

[\(Japanese Version\)](#)

[\(Arabic Version\)](#)

[\(contents\)](#)

## **The Peace on The Horizon - 75 Years after The World War 2 in the Middle East (163)**

### **Chapter 6: Genealogy of Islamic terrorism (18)**

#### **163 Monotheism sharply distinguishes ally and enemy (2/6)**



Such fanatic reactions are inherent to monotheism. Buddhism, polytheism like ancient Greek and Shintoism in Japan initiate that justice or injustice and God or the Devil are coexisting in one's own minds. Although there is a struggle between the enemy and the ally in the world, it is not a confrontation of justice and injustice and a fight between the agents of God and Devil.

In a monotheistic way of thinking which distinguish ally or enemy by means of justice or injustice and God (Allah) or the Devil, there would be three cases to classify the ally or the enemy. One is a confrontation with a different religion (pagan confrontation), the second one is a confrontation with the difference of sects (sectarian confrontation), and the third one is the confrontation with the orthodox faction and the heretical faction in the same sect (heretical confrontation). Terrorism would take place in each confrontation.

(To be continued ----)

Areha Kazuya

(From an ordinary citizen in the cloud)