Islam's Problems come from within

- Criticism of propaganda type which world leaders try to persuade the world "*this isn't about Islam*"

- Rushdie argues that by giving examples how it is **a)** support of Bin Laden **b)** the Islamic together coming for the jihad **c)** the anti-Semitism blaming Jews for the September 11th issues **etc.**

- Rushdie suggests a reasoning for the above written from fear of the west taking over there old-fashioned traditional way of life.

- He emphasizing how "*it is about Islam*" : many political movements are now guided by radical Islamic organizations such as the revolutionary Shiite of Iran or the Taliban.

- Rushdie continues by introducing a vital key point to his article. He criticizes such political groups for blaming outsiders for all "the ills of Muslim societies." He then suggests that they are to accept responsibility of their problems and then they may be able to solve their problems by themselves.

- Rushdie continues by showing how many Muslims are beginning to ask themselves such questions. He gives some specific examples of intellectuals of the Muslim world relating to that question.

- He concludes by suggesting that the way to overcome the problem with terrorism today is by secularist-humanist principles which must be taken on by the Islam.

In terms of what we have learned, we would have to say that Rushdie argument is valid. We can come to that conclusion by simply looking at his arguments; Rushdie doesn't introduce new information in his conclusions relating to an argument. If the question of validity refers to the fact that Islam is the topic related to the terror attacks in September, then the argument can well be valid to a certain extent. However, it would morally be wrong to blame a religion for this mass murdering, as we know that generalizing that all Muslims are murders, is wrong and invalid.

Although, one could argue the majority of the arguments Rushdie makes, the way he wrote them they are valid.

Rushdie presumably has a strong historical knowledge to support his articles' arguments. However, I believe a great deal of emotions came in play while expressing himself. We must not forget that Rushdie's experience with the Islamic, (in direct reference to the fact he was ordered to be killed by a major Islamic leader) hence a possible bias on the issue. I fully understand such a standpoint as that of Rushdie; I too, when am asked to support my countries' actions in regard to the Palestinian terror attacks, tend to become emotional and very protective. Therefore I understand the pressure release Rushdie experiences while expressing himself. Therefore I can also say from experience that I do not think that in such a state Rushdie would exaggerate to a point of absurd.

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