

**Politicized Islam** Another term for fanatical extremist practice. Adherents use their religious belief to bring about political ends--often with violent means.

**Quietist** Individuals and groups who advocate peaceful, non-violent, quiet change in their society.

**Religious nationalism** A less emotionally charged term for fundamentalist movements who use religion as their base. The term describes those who apply their religion to promote national/political ends.

**Revivalist Muslims** Individuals who reject Western ideas and call for a return to traditional Islamic ideas.

**Revivalists** Those take their religion seriously, advocating a devout return to the piety and practice of their beliefs.

**Tawhid** (tou HEED) Proclamation of the oneness of God. Tawhid implies as well the inseparability of church and state (religion and politics).

**Westernization** European and American values which often accompany modernization practices. Often the term is seen in a negative light by many Middle East Muslims.

## Review Quiz: Fundamentalisms



**Part 1--Multiple Choice** Place the most correct response in the blank provided.

1. \_\_\_\_\_ The term "militant fundamentalist" most readily equates with
  - A. moderates.
  - B. revivalists.
  - C. fanatical extremists.
  
2. \_\_\_\_\_ What is NOT a reason for the Islamic resurgence?
  - A. Reactions to oil dollars
  - B. Appeal of Iran and Afghanistan revolutions
  - C. Middle East stability and economic/political constancy
  
3. \_\_\_\_\_ The Taliban is a student movement which now controls 70 percent of which nation?
  - A. Algeria
  - B. Turkey
  - C. Afghanistan
  
4. \_\_\_\_\_ Western values commonly rejected by Middle East religious nationalists include
  - A. Science, learning, and political equality
  - B. Permissiveness, moral laxity, consumerism
  - C. Technology and communications development
  
5. \_\_\_\_\_ The \_\_\_\_\_ political response seeks to separate Islam from politics at the nation/state level.
  - A. modernist
  - B. secularist
  - C. fundamentalist

6. \_\_\_\_\_ What result comes from equating all Islamic fundamentalist movements with extremism?
- A. A clear picture of the Middle East arises.
  - B. A distorted picture arises. Many fundamentalists are not violent, hostile, and prone to terrorism.
  - C. Understanding of the nuances of Muslim thought and practice are promoted.
7. \_\_\_\_\_ What is NOT a reason for the resurgence of Islamic fundamentalism?
- A. Disenchantment with industrialization
  - B. Response to perceived Western manipulation of the Middle East
  - C. Sympathetic Western media portrayals of Muslim groups
- 



**Part 2--True/False** Place a T or F in the blank provided.

1. \_\_\_\_\_ According to author Judith Miller, militant Islam takes many forms. It is fragmented and diverse.
2. \_\_\_\_\_ The Islamic revival is another expression of the worldwide resurgence of religion.
3. \_\_\_\_\_ All Muslim traditionalists are deeply involved in the political processes of their respective countries.
4. \_\_\_\_\_ Most Muslims worldwide support the Shariah employed by Afghanistan's Taliban.
5. \_\_\_\_\_ Militant Islam is but a segment of the larger worldwide Muslim community.
6. \_\_\_\_\_ Many militant Islamists embrace aspects of secularist, modern thought.
7. \_\_\_\_\_ Many fanatical groups are fluid, everchanging in their views and compositions.

8. \_\_\_\_\_ There is great variety within Islamic thought and practice.

9. \_\_\_\_\_ Some Middle East leaders support Islamic renewal for politically expedient reasons.



**Part 3--Matching** Place the letter of the most correct answer in the blank provided.

- |                                   |  |
|-----------------------------------|--|
| 1. _____ Modernist Muslims        | A. Negative Western values often imported to the Middle East by  |
| 2. _____ Disinherited             | new communications technology. Moral permissiveness, crime, narcotics, indecency, polluted culture, and secularized attitudes towards religion are often seen as |
| 3. _____ Revivalist Muslims       |  |
| 4. _____ Political expediency     |  |
| manifestations.                   |  |
| 5. _____ Westernization           | B. The poor, dispossessed, unemployed of a society. Often young, this subclass seems to have little future.  |
| 6. _____ Consumer values          |  |
| 7. _____ Quietist                 |  |
| 8. _____ Religious nationalism    | C. Fanatics who use their religion for political ends, often advocating terrorism and violence in the process.   |
| 9. _____ Militant fundamentalists |  |
| 10. _____ Tawhid                  | D. Emotive label, often categorizing those who would return to the basic, traditional, fundamental elements of their belief or practice.                         |
| 11. _____ Politicized Islam       |  |
| 12. _____ Extremists              |  |
| 13. _____ Modernization           |  |
| 14. _____ Monotheism              | E. Those who see their religion as bringing about revolutionary  |

15. \_\_\_\_\_ Fundamentalism  
often  
Also

change in their societies--  
through violent means.

16. \_\_\_\_\_ Revivalists

called fanatical extremists,  
radicals, or renegades.

accept  
scientific ideas.

F. Those who interpret their faith  
in terms of modern knowledge.  
These adherents often  
many Western

the  
bring  
society.

G. Using the scientific and  
technological methods of  
contemporary world to  
about change in

their

H. Belief in one God.

I. Those who use any means  
available to accomplish  
political ends.

Adherents  
religious belief to  
about political ends--  
with violent means.

J. Another term for fanatical  
extremist practice.  
use their  
bring  
often

violent,  
society.

K. Individuals and groups who  
advocate peaceful, non-  
'quiet' change in their

who  
The

L. A less emotionally charged term  
for fundamentalist movements  
use religion as their base.  
term describes those who apply  
their religion to promote  
national/political

ends.

M. Individuals who reject Western  
ideas and call for a  
traditional

return to  
Islamic ideas.

devout  
and practice

N. Those who take their religion  
seriously, advocating a  
return to the piety  
of their beliefs.

church and  
and politics).

O. Proclamation of the oneness of  
God. Implies as well the  
inseparability of  
state (religion

practices. Often  
in a negative  
Middle East

P. European and American values  
which often accompany  
modernization  
the term is seen  
light by many  
Muslims.



"Take a break."



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"Be diligent."