



REGIONAL DYNAMICS AND THE PROCESS OF RADICALIZATION: AN EXAMINATION OF MUSLIM SOCIETY

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Abstract

In post-9/11 world, a bunch of literature was produced that Muslims are liable to conduct violent activities and the process of radicalization by virtue of the concept of Jihad motivates them to be engaged in such acts that ruin the peace of international world. However, the radicalized societies do not bring up in just one night, a great time and a bundle of events and occurrences drag the individuals or groups to the path of radicalization. This paper illuminates those drivers that activated within Muslim world at regional level and galvanized the people towards radicalization slowly and gradually, by highlighting the repression of religious scholars in post-colonial world, replacement of liberal leadership with orthodoxy, augmentation of extremist organizations, oil revolution, Iranian Revolution, and the cases related to brutality (Kashmir; Palestines; Afghanistan) are explicitly explained. By using the models of radicalization presented by (Wiktorowicz, 2004; Silber & Bhatt, 2007; Sageman, 2008) this investigative learning particularly raises the questions that from 1950 to the contemporary era, what has been gone on regional level within Muslim world through which the population became radicalized? Why the Muslims drew the line between west and Islamic world? How Muslims moved towards the process of radicalization with their religious identity as a consequence of regional dynamics? To find the answers of these queries the qualitative research design is applied and by utilizing inductive reasoning the research endeavors to generalize the results.

Key words: Society, Radicalization, Violence, Terrorism.



1. Introduction

Subsequent to terrorist attack of 9/11, multiple government officials, academicians, researchers, and scholars argued that for promotion of violence such as terrorism Muslims are liable and Islam because of the concept of Jihad is fueling the flame of radicalization among Muslim population. Unfortunately the basic element of religion has been targeted but various other drivers that got activated at regional level within Muslim society were not specified to understand the process of radicalization in Islamic world. Although, international players (Europe and U.S.) and events (containment of Communism, utilization of Jihad in changing international order, and declaration of Muslims as terrorists and extremists) contributed gigantically to energize the process of radicalization among Muslims but this exclusive project rather to concentrate on outside happenings (international players and events) shines the light on those regional dynamics that worked from inside (within Islamic world) and watered the tree of Muslim radicalization.

Under this piece of research it is argued that in postcolonial world religious scholars were repressed in most of the Muslim countries which developed the concept that Islam is on target and west by suppressing Muslim scholars has the objective to devastate Islam and this concept triggered the process of radicalization among Muslim world. This study further makes the case that during the era of 1950 and 1960 secular/ liberal leaders were replaced by orthodox. In Egypt, Iran, and in Libya the rulers who came in power had the mentality that gave the patronage to the people who were inclined towards the path of radicalization. Furthermore, Arab Israel war of 1967 and 1973 flamed the fire and political Developments in Libya Post 1967 War proliferated radicalization within Islamic world.

This investigative learning as well discusses that oil Revolution of 1970's drew the line between the Muslims and the west and as Muslims met with the oil power, their disappointments that west is sidelining them from the international stage and Islam is under threat were highlighted and the leaders like Qaddafi described that the Muslims should use the power of oil and through this they will be able to dominate the world. These perceptions accelerated radicalized thoughts. At the one hand Libyan leadership was playing its role and at other In Iran orthodoxy was taking place and Iranian revolution was giving the dream to the Muslim population to be surmounting the international stage. Additionally, mushrooming of Muslim Organizations expanded radicalization process in Muslim society.

The researcher in this exploratory work likewise indicates that the concept of Jihad was propagated among Muslim youth to fight in Kashmir, Palestine, and Afghanistan. This sentiment of doing Jihad against cruel acts in these areas supplied the fuel to the extremist views and ideas among



Islamic world and the tree of radicalization kept grown at consistent bases. However, besides above mentioned drivers which contributed gigantically to allow the process of radicalization to be entered into Muslim population, this social inquiry also illuminates the additional factors that played their role to augment the radicalized thinking as magnitude of youth, the process of urban/modernization, growth of literacy, and cultural dissidence.

By using the models of radicalization presented by (Wiktorowicz, 2004; Silber & Bhatt, 2007; Sageman, 2008) this investigative learning particularly raises the questions that from 1950 to the contemporary era, what has been gone on regional level within Muslim world through which the population became radicalized? Why the Muslims drew the line between west and Islamic world? How Muslims moved towards the process of radicalization with their religious identity as a consequence of regional dynamics? To find the answers of these queries the qualitative research design is applied and by utilizing inductive reasoning the research endeavors to generalize the results.

2. Theoretical perspective with special reference to models of radicalization

To explore and to explain the drivers that motivated the Muslim society at regional level to the path of radicalization and got activated within Islamic world, this research applies three primary models that explicated the process that how the individuals or groups move to espouse the radicalized mentality which legitimizes and justifies the violent behaviors. These models bring the stages into light through which an individual or group passes during the process of radicalization. In this explicit investigation however, these models are favorable to expound the sociological, political, economic, or religious factors that influenced the Muslim society to be radicalized.

The first model under the consideration is, Wiktorowicz's Theory of Joining Extremist Groups: Wiktorowicz outlines a specific route of radicalization based on an ethnographic case study with members of the Al-Muhajiroun movement based in the U.K. He finds out four processes that lead a person either male or female, to join an Islamic extremist group. These four processes are: 'Cognitive opening,' 'Religious seeking,' 'Frame alignment,' and 'Socialization' (Wiktorowicz, 2004).

The second model, the researcher prefers to understand the factors of Muslim radicalization, is The NYPD's Radicalization Process: The Intelligence Division of the New York Police Department (NYPD) proposes a four-stage model of radicalization. In this model, Silber and Bhatt analyze five prominent homegrown terrorist cases in North America and Western Europe first



stage of model is, 'Pre-Radicalization' The second stage is, 'Self-Identification,' The third stage is, 'Indoctrination,' The last stage is, 'Jihadization,' (Silber & Bhatt, 2007).

The last model which can be supportive to identify the sociological, economic, political and religious conditions that forced or motivated the Muslim population towards the process of radicalization is Sageman's four prongs. In contrast to other models depicting stages that occur in a sequential order, he suggests that radicalization emerges from the interplay of four factors. Three of these factors can be considered cognitive, whereas the fourth is a situational factor. One cognitive factor leading to radicalization is a 'sense of moral outrage,' Another cognitive factor is the 'frame used to interpret the world,' The third cognitive factor highlighted by Sageman is a 'Resonance with personal experience,' however, these three cognitive factors can easily reinforce each other, the last factor labeled as 'mobilization through networks' (Sageman, 2008).

This study makes the case that when religious scholars were repressed, Arab Israel wars occurred, and liberal Muslim leadership was replaced by orthodoxy the cognitive opening and religious seeking (Wiktorowicz, 2004), pre-radicalization (Silber & Bhatt, 2007), and sense of moral outrage (Sageman, 2008) of the Muslims was instigated. When Arab oil revolutionized the Muslim society frame alignment stage got activated. Magnitude of youth; the process of urban/modernization; growth of literacy; and cultural dissidence gave the way to the cognitive factor of Resonance with personal experience, Self-Identification and Indoctrination (Silber & Bhatt, 2007). Augmentation in Islamic organizations and the brutality in Kashmir; Palastines; and Afghanistan facilitated the phase of socialization (Wiktorowicz, 2004), mobilization through networks (Sageman, 2008), and Jihadization (Silber & Bhatt, 2007). The enablers or drivers that played side by side or in a sequential way described in these models are expounded profoundly in coming section of this article.

3. The Process of Radicalization among Muslim Society: Contributing Factors at Regional Level

Subsequent to understand the factors of radicalization presented previously in the models by existing literature and to apply the models on the regional dynamics of Muslim society this part deeply excavates the drivers that got activated at regional level and rather to influence from outside (international) but gave fuel to the process of radicalization from inside (regional).

3.1. Repression of Religious Scholars: A New Era of Radicalization



During the process of decolonization the religious leaders 'Ulema' had no role and they were repressed by the colonial powers. Although, it was an acceptable happening for them that Muslims were getting independence from their colonial lards, but scholars were upset for having no or little role in the process (Chatterjee. & Maira, 2014). These religious scholars were observing this phenomenon as a secular show and it was a fear in them that after getting independence, Muslims will follow the social/cultural, economic, and political system developed by their lards. Somehow, their fear was proved true, Metcalfe and Mimouni (2011) argue that subsequent to decolonization, there was a decline of Islam and religious elements remained marginalized both in the process of decolonization and in post- decolonization. Nationalism triumphed until the late 1960's, repression of religious scholars or leaders was continued in a number of Muslim countries (Metcalfe & Mimouni, 2011). These repressive religious scholars in the decade of 60, mobilized and began to revive Islam. In doing so, they emphasized to strengthened socio-religious identity and additionally developed hatred against western values and norms among Muslims. On the one hand, the religious scholars were activated while, on the other, religious-minded leadership with extremist views and beliefs was coming in power in many of Islamic countries who brought about radicalization among Muslims.

3.2. Replacement of Secular/ Liberal Leaders by Orthodox

Before Arab Israel War, Most of the Muslim world was ruled by secular/ liberal leaders. For example, in Iran, modern shah of Iran, in Egypt, Jamal Abd-ul-Nasir, in Libya King Idrees, in Indonesia Sucarno, in Afghanistan Amanullah Khan, in Turkey Mustafa Kamal, in Tanzania Habib Bourguiba, in Algeria Ahmed Bin Bella, But 1967 was a traumatic period because in this episode, Arab Israel War was begun and Israel won its greatest victory but the perpetrator of the war was not Israel (Duara, 2004). Categorically speaking, the war was initiated by Egypt and Syria which were considered as secular radical Muslim countries but they faced defeat. People at that time, were eager to know actually what happened or what caused the defeat. Postmortem was done subsequently suggested by religious scholars that missing component was Islamic element in the war (Esposito, 1997). Up and down the Arab world, there was a belief that this crushing and unprecedented defeat was, because Muslim turned away from the path of Islam. As an aftermath of this defeat, the secular/liberal leaders were replaced by religious/orthodox in numerous Islamic countries. For instance, Nasir was replaced by Anwar Sadat in Egypt and King Idrees was overthrown by Qaddafi in Libya. These leaders were activated to divide the world into 'us vs them' and highly motivated to implement Islamic system throughout the world and for achieving this objective, they spread radicalized ideas and thoughts particularly in young Muslims.



As in this time, it came into notice that Muslim countries had a gigantic youth. In 1970, it was estimated that the youth who is under the age of 24, consisted of 60 percent of total population of these countries. The Islamist groups which were highly organized exclusively in Iran and Egypt and had patronage of orthodox leadership, started to recruit these young and dynamic population. These groups were declared as social associations who provide social services, as well as, the discussion group who contribute in Islamic research and literature (Kepel, 2006). The orthodox leadership and religious groups under the patronage of these leaders configured Islamic identity among Muslim youth and this socio-religious identity had driven the young minds to the process of radicalization.

3.3. The Process of Radicalization: Arab Israel War of 1967 and 1973

It is argued that the defeat of secular Arab countries from Israel in 1967, became a reason for Islamic radicalization. as the Muslim secular leaders have lost the war, could not delivered according to the will of people, and got popularized in Muslim world. Specifically, Naseer who was in power for last 13-15 years in Egypt, was respected among Muslims, bitterly failed in his very first test of 1967 war and as a result, he lost his reputation/Popularity tremendously in Muslim world (Brooks, 2006). By design, a vacuum was occurred and religious elements filled this vacuum or gap. In fact, it was the beginning of rigid Islamic society (Ayubi, 2003). Arab Israel war is termed as mother defeat or the biggest of all defeats by Arab.

Israel, through this war extended its area and increases it to more than triple than that of previous. It captured a number of important territories which brought a natural shield to it defense. These included: From Egypt, Sinai Desert and Gaza Strip; from Syria; Golan Height, from Jordan; Jordanian River and East Jerusalem, and A number of other holy places of Muslims (Gawrych, 2000). The religious elements believed and argued that this only happened or the real cause was that Muslims had forgotten the path of Islam. In August 1969, there was a fire in Al-Aqsa mosque and next month in Sept 1969, in response to that incident Organization of Islamic council was created in Rabat Morocco (Kepel, 2006). This was the time, when religious scholars gave the thought to the Muslim population that Islam and West cannot run side by side as both are different systems.

Although, First achievement by Arab was 1973 Arab-Israel War. It is believed that Arabs were able to win or partially won this war (Brecher & Geist, 1980). The War of 1973, was also called the Ramadan War, as it was fought in the month of Ramadan. In the view of many authors, relative victory of Arabs in this war was credited to Islam. It is argued, in 1967, the Arab forces went in to the battle only shouting “Land” sky and sea. But, in 1973 War, the slogan was changed altogether



into 'Allah Akbar'. Perception in the Muslim world was that 1973 war was started in the month of Ramadan and Egyptian attack on Israel was named as 'Operation Badr' (the battle of Badr- Prophet Muhammad (PBUH), the Muslims had really outnumbered the infidels), that symbolism was evoked by the elite leadership in 1973 (Gawrych, 2000). Hence in accordance with the perception the victory was because of closeness to Islam (Beverley, 2013). These two wars gave two directions to the Muslims to think: firstly, Muslims started to think that if Muslims will remain away from the path of Islam, they will be defeated by non-believers. Secondly, if there is oneness among Muslims, they can defeat the rivals of Islam. Thirdly, Muslims are a separate group and all the non-Islamic nations are fallen in the other group. However, religious-oriented leaders loss of Israel in the war already active to proliferate radicalization within Islamic society, furthermore, orthodox leaders played a great role in building radicalized Islamic society and Qaddafi was one of the most powerful politician who not only made realized the Muslims importance of oil producing in Islamic states but watered the tree of radicalization.

3.4. Political Developments in Libya Post 1967 War: Role of Qaddafi in Proliferation of Radicalization

It is argued that 1967 war seriously weekend and undermined the position of King Idris of Libya. Libya was a conservative country however, but there were bases of both America and Britain. The issue was raised by the religious elements that it was shame on Libya because it did not help the Arabs in war with Israel. The reaction went so high and on 1st September 1969, King Idris was over thrown and resultantly mavericks came to power (Bassiouni, 2013, p. 138). A totally different kind of person, namely Col. Mammarr-Al-Qaddafi.

He was an Islamic minded person and was aware of ruling (Sury, 2014). During his tenure he did two key tasks: firstly, he highlighted the importance of oil and secondly, he started proselytizing Islam at state level (Kepel, 2006). It was proven a major development of Islamic radicalization in both direct and indirect ways however. Qaddafi made Arabs realized that how much significant resource they have 'the oil' and he forced Arabs to achieve full control over their oil resources. Not only this, Qaddafi also gave the pressure upon the Westerners to pay a high price for oil. It will not be wrong to say that in the Arabization of Arab oil and indigenization of oil resources, Qaddafi played a very important role (Edwards, 2013).

Qaddafi as a leader actively also remained involved in proselytizing (propagation) of Islam. As a result of these endeavors, in 1973, the chief leader of a country (Gabon) namely Albert Bernand Bongo, the head of Gabon embraced Islam. It is said, whenever, Qaddafi used to have meeting with any African leader, he motivated him to turn into Muslim and sometimes, he offered money



to these Africans. The Islamic activities were brought in to light in many other countries and religious scholars started to label Qaddafi as a real leader of Islam (Edwards, 2013). Moreover, the Muslim politicians were taught by the religious scholars to be turn into pure Islamic personality as Qaddafi was. It is described that Qaddafi gave the sense of a society based on Islamic identity and presented a form of radicalized Islam to the Muslims.

3.5. Oil Revolution of 1970's

Although, before 1960, oil had no importance for the countries but as the machinery was converted from coal to oil, its significance became clear. During the decade of 1970, oil revolution had taken place. One thing is important to know here that most of the oil was explored in Muslim majority states. Now Muslims were capable of availing oil power in following ways: firstly, they were able to acquire control over their oil industries, secondly, they were able to charge for huge price hike, and thirdly, they were also able to make diplomatic use of oil.

However, in 1967, during the Arab Israel war, Arab tried to use oil as a political weapon by stopping the supply of oil, but it did not work because oil producing countries were not strong enough. While, in 1973, during 2nd war between Arab and Israel, this political weapon worked a lot as the world was aware of the importance of oil and it was much more needed than before (Munson, 1989). Furthermore, Qaddafi made Arabs learnt how to use and control over oil price. As in the war of 1973, U.S. was fully supporting Israel and also launched a huge airlift in the middle of the war to make Israel's victory sure. On this partial behavior, Arabs were offended upon it with U.S and during the war, they imposed oil embargo and also increased the oil prices. This strategy was proven successful and U.S. and European states remained limited and did not favor Israel. As a result, Israel could not defeat Arabs. Now the Muslims had a great role on international stage. Whenever, they felt that they were push they augmented the price of oil (Dietrich, 2011).

It is argued that this price revolution fed the process of radicalization in Muslim world in several ways: Firstly, the oil prices explosion was considered an Islamic success. Secondly, it is thought that this is a sign from Allah for a reversal of centuries old Muslim decline and indeed a reversal of roles with the West. Thirdly, oil is considered as a political weapon in the hands of Muslims to dominate the world politics and to defeat non-believers. Fourthly, it was highlighted by the religious elements that Saudi Arabia has the largest reserves of oil because it is the most pious country in Muslim world and it accepts Muslims as its citizens only. At one side Qaddafi was mobilized to configure radicalized Islamic identity while at other, Iranian revolution galvanized extremist thoughts and beliefs within Muslim world.



3.6 Iranian Revolution of 1979: Emergence of Radicalized Thinking

It is argued that after the oil revolution, the Muslim countries had a great contact with outer world. With the purpose of oil purchasing, many experts, business men, and politicians started to travel these Muslim/oil producing states. As the money was coming in the hands of Muslim leaders from oil, they became eager to buy weapons from Western world and they were needed to have experts from U.S. and Europe for training and running of these weapons. As, Iran was rich in oil, adopted more aggressive behavior than other oil producing states. It is believed that the closeness of Shah of Iran with U.S. and Europe generated resentment against him in the country (Menashri, 2019). People in Iran became so rich due to oil that they started to lose their personalities. They even, forgot the discrimination between right and wrong.

Khomeini in these circumstances ran his campaign to turn Iran into pure Islamic society and got successful. The people, who were not beneficiaries of oil, supported Khomeini by all means. It is thought, for the Pehlevi Dynasty the oil money was proven as a curse because this brought them down from the government (Keddie, 1995). In 1971, however, there were grand celebrations in Iran called “Persepolis”. Great celebrations were carried out at the completion of 2500 years of the institution of monarchy in Iran. Raza Shah and his son deliberately crafted the Iranian identity in non-Islamic terms or pre-Islamic. For them, Islam was not the identity of Iran. They usually, said, “Quite obviously, monarchy of Iran was much older than Islam.” The concept of pre-Islamic identity provided further fuel to the Iranian Revolution because Khomeini made the base that Shah is not Muslim and has no respect for Islam. Moreover, he is deteriorating Iranian Islamic identity, so he must be removed from power even violence is needed (Milani, 2018). Iranian Revolution further supplied the fire to the radicalized thinking of Muslims and they began to develop the perceptions: 1) If national identity is separated from religious identity, God removes you from the scene. 2) If religion is thrown back the doors and liberal ideas are adopted, God sends someone who implements Islam in the world. 3) If Muslim leaders get closed to the non-believers (West or America), they are replaced by anyone else. The researcher makes the case that not just extremist writings of intellectuals, orthodox Muslim leaders, economic power of oil, and Iranian revolution contributed gigantically to develop religious identity and to expand radicalized ideas and beliefs throughout the Islamic world likewise, Muslim organizations were playing their role side by side.

3.7. Mushrooming of Muslim Organizations: Expansion of Radicalization

During the decade of 70's and 80's dozens of Muslim organizations were established in all areas of activities, for example, politics, economy, education, culture, sports, science, defense, and art. Within a little time, these Islamic organizations became very well stable and were able to do



remarkable things because floods of money came to them as a result of oil bomb and because of the financial institutions were created in the Muslim world. between 70's and 80's two kinds of organizations were made: one) financial and two) social/religious (Shani, 2009).

Islamic financial institutes: It is explained that Islamic financial system rose in the same era, when Western economic system (Bretton Wood) was collapsed due to the Oil Crisis of 1973. During this period, government control over money was greatly reduced and international flow of money was beyond the government's control, and unofficial flow of money has been begun throughout the world. In these circumstances, Islamic capital was emerged. It is argued that Islamic Financial sector is a key factor for the growth of Islamic radical organizations round the globe. Moreover, it is said that the Islamic Financial system became the "war chest" of Islamic terrorist and guerrilla activities (Wickham, 2002).

Political/religious Islamic organizations and associations: It is considered that political and religious Islamic organization gave voice to the voiceless and accepted to the urban poor and disinherited people. in this time, The state elite abdicated a social space which these Islamic organizations were able to fill with great competence. Taliban, Hizbullah, Hamas, and Jamat-i-Islami became a notable example or component of their composition or philosophy and anatomy in the form of welfare (Marshall, 2005). They established dispensaries, schools, community centers, vocation training, supports etc.

It is expounded that these Islamic organizations spread radicalized views among Muslim society in following ways: firstly, Islamic financial institutions gave easy access to the money to violent Islamists. Secondly, poor people have been recruited for violent activities by political Islamic organizations. Thirdly, by providing social services to the communities, these Islamic organizations got more popularity and confidence for violent activities. Among all other elements, 'Jihad' was one of the most popularized concepts which proliferated extremist ideas and beliefs within Muslim population. In addition, the cases of Muslim areas as Palestine, Afghanistan, and Kashmir provided the 'Jehadi' minds to be instigated in those areas against non-Muslims.

3.8. Jihad VS radicalization: the cases of Kashmir, Palestine, and Afghanistan

Most of the Arab states were Muslim but after World War 2, Jews were settled in Arab, on the territory of Palestine's. Jews claimed that initially, this territory was belonged to them but later, when Islamic empire was at its climax, they were sent in exile by Muslim rulers. While the argument of Palestinians was that they were living there for centuries now Israeli has no right to make a separate state at this part of earth. As Israel was created and declared as a state, Palestinians



considered it as illegal occupy. The claim of Palestinians was also authorized by all the Arab states (Bickerton & Carla, 2018). As previously discussed that in 1967 and 1973, the Arab countries got engaged in war with Israel over this claim. The establishment of Israel burnt a fire of rage throughout the Muslim world. as told before, it was the time, when religious elements were becoming strong and were recruited Muslim youth. Moreover Muslim scholars were playing their role to persuade this youth for 'Jihad'. So Palestine provided a cause to implement 'Jihadist' ideology against non-believers (Litvak, 1998).

In the decade of 80, when Afghanistan was invaded by Communist Russia, the supporters of 'Jihad' motivated Muslim youth and engaged them in a noble cause (removal of communism). Case was made that Muslim territory is going in the hands of non-believers and Muslims have been killed in Afghanistan. Now, 'Jihad' is obligated religiously upon every Muslim (Bar, 2008). Financial, physical, or moral support is needed from all Muslim individuals and Islamic states. In this way, Afghan invasion further fueled to the cause of 'Jihad'.

When Pakistan came into being, Kashmir was considered as the part of Pakistan because it was decided that Muslim majority areas will go to Pakistan. Although, the head (Maharaja) of Kashmir was a non-Muslim, he gave his decision in favor of India. Hence, Kashmir was befallen as a conflict between India and Pakistan (Malik & Wirsing, 2002). Over this issue, the two countries fought three wars. Till 1989, Kashmir was not turned into boiling point and Kashmiri people were nonviolently giving their struggle but in late 80's, India sent its army to crush peaceful Kashmiri movement. Day and night, media was highlighting human rights violations in Kashmir and this media coverage was blazing the blood of young Muslims as they were now aware of 'Jihad' because the case of Afghan invasion enlightened them about this religious duty (Bar, 2008). Furthermore, the Islamic organizations became much strong and powerful as Taliban, Jamad-e-Islami, and many others. The courage was so high as Muslims in near past, defeated the superpower (USSR) and now they were free from Communism, in this way, during the decade of 90, Kashmiri 'Jihad' has begun and became another cause of implementation of 'Jihad' upon Muslims (Malik, Abdullah, & Noshab, 2001).

The brutality and cruel behavior in Palestine by Israel, in Kashmir by India, and in Afghanistan by Communist Russia in the decade of 80 and by U.S. in late 2000 divided the world into 'us vs them' and the perception was built that Islam is under threat and the genocide of the Muslims is the key objective of non-believers (Kufar). The researcher finds that all the three cases played their great role in radicalizing Muslim society in following ways: firstly, These cases spread the concept of 'Jihad' throughout the globe, secondly, these cases gave the perception that Muslims are crushed in all over the world, and thirdly, due to these cases, Muslims started to think that 'Jihad' is a



religious duty upon everyone and if any Muslim country is threatened, all Islamic states should declare 'Jihad' as compulsory and all individuals should participate in it. Some of the additional drivers were as well activated to engage the Muslims in the process of radicalization as magnitude of youth, the process of urban/modernization, growth of literacy, and cultural dissidence.

3.9. Additional factors: magnitude of youth, the process of urban/modernization, growth of literacy, and cultural dissidence

In the decade of 60 and 70, demographic explosion took place in Muslim world. As already mentioned that 60% of the Muslim world population was under the age of 24 in 1970. This young energy needed education, jobs and other facilities. After the oil revolution, this youth started moving towards cities because city life was opportunistic for them. Although, money in many Muslim societies, was available at a large scale but it was not equally distributed. This wealth brought about inflation, corruption, and visible slums in urban areas (Ismael & Tareq, 1999). Muslim states at one hand were earning huge money through oil but on the other hand, they were facing the demographic explosion, the modernity process, and urban migration etc. and they were unable to control these transformations (Kepel, 2006).

As the wealth was coming, literacy rate was also increased in many Islamic states. Many of the youth, were well educated, the population of the university students was increasing and many of those educated people were the first generation of their family to have such high education, they were expecting to have good jobs, and unfortunately, the good jobs were unavailable to them. However, increasing literacy was not in a benefit because it became useless in finding employment but this provided with awareness in educated youth about their rights and equal prospects. Resultantly, frustration and dissatisfaction augmented in Muslim youth. Moreover, the process of modernization and urban culture had contributed to amplify this frustration syndrome (Mandaville, 2010). The rural culture which the people left behind, that was calm, slow, and empty of deprivation. While the city culture was faster, personal, and materialistic. It was a totally disorienting experience for such people who were coming to urban areas from those of rural areas. They in one night, wanted to gain enough money which can supply them and their comfortable life as the people of urban areas are spending. The religious Islamic organizations by providing job opportunity, huge money, and by showing comfortable life, started to recruit these young people (Kepel, 2006).

The process of modernization, increasing literacy, cultural dissidence, and magnitude of youth contributed enormously to develop religious-based identity within Islamic society and accelerated the process of radicalization. These factors worked in following ways: 1) Relative deprivation



increased and people through illegitimate means started to earn. 2) The Islamic elements got young blood to use for violence. 3) The sentiments of hate were boosted not only against U.S. and West but also against elite Muslims. 4) State control became less visible and non-state actors composed the stage.

4. Conclusion

This exploratory research explicitly brought into light the enablers that played within Muslim society and got activated from inside instead of outside the Islamic world to trigger the process of radicalization. The investigator argued that Muslims were declared as radicalized in late 2000 era by international community and a huge literature was produced to prove the Muslims to be terrorist but scholars, researchers, and academicians ignored the regional dynamics of Muslim population that provided the water to the tree of radicalization to be flourished. This social inquiry specified the regional happenings, occurrences, events, and players that have sown the seeds of radicalization among Islamic society as repression of religious scholars, replacement of liberal leadership by orthodox mentality, Arab Israel wars, oil revolution, Iranian Revolution, amplifying religious organizations, brutality in Kashmir; Palestine; and Afghanistan, and additional factors like magnitude of youth, the process of urban/modernization, growth of literacy, and cultural dissidence.

By taking support from the three models of radicalization presented by (Wiktorowicz, 2004; Silber & Bhatt, 2007; Sageman, 2008) this investigative learning particularly raised the questions that from 1950 to the contemporary era, what has been gone on regional level within Muslim world through which the population became radicalized? Why the Muslims drew the line between west and Islamic world? How Muslims moved towards the process of radicalization with their religious identity as a consequence of regional dynamics? To find the answers of these queries the qualitative research design was applied and by utilizing inductive reasoning the research endeavored to generalize the results.



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