RELIGIOUS FANATICISM IN ISLAM AND IN CHRISTIAN VERSUS RISKS TO THE NATIONAL SECURITY

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Abstract:
At present, the attention of the international community has turned to religious violence, regardless of religious fanatics, religious terrorists or other forms of extreme manifestation of religiosity. The issue is not generated by the religious phenomenon or religiosity that such actors, such as the religious sects or cults, manifest, and the religious fanaticism of some of the members of such religious entities. In this type of situation, this phenomenon can not be prevented until it is truly understood from a religious point of view. That is, what motivates some individuals to adopt such behavior, and the characteristics of such religious fanatics, and how it generates risks to national security. In this article we will only address the religious fanaticism manifested by some followers of Christianity and Islam, for these are those that can have an impact at European level, and indirectly at the level of Romania. To this end, we will use a comparative analysis of elements of religious fanaticism between the two religions, with a particular emphasis on manipulating sacred texts that justify violent conduct

Key words: religion, religiosity, religious fanaticism, Islam, Christianity, doctrines.

1. Introduction

At the level of today's society, there is discussion about the religious fanaticism manifested by the followers of Islam generated by this phenomenon, but less debated is the exacerbation of religious zeal in other monotheistic religions, such as Christian ones, so that a hypothesis of work with regarding the possible discrepancy between the two denominations. For example, within Christian rites, such as the Catholic one, it has generated the Crusades as a form of religious fanaticism over eight hundred years. For example, in Islamic fanaticism, terrorism has clear forms of organization, such as the Al-Qaeda terrorist organization or the Islamic State of Syria and Iraq. Without prejudice to the rights of the other persons with whom they interact, the followers of a Christian influence with religious fanaticism are Jehovah's Witnesses, which is revealed by the fact that they refuse blood transfusions and accept to die instead of receiving assistance and a young 20-year-old died in 2015 in Suceava County because her parents refused to get blood transfusions that could have saved her life. The organization motivates its beliefs as follows: "The main reason why we do not accept blood is of a religious nature. Both in the Old and New Testaments we find the clear command to abstain from the blood. Also, for God, blood is life. Therefore, we do not accept blood because we prove our obedience to God and give it due respect as the Life Giver".[1]

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[1] *The case of the young woman who died in the name of religion. Jehovah's Witnesses say that refusal of transfusion is a personal decision available at* http://stirileprotv.ro/stiri/actualitate/ancheta-in-cazul-tinerei-din-suceava-lasata-sa-moara-din-motive-religioase-ce-le-au-declarat-parintii-ei-anchetatorilor.html - *accesat la data de 12.10.2017.*

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In general, people reject the religious ideas of those of the other denomination, although the basic needs of individuals follow certain generally valid patterns, and one of these needs is to be religious and, according to this, the establishment of social landmarks. Consequently, by appropriating the religious doctrines of the confession or religious group to which the person adheres, they begin to notice differences by comparison with other denominations or sects. Problems arise when such differences are exaggerated and differences are not generally accepted. Religious fanatics are practically in contradiction with the basic precepts of Islam or Christianity.

From the perspective of the existing differences between religions, Cardinal Francis Arinze considered that social attention should be given to the relationship with God, both from the individual perspective and from the relationship with the rest of the community, and the interaction must not be characterized by a quotient between Islam and Christianity.[2] We must not forget the martyrs, followers who have given their lives and will do the same for the divinity they believe in. These martyrs were based on the strongest motivation, namely, the advent of the later life, and the moderate members of the Christian or Muslim confessions did not know what decision to take regarding the fact that the fanatics "wanted to secure their place in heaven by provoking a confrontations with Muslims, then dying and leaving the rest of the Christian community to confront the consequences".[3] Such behaviors are determined by the belief that they are in a special relationship with divinity, as Okere "has argued that religious fanaticism is the most ferocious because of the connection of religion with the supreme values of life".[4]

Although the statement by Jessica A. Coope refers to an event from the period 850-859 d.H. is relevant from the point of view of the behavior of religious fanatics from the perspective of the history of the relationship between Christians and Muslims. For example, the inter-confessional conflict in the Philippines between Muslims and Catholics lasted about 40 years, and it can be seen that it was motivated by religious fanaticism, religious violence generated by it causing the death of over 120,000 people by 2012 a peace agreement has been concluded.[5]

It is thus revealed the risk of religious fanaticism, be it Christian or Islamic, to Romania's national security or international security. The above mentioned phenomenon limits or abrogates fundamental human rights and freedoms provided for in the Romanian Constitution,[6] in this case, the right to life and physical and mental integrity (Article 22), the right to dispose of one's own person (Article 26, paragraph 2), the freedom of religious beliefs to be manifested in a spirit of tolerance and mutual respect (Article 30, paragraph 7), the right to health protection (Article 34), the protection of children and young people, including against activities which may affect the health, morality, or they can look at their normal life or development (Article 49). These violated rights can only be seen in the case of the young adherent Jehovah's Witnesses mentioned above. And their non-compliance is a threat to Romania's national security[7] in accordance with art. 3, lit. f) of Law no. 51/1991, is "a threat to the national security of Romania ... actions that seriously undermine the fundamental rights

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[2] Cardinal Francis Arinze, "Christian-Muslim Relations in the 21st Century", Encounter PISAI n. 239: (1997), 16 Mar. 2007, p. 6.

[3] Jessica A. Coope, *The Martyrs of Cordoba*, Lincoln and London: University of Nebraska Press, 1995, p. 71.

[4] Theophilus Okere, *Church, Theology and Society in Africa*, Enugu: Fourth Dimension publishing company limited, 2005, p. 1.

[5] *Acord istoric semnat între Guvernul din Filipine şi rebelii musulmani din sudul ţării* disponibil la http://stiri.tvr.ro/acord-istoric-semnat-intre-guvernul-din-filipine-si-rebelii-musulmani-din-sudul-tarii_22314.html#view – accesat la data de 12.10.2017.

[6] http://www.constitutiaromaniei.ro/ - accesat la data de 03.10.2017.

[7] https://www.sri.ro/assets/files/legislatie/Legea51.pdf - accesat la date 03.10.2017.

and freedoms of the Romanian citizens".[8] Also, religious fanatics who can cause collateral victims, by intentions or means at their fingertips, become terrorist bombers, and they constitute threats to Romania's national security, but lit. i) namely that "acts of terrorism, as well as the initiation or support in any way of any activities whose purpose is the committing of such deeds", doubled by the provision of letter a). j) "attacks against a community, committed by any means".[9]

The external influences on Romania's national security are extremely strong, as the National Defense Strategy states that: "In the medium and long term, developments in the global security environment will be dominated by complex trends, whose knowledge is for our country of major importance: the resurgence of nationalism and extremism; ethnic-religious fragmentation and ideological radicalization".[10] For these reasons, the exacerbation of religious zeal doubled into intolerance towards those who do not accept precepts becomes extremely dangerous for the individual's safety.

2. Spreading fanaticism in Christianity and in Islam

To highlight the spread of religious fanaticism, it must first be pointed out how to preach religious doctrines, which the teaching is emphasized in the process of indoctrination, the different evolution according to the mechanisms of social control over religious excesses. Nowadays, in Muslim communities, religious fanaticism is made possible due to the lack of any interdiction in the confession mentioned about progress or change, that is, any idea may be adopted by a Muslim, but this must become part of religion, but for that must be anchored in doctrinal-religious sources.[11]

It is best to note the adaptability of the two cults to the social situations in which they have been put in place over time by the parallelism between the spread of the mentioned religions and that of religious fanaticism. Everything is related to the lack of control mechanisms in Islam, namely two strong elements that led to the conquest of many followers. These are the elasticity or the ability to allow certain religious doctrines for a period of accommodation and the power of adaptation to the social, political, religious, economic environment, so that religion does not impede the development of the community.[12]

For example, in China, Islam gained more followers than Christianity because the latter denied the practices of the local worship population to the ancestors, instead the first incorporated those elements into its own ritual. So has happened in Malaysia, Islam has spread peacefully, although this confession has had a centuries of militant fanaticism.[13]

The data provided by the Bertelsmann Stiftung are relevant in the sense set out above[14] which revealed on 21 November 2006 that the global terrorist attacks and the number of their victims tripled in previous years. According to that study, between 2001 and 2005, the number of terrorist attacks committed rose from 700 to 2,200 each year, and the number of people who died in such attacks increased from 4,000 to 13,000 and that „only 26 percent of

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[8] Ibidem.

[9] Ibidem.

[10] http://www.presidency.ro/files/userfiles/Strategia_Nationala_de_Aparare_a_Tarii_1.pdf - accesat la 10.10.2017

[11] Archibald R. Colquhoun, "Pan-Islam", *The North American Review* 182, no. 595 (1906): p. 907.

[12] Ibidem, p. 907.

[13] Ibidem, p. 907.

[14] Este o fundație germană cu sediul în Gütersloh, Germania, fondată în 1977, și promovează „procesele de reformă" și „principiile activității antreprenoriale" pentru a construi o „societate orientată spre viitor".

all terrorist groups around the world are inspired by religious extremism".[15] The New York Times said in 1995 that "religious fanaticism causes more than 20% of international terrorist incidents and is largely responsible for the increasingly violent and ruthless nature of terrorism," experts said in a colloquium on Jewish-Muslim Relations".[16]

In both religions, religious fanaticism is triggered and maintained by certain themes, skillfully interpreted by religious leaders of organizations or religious groups, precisely to exacerbate their religious zeal and intolerance towards those of other faiths. One of these is the apocalyptic one that causes us to be attentive to both the valences of the syntax used today by both camps representing the religious idea of a person represented by the word "[17] and reveals an important aspect, namely the fanaticism acting of a small part of the followers of the two religions only on the background of reporting to the other confession.

The evolution of religious fanaticism among Muslims is more pronounced than that among Christians, although the latter have provoked this phenomenon from the first aftermath of centuries of Islam's ignorance, but the reception of information about fanaticism but also about innovative poverty within these communities, categorized as easy to conquer, ideas contrary to the essence of this religion.[18] We can think that a sense of frustration has been generated among Muslims who viewed Christians as oppressors and not liberators. Even if the intervention of some international actors led to the removal from power of some autocratic leaders / dictators, whose regimes often led to serious violations of human rights, this was not done in the name of Christendom, but according to him Hassan al-Banna[19] it has created a frustration feeling among a part of the Muslim population. An example of this was the US-led international coalition against Saddam Hussein in Iraq in 2003, or the one against Muammar Gaddafi in Libya in 2011. This also results from the fact that "the Islamic revival was the result of a growing tendencies of extremist Islamic tendencies and intolerant Islamic organizations."[20]

According to a RAND publication, this religious phenomenon develops in three directions of action: the reaction to materialism on which modernity developed especially by Western society without being in harmony with the inner necessities, the return to the fundamental virtues of Islam as an expression of a complete philosophy of life as some thinkers of this confession believe, the curse of modernity about the democratic system interpreted as ineffective, because freedom generates chaos.[21]

The spread of the phenomenon is influenced by a whole series of methods of attracting adherents to jihad, including the permanent use of the idea of obedience to God or the attainment of eternal life. This is facilitated by the Hermetic Muslim community and does not allow the influences of society on them, such as the Dutch one, as revealed by a survey conducted in 2006 by the Institute for Migration and Ethnic Studies, which concluded that

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[15] Religious fanaticism not the main cause of political violence and terrorism disponibil la https://www.bertelsmann-stiftung.de/en/press/press-releases/press-release/pid/religious-fanaticism-not-the-main-cause-of-political-violence-and-terrorism/ - accesat la data de 03.10.2017.

[16] Religious Fanaticism Fuels Terrorism, disponibil la http://www.nytimes.com/1995/10/31/news/31iht-terror.t.html - accesat la date de 09.10.2017.

[17] Ruth Marshall, "Christianity, Anthropology, Politics", *Current Anthropology* 55, no. S10 (2014), p. 353.

[18] "Seeds of Jihad" in *In Their Own Words: Voices of Jihad- Compilation and Commentary*, edited by Aaron David, RAND Corporation, 2008, p. 53.

[19] Fondatorul Frăției Musulmane în anul 1928 (1904 – 1949).

[20] Ibidem, p. 53.

[21] Ibidem, pp. 53-54.

about 2% of the Muslim population in this a country can be radicalized on the backdrop of exaggerated religious precepts about Islam's defense because it is being attacked.[22]

It should be noted that these techniques are sophisticated developed for centuries, and used both by Christian military orders and by the order of assassins. "The core components of jihadist recruitment include indoctrination - the jihadist cause is the will of God, the community must be defended against its enemies, the shedding of blood is justified, Allah will reward martyrs; imposing a strict code of conduct, which may include ascetic lifestyle and sexual abstinence; voluntary isolation from the debilitating and corrupt influences of the ordinary society; promotion through tests and evidence to identify such commitments; progressive disclosure of secrets with advancement; training for spirits strengthening and skills upgrading; contracts and vows to formalize commitment and prevent abandonment, and ultimately to assign".[23]

Religious fanaticism and its growing trend among Christian religious communities is revealed by the incidents of members of this confession. In this respect, the report published in 2002 by the FBI on the incidents in the name of the divinity is relevant, which indicated that Muslims are also victims of religious fanaticism because they have risen from a small shoulder of 28 in 2000 to 481 in 2001, a leap of 1600%.[24] It is thus revealed that religious fanaticism is present in both denominations, both Christian and Muslim.

3. Characteristic features of Christian and Islamic religious fanatics

In the view of Muslim theologians, Islam is the way to achieve peace by obeying Allah's will. Muslims are considered to be holy people every person in the history that followed this path, that is to say that for them, Muhammad was not the first Muslim, but Adam, who was also the first prophet.[25] In this context, in which sacredness is confiscated by such theosophical doctrines, it is very easy to form phenomena of exacerbation of religious zeal and intolerance towards those of other faith, by the ideas of absolute possession of supreme truth in contradiction with the others to be guided, including force, for their acceptance. Religious fanaticism appears in Islam due to the tendency of followers with radical visions to lead to the utmost respect for the tradition of confession and the use of any instrument at its disposal for this purpose. According to D J Whittaker, fanatics come to believe that these beliefs are attacked and must be defended by any method, even extremely violent, amid feelings of intolerance towards those of other beliefs.[26] John L. Esposito and Mogahed Dalia believe that what drives the fanatics to act in this way is the changing fundamentals of their own system of values as well as their claim to impose the system on others. Moreover, he appreciates that in order to understand an Islamic fanatic it must be stated that this is a radical, that is a follower who considers that the community must be separated in an extreme form from the common or traditional principles under the false impression that it must be protected from the danger Western society.[27] The most well-known

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[22] Angel Rabasa, Stacie L. Pettyjohn, Jeremy J. Ghez, and Christopher Boucek. "European Approaches." in Deradicalizing Islamist Extremists, 121-56. Santa Monica, CA; Arlington, VA; Pittsburgh, PA: RAND Corporation, 2010, p. 140.

[23] Brian Michael Jenkins, "Knowing Our Enemy" in *Unconquerable Nation: Knowing Our Enemy, Strengthening Ourselves*, Santa Monica, CA; Arlington, VA; Pittsburgh, PA: RAND Corporation, 2006, p. 85.

[24] Kevin Aldridge, "Hate Crimes Alarm Muslim Leader," http://enquirer.com/editions/2002/11/28/loc_ hatecrimes28.html – accesat la data de 07.10.2017.

[25] John L. Esposito, Mogahed Dalia, *Who Speaks for Islam? What A Billon Muslims Really Think*, Gallup Press, New York, 2007, p. 7-8.

[26] David J. Whittaker, *Terrorism Understanding the Global Threat*, Pearson Education, London, 2002, pp. 109-110.

[27] John L. Esposito, Mogahed Dalia, *Who Speaks for Islam ..., op. cit.*, 2007, p. 91.

Islamic religious fanatics are jihadists, that is to say, holy warriors fighting in Allah's names, but these are not the embodiment of the features recorded in Islamic religious doctrines. Many of them are simple people going to a new international religious conflict, regardless of region and country, Afghanistan, Algeria, Iraq, Syria, Chechnya, Egypt, Bosnia-Herzegovina. Violence in the lives of such persons causes them emotional mortality, a feeling that can not be met by devotion to religion.[28]

4. The occurrence of violent events with security implications in Christian and Islamic religious fanaticism

Religious motivation has prompted the emergence of many religious organizations or religious sects that have exacerbated religious zeal, with many violent acts committed, ranging from mass suicides to terrorist attacks. This has been determined by the detachment of religious fanatics (which are intended to commit attacks), their aversion to the values of secular society, social norms, human laws that have nothing in common with divine ones. Mark Jurgensmeyer says that religion can be a fundamental foundation or a motivational factor that sometimes combined with other factors, provokes terrorism[29], and fanatical followers of this phenomenon use religious precepts combined with the benefits of modern society and state-of-the-art technology as weapons [30], theory successfully demonstrated by Al-Qaeda. Bruce Hoffman states that the system of values underlying terrorism as a violent act committed in the name of the divinity, unlike the layman, is based on mechanisms of justification and legitimation, concepts of unidirectional morality, and the assimilation of sacred precepts of providential violence.[31]

Religious fanaticism transforms the followers of a religion into perfect soldiers for whom there is no more than divinity, and the rest of the societal benchmarks are subsumed to this desideratum. An eloquent example is that of lonely wolves, i.e. individuals who act alone and can`t be spotted according to the directions of Western law. One of these is Mohammed Merah, a French Algerian French Islamist who killed seven people, soldiers and Jewish citizens.[32]

According to a survey by the Pew Research Center in 2013, conducted on 36 states, some Muslim countries, about half of respondents said they were very worried about religious extremism, especially Islamic groups and not the Christian ones, and finally at most one in five Muslims were worried, while in another study in 28 countries over half of the respondents showed fear of Islamic extremist groups.[33]

If we check historical evidence, we can see that the most fanatical followers of Abrahamic faiths have also been martyred. „the theodicy problem, the question of the divine's justice, is at the core of the concept of martyrdom for all of them. The history of warrior martyrs, whether they be in Judaism, Christianity, and Islam, reveals that the good, the just, and the faithful have to sacrifice themselves on the altar of history while the bad, the unjust,

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[28] "Life in Jihad" in *In Their Own Words: Voices of Jihad- Compilation and Commentary*, edited by Aaron David, RAND Corporation, 2008, p. 9.

[29] Mark Jurgensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence*, London: University of California Press, 2001 p. 6.

[30] Bruce Hoffman, Rethinking Terrorism and Counter Terrorism Since 9/11, Studies in Conflict and Terrorism,Vol. 25 Issue 5, September 2002, p. 307.

[31] Bruce Hoffman, *"Holy Terror"*: *The Implications of Terrorism motivated by a religious imperative*, Studies in Conflict and Terrorism, Vol. 18, Issue 4, 1995, p. 272.

[32] Christoph Sydow, *Murders in Toulouse: Authorities Helpless to Prevent Lone Wolf Attacks*, Der Spigel,March 21, 2012 see also, Roy, Oliver, Lone, Looser, Killer, New York Times, March 23, 2012

[33] The World's Muslims: Religion, Politics and Society disponibil la http://www.pewforum.org/2013/04/30/the-worlds-muslims-religion-politics-society-overview/ - accesat la 29.10.2017.

and the infidels (unfaithful) prosper in this world, live rich lives, and reside in safety and comfort. No other martyr is more expressive of this point than Jesus of Nazareth when he was brutally executed on the Roman's most humiliating execution device: the cross".[34] It is thus revealed that fanaticism is closely related to the notion of personal sacrifice.

5. Faith and doctrinal core of Christian and Islamic fanatics

According to D. Thaler, one of the religious-doctrines-the Islamic doctrines that fanned and provoked this phenomenon is the Wahhabita. It preached and is based on the return to the original texts of Islam, meaning it is a fundamentalist-Islamic movement. The Wahhabi doctrine accepts only the original religious texts of the Qur'an, Hadith and Sunnah, and according to them, the state has the mission to prepare society to serve Allah in its entirety. This doctrine is intolerant, including Islamic religious sects: Shiites, Sufis, Carians, including other theologians sunny.[35]

Religious fanaticism existed, exists, and will exist in Christianity or mosaism, not only in Islam. This is due to the manipulation of the texts recorded in the sacred books in favor of the leaders who seek the fanaticism of the followers so as to justify violent actions in the name of the divinity. For example, in the doctrine of radical religious groups is recorded: "kill Jews and Christians if they do not convert or do not pay the Jizya tax" although in the Qur'an to verse 9, verse 29 the text[36] is another: "Fight against those who do not believe in Allah and the Last Day and do not stop what Allah and His Messenger have stopped and do not share the religion of Truth, from those who have been given the Book until they pay tribute with their hand, being subject to the laws! " So the text "Your Lord has revealed to the angels:" I am with you. Strengthen therefore those who believe and I will cast fear in the hearts of those who do not believe.

Then hit their necks and hit them all over your fingertips"[37] which we find in Sura 8, verse 12, which in the doctrine of religious fanatics has become: "non-Muslim crucifixes and amputations" (Appendix 1). Verse 111, verse 9, says, "Allah has bought souls and their goods from the true believers in exchange for Heaven, and so they fight in the way of Allah, killing and being killed. This is a true promise he has taken on Him, in the Torah, in the Gospel, and in the Qur'an. And who is more faithful to his covenant than Allah? So enjoy the trade that you have cut, for this is the great success"[38], but this for extremist religious groups became "you will kill non-Muslims to receive 72 virgins in heaven" (Appendix 1). There is also the precept for them: "You will kill anyone who will forsake Islam," although in Qur'an, verse 21, verse 217 is recorded. "He asks you about the holy month and the struggle in her time.

Say, "Fighting in great sin, but stopping Allah's way, denying him and the Al-Haram Mosque, and banishing his people from it is even greater sin before Allah, and the schism is greater sin than murder ". And they will not cease to fight against you until they turn away from your faith, if it is possible. And he who dies from his faith and will die in unbelief, in the desert will be his deeds both in this world and in the world. These are the guests of Fire, and they will remain in it forever."[39] The same verse invoked in its own doctrines to support and

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[34] Dustin J. Byrd, "Adversity in Post-Secular Europe." In Islam in a Post-Secular Society: Religion, Secularity and the Antagonism of Recalcitrant Faith, 43-89. LEIDEN; BOSTON: Brill, 2017, p. 49.

[35] David Thaler, "The Middle East: The Cradle of the Muslim World" in *The Muslim World After 9/11*, by Angel M. Rabasa, Benard Cheryl, Chalk Peter, Fair C. Christine, Karasik Theodore, Lal Rollie, Lesser Ian and Thaler David, RAND Corporation, 2004, p. 100.

[36] Coranul disponibil la http://www.coran.ro/coran.pdf - accesat la data de 29.10.2017, p. 260.

[37] Coranul disponibil la http://www.coran.ro/coran.pdf - accesat la data de 29.10.2017, p. 245.

[38] Coranul disponibil la http://www.coran.ro/coran.pdf - accesat la data de 29.10.2017, p. 275.

[39] Coranul disponibil la http://www.coran.ro/coran.pdf - accesat la data de 29.10.2017, p. 96.

justify religious fanaticism relies on the one recorded in Surah 4, verse 89, although it is removed from the context, namely, we reproduce the verse as an example: "They would like you not to believe, as they do not believe, so that you are alike. Do not take from them the partisans, until they follow the way of Allah! But if they turn their backs, grab them and kill them wherever you find them! And do not make them neither followers nor partisans".[40] "You will terrorize non-Muslims" is mentioned in the doctrines of Islamic religious extremists as well as the reference to the Qur'an, Sura 8, verse 12 (previously reproduced), and 60, which reads: "So prepare for battle against everything you can of the power and of the horsemen, to frighten the enemy of Allah and your enemy, and others whom you do not know, but whom Allah knows. And all that you spend on Allah's way will be fully rewarded and you will not be wronged".[41] And the verse of the sword is reproduced in the following phrase: "You shall kill and be slain for Allah," that verse 5, Sura 9, is otherwise recorded in the Qur'an (see below).

6. Elements of doctrinal exaggeration and interpreted outside the religions' dogmas

Religious fanaticism can arise from the religious doctrines of confessions as a result of the subjective interpretation of texts recorded in their sacred books or even in their religious tradition. These texts are manipulated by leaders of sects, cults or religious groups within confessions with the very purpose of fanaticising the followers. The success of such an approach has a great degree of success amid the cultivation of feelings of obedience to the divinity and the fulfillment of its commandments. For example, in Qur'an, Sura 9: 5 is recorded, "and when the holy months are over, kill the idolaters wherever you are! Grab them, train them, stretch them every race! But if they repent, fulfill the Prayer and pay Dania, then give them their way, for Allah is Forgiving, Merciful!"[42] and in Sura 9: 6 it is said, "And if any of the idolaters ask you to give him shelter, give him shelter ...".[43] Instead, jihadists, i.e. violent exponents of Islamic religious fanaticism, interpreted it according to their own purposes, to give sacred justification to their purposes without which they would become secular actions without any logic. These exponents often provide the Sword Verse[44] but slightly modified and truncated in "killing idolatry (polytheists) wherever you find them ... wait in any ambush place", leaving the term not included, "But if they go back to God ... let them go on the road".[45]

The intentional religious fanatically of Muslims is revealed by the fact that in some countries and even geographic regions where the majority population is Islamic religion, they do not exercise religious zeal and intolerance towards those of other faiths. One example is the Central Asian countries, namely: Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan, former Soviet countries. In their case, religious fanaticism was not manifested, although "on the other hand, Islam was an important but subsidiary part of people's life and identity and co-existed well with unbelievers and members of other religions".[46] It should be

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[40] Coranul disponibil la http://www.coran.ro/coran.pdf - accesat la data de 29.10.2017, p. 152.
[41] Coranul disponibil la http://www.coran.ro/coran.pdf - accesat la data de 29.10.2017, p. 253.
[42] Coranuldisponibil la http://www.coran.ro/coran.pdf - accesat la data de 28.10.2017, p. 257.
[43] Coranuldisponibil la http://www.coran.ro/coran.pdf - accesat la data de 28.10.2017, p. 257.
[44] Sura 9:5.
[45] "Seeds of Jihad." In *In Their Own Words: Voices of Jihad- Compilation and Commentary*, edited by Aaron David, RAND Corporation, 2008, p. 37.
[46] Cheryl Benard, "Central Asia: "Apocalypse Soon" or Eccentric Survival?" in *The Muslim World After 9/11*, by Rabasa Angel M., Benard Cheryl, Chalk Peter, Fair C. Christine, Karasik Theodore, Lal Rollie, Lesser Ian, and Thaler David, RAND Corporation, 2004, p. 322.

noted that the most violent religious terrorists are also the most fanatical, because the very essence of faith reinforces the idea that what they do is absolutely correct, having the blessing of divinity. This has succeeded in distorting Islamic precepts in the most fanatical form to ground the idea that "the blood of the community of faith is made sacred, through the fanatical statements of those religiously and racially intoxicated".[47]

A doctrinal element used by religious followers is that of jihad. It means the duty of any Muslim to fulfill the will of Allah through fasting and prayer, as well as by transmitting divine precepts to other people. Jihad has warlike connotations, but only when the Muslims are attacked. This was clearly established by the Prophet Muhammad through a series of rules on jihad through the mercy he must show against enemies, the prohibition of torture and the cult of the dead, even if they were non-Muslim.[48]

The use of jihad, from a precept of Muslims' internal struggle to an instrument of religious violence, is highlighted by the decrees issued by religious leaders of some organizations, such as Al-Qaeda leaders, in particular Osama bin Laden and Ayman al - Zawahiri when they issued a fatwa in 1998[49]. The problem is revealed by the fact that although there are misunderstandings in the various groups of Islamic communities worldwide, they disappear when the religious fanatics are asked for loyalty to the jihad, "The decision to kill the Americans ... civilians and militaries ... is a duty individual for every Muslim who can do it in any country where he can do it".[50]

Manipulation of Islamic religious precepts to justify the different actions of religious fanatics is revealed by the fact that there are thinkers within Islam that do not accept violent manifestations under religious pretext. In this sense, Omid Safi and Tariq Ramadan say that fanatical fundamentalists are defamers of Islam and believe Muslims should fight for their own religion and not allow fundamentalist movements such as Salafita, which has many followers in Saudi Arabia, Indonesia, Afghanistan and Pakistan, which do not accept criticism but Shari'a.[51]

And in Christianity, the texts of the basic religious books, namely Sacred Scripture or the Bible, are exaggerated to substantiate the exacerbation of religious zeal doubled by intolerance towards opponents. For example, in the Gospel of Matthew, chapter 10, verse 34, Jesus Christ says that "you do not think that I came to bring peace to earth; I did not come to bring peace, but a sword"[52] or in the Gospel of Luke, chapter 12, verses 51-52: "Do you seem to have come to give peace to the earth? I tell you no, but division. For now five of a house will be divided: three against two and two against three".[53] These texts were and are being used by religious fanatics to justify their own violent actions. In the name of these precepts, serious violent attacks have been committed against individuals seen as enemies, such as doctors like John Britton and James Barrett who were working in an abortion clinic by pastor Paul Hill in 1994, or the conflict religious relationship between Anglicans and Catholics in

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[47] Fang Jinying, "Terrorism, Religion and World Peace" *Policy Perspectives* 3, no. 2 (2006), p. 13.

[48] Aktan Hamza,"Acts of Terror and Suicide Attacks In the Light of the Qur"an and the Sunna", In An Islamic Perspective Terror and Suicide Attacks, Ergün Çapan (ed.), The Light, New Jersey, 2004, p. 31.

[49] Decret religios islamic.

[50] David C. Gompert, "Thoughts of the Jihad." In *Heads We Win--The Cognitive Side of Counterinsurgency (COIN): RAND Counterinsurgency Study--Paper 1*, Santa Monica, CA; Arlington, VA; Pittsburgh, PA: RAND Corporation, 2007, p. 24.

[51] Elizabeth Burns Coleman and Kevin White, "Negotiating the Sacred in Multicultural Societies." In *Negotiating the Sacred: Blasphemy and Sacrilege in a Multicultural Society*, edited by Coleman Elizabeth Burns and White Kevin, Canberra: ANU Press, 2006, p. 6.

[52] Sfânta Scriptură sau Biblia, București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1991, p. 1108.

[53] Ibidem, p. 1185.

Northern Ireland because Christianity, according to Ian Paisley, the protestant protestant, who claimed Christianity was "assaulted by the demonic forces incorporated into the government and certain social groups ... Irish Catholics and Apostles".[54]

7. Conclusion

In the last twenty-five years, there has been a negative evolution of conflicts, suicides, and assassinations in the name of religion. This type of activity is the result of the indoctrination of the followers, accepting religious doctrines as a result of which fanaticism and consensus are being made of violent activities. One of the methods of fanaticism is the exaggeration of doctrinal elements and the use of interpretations outside of the doctrines of religions, modifying them to suit their own purposes. The result is the development of a religious doctrine that sustains violent and intolerant activities towards others who do not share their apocalyptic and synchronic visions. This is evidenced by the evolution of violent events with security implications of Christian and Islamic religious fanaticism.

An important direct aspect of religious fanaticism is that of the personal sacrifice that some of the followers have appropriated to the doctrinal indoctrination and manipulation, and if we study the history of Christianity, we come to the conclusion that martyrdom existed as a phenomenon and manifested in the Church Primary Christian church about six centuries before Islam.

Both religions, i.e. Christianity and Islam, are of the same value and importance to humanity because of their contribution to progress, but as the Western countries have emerged from the Middle Ages, they have shown superiority compared to the Muslim-dominated Middle East communities, which is why frustration among the followers of this religion appeared to be under threat and thus reacted with fanaticism against Christians.

Although the role of religion is to some individuals of a society, it has generated many wars and conflicts with many victims, and the harm to national or international security, or only the individual safety of each person, has been affected and will be plagued by religious fanaticism, due to the extrapolation of religious-doctrinal precepts, the aggressive recruitment of followers, and the claim that they hold the ultimate truth.

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[54] Mark Juergensmeyer, *Terror in the Mind of God. The Global Rise of Religious Violence,* University of California Press, Berkeley &. L.A., 2001, p. 40.

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Fig. 1