

# ISLAM, GLOBALIZATION AND COUNTER TERRORISM

Juhaya S. Praja\*



## I. ISLAM AND GLOBALIZATION

### A. Islamic Universality

The Quran states that Islam is the universal religion and is a mercy to all creatures.<sup>1</sup> Islam is a religion of peace. As a universal faith, that has been subject to diverse interpretations, Islam offers a living demonstration of qualities to which all human beings can relate: compassion, mercy, tolerance, and love. Bearing the label “Muslim” is no guarantee of living by its teaching since Muslims are not a single, homogeneous entity. Grave risks arise from thinking that they are.

Islam is more than a system of theology, it’s a complete civilization.<sup>2</sup> The classical history of Islam proved the Islamic universality: Islam rejects discrimination, racism, and teaches men and women to disperse within the land and seek the bounty of God.<sup>3</sup> More clearly the tradition of the Prophet Muhammad instructs his followers to seek knowledge, even to China.<sup>4</sup> Indeed, this hadith calls for globalization at doctrinal and practical levels.

Islam became the global power when the peoples of Arabia, Africa, Europe and Asia admired and followed the Islamic civilization and culture. The presence of Islam has contributed to the welfare and the prosperity of the peoples. The civilized peoples closely related to the basics of Islamic doctrine, ethics, values, morals, law, and their customs. Islam and its history have taught globalization at the most general level, that refers to a process of change which affects all regions of the world in a variety of sectors including the economy, science and technology and to some extent – politics, the media, culture and the environment.

The characterization of globalization may be thought of initially as the widening, deepening and speeding up of worldwide interconnectedness in all aspects of social life, from the cultural to the criminal, the financial to the spiritual.<sup>5</sup> The 12<sup>th</sup> Century was “The Golden Age of Islamic Globalization”.

The majority of Muslims are not located in the motherland of Islam, but Indonesia, India and Pakistan. The faces of Islam in these geopolitical locations are more moderate than what has developed in the Middle East. However, the global interaction among the people of Muslim countries does not only introduce moderate Islam, but also militant ideas and practices as the resistance to the common enemy, namely the West. With this in mind, this paper attempts to explain the nature of Islam, its interaction with the West and its responses to the Western global economy and military as part of the triggering factors of how global resistance towards the West is expressed in the most inhumane form, such as terrorism. This is not to say

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\* Chairperson, Doctoral Programme of the Islamic Law, Islamic State University of Bandung. Rector, Latifah Mubarokiyah Institute for Islamic Studies, Tasikmalaya, West Java, Indonesia.

This paper is a summary of the writer’s current book, *Islam, Globalization and Counter Terrorism*. This book was written based on the author’s sixth months of research on the Socio-Political Movement of American Muslims after September 11, 2001 supported by AMINEF (American Indonesian Exchange Foundation, Jakarta and the Fulbright Foundation, Washington, D.C., and sponsored by the Center for Medieval and Renaissance Studies (CEMERS), State University of New York at Binghamton, NY. 2002-2003.

<sup>1</sup> Q.S.21: 107, “And we sent thee not [O, Muhammad], except as a mercy for all creatures”.

<sup>2</sup> H.A.R Gibb, *Muhammadanism*, p. 1.

<sup>3</sup> Q.S.62: 10, “And when the prayer has been concluded, disperse through the land and seek of the bounty of Allah, and Celebrate the Praises of Allah often that you may succeed”.

<sup>4</sup> When the Prophet Muhammad spoke, China was the furthest country from Mekkah.

<sup>5</sup> Held and associates. *Global Transformations*. 1999, 2.

that terrorism is acceptable in Islam and to Muslims. Terrorism is not Islamic at all and will never become part of the Islamic teaching.

### **B. Islam: Unity in Diversity**

Although Muslims maintain that there is one divinely revealed and mandated Islam, there are many Muslim interpretations of Islam. There are two major branches of opinion about political and religious leadership after the death of Muhammad: Sunnis (85 percent of the World's Muslims) and Shi'is (15%). There are diverse school of theology, law and mystical tradition that includes many Sufi orders or brotherhoods. Islam represents a basic unity of beliefs within rich cultural diversity. Islam practices itself in different ways within a vast array of cultures that extend from North Africa to Southeast Asia, as well as Europe and America.<sup>6</sup>

As a world religion, Islam is practiced in diverse cultures in Africa, the Middle East, Asia, Europe, and America. Differences in religious and cultural practices are therefore wide-ranging. Like all faiths, Islam has developed divisions, sects, and school of thought over various issues. Islamic law provides one of the clearest and most important examples of diversities of opinion. While many law schools existed, only a few endured and were recognized as authoritative.<sup>7</sup>

While all Muslims share certain beliefs and practices, such as a belief in God, the Quran, Muhammad, and the Five Pillars of Islam, divisions have arisen over questions of political and religious leadership, theology, interpretations of Islamic law, and responses to modernity and the West.

Perhaps nowhere are differences in Islam more visible than in responses to modernity. Since the nineteenth century, Muslims have struggled with the relationship of their religious tradition developed in pre-modern time to the new demands of the modern world (viz. religious, political, economic, and social demands). The issues are not only about Islam's accommodation to change but also about the relationship of Islam to the West, since much of modern change is associated with Western ideas, institutions, and values. Muslim responses to the issues of reform and modernization have spanned the spectrum from secularists<sup>8</sup> and Islamic modernists<sup>9</sup> to religious conservatives<sup>10</sup> or traditionalists, "fundamentalists"<sup>11</sup>, and Islamic reformists.<sup>12</sup> The other groups are more "Islamically" oriented but have different opinions as to the role Islam should play in public life.

## **II. ISLAM AND THE WEST**

The highest tide of Islamic culture, 800-1100A.D., was coincident with the lowest ebb of European culture. While the Muslims enjoyed general standards of living equal to, if not surpassing those of the preceding Graeco-Roman civilization, the Europeans were living in the semi-barbarous squalor and restricted regime of feudalism – a pattern unalleviated by comforts and luxuries. One of the strangest dramas of history is that at the very moment when Europe, prodded by contacts with the Islamic culture in Sicily and Spain and by the Crusades, began to recover from its prolonged descent towards darkness, Islam entered a decline that was to carry it down into the very fog of obscurantism from which it had helped to rescue Europe.<sup>13</sup> "The spirit" of Islamic civilization developed more rapidly in the West synergized by the

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<sup>6</sup> John L. Esposito, *What Everyone Needs to Know about Islam*, Oxford University Press, 2002, p. 39-58.

<sup>7</sup> Today they are four major Sunni schools of law (Maliki, Syafi'i, Hanafi, and Hanbali) and two Shiite major schools (Ja'fari and Zaidis), besides Itsna' Ashriya (The Twelvers) and Sab'iyah (The Seveners).

<sup>8</sup> Modern secularists are Western oriented in nature and advocate a separation between religion and the rest of society, including politics. They believe that religion is and should be strictly a private matter.

<sup>9</sup> Islamic modernists believe that Islam and modernity, particularly science and technology, are compatible, so that Islam should inform public life without necessarily dominating it.

<sup>10</sup> Conservatives or traditionalists, emphasize the authority of the past and tend to call for reimplementation of Islamic laws and norms as they existed in the past.

<sup>11</sup> Fundamentalists emphasize going back to the earliest period and teaching of Islam, believing that the Islamic tradition needs to be purified of popular, cultural, and Western beliefs and practices that have "corrupted" Islam.

<sup>12</sup> There are significant numbers of Islamic reformers, intellectuals, and religious leaders who also emphasize the critical need for an Islamic reformation, a wide ranging programme of reinterpretation (*ijtihad*) and reform urging fresh approaches to Quranic interpretation as well as to issues of gender, human rights, democratization and legal reform.

<sup>13</sup> Stanwood Cobb, *Islamic Contributions to Civilization*, Avalon Press, Washington, DC., 1963, p. 22.

philosophy of capitalism in economy and secularism in the politics. Both capitalism and secularism supported by sciences, technology and the military had created the Superpower State, especially after the Cold War.<sup>14</sup> The Islamic civilization has a significant contribution to drive the Enlightenment in the West and the modern world. The immenseness of the Arab-Islam contribution can best realized by recapitulating the most significant of her activities, considering at the same time their impact to a Europe struggling upward through the barbarism of the Dark Ages. The Arabic-Islamic science and technology,<sup>15</sup> reaching Europe via Sicily and Spain, awoke her from the Dark Ages in which she was slumbering. The detailed elaboration of the actual routes by which this transference took place have only recently been outlined by historians. A hundred years ago a statement of the full influence of the Arabic culture on Europe would have been incredible. But modern research has firmly established its incontestability.

The principles of Western political systems typically are democracy and the rule of law. Together democracy and the rule of law save people from arbitrary whims of dictators and tyrants, and make all people politically equal. Democracy was pioneered by ancient Athens. The rule of law is to a great degree a product of Islam. Democracy in the words of Abraham Lincoln is similar to the *syura'* in the Islamic concept derived from the Quran by Fuqaha.<sup>16</sup>

The West learned the scientific method from Islam and has used that method to develop, amongst many other things, technologies for communication that have shrunk the world. The global civilization may be regarded as the joint legacy of Islam and the West.<sup>17</sup> The three most influential thinkers of the Western civilization represented the three Abrahamic faiths: Ibn Rusyd (Averroes) the Muslim, Maimonides the Jew, and Thomas Aquinas the Christian.

Rationalism initiated the new modern world and ignited the secularism that only takes the Christian's ethic; meanwhile, ethics are a changeable point of view on what is good or bad. Conceptually, Islam and the West were born within the tradition of monotheistic religion, - Jews and Christianity - referred to the Abrahamic faith. In the spheres of politics and economics Islam and the West are often in conflict, where as in knowledge and ideas they are often in harmony. When there is a rivalry between Islam and the West (Christianity) or between capitalism and Islam, one of the solutions is military power and war. Therefore, there is a significant relationship between the economy and politics on one side and belief and religion on the other.

The only superpower State nowadays is the United States (U.S.) that has become the "World Cop" who always monitors and unashamedly forces the other State or States to be under its control. This condition is globalization or hegemony. The Western world as a whole previously clashed with other civilizations long before the Cold War of Ideology. Firstly, there was genocide against the native ancient civilization of the Americans. Secondly, there was later enslavement of millions of Africans for use in the so-called New World. Thirdly, there was the phase of European imperialism and colonialization of most of the world. Is the fourth phase the United States as an imperial superpower? America has now become a new form of empire, controlling millions of people through a variety of inducements and intimidations.

In addition, the global development that began after the Cold War left a vacuum from the influence of the two Super Powers or West and East Block represented by the USSR and the U.S. This area is well-known as the Middle East. The victory of the West pioneered by the USA, soon followed by founding the Israel State in the middle of the Middle East countries. The State, in the eyes of the world, inflicts injustice on the Palestinians. Muslims around the world consider the invasion of the Palestinian land as the core problem that creates the rebellion of the oppressed people (Palestinians) by the powerful and unjust state institution and government (Israel). Such rebellion is called "terrorism".

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<sup>14</sup> *Ibid.*

<sup>15</sup> According to Stanwood Cobb, the most significant of the Islamic activities in science and technology were as follows: medical science, chemistry, astronomy, geography and navigation, the decimal system, algebra, paper, gunpowder, textiles, agricultural products, the rise of the university and machinery. *ibid.*, p. 47-60.

<sup>16</sup> *Fuqaha* is a plural of the singular Arabic word *faqih* which means legalist. (Lincoln: Democracy ensures that government is "of the people, by the people, and for the people".)

<sup>17</sup> Van de Weyer, *Islam and the West*, p. 48-9.

### III. WAR ON TERRORISM - IS WAR ON TERRORISM WAR ON ISLAM?

The lack of information and deeper misunderstanding of Islam may lead some to think that the war on terrorism is a war on Islam. That's why most Americans and Europeans think of Muslims as strange, foreign, and frightening, inevitably linked to headlines of terrorist events. This is not true since the war on terrorism is not a war on Islam.

Islam and Islamic law have consistently condemned terrorism (the killing of non-combatants). Like the members of all religious faiths, Muslims have had to deal with religious extremism and terrorism from their earliest days. The responses of the mainstream majority to groups like the Kharijites and the Assassins and more contemporary groups like Islamic Jihad in Egypt or al-Qaeda have been to condemn, combat, and marginalize them.

From the origins, the Islamic community faced rebellion and civil wars, violence and terrorism, epitomized by groups like the Kharijites and Assassins. The Kharijites were a pious but puritanical and militant extremist group that broke with the Calip Ali and later assassinated him. The Assassins lived apart in secret communities from which they were guided by a series of Grand Masters, who ruled from the mountain fortress of Alamut in northern Persia. The Assassins' jihad against the Seljuk Dynasty terrorized the princes, generals, and *ulama* (scholars), whom they murdered in the name of the Hidden *Imam*. They struck such terror in the hearts of their Muslim and Crusader enemies that their exploits in Persia and Syria earned them a name and memory in history long after they were overrun and the Mongols executed their last Grand Master in 1256.

The response of Sunni Islam and Islamic law was to marginalize extremist and develop a political theory that emphasized stability over chaos and anarchy. This, of course, did not dissuade all from the extremist path. In more recent decades, alongside mainstream Islamic political opposition, terrorist groups have risen up to challenge the regime and terrorize their populations and attack foreign interests. Often they portray themselves as the "true believers" struggling against repressive regimes and in the midst of a "pagan" society of unbelief. They attempt to impose their ideological brand of Islam and "hijack" Islamic doctrines such as jihad, claiming to be defending true Islam, to legitimate their illegitimate use of violence and acts of terrorism.

In Egypt, groups like Egypt's Islamic Jihad and other extremist groups assassinated President Anwar Sadat and government officials, slaughtered tourists in Luxor, burned churches, and killed Christians. In Algeria, the Armed Islamic Group has engaged in a campaign of terror against the Algerian government. Osama bin Laden and al-Qaeda undertook a global war of terror against Muslim governments and America, distorting Islam and countering Islamic law in issuing their own *fatwas* (legal opinions) in an attempt to legitimate their war and call for an attack on civilians (non-combatants).

The Suicide Bombing in Jakarta, Bali and Poso by Indonesians terrorists under their commander of Malaysian citizenship "the late Dr. Azahari" and his close companion and successor Nordin Top. They have distorted the true Islam and seemed to endorse the mistaken view so common in the West that Islam is essentially a fanatical and violent faith.

Terrorism has multiple faces and may be hiding under the name of a religion, philosophy, politics, or any other name. Terrorism is a way of life. It may be a part of the history of human civilization and culture. Defining terrorism is most important in order not to be changeable between "terrorism" and "the warrior of freedom".<sup>18</sup> The scholars have their own definition of terrorism based on their point of view and field, or they define it as the ruler's outlook.<sup>19</sup> Anyway, how divers those definitions, but the might is the rulers'

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<sup>18</sup> Michael Kinsley, *Washington Post*, 5 October 2001, Definition of terrorism in many cases, such as Osama bin Laden is often absurd. Eg., USA supported the gurella movement against the Nicaraguan government, but at the same time does the opposite to the same movement of Salvador. Is terrorism a crime to achieve the political goal? Is it an exception if terrorism is carried out by the government?

<sup>19</sup> The operational definition of terrorism according to the rulers: "terrorism is a premediated threat or use of violence by sub-national groups or cladenstine individuals intended to intimidate and coerce governments, to promote political, religious or ideological outcomes, and to inculcate fear among the public at large". Terrorism defined by the FBI, "The unlawful use of force or violence against person or property to intimidate or to coerce a government, the civilian population, or any segment thereof, in furtherance of political or social goals".

definition who enforce their definition to be accepted by the people either using military, political, economic, technology or cultural power. Terrorism may be derived from religious doctrine or motivated by any other beliefs. Terrorism may be come to the true when the terrorists regard themselves as the victim of a repressive and hypocritical regime that never takes care of them, for instance: the IRA, EPTA, and some groups of terrorists in Latin America, and the *intifada* movement of the Palestinians.

The beginning of the terrorist's movement seems to be Hassan Bin Sabbah (1057 AD), the leader of the impressive movement in the Middle East, Hashashiyyin or Assassins as mentioned above.<sup>20</sup> Meanwhile, Maximilien Robespierre of France was the father of modern terrorism, as claimed by the scholars. Vladimir Lenin (b.1870-1924) is the modern terrorist. His ideas and theories of terrorism are followed by his successor as Vladimir Lenin (Vladimir Ulyanov) said. Joseph Stalin (d. 1953) is the master executive of terror.<sup>21</sup> Furthermore, the greatest terrorist of the East was Mao Tse-Tung. Mao led a world class of terror. Mao believed that the government needed to be a dictatorship to remain in control; using terrorism as a means to oppress the people to obey all the government's will. Mao modernized terrorism and made it more effective, more powerful and more horrific than before.<sup>22</sup> America has been described as "conceived and born in violence". Noam Chomsky has stated that the USA is a rich and powerful country that practices international terrorism on smaller States. Noam Chomsky stated that Osama bin Laden has caused the USA to bomb poor countries, such as Afghanistan. Osama bin Laden is the creation of the U.S.

For Kuwait, the U.S. is the savior and the defender against Saddam's aggression. For Egypt, the U.S. is the donor of millions of dollars in order to take Egypt out of alignment with countries against Israel. For Saddam Hussein, the U.S. is the big enemy who removed him from his crown. For many countries of the world, the U.S. is a never ending Superpower State. There is no state in history that has made more progress in economics, the military, science, technology and politics, than the U.S. In both good and bad, the U.S. is an incomparable State.

Globalization or hegemony is a new phase of the U.S. as an imperium having global power, including economic power and power over, information such as the internet. After the Cold War, the U.S. was the winner. Recently this State successfully brought freedom and democracy for peace. The U.S. seems to pull the rest of the world to follow its system. Unfortunately, the U.S. is trapped in imperializing other States. It represented the Jew-Christian ethic that created the capitalist system in economics and secularism system in politics.

Anti-Americanism (along with anti-Europeanism) is a broad based phenomenon that cuts across Arab and Muslim societies. It is driven not only by blind hatred of religious zealotry of extremists but also by frustration and anger with U.S. foreign policy among the mainstream in the Muslim world. The West's espousal of self-determination, democratization and human rights is often seen as a hypocritical "double standard" when compared to its policies, what is actually does – for instance, imposing sanctions upon Pakistan for its development of nuclear weapons while failing to press Israel and India on their nuclear development. The moral is so evident in America's helping Kosovo is seen by many Muslims totally absent in the U.S. policy of permissive neglect in the Chechnyan and Kashmiri conflicts. The impact of sanctions on more than a half million Iraqi children does not seem to have been considered when they were imposed.

Another inflammatory issue involves the significant presence of U.S. military and arms in the Gulf, which critics perceive as a neo-colonialist military influence. The American presence is equated with support for unpopular authoritarian regimes and pressure of Arab governments to comply with U.S. foreign policy objectives, especially with respect to Israel and Palestine. This long litany of grievances stretching over

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<sup>20</sup> Hashashiyyin is derived from the word *hashis* means something that makes you drunk. The followers of Hashashiyyin always consumed hashish to get intoxicated so they would be brave to kill. The word Hashashiyyin transferred into English assassin or assassination.

<sup>21</sup> In 1924 Stalin received the legacy of Lenin, and shaped and intensified the terror. He governed Russia by terror and his iron hand until he died in 1953.

<sup>22</sup> The most effective terror introduced by Mao was his most important innovation: breaking the family institution and religion. He broke the long life tradition of Asia, eg. loyalty to the family; turning people from the trust of the family to the trust of the State.

many years feed the anger of many mainstream Arabs and Muslims, as well as extremists.<sup>23</sup>

Globalization of communications has created a situation in which Arabs (Muslims and Christians) and Muslims around the world often see more than before. Unlike the past, today international Arab and Muslim media are no longer solely dependent on Western reporters and channels. While America's overseas media presence (reporters and overseas posts) and coverage have waned over the past decade, television stations like al-Jazeera and others provide daily coverage of the violence in many Muslim countries. They show, for example, the violence and acts of terror committed by both sides as well as the disproportionate firepower used against Palestinians by Israelis armed with American-supplied weapons, F-16s, and Apache helicopters. America's record of overwhelming support of Israel-witnessed in its levels of aid to Israel, the U.S. voting record in the United Nations, and official statements by the administration and State Department - has proved to be a powerful lightning rod for Muslim anger over injustice.<sup>24</sup>

#### IV. TERRORISM AND MISCONCEPTION OF JIHAD IN ISLAM

Osama Bin Laden is the only terrorist leader to have formally declared a jihad- holy war – against the United States. This declaration of holy war is not an empty gesture. Laden's objective was the establishment of a "true" Islamic State under the Sharia. The realization of his objective would require confrontation with the United States because Saudi Arabia had been turned into "an American colony". Asked if he was declaring war on the West, he replied, "It is not a declaration of war – its a real description of the situation. This doesn't mean declaring war against the West and Western people – but against the American regime which is against every Muslim". He hates the United States passionately and considers it his principle enemy. He accuses the U.S. – the locus of Westernization and modernity – of being the source of all crises and trouble afflicting the Muslim world. Bin Laden is convinced that U.S. presence in the Muslim world, particularly in his home country of Saudi Arabia, prevents the establishment of real Islamic governments and the realization of the Islamic revivalism to which he and other Islamists aspire. Since a frontal assault is out of the question, the U.S. must be terrorized into withdrawing from the Muslim world.

While the atrocities and acts of terrorism committed by violent extremists have connected Islam with terrorism, the Islamic tradition places limits on the use of violence and rejects terrorism, hijacking, and hostage taking. As with other faiths, mainstream and normative doctrines and laws are ignored, distorted, or hijacked by a radical fringe. Islamic law, drawing on the Quran, sets out clear guidelines for the conduct of war and rejects acts of terrorism.

Islam, like all world religions, neither supports nor requires illegitimate violence. The Quran does not advocate or condone terrorism. However, Quranic verses also underscore that peace and warfare are the norm. Permission to fight the enemy is balanced by a strong mandate for making peace. (Q.S.8: 61, 4: 90). The root of terrorism within the Muslim community refers to the misconception and misinterpretation of the jihad as the Quran's command. Jihad (to strive or struggle) is sometimes referred to as the Sixth Pillar of Islam. The Quranic teaching of jihad have been of essential significance of Muslim self-understanding, piety, mobilization, expansion, and defence. Jihad as struggle pertains to the difficulty and complexity of living a good life; struggling against the evil in oneself-to be virtuous and moral, making a serious effort to do good works and to help to reform society. Depending on the circumstances which one lives, it also can mean fighting injustice and oppression, spreading and defending Islam, and creating a just society through preaching, teaching, and if necessary, armed struggle or holy war.

The two broad meanings of jihad, non-violent and violent, are contrasted in a well-known Prophetic tradition. It's said that when Muhammad returned from battle he told his followers: "We return from the lesser jihad (warfare) to the greater jihad". The greater jihad is the more difficult and more important struggle against one's ego, selfness, greed, and evil.

Jihad is a concept with multiple meanings, used and abused throughout Islamic history. Although jihad has always been an important part of the Islamic tradition, in recent years some have maintained that it is a universal religious obligation for all true Muslims to join the jihad to promote Islamic reform or revolution.

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<sup>23</sup> John L Esposito, *Islam.*, p., 135.

<sup>24</sup> *Ibid.*

Some look around them and see a world dominated by corrupt authoritarian regimes and a wealthy elite minority concerned solely with its own economic prosperity and awash in Western culture and values. Western governments are perceived as propping up oppressive regimes and exploiting the region's human and natural resources, robbing Muslims of their culture and their option to be governed according to their own choice and to live in a more just society.

Better understanding and a comprehensive study of Islamic teaching in respect of relations between Islam and the West, both by Muslims and the others (Westerners) will eliminate the misconception of a jihad in one side; and misconception of Islam and the Muslims in the other one. Understanding Islam and Muslim peoples will be one of eliminating terrorism. But the most importance is how Muslims all over the world have a good understanding of how the Prophet explained what really jihad is.

Jihad is not "holy war", but "struggle" and "effort". This is a very important religious principle. The term jihad reminds all Muslims that Islam as a religion (*al-din*) is never something achieved or finished. The revelation is given, but those who follow it have to make an effort, day by day, year after year, to put it into practice in a flawed and tragic world.

## V. ISLAM POST 911

Within hours of the planes hurtling into the World Trade Center of New York and Pentagon on 911, Americans were crying out in anguish: "Why do they hate us"? The question was echoed throughout Europe, since no doubt the attack was directed not just at America, but at the whole of Western civilization.<sup>25</sup> However, the tragic events of 911 and the fear and paranoia they have generated have set Muslims back. America before 911 was on the verge of accepting Islam as one of its own, but after the attack of 911 it has paused to once again reassess Islam and Muslims.<sup>26</sup>

What happened on 911 and afterward has had significant and mostly negative consequences for the Muslim communities in Europe, and has set back the process of mutual accommodation between Muslims and European populations and the integration of both Islam and Muslims into Europe's social, cultural and political landscape.<sup>27</sup>

In the aftermath of 911, people of goodwill on both sides of the divide between the Judeo-Christian and Muslim worlds were filled with deep anxieties. For Westerners, it seemed that a dreadful clash of civilizations had become imminent and unavoidable. For Muslims, it was clear that serious injury had been done to the most powerful nation on earth – a wound that could only call for terrible retaliation. Many Jews and Christians seized on the belief that something feral and evil in the faith of Muhammad had made 911 inevitable. Many Muslims feared that a new "crusade" against Islam would ensue, expressing deeply ingrained impulses in the West.<sup>28</sup>

Indonesia has the biggest Muslim population in the world. Some Western educated or Western civilized leaders (Prime Ministers or Presidents) regarded Indonesia as a heaven and paradise for terrorists. They saw Baasyir as an example of the Indonesian terrorist and that this was proven by some of the Islamic doctrines taught at Pondok Pesantren Ngruki where Baasyir typically teaches his students. The popular words of wisdom among the Santri that says "be alive honourable or die as a martyr" are regarded by Westerners as the doctrine of Islamic extremism and terrorism. Meanwhile, the well-known words of wisdom among Indonesian Muslims are just a motivation of achievement and teaches the students how to live in dignity. This prejudice was supported by the fact that some actors involved in suicide bombings were the alumni of Pesantren or Islamic institutions.

<sup>25</sup> Robert Van de Weyer, *Islam and the West*, p., ix.

<sup>26</sup> Muqtadir Khan, *American Muslims*, p. 2.

<sup>27</sup> Shireen T. Hunter (ed), *Islam Europe's Second Religion*, p. 277.

<sup>28</sup> Steephen Schwartz, *The Two Faces of Islam: The House of Sa'ud From Tradition to Terror*, Doubleday, New York, 2002, p. xi.

Suicide bombing was introduced as a new type of warfare in the Palestinian-Israeli conflict as a response to the brutal aggression by the Israelis. On February 25, 1994, Dr. Baruch Goldstein, a Jewish settler who emigrated to Israel from the United States, walked into the Mosque of the Patriach in Hebron and opened fire, killing twenty-nine Muslim worshipers during their Friday congregational prayer. In response, Hamas (Islamic Resistance Movement) introduced suicide bombing promising swift revenge for the Hebron massacre. The Hamas militia, the Qassem Brigade, undertook operations within Israel itself, in Galilee, Jerusalem, and Tel Aviv. In Israel-Palestine, the use of suicide bombing increased exponentially during the second (al-Aqsha) *intifada* (uprising), which began in September 2000. The most horrific example of suicide bombings or attacks was seen in the attacks of 911.

Traditionally, Muslims are unconditionally forbidden to commit suicide, because only God has the right to take the life he has granted. There is only one verse that appears relevant to suicide in the Holy Quran, Q, 4:29.<sup>29</sup>

## VI. CONCLUSION AND RECOMMENDATIONS

Could we have the globalized world with no discrimination and aggression? Such view of globalization requires all citizens of the world to have mutual understanding of their similarity with other humans and their need for safety. As humans of different races, religions and civilizations, it is important that we continue to learn from one another our glorious past as well as our pain. In the process of this mutual dialogue, all religious leaders and policy makers should attempt to carry on responsibility for the creation of a peaceful world.

Muslims certainly carry the heaviest load since Islam has been consistently described as the epitome of radicalism, terrorism and evil religion. Such a hijacked portrayal of Islam does not accord with Islamic teaching that promulgates tolerance and understanding of other religious beliefs, languages and civilizations. In the process, it is important for Muslims to reinterpret Islamic teaching so that Muslims combat the misuse of the Quran and Hadith in the name of religion as has been done by the global terrorists. Along with this attempt, the changes in the foreign policy and public opinion of the rest of the world would decrease the prejudices against Islam and Muslims.

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<sup>29</sup> Q, 4:29 “O, you who believe! Do not consume your wealth in the wrong way – rather only through trade mutually agreed to, and do not kill yourselves, surely God is merciful toward you”.