

TRAGEDY OF RELIGIOUS RADICALISM AND THE THREAT TO MODERN CULTURE AND CIVILISATION

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Abstract

The aim of this paper is to examine the threat posed by religious radicalism, particularly radical Islam, to global culture and civilization, and to propose pathways for confronting this menace. Through analytical method, this study investigates the ideological foundations of religious fanaticism and its devastating impact on democratic institutions, cultural heritage, and modern secular values. The scope encompasses conceptual analyses of religion, culture, and civilization; historical instances of religious fanaticism in Christianity including the Inquisition and persecution of scientists; the distinctive character of contemporary Islamic radicalism as a global assault on modernity; systematic destruction of educational institutions and cultural treasures across Syria, Iraq, Nigeria, and Afghanistan; and critical evaluation of proposed responses ranging from military coalition to cultural counterbalancing. The appraisal reveals that while religious fanaticism is not exclusive to Islam, radical Islam constitutes a unique and persistent threat targeting not merely Western societies but the universal values of modernity; reason, science, individual freedom, and secular governance seeking to obliterate cultural memory and historical identity through deliberate destruction of monuments, manuscripts, and educational systems. The paper concludes that the free world must unite with resolute determination to protect the hard-earned fruits of civilisation, resisting both the paralysis of political correctness and the temptation of reciprocal religious extremism, for the survival of democracy, cultural heritage, and human freedom hangs in the balance.

Keywords: Religion, Christianity, Islam, radicalism, freedom, civilisation

Introduction

Today, the world civilisation is at the door-step of extinction, in real danger of death and the cause is no other way explainable than the religious fanaticism threatening the wider world. As in the days of the cold war when mutual fear of nuclear extinction clouded the entire 'universum', so does the fear of possible annihilation of universal culture and civilisation pervade the world now due to religious radicalisation. Now cartoonists and literary writers repress their imaginations and can no longer represent in drawings or writings the realities of the past nor of the present about religion without provoking or flaming up a population which threatens to put the world to an end. Indeed, democracy is undergoing a bloody test. The academia and the media worldwide are sick. These are two most important machines of the western society considered to hold crucial influence on the governmental deliberations and decisions that propel the world. It is these apparatuses like 'Charlie Hebdo' and book authors who are now threatened that unless they stop their capitulations on the forces of evil, the western world and the rest of us would be drowned.

Those in political powers are equally bereft of courage, actually terrified about offending Islam, to the point of not asserting the pure Christian identity of their nations' history for dread of a possible deluge. To avoid the anger of the Moslems in their countries, they make postulations which seem to insert Islam also in the heart of their history, that is, as being part of their historical and cultural heritage; a falsehood that does not advance science but actually shows the degree to which the world has been made to recoil in its democratic march and now precipitating into some cataclysmic fall and irremediable death.

Countless sites and monuments reminiscent of world's long march to civilisation are now reduced to ruins and our historical identities, struggles, failures and victories are constantly being obliterated. Innumerable souls are lost; human beings are slaughtered like fowls in slaughter houses, butchered like cows in a manner that questions the traditional conception of human life as sacred or rather render that idea into a mermaid tale. This is a threat that the world has no other option than to challenge or be drowned; it must be faced with resolute determination even to the risks of attracting unflattering labels of non-tolerance or the ultimate prize of death; now is the moment of truth: 'to be or not to be', and part of this Will to be is the effort in this article to analyse the present predicament and suggest the possible ways of confronting this threat.

Definition of Terms

a). Religion

The etymologists John Ayto in his 'Dictionary of Word Origins', considered 'religion' to be derived from the Latin word *religare* which is closely aligned with the root word *religio*.ⁱ He explains that the prefix re – means "back" or "again," and the word *ligare* refers to "binding, tying or attaching." Other English words which he employed are "ligature" referring to "something that is used to bind," and "ligament" which "binds things together," These two words provide evidence to the same root in the Latin word *ligare*. Therefore the Latin word *religare*, from which our English word "religion" is most likely derived, meant "to tie back" or "to bind up." It developed the specialized sense of a 'bond between human beings and the gods,' and from the 5th century it came to be used for 'monastic life' ... 'Religious practices' emerged from this, but the word's standard modern meaning did not develop until as recently as the 16th century."ⁱⁱ

The medieval usage alternates with 'order' in designating 'bonded communities' like those of monastic orders: "we hear of the 'religion' of the Golden Fleece, of a knight, 'of the religion of Ays.'"ⁱⁱⁱ In both ancient and medieval world, the etymological Latin root *religio* was understood as an individual virtue of worship, never as doctrine, practice, or actual source of knowledge.^{iv} The modern concept of "religion" as an abstraction which entails distinct sets of beliefs or doctrines is a recent invention in the English language and actually began with texts from the 17th century and owes its being to the splitting of Christendom during the Protestant Reformation.^v Indeed, it is acclaimed that only in the 17th century that the concept of "religion" received its modern shape despite the fact that ancient texts like the Bible, the Quran, and other ancient sacred texts existed albeit without a concept of religion in the original.^{vi}

William James, in his work *The Varieties of Religious Experience*, defined religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine".^{vii} By the term "divine" James meant "any object that is godlike, whether it be a concrete deity or not"^{viii} to which the individual feels impelled to respond with solemnity and gravity.^{ix} This definition aligns with the ancient attitude towards religion as an individual approach to what one regards as divine. In his ground-breaking book '*The Elementary Forms of the Religious Life*', Emile Durkheim went beyond this solitary undertone of individual seeking meaning to his life to the idea of religion as an articulated system intended for a community: "unified system of beliefs and practices relative to sacred things"^x When he speaks of sacred things he meant things "set apart and forbidden —beliefs and practices which unite into one single moral community called a Church, all those who adhere to them".^{xi} Sacred things are not, nevertheless, limited to gods or spirits. In fact, a sacred thing can be "a rock, a tree, a spring, a pebble, a piece of wood, a house, in a word, anything can be sacred".^{xii} Religious beliefs, myths, dogmas and legends are the representations that express the nature of these sacred things, and the virtues and powers which are attributed to them.

In general therefore, religion deals with belief system, beliefs over and around objects regarded as sacred or inspired through myths and dogmas by a given community into its members who project them outside their consciousness and objectify them. Clifford Geertz comes close to this idea when he defined it as a "system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic."^{xiii} It has a character of total commitment because it is built on the interpretation of human life and concern. It is "the state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of life."^{xiv} This is where religion seems to offer hands to fanaticism and the individual admits of no other *raison d'être* outside what has been understood as the ultimate pursuit of human life, to which one is committed to the point of an ultimate prize of death –"an activity pursued on behalf of an ideal end against obstacles and in spite of threats of personal loss because of its general and enduring value."^{xv}

b). Culture:

Etymologically, the word culture in Middle English means "place tilled", which goes back to Latin *colere* meaning "to inhabit, care for, till, worship" and then *cultus*, which means cult especially a religious one; to be cultural or to have culture then means to inhabit a place sufficiently intensive to cultivate it — to be responsible for it, to respond to it, to attend to it caringly.^{xvi} In the modern time, the term "culture" came to be associated with the expression of the ancient Roman orator Cicero in his *Tusculanae Disputationes*, where he wrote about a cultivation of the soul, the "cultura animi"^{xvii} using an agricultural metaphor in expressing the development of a philosophical soul, understood ultimately as the highest possible ideal of human development. The metaphor was taken up in the modern context by Samuel Pufendorf and meant to express similar idea without assuming however that philosophy is man's natural perfection. His employment of the term and that of many writers after him "refers to all the ways in which human beings overcome their original barbarism, and through artifice, become fully human".^{xviii}

A group of scholars define it as "a social domain that emphasizes the practices, discourses, and material expressions, which, over time, express the continuities and discontinuities of social meaning of a life held in

common".^{xix} All these material and immaterial expressions of culture influence man's being, his understanding of life and development. Culture influences the present and future of a people and it is something that we choose to bring with us. Social and technological innovations cannot be understood without a profound analysis of culture. The material culture includes all physical expressions of culture, such as technology, architecture and art, whereas the immaterial aspects of culture cover all forms of social/political organisation, philosophy and literature of a people. It is the complex networks of practices and accumulated knowledge and ideas that are transmitted through social interaction and exist in specific human groups.

c). Civilization

Civilization, on the other hand, is the condition a society attains when it steps out from prehistoric barbarism and begins to apply intelligence systematically to the problems of human life, through various technologies it creates such as farming technologies, reasoning technologies which include writing and such matters dealing with social order like cities and law. When we employ the term 'civilisations' in plural, it denotes various ways in which the peoples of the world have emerged from prehistoric conditions. Every civilization has contributed something to human development, and the present culture of modernity is one of these contributions. It is Western in origin, but it is not a Western good as such, rather a human good. Through it our knowledge of the world has vastly expanded, increasing our wealth, comfort, safety, health, and creating as well various social institutions in which humans can flourish.

Sir Winston Churchill, one of the greatest statesmen of the twentieth century articulated this character of a passage from savagery to rational order of life when he defined civilisation as

a society based upon the opinion of civilians. It means that violence, the rule of warriors and despotic chiefs, the conditions of camps and warfare, of riot and tyranny, give place to Parliaments where laws are made, and independent courts of justice in which over long periods those laws are maintained. That is civilization – and in its soil grows continually freedom, comfort, and culture. When civilization reigns, in any country, a wider and less harassed life is afforded the masses of the people. The traditions of the past are cherished, and the inheritance bequeathed to us by former wise or valiant men becomes a rich estate to be enjoyed and used by all.^{xx}

But these riches of culture and civilisation are now under great threat of extinction. Religious fundamentalism, especially radical Islam is dealing a grievous blow to our way of being and is poised to obliterate the memories of the long history of our march to modern culture and civilisation, determined to bring the world to its knees.

Religious Fanaticism

It might be good to understand that religious radicalisation is not a characteristic exclusive to Islam. It is found almost in all religions, Christianity inclusive: We have the zealots in the time of Christ who were ready to invoke thunders to end the existence of those who did not belong to the way. There have been Christian fundamentalists who in history have set ablaze the books considered heretical, religious symbols and cultural artefacts of nations whom they regarded as living in the valley of darkness and destined for eternal damnation. They felt that in destroying their religious symbols and practices they were rescuing them from the everlasting death and punishment. Those who resisted were summarily put to death.

The inquisition is another classic case in point – an ecclesiastical court and function designed to repress all heretics and which wielded immense power and brutality in medieval and early modern times. It sought relentlessly to destroy anyone who spoke, or even thought differently to the Catholic Church. In this regard, Pope Innocent III is quoted as saying "Anyone who attempts to construe a personal view of *God* which conflicts with Church dogma must be burned without pity."^{xxi} For nearly seven centuries, this system was the legal framework throughout most of Europe that orchestrated one of the most misperceived religious orders in the course of mankind, destroying those that held different religious standard and morals.

During most of the 16th and 17th centuries, scientists who formed theories deemed heretical by the Church were persecuted; people were forbidden from reading any books on those subjects and theories classified in the Index of Prohibited Books. A type of war between religion and science was in play but there would be more casualties on the side of science. Among them were two scientists Nicholas Copernicus and Galileo Galilei who printed books that later became banned. Copernicus faced no persecution when he was alive because he died shortly after publishing his book but Galileo was tried by the Inquisition after his book was published. Both scientists held the same theory that the Earth revolved around the sun, a theory now known to be true. The Church did disapprove of this theory because in the Holy Scriptures is written that the Earth is at the centre, not the Sun. As the contents of the Bible were taken literally, the publishing of these books proved, to the Church, that Copernicus and Galileo were sinners since they taught through their writing what is contrary to the Bible.

In all these, whether the people/books were burnt or the cultural heritage and historical sites were destroyed, the story is the same and they issue from religious fanaticism. However, whereas in the case of Inquisition the anger was directed to individuals who belonged to same system but held different ideas and so were tried in their own

religious court of justice, like the Sharia for Moslems or the Military tribunal for the soldiers, Islamic militancy or radical Islam is not a war against ideas held by individuals but a battle aimed at the world, against another mode of existence, against secularization, against modernity; historical progress is being suffocated and human freedom which is the factor in democracy is set before the court of death. It is the final deluge which is prepared to subsume modernity.

Radical Islam: The Last Threat

When Francis Fukuyama declared that democracy has at last prevailed against all the competing ideologies of the world and that we are now at the end of history^{xxii}, he was speaking in respect to the defeat of communism of the Soviet Union, the last standing enemy. He did not recon with the Islamic fundamentalism, an indefatigable enemy of modernity and indirectly of Christianity. Later though, he wrote another work titled 'The West has Won' in recognition of the serious menace radical Islam poses to the modern way of life. Nevertheless, he retained still his conviction that radical Islam cannot beat democracy and capitalism and that we are still at the end of history: "We remain at the end of history because there is only one system that will continue to dominate world politics, that of the liberal-democratic West."^{xxiii} According to him, this does not imply that the world is now free from conflict or that other cultures have disappeared. What he meant is that the struggle we now face is no longer like the previous one –the clash of several distinct and equal cultures fighting amongst one another like the great powers of 19th-century Europe. Now, according to him, "the clash consists of a series of rear-guard actions from societies whose traditional existence is indeed threatened by modernisation. The strength of the backlash reflects the severity of this threat"^{xxiv} His hope however, of guaranteeing victory on the side of modernity, is the unfading determination of US to prevail.

What Fukuyama did not fully capture is the fact that this battle has virtually no end if the whole world does not unite against it (not US alone) and the fact too that its cost is so huge. For whereas the rest of the free world fights to protect and enjoy her new found civilisation, radical Moslems fight to die for their theology and until the last individual is dead, the war is not over; that we are fighting therefore, a pestilential theology and a longing for paradise. The cultural foundation upon which the free society is built is the view that reason is the instrument of knowledge and arbiter of truth, that science not religion, gives us the truth about nature; that reason should be used to increase human well-being through economic and technological progress; that individuals (male and female) have equal rights to freedom of thought, speech and action; that religious belief should be a private affair, tolerance a social virtue, and church and state are to be kept separate. This has been the culture of the West, a Christian culture but which by and large is now a secular culture. And that is what the Islamists hate most about the world –universalising what once was the Christian culture as world culture.

The 9/11 attack by the radical Islam, for instance, was targeted simply on the temple of modernity (the World Trade Centre) which was the proud symbol of engineering audacity and global commerce, where businesses from scores of countries worked in freedom and peace, creating wealth and investing in material progress. It was not only the material destruction but also the death of 3000 people; a profoundly shocking act of destruction that any of us may ever dream or experience. One could ask what may have inspired the fanatics to carry out such a monstrous activity. Bernard Lewis traces the cause to a growing resentment of the West, a resentment that "goes beyond hostility to specific interests or actions or policies or even countries and becomes a rejection of Western civilization as such, not only what it does but what it is, and the principles and values that it practices and professes".^{xxv}

Some writers agree to this but narrow it as being mainly directed at "the principles and values" of the West; that what they hate is not the West as a society or a civilization per se, but rather the culture of modernity which they claim is not specifically tied to any one society but a constellation of universal values now spread worldwide in different forms and to varying degrees. It is for this reason that one sees in every nation and civilisation those who reject modernity and who fear and wish to destroy it. This reasoning though not essentially different from the aforementioned one except in contesting that the attack is directed only on the West, resonates well and means concretely that the fanatics aim to obliterate the secular culture which though originates from the West, has become the popular culture. There are these attacks all over the continents of the world, --in Asia, Europe, Africa, America etc. The classified historical sites and monuments, cultural heritages in many continents are objects of attack and demolition, places and educational/social institutions which enhance secular thinking and values are destroyed everywhere.

Radical Islam and Destruction of Cultural Treasures

One of the key factors of civilisation is education, dubbed in one of the songs of South African musician Lucky Dube as the key, 'education is the key'. It is this education which is at the forefront of the Islamist attacks. Elliot Friedland reports how in Syria teachers were whipped by the Islamic State for "secretly teaching private lessons

in the city of Mia'dan in the eastern periphery of Ar-Raqqah province, ...part of the Islamic State's cultural cleansing campaign that it is inflicting on historical, cultural treasures of Iraq and Syria".^{xxvi} Here, the ISIS closed schools pending curriculum changes to erase teaching "non-Islamic" subjects. The UN estimates that 670,000 children are being deprived of education as a result of the schools closure.

In Somalia, al Shabaab which is an Al-Qaeda affiliate banned music in its controlled territory, along with smoking, soccer, films and bras –the realities of the modern world/civilisation. The Islamic group Boko Haram whose very name means “Western education is Sin” has also demonstrated their commitment to that ideology by kidnapping school girls into sex slavery, burning down schools in the north eastern states of Nigeria. The Pakistani Taliban attacks schools on regular basis while the Afghanistan Taliban ban women and girls from school, and is best remembered in terms of its destruction of cultural artefacts –the blowing up of two world’s oldest and largest stone Buddhas in 2001. Urbanisation is said to have first developed between the two rivers Tigris and Euphrates some 7,500 years ago and this has been dubbed ‘the cradle of civilisation due to its pivotal role in world history; however, this heritage is what Islamic State seeks to eradicate since it views all ‘non-Islamic’ culture as shirk or idolatry. They have burnt over "112,709 manuscripts and books, some of which were registered on a UNESCO rarities list."^{xxvii}

From the foregoing, it is evident that not only does the Islamist ideology strive to control the present by banning ‘un-Islamic’ activities, they also try to regulate the past by destroying all the evidence that ever existed on other way of thinking. And they finally hope to control the future by indoctrinating the young as early as possible and tightly monitoring the school curriculum to include only the Islamist way of thinking. All these account to poverty and lack of progress in the lands where these Islamists have taken hold. Pervez Hoodbhoy, a moslem physicist in Pakistan outlined this fact when he denounced the Islamist hostility toward reason and science in the following words: "Muslims...will continue to suffer an undignified and degraded existence if science, and particularly a rational approach to human problems, is considered alien to Islamic culture".^{xxviii} But, it is not only these people who are affected by the Islamists’ madness but all who have with them a shared humanity.

Furthermore, the Islamic militants who stormed across Syria and Iraq recently have not only destroyed lives, but have wrecked ancient sites in a province known as the "cradle of civilization," thus doing grievous damage to the shared cultural history of the West and the Islamic world. They have deliberately shattered monuments and relics, which are the important symbolism not only of the rival Islamic religion but of other religions too, like the destruction in July of the shrine of the prophet Jonah, a figure very important to all three of the Abrahamic religions — Judaism, Christianity and Islam. The Islamists are not only content in ‘decapitating individuals, they aim also at decapitating civilizations’, says Richard Stengel, the Under Secretary of State for Public Diplomacy and Public Affairs.^{xxix} The question why these damaged images could be more disturbing and horrifying sometimes than those of the human beings dying, Stephen Stenning answers: “It is because they speak of the destruction of an entire city, a society, a nation, a civilisation, and a way of life. The destruction represents not just the destruction of those immediately living alongside these monuments, but of entire generations”.^{xxx} It is not merely the destruction of the structures or monuments alone, but their destructions are representative of all that were gone forever. It is a destruction of a cultural memory.

Stephen argues that for many reasons, societies have always sought to protect and preserve their cultural heritage, more especially for education, historical research and the desire to reinforce a sense of identity. This is why in times of war and conflict, cultural identity and cultural heritage become all the more important. Buildings, monuments and symbols of culture that speak of shared roots acquire some indispensable value and significance. This is why one is not therefore surprised to see them become targets of violent and oppressive action that seeks to destroy these symbols or the iconography associated with alternative faiths and traditions.^{xxxi}

These antiquities which are destroyed in the Oriental world are not only a lost to them of their cultural civilisation but to the world in general that sees these antiquities as part of their shared cultural heritage, their shared humanity. Everyone looks back to some of these cultures that come from one of the cradles of civilization; thus it’s something that everybody can be interested in, to celebrate human endeavour going back thousands of years. That is something all should take an interest in and regard as important to humanity. The local communities’ interest in them is not also to be neglected. They are potent and effective source of identity and pride among these diverse peoples and build a sense of social cohesion and unity among them irrespective of their specific religion, culture and ethnicity. But it is unfortunate that radical Islam makes a deliberate attempt to obliterate this history, to wipe out people’s identity altogether along with its brutality of slaughtering life on the altar of its idiotic faith.

The Way Out:

If radical Islam is a heresy, as some writers believe it to be and thus similar to other doctrinal heresies in other religions, these writers must also face the fact that it is the only heresy that has never declined. According to F J.

Sheen, others have had moments of strength, trailed by doctrinal decay at the death of their leader, and finally evaporated in some vague social or political movement.^{xxxii} On the contrary, there has never been time in history when radical Islam declined, either in numbers or in the devotion of its followers, maintained Sheen, a thing that seriously contests the claim that radical Islam is merely a heresy. Thus, all must be concerned about them.

Currently, the Islamists' hatred against secular culture is interiorly hatred against its Christian origin. This is a fact which our Statesmen pay *laissez-a-faire* attention to, unaware of a very grave danger that the temporal power of Islam may thanks to these radical groups return and with it, the danger that the West which now has ceased to be Christian any more would completely be overthrown, and Islam affirms itself as the great anti-Christian world power. Sheen cites the testimony of Moslem writers in proving this case: "When the locust swarms darken vast countries, they bear on their wings these Arabic words: 'We are God's host, each of us has ninety-nine eggs, and if we had a hundred, we should lay waste the world with all that is in it',^{xxxiii} The problem, Fulton Sheen therefore queried, is: "How shall we prevent the hatching of the hundredth egg?"^{xxxiv}

Today Moslems have invaded or infiltrated the West quietly demanding the upturn of their Christian practices, the removal of crucifixes from schools and other Christian symbols worn by teachers etc. Their women parade the whole streets of the West beclouded in their head veils and burkas, and making demands on the West to review their constitutions. Indeed, the Western civilization is marching courageously to a dark era in which Islam determines the values of the future. This is a darkness era that clouds the minds of those in power in the West not to hear the clear voices of Islam's targets and not to smell the scent of Islamic blood-hunt that wishes to smash our freedoms and civil rights and to re-mold Western civilization according to their traditions. In fact, says a writer, "unless liberals realize that there are tens of millions of people in the Muslim world who are far scarier than [Putin]... they will be unable to protect civilization from its genuine enemies"^{xxxv} He argues that while liberals should be the ones pointing the way beyond this Iron Age madness as experienced from the fanatical Muslims, they are rendering themselves increasingly irrelevant.

Some people have come to accept for a solution, the hope that the only people hard-studded enough to counter the religious lunatics of the Muslim world are the religious lunatics of the West. This belief is especially founded on the fact that the people who speak with the greatest moral clarity about the current wars in the Middle East are members of the Christian right, whose infatuation with biblical prophecy is nearly as troubling as the ideology of the Muslim enemies. It goes on with this conviction based on simple mathematics that if the number of the Islamic fanatics produced by hatred is higher than those the Free World can neutralize, it means that it is losing the war of civilizations. But this is nothing other than allowing religious dogmatism on both sides of the board play a very dangerous game.

Queen Margrethe II of Denmark has made a suggestion while revealing her fears of Islam in her biography and the urgent need to "counterbalance" it. She writes;

We are being challenged by Islam these years ... There is something endearing about people who give themselves up completely to their faith. But there is likewise something frightening about such a totality, which also is a feature of Islam. A counterbalance has to be found, and one has to, at times, run the risk of having unflattering labels placed on you. For, there are some things for which one should display no tolerance. And when we are tolerant, we must know whether it is because of convenience or conviction.^{xxxvi}

Although Denmark's Muslim population is only 3%, she found their assertiveness nevertheless threatening that she called for an end to tolerance towards them to combat their menace. Her thought shows the dark mood with which the West and the whole secular world is struggling in their attempts to find the best response to the growing challenge and self-assertiveness of the Islam around the globe, terrified also by their building thousands of Mosques across Europe and beyond where they preach above all their hatred for the world secular practices.

On the problem of the cultural artefacts and symbols, some people have suggested buying them back and preserving them but can this not be encouraging vandalism and recklessness? Another approach they say is to pay money to the Islamists not to destroy them, but by so doing we finance their militant and Jihadist missions. There is no best way to face Islam, a religion which is least prepared for compromise than to commit to more robust action on cultural protection and the values of modernity. All free nations must find way of strengthening the international coalition and possibly open up option of rapid response to impending threats. It is true that the fundamental values of the West include democracy, rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs; but one cannot for the sake of fraudulent peace overthrow the law of the land, or in the name of liberty destroy other liberties; neither should we allow in the name of respect and tolerance openly persecute the Christians. On no account should Islamic terrorism and radicalisation be allowed to strip away ancient liberties. Every nation must brace up to resist every attempt overt or covert which aim to turn asunder our way of being, our hard earned civilisation and that entails, to resist radical Islam and its onslaught.

Conclusion

Radical Islam aims to destroy the world civilisation and it is seemingly drawing close to its target. The influx of Islam in Europe and the world around has brought in a cultural turmoil. All the Western Organs of the liberal democracy are gradually folding up their war of denouncing and countering Islam. People are not only frightened of being accused of Islamophobia and racism, they are intimidated by brutal savage forces that threaten and actually attack them as has been many a case in France, Britain, Parkistan, Somalia, India, Kenya, Nigeria, etc. Indeed, people are paralyzed by Islam's real intent to bring us all to its 7th century traditions and way of life. The intransigent assertiveness of Islam all over the world and its ability to have a transformative impact are threatening to unmake and remake our world culture and civilisation. The free world must come together to fight this menace and show the resoluteness of their Will to prevail. We must not get back to the primitive culture of ancient barbarism and savagery, nor show cowardice in protecting the fruits of our hard struggles to better existence.

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^{xxxv} See “Head-in-the-Sand Liberals” in the *Los Angeles Times*, September 18, 2006, republished later under the title “The End of Liberalism?” in the *Los Angeles Times*, September 19, 2006.

^{xxxvi} Hannah Cleaver, “We Need a Counter-Balance to Islam, Says Danish Queen”, in *Daily Telegraph* (London), 17 February 2006.