Islamic Movement, Globalization and Demobilization; Nigerian experience

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Abstract

Globalization emerged as an element to the law of life through systematic calculation aimed at imposing a single cultural commodity order upon all nations in the world, in respect of political, social, religious or economic background. The Islamist on the other hand saw this as a direct attack to their culture, traditions and values. Since the Islamic pattern of globalization and other economic devices are largely depicted in the Qur’an and Sunnah (tradition) of the prophet Muhammad (SAW). The mission and purpose of western imperialism and other socioeconomic devices which were purely derived from these man-made laws and non divine designed mainly to serve the bourgeois civilization. Despite the existence of non Islamic groups in America and other part of the world that engages in terrorist act such as the political terrorist, social terrorist, communist, academic terrorist and gangs that engages in bombing, killing, destroying, kidnapping of lives and properties but have never been addressed or associated as terrorist rather as separatist. While, we have been told that United States of America and its Allies had made tremendous efforts to demobilize the Islamic movement including the killing of Osama bin Laden alleged to had masterminded the 9/11, we still lack the correct indices or metrics to measure as to whether or not the war on terror is winning the global campaign.

Introduction

The contemporary world is on the process of political, social and economic reconfiguration and as a result, the traditional concepts and frame-works of understanding capitalism versus communism and conservatism versus progresses are getting obsolete leaving behind with the integration of bipolarity. Since the word globalization assumed a centre stage in international politics, the decline of the nation states from the conflicting pulls of tribalism, ethnicity, religious and globalism each of these version catches aspect of the emerging reality. Globalization emerged by designed to antagonize the law of life through deliberate and systematic calculation aimed at imposing a single cultural commodity order upon all nations in the world, in respect of political, social, religious or economic background. The primary reasons behind all these is to make people change their identity, norms and values and embrace modernity and change in favour of consumer civilization (developed nations). Consequently, the developing nations, Arab and Islamic culture in particular were the target behind such introduction.

This as a result, the Muslims felled threatened on their culture, traditions and values to be swallowed by similarities which employ all its mechanism to make such it suppress their distinctive cultural features. In contrast, such a hostile atmosphere has imposed non humanistic approach upon world affairs. This crusade was able to invade and penetrated almost all the Muslim nations. It is against this backdrop that some countries had enacted laws banning the putting of Islamic dresses (burqa) in public places. Such countries include, France, Denmark, and Belgium. While, countries like Turkey being a predominant Muslim country, was compelled to adopt secularism as a precondition if they were to be admitted into European Union (EU) all in the name of globalization.

Therefore, since globalization is regarded as the inter-connectedness of people and places as a result of advances in transport, communication and information technology those cause political, economic and cultural convergence. Furthermore, it is also considered as the world trade integration of economic and cultural, political, religious and social systems. This is equally viewed as a tracking the expansion of
human population and the growth of civilization that has accelerate dramatically in the last few years and the theme is seen as economic, social, cultural imperialism.

Although, some sees globalization positively and said it (globalization) increases economic prosperity as well as cultural harmonization practice especially among the developed countries. According to economic theories of comparative advantage, it also leads to an efficient allocation of resources with all countries involved in the trade benefit. However, since the attacked of world trade centre (WTC) as popularly called September 11th, saw a dramatic twist or shift emphasis from economic globalization to “war on terror”. The attacked on united state of America (US) are the result of deep grievance held by the faction of Radical Islamic Movement. After the September 11 attacked, so many people voices have been raised against globalization arguing that the September attack was one of the consequences of the globalization. While, others argued that the attacked was a challenged to American power and are opposed to American globalization dominance of culture, economic and political hegemony.

Accordingly, Paul, (2006) the cofounder of grad and active participant in anti-WTO demonstrators stated that the September 11 was a direct loose to network to Worldwide organization to limit global entities power to dominate, exploit and sometimes corrupt the societies. These Islamist are not opposed to trade, private enterprise or modernizations, rather he added they just want these pursuits on terms that recognizes their religious values and teaching. They believed that global companies hurt more than help and their poverty and tyranny fertilizes the fanaticism. In line with this thinking, Benjamin (1996) the author of jihad verses how globalism and tribalism are re-sharpening the world. In it support an oppressive against undemocratic international order. Institute like IMF, the WB and WTO function behind the closed door, where the US and its Allies controlled the world economy. America has opposed the effort to increase transparency of system and broaden participation in it. Therefore, if this interpretations of the political reality are correct and valid, we can concluded that the formation of Islamic movement which opposed the capitalism is on course like the new communist as equally observed by Lenin (1996) the highest stage of capitalism provided a similar critique of globalization, as being characterized by exploitation of the third world nations.

Islam versus western liberation

Since the coming of Islam about 1436 years ago (counting from the day of the first afflatus); the religion and the Muslims have been passing through bloody boarders Huntington (1997) right away from within Mecca. The challenges had continued and prolonged with a lot of persecution to the Muslim and had made them to migrate, first to Abyssinia by small group of Muslims and later by large group including the prophet Muhammad (SAW) himself to Medina in the year 622AD. Since then, Islam was able to expand to the peak of its height, by becoming the only super power around the globe during the Abbasid period and most especially during the Othman empire. However, with the collapse of Othman Empire, most of the province under various caliphates fell within the European system of administration that was through conquest by Britain, Italy or Portugal. This marked the beginning of the creation of different nations under different names and boundaries in the Muslim world.

To this end, the political change (revolution) sweeps across the Arab countries like Tunisia, Egypt, Libya, Syria, Bahrain and other countries in the Muslim world asking for denied freedom and want to be part of the decision and liberty as a result of the prolong oppressive by their leadership. Many were debating as to what type of system would bring to the future for Muslims and Muslim women in the region. It was alleged that women throughout the region are treated and subjected as second-class citizens, being denied their full legal identities by being excluded from the rights, privileges, and security that all citizens of any country should enjoy, unjust laws, discriminatory constitutions, and biased mentalities that do not recognize them as equal citizens and rights.
It may be pointed out that the explosive conditions of industrial development, resulting in the break-up of families, leading to the suffering and oppression of men and women, and calling for a revolution in Europe, did not exist in these countries (Muslims) rather, the West claimed that the traditional Islamic system of administration had failed to cater for its citizenry and their leadership styles and offers only injustices and therefore, need liberation and secularism. Secularism as rightly pointed out by Moten (1996) may therefore, be considered as everything whose origin is merely human and non divine, separating human and religion but In contrast, Islam is all divine and its basis is Quran and the Sunnah and is governed by single principle, taw-hid. He went further and concluded that Secularism is a manmade which emphasizes on worldly orientation by separating religion from politics While, Islam which is divine in origin also believes in humanism but only within the frame-work of shariah and integrates religion and politics.

Criticizing secularism, Marx put it that the progress made in the west in terms of scientific development which was considered as the outcome of secular moral values was nothing than just Bourgeois civilization. Furthermore, Gajendragadkar (1970) argued that secularism does not mean absence of religious neutrality of the state but rather equal opportunity for all religious for the state patronage and for participation in public affairs. Indeed he continues, neither nor any third world country espousing this brand of secularism adheres to it in practice. It is against this backdrop that Hizb-ut-Tahrir (2011) opined that; Western liberal societies continue to grapple with epidemic levels of abuse, sexual harassment, violence, sexual exploitation and discrimination against women. The educational, economic, and political progress of women within such states has been undermined both by their objectification, licensed by liberal values that has degraded their status and by liberal freedoms that have promoted the mindset amongst many men that they are free to treat women as their desires dictate.

It is against this background that The European civilization with its big row and fanfare succeeded in snatching the leadership of the world and attracting the attention of the backward nations in the name of liberation or imperialism. To this end, some of puppet leaders and individuals in the East were so impressed by European developments that for them anything that the Europeans did was exemplary. Today, what we are witnessing, is a renewed confrontation between Islam and the west as a sign of imperial domination of globalize capital versus modes of resistance as confirmed by Naomi Wolfe, (2011) a leading American feminist, affirmed this Muslim argument, saying: “Indeed, many Muslim women I spoke with did not feel at all subjugated by the chador or the headscarf. On the contrary, they felt liberated from what they experienced as the intrusive, commodifying, basely sexualizing Western gaze.” She went further and illustrated that, she, herself having donned a headscarf in Morocco to experience its exhilarating liberation. When I wear my headscarf or chador, people relate to me as an individual, not an object; I feel respected.” which she described as thus;

_I moved about the market – the curve of my breasts covered, the shape of my legs obscured, my long hair not flying about me – I felt a novel sense of calm and serenity. I felt, yes, in certain ways, free.” unlike “When I wear Western clothes, men stare at me, objectify me._

Therefore, the claimed to liberate Muslims by the west is unfounded and baseless. Islam, for the last so many centuries, had granted a dignified personality to woman, bestowing all human rights and privileges upon her, including some special rights in particular spheres.

**Islam and capitalism**

Capitalism is based on the concept that economics is that which examines man’s needs which are unlimited and how to satisfy these unlimited needs. The system depends upon the separation of the creator from life affairs. The concept of freedom plays a major role in the capitalist ideology. Freedom
is guaranteed by the state and therefore man is totally free to satisfy needs in a manner possible as long as he does not legally infringe on the freedom of others. However, in the Islamic concept capitalism is derived from the only source that is capable of satisfying the needs and desire of everyone, without resulting into chaos. The source of these rules is from (Allah) and Islam; coming from creator does not deny the needs of humans, but instead, it set guide line on how this needs and desires are to be fulfilled. As human beings, we have the freedom to use our minds to prove that a creator does exist, and that Islam is the creator’s mercy to us to guide our lives with purpose. Once we accept Islam, we follow the rules it’s spelled out. This shows how Islam defines the concept of freedom of our lives.

Therefore, since capitalism is based on the theory of relative scarcity, means there has to be always forces of insufficiency of commodities to meet the needs of the people. Thus, Islam does not share this idea of relative scarcity. The basic needs are guaranteed to every Muslims and non Muslims alike living together under the rule of Islam. These needs includes the tangible food like water, shelter, cloth etc. the primacy goal is to have everyone producing and everyone consuming. Furthermore, the Islamic version of the capitalism it does not based on price as the methods of distribution of goods rather how to distribute funds and benefit to all citizens. The whole society prospers from this system because when people are doing what makes them happy instead of only what makes them money. This takes into account the fact that, people have different skills, motivational levels and entrepreneurial desires as there is no sin in high earning. The Islamic economic system is just a part of Islam and cannot be separated from it as Islam ordered the Muslims. In line with the orders ordered by the Islam to all Muslims, some group felled that this has to be implemented in Toto. It is against this background that lead to controversies and revolutionary of ideas. This led to the development of Islamic movements across the world challenging the idea of globalization.

Evolution of Islamic Movement across Muslim World

The evolution of Islamic movement all over the Muslim world had their roots deep in the early period going back to the time of the prophet Mohammed (SAW). However, the western observer of Islamic terms this movement as fundamentalism. Indeed, all devout Muslims must by definition believed in the unity and uniqueness of the creator, accept Quran as the word of Devine, and believe in the duty to fulfill certain obligations in accordance to the Sunnah and deeds of the prophet. But for any individual to possess these virtues, certain norms and values are required. It is in line with this that, some of the objectives of the movement were drowned. Among which are to;

1. Encourage the Muslims both individual and collectively to have a strong body, exemplary characters, to be able earn to have deep faith and correct ways of worship.
2. Build the Muslim family to have righteous parents who educate their children to be brought up Islamically.
3. Build Khalifa by gathering and unifying the Islamic government all round the world.
4. Believe in the universality of Islam and above all,
5. Reject ideologies like capitalism, socialism, nationalism and secularism as manmade laws and hence incapable of ensuring happiness of mankind rather advocate for independent reasoning in legal matters of judgment (Ijtihad) rather than for mankind.

They stress the need for continuous, ceaseless struggle to fulfill the Devine obligations of founding an Islamic order. Even though, the contemporary movement is a continuation of the aspiration of Muslims for an ideal order, but the correct Islamic movement is much wider than was the case in the past. It is not confirmed to of particular geographical area, but globally to the entire Muslim world each with distinct character and organization, unlike in the past wherein the movement was led by the elites of the religion. Today, it includes leaders of various persuasions capable of mobilizing the masses, workers, and student’s. The major success of the movement in the face of the opposition from all major developed countries is a testimony to the strength inherent in Islam which must have been a
traumatic experience to the force of (kufr). Among some of this Islamic movement were the Tablighi jama’at or faith movements. This movement was originated in and around the (Delhi) India during the early 1920s. It was founded by Sheikh (Maulana) Mohammed Iliyas. One of the objectives was to correct the decaying moral and religious conditions of the people of Mewat in part of India. It is perhaps one of the largest non-political groups devoted to the cause of Islam.

The movement has no permanent structures but were divided into groups each moving at their own expense. They travelled both far and near for the cause of Allah (SWA) (Islam) it is difficult to quantify the achievement made by this movement, but its preaching activities are spread into more than 24 countries around the world attended by millions of people from all works of life. Other movement includes Jema’ate Islam in Pakistan, the Iranian Revolution carried out under the leadership of Ayatollah Rahullah al-komini, the Muslim brotherhood in Egypt, the Sokoto caliphate in Nigeria, the Hamas movement in Palestinian. However, the western world see these movement groups as terrorist more especially HAMAS.

Islamic Movement in Nigeria

The evolution and development of Islamic movement in Nigeria could be dated back to 18th century jihad of renounced Islamic scholar Sheikh Usman Dan-Fodio. His jihad created the largest empire in Africa since the fall of Songhai in 1591. Therefore, by the middle of the nineteenth century, when the Sokoto Caliphate was at its greatest extent, it stretched about 1,500 kilometers from Dori in modern Burkina Faso to southern Adamawa in Cameroon and included Nupe lands, Ilorin in northern Yoruba land, and much of the Benue River valley. In addition, Usman Dan Fodio's jihad provided the inspiration for a series of related Holy wars in other parts of the savanna and Sahel far beyond Nigeria's borders that led to the foundation of Islamic states in Senegal, Mali, Ivory Coast, Chad, Central African Republic, and Sudan.

The new state that arose during Usman Dan Fodio's jihad came to be known as the Sokoto Caliphate, named after his capital at Sokoto, founded in 1809. The caliphate was a loose confederation of emirates that recognized the suzerainty of the commander of the faithful, the Sultan. However, when Usman Dan Fodio died in 1817, he was later succeeded by his son, Muhammad Bello. Since then the Nigerian Islam has become heterogeneous with the springing up of many Islamic sects. The notable examples are the Izala movement, the Shiite movement Maitatsine groups and many local Islamic sects that have limited expansion. These new sects especially Maitatsine formed by Mohammed Marwa opposed to the traditional Nigerian Islamic teachings of the Sufi brotherhood and gradually alienating themselves from the main Islamic body. He was originally from Marwa in Cameroon soon, after his education he moved to Kano, Nigeria in about 1945, where he became known for his controversial preaching on the Qur'an. Maitatsine claimed to be a prophet, and saw himself as a mujaddid in the image of Sheikh Usman dan Fodio. Although as a Koranic scholar, he seemingly rejected the hadith and the sunnah of the prophet and regarded the reading of any other book but the Koran as paganism. Similarly, he was against western education and equally rejected the prophet hood of Mohammed (SAW).

Consequent upon that in 1975 he was arrested by Nigerian police for slander and public abuse of political authorities. However, during that period, he began to receive acceptance from religious authorities, especially after making hajj, the Muslim pilgrimage to Mecca. As his following increased in the late 1970s, so did the number of confrontations between his adherents and the police. His preaching attracted largely a following of youths, unemployed migrants, and those who felt that mainstream Muslim teachers were not doing enough for their communities. To this end, to be specific on Friday 16th December 1980, the group Yan Tatsine attacks on other religious figures and police forced the Nigerian army to become involved. Subsequent armed clashes led to the deaths of his
members as well as innocent citizens. In that singular attack, it was estimated that more than 5,000 people was believed to have been killed including Mohammed Marwa Tatsine himself.

Shortly, after the death of Marwa in 1980, some of his members later flew and regrouped and in October 1983 similar riots erupted in Bulumkuttu, in Maiduguri, and in Kaduna, and it was also estimated that over 3,000 people were believed to have died. Later some of the survivors’ members equally regrouped and moved to Yola under the leadership of Musa Makaniki an indigene of Gombe state. Therefore, in April 1985, another riots also erupted and ultimately more than 1,000 people were also believed to have been killed but Makaniki survived the attacked. He fled and retreated to Cameroon, where he remained until 2004 when he was arrested in Nigeria. Other Islamic movement includes Shiite of Ibrahim Alzazaky but was short lived by the Nigerian government.

Against this background, that the charismatic Muslim cleric, Mohammed Yusuf, due to poor governance, corruption and indiscipline and total failure of morality by both government and citizenry in the country, leading to the total breakdown of moral decadence, formed Jama’atu Ahlis Sunna Lidda'awati wal-Jihad as the press called them (Boko Haram) in Maiduguri in 2002. In Arabic means "People Committed to the Propagation of the Prophet's Teachings and Jihad". He set up a religious complex, which included a mosque and an Islamic school. “Some analyst believed that the movement is an outgrowth of the Maitatsine riots of the 1980s. Many Nigerians believe Yusuf rejected all things Western, but Lubeck argues that Yusuf, who embraced technology, believed in Western education but should be "mediated through Islamic scholarship," such as rejecting the theory of evolution and Western-style banking. Before 2009, the group was very peaceful committed to the course of propagating their ideologies. Yusuf criticized northern Muslims for participating in what he saw as an illegitimate, non-Islamic state and preached a doctrine of withdrawal. Cleric Mohammed did not disliked Western education but only wants Islamic law imposed. Some government leaders become uncomfortable with his doctrine. However, he was later arrested and killed without trial or given due process.

Today, even after Yusuf death, still quite a number of Muslim families still refuse to send their children to government-run "Western schools", a problem compounded by the ruling elite which does not see education as a priority. Therefore as a result of the Mohammed Yusuf incident, in 2009, his members carried out a spate of attacks on police stations and other government buildings in across the country. The group aims to establish a fully Islamic state in Nigeria, including the implementation of criminal shariah courts across the country. According to Paul Lubeck, a University of California professor studying Muslim societies in Africa, says Yusuf was a trained salafist (CS Monitor) (a school of thought often associated with jihad), and was strongly influenced by Ibn Taymiyyah, a fourteenth century legal scholar who preached Islamic fundamentalism and is considered a "major theorist" for radical groups in the Middle East. As a result of these developments, the Western countries equated Yusufuniya movement with Hamas movement in Palestinian and sees them as these groups as terrorist. This, singular act sparked violence and distrust between the government and Yusufian members. Instead of government to embrace dialogue as way of ending the violent, choice to use force. This, has acknowledge by the recent visit of Hillary Clinton that the use of force is not the better way of ending violence and quoted Iraq and Afghanistan as a case study.

**War on Terror**

A "terrorist" is defined as "one who engages in acts of terrorism" while, on the other hand terrorism is the unlawful use or threatened use of force or violence by a person, organized group or an organized group against people or property with the intention of intimidating or coercing societies or governments, often for ideological or political reasons."Al-Qaeda, which means "The Base" in Arabic, believed to have been founded in 1988 by Bin Laden with the aim of overthrowing the US-dominated world order in disorder.
According to Amir, M (2011) in his article Al-Qaeda’s roots grow deeper in Pakistan stated that the outfit was relatively unknown until the 9/11 terror attacks when its operatives hijacked four US airliners and successfully crashed two of them into the World Trade Center towers in New York, with a third plane hitting the Pentagon building in Washington and a fourth one crashing in Pennsylvania as the passengers allegedly attempted to regain control of the plane. Ten years after the attacks on New York City's twin World Trade Center towers and the Pentagon and the subsequent "war on terror" launched by United Stated-led forces against al-Qaeda, the terrorist group continues to pose a serious threat to the world as it keeps surviving and thriving mainly on the Pakistan-Afghanistan tribal belt and pockets of them around other countries of the world.

Although, Islam does not condone terrorism and 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 of innocent men, women, and children are all forbidden and detestable acts. 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. The Prophet Muhammad (PBUH) 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. And he (Prophet Mohammed SAW) also said: Whoever has killed a person having a treaty with the Muslims shall not smell the fragrance of Paradise. (Quran, 60:8)

The war on terror started much earlier before the administration of former president Bush of United States of America. Muslims often stress that attacks that are "justified" tend to be those against Israel who have been aggressive and antagonistic against Islam and Muslims in general. However, it became more prominent featured after the September 11 2001. While majority of the Europeans and the local police knew and believed that Islamic terrorism in their midst was caused by the American invasion of Iraq in 2003 and that terrorism has been a problem in Europe for over three decades, but got worsened after September 11, 2001, and especially after the 2003 invasion of Iraq in spite of the fact that the former secretary of state under Bush administration now publically regretted his action in misleading the world that, Saddam Husain has weapon of mass destruction (WMD) it was fashionable for more Muslims, especially young ones, who declare America an "enemy of Islam.

The foregoing therefore, saw the growing domestic and international criticism of the Bush administration throughout the world, many people had expressed their frustration at how U.S. foreign policies had affected them on all sort of issues, ranging from economic, social and political globalization that have deepened poverty and inequalities for most people around the world particularly so in Muslim countries. There were protests either directly or indirectly at the U.S. policies all round the world. Many are concern about the ways and manner of crackdown of freedom and civil liberties in various nations. Many were concern that various countries around the world can also use this war on terror as an excuse to pursue more aggressive or other options that affected the right of citizens.

DEMobilization of Islamic Movement

The Muslim world is another world within the so called third world countries. They are weak, backward, frustrated and internally weak suffering from internal tension and often controlled and abused by the West as put forward by Abu-Sulayman (1994) he concluded that Muslim world is a state of crisis. Though, he went further, it achieved some little success in its struggle against colonialism to which it has subjected for long time, yet it has not broken intellectually, psychologically and cultural chains. The Muslim world who had often suffered in the hands of the west and are still suffering which remains so even today in terms of materially, technically and economically weak.
At the moment, the media, journalist and some scholars are party to the projection of this scarce mongering scenario. This view is also shared by an American scholar Earnest W.C. (2000) who has constantly criticizes the media for painting negative picture about Islam and the Muslims in general. He stated that;

*as there is a very little knowledge about Islam in America. When news about Osama bi-ladan and the Taliban came into media, Americans got an impression of the Muslims based on extremism and antagonism. In reality: it is a political and sociological phenomenon and the people believed what is being poured into their minds by the media”.*

Similarly, Bernard L. attacked the history of the Arabs and the Muslim alike stating that “all previous Muslim attempts to modernize have only increased the power to tyrannize; the conclusion is that we should take away their power and leave them pauperized. Therefore, by this statement the Islamic movement and as a religion is under threat and a lot of propaganda is being used to prevent the Muslims from understanding the real Islam. This is a danger of submissiveness in the face of western forces of the imperialism of colonial power. The idea of the west was to plan and subjugate any Islamic movement and as a religion to their secular system thereby establishing a modern or democratic Islam. It is therefore against this background that the former Bush administration shifted his emphasis to the so called war on terror.

The September 11 (2001) attacks forced some countries in the name of war on terror to have rushed to introduce draconian new measures that threaten the human right of their own citizens, immigrants, refugees. Is undisputable fact that Government has a responsibility to ensure the safety of their citizens, but measures taken must not undermine fundamental human right standard. To this end, some of the definition of terrorism could be used to criminalize any one out of favour particularly so if you have Muslim identity. It is as a result of this that in May 2003; the Amnesty International charged the war on terror far from making the world safer place than before. In fact it has made it even more ungovernable as it has deepened division or polarized the world among people of different faith and origins showing the seeds for more conflicts. The over whelming impact of all this is genuine for fear among affluent as well as poor nations. Terrorism is a term that has been much bandied.

Today according to counter terrorism index 2011, since September 9, 2011 attack, opinion poll of American Muslims indicated that they are getting less enthusiastic about Islamic terrorism. In a recent poll, five percent of American Muslims had a favorable attitude towards Islamic terrorism. Four years ago, it was seven percent. Currently, 81 percent are hostile to Islamic terrorism, versus 68 percent four years ago. Of those favorable to Islamic terrorism, 40 percent of them (two percent of all U.S. Muslims) were very favorable. That’s nearly 50,000 people. But less than one percent of those were found involved. Similarly, more thoughtful Moslems realized that the Islamic terrorists were screwing up things for everyone as all Moslems across the world were now tainted as terrorist. According to President Barrack Obama, in his speech to mark the tenth year Anniversary of September, 11th 2001 that America is much safer than ever before the attacks as most of the senior Al-Qaeda leaders have been killed.

In recent times however, aired in the world media, the failure to convert terrorism by the West as observed by Abdulhamid (1988) was the inability to define terrorism in national and international point of views and the intention of the perpetrators and human acceptability of the acts itself. That is to identify good criteria acceptable to both Islam and human point of views. Their criteria are not based on international acceptability and human consideration but rather on self interest. Therefore, for them to succeed, they must remove conditions that have brought it (terrorism).
Therefore, apart from this measure of maltreatment adopted by the west as a means of demobilizing the Islamic movement, others include economic, political sanctions as done to Hamas, Iran, Sudan, Syria to mention but a few. Others include military force like the bombardment of Afghanistan, Iraq, Libya, Lebanon, Somalia, and divide and rule tactics. This singular act created division among member nations like in Egypt, Iraq between Shites and Sunnis movement. However, at the end, the people of that particular country suffers in terms of hunger drugs, insecurity infrastructural decay etc. It’s become more difficult to stay in Europe. More of these refugees are getting deported back to the old country. And those wanted by the United States are getting extradited; American police came down hard on Islamic radicals and plus the patriotism of most U.S. Muslims, led to lots of imprisonments and deportations. However, the West are still far from demobilizing them as once stated by Bush that “are we capturing, killing, or deterring and dissuading more Islamic radicals, every day yet the radicals’ clerics are recruiting, training, and deploying against us.

Concluding remark

In conclusion, today the continuous inclination of western Euro-American doctrines such as; democracy and democratization, modernity and modernizations, exclusive free market economy, scientism and imperative idea of secularism and nationalistic sentiment on one’s nation all have wittingly or unwittingly been inculcated within the minds of some moderate Muslims through various forms of colonialism and neo-colonial relation. More so, variably these indices were penetrated with a desire for converting the Islamic culture and believe into a form of modernity that will collate with that of western culture and of course with other forms of civilization. By and large, the subsequent of which have turn to be a disease, which need to be given much attention for curing. Therefore, this concept of globalization is always accompanied with other forms of device is of course, fundamentally originated from the west and are fully examined so critically that most of them have no base in Islamic point of view. The recent incidences across Arab countries such as Tunisia, Egypt, Yemen, Libya, Syria among others, is a clear testimony of the impact of globalization. While, we have been told that United States of America and its Allies had made tremendous efforts to demobilize the Islamic movement including the killing of Osama bin Laden alleged to have masterminded the 9/11, we still lack the correct indices or metrics to measure as to whether or not the war on terror is winning the global campaign.

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