

Islam in the modern American Studies

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Abstract:

The aim of this article is to check the image of Islam in some modern American Studies, which have some common features, including:

- 1 - Showing the importance of Islam among other Religions in the field of religious pluralism in the United States of America.
- 2 – Considering Islam as one of the monotheistic religions, which originally belonged to the same Abrahamic Religion.
- 3 - Showing the relationship between Islam and other religions in America on one hand, and its relationship with the state on the other hand.

الملخص:

- يهدف هذا المقال إلى بيان صورة الإسلام في بعض الدراسات الأمريكية الحديثة ، وقد اقتصر منها على ثلاثة نماذج ، وهي التي قدمت لها عرضا في البحث ، وقد جمعتها بعض الخصائص منها :
- 1- بينت هذه الكتب في مجموعها أهمية الإسلام في خريطة التعددية الدينية في أمريكا.
 - 2- اعتبار الإسلام واحدا من الديانات التوحيدية التي تنتمي إلى الأصل الإبراهيمي.
 - 3- بيان علاقة الإسلام في أمريكا بالديانات الأخرى من جهة وعلاقته بالسلطة من جهة أخرى.

Introduction:

It is not a sort of claiming, to say that Islam is perceived to many Americans as religion that is direct, natural, straightforward, and disciplined.

Malcolm x, a convert to Islam whose father is Jewish, and whose mother is Christian, suggests some of the ways in which Islam has appealed to him. Michael Wolfe says :(I hadn't gone shopping for a new religion, after twenty five years as a writer in America; I wanted something to soften my cynicism. I was searching for new terms by which to see ... I couldn't drawn up a list of demands , but I had a fair idea of what I was after ...there would be no priests ,

demands , but I had a fair idea of what I was after ...there would be no priests , no separation between nature and sacred things .There would be no war with the flesh , if I could help it. Sex will be nature, not the seat of a curse upon the species .Finally, I'd want a ritual component, a daily routine to sharpen the senses and discipline my mind. Above all, I wanted clarity and freedom. I didn't want to trade away reason simply to be saddled with a dogma. The more I learned about Islam, the more it appeared to confirm to what I was after)¹.

During my attendance and participation in the aspects of the 2007 study of the United States institute on religious pluralism, I took the opportunity to speak to many attractive and charming American writers, such as Mark Juergensmeyer, who he is professor of sociology and director of global and international studies at the university of California Santa Barbara .he is the winner of the prestigious grawemeyer award for 20030in the religion category, and is the author of 'the new cold war'.

The second charming writer is Professor Catherine Albanese, who is one of the foremost scholars in the field of American religions, including Islam.

The third charming writer is Professor Jane I. Smith, a professor of Islamic studies at Hartford seminary in Connecticut .the co-editor of 'the Muslim world', and an editor of 'the Encyclopaedia of women in world religion ' , she is the author of 'the concept of Islam in the history of qu'ranic exegesis, and serves as a member of the commission on inter- faith relations of the national council of churches.

It is important to mention that many readers confess that the three named American writers, Mark Juergensmeyer, Catherine Albanese, and Jane I. Smith are in the first rank in their areas of study.

What Mark Juergensmeyer says about Islamic Justifications for Terrorism:

It seems very important to mention that the writer doesn't make distinction between terrorism and violence, he views that terrorism is a sort of violence, which has usually a religious aspect.

In his book, 'Terror in the mind of god', Juergensmeyer defines 'terrorism' with the following :(... but the term 'terrorism' has more frequently been associated with violence committed by disenfranchised groups desperately attempting to gain a shred of power or influence .Although these groups cannot kill on the scale that governments with all their military power , their sheer

1 - Michael Wolfe, *The Hajj: An American's Pilgrimage to Mecca* (New York: Grove-Atlantic Press; 1998), 6-9.

numbers , their intense dedication and their dangerous unpredictability have given them influence vastly out of proportion. Some of these groups have been inspired by purely secular causes, they have been motivated by leftist ideologies, as in the cases of the shining path and the tupac amour in Peru, and the red army in Japan, and they have been propelled by a desire for ethnic or regional separation, as the cases of Basque militants in Spain and the Kurdish nationalists in the Middle East)¹ .

Mark juergensmeyer claims that inspite the Qur'anic prohibition against killing; there are other Muslim Principles that justify it. According to the Writer, Violence is required for purposes of punishment; for example, and it is sometimes deemed necessary for defending the faith.²

Mark juergensmeyer Sets texts and facts proving that Islam has used force to protect the faith, since the first confrontation between the prophet and the idolaters :(Even so, Islam has a history of military engagement almost from its beginning. Scarcely a dozen years after the prophet Muhammad received the revelation of the Qu'ran in 610; he left his home in Mecca and developed a military stronghold in the nearby town of Medina .Forces loyal to Muhammad integrated a series of raids on Meccan camel; caravans; and when the Meccans retaliated, they were roundly defeated by the prophet's soldiers in the battle of Badr, the first Muslim military victory. Several years of sporadic warfare between the two camps ended in a decisive Muslim victory in the battle of the trench. By 630 Muhammad and his Muslims had conquered Mecca and much of western Arabia, and had turned the ancient pilgrimage site of the Kaaba into a centre for Muslim worship).³

The writer finds that the military victory, the moral force of Islam started by the prophet Mohamed had been initiated by his caliphs In this context, Mark Juergensmeyer says: (The caliphs who succeeded the prophet as temporal leaders of the Muslims community after Muhammad's death in 632 expanded both the ;military control and spiritual influence of Islam , and over the years the extraordinary proliferation of the Islamic community throughout the world has been attributed in a small measure to the success of its military leaders in battle.⁴

The writer adds elsewhere, that there are many historical examples in the history of Islam affirms that the use of force was designed to protect religion,

1 -Mark Juergensmeyer; Terror in the mind of god, (California: University of California Press, 3rd edition 2003) p 5-6.

2- Mark juergensmeyer, P 80-81.

3 - Mark juergensmeyer, Terror in the mind of God, p 81.

4 -Ibid. p 81.

and not to attack the others, since the Islamic sanctioning of military force is not indiscriminate; however. Most historical examples justify the use of force by an established; military or governmental power only for the purpose of defending the faith. Elsewhere, the writer believes that there are some Muslim rulers who used force for nation-building and expansion, and not only to protect the faith and this is the work done by some the Nisari branch of Ismaili in the twelfth century: '...though there were rogue groups of Muslims in the twelfth century –the Nizari branch of Ismaili Islam – who used what might be called terrorism in establishing a small empire based in the north of Persia near the Caspian sea. Hardly the models of virtuous society, the members of the order were said to have used drugs and were dubbed hashshashin or; in Medieval Latin ; assassini ; 'drug users'. They expanded their political power by infiltrating their opponent's camps and killing their leaders; often by slitting their throats with a knife ,although their empire was short –lived; they left their legacy on the terminology of political terrorism).¹

It seems that the writer has not a clear idea on what he called Ismaili Islam, because he has forgotten many of the historical events related to this Islamic sect and its principles, which I can summarize in the following points:

1-In the eighth century, a dispute arose over who should lead the Shia community after the death of the Sixth Imam, Jaafar ibn Muhammad (also known as Jaafar al Sadiq). Those who followed the teaching of Musa al Kazim became the main body of Shi'ites, while those who followed the teachings of Musa's brother, Ismail, were called Ismailis.

2-Ismail was excluded from succession for most Shiites because he allegedly drank wine. Ismailis are also called "Seveners," because they broke off from the main body of the Shi'a community over this disagreement over the identity of the Seventh Imam.

3-According to the Ismailis, the Quran contained "inner" or "hidden" meanings which were secretly transmitted to Ali, and from him they passed down through the line of proper successors to the Imamate. The faith could gain access to these hidden meanings, but only after a careful initiation process and gradual teachings. The masses, however, had to remain content with the outer meanings.

1 - Mark juergensmeyer, P 81-82.

4-According to Ismaili doctrine, history is divided into seven periods. Each period starts with a prophet who is followed by six infallible Imams. The first six prophets were Adam, Noah, Abraham, Moses, Jesus and Muhammad. An interpreter accompanies each Imam in order to teach the secret meaning of the Imam's words to a small group of disciples.

5-The previous six interpreters were Seth, Shem, Isaac, Aaron, Simon Peter and Ali. The six Shia Imams (from al-Hasan to Ismail) followed Muhammad and his interpreter Ali. They do not believe that their seventh Imam, Muhammad, actually died. Instead they believe that he went into hiding and will eventually appear as the Mahdi. At that time, he will inaugurate a new era in which old traditions, even Islam, will become obsolete.

6-For his followers, Ismail became associated with various movements seeking not simply to overthrow the Abbasid caliphate, but also the entire social order. The goal was a wholesale reinterpretation of Islam which would incorporate various elements of Hellenistic Christianity which had been prevalent in the Near East before the advent of Islam.

7-One of the most successful popular revolts stemming from Ismaili beliefs was launched by the Qarmatians, named after their leader Hamdan Qarmat. They set up something along the lines of a community republic near Kufa, in Iraq, late in the ninth century CE, and they even gained control of present-day Bahrain eventually. All goods of "general utility" were owned in common, but in the name of the absent Imam.

8-Isma'ilis do not believe that any of their Imams have disappeared from the world in order to return later. Instead, they have followed an unbroken line of leaders, the most recent of whom was Karim al Husayni Agha Khan IV, an active figure in international humanitarian efforts.

Mark juergensmeyer claims that there are some Muslim thinkers such as Sayyid Qutb and Mawdudi who do not believe in dialogue with the West, But on the contrary,

they are intellectually responsible for the status of the conflict between East and West '...specifically ; Qutb railed against those who encouraged the cultural ; political ; and economic domination of the Egyptian government by the west.Qutb spent several years in the united states studying educational administration .This experience only confirmed his impression that American

society was essentially racist and that American policy in the Middle East was dictated by Israel and what he regarded as the Jewish lobby in Washington ; DC.¹

Mark juergensmeyer and his Misinterpretation of Qutb's thought:

There is no doubt that Mark juergensmeyer had misunderstood Sayed Qutb's thought, especially when claiming that Sayed Qutb is the founder of the idea of Rejection of cultural and civilizational dialogue

With the west, mainly America; and this true only in the case of official west and official America and not all the popular West or the popular America.

I realize that the correct interpretation of Sayed Qutb's thought should be reflected by giving a full survey of his life; his real principles and his significance.

Sayyid Qutb was born in 1906 in the province of Asyut, which is located in southern Egypt. His parents were both deeply religious people who were well-known in the area. From his years as a young child until the age of 27, he experienced a rigorous education. Qutb's evident desire for knowledge continued throughout his life. He began his elementary education in a religious school located in his hometown village. By the age of 10, he had already committed the entire text of the Qur'an to memory.² After transferring to a more modern government-sponsored school, Qutb graduated primary school in 1918. Due to his interests in education and teaching, Qutb enrolled into a teacher's college and graduated in 1928. Next, he was admitted into Dar al-Ulum, a Western-style university which was also attended by Hasan al-Banna, an Arab-Islamic leader who Qutb would later join in the Muslim Brotherhood³

After his graduation from Dar al-Ulum in 1933, Qutb began his teaching career and eventually became involved in Egypt's Ministry of Education. The Ministry sent him abroad to the United States to research Western methods of teaching. He spent a total of two years in the United States from 1948 to 1950. During that time, Qutb studied at Wilson's Teachers' College on the east coast before moving west and earning a M.A. in education at the University of Northern Colorado.⁴ Qutb's strong conviction that Islam was superior to all

1 -Sarah Lee Caldwell,'re: Kali's child -reply,' Religion in South Asia; an internet listserv; May 5; 1998; quoted with the permission of prof.Caldwell.

2 1. Berman, Paul. "The Philosopher of Islamic Terror." *New York Times*, March 23, 2003.

3- Hussein, Mir Zahair. *Global Islamic Politics* (New York, 2003), pg.74.

4 - Abdel-Malek, Kamal ed. *America in an Arab Mirror* (New York, 2000), pg.10.

other systems was made clear in his work *Social Justice in Islam*, which was written prior to his trip. Nevertheless, many scholars believe that it was during his trip to the United States that Qutb became convinced of the West's spiritual and moral bankruptcy. In "The America I Have Seen," a personal account of his experiences in United States, Qutb expresses his admiration for the great economic and scientific achievements of America, yet he is deeply dismayed that such prosperity could exist in a society that remained "abysmally primitive in the world of the senses, feelings, and behavior."¹

Qutb's rejection of the West would lead him towards a more radical agenda in Egypt that affirmed his Islamic beliefs. Upon return to Egypt in 1950, he joined the Muslim Brotherhood. The cause of the Muslim Brotherhood, which was founded in 1928 by Hasan al-Banna, had much in common with Sayyid Qutb's anti-West attitude. The Brotherhood was established in reaction to the Western dominance over Egypt at the time. Al-Banna and the Brotherhood believed that the solution to the Western problem lay in a return to Islam.

In fact, I do not agree with Berman Paul to the use of the term 'Islamic terror', because this means that Islam is not peaceful and non-tolerant, which is denied by the texts of Islam.

Islam, a religion of mercy, doesn't permit terrorism .In the quran, God said:

(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. God loves just dealers). (Quran, 60:8)

The Prophet Muhammad (P.B.U.H) used to prohibit soldiers from killing women and children; and he would advise them: (...Do not betray, do not be excessive, and do not kill a newborn child.)² And he also said: (whoever has killed a person having a treaty with the Muslims shall not smell the fragrance of Paradise, though its fragrance is found for a span of forty years.)³ Also, the Prophet Muhammad (P.B.U.H) has forbidden punishment with fire.⁴ He once listed murder as the second of the major sins,⁵ and he even warned that on the

1 - Qutb, Sayyid. "The America I Have Seen" (New York, 2000), pg.11.

2 - Narrated in *Saheeh Muslim*, H1731, and *Al-Tirmidi*, H1408.

3 - Narrated in *Saheeh Al-Bukhari*, H3166, and *Ibn Majah*, H2686.

4 - Narrated in *Abu-Dawood*, H2675.

5 - Narrated in *Saheeh Al-Bukhari*, H5871, and *Saheeh Muslim*, H88.

Day of Judgment, {the first cases to be adjudicated between people on the Day of Judgment will be those of bloodshed.}¹

Muslims are even encouraged to be kind to animals and are forbidden to hurt them. Once the Prophet Muhammad (P.B.U.H) said :(A woman was punished because she imprisoned a cat until it died. On account of this, she was doomed to Hell. While she imprisoned it, she did not give the cat food or drink, nor did she free it to eat the insects of the earth.}²

He also said that a man gave a very thirsty dog a drink, so God forgave his sins for this action. The Prophet (P.B.U.H) was asked, "Messenger of God, are we rewarded for kindness towards animals?" He said: (There is a reward for kindness to every living animal or human.)³

Additionally, while taking the life of an animal for food, Muslims are commanded to do so in a manner that causes the least amount of fright and suffering possible. The Prophet Muhammad said: (When you slaughter an animal, do so in the best way. One should sharpen his knife to reduce the suffering of the animal.)⁴

In light of these and other Islamic texts, the act of inciting terror in the hearts of defenseless civilians, the wholesale destruction of buildings and properties, the bombing and maiming of innocent men, women, and children are all forbidden and detestable acts according to Islam and the Muslims. Muslims follow a religion of peace, mercy, and forgiveness, and the vast majority have nothing to do with the violent events some have associated with Muslims. If an individual Muslim were to commit an act of terrorism, this person would be guilty of violating the laws of Islam.

Catherine Albanese and his book' America: religions and religion:

Book	Description
Since its first publication in 1981, 'AMERICA: RELIGIONS AND	

1 - Narrated in *Saheeh Muslim*, H1678, and *Saheeh Al-Bukhari*, H6533.

2 - Narrated in *Saheeh Muslim*, H2422, and *Saheeh Al-Bukhari*, H2365.

3 - Narrated in *Saheeh Muslim*, H2244, and *Saheeh Al-Bukhari*, H2466.

4 - Narrated in *Saheeh Muslim*, H1955, and *Al-Tirmizi*, H1409.

RELIGION' has become the standard introduction to the study of American religious traditions. Written by one of the foremost scholars in the field of American religions, this textbook has introduced thousands of students to the rich religious diversity that has always been a hallmark of the American religious experience. Beginning with Native American religious traditions and following the course of America's religious history up to the present day, this text gives students the benefit of the author's extensive, influential scholarship in a clear manner that has proven to be readily accessible for today's undergraduates. This long-awaited new edition explores a variety of recent events and developments, including increasing religious pluralism, the growth of post-pluralism and the culture of religious combinations, recent religious change among Native Americans, renewed interest in the Kabbalah among Jews and others, present-day concerns in Catholicism and among Protestants, the Christian Right, new spirituality, religion and sexuality.

The writer dedicated, Chapter IX to Eastern Peoples and Eastern Religions including Islam. In brief, the writer has dealt with the following topics:

1- The religious meaning of Islam: Catherine Albanese affirmed that Islam is one of monotheist religions; his fellows announced themselves the spiritual relatives of Jews and Christians. Thus, Islam is defined by a monotheistic and a peaceful meaning.¹

2- Transformations of Islam in the United States: In the early time, the United States Muslims built only slowly; the first mosque at Highland Park (Detroit), Michigan, in 1919 .even in the early 1970s, only about twenty mosques existed in the country .but by the 1990s, that pattern clearly changed, and in the early twenty first century numerous mosques stand in cities and towns all over the Nation.²

I have to note that Catherine Albanese was Merely talking about the history of Islam in America without mentioning the factors for the growth, which are identified in the book' *The Muslims of America*' Prof. Youssef Haddad addresses the main factors in Islam's growth in the U.S.: "The dramatic growth of the Muslim community in the United States is a recent phenomenon, taking place primarily over the last three decades in response to changes in American immigration laws and the demands of the labor market."³ Islamic Horizons echoes this assertion: "The Muslims of North America proudly flaunt the fact that they are a people with a population over eight

1 -Catherine Albanese, *America: religions and religion* (Thomson Learning Academic Resource Center, 1999, p208.

2 -Ibid; p 209.

3 - Haddad, "Introduction: The Muslims of America," 4

million and growing....These figures do not, however, highlight the fact that a vast majority of these eight million are Muslims who either came to this continent after the 1960's or are reverts [i.e., people who return to their former Muslim beliefs]."¹

Again, conversion has not been the major factor in Islam's growth, with two major exceptions. The first is given by Wendy Zoba in a Christianity Today cover story entitled "Islam, U.S.A": "Islam is gaining most of its U.S. converts in prisons and on university campuses. The majority of American converts to Islam — 85 to 90 percent — are black." In addition, the number of American women who marry Muslim men and convert is estimated to be about 7000 per year.²

African-Americans make up an estimated 42 to 45 percent of the Muslims in America³. Carl Ellis places the actual number of African-American Muslims at 2.6 million. Of these, only 18,000 to 20,000 are members of Louis Farrakhan's organization, the Nation of Islam.⁴

Christians may wish they could say that Islam and Christianity were two complementary faiths; two alternate paths to salvation. In reality, their foundational teachings are diametrically opposed.⁵ For Muslims "it is an article

1 - Muzammil H. Siddiqi, "Learning from History," *Islamic Horizons*, March-April 1418/1998, 6. It is conservatively estimated there are about 35,000 Muslim immigrants yearly. (Poston, 16, 33.)

2 - Dretke, 4. According to Dretke, this statistic is mitigated by the fact that many of these women revert back to their Christian roots when their children get older (i.e., above 7 or 8 years old). Also, cf., Zoba, 42.

3 - Further references include, Joseph P. Gudel, "Hate Begotten of Hate," *Forward*, Fall 1986, 9-11, 23-25; Poston with Ellis, 109-66; 247-61; Gilbreath, 52-53. Azim Hizammuddin, "What Muslims Can Offer America," *Islamic Horizons*, March-April 1418/1998, 35; Poston, 22.

4 - Gilbreath, 53. For years orthodox Muslims have denounced Farrakhan's Nation of Islam as heretical; however, this may have changed last year when Farrakhan claimed to accept orthodox Muslim beliefs, rejecting his previous heretical doctrines and racism. See "The Family Grows: Farrakhan and Nation of Islam Move toward Islam," *Islamic Horizons*, March-April 1421/2000, 10; Toure Muhammad and Askia Muhammad, "We Are a Family," *The Final Call: Online* (www.finalcall.com), 15 March 2000; Askia Muhammad and Eric Ture Muhammad, "Savior's Day 2000 Weekend Brings Many Joyous Surprises," *The Final Call: Online*, 15 March 2000.

5 - For more information see Joseph P. Gudel, "Islam's Worldwide Revival," *Forward*, Fall 1985, 16-21; Joseph P. Gudel, "To Every Muslim an Answer," *Forward*, Winter

of faith that Islam is guidance for humanity,"¹ and they are commanded to do all they can to spread their faith. Islam denies the Trinity, the deity of Christ, his death on the cross for our sins, and salvation by grace.

James Dretke expresses the Christian attitude very well: "For Christians who take seriously Jesus' Great Commission in Matthew 28:18-20, it is a great thrill to see so many Muslims on our doorsteps. While we cannot easily gain entry into their countries...God has brought them to ours."²

Jane I. Smith and his book 'Islam in America':

The above Smith's book gives for readers with no background in Islam, a fairly readable overview of the basic tenets of Islam and some of the tensions within the Muslim community in the United States. She is particularly good in her coverage of the development of Islam amongst African Americans and the relationship between Islamic practice and American identity politics. For anyone with more than a passing knowledge of these issues, however, Smith's treatment will seem overly simple and far too defensive. Her work is remarkably uninformed by the study of Islam in other societies and makes no reference to scholarly debates regarding Islam in the United States. Her work shows a strong bias towards what she understands to be Orthodox practice and a corresponding disdain for syncretist movements. She mentions tensions within the Islamic community, but fails to give the reader enough details to understand the relative importance of the positions she mentions. In the end, Smith's work is readable, but not particularly enlightening. It could only be recommended to the reader with the absolute minimum of background on the subject.

The five elements of faith and how they are presented by Jane Smith:

Jane Smith presented the five elements of Islam as the following:

1- Faith in God: according to Jane Smith; this faith is often expressed by the term 'tawhid' ; meaning both God's oneness and the human acknowledge of it. It presupposes that no other being is like god and that humans must not only

1986, 21-25; Joseph P. Gudel, "Religious Radicalism: Right or Wrong?" *Christian Research Journal*, Winter-Spring 1990, 16-19.

1 - Abdullah Ghazi, "Reaching Out with the Guidance for Humanity," *Islamic Horizons*, September-October 1420/1999, 33

2 - Dretke, 5

testify to god's uniqueness but also must reflect their belief in it through their own lives and actions.¹

2-Faith in the reality of angels : Jane Smith realized that Muslims believe that angels exist and play an active role in human life; this faith , as Jane Smith added has been part of Muslims' religious awareness from the earliest days of Muhammad's encounter with God through the angel Gabriel.²

3-Faith in God's Messengers: Muslims understand that God has sent his revelation (wahy) through a series of communication to humanity in a variety of ways; through a variety of people. Jane Smith affirmed that Jesus is considered in Islam to be the greatest of the prophets and messengers of Islam before Muhammad, although not the son of God or in any way Divine. With the revelation of Muhammad; God is said to have concluded the process of revelation .Muhammad is thus referred to as the seal of prophecy.³

4- Faith in the Holy books: Jane Smith affirmed the Muhammad; the fact that God has sent books; and complete revelations; to both the Jews and Christians before the coming of Muhammad. The message contained in those books is essentially that contained in the Qur'an.⁴

5- Faith in the day of resurrection and judgment: In Islam, as the concept of tawhid ties together all people at the end of time for an accounting of how they have lived their lives. As the Qur'an makes abundantly clear; this will be a momentous occasion, signalled by the trumpet of the angel Israfil.⁵

According to point of view, what Jane said is not incompatible with the opinion of Muslim scholars on the foundations and elements of the Islamic faith. Fethullah Gulen in his book 'Essentials of the Islamic Faith' explains the principal elements of Islamic belief - belief in the existence and Unity of God; in Resurrection and the Day of Judgment; in Divine Scriptures and other familiar themes of Islamic discourse. What is special and unique about the presentation of them in this book is that the author is constantly aware of the encroachment (and the seductive appeal) of cultural attitudes which are hostile not to Islam only but to any religious and contemplative way of life.

1 -Jane I .Smith; Islam in America (Columbia University Press: New York 1999; p 6.

2 -Ibid.

3 -Ibid; p 7.

4 -Jane Smith ,P 8.

5 - Ibid, p 8.

Conclusion :

In order to sum up this research, I can mention the following points:
1 - Islam was not presented in the modern American studies in the same way, some of the studies focused on the history of Islam in the past, the present but; some others did not give importance to this issue, they were merely seeking for link between Islam and terrorism.

2 – Some American writers; especially Mark juergensmeyer did not make distinction between Islam and Muslim behavior.

3 - We must note that Jane Smith has committed a great objectivity in dealing with the history of evolution of Islam.