



CRITICAL ANALYSIS OF WESTERN FAILURE IN UNDERSTANDING THE MUSLIM WORLD

Ms. Zahra Ali Asghar

Research Student at SZABIST, Karachi

Email: zahra.aliashar@gmail.com

Dr. Mohammad Umair Rafique

Assistant Professor, SZABIST, Karachi

Email: umair.rafiq@szabist.edu.pk

ABSTRACT

The second-largest and fastest-growing religion today is Islam. It is the only religion on which countries such as Pakistan, Saudi Arabia, and others have been founded, with Sharia law serving as the rule of law. There are now concepts like the "green peril," which refers to Khomeini of Iran who is armed with extreme beliefs and determined to wage a jihad against Western culture. Because of the revolution in Iran, the West has not been able to truly comprehend and appreciate Islam and Muslims, for whom Islam is not simply a religion but also a way of life. This research aims to critically examine and comprehend the causes of the WEST's failure to understand its Muslim counterparts, which has fostered an atmosphere of hostility and established a level of disparity between the Muslim world and the rest. The "othering" of one another is also discussed as case studies of various political encounters between the West and Muslims as examples. For the West to preserve its hegemony and global dominance, we will examine why it must comprehend the Muslim world, as well as why it is high time for it to revise its strategy and approach.

KEYWORDS

Rule of Law, Shari'a Law, Western Culture, Muslim World, Global Dominance.



INTRODUCTION

Muslims are influencing international affairs, and they may be found practically in every facet of life. Islam is more than simply a religion; it is a way of life, a civilization, and a guideline of sorts. The arrival of Islam, some 1400 years ago, changed the world immensely, and yet continues to do so today. Muslims are found everywhere; they currently make up 24% of the world's population. Therefore, it is impossible to live a life without ever having interacted with a single Muslim. Islam according to the World Population Review is the second largest and the fastest-growing religion in the world, with over 1.97 billion followers worldwide. The number of Muslims is expected to equal the number of Christians by the end of 2050, according to the data collected in 2015 by the Pew Research Center.

Nations online indicate that there are now approximately 50 nations worldwide where Muslims make up most of the population. In around 30 of them, the Muslim majority makes up more than 90% of the entire population. The other 20 states have a Muslim-majority population ranging from 50% to 80%. According to the data collected by the Pew Research Center in 2015, Muslims are estimated to increase by 73 percent to over 3 billion people by 2050, while the overall world population is predicted to grow by 35 per cent. It is important to note that people of the Muslim faith are more likely to have children than those of other faiths. Muslim women give birth to 2.9 children on average, which is significantly more than the non-Muslim average of 2.2. (Lipka, M, 2017).

Several factors contribute to this reality, such as a generally higher desire in the Males, early marriages (and thus greater fertility windows), the traditional view of women of this faith as homemakers and child-bearers, a strong belief in the destiny and sustenance of children coming from God. (Husain, 2018).

As represented by the stats, Muslims are not a small minority living in a faraway land but rather an important and integral part of human civilization. People from all faiths and countries must coexist and cooperate for the thriving of every nation and humankind. In the era of globalization and technology, a country cannot survive in isolation, and with growing interdependence between countries, it is nearly impossible to cut ties with one another. Over the past decade, immigration has increased immensely.



Approximately 25 million Muslims live in the 28 member states of the European Union, which is presently causing discussion, commotion, anxiety, and even hostility. Never before have Muslims and traditional European civilizations been subjected to such an atmosphere of distrust. According to public opinion polls conducted by various organizations, European Muslims are viewed as a danger to social cohesion, home security, and national identity. Muslims, in contrast, think that most Europeans dislike and make fun of their religion and reject them as a people. Women's veils, the proliferation of mosques, and increasing religious fervour are all sources of concern in Europe when it comes to Islam. In this environment, far-right groups have emerged and gained popularity by characterizing migration as a peril. Muslims only constitute between 1 to 8% of the population in various European nations, but their very existence has become one of the major concerns of the populist era, violently splitting left and right. The positions of right-wing populist parties differ widely on economic and social issues. However, almost all of the main right-wing populist parties strongly emphasize the cultural and religious opposition to immigration, particularly of Muslims, as well as to general demographic growth in the number of Muslim citizens.

Thus, the West needs to understand that it is high time that they change their policy that is change it from the 'othering' of Muslims to accepting that they are an integral part of society and accepting them for who they are, their culture, and traditions and only then they can formulate a decisive strategy. To coexist and cooperate, the West must examine this debate from the perspective of the Muslim community and also comprehend and understand the anti-Western sentiments that exist among the Muslim population. The Western world must also consider, comprehend, and understand the forces that shape Muslim thought if it is to establish its sovereignty. Understanding a nation's dynamics, culture, and customs is crucial to its subjugation. Chinese military strategist and philosopher Sun Tzu asserted that understanding your enemy is essential to victory. He said: "If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle."

When the United States and its allies invaded Afghanistan in late 2001, they embarked on a massive mission to promote or even enforce comprehensive



changes that virtually touched every part of Afghan culture, including politics, economics, education, defence, the rule of law, and the roles and relationships between men and women. Rarely did American officials even have a passing familiarity with the environment, much less, how it was reacting to American initiatives. Failures at the strategic, operational, and tactical levels have significantly attributed to ignorance of the prevalent social, cultural, and political circumstances in Afghanistan.

Many countries of the world struggle with terrorism. The framing by international media of terrorism has been done in such a manner that whenever one hears the word terrorism, he/she directly links it with Islam. The West has branded and advertised all such incidents and militant groups in such a way that Muslims are repeatedly perceived or classified as terrorists, and this is not limited to one or two countries but has become the norm all over the Western world. The fact that there are several Islamic jihadist organizations in operation and that the US made it a priority to launch a war on terror against Muslims after 9/11 may be important contributing factors to the direct association between Islam and terrorism. President Bush's use of the word 'crusade' in his war on terror speech is one example of how this connection is made and branded, etching words like 'militant' and 'Islam' together in the public mind. Putting aside acts of terrorism committed by Muslims, both the west and Muslims must cooperate and fight to destroy the roots of terrorism for everyone to live in safety and a prosperous world where liberty, freedom, and equality are the pillars of development.

There is also a great divide between how Westerners and Muslims perceive each other. Muslims are frequently stereotyped as fanatics, aggressive, and intolerable in the West. For example, Muslim professionals at times interviewed with more stereotypical questions about their ethnicity rather than their skill set, which is not the case for their Western counterparts. Meanwhile, Muslims in the Middle East and Asia typically view Westerners as aggressive and some sections as fanatical as well as self-centred, immoral, and materialistic. The United States was involved in many conflicts with Muslim states. Whether directly through such as entering Lebanon in 1985 the war on terror in Afghanistan in 2001, the overthrow of Saddam Hussein in 2003, or indirectly through lobbying or the International Monetary Fund in Pakistan, has



increased this feeling of hostility and contributed to an increase in anti-Western sentiments among the Muslim populace.

The West has lost its credibility and is viewed generally as greedy land grabbers spreading lewdness and indecency, corrupting young minds. For the West to restore its once-proud position as the world's preeminent power and authority, it must first comprehend the causes for this disparity and come up with a new plan of action that takes into consideration the mindsets of those it plans to engage with.

Another reason why the West needs to revise its strategy and review its outlook is the growing influence of China and Russia. The US for the longest period had been the sole superpower after the fall of the Soviet Union but now times have changed, and the world power order has shifted from unipolar to multipolar. It is undeniable that China is expanding its influence and dominating the global economy today. Russia, the world's largest nation with control over 30% of the world's natural reserves has once again come to the front with its actions. Although it does not qualify as a superpower in the traditional sense—its GDP is lower than Texas' in the USA—it still wields considerable strength and poses a danger to the Western bloc. The USA is once again in a battle where its hegemony is under threat due to the emergence of China and Russian strength. The West must collaborate with its Muslim counterparts more democratically rather than imposing its legitimacy onto others if it is to continue to exist as the sole authority, and this will only be possible once it realizes and revises its strategies.

PURPOSE OF THE RESEARCH

Since the time of the Cold War, the West has always tried to impose its supremacy onto others. First, it was through empires, that the British Empire covered almost 24% of the world's land at its prime, and it ruled for centuries. Then after the end of World War 2 and the breakup of empires, two superpowers emerged and the US took over the role of what the British Empire once represented. The clashes between the two took the West into different regions of the world including the Middle East and Muslim-majority countries. The strategies adopted by the West have been very overt, which has created a feeling of animosity and widened the gap between the Muslims and the West. Many believe the reason behind this is the 'otherization' of Muslims. The green



banner of Islam compared to that of the Soviet Union's red flag and it tried to dial down the same way. Islam has been seen as a new enemy to justify the West's position as the torchbearer for all. The West has always looked at the Muslim world through the lens of someone superior which has made it difficult for them to understand its culture and dynamics.

The goal of this research is to pinpoint the causes of the ongoing divide between the West and the Muslim world. To highlight the mistakes the West is making in formulating and implementing its strategies and policies in the Middle East and how can it change its plan of action, which would help foster its ideology.

Theoretical Framework

REALISM

The realist school of thought perfectly explains the Western approach to Muslim countries. Since the end of World War II, Western powers have engaged in realistic tendencies whether that be in the form of containment against the Soviet Union through the creation of NATO or invading countries such as Iraq in 2003 or Afghanistan in 2001. Realism in Western foreign policy has always existed and it is the guiding force of its national objectives.

WESTERN IMPERIALISM

In the post-Cold War era, imperialism can be understood by the way the West has spread its interests across continents. American imperialism in the Muslim world can be understood by instances such as the toppling of Musadiq and installing a puppet government under Raza Shah in Iran, prioritizing its national interests and control over human rights violations and the sovereignty of countries or the invasion of countries such as Iraq and Afghanistan.

ORIENTALISM

Orientalism talks about how the occident thinks of the Orient as inferior to them and this complex has made it difficult for them to understand the consequences of its actions widening the gap between the West and the Muslim world. Most of the time, the West acts as if they cannot be challenged, as demonstrated in the instance of Afghanistan in 2001, when they invaded thinking it would be an easy task, but even after 20 years of combat, they still couldn't grasp the situation and rule the territory.

**DISCUSSION/ANALYSIS**

The West and the Muslim world are like two opposite corners of a pole, both are very different from one another with not many similarities, thus it makes it difficult for them to understand and relate with one another. Whenever the West has encountered the Muslim world, it has led to some unintended consequences, such as a rise in terrorist groups, an increase in anti-western sentiments, and Islamophobia. The West has lost its credibility in Muslim countries as the torchbearer of democracy and protector of human rights.

This research is structured into four sections. The first section will delve into the distinct characteristics and cultural disparities between these two entities, emphasizing the variations in societal structures, values, and historical contexts. This exploration will help provide a deeper understanding of the challenges arising from their differing perspectives. Moving forward, the second section will critically examine the flawed American strategy and approach employed in Muslim countries. We will be discussing the authorization of Muslims, their colonial past, and American exceptionalism. In the third section, the essay will focus on why there is an urgent need for the West to reassess its attitude and strategy towards the Muslim world. Finally, the essay will conclude with an exploration of potential policy adjustments and recommendations to forge a more positive and constructive relationship between the West and the Muslim world.

CONTRASTING SOCIETIES AND CIVILIZATIONS

One of the most significant differences between The West and the Muslim world is religion. For the West to change its approach, it must first understand its adversary. As Sun Tzu said, “To know your enemy, you must become your enemy.” The difference in religion has a profound impact on the way people in the two civilizations view the world and their place in it.

There is a significant difference between the way the Islamic faith and Western culture view religion and spirituality. For instance, Muslims see religion as an integral part of their daily lives and perceive God as Omnipotent and Omnipresent. Whereas in the West, people tend to view religion as a private matter to be practised only during worship services or on special occasions. This difference in perspective can have a profound effect on the way that Muslims interact with society and vice-versa.



For Muslims, Islam is not just a religion but it is a way of life. Everything a Muslim does is to please their God, from saying Bismillah before eating to modest clothing to praying five times a day everything influenced by Islam, as explained in the Quran and lived by the Prophet.

Through each act, Muslims experience and taste the joy of faith and feel their soul growing ever nearer to a state of peace. A materialist, the sceptical mind cannot easily surrender or submit to such divine ways. The word Islam shares the same root as the Arabic Islam, or surrender, which also leads to another derivative, salam, or peace. Through surrender to God, therefore, the soul finds peace. Another important factor to consider is the relationship between religion and politics in the Islamic world.

Meanwhile, the West is secular, the states are not run by religion and the people do not think within the boundaries of religion. Rule of law is supreme with Liberty, equality, freedom, and democracy as the pillars, whereas the Muslim world is based on Islamic pillars which are Shahada, Prayer, Alms, Fasting, and Pilgrimage. Prophet Mohammad was not just a religious leader but also a head of the state who laid down the constitution (Sharia) of how a state should run. In some Middle Eastern countries, such as Saudi Arabia and Iran, the government's political structure is explicitly based on Islamic principles and governed by Sharia law. Saudi Arabia follows a strict interpretation of Sunni Islam, while Iran is an Islamic Republic with a Shia Muslim majority. In these countries, religious leaders often hold influential positions within the government, and Islamic law is applied in various aspects of governance. Thus, for the West to understand the motives behind Islamic fundamentalists and government agencies they must understand Islam and the importance it holds over the average Muslim being.

Another driving force behind Muslim motivation and unity is the concept of jihad, which many believe to be the sixth pillar of Islam. Jihad is an Arabic word that means 'striving or struggling'. Struggling in the way of God. In Islamic teachings, it can refer to various forms of striving, including personal spiritual struggle, efforts to improve oneself and society, and, in some cases, armed struggle in defence of Islam.

While the vast majority of Muslims understand jihad in terms of personal spiritual growth and societal improvement, there are extremist interpretations of jihad that have been adopted by certain terrorist organizations. These



organizations invoke jihad to justify their acts of violence, claiming to be engaged in a holy war against perceived enemies of Islam. Such as Al-Qaeda, founded by Osama bin Laden, is one of the most famous terrorist organizations that has used the concept of Jihad. It perceives itself as engaged in a global jihad against perceived enemies of Islam, including the West. These people live to die as compared to the people from the West who die to live. The West cannot even comprehend the extent to how important dying in the name of Islam is for these people. One of the major setbacks the West has faced in countering these organizations is the passion with which these people fight whose only goal is to die as a Shaheed (martyr).

The concept of Ummah in Islam refers to the global community of Muslims, encompassing all individuals who identify as followers of Islam. The term "Ummah" comes from Arabic, meaning "nation" or "community." It extends beyond geographical boundaries and encourages Muslims to consider themselves part of a global Muslim community. It reinforces the notion that Muslims share a common destiny and have a collective responsibility to promote justice, uphold Islamic values, and work toward the betterment of society as a whole.

Terrorist organizations, such as those that espouse extremist ideologies, have exploited the concept of Ummah to advance their agendas and recruit followers. They often manipulate the sense of belonging and solidarity within the Muslim community to justify their acts of violence and to mobilize support.

By invoking the concept of the Ummah, terrorist organizations attempt to create a sense of obligation and duty among Muslims to join their cause. They exploit grievances and injustices, both real and perceived, to convince individuals that violence and acts of terrorism are necessary to protect the ummah and uphold their version of Islam. They utilize the concept of the ummah to establish transnational networks and facilitate recruitment and coordination across borders. For e.g.: Al-Qaeda, through its propaganda and recruitment efforts, has sought to galvanize Muslims worldwide by presenting its actions as a defence of the Ummah.

Likewise, ISIS has exploited the concept of ummah to recruit individuals from diverse backgrounds. Taliban: The Taliban, active primarily in Afghanistan and Pakistan, has exploited the concept of ummah to garner support and legitimacy. It portrays itself as fighting for the rights and interests of Muslims, particularly



in Afghanistan, and presents its struggle as a religious duty to establish an Islamic state and protect the ummah from external threats.

The concepts of Ummah and Jihad have been the driving forces behind these terrorist organizations that can gather support by uniting Muslims against flawed Western interventions, failing governance, and losing avenues for peaceful political expression. Patterns of radicalization have all played their part in pushing distressed Muslims towards these radical organization.

FLAWS IN THE WESTERN APPROACH

The West looks at the Muslim world through the lens of an Occident. According to Edward Said, this alien and outsider perspective has limited the West's understanding of the Orient, which in this study is the Muslim world. The West has had a history of colonialism and imperialism exerting control over many Muslim-majority regions. This period saw the partitioning of the Ottoman Empire, the establishment of European colonies, and the exploitation of resources and labour in the Muslim world.

This historical power imbalance has contributed to a perception of superiority, as it is rooted in a history of dominance and control. Western colonial powers often imposed their cultural values, norms, and institutions on colonized regions leading to a sense of superiority, as Western cultural traits and practices were seen as more "advanced" or "civilized." Economically the West is far ahead of most Muslim countries contributing to a feeling of superiority and a belief in its ability to shape and dictate global affairs.

In addition to the historical power imbalance and the lens of Orientalism, geopolitical interests and strategic considerations have also influenced the West's engagement with the Muslim world. Geopolitical agendas rather than a genuine understanding of the complexities and nuances within Muslim-majority countries have often driven Western interventions, such as the Iraq war and military campaigns in Afghanistan. This approach has led to unintended consequences, including destabilization, loss of lives, and further mistrust between the West and Muslim communities.

American exceptionalism is the belief that the United States occupies a unique and special place in history and possesses distinct qualities that set it apart from other nations. It is the idea that America is an exceptional nation in terms of its political, economic, and cultural attributes. American exceptionalism is



invoked to justify or defend certain actions in Muslim countries, particularly in the context of U.S. foreign policy. Such as during the Iraq war, American exceptionalism was invoked to argue that the United States had a moral duty to spread democracy and topple dictatorial regimes. The belief in America's role as a force for good and its responsibility to promote freedom and human rights has been used to justify its military intervention and involvement in many countries. American exceptionalism has been used repeatedly to justify its use of drone attacks and support for autocratic regimes such as in Saudi Arabia. The imposition of Western ideology, culture, and supremacy without respecting their adversary has led to a feeling of bitterness among the general Muslim population, thus the West must change its approach, and strategy to one that of diplomacy rather than overt interventions and obscure involvement.

POLICY ADJUSTMENT AND RECOMMENDATIONS ***BRINGING AN END TO THE ISRAEL-PALESTINE ISSUE***

One of the major reasons why the US has lost its credibility in the Muslim world is its unwavering support of Israel. Israel is carrying out tremendous levels of human rights violations and going against UN resolutions, Israel should held accountable and the issue should be raised and talked about on international forums. One way I believe the West can mend its image is by pushing Israel- and Palestine toward reaching a solution.

Diplomatic efforts should be intensified, supporting direct negotiations between Israelis and Palestinians to achieve a viable two-state solution.

The West should exert pressure to halt settlement expansion and promote confidence-building measures to foster trust between the parties.

Economic development and humanitarian aid must be provided to improve living conditions and alleviate the humanitarian crisis in the Palestinian territories.

Regional cooperation should be encouraged to enhance security and stability. Upholding international law, respecting human rights, and holding all parties accountable for violations are crucial steps toward a just and lasting resolution. A comprehensive approach that combines political, economic, and diplomatic initiatives is essential to achieve a peaceful outcome.

ENDING WARS



Ending wars in Muslim countries can help the West regain trust by reducing human suffering, respecting sovereignty, promoting stability and security, collaborating on shared challenges, emphasizing diplomacy, and acknowledging past mistakes. Ending wars in Muslim countries reflects respect for their sovereignty and the right to self-determination. The West's support for peaceful negotiations, dialogue, and inclusive political processes that allow Muslim-majority nations to shape their futures can contribute to rebuilding trust. For instance:

Actively supporting peace efforts in Yemen to alleviate the humanitarian crisis caused by the conflict. Examples include delivering food aid, supporting peace negotiations, investigating violations impartially, and investing in infrastructure and education. These actions demonstrate a commitment to addressing immediate needs and underlying causes, fostering trust among Muslims. The West should try to bring all the parties involved in Yemen under one roof and should push them towards brokering a deal and ending the war where the common people are suffering.

Respecting the sovereignty of Afghanistan by facilitating an inclusive political settlement. To regain Muslim trust in Afghanistan, the West can take several steps. First, the West should engage in diplomatic efforts that prioritize inclusivity and dialogue among Afghan stakeholders. It should lift all sanctions and treat the Afghani counterparts as an equals and should provide an equal platform. Second, support for long-term reconstruction and development, particularly in areas such as infrastructure, healthcare, education, and economic empowerment, can help rebuild the country and improve lives. Third, it should provide substantial humanitarian assistance to address the urgent needs of the Afghan people. Fourth, it is crucial to respect Afghan perspectives, values, and sensitivities. Lastly, promoting transparency, countering misinformation, and empowering local institutions and civil society can contribute to regaining trust and fostering a more inclusive society in Afghanistan. Working together with the Afghani government for the betterment of the people can help them regain their trust which has been lost in the 20-year-long war

Engaging in diplomatic initiatives to resolve the Syrian civil war: All the parties involved in the conflict brought onto the table, the supply of arms immediately be halted and a ceasefire should be implemented until a resolution is not



achieved. Meanwhile, humanitarian aid and support are provided for rebuilding infrastructure and human development.

By prioritizing peace and stability, the West can demonstrate its commitment to the well-being of Muslim populations and foster positive relationships based on mutual trust and cooperation.

ACKNOWLEDGING PAST MISTAKES

Acknowledging past mistakes can help the West regain Muslim trust by demonstrating accountability, empathy, and a commitment to rectifying past wrongs. For instance, acknowledging the negative consequences of Western interventions in Iraq and Afghanistan, and the resulting civilian casualties, can show an understanding of the human cost and pave the way for reconciliation. Similarly, recognizing the historical injustices and displacement faced by Palestinians can signal a genuine commitment to addressing their grievances and pursuing a just and lasting solution. Acknowledgement of past mistakes also involves learning from discriminatory policies, such as Islamophobia, and actively working to combat them through inclusive policies, promoting interfaith dialogue, and empowering marginalized Muslim communities. By openly acknowledging and taking responsibility for past errors, the West can foster understanding, build trust, and promote a more inclusive and harmonious future.

POSITIVE BRANDING AND THE USE OF SOFT POWER

The use of soft power can be instrumental in helping the West regain Muslim trust. Soft power refers to the ability to influence and attract others through non-coercive means such as culture, values, and diplomacy.

One important step is to promote diversity and representation by ensuring Muslims have equal opportunities to hold positions of influence and power in their respective countries. This can be achieved by implementing policies that encourage diverse representation in government, public institutions, and corporate sectors.

Acknowledging and accommodating religious practices and holidays is crucial. Recognizing Islamic holidays, such as Eid, as official days off or providing flexibility for Muslim employees to observe these occasions would demonstrate an inclusive approach and respect for religious diversity.



Addressing issues related to religious attire is another important aspect. Lifting bans on hijab and ensuring that individuals who choose to wear them are not marginalized or stigmatized would be a positive step toward embracing religious freedom and fostering a more inclusive society.

To improve airport experiences, it is essential to revise security protocols to ensure that Muslims are treated fairly and not subjected to discriminatory practices. Implementing comprehensive training programs for airport personnel can help increase cultural sensitivity and reduce instances of profiling or bias. The West should actively engage with poorer Muslim-majority countries, such as Pakistan and Afghanistan, to support their socio-economic development and reconstruction efforts. This can involve providing aid, investment, and technical assistance to promote stability, rebuild infrastructure, and enhance educational opportunities.

By implementing these measures, the West can demonstrate a genuine commitment to inclusivity, religious freedom, and mutual respect. These actions can help foster an environment where Muslims feel valued, represented, and treated with dignity, ultimately leading to the restoration of trust between the West and Muslim communities.

ECONOMIC COOPERATION RATHER THAN INTERVENTIONISM

Economic cooperation, as opposed to interventionism, can be a transformative approach for the West to engage with the global arena. China's success with the Belt and Road Initiative (BRI), where 151 countries have participated, highlights the significance of trade and economic partnerships. By shifting focus to economic cooperation, the West can foster mutually beneficial relationships with countries worldwide. This approach involves promoting trade agreements, investment initiatives, and infrastructure development that promote inclusive growth and shared prosperity. By prioritizing economic cooperation over intervention, the West can build trust, strengthen diplomatic ties, and create a more interconnected and interdependent global economy that benefits all parties involved.

CONCLUSION

The relationship between the West and the Muslim world is complex, shaped by diverse societies and civilizations with contrasting values and historical



experiences. One of the key factors contributing to strained relations is the tendency of the Western world to approach Muslim-majority countries with a sense of superiority and a misguided belief in the universality of Western values and systems.

To rebuild trust, it is imperative to recognize and respect the differences in values, traditions, and historical contexts between the West and the Muslim world. This requires a shift away from imposing Western ideals and interventions onto Muslim countries, and instead embracing a more inclusive and understanding approach.

Fostering positive relations with the Muslim world not only benefits Muslim countries but also presents significant economic advantages for the West. With Islam being the second largest and fastest-growing religion globally, Muslim-majority countries offer a vast consumer market and investment opportunities. Strengthening economic ties with these nations can lead to increased trade partnerships, access to strategic industries and resources, technology transfer, tourism revenue, and the potential for regional economic integration. By recognizing the economic potential and actively engaging with the Muslim world, the West can tap into these opportunities, driving economic growth, job creation, and prosperity for both the West and Muslim-majority nations.

In summary, to rebuild trust between the West and the Muslim world, diplomacy should be prioritized through genuine dialogue and seeking mutually beneficial solutions. Cultural exchange programs and educational initiatives foster understanding and empathy. Investing in education, healthcare, and sustainable development demonstrates commitment and empowers local communities. Promoting human rights and supporting grassroots organizations builds trust and inclusivity. This requires a fundamental shift in mindset and approach, recognizing diversity, engaging in dialogue, investing in development, and promoting human rights and empowerment. By embracing these principles, the West can foster mutual respect and cooperation for a more harmonious global community.

REFERENCES

Alvandi, R., & Gasiorowski, M. (2019). The United States overthrew Iran's last democratic leader. *Foreign Policy*.



<https://foreignpolicy.com/2019/10/30/the-united-states-overthrew-irans-last-democratic-leader>.

Chandrasekera, R. H. I. B. (2022). Soviet–Afghan War 1978-89: Practical Use of Theories of Conflict Resolution of 1960–70. Available at SSRN 4214369.

Chomsky, N. (2011). *9-11: Was There an Alternative?* New York, Seven Stories Press.

Dobbins, J. F., & Dobbins, J. (2008). *After the Taliban: nation-building in Afghanistan*. Potomac Books, Inc. Washington DC

Hippler, J., & Lueg, A. (1995). *The next threat: Western perceptions of Islam*. London, Pluto Press

Husain, E. (2018). *The house of Islam: A global history*. New York, Bloomsbury Publishing.

Katz, M. N., & Fellow, S. (n.d.). *What exactly is the "War on Terror?"*. What Exactly Is the "War on Terror?" | Middle East Policy Council. Retrieved January 14, 2023, from <https://mepc.org/commentary/what-exactly-war-terror>

Lesch, D. W. (1998). When the relationship went sour: Syria and the Eisenhower administration. *Presidential Studies Quarterly*, 28(1), 92-107. Washington DC

Lipka, M. (2017). Muslims and Islam: Key findings in the US and around the world. Pew Research Center, <https://www.pewresearch.org/fact-tank/2017/08/09/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>

Lyons, J. (2014). *Islam through Western eyes: From the Crusades to the War on Terrorism*. New York, Columbia University Press.

Morris, C. (2019). To what extent has US foreign policy contributed to an increase in religious-inspired terrorism since 1945? *Journal of Global Fault Lines*, 6(2), 186-203.

Pipes, D. (2002). Who is the Enemy? *Commentary: New York-American Jewish Committee*, 113(1), 21-27.

Rodinson, M. (1974). *The Western image and Western studies of Islam*. Oxford, Clarendon Press.



Tzu, S. (2010). *The Art of War: The Ancient Classic*. John Wiley & Sons. Philadelphia USA

Yasmine, M. I. B., & SABAHA, F. (2022). *Donald Trump's isolationist doctrine "America first": A case study of the US withdrawal from Afghanistan* (Doctoral dissertation, University of Muhamad Boudiaf). Algeria

Yazdani, E. (2008). US Policy towards the Islamic World. *Alternatives: Turkish Journal of International Relations*, 7(2&3), 37-46.