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Islam, Jihad and Terrorism in Post- 9/11: A Comparison of Western and Islamic Norms

Abstract:

Islam has been questioned by the Western Media as a religion of violence and terrorism after the US September 11, 2001 Terrorist Attacks because Osama Bin Laden has cited Islamic motives for his illicit attacks. The news stories of the radical Islamic issues in media have been filled and published and it has becoming an international's issues. Even local media also put this issue in their agenda. Now days, the Media have been used as the powerful instrument to shape people's agenda, and to shape people's perspective in any issues. The Western media after 9/11 terrorist attacks has portrayed Islam as a religion of violence, terrorism and intolerance and the Muslims as terrorists and militants. This paper examines the concept of Jihad in Islam and negates that Jihad and Terrorism concepts in Islam are entirely different and can't be intermixed.

Key Words:

Islam, Jihad, Terrorism, Post 9/11 Events, Western and Islamic Norms

Introduction:

Islam and other various Islamic terms and concepts are being grossly misunderstood in the West. Rasha A. Abdulla writes that "Islam is the youngest, fastest growing, and perhaps most controversial of the three monotheistic religions" (Abdulla, 2007). In the wake of the US-Terrorist Attacks of September 11, 2001, the attention of many policymakers in US and ordinary citizens has been bagged by a visualization of Islam that seems to be militant, reactionary, and violent(Silverman, 2002). After the 9/11 terrorist attacks, Islam and Muslims have been come to the frontline and criticism of the Western media, though not for very positive causes. A debate has been started in the Western media over the real nature of Islam and whether or not it justified or even encouraged violence, mostly against non-Muslims because Osama Bin Laden has quoted his religious reasons for his criminal attacks. Many US and Western media have brought up to the September 11, terrorists attacks purely as '' Acts of Muslims,'' which speed up labeling of Islam as a religion of violence and terrorism and the verbal and physical attacks taking place against Muslims in the U.S. have been increased. Inopportunely, the Western media have reported "violence and terrorism dominated by a pattern of Muslims/ Arabs/Islam who working together in an organized terrorist" (Grlgel, 2020). Radicalism in history of Islam itself is not a new phenomenon (Abdullah, 2016). Following the 9/11 terrorist attacks, the sustained environment of fear and danger of violence and terrorism was there that was linked to the Islam (Powell, 2011). Abraham H. Miller expresses that "Media and terrorism have symbiotic relationship, terrorism capable of writing drama to compel the media's attention which can neither ignore nor deny" (Miller, 1982). Media has a broad influential role to propagate the intensity of the events. After the US terrorist attacks of September 11, 2001, the research/studied conducted indicate that nine persons out of ten 10 worried again happening about terrorist events and "being a victim of a future attack" (Nacos, 2007). Kimberly A. Powell describes that "Maximum impact of an act of terrorism comes from widespread media coverage that creates a climate of fear among the population" (Powell, 2011).

Islam means a commitment to live in peace through submission to the Will of God (Allah). Muslim is a person who makes a commitment to live in peace through servitude to Allah. Muslims can hardly find anyone to blame but themselves because (a) they have failed to live by the Islamic tenants in our times, and (b) they have failed to promote understanding of Islam in the West through outreach projects. Islam is a religion of peace and teaches its followers to show forgiveness (Al-Quran, 7:199) and not to be cruel and hard-hearted (Al-Quran, 3:159). Islam is not a religion of compulsive warriors predisposed to resolve their conflicts only through the use of force (Yamani, 1985). The teachings of Islam do not allure Muslims to shun peaceful means of dispute resolution and adopt violence but September 11, 2001 terrorist attacks have

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produced a cognitive dissonance among Americans about Islam, the world's second largest religion (Kimball, 1979). Islam is a functional religion rooted in human reality and guides its followers to deal with real situation in a practical manner. Islam is so entirely a living today precisely because it is a totality, legislating for all of man's earthly activities, not just his spiritual needs (Jensen, 1979). By allowing combat at an alternative under specific circumstances, Islam does teach non-violence or stoic tolerance. In fact, the language of the Quran acquires a stern tone: "And slay them wherever you catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter" (Al-Quran, 2:191). The Quran's preference for slaughter over oppression is rooted in the moral imperative that the phenomenon of brute force must be resisted and fought "without losing heart or falling into despair" (Al-Quran, 3:139) until justice prevails and the oppression is vacated. According to Bediuzzaman Said Nursi, those who understand Islam according to its essential meaning of 'submitting oneself' should also benefit from the richness of its 'understandings'. Nursi states this in many places in his writings (Nursi, 1997). This view point is also a statement of the desire of contemporary men and women to understand their world through explanations. One of the characteristics of Islam is that it does not take explanations in a fixed form, and accept these explanations that every religiously minded person gives as being one approach among many(Mardin, 2003). According to the teachings of Quran and Sunnah, the Muslim Militants would have no lawful basis to use highly destructive weapons that kill hundreds of thousands of innocent civilians. Some Muslim groups who engaged in violence distort Islam to serve their narrow political or ideological agendas (Schwartz, 1991).

Most Americans know very little about Islam. It is worse than simple ignorance: much of what people think they know is incorrect or distorted (Kimball, 2004). In Algeria, Islamic political participation was effectively foreclosed by national armed forces on the theory that if Islamic parties were allowed to contest elections, they would dismantle the democratic process upon winning the elections and institute an authoritarian theocracy. The people in the United States do not know that their government condoned the cancellation of free elections in 1991 and the jailing of popular Islamist leaders in 1992 in Algeria. Equally they know almost nothing of the amazing bloody Algerian civil war-in which Islamists have been as bad their government. In contrast, children in Pakistani Madrassas know about the recent history in Algeria (Munson, 2004). It is true that they know a particular narrative about Algeria and they have no more balanced a perspective than many westerners.

Islam is not merely a religion. It is a complete and unified way of life, catering for all the fields of human existence; it is a set of beliefs and a way of worship. It is a vast and integrated system of law and provides guidance for all walks of life-individual and social, material and moral, economic and political, legal and cultural, national and international (Ahmad, 1976). Consequently, religion and politics are the two sides of a single coin in Islam. Sunnah is the preferred way of the Prophet Muhammad that includes his teaching. The sources of the Sunnah are authentic Hadith (reports of the Prophet's sayings, doings and approvals) collections.

Jihad means "struggle" and "strive" against evil thoughts, evil action and aggression against a person, family, society or country. Jihad may be a "justifiable war", borrowing the Christian term. The Arabic word Jihad is derived from the root Jihada meaning to strive, strain, or exert oneself to the utmost and often is expressed *jihad fi sabilillah*, or striving or struggling in the way of God(Streusand & Tunnell, 2006). In this context, jihad describes the efforts to live in the way that God intends and find the inner will and discipline to live according to the basic tenets of Islam (Raza, 2005). Sometimes, it covers a wide range of meanings (Vahide, 2004). Muslims should strive to know and do the will of God. Mujahid is a person who engages in Jihad for the sake of Allah according to the Quran (Muslim's source book for guidance) and Sunnah (the teachings of Prophet Muhammad (Peace Be Upon Him). Mujahidin is the plural of Mujahid. Jihad is usually associated with Islam and Muslims, but in fact, the concept of Jihad is found in all religions including Christianity, Judaism and political/economic ideologies, such as, Capitalism, Socialism, Communism, etc. Islam defines Jihad as striving and struggling for improvement as well as fighting back to defend one's self, honor, assets and homeland. Also, Jihad is interpreted as the struggle against evil, internal or external of a person or a society.

Islam gives the lesson of peace and brotherhood and in order to make sense of the Quran passages about jihad, for instance, it is helpful to know more about Islamic understandings of God, revelation, and the

religious and social requirements for the faithful. Jihad holds an important place in Islam. The Prophet Muhammad described it as "the apex of lofty Islam" (Cevziyye, 1989). As a Quran's concept, jihad, including the use of force for the cause of Allah, is an integral part of Islamic faith. Jihad has four main steps or stages, jihad against the soul, against Satan, against unbelievers, and against dissemblers (Cevziyye, 1989). Peaceful/Spiritual Jihad is the struggle for the cause of Allah (God), without resorting to violence. A personal struggle within one's self to submit to Allah, fight evil within one's self, achieve higher moral and educational standards This Jihad is conducted through peaceful means. The Spiritual jihad is a primary Islamic duty as are daily prayers and fasting (Maududi, 1980). The Spiritual Jihad is a ceaseless effort to guide human civilization to the straight path (Al-Quran, 1:7). The Spiritual Jihad seeks to establish equilibrium between the material and the spiritual needs of the people and shuns all form of violence and instead conducts a peaceful struggle, without causing physical harm to anyone's life and property. In Islam, the use of force is not the exclusive or even the primary means for attaining legitimate Islamic objectives.

The Quran defines physical Jihad as being the highest level of Jihad that one can undertake. Its reward is eternal Paradise. The Quran commands Muslims: Go forth, lightly or heavily (equipped), and engage in Jihad with your property and your beings in the Causes of Allah. That is the best for you if you but you know."(Al-Quran, 9:41) In fact, the military jihad is allowed only when the peaceful means of vacating oppression are unavailable or have failed. Ever since the inception of Islam, Muslims have engaged in Jihad to defend themselves against external aggression, to overthrow internal tyrants, to re-conquer lost lands, and to restore fundamental Islamic values ignored or set aside under secular regime (Ali & Rehman, 2005). Active recruitment for jihad, however, depends on actual need. There is no reason to prepare a huge army if there is no war. In Islam, there is no such thing as holy war. This terminology was generated in Europe during the Crusades and their war against Muslims. Islam recognizes Jews and Christians as the "People of the Book" because they all follow the Prophet Abraham, believing in Moses' and Jesus' teachings. For many centuries, Muslims have peacefully coexisted with Christians, Jews, and people of other faiths, maintaining social, business, political and economic treaties. Islam respects all humans and faiths as long as there is no religious oppression, forbidding Muslims from serving Allah, preventing others from learning about Islam, and not respecting treaties. The concept of Jihad as an offensive war is central to the hugely influential writings of Sayyid Qutb (the Egyptian thinker who, in many respects, is the ideological father of al Qaeda and its offshoots) and Abdul Ala Maududi (founder of Pakistan's Jamaat-i Islami), the modern Jihadist writers of the early 20th Century. And these are often quoted, along with verses from the Quran and Hadith, by Jihadists today to support acts of terror. They reinterpreted the concept of jihad by framing it as an obligation equivalent to one of the pillars and transforming it from a spiritual concept to a political one. Both individuals call for a jihad as a return to the fundamentals of Islam, not as a deviation from it (Armstrong, 2002). Islamic jurisprudence makes a functional distinction between "Jihad" and "Qital" (Sachedina, 1990). Both words found in Quran and Hadith but are not synonymous. Both words are used in different meanings and context. The word "Jihad" means exertion or striving, and the word "Qital" means fighting or killing. Jihad is an existing struggle that each and every Muslim is duty bound to undertake for performing and promoting goodness (Fadl, 1990). The Quran uses the word "Jihad" to signify moral, intellectual and material activism in the name of Allah. The Quran assigns the word "Jihad" to the activity of the believers who spend their material and personal resources in the cause of Allah. In contrast to jihad waged with material and intellectual resources, "Qital" is physical, as it requires killing and dying. The Quran not only allows but mandates Qital, though under exceptionally oppressive circumstances, called Zulm. The Quran's injunction is clear: "Any why should you not engage in Qital in the cause of Allah and of those who, being weak, are subjected to Zulm –Men, women and children whose cry is-Our Lord! Rescue us from this town whose people are oppressors" (Al-Quran, 4:75). Under an extreme form of oppression, the Quran mandates Qital on the theory that Zulm is a greater evil (Al-Quran, 2:219). The Quran allows Qital to fight Zulm if the material and spiritual loss under Zulm is greater than the loss suffered through Qital. According to Quran, Muslims have a binding covenant with Allah to fight against the extreme forms of injustice, a covenant under which 'they kill others and are killed" (Al-Quran, 9:111). Thus Qital is permissible under special conditions when Zulm is unbearable and the Qital is the only option to undo the suffering of Islamic community. The Holy Quran imposes a duty on every able-bodied Muslim to die and to kill under exceptional circumstances of Zulm (Al-Quran, 48:17). According to the teachings of Islam, the covenant of Qital is binding on all Muslims, it does not allow unrestricted personal brutality, nor does it mean that each Muslim is free to adopt violence at all (Yamani, 1985). Under

the covenant, the decision (Qital) to kill or die cannot be arbitrary, revenge-based, emotional decision. Qital is a rational choice that only the Imam, the leader of the Muslim community (Head of the State), is authorized to make. Though the Imam exercises the formal power of making such decision, even he must not order Qital without careful deliberation. Under the Shura (Consultation) principle, the Imam is bound to consult with his advisors about the logistic and strategic ends of Qital. In a democratic country, the head of the government must consult with the Parliament. After due consultation, if the Imam (the head of the state) orders Qital, the Muslims are then under a legal obligation to carry out the Imam's orders. Of course, the Muslims may disobey the orders if they violate clear rules of the Quran (Al-Bukhari, 4:203). And whenever a ruler ordered unlawful Qital, his orders were criticized and condemned (Khadduri, 1984). This is so because that the Quran orders Muslims, "not to take life- which Allah has made sacred- except for just cause" (Al-Quran, 17:33). The Quran also prohibits Muslim from forcibly converting any one to Islam, for there is "no compulsion in religion" (Al-Quran, 2:256). The means and the methods of Qital reflect the needs of the time, the size and power of the enemy, and the logistical situation on the ground. In Islam, Qital is mandatory only when peaceful means of jihad are not available or have become ineffective; the Qital for the sake of Qital is strictly prohibited. The distinction between jihad and Qital is essential for the understanding of Islamic faith. Qital is a means of jihad, but certainly not the only means. It is a small part of jihad, undertaking only under exceptional circumstances and is a rare effort. Jihad is a more comprehensive and fundamental Islamic value, as important as saying daily prayers and being good and dutiful to one's parents. Jihad is a perpetual activity that strives to promote the goodness of the people. The Islamic law does not allow any arbitrary. Any reckless use of force that puts at risk the life or property of the innocent has no place within the concept of permissible jihad (Bennoune, 1994). Muslims also know that all humans are accountable for what they have done during their lives on this earth. Muslims will be asked about what they did with their lives and their level of submission to Allah on the Day of Judgment.

Jihad in the Bible:

Let us see what the Bible has to say about Jihad in the meaning of war and violence. The following verses are from the Bible, New International Version (NIV), 1984.

"Do not allow a sorceress to live. Anyone who has sexual relations with an animal must be put to death. Whoever sacrifices to any god other than the LORD must be destroyed (Exodus, 22:18-20). This is what the LORD, the God of Israel, says: "Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor". The Levites did as Moses commanded and that day about three thousand of the people died (Exodus, 32:27-28). The LORD said to Moses, "Take vengeance on the Midianites for the Israelites". The Israelites captured the Midianite women and children and took all the Midianite herds, flocks and goods as plunder. They burned all the towns where the Midianites had settled, as well as all their camps. (Moses ordered), "Now kill all the boys. And kill every woman who has slept with a man, but save for yourselves every girl who has never slept with a man". (Numbers, 31-1-18). Jesus said, "But those enemies of mine who did not want me to be king over them - bring them here and kill them in front of me"(Luke, 19:27). He (Jesus) said to them, "But now if you have a purse, take it, and also a bag; and if you don't have a sword, sell your cloak and buy one". (Luke, 22:36)

Who is authorized to call for Jihad as a war?

Jihad must be performed according to Islamic rules and regulations and only for the sake or in the service of Allah. The physical or military Jihad must be called by a Muslim Authority, such as, a President or Head of a Muslim country after due consultations with the learned leadership. After September 11 attacks, the US and its allies have launched a campaign to ban to the teaching of jihad in religious schools. This daring demand has gone nowhere, since Muslim governments know that Jihad could not be severed from Islamic consciousness. Nor could the Quran be amended to eliminate the verses sanctioning Jihad (Khan, 2006). Muslims are inspired by the notion of jihad to fight, but the reason for fighting is persecution and not jihad. Terrorism experts distort this fact to argue that Muslims are addicted to violence because jihad is the mystical promoting for killing. There is no doubt; some militants abuse the doctrine of jihad to perpetrate violence contrary to the Islamic laws of war. These abuses malign the notion of jihad, just as excessive collateral damage sullies the reputation of a professional army.

Terrorism:

Terrorism is a broad and controversial phrase; no one definition can capture the complexity of causes for which individuals use force to terrorize states, government and communities. Terrorism is an anxiety-inspiring method of repeated violent action, employed by (semi-) clandestine individual, group or state actors, for idiosyncratic, criminal or political reasons, whereby - in contrast to assassination - the direct targets of violence are not the main targets. The immediate human victims of violence are generally chosen randomly (targets of opportunity) or selectively (representative or symbolic targets) from a target population, and serve as message generators. Threat- and violence-based communication processes between terrorist (organization), (imperiled) victims, and main targets are used to manipulate the main target (audience(s)), turning it into a target of terror, a target of demands, or a target of attention, depending on whether intimidation, coercion, or propaganda is primarily sought. In 1999, the Organization of Islamic Conference (OIC) drafted a Convention on Combating International Terrorism. The OIC Convention defines terrorism as "any act of violence or threat thereof notwithstanding its motives or intentions perpetrated to carry out an individual or collective criminal plan with the aim of terrorizing people or threatening to harm them or imperiling their lives, honour, freedoms, security or right or exposing the environment or any facility or public or private property to hazards or occupying or seizing them, or endangering a national resources, or international facilities, or threatening the stability, territorial integrity, political unity or sovereignty of independence States"(Hmoud, 2006). This definition contains both state terrorism and state-sponsored terrorism. The OIC definition of terrorism is not confined to violence against civilians or is it limited to non-states actors as the exclusive perpetrators of violence. Barry Feinstein states that terrorism includes state violence in definition and dynamics of terrorism, because state violence is inseparable from the violence of the aggrieved population (Feinstein, 2002). Cherif Bassiouni distinguishes between state terrorism and state-sponsored terrorism. State terrorism is the employment of terror by the state itself. State sponsored terrorism occurs when the actual perpetrations of terrorist acts are non-state actors operating with overt or covert support of a state (Bassiouni, 2002). State terrorism is an emerging international term to characterize the nation-state's violence against an aggrieved population and its militants. State violence is defined and justified in the name of combating terrorism. The terror triangle consists of aggrieved populations, suppressive entities, and supportive entities. A Theory of International Terrorism maintains that supportive entities are an essential party to the terror triangle. The supportive entities support the primary and secondary demands of the aggrieved populations. The primary demands originate from the right of self- determination; secondary demands are related to the restoration of human rights. Most supportive entities that advance and defend the primary and secondary demands of the aggrieved populations do not support armed struggle of militants representing the aggrieved populations. Some supportive entities publicly condemn militants and their resort to violence. Some supportive entities might support the militant's right to armed struggle and yet may disapprove of their tactics and targets of violence (Ministry of Foreign Affairs, 2005). In some cases, the supportive entities provide financial, logistical, and military support and actively participate in the enterprise of armed resistance to occupation, hegemony, and theft of land and resources (Shahab, 2012). If an aggrieved population is unable to garner the backing of the supportive entities, the demands of the aggrieved population are suspect and its moral and legal claims to violence are accordingly weak. If the demands of the aggrieved population, particularly those of a highly supported aggrieved population, remain unmet and the condition of oppression worsens, the population's claim's to armed struggle gather legality and moral authenticity. During the Soviet invasion in Afghanistan in 1979, the aggrieved populations Afghans got a vast support from the western world and were portrayed as freedom fighters. The Kashmiris constitute the aggrieved population; India is the principal suppressive entity, and Pakistan, the international organization, states and individuals who uphold moral, financial, diplomatic, moral or military assistance to the aggrieved populations of Kashmiri are supportive entities. The Security Council passed a resolution demanding that plebiscite to be held to decide the territory's future in accordance with wishes of the Kashmiri people (Security Council Resolution 47, 1948). The Kashmiris are terrorists in the eyes of India. But they are freedom fighters in the eyes of Pakistan and others. In the Middle East, the Palestinians are the aggrieved population, Israel is the suppressive entity, and the international organization, states and individuals who provide moral, financial, diplomatic, moral or military assistance Palestinian liberation movement are supportive entities. In the case of Palestine, the United Security Council passed a resolution to divide the colonial Palestine in to two states. Aggrieved populations use complex strategies to objectifying their primary and secondary grievances. They give birth to militants who vow to fight the injustices done to their families, villages, and

the community. They fight and kill. They murder occupying soldiers. A Theory of International Terrorism studies Islamic terrorism in the context of the terror triangle, arguing that state terrorism perpetrated against aggrieved populations should not be ignored for analytical and normative purposes. The triangular terrorism would not cease to exist unless primary grievances are resolved. Islamic terrorism and state terrorism are co-dependent forms of violence. This co-dependence become triangular when supportive entities provide moral, material, financial, and military assistance to the aggrieved populations (Khan, 2006). Terrorism in the modern sense involves violence, the heartless killing of children throwing stones at tanks, deaths of pregnant women at security roadblocks, suicide bombings carried out in buses and discotheques, the terrorizing of luminous cities at night with bombing sorties, and the incineration of worshippers at mosques or other harmful acts committed (or threatened) against civilians for political or other ideological goals. Terrorism has been used by a broad array of political organizations in furthering their objectives; both right-wing and left-wing political parties, nationalistic, and religious groups, revolutionaries and ruling governments (Encyclopedia of Britannica, 2000). Terrorism is the symptom of a malaise that feeds on perceived political and economic inequities. Till the causes are redressed the symptoms will keep reappearing with or without Al Qaeda and similar outfits, with or without persons such as Osama bin Laden, Fazlullah and their likes. It is the idea, therefore, that has to be vanquished.

Terrorism and Holy Quran:

The term "terrorism" does not exist in the Holy Quran or the teachings of the Prophet Muhammad. If the terms "terrorist or terrorism" are derived from a verb used in the Quran, such as 5:33 describing a "Muslim's" terrorist acts, it is in condemnation and prescribes most severe punishment (Al-Quran, 5:33). Islam is a religion and a way of life that does not separate politics from religion. Islam is a religion of mercy, unity and most importantly peace with one's self and others, to defend not to fight. Allah said in His Book the Quran: "God does not forbid you from showing kindness and dealing justly with those who have not fought you about religion and have not driven you out of your homes, that you should show them kindness and deal justly with them. God loves just dealers" (Al-Quran, 60:8). "Fight in the cause of God against those who fight you, but do not begin aggression, for God loves not aggressors" (Al-Quran, 2:190) "If they seek peace, then seek you peace and trust in God for He is the Hearer, the Knower" (Al-Quran, 8:61). "And let not the hatred of others make you avoid justice. Be just: that is next to piety; and fear Allah, for Allah is well-acquainted with all that you do" (Al-Quran, 5:8). "But (remember that an attempt at) requiting evil may, too, become an evil: hence whoever pardons (his foe) and makes peace, his reward rests with Allah- for, and verily He does not love transgressors" (Al-Quran, 42:40). But [since] the good deed and the evil deed are not alike, repel the evil deed with one which is better and lo! he between whom and thee there was enmity, (will become) as though he had been close, a bosom friend (Al-Quran, 41:34).

There is no such phrase or term in the Islamic source books of the Quran or the Sunnah and has no place in Islam. The vast majority of Muslims reject the violent extremism manifest on September 11, 2001 (Burek & Norton, 2005). The UN Security Council is emerging as a lead institution in the war on terror, primarily because the Council's five permanent members share the fears of Muslim militancy. Each permanent member of the Security Council has its own interest and seems to have its own reasons to oppose Muslim liberation movements and crush Islamic militancy. The UK and France have their own interests to oppose and crush Islamic Militancy. The United Kingdom occupied Iraq and has substantial Muslim populations refusing to melt in to Western culture. The London subway bombing in 2005 conducted by British Muslims and the violent protests spell out the dangers of homegrown Muslim militancy in UK. France is determined to secularize and marginalize French Muslims. China and Russia themselves are resisting Muslim liberation movements in their own territories. Russia is facing Islamic militancy and brutalizing Muslim Chechens. China crushes Muslim Uighars and listed the East Turkistan Independence Movement as a terrorist organization in 2003. The United States of America is waging a global war on Muslim militants. Under the combined effect of these factors, there is a growing perception among Muslims of the world that the permanent members of the Security Council act contrary to the interests of the Muslims. Further, this anti- Islamic perception of the permanent five members generates frustration, cynicism about the rule of law, and feelings of helplessness among Muslim communities. This perception is reinforced when the permanent members hasten to break up Pakistan in 1971 to create Bangladesh and Indonesia to separate East Timore in 2002 (UN Security Council Resolution 1392, 2002). The permanent five members committed no wrong in facilitating the independence process of East Timore in a safe and lawful manner.

What was most ironic the inaction of the permanent five members in Kashmir and Palestine, where Muslims were seeking independence from the remains of colonialism, occupation, settlement, theft of land and resources (Davidson, 2003). It is a perception of double standards (Ortiz, 2004).

Islam and Human Rights:

The Quran and Sunnah encourage Muslims to respect the life and property of all mankind. In an Islamic State these rights are considered sacred, whether a person is Muslim or not. Islam protects honor, forbids insulting others, and/or making fun of them. Islam rejects certain individuals or nations being favored because of their wealth, power, and/or race. All Muslims believe that Allah created all humans free and equal, only to be distinguished from each other on the basis of God-consciousness or piety and never on the basis of race, color or ethnicity. Islam is a practical religion that respects all human beings and it was revealed for all mankind. Its message is that of peace and submission to Allah. Muslims believe in all the Prophets mentioned in the Bible, and the Quran. The Quran shares many moral teachings of the Old Testament and the New Testament. These three religions (and their books) were founded upon the revelations by One True God, Allah.

Differential Treatment:

Muslims follow a religion of peace, mercy and forgiveness. If an individual Muslim were to commit an act of terrorism, this person would be guilty of violating the basic tenants of Islam. When Timothy McVeigh bombed the Oklahoma City building, no American or Christian was labeled as a terrorist or was the target of hate crimes. When Irish Christians carry out acts of terrorism against each other and on the British Isles, the Christian religion is not blamed but individuals or their political agenda. Unfortunately, the same is not true for American Muslims and Arabs. The vast majority of Muslims or Arabs have no association with the violent events around the world yet Islam is invoked with terrorism. It is unfair to 1.5 billion Muslims of the world and religion of Islam.

Criteria of Guilt:

Innocent until proven guilty in an open court is an accepted universal principle of justice along with liberty and freedom for all humankind. However, the U.S. failed to practice the same principles for those who are not U.S. nationals. Even worse, the U.S. is creating military tribunal for secret trials because there may be inadequate evidence to prove Arabs and Muslims guilty in open courts.

Conclusion:

The Western media has been continuously criticizing Muslims through for very negative causes and portraying Islam as a religion of intolerance since 9/11 US terrorist attacks and creating confusions that the Muslims are terrorists and extremists. The western media have started to justify in their debates that Islam encouraged violence and terrorism against non-Muslims and labeled the US 9/11 attacks purely as ''Acts of Muslims''. The study conducted after 9/11 terrorist attacks shows that nine people out of ten have apprehensions once more happening terrorist attacks in USA. Islam is not just a religion, it is a complete and amalgamated code of life, outfitting for all the arenas of human existence; it is a set of beliefs and a way of worship which orders and gives a commitment to the people for spending lives in peace through submission to the Will of God (Allah). Islam has been a gigantic and unified scheme of law and offers direction for all walks of life-individual and social, material and moral, economic and political, legal and cultural, national and international.

 According to teachings of Islam, Muslim being an individual does his permanent commitment to live in peace through bondage to Allah. The sacred Book of Muslims Al-Quran says that "Islam is a religion of peace and teaches its followers to show forgiveness and not to be cruel and hard-hearted". Islam resolves conflicts only through peaceful means not through the use of force and allures Muslims to use only peaceful means of dispute resolution and don't adopt violence. Islam is a practical religion deep-rooted in human realism and guides its followers to deal with actual situation in an applied way. Islam is so entirely a living today precisely because it is a totality, legislating for all of man's earthly activities, not just his spiritual needs. In Islam, faith and politics are the two sides of a single coin. The verses of the Holy Book

Al-Quran are the orders of the God (Allah Almighty) and Sunnah is the ideal way of the Prophet Muhammad that comprises of his teachings. The sources of the Sunnah are authentic Hadith (reports of the Prophet's sayings, doings and approvals) collections. The Western media have confused the meaning and usage of Jihad in Islam. The real meaning and concept of Jihad in Islam is "struggle and strive against evil thoughts, evil action and aggression against a person, family, society or country". Islam describes Jihad as striving and struggling to live in the way for improvement that God proposes and finds the inner will and discipline to live according to the basic creeds of Islam as well as fighting back to defend one's self, honor, assets and homeland. Also, Jihad is interpreted as the struggle against evil, internal or external of a person or a society. All religions including Christianity, Judaism and political/economic ideologies, such as, Capitalism, Socialism, and Communism have concept of Jihad. The four stages of Jihad in Islam are jihad against the Soul, against Satan, against Unbelievers, and against Dissemblers

Islam not only recognizes all the Divine Religions but also has respect for Jews and Christians as the "People of the Book" because the followers of those religions all follow the Prophet Abraham, believing in Moses' and Jesus' teachings. For several times, Muslims have peaceably lived with Christians, Jews, and people of other beliefs and have kept social, business, political and economic treaties. Islam respects all humans and faiths as long as there is no religious oppression, forbidding Muslims from serving Allah, preventing others from learning about Islam, and not respecting treaties. The term "terrorism" does not exist in the Holy Quran or the teachings of the Prophet Muhammad. The Holy Book of God Al-Quran says: "God(Allah) does not forbid you from showing kindness and dealing justly with those who have not fought you about religion and have not driven you out of your homes, that you should show them kindness and deal justly with them. God loves just dealers".

Recommendations:

It is the sole responsibilities of Muslim scholars and academia to readdress the concerns and baseless confusions of West against Islam and highlight the true picture of Islam that Islam is a religion of peace that has not driven warriors predisposed to decide their conflicts only through the use of force. There is an urgent need to eliminate cognitive dissension about the world's second largest religion, Islam among the Western that has been produced by the September 11, 2001 terrorist attacks.

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