on the opponents of their ideas, they inspired

fear and terror (Figlali, 1999: 19).

Due to the fact that *Kharijites* and *Wahhabites* preferred to understand superficially, to evaluate only the surface, and not to reach the internal details, they interpreted the Qur'an with superficial meaning and understanding. This way of perception is also common in the basic principles of *Salafi* School.

The main theme of today's religious violence and terrorist movements is formed by *Badawiyya*, politically dependent upon *Salafiyya*, *Kharijiyya* and *Wahhabiyya*, and holding a nomadic character in terms of social status. Although, for instance in Turkey, many of the people getting involved in religious terrorist movements are high school or university graduate individuals, it has been understood that education do not always result in the development of a civic culture (Atici-Gumus, 2002). To make an explanation for this controversy we can state that due to *Badawiyya* represents a lifestyle, this perception could survive at individual and social levels, even in civilized environments. In this context, in the following, we can summarize the characteristics of *Badawiyya* perception reaching to religious understanding:

—Totalitarianism is prevalent in *Badawiyya*-oriented Islamic perception. A leader, somehow being adopted, decisively do not tolerate with different formations. If there is not an apparent argument proving veracity of the ideas approved by the group, then, this person make up this argument, etc., fabricated hadiths.

—Monotype Islamic understanding is dominant. Hence, they do not approve an Islamic ideology outside of their perception. As they definitely label this ideology as 'unbelief', they do not let it survive.

—They are strange to rationalism and mental approaches and interpretations. This has led them to accept the religious dogmas and arguments with superficial meanings.

—Because they do not feel the need to comply with an authority, seeing themselves like authorities, interfering in political processes is important in their basic understanding (Ozeren-Sozer-Demirci, 2010).

Accordingly, if revised historically and theologically, it is clear that today's terrorist actions have all characteristic dimensions of Hashshasin movement, under the leadership of Shia-oriented *Hassan Sabbah*, *Kharijite* movement, Wahhabism and *Badawiyya*.

By the way, it is accepted that Osama bin Laden, one of the leaders of today's radical Islamic movements, is influenced by the ideology of Wahhabism (Hellmich, 2008: 114-115). Again, it is also accepted the mentality of *Al-Kaida* is a *Wahhabite*-oriented continuation of Arabian locality comprehension (Schwartz, 2002: 1).

Concluding Remarks

Because terror, which includes several definitional aspects, is a universal fact, no religion, no race, and no gender can be attributed to it. Psycho-social, economic, and educational factors, despotism-based administrative systems, and religious and secular radicalism are considered the basic rationales for terrorist movements.

The saying 'Islamic terror', frequently used in western literature to indicate this problem, does not seem coherent. Terror, which is attributed to Islam, is contrary to the principles of basic Islamic resources, the Qur'an and true hadiths. Indeed, for non-Muslim elements, Islamic tradition granted special status such as *'Ahl al-Kitab'* (People of the Book) and *'Ahl al-Jizyah'* (People of Tax), and also sometimes mentioned about them with praises. The basic features of Islam perceived 'the others' as 'this/these' and accepted living with them in the same environment as a principle. Similarly, the various approaches within Islam were respected under the universal structure of Islam. The ages of the Prophet Muhammad, the Four Caliphs and the Ottoman Empire are full of various instances related to this subject. Accordingly, it is not conceivable that the resources of terrorist movements that do not provide with right to live for non-Muslims and not tolerate with different religious understandings are 'Islamic'.

However, the most dangerous performers of violent movements like terror are Muslims in the modern world. As Lewis underlined, not all

Muslims embrace terrorist movements, but most of the agents of these movements are the people who are known with their Muslim identities. Because these people applied for spiritual texts in order to justify their violent actions, the concept of ‘Muslim terrorist’ is used to describe them. But this labeling is deficient in terms of the basic nature of Islam and depending only on the verbal expressions. By the way, since this labeling is not attributed to all Muslims, it remains individual. For this reason, the saying ‘religion-based terror’ is not objected in general meaning. However, the idea that Islam provides rationales for terrorist movements is not approved. Indeed, verses in the Quran that allude to violence, such as “Kill the polytheists wherever you find them” (Quran 9:5), cannot be taken seriously because they are interpreted without considering their context. The fact that some terrorists with Muslim identities base their actions on these verses does not mean they are justified.

It is frankly considered that the reasons for the fact that most of the agents responsible for the universal terrorist movements are Muslims and/or most of these movements are executed in the Islamic countries are listed as follows: the conception of radical fundamentalist secularism and its practices, and totalitarian attitudes and mandatory sanctions adopted by the administrators in the countries with Muslim populations.

It has been discovered that the historical background of today’s Islam-based terrorist actions could be explained by the traditions of *Ismailiyya*-based Assassin, *Kharijite* and *Wahhabiyya*. The socio-cultural and theoretical background of these traditions is mostly determined by the mentality of *Badawiyya* and the lifestyle suggested by this mentality. At least, it is known that the settling areas for terrorism are the places preferred by this mentality, even if the roots of it were accepted to be located elsewhere.

When looking at the specific areas of the Middle East and Asia, settling and practicing areas for the current terrorist movements and most of the citizens are Muslims, it is detected that the lifestyle suggested by *Badawiyya* is prevailing in these areas. In this context, Abdullah Azzam’s consideration indicating that Afghan lands are the best environment to establish an Islamic country is noteworthy.

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Genişletilmiş Özet

Son dönemlerde meydana gelen terör eylemlerinin failleri kendilerini Müslüman olarak tanımlamakta ve eylemlerini dini gerekçelerle meşrulaştırmaya çalışmaktadır. Bu durum, İslam ve terör arasında yanlış algılanabilecek bir ilişkilendirmeye yol açmaktadır. Batılı akademisyenler genellikle İslâm'ı terörün kaynağı olarak görürken, müslüman araştırmacılar savunmacı bir tutum sergileyerek İslâm'ı koruma çabasına girmekte ve bu durumu eleştirmektedir.

Giriş bölümünde, insanların dinleriyle ilgili üç temel tutumdan bahsedilmektedir: Dinî bir inancı kabul etme, sosyal ve geleneksel yapılar içinde dindâr bir kimlik geliştirme ve dinin kurallarını kendi anlayışlarıyla yorumlama. Bu tutumlar, radikal ve marjinal grupların ortaya çıkmasına neden olabilmektedir. Böylece dinin belirli bir anlayışının tekel altına alınamayacağı, durum ve zamana göre çeşitli yorumlarla şekillendiği belirtilmektedir.

Günümüzdeki radikal olarak tanımlanan hareketler, kendilerini Selefti-Vahhabî düşüncesiyle ilişkilendirmektedir. Bu hareketlerin temel çıkış noktası ise, Hâricî anlayışına dayanmaktadır. Haricîler, Arap Yarımadası'ndaki Necd Çölü'nde yaşayan ve İslâm'ın önemli detaylarından habersiz insanlardan oluşmaktaydı. Şiddet ise, çöl hayatının tipik bir parçası ve olağan bir durumdu. Ayrıca, resmî bir eğitim sistemleri de bulunmamaktaydı. Bu yaşam tarzı ve düşünce yapısı "Bedeviyye" olarak adlandırılmıştır.

Kutsal metinlerin yanlış yorumlanması, dinî radikalizmin temel nedenlerinden biri olarak gösterilmektedir. Özellikle "cihad" kavramı, çoğu zaman bağlamından koparılarak şiddeti meşrulaştırmak için kullanılmaktadır. Kur'an-ı Kerim, genellikle barış ve huzuru destekleyen bir mesaj verirken, belirli gruplar bu metinleri şiddeti haklı çıkarmak için kullanmaktadır.

Bedevilik kavramı aynı zamanda, ortaya çıkan radikal hareketlerin anlaşılmasında anahtar bir rol oynamaktadır. Bedevilik, sadece göçebe yaşam tarzını değil, bununla birlikte medenî yaşama karşı duran ve toplumsal

kuralları ihlal eden bir anlayışı da temsil etmektedir. Kur'an'ı Kerim'de Bedevilerle ilgili şu ifadeler yer almaktadır: “Bedeviler inkâr ve nifâk bakımından daha şiddetlidir” (Tevbe, 97). Bu açıdan değerlendirildiğinde bedeviler inanç bakımından en tehlikeli grup olduğu belirtilmiştir. Aynı zamanda şiddet yanlısı tutumları, tarih boyunca radikal dinî hareketlerin temelinde yer almıştır.

Tarihsel olarak Bedeviyye anlayışına dayanan iki önemli terrorist hareket bulunmaktadır: Hasan Sabbah önderliğindeki Hâşhâşî Hareketi ve Hâricîler. Her iki hareket de şiddeti, dinî bir görev olarak görmüşlerdir. Özellikle, Hâricîler, İslâm tarihinin ilk dönemlerinde hilâfet çekişmelerinde büyük rol oynamış, kendileri dışındakileri kâfir ilan ederek şiddet uygulamaktan çekinmemiştir.

Hâricîlerden esinlenen bir diğer hareket ise Vahhâbiliktir. Osmanlılar döneminde, Vahhâbîler “Yeni Hâricîler” olarak tanımlanmıştır. Vahhâbîler, dini yargılarını sert ve tavizsiz bir şekilde uygulamış, görüşlerine katılmayan herkesi kâfir olarak ilan etmiş ve şiddeti meşrulaştırmışlardır. Bu anlayış, günümüzdeki radikal hareketler üzerinde de etkisini sürdürmektedir.

Tarihsel ve sosyolojik açıdan incelendiğinde, günümüzde dinî terör eylemlerinin temellerinin, Hâşhâşîler, Hâricîler, Vahhâbîler ve Bedeviyye zihniyetinde bulunduğu görülmektedir. “İslâmî terör” kavramı, çoğu zaman yanlış bir algı oluşturmakta ve İslâm ile şiddetin doğrudan ilişkilendirildiği bir algıyı yaygınlaştırmaktadır. Ancak tarih boyunca ve günümüzde, şiddeti meşrulaştıran bu gruplar, İslâm'ın temel öğretileri ile çelişmekte, kendi ideolojik yorumlarını dinî referanslarla desteklemeye çalışmaktadırlar. Bu nedenle, dini metinlerin bağlamına uygun olarak yorumlanması ve referans alınması, dini radikalizmin ve terörizmin önüne geçmek için önemli bir adım olacaktır. Aynı zamanda günümüzdeki dinî motifli terör eylemlerinin anlaşılmasında Bedevilik kavramının merkezî bir öneme sahip olduğunu ve bu olgunun da tarihsel, sosyolojik ve teolojik boyutlarıyla incelenmesi günümüz radikal gruplarının arka planını aydınlatmak bakımından önemlidir.