

'Imarah does not elaborate on the difference between the two crises, but he states that the crisis (not specified) "replaced conventional modes of thinking—particularly among the youths—with the mentality of tension. Among the ranks of those who lived through it, the crisis (not specified) created claws to protect the Islamic body. The feelings of anger, rejection, and protest found voice in the publication of "Milestone on the Road" by martyr Sayyid Qutb (1906-1966). This was followed by the emergence of factions shunning society and seeking to change it through violent means. These factions were united in judging Islamic societies, regimes, and governments as being atheist and pre-Islamic."

'Imarah adds that the trend for "rejection and anger and protest" spawned three strands:

The first strand, which 'Imarah dubs "the claws," is composed of those who believe in violence and jihad.

Another strand, which 'Imarah dubs "the brain," comprises those who call for reviving the Islamic tradition. This second or "traditionalist" strand began with Jamal al-Din al-Afghani (1838-1897) and focused on intellectual propagation.

A third strand, which is expressed in general popular anger, is what 'Imarah calls "the body."

'Imarah provides no further insight into the positions and tactics or future strategy and prospects of these strands and gives no examples of the main representatives of the three strands on today's Egyptian and Muslim scenes.

India's Treatment of Muslims in Kashmir Denounced

Writer 'Adil Dayf dedicates a 300-word column on page 20 to denouncing the Indian Government for its harsh treatment of the Muslims in Kashmir.

Muslims in Germany in Need of More Mosques, Schools

The only interview in this issue is with a German Muslim freelance journalist, Muhammad Haytham 'Ayyash. In the 2,000-word interview on page 20, 'Ayyash notes that there are 4.5 million Muslims, mostly from the Turkish community, living in Germany who can do with more mosques and schools.