

The Muslim Response Towards Islamophobic attacks in the west

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- 1) Modernity and the general philosophy of Islamic law.
- 2) Christchurch Massacre in New Zealand. What is next?
- 3) The COVID-19: Lessons for humanity: A religious perspective

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This book is dedicated

To all those who fight for peace in the world,

To all those who work to eradicate radicalism and terrorism from the surface of this planet,

This book is dedicated to all those who work to promote peace and social harmony among all different religious and ethnic groups in the world.

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Preface:

The primary objective of this small book is to examine the threat of Islamophobic attacks on Islam and the Muslim community. There is no doubt that the waves of Islamophobia attacks are increasing in some parts of the world, especially in India. Since 9/11, the Islamophobic attacks on Muslim communities in the west increased dramatically. The hatred for Islam and Muslims is deeply rooted in the minds of some westerners. Since the fall of Berlin wall and the end of the cold war some academics predicted a class of civilization between Islam and the West. For the last 30 years, the western countries have been targeting the Muslim world because of this false prediction. Yet, the focus of western politicians has now turned to somewhere else. The geopolitical intimidation of the Chinese government has changed their focus. Yet why do the far-right groups hold grudges upon Muslim communities? What strategies should Muslims have to rebuild a strong community-relation between Muslim and Christian communities? How could Muslims work on a common ground while appreciating the differences and similarities? How do Muslims promote humanistic values between different communities? Religion is a personal affair of people and there should not be any compulsion in religion. Therefore, how should Muslims appreciate personal freedom of people without any infringement? Creating any communal tension and unrest based on religion, colour, race, or language is not appropriate at all. We are living in a politically and financially volatile world. Humanity faces unprecedented challenges today than any time in human history. Therefore, Humanity should focus its attention on many global issues that post an existential threat rather than fighting for some religious or racial differences. Humanity faces an existential threat from countless global issues.

For instance, the global warming, ecological disasters, pollution, famine, poverty, wars, conflicts, and many other global issues. These challenges are real threats to the human existence and above all, man-made conflicts are creating more threats today than ever before. Unlike old days, wars and conflicts kill millions of people. Modern man has invented weapons of mass destruction to harm humanity in a large scale that was unprecedented in human history. Therefore, it is my contention that all conflicts must be resolved through dialogues, otherwise, human conflicts and wars could obliterate human race. There are many groups to protect this planet from pollution, global warming, and environmental disasters, yet humanity has failed to protect countries from wars. Therefore, peace loving people among all international communities must oppose these radicals who incite violence.

This book examines the increasing trends of anti-Muslim hatred among non-Muslim communities in the western countries. It examines the socio-religious and political motivation behind all Islamophobic attacks in the west. Why do some westerners hate Islam and Muslims? why do they look at Muslims differently? What are the root causes of anti-Muslim hatred? The Muslim response to the Islamophobic attack should be a positive one. We can not wipe out an evil action by any evil means. Qur'an tells us that " Good and evil can not be equal. Repel evil with what is better, and your enemy will become as close as an old and valued friend" (Qur'an 41: 34). The Qur'an instructs Muslims to use this principle in dealing with any hostile environment. Qur'an tells Muslims that they can change the minds and the hearts of hostile people through good examples and manners. These radicals may incite violence against the innocent Muslim communities and yet, we are instructed by the Qur'an not to react to them with violence rather to deal with them courteously. The prophet Muhammad (PBUH) got on well with his arch

enemies. Muslim communities must develop a psychological approach to deal with hostile social environments created by Islamophobia. This book is divided into 6 chapters. The first chapter examines the root causes of anti-Muslim feeling among westerners. What are the genuine reasons for some people to fear Islam and Muslims? Is it a crusade nostalgia that makes them hate Islam and Muslims? Is it a different cultural identity that makes them hate Islam and Muslims? or otherwise, is it a media manipulation and a political rhetoric make them hate Islam and Muslims? The second part of the book explores the social phenomenon of the growth of far-right white supremacist groups in the west, particularly in the US and the UK. What their motives are? What do they want? The third chapter of the book examines the ideologies of the Muslim radical groups and their motives? What do they want to achieve? Why do they hate non-Muslims? The fourth chapter of this book explores the social, religious, and political relations between the Muslims and the western countries. The fifth chapter of the book examines the concepts of war and peace in the Qur'an. How does the Qur'an deal with conflicts and wars between people? what does it say about the peace and community harmony? The chapter 6 of the book examines the responsibilities of Muslim communities in the west. What should they do to promote peace and community harmony? How should they get on with non-Muslim communities in the west? In conclusion, the book gives a short summary of this study with some suggestions.

Chapter 1: Some root causes of anti-Muslim hatred in the west.

The main objective of this chapter is to examine some social factors that have contributed for the rapid growth of anti-Muslim hatred among westerners. Many socio, religious, historical, political, and economic factors have contributed to the growth of mistrust, misunderstanding, and conflict between the west and the Muslim world. The western way of life, culture, and traditions have been wrongly perceived by some sections of Muslim communities. Likewise, the Muslim way of life, culture and tradition have been wrongly perceived by some sections of westerners. These wrong perceptions, misinformation, and misunderstanding breed suspicion among public in the west and Muslim countries. Therefore, it is imperative to know why people get wrong perceptions about others. This book identifies some factors that have contributed to this widening gap between Muslims and the westerners.

a) **A historical nostalgia.** The encounter between the Christianity and Islam goes back into the formative period of Islamic history. Judo-Christian tribes in Arabia opposed the prophethood of the prophet Muhammed (PBUH). Although many tribes embraced the new religion of Islam in the formative period of Islamic history, many judo-Christian tribes opposed the final divine message of Islam. The Qur'an has described these encounters in many places. Islam was a new challenge for Christendom in the middle age. The encounters between Islam and Christendom culminated in many crusades. There is no secret that when the prophet Muhammad proclaimed his mission, most parts of the world from North Africa to Constantinople was under Christendom. After the death of the prophet in 632, his companions conquered most parts of the Byzantium and Pasian empires within a short period of time. The Muslim advance in the western part of Roman empire was halted in 732 by Charles Martel. This Islamic onslaught on the Roman

empire was described Edward Gibbon in this way. “ A victorious line of march had been prolonged above a thousand miles from the Rock of Gibraltar to the banks of the Loire, the repetition of an equal space would have carried the Saracens to the coffins of Poland and the highlands of Scotland, the Rhine is not more impassable than the Nile or the Euphrates, and the Arabian fleet might have sailed without a naval combat into the mouth of the Thames. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Mamomet” (Edward Gibbon vol.6. chap 52:p16). This historical grudge, fear and suspicion are deeply rooted in the minds of Muslims and Christians. Todd. H. Green describes this fear in this way. “ Fear of Islam and Muslims has shaped the lives of Christians in Europe, Africa, Asia for centuries. For a about a thousand years, from the seven century CE, to the second siege of Vienna in 1683,armies led by the Muslims repeatedly confronted the forces of Christian rulers and frequently defeated. Following the lead of John of Damascus in the seventh century, Christian frequently viewed Islam as the last and most dangerous of heresies. For centuries, European Christians demonised Muhammed as the forerunner of the Antichrist. In sometimes and places, Christians and Muslims live in relative harmony. There was regular trade and military alliances repeatedly crossed religious borders. Nonetheless, negative image of Muslims and Islam often dominated attitude” (Todd. H. Green. P41). The crusade history is still vivid in the minds of Muslims and Christians. Moreover, Muslims and Christians fought many battles in many parts of Eastern European regions. Muslims were chased out from the Spain by Christians. Furthermore, Ottoman empire encountered Christendom in many battles. This clash between Islam and Christendom continued until modern times. During the colonial periods, Muslim lands were occupied, and Muslims were persecuted by Christian rulers. More recently, the US continued to attack Muslim lands in the name

of war on terror. Thus, western political leaders are still holding grudge on Muslims. Malcolm Billings (2000) argues that this historical grudge of crusades and its scares are still in the memories of humanity. "The crusades impinge on modern world in many ways. The Greeks have never forgiven the crusaders for their unexpected attack on Constantinople during the Fourth Crusade in 1204.....Crusading imaginary still peppers the rhetoric of politicians in the Middle East. Perhaps it is not so remarkable that so much of the world of the crusaders is still in evidence. The warriors for Christ altered their world and ours with a crusading movement that enjoyed incomparable public appeal, lasted almost 700 years and touched the lives of countless millions in Europe, North Africa and the Middle East" (Malcolm Billings ,2000, p 265). It can be said since the Byzantine time, the political history of Islamic and western world has been a history of confrontation, crusades, wars, and battles fields. Historically speaking crusades are defining movements in relationship between western and Islamic worlds. Series of Crusades were declared by the Pope and supported by different European Kings. The political and religious ambitions encouraged the crusade fighters to constantly engage in a series of attacks. The religious ambition was to recapture Jerusalem form Muslims. The first crusade was launched in 1095 by Pope Urban 11. Initially the crusaders had succeeded with some success and established a new Christian rule in some parts of Arab lands of Syria and Palestine. In 1187 Saladin recaptured Jerusalem. The last crusade was launched in 1270 by Louis IX king of France and there were not any further attempts after that to recapture Jerusalem. Still now memories of these crusade vivid in the minds of Muslim and Christians. These can be described as religious confrontations between Muslim and western nations that had far reaching historical impacts on this communal relationship of these two communities. History tells us the Christians feared a Muslim domination and Muslims feared a Christian domination. This historical grudge was sometime

reignited by some western politicians. “Not all civilizations are of equal value, a French government minister declared early in 2012 in the midst of the presidential election campaign. Some civilizations were ‘more advanced’, or superior to others and the minister (Claude Gueant) went on to spell out that the question here is the Islamic religion”.(Edwy Plenel, 2014: 23). In short, Islamic encounters with Europe has had some good and bad time. Mauritz. S. Berger 2014 has summarised this Islamic and European encounters and interaction in a chronological order in some stages: Uncivilized Europe (700-1000), crusading Europe (1000-1500), divided Europe, (1500-1700), powerful Europe (1700-1950), and struggling Europe (1950 to present). He says that “ Muslims have been enemies and allies, foreigners and compatriots, Us and Them. Their civilization has been feared as aggressive and expansionist, but also praised for its religious tolerance and its culture that has produced and innovative artists, scientists and intellectuals to which Europe is indebted. (Mauritz. S. Berger, 2014, p 239). S. Huntington wrongly predicted a bloody class between Islam and the west. He argued that Islam and the western way of life are incompatible. He claimed the superiority of western way of life over Islamic way of life. He wrongly claimed that there is an identical crisis between Islam and the western way of life. He claimed that the Islamic identity is totally different from the western identity. He describes Muslims as a different group of human species. He asks this question "What are you?" "Such a question can mean a bullet in the head." He further stated that "Islam has bloody borders.". So, for him Islam is a religion of bloody wars and mass murders. He believed that Islam was spread with swords. Thus, he tries to portray Islam as a religion of barbarism and bloody wars. He tries to differentiate Muslim identity from western identity in his book. There is no doubt Islamic faith is somewhat different from other worldly religions in belief and practice. There are so many differences between Islam and other religions and yet, Muslim strongly believe that there is an inherent connection between all

revealed religions, namely Judaism, Christianity, and Islam. Muslims share so many theological dogmas and practices with our Judo-Christian brothers and yet, unfortunately, differences are highlighted rather than similarities. For the last 3 decades, western political leaders have been blindly following the menta of Samuel Huntington in their foreign policy making. They have been targeting Islam and Muslims. These political leaders have forgotten the history of dark ages of Europe. They have forgotten the contribution of the Spanish Muslims to the European renaissance. Some people obsessed with the notion of superiority of their civilization. E. Plenel refutes this claim of superiority of European civilization “You take us back, day after day, to those European ideologies that gave rise to the concentration camps at the end of the long chain of slavery and colonialism...Was the barbarism of slavery and colonialism a civilizing mission? (Ibid: 25). E. Plenel argues that “the quality of human groups whatever their origin, race, belief, culture and civilization” is one of the fundamental principles of the French republic. The Muslim presence in the western cities is not always tolerated by some politicians and academics, still they fear an Islamic domination in Europe. Although Muslim minorities are powerless in Europe and yet, fear of Islam is deeply rooted. “The emergence of a population, many millions strong of Muslims born and educated in western Europe will have immense and unpredictable consequences for Europe, for Islam and for the relations between them” (Bernard Lewis, 2010, p.39). Why do all fear an Islamic domination? It is true that there are many beautiful theological, spiritual, legal, and moral values in Islam that are unprecedented in any other religions. People are attracted to Islamic faith by nature and by their own choice. Why do we find thousands of European enter the fold of Islam? This tells us that people no longer have trust and confidence in the secular and capitalistic system of government. The capitalism and communism have failed utterly failed. That is why people are looking for alternative systems to secure peace of mind and prosperous way of life. No religion secures

peace of mind as Islam does through its spiritual and moral teaching. That is why people are turning to Islam in these countries.

Muslim leaders have supported the western leaders unconditionally for the last 50 years in their politics. Even during the cold war, many Muslim countries supported the US and its allies yet, Muslim countries have been exploited repeatedly by the US and its allies for the last 5 decades. Western countries have been exploiting the natural resources of Muslim countries for the last 5 decades and yet, Muslims have been a target of the western countries for the last three decades. In the name of war on terror, millions of innocent Muslims have been killed in many Muslim countries. Moreover, the centres of Islamic civilization in Iraq, Syria, Afghanistan and other Muslim countries have been destroyed. S. Huntington with his wrong reading into Islamic history laid an intellectual foundation for the western attack on Muslim countries. He gave a theoretical justification for this western onslaught on Muslims. Western leaders with their mighty technological superiority gave a practical application for his wrong ideas. S. Huntington is not an historian to pass judgement on Islamic civilization. Many western historians have rightly acknowledged the contribution of Muslims to the human civilization. There is no doubt that the Spanish Muslim community laid the foundation for the western renaissance and enlightenment. Yet, S. Huntington with his short-sighted reading into Islamic history, come up with some wrong perception about Islam to indoctrinate the western leaders with some wrong information. He has taken some Islamic ideas out of context with his cherry pick reading into Islamic texts and Islamic history. He has failed to read Islamic texts in their historical contexts. Historically Muslim dynasties have been protecting minority communities throughout 1400 years of its history. Islamic law demands that non-Muslim communities must be protected in accordance with the Quranic teaching. That is why we still see some pocket

of Christian minority community among Muslim communities in many parts of Islamic world. We find them in Iraq, Iran, Syria, Morocco, Tunisia, and many parts of Islamic world. Ottoman empire gave protection for Jewish minority communities. Still we find Jewish communities among Muslim communities in many Islamic countries. The Qur'an demands that Muslims should give protection to all non-Muslim minorities. Islam does not force anyone into Islamic faith. Anyone could accept Islam or reject Islamic teaching. Freedom of faith is one of the fundamental teaching of Islam. That is why all minority communities were welcomed in Muslim countries. Islamic law did not allow Muslim rulers to persecute non-Muslim communities. Islamic law sanctioned some rules and regulations to protect the rights of minorities. Today, international human right commissions have introduced many rules and laws to protect human rights of minority communities and vulnerable ethnic groups. Yet, Islam already protected rights of all these groups 1400 years ago. Yet, a historical grudge between Muslim countries and the west is reflected in the foreign policy of many western countries. Western countries have been meddling in the politics of many Muslim countries. They have been discriminating against the Muslim countries in many international political affairs. Muslims of Kashmir have been suffering for a long time and still western countries have been supporting India unconditionally. Likewise, Muslims in Palestine have been suffering for 70 years and still western countries have been supporting Israel unconditionally. Moreover, foreign policy of many western countries in the Middle has been prejudicial for many centuries. All this indicates western political hatred towards Islam and Muslims. How many times, the US has used veto power to support Israel's occupation of Palestine. Anti-Muslim attitudes of westerners against Islam and Muslims are exposed many ways. It is not merely politics rather; western academics and religious leaders too have exposed their resentments towards

Islam and Muslims. So called experts in Islam among western scholars have written volumes against Islamic faith, culture, and doctrines. The orientalism study has been going on for many centuries. The focus of orientalism has been to create doubt on different aspects of Islamic faith, history, and doctrines. Moreover, the western media have been attacking Islam and Muslims for decades in recent times. It can be argued that all this has contributed to the growth of anti-Muslim sentiments among westerners. On other hands, some western academics have been portraying Islam and Muslims wrongly for many decades. The western world leaders have finally realised that they have done a terrible mistake in their wrong foreign policies in the Muslim world. For the last 4 decades, they have been targeting Islam and Muslims as their enemies and yet, today, China with its all modern technological geopolitical ambitions has expanded its imperial interest all over the world. Today, China is intimidating the US with its political and financial power. The US has been spending billions of dollars on wars since Vietnam war and yet, China has not spent any penny for war since its war with India in 1967. The former US president Jimmy Carter is reported to have said that “Since 1979, do you know how many times China has been at war with anybody? None. And we have stayed at war. Over its entire 242- year history, the United States has only enjoyed 16 years of peace. The most warlike nation in the history of the world. We have wasted I think 3 trillion on military spending. China has not wasted a single penny on war and that is why they are ahead of us. In almost every way”. (J. Carter accessed on (20/06/2020)).

The US has been using its military power to hold its grip on power in the world politics and yet, China has been influencing the world politics through its economic policies. It has been expanding its development programmes across the globe while the US has been spending billions on

weapons to inflict suffering and destruction on people. China has been building its image globally with its master plans in economic developments. China is doing a real politics in the modern world. It has managed to fool many politicians with its debt traps. However, it has won the hearts and minds of people in many countries through its development programs. We do not agree with china in its human right violations and dictatorial rules, yet it is playing politics with the world political leadership in a shrewd way. China managed to do all this, while the western leaders are busy with the Muslim world in tackling so called Islamic extremism and Muslim radicalism. In fact, it can be argued that some of these radical Islamic groups are funded and supported by the western political leaders to oust Russians from Afghanistan. Western political leaders have tried to play politics with these Muslim radical groups and yet, these groups punched them on their back. In fact, western political leaders wasted their time and energy in their so-called war on terror. They have been focusing their attention on these groups and in the meantime, China has been rapidly building up its economy and their politics. It can be argued that people like Samuel Huntington and many others have wrongly advised the western political leaders in their foreign policy making. That is why they concentrated on war on terror rather than taking on China or North Korea. Now, these western countries pay the price for their mistake. China has managed to make rapid economic and technological growth during these three decades while the US was engaged with Muslim radical groups. The US and its allies are misguided by writing of some superficial academics and policy makers in the west. Peter Osborne in his recent article has argued that the western political leaders have projected China “as the new existential enemy” in place of Islam. (Peter Osborne, p 1). Now, it looks that the US president has turned his anger on China for it economic and geopolitical domination in the world. D. Trump has accused China of concealing the truth about the

corona virus pandemic. The western world has been seeing Islam as an ideological enemy for a long time for some historical and religious reasons and yet, it has forgotten its true geopolitical enemy that engulfs the western interest. Western political leaders are bombarded with misinformation and false perceptions about Islam and Muslims. All this made western leaders to consider Islam as an existential threat for the western way of life. Yet, such a claim has not got a real justification. Some Muslim fanatics have attacked some western cities and yet, 99% western Muslims do not endorse those attacks.

b) Differences in faith and practices. It is generally believed that there are so many similarities between three revealed religions of Judaism, Christianity, and Islam. Therefore, the followers of these religions must have some close relations among themselves. Islam is nothing but a completion of previously revealed divine message. The followers of these religions share common moral, ethical, and religious values, but we notice an increasing level of resentment between the followers of these revealed religions. So many historical, religious, and political factors have contributed to this division among all these three religions. It is unfortunate to see such a resentment among people of revealed religions. The followers of all these three religions pray for one God. They may call God with different names and yet, there cannot be different Gods for these religions. There must be only one God for entire humanity. The cosmos and universe cannot be created, ruled, and administrated by many gods as polytheists claim. It is not logically possible to make such a claim. If there are so many gods, we would have seen chaos in the universe. Despite all these common values between the followers of revealed religions, we find them fighting each other. Now, differences among these religions are highlighted rather than the similarities. The followers of these religions have developed negative perceptions and wrong impressions about one another. Muslim communities have developed negative perceptions judo-Christians. Muslims strongly believe that the followers of Judo-Christian religions have altered pure divine messages. Muslims find some theological and religious mistakes in them. Therefore, they think the followers of Christianity and Judaism are misguided people in religious matters. On the other hands, the followers of Christianity and Judaism have developed some negative perceptions about Islam and Muslims. They believe that the prophet Muhammad was a self-proclaimed prophet. They are not ready to accept his

prophethood and the final divine revelation that was revealed to him. Moreover, they have created so many negative perceptions about Islam and Muslims. Today, Muslim communities have been labelled with so many negative names. Muslims have been branded as fanatics, extremists, fundamentalists, terrorists, and illiterates. Negative images and impressions are created about Islam and Muslims. Media and newspapers are creating this negative image. The Pew research group finds that “ Many in the West see Muslims fanatical, violent and as lacking tolerance. Meanwhile, Muslims in the Middle East and Asia generally see Westerners as selfish, immoral and greedy”. Religion plays a greater role in moulding the personalities of Muslims. Muslim minds are trained, educated, and moulded in religious education from the childhood. The Muslim perception of the world view is different from that of other religious people. Furthermore, the Muslim communities are polarised in many ideological groups. Nothing wrong with Islam and yet, some Muslim groups provide wrong interpretation to some Islamic teaching and doctrines. It is those wrong religious interpretations and indoctrination that breed radicalism, extremism, and fanaticism. In this sense, the western perception of Muslims as fanatical is justifiable to some degrees. Yet, we cannot make a generalization on this point. Not all Muslims are fanatical, but more than 80% Muslims are moderate. On the other hand, the Muslim perception of the westerners as greedy and immoral is debatable. The Muslim life is greatly influenced with religious teaching and yet, the life of westerners is not greatly influenced with any religious teaching. In fact, many of them do not believe in any religion. Therefore, their perception of worldly life is different from that of Muslim perception. Many westerners do not believe in eschatological life. Therefore, they want to enjoy their life as much as possible because they do not believe in the next life. That is why some Muslim groups perceive the westerners as materialistic and greedy people. Above all, some Muslim groups have a habit of blaming westerners for their laziness and backwardness. The Muslim contribution to the human development and civilization has been minimal for the for the last 500 years. Yet, the Muslim communities have a habit of blaming the west for their inabilities and weakness. Pew research groups further reveals this blaming game. “Muslim publics have an aggrieved view of the West – they are much more likely than Americans or Western Europeans to blame Western policies for their own lack of prosperity. For their part, Western publics instead point to government corruption, lack of education and Islamic fundamentalism as the biggest obstacles to Muslim prosperity”. There is no point in blaming western countries for the lack of creativity, and innovativeness in Muslim minds for the last five hundred years. The incompetent political leaders in the Muslim world should take responsibility for the backwardness of Muslim communities. Muslim communities should take some responsibilities for this

wrong perception of Islam in the western mind. Muslims no longer practice Islamic message of kindness, love, affection, mercy, justice, equality, unity, and the universal brotherhood. Muslims do not represent pure Islamic teaching in their daily life because of this, westerners have wrong perception of Islam. The Muslim community differs from others in life mission, and in their goal in life.

Muslim way of life	Non-Muslim way of life
1) Faith in oneness of God	Many do not believe in oneness of God.
2) Faith in the eschatological life	Many do not believe in eschatological life
3) Code of practice in life (do what is permitted and avoid what is prohibited in life)	Many do not have such as codes of practice as Muslims do. Do not follow the concept of Halal and Haram.

Muslims cannot live as others do. They cannot do some certain things in life as others do. They cannot drink alcohol, they cannot eat pork, they cannot gamble, and they cannot take or give interest. Likewise, they ought to perform certain religious rituals daily and do some prayers daily. In this way, Muslims differ from others in worldly life. Moreover, they are different religiously and culturally from many others. These cultural and religious identities clash with western identities. I will highlight here some of the differences that the Muslim communities have in their life from that of the other communities. a) Muslim communities differ in their theology and faith from the other communities. b) Muslim communities differ from other communities in their religious rites and traditions. c) Muslim communities differ from other communities in their family laws. d) Muslim communities differ from other communities in their inheritance laws and personal laws such as marriage and divorce laws. e) Muslim communities differ from other communities in their customs and traditions such as clothes and food habits. They are religiously commanded to eat Halal food, and women are religiously commanded to dress modestly with

some dress codes. f) Muslim communities differ from others in their business and financial transactions. They must protect these religious identities to gain a success and salvation in this life and the next life. Therefore, they are demanded to protect their faith and religious practice wherever they live. So, when they live in Europe, they cannot afford to lose their religious identity. For this reason, their way of life differs from the rest of humanity in this way. Muslim community strongly believe in the life after death, they strongly believe that each Muslim is accountable in the day of judgement. They must live with God consciousness and piety in this life to get salvation in the next life. They strongly believe that human reason alone cannot guide humanity and hence they give preference to divine revelation over human reason. Unlike Muslim countries, Muslim communities ought to live among all these different cultural and religious groups in Europe. Although, European countries provide some special provisions for ethnic and religious minority communities to practice their religious rites and yet, Muslim communities are bound to clash with local traditions and customs. Muslim communities ought to participate in public life and they cannot live in isolation. Although, westerners accept the notion of the multiculturalism and plurality, the clash of cultural identities are unavoidable. Moreover, many other religious people do not believe in the eschatological life, but the Muslim community strongly believes that the worldly life is a temporary life. The true meaning of life starts after the death. So, they perceive life in connection with their next life. So, their perception of life differs. All this make them to differ from the rest of humanity. These differences may create some identity crisis and yet, this should not lead to a clash of civilization as it has been claimed by some academics. We are now living in a global world. So, an interaction of different people with different cultural background is unavoidable. People have learnt the arts of living in a multicultural world. More than 100 ethnic groups live

in cities like London, New York, Paris and in many other cities with different cultural backgrounds. Yet far-right groups want to create controversies over this identity crisis.

d) Immigration and the Muslim population increase in the west

Some far-right extremist groups have claimed that the European continent will be conquered by the Muslim population explosion by 2050. Many far-right groups fear that the western cultures will be eroded with the cultural invasion of Muslims. This imaginary picture of cultural invasion has been projected by far-right groups to create fear among westerners. This façade portrays the Muslim communities as enemies of western culture and civilization. It seems that the radical groups both in the west and the Muslim world are working in unison to create a tension between Muslim and Christian communities. Although, most radicals are not practicing their religion, they use religion to achieve their goals. Since 9/11, racial attacks on Muslim communities increased dramatically in many parts of western countries. The activities of these groups have increased amount of Islamophobic attacks. Can western government apparatuses control all these far-right white supremacist groups? What would be the destiny of migrant communities in Europe if these far-right white supremacist groups are elected to parliaments? These are some genuine concerns that the Muslims have in their minds in the west. They are worried about the future of their children in the western countries. Today, minorities rights are protected in the western countries and yet, there is no guarantee that these rights will be protected as and when these radical far right groups come to power. The support for far-right political parties are dramatically increasing in many western countries in recent times. There are many debates about immigrant increase into Europe. Academics and politicians have been arguing the positives and negatives of migration flow

into Europe. It has been argued that the European political leaders have not invited these migrant communities as guests, rather migrant communities are given residency in Europe to meet their labour markets. Some unskilled migrant communities have been used as cheap labourers. Many of these migrant communities have settled in European countries in accordance with UN's charter on refugees. Some European countries have invited skilled migrants through work permits, and green card schemes to meet the demands of the workforce shortage. The migrant communities in Europe have not settled in Europe as cultural invaders rather they have settled in these countries as legitimate migrants.

There are some genuine concerns among Europeans about the rapid immigration increase and its impact on socio-political and cultural map of the European continent. Many Europeans worry that their culture, and their way of life have been threatened with the rapid migration increase. In this modern global world, the cultural interaction, integration, and assimilation is not avoidable at all. Even if a community wants to live in an isolation in the amazon forest to protect its cultural identity, it is impossible for such a community to avoid the cultural invasion. Because the modern technology invades each household. L. M McLaren argues that “ modern-day migrants are coming from even further afield and bringing customs and ways of life that are often perceived to be very different from (and inconsistent with) those of the native population....., immigration may be having previously unforeseen consequences for the citizen-state relationship in European democracies. Specially, public concern about the impact of immigration on the national political community is likely to be producing a sense of weakened connection to the elites and institutions designed to govern this community. Even more precisely, those most concerned about immigration are likely to distrust that elites and institutions” (L.McLaren,2015,p.1). Many people have risen this

concern across Europe. Sideman (2004) argues that this concern about this migration increase is something to do with the threat to the job prospects for local country men and women and its impact on the national economy and national resources such as housing, schooling and health services. Moreover, the migration threatens the national culture and the western way of life. This is rightly acknowledged by Castle and Miller who argue that “while movement of people across borders have shaped the states and societies since time immemorial, what is distinctive in recent years is their global scope, their centrality to domestic and international politics and their enormous economic and social consequences (S.Castle and M.J.Miller, 2009. P3).

The immigration problem has some political implications as well. Some MPs may lose their seats for supporting uncontrolled immigration in these countries. Some academics have argued that the multiculturalism is relatively a failure in these countries. L. McLaren contends that “immigrant communities pose clear threats for western identities by bringing with them seemingly different values and ways of life; they may be also perceived to threaten the economic resources of fellow countrymen and women...Newcomers who may be perceived as holding extremely different values from those of natives-Muslim migrants vis-à-vis a predominantly secular Europe, for instance-may be especially difficult to reconcile with existing national identities”(L. McLaren, 2015,p8). A. Ali argues that “a new wave of Muslim refugees, themselves a product of the War on Terror. The time was now ripe for politicians of the Far Right to emerge exploiting the twin deterioration in domestic security and economic prosperity. To them Muslim immigration and Islamophobia became vote winning trumps. As the centre right and centre left parties saw their traditional supporters deserting them and moving to the far right, they had no choice but to speak the same

language although with great subtlety. ‘White Supremacy’ is not something new that came out suddenly. In a sense, it is the product of Orientalism. Similarly, Islamophobia occupied European mindset ever since the Battle of Poitiers in 733. They remained subdued under the shade of Western political and economic hegemony. The collapse of that hegemony has enabled the primordial identity to metamorphose into a predatory identity. (A. Ali. P.2)

Opponents of immigration	Proponents of immigration
It is a threat to the western national identity and way of life.	Europe needs skilled immigrants.
It deprives of jobs for local nationals.	It helps economic growth.
It burdens upon local resources such as NHS, housing, and schools.	Immigration is unavoidable social phenomenon of globalization
It brings security threats.	It protects human lives
It creates identity crisis	It gives protection for vulnerable people

Far-right groups genuinely fear that their national identities and way of life are under threat with immigrant arrivals. They blame their politicians for not dealing with this issue. All far right political parties oppose uncontrolled immigration. It appears that the governments want to keep the flow of immigrants to meet the labour shortage. It is claimed that the NHS suffers from staff shortage in the UK in many departments. Likewise, it is claimed that agricultural sectors and hotel industries suffer from labour shortage. So, governments in many countries design their immigration policies to meet these shortages. They do so, with advices of experts in business sectors. This difference of opinion on immigration policy making has backfired on migrant communities. German Chancellor Angela Merkel invited more than one million Syrian refugees. She would not have done this if there is no need for them to invite these people. German experiment of taking Syrian refugees is hailed as a successful story of immigration policy of Germany. Griff Witte and Luisa Beck have evaluated the success of Syrian

immigrants. They say that this “program that is helping tens of thousands of refugees to rebuild their lives was not created for the newcomers who have converged on Germany to escape war, oppression and poverty. Instead, Germany’s apprenticeship system is a fixture of the economy with roots in medieval times. But with the national unemployment rate at a 30-year-low, young Germans have lost their appetite for vocational training. Companies face a shortage of skilled workers that could ultimately derail their growth”(G. Witte and L. Beck 2019). The German economy needs qualified workers to maintain its economic growth. That is why Germany welcomed these Syrian refugees. The policy makers in Germany do not work in accordance with draconian ideologies of these far-right groups rather they work in accordance with the national interest. The policy makers in immigration department of these European countries know exactly how many thousand people are coming into their countries and how many thousand people are going out of their countries. Many European countries have signed to the Geneva convention on refugees. These government must give protection for genuine refugees according to the UN charter on refugees. They are obliged to do this legally. If these European countries want to stop these vulnerable people from coming to Europe, they must change the Geneva convention on refugees.

In this modern age of globalization and rapid transport development, no government could control people’s movement from one country to another. Yet, there are some justification for immigration control. It is not wrong to address the immigration problems. People have right to do so, and yet, it must be done legally and objectively away from any socio-political and ethical bias. People must study the problem of immigration with sympathy and empathy. They must examine it from the perspectives of the locals and the migrant communities. When the Indian sub-continent was colonised by the colonial powers, people fought against the colonial rules for many years. Indians

blamed colonial masters of taking away the Indian national resources. Today, many Europeans feel that their national resources (e.g., jobs & housing etc) are taken away by migrant communities. They feel what the Indians felt when they were colonised. The migrant communities must have a feeling of empathy. They must read this problem as the local communities perceive it. Yet, this does not mean that the far-right groups have the right to chase them out as they like.

Western political leaders and weapon industries are fuelling conflicts in many parts of the world. They do not care about human destruction and ecological disasters. All they care about is their geopolitical interest and the interest of their weapon companies. These far-right groups must challenge their political leaders rather than poor migrant communities. They should talk to their political leaders to correct their wrong foreign policies rather than attacking migration communities. Each one of us loves our place of birth. This is a human instinct. No one wants to leave their birthplace unless there is a genuine reason for leaving. It can be argued that many of these migrants are economic migrants. Yet, all these war-torn countries are suffering from economic problems due to continuous wars. If these countries are prosperous, migrants would not come to European countries. There is also an intriguing connection between the refugee crisis and the weapon industries of the western countries. Unless we address these problems, no western country would be able to stop migration. Human beings are social animals and therefore, when different cultural groups interact each other, the cultural influence is inevitable. This is because children learn from one another and mimic so quickly. It can be argued that this cultural influence takes place both ways. The migrant communities are losing out their culture, traditions, and languages in Europe. It can be argued that migrant children are influenced more by the European culture. This cultural influence is unavoidable at all. Today, children

of the amazon forest will be influenced by modern technology and digital revolution. It is impossible to avoid this technological and cultural penetration. Why should natives worry about cultural invasion and identity crisis? Why should they worry about their way of life? If they strongly believe that their way of life is far better than any others, they do not need to worry about it. How could a tiny minority threat their way of life? How could 3 million Muslim migrants in England pose any threat to the culture of 55 million people?

Many minorities are worried about their culture and traditions. Many of them are losing out their customs and traditions. Some studies suggest that the children of these minority communities are losing out their cultural, racial, and social identities. So, it takes place both ways. Yet, the ferocity of European cultural influence upon migrant communities is more severe. This is because, they cannot avoid social interaction. Moreover, it would be wrong to force migrant communities into the western values and customs. People must have freedom of choice to choose whichever culture or way of life they want to have. Diversity in culture is a beautiful thing and it is unavoidable in the modern world. In old days, humanity lived in its own geographical enclaves. Communities, and nations lived in water-tight compartments without outside connections. Yet, it is impossible today for any nation to live in isolation as some far-right groups claim. White supremacists claim that they want to clean Europe from all migrant communities. This ambitious dream is not viable in this modern age of globalization. They find an Islamic way of life is totally different from western way of life in theory and practice. So, they want to send all Muslim migrants back to their home countries. This reminds us the Spanish Muslim exodus that took place nearly 500 years back in European soil. It looks that these far-right-groups want to repeat the same historical event of Muslim exodus once again from the Europe. 75 years ago, Adolf Hitler expelled

millions of Jews out of Germany. There is no guarantee this human exodus would not take place from the Europe once again. Against all this anti-Muslim resentment many far right groups have emerged in Europe. All what they want is to clean Europe from minority communities. The next part of the book examines the social phenomenon of the rapid growth of far-right groups in the western countries.

Chapter two: The growth of far-right groups in the West

The primary objective of this chapter is to examine the rapid growth of the far-right groups or white supremacist group in the west. Who are these far-right groups? What do they want to achieve? Why and how do they engage in anti-Muslim activities? How do they accomplish their missions? How do Muslims deal with the threat of far-right group attacks? what do politicians do about it? How does the judiciary deal with it? Recently far-right groups have emerged in many parts of western countries. Different far- groups are actively operating with some dangerous ideologies. They have been harassing migrant communities, particularly, the Muslim communities. Like many radical Muslim groups, the far-right groups have some extreme political ideas. Both Muslim and the far-right use violence as means to achieve their goals. A short historical survey on these radical groups tells us that they represent two sides of the same coin. Muslim think tank groups such as Runnymede, ISD, mend and CAIR have found out that these far- right groups actively engage in anti-Muslim hatred. They use modern technological tools, software, and social networks to spread anti Muslim hatreds. These groups are supported by some far-right political parties in their campaigns. It has been claimed by some Muslim community leaders that governments in western countries do not take enough action against these groups as they act against Islamic radical groups. Julia Ebner identifies the following groups as radical far-right groups.

Alternative fur Deutschland.	Alternative fur	Liberty GB
English defence league		National front (NF)
Britain First (BF)		Front page mag
Front national		Patriotic European Against the Islamization of the west (PEGIDA)
Stormfront white nationalists.		National democratic party of Germany (NPD)
Stop Islamization of America (SIOA)		Ku Klux Klan (KKK)
Pro NRW		jihad watch
Shariah watch UK		Les Identitaires or Die Identitaire
Gate of Vienna		Old-school society
Hooligans against Salafist hogesa.		National action
The daily stormer		North West Infidels

Source: The Rage: xii (Julia Ebner: 2017).

The objectives of these groups have been identified by Davey and J. Ebner. “Recent attacks demonstrate the potential for the Great Replacement theory to drive extreme-right mobilisation and terrorist acts. By examining the narratives that its proponents employ, the theory lends itself to calls for radical action against minority communities – including ethnic cleansing, violence and terrorism” (Davey and J. Ebner. P.29). Ultimately, these groups want to chase Muslim communities out of Europe as it was done in 1492 in Spain. Is it viable to do this in today? People of different culture, traditions, languages, and religion interact one another by many means in our time. Humanity has come very much closer today than any time in human history. This is one of marvellous achievements of modern civilization. Yet, these far-right groups and Muslim radicals want to divide humanity with their radical ideologies. It is human nature to differ. Humanity will always have disagreements. That is the nature of human beings and yet, creating disunity, and disharmony in the name of different ideologies is not viable in this modern world. Nationalism, Fascism, anti-Semitism, Nazism, and many other racial ideologies dominated

much of European history in the past. Memories of civil wars, religious wars, crusades, and world wars are still vividly alive in the minds of people. Bitter feeling, and resentment among different nationals prevailed in European countries for many centuries. So, the unity we find between European nations now is a recent social phenomenon. The Two world wars taught Europeans some bitter lessons. Soon after WWII, the western leaders realised unity was imperative for their socio-economic development. Prior to all these, the European nations were fighting in the name of nationalism, religion, language, and regionalism. There is no guarantee that history would not repeat itself in Europe. The Brexit debate tells us a lot about this fragile European unity. Europeans are not ready to make an easy compromise when it comes to money, wealth, and the national interest. Likewise, when they feel that their jobs and resources are taken away by migrant communities, how long will they tolerate it? Julia Ebner has summarised the fear of Europeans about immigration in three points. a) Material insecurity caused by the perception that they take away our jobs and housing. b) Concerns that they “Islamise” our western societies, c) And anxiety concerning terrorist attacks. (J. Ebner:2017, p. 80). In addition to this, the political hypocrisy of some western political leaders has refuelled the anti-Immigration. Some western political leaders have used this anti- Muslim sentiment to increase their vote banks. We know how D. Trump behaved in his election campaign. What were his election slogans? He could be described as a farther of right-wing white supremacy. He insulted the Muslim community. He banned people of some Muslim countries to travel to US. “America first” was his political slogan. Likewise, some political leaders in Europe have incited national sentiments. All these have contributed to anti-Muslim and anti-immigration sentiments. This anti-Muslim sentiment is reflected in the political rhetoric. Moreover, social networks and online groups have been playing a greater role in spreading anti-

Muslim sentiment among youths. Many people argue that D. Trump has reignited the notion of identity politics. He wanted to win the election by any means, so he used his anti-migrant sentiment to get support. Andrew Anglin argues that Trump' election campaign has given "the nexus of that CenterPoint for disenfranchised, often young white men who feel that their race is undergoing extermination". All these racist political leaders wittingly or unwittingly have given a gold opportunity for all far-right white supremacists to wage war against all migrant communities.

In this virtual world, racist groups mimic western political leaders and hate campaigns spread like virus in many parts of world. Racist groups in India, Myanmar, Sri Lanka, and many Afro and Asian countries admire the political rhetoric of western leaders. So this far right propaganda machine has a global implication . It is not limited to one country or one continent. J Ebner notes that "Many of Europe's most successful far-right groups are online movements with street wings. They organise themselves in internet forums and hold marches that often lead to racist-fuelled violence, riots, and disruption. Street protest movements such as the German PEGIDA, the EDL, and Les Identities in France have spread their anti-Muslim propaganda both online and offline" (J. Ebner, 2017.p70). There is no doubt these far-right campaigns in Europe have directly and indirectly contributed to the increasing violence against Muslim minority communities elsewhere in the world. Moreover, some western media and newspapers have been discriminating against Islam and Muslim communities. The radical Islamic groups and the far-right groups share some identical ideologies and violent attitudes. Yet, some western media and newspapers have been reporting disproportionately about Muslim attacks. Any attack carried out by a Muslim group is branded as a terrorist attack and yet any violent attack carried out by any far-right groups is not

branded as an act of terrorism. “The Norwegian far- right extremist Anders Breivik shot dead 77 civilians in 2011 and the news headlines described him as a ‘murderer’ and ‘killer Omar Mateen, who killed 49 civilians in Orlando’s pulse Nightclub, was immediately called as terrorist” (Ibid, p. xviii). The Daily Mirror newspaper described B. Tarrant as an “Angelic boy who grew into an evil far-right mass killer” (18/3/19). Although daily mirror was forced to change its headline, this narrative tells us how some media coverage is discriminating. The far-right groups carried out many attacks against Muslim communities than Muslim radicals. J. Ebner claims that 130 violent attacks were carried out by the far-right groups across the US, Australia, the UK, France, and Germany between January 2012 and September 2016 and yet only 84 such attacks were carried out by Muslim radicals (Ibid, p.xviii). Today, Muslims have been branded as terrorists, mass murders and suicide bombers. Yet, when you compare war crimes committed by Muslim and non-Muslim empires, we could see a high proportion of war crimes are committed by non-Muslim empires in history. For instance, how did Christian fighters treat Muslim community when they overrun Muslim Spain in 14th century. The Spanish Muslim communities were given three choices. Either they migrate from Spain into North Africa or to be converted into Christianity. Otherwise, they will be killed. The Christian fighters treated the Spanish Muslim communities in 14th century in this cruel way and yet, Islamic law does not allow such a coercion at any circumstance. This was what Christians did for Muslims in the past. Yet, Muslims are not allowed to behave like this at all. All these cruel behaviours of ISIS and Muslim radical groups are nothing to do with Islamic teaching. Today, Islam is projected as a religion of sword, yet recent historical records of war tell us that the western countries have shed more blood than any others. What are the historical evidences to say that people of western civilizations have shed more blood than any other

civilization? The following statistics were given in an Al-Jazeera TV debate on non-Muslim extremism. “who started the first world war? Not Muslims! Who started the second world war? Not Muslims!! Who killed 6 million Jews in the Holocaust? Not Muslims!! Who killed about 20 million Aborigines in Australia? Not Muslims!! who dropped nuclear bombs on Hiroshima and Nagasaki that killed over 50,000 Japanese? Not Muslims!! Who killed thousands in Vietnam war? Not Muslims! Who took about 180 million Africans as slave and many of them died and were thrown into Atlantic Ocean? Not Muslims!! First, you will have to define terrorism properly. If a non-Muslim does something bad, it is a crime. But if a Muslim commits the same, he is a terrorist, first remove this double standard. Then, come to the point.” (Ibrahim al-Khooli, accessed on 20/6/2020). We could add many recent genocides. Who killed thousands of Bosnians who were under so called protection of the UN force during the 1994/1995? Who killed thousands of innocent people in Afghanistan in the name of so-called war on terror? Who created so called Mujahedeen in Afghanistan? Who created so called ISIS? Who killed thousands of people in Palestinians? Who grabbed the land of indigenous people in Palestine? Who invaded Iraq in the name of so-called weapons of mass destruction? Who provided Muhammad Ibn Salman with weapons and ammunitions to kill thousands of children in Yemen war for the last 5 years? No one else but many western political leaders. So, it can be convincingly said that many western politicians and policy makers have played a greater role directly and indirectly in the death of thousands of people in these countries. Consider for instance, the proportionate rate of all war crimes committed in recent times. How many million people may have been killed by Americans in recent conflicts across the world? How many thousands may have been killed by Muslim terrorists? We must examine both crimes impartially. The US has done more crimes against humanity than these

Muslim terrorists in proportion. This is not to justify the acts of Muslim terrorists at all. Yet, in this world where might is always right, poor nations do not have power to challenge these crimes. They do not have a mechanism to bring these powerful countries into the court of law.

a)Islamophobia in the west

The term Islamophobia has been used to refer to an unfounded or irrational fear in psychology. Psychologically speaking this term would refer to unfounded and irrational fear of Islam and Muslims. The term anti-Semitism has been used to describe the hostility against the Jewish community. Similarly, this term Islamophobia has been used to describe the hostility against the Muslim community (Amber Haque: Runnymede report, 2012:1). It is argued that theory of “clash of civilizations” advocated by Huntington has escalated the Islamophobia attacks on Muslim communities. The term Islamophobia has not been yet, defined by anyone in any categorical term. Muslim and Non-Muslim academics have been debating about the exact meaning of this term. It is highly contested term like that of Muslim extremism. According to Sindre Bangstad it is all about “Indiscriminative negative attitudes and sentiments concerning Islam and Muslims.... a generic term for fears of and hostility towards Islam and Muslims. (Sindre Bangstad,2014: 18). Runnymede Trust has given two definitions to this term. The original Islamophobia report states that the term refers to three phenomena: Unfounded hostility towards Islam; Practical consequences of such hostility in unfair discrimination against Muslim individuals and communities. “ Islamophobia is any distinction, exclusion, or restriction towards, or preference against Muslims (or those perceived to be Muslims) that has the purpose or effect of nullifying or impairing the recognition,

enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life”. According to Oxford English Dictionary, the term “phobia” refers to ‘a lasting abnormal fear or great dislike of something’ (Runneymede report).

Non-Muslim people presume and get some imaginary ideas about Islam without understanding it profoundly. They formulate some bias ideas about Islam minds without knowing Islamic doctrines and Islamic culture. Sindre Bangstad argues that “ The first academic using the term in English, and in the sense in which it has become known in recent years, appears to have been used by Edward Said in his essay ‘ Orientalism reconsidered’ . Islamophobia is a ‘hostility’ towards Islam in the modern Christian west’(Sindre Bangstad,2014:19). Chris Allen argues that the most important task is to define it in a clear-cut meaning and what does Islamophobia include and what does not it include? He defines Islamophobia as an “ideology similar in theory, function and purpose to racism and other similar phenomena, that sustains and perpetuates negatively evaluated meaning about Muslims and Islam in the contemporary setting” (Chris Allen 2010, 190). According to the Council on American Islamic- relations, “Islamophobia is close-minded prejudice against or hatred of Islam and Muslims. Islamophobic acts are directed at Islam or Muslims in general. Anti-Muslim discrimination is directed at a specific individual, institution, or group of individuals. An Islamophobe is an individual who holds a closed-minded view of Islam and promotes prejudice against or hatred of Muslims” (CAIR.P.2).

A UK based Muslim engagement and development group, MEND states that “Islamophobia encompasses far more than simply hostility and hate crime. Islamophobia is demonstrated in, and articulated through speech,

writing, behaviours, structures, policies, legislation, or activities that work to control, regulate, or exclude Muslim participation within social, civic, economic, and political life, or which embody hatred, vilification, stereotyping, abuse, or violence directed at Muslims. It includes a distinction, exclusion, restriction, or preference against Muslims that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life”. (MEND, Defining Islamophobia.P2). “Islamophobia (in line with anti-Semitism, racism, homophobia, sexism and other forms of hatred and discrimination) is a tool used to gain and maintain power. It is inextricably linked with socio-economic factors, and frequently reflects the underlying inequalities within society. Tracing the signs and manifestation of Islamophobia Hugh Murr and Laura Smith identify 10 features of Islamophobia indicators. 1) Verbal and physical attacks on Muslims in public places. 2) Attack on mosques and desecration of Muslim cemeteries 3) Widespread and routine negative stereotypes in the media, including the broadsheets, and in the conversations and ‘common sense’ of non-Muslims -people talk and write about Muslims in ways that would not be acceptable if the reference were to Jewish people for example, or to black people. 4) Negative stereotype and remarks in speeches by political leaders, implying that Muslims in Britain are less committed than others to democracy and the rule of law. -example the claim that Muslims more than others must choose the ‘British way’ and ‘the terrorist way’. 5) Discrimination in recruitment and employment practices, and in workplace cultures and customs. 6) Bureaucratic delay and inertia in responding to Muslim requests for cultural sensitivity in education and healthcare and in planning applications for mosques. 7) Lack of attention to the fact that Muslims in Britain are disproportionately affected by poverty and social exclusion. 8) Non-

recognition of Muslims in Particular, and of religion in general, by the law of the land since discrimination in employment on grounds of religion has until recently been lawful and discrimination in the provision of services is still lawful. 9)Anomalies in public order legislation, such that Muslims are less protected against incitement to hatred than members of certain other religions.10).Laws curtailing civil liberties that disproportionately affect Muslims.

Islamophobia is not a new social phenomenon as it has been claimed. Islamophobia is as old as Islam. It has gained currency after the publication of the Runnymede Trust report in 1997 and it has been widely used in western media after 9/11.This is due to the fact that the hatred against Islam and Muslim increased dramatically in recent time via social media and newspapers. Yet, resentment against Islam and Muslim continued since the formative periods of Islam: The Holy Qur'an has documented all these resentments and insults in many. Since the first revelation was revealed to the prophet Muhammad (PBUH), he encountered many resentments from his society. His friends and relatives become his enemies after hearing that he was divinely inspired with revelation. Pagan Arab tribes not only hated him but also opposed his divine message. So, it can be said that unnecessary fear of Islam is not a new social phenomenon. Rather, humanity has been inheriting this Islamophobia since the first-time divine revelation was revealed to the Prophet Muhammad (PBUH), in 610 AD. Since then, fear of Islam and Muslim continued throughout human history until the modern time. In the formative period of Islam, Muslims were insulted and verbally abused. With crusade wars, fear of Islam spread for many centuries. In fact, Huge Murr and Laura Smith in their report on Islamophobia in England (2004) note "Hostility towards Islam and Muslims has been a feature of European societies since the

eighth century of the common era. It has taken different forms at different times and has fulfilled a variety of functions. For example, the hostility in Spain in the fifteenth century was not the same as the hostility that was expressed and mobilised in the Crusades. Nor was the hostility during the time of Ottoman Empire or that which prevailed throughout the age of empires and colonialism. It may be more apt to speak of “Islamophobias” rather than of a single phenomenon. Each version of Islamophobia has its own features as well as similarities with, and borrowings from, other versions” (Huge Murr and Laura Smith, 2004:7). A cursory examination of the crusades, battles with Ottomans and freedom struggles of Many Muslim countries reveal all kinds of hatreds about Islam and Muslims. The Communities Secretary, James Brokenshire, declared that a process for establishing a working definition of Islamophobia. Two experts will lead this work in close collaboration with the cross-government anti-Muslim hatred working group (AMHWG) and the Government will consider advisers’ recommendations on an effective definition. It is claimed that this term is a neologism. That is invented by some Islamic groups. (Sindre Bangstad,2014: 20). Technically it is a neologism and yet its meaning and connotation existed throughout human history. Yet, this term has been used and misused by different people. So, Sindre Bangstad argues that one group could use this term to discredit another group. For Muslims Islam means peace according to their reading of divine texts in Islam and yet, for some radical far right groups Islam means war according to their reading of Islamic texts. So, each group come into different conclusion in accordance with their objective or subjective reading into divine texts in Islam. Sindre Bangstad’s argument is very convincing. He argues that “ Muslims who are intolerant of other faiths, homophobic and misogynistic, and who endorse violence and terror in pursuit of their politico-religious aims do in fact exist, and it would do violence to a sustainable concept of Islamophobia to qualify

those who are critical towards them or their interpretations of Islam.(Ibid:20). Not all non- Muslims hate Islam and Muslims. We cannot generalise this term to refer to all non-Muslims. “A mere dislike of increasing numbers of Muslims and Islamic infrastructures in one’s neighbourhood is, in other words, not in itself qualifiedly ‘ Islamophobia’; yet, if you hold that Muslim citizens move into your neighbourhood as parts of a long term plan to colonise or Islamize your neighbourhood, your country or your continent, or that all Muslims are potentially violent, and that Muslim women reproduce so as to establish demographic dominance ,then you have clearly veered into the realm of Islamophobic thought” (Ibid:23). Now, this term has been widely used in media, newspapers and among public. Some western media, politicians, and writers project some anti-Muslim campaign using all forms of anti-Muslim hate and fear. They create fear about Islam and Muslims in the minds of public. Sometimes, it goes viral among the public soon after any shooting incidents in any western city.

c) Far-right groups in US:

Soon after 9/11/2001, many US writers, academics, politicians, and journalists negatively expressed their views about their perception of Islam and Muslims. The terms such as ‘Muslims’ and ‘terrorists’ are made synonymous. some western academics and politicians have been projecting Islam as a religion of violence. Very often, Muslims have been generally projected as extremists. Such a generalization is made about Islam and Muslims. Whenever there is any bomb blast or any violent attack in any parts of the world, a prompt reference is made to Muslims without any proper investigation. They have failed to make a differentiation between radical and moderate Muslims. D. Trump once told that “I believe you should take a very, very, very aggressive stance against radical Islam. If you look back at the long

history of the Judeo-Christian West struggle against Islam, I believe that our forefathers kept their stance, and I think they did the right thing. I think they kept it out of the world, whether it was at Vienna, or Tours, or other places. It bequeathed to us the great institution that is the church of the West.” Islam is equated with terrorism by many far right and evangelical groups in the western countries. They argue that Muslims want to kill people of all other religions. This wrong perception is created by some anti-Muslim groups in the west. “A good Muslim should want to kill Christians and Jews.” (CHRISTOPHER STROOP, 26/3/2019).

Since D. Trump started his election campaign for his presidency, he repeated his racial rhetoric against the Muslim community. He warned the US citizens that “Radical Islam is coming to our shores”. This Islamophobic attack upon Muslim communities has indeed encouraged white supremacist groups to vote for him. A poll conducted by the University of Maryland showed that 61 percent of Americans had a negative view of Islam. Islamophobic statements too often pass without criticism in the public sphere. The presidency of D. Trump has been shaped by the fear of decline in power and influence among conservative white Protestants (Christopher Stoop, 26/3/19). Christopher Stoop reveals the conspiracy of some evangelical and Jewish groups that incite Islamophobia in the US. But the most damaging impact of religious Islamophobia may be in foreign policy. Pompeo has said, “We’re all children of Abraham,” but when you understand that evangelicals are taught that Jews are descended from Isaac and Arabs from Ishmael, and that there will never be peace between them, that statement takes on a different, coded meaning. American evangelicals’ actions on the political and geopolitical stage are not primarily targeted at bringing about the apocalypse—but they are certainly not trying to prevent it. Evangelicals seek

to follow God's will as they understand it, and their most common understanding of biblical prophecy suggests that Israel must expand its borders to align with those of the ancient biblical kingdom God promised to the descendants of Abraham, Isaac, and Jacob, and that Israel must rebuild the temple—the site of which is currently occupied by the Al-Aqsa Mosque complex, the third-holiest site in Islam—before the end times can come. Therefore, evangelicals have long since widely supported, and lobbied for, the recognition of Jerusalem as the undivided capital of a Jewish state. Trump's willingness to pursue the radical agenda of apocalyptically minded white evangelicals was on display not only in his administration's decision to move the U.S. Embassy in Israel from Tel Aviv to Jerusalem. Even if they generally take greater care to avoid explicitly racist statements like those found among contemporary white nationalists, their religious language is a mere veneer on bigotry, and their words add fuel to the fire that results in mass violence, whether in the United States or abroad. The consequences of white-supremacist hate have recently played out in devastating attacks on both Jews and Muslims, in the Tree of Life synagogue shooting in Pittsburgh that took 11 lives on October 27, 2018, and the attack on two mosques in Christchurch that took 50 lives". (Christopher Stoop, 26/3/19)

A Research carried out by council on American-Islamic Relations in 2011 found that "Several mainstream candidates for the Republican presidential nomination used Islamophobic rhetoric. Many in the Islamophobia network, including former Congressman Allen West, prefer to characterize Islam as a totalitarian, theocratic, political ideology. Former General Jerry Boykin also makes such arguments to deprive Muslims of the First Amendment protections. At the other end of the spectrum, many in the Islamophobia network argue that Islam itself is extremist. This argument is

often advanced by selective quoting or incorrect understanding of the Quran's verses. There are so many groups and organizations that fund anti-Muslim campaign . It is claimed that "The inner core of the U.S.-based Islamophobia network enjoyed access to at least \$119,662,719 in total revenue between 2008 and 2011. Groups in the inner core are often tightly linked. Key players in the network benefitted from large salaries as they encouraged the American public to fear Islam. In 2011 and 2012, 78 bills or amendments designed to vilify Islamic religious practices were introduced in the legislatures of 29 states....In at least 11 states, mainstream Republican leaders introduced or supported anti-Muslim legislation." (Ibid, CAIR). Some of these people believe that Islam is a violent religion and therefore, they think that every Muslim is a potential threat. As a result of this perception, the law enforcement agents, police, and immigrant officials treat Muslims differently. Some of these people believe that "Muslims have both the desire and ability to stealthily destroy America from within". People for the American Way identified "eight key strategies" used to "inflame anti-Muslim sentiment": 1: Frame Muslim Americans as dangerous to America. 2: Twist statistics and use fake research to "prove" the Muslim threat. 3: Invent the danger of creeping Sharia. 4: "Defending liberty" by taking freedoms away from Muslims. 5: Claim that Islam is not a religion.6: Maintain that Muslims have no First Amendment rights under the Constitution.7: Link anti-Muslim prejudice to anti-Obama rhetoric.8: Claim an "unholy alliance" exists that includes Muslims and other groups targeted by the Right wings. (CAIR: Legislating fear: Islamophobia and its impact in the united states. pp.76/77). According to (CAIR) all Islamophobia attacks start with verbal and emotional hatred towards Islam and Muslims. Far right groups use all filthy words to spread hatred against Muslim community and all this end up in physical attacks. "Since 1994, CAIR has detailed at least 64 acts of destruction and defilement of Islamic places of worship--including shootings,

vandalism, arson, and bombings.” (Ibid. P. 39). No time in 250 years of American history, political leaders and officials have displayed their anti-Muslim hate as of today. D. Trump arrogantly poured his anti-Muslim rhetoric since he started his political campaign. His words and statements are mimicked throughout the world by far-right groups. His political affiliation with far-right groups is well documented. His political philosophy is to put America first at any cost. For him, the national interest of America is more important than any other international issue. This dictatorial mind set is a threat to the world peace and stability. Yet, in this so-called democratic country that teaches democratic values to the world, no one could stop D. Trump from expressing this anti-Muslim hatred. The U.S based Islamophobia network’s inner core is currently comprised of at least 37 groups whose primary purpose is to promote prejudice against Islam and Muslims. It can be said politics plays a greater role in anti-Muslim hatred in the western world. This undermines the democratic values of the U.S.

c)Far right groups in UK: Like many other European countries, many far-right political groups have been functioning in England since 1945. Some of them are anti-Muslims. These groups have been provoking hatred against Muslims in the UK. Some of these far-right political parties are British national party, white nationalists party, England First party, National action, Britain first, and English defence leagues. These are some British far right national political parties which are politically active against migrant communities. Most these political parties have formulated wrong perceptions about Islam and Muslims. Consider for instance the mission statements of the English defence league. “The English Defence league has risen from the English working class to act, lead and inspire the struggle against global Islamification”. a)We stand for democracy and the rule of law by opposing

sharia b)We stand for English cultural norms by opposing sharia),We oppose the Islamic distinction between Muslims and non-Muslims.(kuffar).d)We demand effective action against the threat of terrorism in the UK” (accessed 12/08/2019, English defence league.org.uk). In mediaeval times, the Christians used to call non-Christians as infidels and Muslims used to call non-Muslims as infidels. EDL opposes this type of the Islamic distinction between Muslims and non-Muslims. The holy Qur’an gives freedom for people whether to accept or reject faith. EDL finds it a derogatory term to classify people in this way and yet, the Qur’anic meanings and connotations of this term is more profound than what EDL thinks. Many far-right groups got wrong perceptions about Islam and Muslims. The Runnymede trust, CAIR and the MEND, Muslim Engagement and development organization have taken some initiatives to remove these wrong perceptions about Islam and Muslims. Yet, it is not a simple task to delete all misconceptions from the minds of the non-Muslims. Western perception of Islam and Muslim community has been identified by Runnymede trust report (1997) in this following way. 1)Islam is seen as a static religion that does not response to new social realities. 2) Islam is seen as a religion that does not have common values with other religions.3) Islam is seen as a barbaric and irrational religion4) Islam is seen as a violent religion that support fighting and killing.5) Islam is seen as a religion that is closely connected and affiliated with politics. This negative impression is imprinted in the minds and hearts of westerners about Islam and Muslims. Muslim communities have contributed to this negative impression about Islam too. Muslims have been focusing on the external aspects of Islamic teaching rather than on the moral and ethical values of Islam. Muslim communities have been debating some minor and ritualistic issues of religion rather than reaching out with core teachings of Islam. Non-Muslims have got negative impressions about Islam and Muslim. This is partly because of some radical Muslim youths

who have incited violence and hatred across the globe. Chairman of the Runnymede commission writes about this negative impression in this way. “ if you doubt whether Islamophobia exists, I suggest you spend a week reading, as I have done, a range of national and local papers, if you look for articles which refer to Muslims or Islam you will find prejudiced and antagonistic comments. Mostly subtle but sometimes blatant and crude. Where the media lead many will follow. British (and American) Muslims suffer discrimination in their education and in workplaces. Acts of harassment and violence against Muslim are common”. (Runnymede trust report (1997))

Islamophobia is exacerbated by some contextual factors. The arrival of large numbers of Muslim refugees has increased the Islamophobic attacks on Muslim communities in Europe. Above all, some liberal western media, and newspapers ridicule religious sentiments of Muslims. As a result of these factors, Muslims are marginalized. The far-right groups go against the basic principle of equality and claim that they are superior to any other civilization. The RSS and their cohort have made a similar claim in India. Some Hindus (Brahmins) claim that they are superior to others at birth. These anti-Muslim forces use social media and technologies to spread hatred against Muslim communities. All kinds of anti-Muslim hate speeches, debates, talks, lectures are online now. Unlike in the past, people have access to internet. Non-Muslims learn about Islam and Muslims from these internet sources. Islamophobia hatred goes viral all everywhere. Millions of people are influenced by anti-Muslim talks, lectures, and debates. There are so many books and materials against Islam online. Non-Muslims do not learn Islam from authentic sources rather they pick up information about Islam from google search and internet surfing. Moreover, Some Muslims do not represent a true Islamic message through their actions and behaviours as result of all

this, millions of Non-Muslims do not get a right message of Islam. We cannot expect each non-Muslim to read the Holy Qur'an to understand Islam.

Unlike other religions there is no priesthood in Islam. You do not need to go to clerics to learn about Islam. You could directly go to the source of Islam to learn about it. People learn about Islam in different ways. Some of them do not get right information about Islam from the right sources. That is why we see this disparity in understanding about Islam by non-Muslims. For some, Islam is a religion of peace and for some others Islam is a religion of war and violence. Racial hatred and anti-Semitic sentiment are not a new social problem in Europe. The Jewish community was treated badly by Germans for their faith and race. Some Christians have religious and theological justification for their anti-Semitic hatred. Because they believe according to New Testament Jews were allegedly responsible for the murder of Jesus. In the middle age, Christians had this suspicion about Jews. Adolf Hitler killed millions of Jews for some political and economic reasons. Although, westerners now enjoy freedom, liberty, and a sense of security, they went through many religious wars, crusades, pogroms, genocides, and persecution. Increasing violent attacks on Muslims in many parts of Europe remind this historical grudge. History could repeat itself once again in Europe. Indeed, we live in a different world that protects human rights and human dignity. Yet, rapid growth of far-right groups in Europe makes us to think how long will this protection last in Europe?

All these radical groups whether Muslim extremist groups or far right extremist groups are nothing but a playground for political manipulation. Politicians play politics with all these groups. Many political leaders use these groups to play politics with them. How do they do that? They do it meticulously without showing that to public. It would not be a difficult task for western intelligence services with all modern technological networks to

find these radical networks. They could easily wipe them out. They could easily stop all the activities of far-right groups. The far-right groups endanger public lives and yet, these far-right groups can roam in cities and do their activities freely. We understand people in Europe have more freedom and liberty to do whatever they want to do and yet, governments in Europe should control these groups when they endanger public lives. Likewise, Muslim countries could wipe out Islamic terrorism networks and yet, Muslim politicians play politics with many Muslim group. Saudi Arabia has been supporting many ultra-radical Islamic groups. The so-called *Salafism* is nurtured by Saudi clerics and Saudi government. Any discerning student of Islamic studies would know that these Salafi groups have some radical violent viewpoints. They ban Muslim girls from going to school, they ban Muslim women from driving, they demand Muslim ladies to cover their faces and they claim the absolute truth is with them. They have been representing a literal school of Islamic thought throughout Islamic history. Yet, Saudi ruling elites support them unconditionally to play politics with them. In return, these Salafi groups have been supporting Saudi government unconditionally. This is nothing but a political play to fool the public. Neither Salafi understanding of Islam nor other Tablighi understanding of Islam is fitting for the western conditions. Islam is a unique religion. One could practice and apply Islamic teaching anywhere in the globe. Muslims can live in the far remote areas of the north pole or the south pole without any trouble. Islamic teachings are applicable in any place. No other religion has a universal characteristics and features as Islam does. So, application of Islamic teaching in the modern European context is not a big problem for Muslim communities. Yet, some radical Muslim groups have provided a wrong impression about Islam and Muslims. Many far-right groups emerged in Europe as reactionary groups. It is very much clear that these far-right groups live in an unrealistic world in

this modern age. Today, the multiculturalism is an inevitable social phenomenon. Unlike in the past, humanity lives in a global village. This is how modern civilization works. The human interaction is unprecedented in our time. This is what humanity has achieved through modern technologies and human inventions. Yet, some far right groups and Muslim radicals do not like to see such a close human interaction and togetherness in humanity. They do not like to see a sense of love, affection, unity, and the universal human brotherhood among different cultural groups. These radical groups dream to live in a utopian world of their own. That is why Muslim radicals and far right groups have been unleashing terror on innocent communities to create divisions. Humanity must work hand in hand to wipe out this extremism. It is in the interest of all nations to get rid of these groups. Beyond all social and religious limitations, humanity must work together to wipe out this vicious menace. Against this globalization trend some far right groups want to create a utopian world of their own with their ethnic autonomy. Is it viable?

What concerns Muslims in these countries is the unity of far-right groups to form a coalition government? Many far-right groups are united now than ever before. Matt Golder argues that far right parties have formed coalition governments in many European countries. If these far-right groups come to power, they could give a hard time for all migrant communities. It is not merely about what has happened in Christchurch that concerns many Muslim community leaders rather increasing threats of far-right groups and their conspiracy to harm minority communities. However, these groups cannot play with judiciary. The European continent has some advanced legal systems to protect democratic rights of minority communities. The judiciary operates freely without any political influence or political interference. Similarly, law enforcement agents work freely without any political influence or interference. Therefore, unconditional justice for all citizens is guaranteed. Neither political

leaders nor religious leaders could influence or pervert course of justice. Judges in these countries study litigations objectively without any bias. They do not look at the colour of your skin or ethnicity in court rooms rather they examine the legal cases objectively. Judges have been protecting the sanctity of justice in Europe. This does not mean no injustice takes place in Europe. For instance, consider the outcome of the Chilcot Inquiry in the Iraq war. The former PM Tony Blair was found guilty of going to war. Yet, due to the sensitive nature of this case, he managed to get away with it. In this case, the status of unconditional justice is not maintained. What would be the fate of unconditional justice, if the far-right political parties form a government? what would be the situation of the minority communities? Only time will tell us what is going to happen to all these minority communities in Europe. They live between a sense of hope and fear.

d)How do we prevent Islamophobic attacks ?

Islamophobic prevention needs some collective efforts of both public and governments. People must cooperate with security forces and government officials to tackle anti-Muslim hatred. Muslim communities also should take some precautionary measures to avoid any confrontation with far-right groups. They must resort to legal pursuits to counter all Islamophobic attacks. This section of the book explores some preventive measures that Muslims ought to take to tackle anti-Muslim hatred campaign.

a) Governments' actions against radical groups:

The western governments have been taking many precautionary measures to stop attacks by Islamic radical groups. All security measures are taken to protect the public from Muslim radical attacks. Yet, it has been claimed by many that little has been done to protect Muslim community from white supremacists. This indifference and discriminative attitude of some western

countries have been exposed by some academics. The failure of the UK government to take enough measures to protect innocent Muslims from white supremacist attacks has been highlighted in this way by Sasha Havelock, and Zahed Amanullah. “Despite the clear threat, efforts by governments and the private sector to stem Islamist violent extremism online there simply have not been matched by efforts against far-right extremism. The U.K., for example, has public and private sector frameworks, technology, and personnel in place to deal with a range of harmful content, including child pornography and Islamist violent extremism. But they failed to cope with the thousands of attempts to repost and modify the Christchurch terrorist’s video to bypass filters. While tech giants have come under increased pressure from European governments to remove illegal content, these platforms have struggled to meet the scale of the problem. One urgent need is for the companies to work with experts to train their human and machine-learning systems to better identify far-right content and accounts against the backdrop of this fast-evolving threat. However, this will not address the problem posed by the wider online ecosystem. Extremists have increasingly migrated to alternative online spaces where moderation is either limited or non-existent. Forums such as 4chan and 8chan, messaging apps such as Telegram and Gab, and gaming platforms like Discord act as virtual safe havens for hateful propaganda and even the mobilization and planning of illegal activities. Efforts need to be made by governments to ensure offline laws are applied effectively to all these online spaces”. (S. Havelock, & Z. Amanullah 26/3/19. Bloomberg opinion).

The UK government must take some of these measures to protect minority communities without any prejudice. What the Muslim community asks from the UK government is to take enough measure to protect the Muslim communities. J. Davey and J. Ebner have highlighted some defects and shortcoming in policy making in this respect. “There are a number of crucial

policy gaps related specifically to far and extreme-right movements. In recent years, governments have been pushing social media companies to restrict the exploitation of their platforms by extremist and terrorist groups. For example, following pressure from governments, the Global Internet Forum to Counter Terrorism (GIFCT) was launched by Facebook, Microsoft, Twitter, and YouTube. The GIFCT website outlines its record in relation to the removal of terrorist content. However, the focus of these efforts to date has been on the removal of Islamist extremist content. Far-right extremist propaganda has only very recently started to come into focus as a priority concern, with new policies being launched by both Facebook and YouTube in relation to limiting access to white supremacist and white nationalist content. But it should be noted that the tech companies currently rely on national or international lists of proscribed terrorist groups, such as the UN designated terror groups list, to direct their GIFCT enforcement efforts and these tend to prioritise identification of Islamist groups. As a result, far and extreme-right violent extremist and terrorist material is still readily accessible online. (J. Davey and J. Ebner: *The great replacement*. ISD. P30). Soon after Christ Church massacre, the MEND called upon the UK Government to take some initiatives to protect Muslim communities from Islamophobia attacks. Likewise, many other groups have requested the government to take some measures to tackle the increasing threat of Islamophobia attacks.

1. Clearly and urgently outline its plans to tackle far-right politically motivated violence in the UK.
2. Confirm its commitment to financing mosque security, as is currently provided to synagogues.
3. Outline its strategy to implement primary legislation to deal with social media offences and hate speech online, including the removal of extreme content.
4. Confirm its commitment to working with social media companies to protect free speech while developing an efficient strategy to

tackle hate speech online in consultation with Muslim grassroots organisations. (Accessed 15/8/2019 from mend's website).

The council on American-Islamic relations (CAIR) has taken some solid national initiatives to counter anti-Muslim hatred. They have a nationwide program to monitor, report and act any anti-Muslim hatred. It has educated the US Muslim community locally and nationally via mosques and community networks. It has advised the Muslim community to monitor Islamophobia items on the news, media, and the internet . The Muslim community has been advised to take note of all incidents of Islamophobia attacks, hatred, and violence and report it to the police and its local centres. CAIR has provided public a guide on Islamophobia. This guide contains some important information on what to do when Islamophobia attacks take place. The UK Government has already planned some renewed actions to tackle hate crime. Recently, The Rt Hon James Brokenshire MP, The Rt Hon. Sajid Javid MP, and Baroness Williams of Trafford took some measures to stop hate crimes. Accordingly, “ The government will be updating its Hate Crime Action Plan to provide further measures to tackle the five hate crime strands – race, religion, sexual orientation, disability, and transgender identities. Latest official statistics show more than 80,000 hate crime offences were recorded in 2016/17. The hate crime based on religion is up to 35% in the previous year. Home Secretary Sajid Javid and the Secretary of State for Housing, Communities and Local Government James Brokenshire will co-chair 2 roundtables to discuss Islamophobic and Antisemitic hate crime as part of the broader work to respond to concerns from within communities. The roundtables will expand on the work being done by MHCLG's Cross-Government Working Groups on Tackling Antisemitism and Tackling Anti Muslim Hatred.” (accessed from UK government website 5/7/18). Moreover,

there are some strategic organizations such as institute for strategic dialogues (ISD), Mend, and Runnymede Trust that work with the government to tackle the problem of far-right extremism and Islamophobia attacks. Many Muslims still believe that the 9/11 attack was a conspiracy. They strongly believe that people who carried out this attack on the US, would not have done it without the internal support. They firmly believe that it was impossible to bring down huge buildings like that of twin towers with two flights. They believe that this was done by some external or internal forces to discredit Muslim community. In the pretext of war on terror, the US managed to kill thousands of innocent people across the Muslim world. Many Muslims still believe that the US needed an excuse and legal cover to attack Muslim countries. The US has used 9/11 attack to harm innocent Muslims across the world. Whether we will know the truth about the 9/11 or not, since then, Muslim communities have been victimised disproportionately in retaliation for the 9/11 attack. The entire Muslim community has condemned the 9/11 attack. Yet to seek revenge on all Muslims for the mistakes of some radical Muslims would be wrong.

b) The U.N's action against Islamophobia

Imran Khan the PM of Pakistan has recently encouraged Muslim political leaders to speak out about Islamophobic attacks on Muslim communities. He appeals to Muslim political leaders to do something to stop Islamophobic attacks on Muslims. He says that “Whenever I got an opportunity, I would raise the question of Islamophobia. Whenever someone in the western countries blaspheme our prophet (PBUH) the response from Muslim Ummah and OIC is lacking”. Imran Khan argues that it is the responsibility of heads of states and the organization of Islamic countries to explain the western world when any western media blasphemes our prophet (PBUH) or the holy Qur’an. We have not been able to let western leaders know how much it hurts the

sentiment of the Muslims when they blaspheme our prophet and the Holy Qur'an. They do not know how much love and affection we have to our prophet and the Holy Qur'an. Many far-groups have expressed their negative perceptions of Islam and Muslims. It is my contention that they have got these wrong perceptions about Islam and Muslims because of their wrong reading into Islamic teaching. They do a 'cherry picky' reading into Islamic text and they do not understand the holistic teaching of Islam. The Muslim communities have failed to represent Islam honestly in their lives. Islam and Muslims have been projected as the enemies of humanity and human values. Islamic law is projected as a cruel system of law. That is why like many other groups, EDL objects "Islamification". They have got a prejudicial perception about Islam because they cannot find a true application of Islamic values anywhere in the world. So called Muslim countries do not apply Islamic moral and ethical values in their interaction with wider international communities. Therefore, there is no point in blaming all these far-right groups for their failure to understand Islamic teaching. It is the failure of the OIC and the heads of states. They have failed to explain the religious sentiment of the blasphemy and religious hatred. Imran Khan further illustrates that the western perception of religion is different from that of ours. The western attitude to religion is different from that of our attitude to religion. The way they view religion is different from the way we view religion. Yet, we must explain to them that they cannot hurt the religious sentiment of 1.3 billion Muslims in the name of freedom of expression. The western media and newspapers write about Holocaust with some sentiment and responsibility. Yet that sentiment is not there when they write about the Holy Qur'an and the prophet of Islam. This must be explained to the western leaders in the UN. Yet, the quality of Arab and Muslim political leadership is questionable. Most Muslim political leaders are dictators and they do not care about the pathetic conditions

of Muslims. It can be said Muslims are suffering due to lack of a good political leadership. Muslim political leaders do not do their job with responsibility. They do not have skills to lead the Muslim communities in the age of modern digital technologies.

c) Mastering the arts of living in the west.

The Muslim community too should take some responsibility for their failure. It is argued by many academics that Muslim community does not integrate and interact enough with wider western communities. There is some truth in this claim. Muslim communities prefer to live in an isolation and seclusion. Why is this mind set up among some Muslims? We should understand the sociological and religious dimension of this seclusion. Primarily, Muslim families fear that their next generation will lose their cultural, religious, and ethnic identities. They fear that they will be assimilated into wider western societies losing all their religious identities. For them, a religious way of life is very much important. So, they are worried about this cultural assimilation. Moreover, most of them do not read and understand the new western social environment. Most Muslims who migrated to Europe are semiskilled. They find it difficult to appreciate new social and cultural environments of the European continent. These Muslim communities come from different cultural, religious, and social backgrounds. Some of their traditions and customs are nothing to do with religion of Islam. For instance, consider a Muslim male dress codes. Islamic law is very much clear about male dress codes. It prescribes that Muslim males must cover specific areas of body and yet, Islamic law did not specify any style of dress for Muslim males. But the Arabs who have migrated from Arab countries wear Arab dress, the Muslims who have migrated from Pakistan wear Pakistani dress. Likewise, many other Muslim communities wear their cultural or national dresses

instead of European national dresses. Islamically speaking there is nothing wrong in wearing a coat and suit. In fact, some Muslim scholars such as Yasir Qadhi argues that wearing coat and suit is in fact, an Islamic dress. Prophet Muhammad (PBUH) wore an Arabian dress. Because he was born and brought up in the Arabian Peninsula . Had he been born and brought up in Europe he would have worn a coat and suit. Likewise, Muslim communities have failed to appreciate and internalise some European traditions and customs that do not go against basic teaching of Islam. Many Muslim communities live in water-tight compartment within their community confinements. It is claimed that Muslim communities do not interact and integrate into wider European communities rather they prefer to live in their ghettos and enclaves. This isolation creates more suspicion. That makes it difficult to interact with wider European communities freely. Yet, living under non-Muslim polity is not a new precedent for Muslim communities.

The Muslim communities in the European continent must master “the arts of living” in Europe. They must understand the mindsets, traditions, habits, culture, and attitudes of Europeans. Today, it is estimated that more than 30 Million Muslims live in Europe and many of them come from different cultural, religious, and ethnic background and majority of them are uneducated migrants. Many of them find it difficult to integrate into European communities. Muslims are concerned about external symbolic Islamic teaching at the expense of the central themes of Islamic teaching. They are worried about the length of their cloths and beard and yet, they forget to display the message of peace, compassion, kindness, mercy, justice, fairness, love, universal brotherhood, and unity in the community. They fail to appreciate the notion of the freedom they enjoy in Europe. They fail to appreciate the notion of democracy they enjoy in Europe. There is no doubt

there are some extreme elements of far-right groups in many European countries. They not only target Muslim migrant communities rather they target all other migrant communities. They also oppose a rapid increase of migrant communities in Europe from third world countries. These groups engage in violent activities to discourage migrant settlements in Europe. Sometimes, they take the law into their hand and intimidate them. The United Kingdom has been adopting a tolerant and lenient approach into immigration and multiculturalism. Its social cohesion model is more compassionate and more inclusive than any other countries. The UK has been supporting multiculturalism. The presence of the Muslim community in Europe is a big challenge for both Muslim and European communities. It is a challenge for Muslim communities to protect their cultural and religious identities. It is a challenge for western societies to protect their cultural and national identity from assimilation and eradication. This human interaction of the multiculturalism is a new sociological experiment. Humanity has not interacted and integrated in the past as of today. Appreciating the diversity of the humanity is part of the globalisation. The interaction of the Muslim world with Europeans took place in many ways in the past. Muslim empires encountered Europeans in the battlefield as in the case of the crusades. Moreover, the Ottoman empire encountered Europe many times with series of battles. Above all, the European colonial powers colonised many Muslim countries with their military might. There had been some hostile encounters between Muslims and westerners in the past. Yet, today, many Muslim communities have settled in Europe. The Muslim interaction with Europe through migration is a different from the past encounters. This time, Muslims are invited legally. Some have come to Europe as skilled migrant workers. Some others have come with settlement Visa or with green cards. Some other have been to Europe as businessmen or students. Moreover, some others are

settled officially as refugees. All these Muslim migrants are settled in these European countries legally. Today, western countries have facilitated them to settle here with some conditions. They have some legal responsibilities and duties to protect them as their own citizens. The civic rights and human rights of the migrant communities are protected and the same time, migrant communities must fulfil their duties too. They have entered these countries with certain conditions under some immigration rules. They agree to abide by the rule of law. They must contribute to the socio-economic and educational development of these countries. Islamic teaching expects from these newly arrived Muslim communities into Europe to make a huge contribution in all walks of lives. Islamic history of migration tells us that many prophets, companions, and scholars migrated from their places of birth into foreign lands. But all contributed to their newly arrived home countries with their skills, talent, and knowledge. Today, nearly 40 million Muslims have made Europe their homeland. These Muslims no longer belong to their places of birth rather they are settled in Europe. They must be loyal citizens of their new homelands. That is what Islam demands from them. Muslim communities have entered into a new contract and agreement when they signed nationality papers in European countries. According to the teaching of the Holy Qur'an, Muslim communities must honour this agreement between them and their host nations. The Muslim communities who live in Europe must not only obey European law, but they are also responsible for public health and safety. This is part and parcel of immigration laws in these countries. So, when Muslims get their nationality and citizenship certificates, they agree to obey these rules and laws. So, they are obliged by law to honour these conditions of immigration law. The Qur'an too expects Muslim communities to honour these agreements. The Muslim communities are obliged by Islamic law to live in accordance with their covenants they have signed with nations.

The Qur'an explicitly states that Muslims must honour the covenants. "If they seek your help against religious persecution, it is your duty to help them, except against a people between whom and yourselves there is a covenant." Qur'an: 8:72. Moreover, Muslims must fulfil their conditions. "Muslims are bound by the conditions they accept". A. Haleem has made some clarification about Islamic loyalty. He has argued that "Muslims who come to the United Kingdom to live or take citizenship are bound by an undertaking - expressed or implied - to respect the law of the country. They certainly undertake not to fight against this country. No Muslim here should feel there is a clash of loyalty in this matter, since the Koran and Hadith are categorical that a Muslim should abide by the undertakings involved in living here that follows from citizenship or residence. If any Muslim from this country still feels that he has to fight in Afghanistan, and even against the British Army, he is bound by Islamic law first to declare that he is quit of the undertaking that follows from citizenship or residence here. It means he would have to give up his citizenship or permit to live in this country. Then he may feel free to proceed as he so wishes." (A.Haleem, BBC interview, 4/11/2001). Therefore, logically all attacks by Muslim migrants on European nations are wrong and prohibited in according with this reading into Islamic text. European laws protect minority communities against all kinds of discrimination, prejudice and injustice. So, Muslims must uphold these and humanistic moral values. Islamic law demands from Muslim communities to make positive contribution to humanity and its welfare. They must enhance human civilization. Above all, they enjoy more freedom and liberty in Europe than many Muslim countries. Muslim communities enjoy a higher living standard in Europe than many Muslim countries. Although Islamophobic attacks on Muslim communities have increased in many folds, the western judiciary, law enforcement agents, human right protection groups, civil society and

government agents have designed some strict laws and protocols to protect all minority communities. Unlike third world countries, western countries have created one of the best legal system to protect their citizens without any discrimination. Unfortunately, some Muslim radicals have given a negative impression about Islam and Muslims. This Islamic radicalism is counter-productive. It has created many radical groups in Europe. These European far right groups have been copying Muslim radical groups to attack Muslim communities in Europe. These reprisal attacks have been going on since the 9/11 attacks on the US. We cannot make a generalization about this hatred and Islamophobic attacks. The anti-Muslim hatred is exposed by a small percentage of people. We cannot make any generalization.

Chapter 3: Muslim radical groups and their ideology

The primary objective of this chapter is to examine some main causes or factors for the rapid development of Muslim extremism. Why do we find Muslim extremism today? what are the objectives of Muslim radical groups? What do they want? How do we tackle Muslim extremism? Some radical Muslim groups have damaged the good name of Islam and Muslims today. Therefore, it is imperative to understand the motives and objectives of all these groups to clear the good name of Islam and Muslims. Radicalism is not a unique feature of Islam. The history of world religions tells us religion has been a source of violence. People of different religious denominations fought years for religious differences. Moreover, in the name of religion, many radical groups appeared in human history. We have seen such fanatical groups in Buddhism, Hinduism, Judaism, Christianity, and Islam. How did Islamic radical groups emerge in Islamic history? The origin of Islamic radicalism goes back to the formative period of Islam. The early years of Islamic history was associated with radical Islamic groups. Radicalism is not a new religious phenomenon in Islam. The Muslim radical groups differ over their interpretation to the primary sources of Islam. Different groups provide different interpretation to the Holy Qur'an and the Prophetic traditions. Some of these radical groups adhere to the literal interpretation of the primary sources of Islam. Some others consider the logical, and contextual reading of the divine text. This different approach to the primary sources of Islam has created different Islamic groups within the Muslim community. These different groups provide variant interpretations. As a result of this difference in interpretation and understanding of the divine text, different Islamic groups have emerged. Some are moderate and others are radical. Some are mystical

and some others are liberal. Geopolitics has also played a role in the radicalization of Muslim youths.

The contemporary Islamic radical groups have emerged for different political, social, and religious reasons. Modern radical groups have been used and misused by international political powers. There is a huge variation among these groups in their understanding to the principles and doctrines of Islamic teaching. Radicalism originates with a literal reading into divine texts and prophetic traditions. The radical groups do a cherry picky reading into Islamic texts and Islamic history. As a result of this literal reading into the divine text, Muslim radicals come into some erroneous conclusion about non-Muslims. They strongly believe that killing any non-Muslim takes them into heaven. This firm conviction has misguided them to kill innocent people. This radical ideology is widespread within the Muslim radical groups such as ISIS, al-Qaeda, al-Shabab, and the Taliban. This kind of barbaric radical ideology has nothing to do with Islam. It is very much important to know how and why, these radical Muslim groups come into such a wrong and erroneous conclusion. There are some hierarchical orders in the religious leadership of world religions. Like Popes, Bishops, Cardinals and Priests. Yet, in Islam there is no such hierarchical orders in the religious leadership. Anyone has the right to learn Islam, the right to interpret Islam and the right to preach Islam. Even new converts into Islam, have every right to learn about Islam, preach Islam and interpret Islamic theology. Moreover, doing all this, is regarded one of the most rewarding of devotions in Islam. Therefore, no formal qualification or training is needed to preach or interpret Islamic doctrines. Any Muslim could speak in the name of Islam and for Islam. Neither Muslim community nor Muslim government could control public from speaking for Islam. All this has given freedom for Muslim radical groups to thrive. There is no quality controlling system for Islamic education and Islamic missionary. Moreover,

highly educated Muslim scholars, and experts in different fields have no recognition. They have been marginalised by political leaders and the radical Islamic groups.

All this tells us the Muslim world is suffering from some sort of intellectual crisis. Many Islamic radical groups find it hard to relate Islamic teaching into the globalised modern world. We live in a modern world that is totally different from socio-religious and political contexts of the medieval world. The social structure and challenges of the modern globalised world is totally different from that of the classical Islamic world order. Today, the modern geopolitical order, modern economy, modern communication system, modern technology and modern way life all are totally different from medieval Islamic world. So, to relate Islamic teaching into modern world, we must understand the social realities of the modern world. These radical Muslim groups do not consider all these developments. They want to bypass all modern international rules of law to wage war on innocent people without considering the far-reaching consequences of their actions. It is claimed that the Islamic radical groups have emerged in Muslim countries in the recent time with the Russian invasion of Afghanistan. The Russians invaded Afghanistan for its geopolitical interest in 1979. This was challenged by the US for its geopolitical interest. Afghanistan war with Russians drew the attention of the entire Muslim world. Muslim youths in thousands joined the Afghanistan warring factions. Saudi Arabia directly and indirectly supported these so called Mujahideen groups in Afghanistan. It has been claimed that Bin Laden was supported by many western powers to fight Russians. Yet, with the withdraw of the Russians forces from Afghanistan, the Taliban took over the power, but they did not get on well with the US and its allies. It is claimed that the al-Qaida engaged in 9/11 attack on the US. That attack totally changed the US foreign policy on these radical groups. The US and its allies sent their

forces to Afghanistan and the Taliban began to clash with them. Taliban dared to take on the US and its allies in their fight. The al Qaeda group engaged in a bitter war with US and its allies for more than decades. The Afghanistan war ignited a feeling of fighting among Muslim youths across the Muslim world. Since the inception of war in Afghanistan, radicalism was ignited in Muslim world. Moreover, with the oil discovery in gulf countries many radical groups emerged. More importantly, Salafi groups emerged in the Arab and Muslim countries.

Some scholars argue that defending their own country by mean of terror activities or fighting against injustice cannot be described as terrorism. For instance, people of Palestine do not have any alternative means but to fight against injustice of Israel. Abu El-Fadl notes that “Some Muslim scholars have proclaimed such acts of terrorism as jihad and considered the suicide bombers martyrs in the cause of God. Several non-Muslim commentators have gone so far as to suggest that Islamic law actually commands Muslims to wage terrorist attacks against infidels, ignoring for the time being that Muslims themselves often have been victims of terrorism”. It can be said that the perception of terrorism differs from people to people. In fact, Islamic law does not permit any types of terrorist attack on people different faith or ideological differences. Islam has given full freedom for the people to believe in what they want. There is no compulsion in Islam. Islamic law guarantees religious freedom for all. That is the one of the basic concepts of Islamic theology. Yet, Islamic law speaks about injustices. Fighting against an aggression is a justifiable act in Islam. Yet, it does not permit to kill innocent people and children in the name of Islam. In that sense, most of terror activities by Muslim radicals are unjustifiable and wrong in every sense. It cannot be labelled as a form of Islamic Jihad. Though some see it as a form of Islamic jihad, these terrorist activities are unethical and immoral atrocities. Hence, these acts are not any

form of Islamic jihad. Many scholars still believe that Muslims are being victimized in this war on terror. They believe that in the pretext of war on terror millions of Muslims have been killed. Muslims are simply defending their basic human rights, but they are branded as extremists. Nevertheless, some countries bombard on innocent Muslims indiscriminately it is not branded as a terrorism in any sense. This double standard to this problem has confused many people.

Terrorism is not justifiable at all and it goes against the teaching of Islamic law. Abu El-Fadl argues that “The Islamic juristic tradition, which is like the Jewish rabbinical tradition, has exhibited unmitigated hostility toward terror as a means of political resistance. Within the first three centuries of Islamic history, Muslim jurists exhibited a remarkable degree of tolerance toward political rebellion by holding a political rebel may not be executed, nor his property confiscated”. Thus, Islamic law gives freedom of expression in politics if they do not use violence as means. In classical Islamic thought there was no place for terrorism to achieve any political goal. That is why all kinds of violent extremism was suppressed in Islamic history. Islamic law does not permit violence as means to achieve some political or economic or religious objectives. Classical Islamic legal scholars had strong opinions against terror activities and political violence. Terrorist activities against the innocent people such as children, elderly and vulnerable people are regarded as grave crime in Islam. Classical scholars considered the perpetrators of such crimes as big criminal in Islamic law. Abu El-Fadl notes that “Under the category of crimes of terror, the classical jurists included abductions, poisoning of water wells, arson, attacks against wayfarers and travellers, assaults under the cover of night and rape. For these crimes, regardless of the religious or political convictions of the perpetrators, Muslim jurists demanded the harshest penalties, including death. Most importantly, Muslim jurists held that the

penalties are the same whether the perpetrator or victim is Muslim or non-Muslim.”. The Classical Islamic scholars had strong view against any form of indiscriminative terror activities. They did not endorse any terror or violence. There is no justification for terror at all, whether such a terrorism comes from Muslim or Non-Muslims. Some Muslims argue that Muslim countries have been victimized by terrorist activities of some western countries. Muslim lands have been invaded by the west. More importantly, in Palestine, Muslim land has been looted by Israel with the approval of many countries. Defenceless Palestinians have no other option against the terror of Israel except to use their human bodies as mean of terror. This is one of effective ways of resistance they argue. This tactic has become as a necessary evil to counter Israel terror. These people know that this is an evil act, yet they do not have any alternative. That is why they commit suicidal attacks. This is the logic of their argument. They believe this is the only option that they have, to defend themselves against Israel aggression. Self-defence is a basic human right. All legal systems and religions endorse such self-defence. However, Abu El-Fadl argues that these Muslims abuse the notion of self-defence in a sense that they use injustice mean to counter injustice. He argues that “Israeli helicopters slaughtering Muslim civilians as they sit in their living rooms do not justify the Palestinian bombers slaughtering Israeli children as they enjoy a meal with their parent”. This logical argument may be right when it comes to dealing with two equal partners. Yet, in case of Palestine, Muslims have been grossly victimized, and their houses have been destroyed by the mighty power of Israel’s weapons. In this case, we are dealing with victims and aggressors. Therefore, this comparison is not right proportionately. The crimes committed by Israel are 100 hundred times more aggressive. These are not two injustices rather a greater injustice and lesser injustice. Injustice done by the Palestine

side is proportionately lesser compared to the injustice done Israel for the last 75 years.

Moreover, Abu El-Fadl argues that it was a national liberation ideology that led many Islamic groups to resort to violence against western hegemony. Yet, such a liberation struggle is Islamically justifiable one as well. Because Islamic tradition and Islamic laws are instituted to liberate people from any form of subjugation whether it is political or otherwise. He further argues that “Modern Muslim terrorist groups are more rooted in national liberation ideologies of the 19th and 20th centuries than they are in the Islamic tradition. Although these terrorist groups adopt various theological justifications for their behaviour, their ideologies, symbolism, language, and organizational structure reflect the influence of the anti-colonial struggle of the developing world. For instance, the groups often use expressions such as *hizb* (party), *tahrir* (liberation), *harakah* (movement), or *harb muqaddasa* (holy struggle). These expressions are imported from national liberation struggles against colonialism and did not emerge from the Islamic heritage”. (Ibid, p. 75). Abu El-Fadl is playing with symbols and linguistical terms. It does not matter whether it comes from Islamic traditions or from anywhere else as the connotations of these terms are in concurrent with Islamic principles. The Muslim extremists who wage war on western interest argue that if western nations continue to occupy Muslim land and continue to manipulate Muslim rulers, they will wage war in western interest as revenge. This is also to terrify western rulers and western people. Why do they target innocent western people who have nothing to do with them or with politics at all? There is no justification in targeting innocent people. These Muslim radicals know well that they cannot engage in any conventional way with western countries. For that reason, they wage in a tactical warfare by attacking easy target such as western tourists, and western nationals whenever and

wherever possible. They argue that is only option they have as all other options are closed. By doing such attacks they assumed that they could force western governments to withdraw their forces from Muslim lands sooner or later. This stratagem is wrong according to Islamic law. It is a basic Islamic rule that the objectives and their means to achieve those objectives should be clean. If freeing the Muslim land is their objective, they cannot use craftly illegal means to achieve to those objectives. So, this argument is not justifiable at all. It is true that Islamic law does not sanction violence at all. Yet, self-defence, and struggle for justice is part and parcel of Islamic tradition. Therefore, methods of such struggles may differ and vary from time to time. It is the duty and responsibility of Islamic legal experts to guide Muslim youth in the right direction on these issues. Nevertheless, we unanimously agree that killing innocent people has no justification whether such atrocities are done by Muslims or any other religious people. Whether those atrocities are done by American forces by Muslim radicals. The dictatorial Muslim politicians have been marginalising Muslim youths from politics. As result of political incorrectness, Muslim youths have been suffering from unemployment and poverty. All this contributed radical groups in Muslim countries.

a) Some root causes for extremism

Many socio-economic, political, and religious factors have contributed to the rapid growth of Muslim extremism everywhere in the world. yet, I have briefly out lined 4 factors that have contributed the growth of extremism among Muslim youths.

1) Failure to appreciate the context of the modern world.

Today, we are living in a modern world that is totally different from the medieval social setting. The classical Muslim scholars expressed their opinions and legal verdicts considering their socio, economic and political contexts. The Muslim empire was one of strongest Empires in the medieval

times and Muslim rulers expressed their opinions and verdicts while Muslim empire was a formidable political and military force. Some of their opinions and viewpoints are not viable to our modern socio-political contexts. To copy their opinions today in this modern context is not always viable. Moreover, to apply Islamic teaching into our modern world, we must understand the modern socio-economic and political realities. We should take into account all modern social changes in the field of politics, economics, finance, social sciences, and technology. We cannot expect that we could apply Islamic teaching fully in this modern social context. We should know how to relate divine texts into modern social contexts. It is true that we have experts in divine texts and yet, they should know how to apply them into modern contexts. Failure to appreciate and understand the modern social context is one of the reasons for the growth of extremism in the Muslim world.

2) Political aggression.

There is no doubt the incompetence of Muslim leaders is very much obvious on all fronts. The political weakness of the Muslim leaders around the world is very much obvious and yet, the Muslim world cannot do anything to change it. Islam puts some conditions on leaders. One of the conditions is that they should not seek position and a seat of power. Today most leaders in the Muslim world are dictators who grabbed the power by force against wishes of people. People do not like most of them and have been cursing them many years. Yet, they want to hang on to power. One can simply discern the differences in political skills and abilities of Muslim leaders and Non-Muslim leaders. Politically the Muslim public are suppressed in many parts of the Muslim world. The political injustice has created many problems for the Muslim communities. Many Muslim political leaders do not have qualifications and leadership skills to guide the Muslim world in this complicated digital world. As result of their lack of leadership skills, many of

them took the Muslim world into the edge of destruction. The Political change is an imperative for the Muslim world today. Yet, the Muslim world is nowhere near to make any change in politics. Many radical reforms take place around the world in the field of politics. Many Muslim political leaders behave with a medieval mindset in this modern age. Muslim politics has reached the breaking point. Most of the Muslim nations go through a period of political disasters. That is why, a good governance is very much important to apply the ideals of the general philosophy of Islamic law. The absence of good government is one of the main reasons for the growth of Muslim radical youths in the Muslim world.

3) Failure to distribute wealth equally:

The Muslim world has got a huge amount of wealth. Most of them are natural resources. Allah blessed them with, yet, it has not been properly managed and distributed. This is against all Quranic injunctions and the Hadith commandments. Wealth is not distributed well in Muslim countries. A few Muslim rich people control 90% of the wealth in Muslim countries while Millions around them suffer from abject poverty and unemployment. While people in Somalia, Egypt and Yemen are starving to death and suffer from lot of poverty, oil rich Gulf nations spend billions on luxuries and waste billions. A few rulers and their relatives in Gulf enjoy 90% of oil and gas incomes. This is despite the fact Islam encourages wealth distribution than any other religions in the world. If Institutions of Zakath, Saqaqath, Waqf, and Islamic Wills are properly introduced millions of Muslims around the world would have benefited. Allah blessed the Arabs with two great blessing. Allah sent his final messenger among Arabs with his final revelation. This is a divine grace on Arabs. Secondly, Allah blessed them with the natural resources of oil and gas. Yet, they utterly failed to make use of the oil wealth to develop their countries. More than 50% of the oil money is spent on imports from developed

nations. It is expected that once the oil money is dried out, many gulf countries will suffer economically. In fact, they are acting against the ideals of the general philosophy of Islamic law in distribution of wealth.

4) The external interference in Muslim countries.

Many countries got rid of the colonial hegemony on them and yet, Muslim countries are unable to get rid of external political influence upon them. Today, economy and wealth of many Muslim countries are under the control of developed countries. So, there is no real freedom for Muslims in their countries. We live in a global village. Muslim politicians can no longer hide their political dirty tricks. They no longer can enslave people politically in this modern world. It is very much clear for any discerning student of geopolitics; Muslim politicians have been used by the west, to protect its national interest. The political leaders of the developed countries managed to con the Muslim political leaders because many are incompetent. They do not have political and diplomatic skills to deal with highly skilful politicians in developed nations. Western countries are flourishing in political debates, democratic values, and political ideals. They have developed some excellent political systems to elect political leaders in yet, Muslim countries have not learned anything good from the western political models. Islamic political institutes, universities, schools, and mosques should make political awareness in Muslim countries. The Muslim public should be educated in politics. People in western countries know their political rights and yet, the public in many Muslim countries do not have a say in politics. Above all, Muslim politicians must be educated in politics before they go to politics. Political decisions in western countries are made by highly qualified civil servants. Western political leaders have a pool of highly skilled civil servants to advise them in any local or international issues. Unlike Muslim countries, political leaders in western countries make decisions in accordance with experts' advice. Muslim

political leaders are not politically mature enough to seek expert's advice in the national interest of their countries. Muslims are still in a primitive stage in political sciences and politics. The Muslim world is far behind in political studies and political thought. We spend more time on the study of theological and dogmatic issues and yet, we fail to do enough research on social sciences such as politics, economics, and other relevant areas. The Muslim politics is the source of many problems. It should be the number one priority of the Muslim world to reform its politics. Many Muslim countries have become battle fields for the geopolitics of superpowers. As result of this, they lost their sovereignty and political freedom. For instance, look at the situation of Afghanistan, Iraq, and Syria. These countries have been under control of external political powers for many years now and they find it difficult to make any political decision without consulting their political masters. These reasons created radicalism and extremism in the Muslim world.

b) How do we reduce Muslim radicalism?

What are the preventive mechanisms to stop the Muslim radicalism? Both Muslim and western countries could do a lot to stop Muslim radicalism. I have given below some ideas how to reduce Muslim radicalism. These are just some mere opinions and ideas. Implementation of these ideas need the support of many sectors in Muslim countries.

1) Islamic sciences are being taught in Islamic seminaries, colleges, and universities in isolation from social realities. Muslim clerics and students are taught how to memorise the divine texts and the Islamic manuscripts. However, they find it hard to relate Islamic teaching to the complicate modern world. So, Muslim students must be educated in modern social sciences such as politics, sociology, psychology, anthropology, technology, geopolitics, international relations, diplomacy, and other areas of humanities. Otherwise, they would not be able to relate some areas of Islamic teaching into modern

context. This will help Muslim world to reduce increasing trends of extremism among Muslim youths. Muslim youths venerate Islamic texts and classical ideas, but they do not know how to relate them into modern contexts.

2) Muslim countries must put their houses in order. Muslim countries must promote democratic traditions and the rules of law in Muslim countries. There is no freedom for public in Muslim countries. There is no hope for Muslim youths today in Muslim countries. Poverty and unemployment are widespread. These are breeding grounds for the growth of radicalism among Muslim youth. Muslim political leaders could no longer ignore the basics needs and necessities of public in Muslim countries. Muslim dictatorial rulers have been enslaving the public for many centuries since the formative period of Islam. This vacuum of freedom and liberty in Muslim counties has been exploited by both Muslim and western politicians. The classical example of this is how D. Trump deals with Saudi ruling elites. Some political elites of Saudi Arabia are committing some grave mistakes against all international laws and yet, D. Trump and some western political leaders protect them for their national interest. Likewise, many western political leaders have been supporting Muslim dictators. All this contribute to the growth of Muslim radicalism in Muslim countries. We need to read the problem of Muslim radicalism holistically. This problem of Muslim radicalism does not come out of the blue sky rather so many socio-political, economic, and religious phenomena contributed to this growth of Muslim radicalism.

3) Today, the Muslim world does not catch up the rest of the world in development and progress. The rich human resources and human potentiality of Muslim world are wasted in the Muslim world. It is reported that more than 40% Muslim youths are unemployed in many Muslim countries. Unless the political leadership and policy makers have some good strategies and plans to utilize the potentiality of Muslim human resources in the Muslim countries,

there is no alternative to save Muslim youths from becoming victims of radicalization. Unemployed Muslims are more likely to be radicalised than employed Muslim youths. So, it is the duty and responsibility of responsible Muslim politicians to work out some strategic plans to help Muslim youths.

4) Muslim countries must introduce some radical programs to update religious education in Muslim countries from elementary level into postgraduate levels. Indoctrination and brain washing take place in Islamic schools, mosques, colleges, and universities. So, Muslim countries should have some bring about some dramatical changes in Islamic education. Today, Muslim clerics need to broaden their world views and their perception about the world around them. It is not enough merely teaching them all Islamic sciences. They must be educated in all the modern sciences and humanities otherwise; Muslim clerics will find it difficult to relate Islamic teaching into modern world. More Importantly, Muslim educationalists and academics must develop new curriculum and syllabi for Muslim Arabic colleges, and Muslim universities that suite our modern world. They must introduce some systemizations and methodologies to read the primary sources of Islam.

5) Western countries must stop their unconditional support to all Muslim dictators in the Muslim countries. Instead, they should support to develop education in the Muslim countries, and they should promote democratic traditions and the rule of law. Western political leaders must stop their political hypocrisy in their diplomacy with Muslim leaders. They must let the seeds of democracy grow.

Chapter 4: Islam and the West.

The primary objective of this chapter is to examine the inherent relationship between the west and the Muslim world. How did the west get on with the Muslim world? what are the positive and negative aspects of the interaction between the west and the Muslim world? This chapter highlights the importance of developing a strong mutual trust, understanding and cooperation between them to promote peace. The political, diplomatic, intellectual, and cultural relation between the Muslims and the west goes back into the ancient time. With the rise of Islam in 7th century in Arabia, the Islamic empire expanded from the Arabian Peninsula into many parts of formerly known Roman empire. Muslim merchants, traders and intellectuals came across many parts of the Europe during the Muslim rule in Spain. Moreover, Europeans encountered the Muslim world through crusades and encountered Ottoman empire many times. Yet, westers came to know more about Islam and Muslims through 300 years of colonisation. Today, western universities have many courses in middle east studies. There are hundreds of research centres dedicated to the study of middle east politics, religions, cultures, languages, geography, arts, and other areas of middle east studies. There are thousands of experts in middle east studies in western countries. Western academics, intellectuals, civil servants, and professionals know more about Islam and Muslim countries than many Muslims and their political leaders. They all know what the strengths and the weaknesses of the Muslim communities are. They have studied the attitudes, behaviours, sentiments, customs, and traditions of Muslim communities. They know well the religious sensitives of Muslim communities. They know well how to approach Muslim political leaders, how to talk to them, how to deal with them. Above all, they know well how to do business with Muslim countries and how to protect their geopolitical interest. They know well who their geopolitical friends and

enemies are in Muslim countries? Unlike in the past, today, many western political leaders do not hold historical grudge on Muslims. It is a historical fact that the Muslim and European empires fought many wars in the past. It is also a historical fact that the Popes waged many wars against Islam: the crusades are still in the memories of both communities and yet, all those enmities are gone now. In the past, Popes waged a verbal war against the teaching of Islam. The prophet of Islam was depicted badly by some European writers. Still many research centres in Europe make a staunch criticism of Islamic teaching. Some orientalist scholars have attempted to falsify the authenticity and originality of the Holy Qur'an. Still many of them do not believe that the Qur'an was divinely inspired words of Almighty. Some have tried to find linguistic faults in the Qur'an. They all have utterly failed in their attempt to falsify Islam.

Some have argued that the Qur'an was created by the Prophet Muhammad. Some others think that it was borrowed from the old and new testaments. Some still think the Qur'an was taught to the prophet by some orthodox Christian priests in Arabia. Many orientalists still have doubt about the authenticity and originality of the prophetic traditions. Thousands of books have been written in many European languages disputing about antiquity and authenticity of the religion of Islam. In the past, some European political leaders described Islam as a "barbaric, uncivilised, and uncultured civilization. Some political and religious leaders have tried to undermine Muslim contribution to the human civilization. More recently, since 9/11, western media and some segment of western political leaders have tried to connect the religion of Islam and Muslims with terrorism. In Europe alone, some media networks waged media wars against Islamic teaching and Muslim communities. Some media professionals, and new paper editors know how to tease Muslims and ignite their religious sentiments. When Salman Rushdie

published his Satanic verses, Muslims in Europe erupted in anger and irritation. The western media and newspapers have been picking up some religiously sensitive Islamic issues such as a cartoon of the prophet Muhammad to make mockery of Islam. The tragic shootings in Christchurch have caused concerns among the Muslim community. Muslim communities have not yet forgotten the historical nostalgia of the Spanish Muslim experience. They created a strong civilization in the Spain that paved the way for the European intellectual renaissance. Still many historical monuments in Spain vividly illustrate the intellectual legacy of Muslim communities and yet, what happened in the Muslim Spanish was so horrific. The Muslim interaction with the west has not always been a peaceful one. Yet, today, the Muslim interaction with the west has taken a new direction.

a) Multiculturalism and pluralism in the west today

Different tribes, racial groups, and communities lived in isolation in the middle age and yet, today, we are living in a different world and humanity depends one another for its survival. Nations depends on one another for their economic, political, and financial survival in the modern world. No longer humanity could live in an isolation. So, neither radical ideologies of ISIS nor racial ideologies of white supremacists will work. All these radical ideas are harmful and detrimental for the world peace. Therefore, humanity must reject these radical ideas. Muslims, Christians, Jews, Hindus, Buddhists, and all other religious people should work hand in hand to eradicate the menace of radicalism. Unlike in the past, today, wars bring utter destruction to the humanity. Millions of innocent people are caught up today in unwanted wars. If humanity does not work collectively to eradicate radicalism, we could see utter destruction in the world. Not only humanity will suffer but also the entire planet earth will suffer from environmental, and ecological destruction. we

should not create a division between people of different cultures and ideologies rather we should unite them all as one human race. Yet, we should try to understand the difference between religions, cultures, and ways of life. Such a mutual understanding should unite humanity as one human race though we are different in our ethnicity, languages, culture, and religions. However, peoples' perception of others differs community to community . People of one faith can perceive other's faith differently within the perimeters of their own faith and understanding. Therefore, eastern man's objective understanding of western culture may be proven to be subjective in the mind of a western man. We cannot pass judgment on other peoples' way of life, culture, and freedom rather we should appreciate the differences in human civilization. Much has been said and written about destructive impact of western civilization on others. The cultural impact of western civilization on the people of globe is so intrusive and invasive even nomadic people in deserts are unable to escape from such cultural onslaughts. With rapid advancement in information technologies, the western cultural influence intrudes living rooms of the people in each corner of the world. Many western scholars predict that the western world will dominate the rest of world culturally with a universalization of western ideologies and ways of life. One British writer argues that "the story of western civilization is now the story of mankind". This means that mankind must accept the cultural influence of the western civilization willingly or unwillingly. It also means that the western philosophy of life and its ideologies will dominate the world. According to this description, the western civilization determines the destiny of mankind. Francis Fukuyama asserts that "the end of history as such: that is the end of mankind's ideological evolution and universalization of western liberal democracy as the final form of human government". This may be partially

true, given the superiority of political, military, and technological advantages of western nations.

The western civilization influences the rest of the world culturally and linguistically. For instance, the English language is the lingua franca of modern science, technologies, aviation industries and international business transaction and consequently, the English language carries its cultural influence all over the world. Today, the influence of the English language on other languages is so invasive. Thousands of English words are crept into the native languages of many nations. The natives of many foreign languages cannot speak their own languages without English influence. The western civilization has already intruded the entire globe in a scientific way. Yet can the western civilization maintain its grip on others forever. How long western nations could dominate the rest of the world under their political, military, and cultural hegemonies? The far-right white supremacists want to see an everlasting domination of the western civilization in the world. This is a wishful thinking. Human history tells us so many civilizations appeared and disappeared. The holy Qur'an reminds us of the destruction of many civilizations. So, there is no point in fighting for any civilizational domination in the world. Human history tells us that world leadership was dominated by different civilizations at different historical ages. Eastern civilizations dominated the world leadership for a certain historical period until western civilizations began to dominate the world with the decline of Eastern civilizations. The rise and fall of human civilization are one of the natural laws of the universe. It goes in a circle from one civilization to another. Several academics predict that the western civilization is doomed to decline as all previous civilizations. It is an inevitable fact in human history. Yet, such an argument must be substantiated with the scientific, religious, and sociological evidence. The Chinese geopolitical ambitions and its expansion plans have

already indicated the decline of the western influence in the world. Many people predicted the decline of the western civilization. M. Ghandi strongly rejected the western civilization. He depicted it as the 'Kingdom of Satan' that pollutes everyone it touches. M. Iqbal, Maryam Jamila, Maududi, Sayyid Qutub and many others have made a strong criticism of the western civilization. People interact and come closer with help of technological revolutions, transport facilities and globalization. People come to know each other's culture, customs, way of life and stereotypes. People of different faith, culture, and language live side by side in peace and harmony in the major capital cities of the world. Intercultural awareness between communities is increasing dramatically today due to the close interaction between different communities. Hundreds of different ethnic groups live in big cities like London, New York, Paris, Washington and in other big cities. Hundreds of different languages are spoken, and different religious practices are performed daily in these cities. Different religious festivals are celebrated annually. Children are taught at least about six religious' faiths in schools. People are accustomed to tolerating different faith and cultures. This is an integral part of modern-day western civilization at least in the European continent. The concepts of liberalism and democratic freedom of western nations that accommodate all races, ethnicities, and all religious groups. How could far right white supremacist groups wipe out all these different communities from the European continent? How could they clean up this continent from ethnic minority communities?

This multiculturalism has been challenged by some political leaders in Europe. Many political leaders openly argue that this trend of multiculturalism does not work any longer in Europe. These political leaders want the migrants to assimilate fully into European cultures, customs, traditions, and way of life. This expectation has not yet been fully materialized

in European nations. On the contrary, the trends of multiculturalism get stronger in these countries. Each ethnic and religious group strives to preserve its religious and ethnic & cultural identity rather than assimilating into the western identity. That is why we notice an ever-increasing number of Hindu temples, Buddhist temples, and Jewish synagogues and Muslim mosques. Pubs and churches are being renovated into places of worship for these ethnic groups. The cultural centres and faith-based schools are being established in every cities and towns by the different ethnic and religious groups. In historical contexts, it can be said that Islamic encounters with western world were encounters of military, political and religious expeditions. Most Non-Muslim scholars of Islam argue that early Islamic expeditions were purely military expeditions. They argued that Islamic expeditions were aimed at invading foreign lands with a purpose of forceful conversion. This is, indeed, a materialistic interpretation to the Islamic political history. It is true that a nomadic community of Arabs with Islamic faith and conviction conquered most parts of world within a short period of time. It was not a motive of materialism or land invasion that encouraged them to venture out of the Arabian peninsula rather it was an Islamic faith that encouraged them go out and preached their faiths to the people of different civilizations. In this sense, one could argue that the Islamic encounter of early Muslims with other nations was an ideological encounter and interaction. The early generation of Islam was highly motivated with the Islamic ideology, faith, conviction, and mission. They had a clear vision and mission in their life. That clear vision was to live this short span of life for Islam and to reach out with the message of Islam to the entire world. It was this clear vision that encouraged them to go out with the Islamic expeditions.

b)The motives of Islamic expeditions.

Today, we learn that the motivation is one of the main driving forces for success in any task. The only motivation of the early generation of Muslims was to fulfil the divine commands. The early generations of Muslims lived with a mission in their lives. Otherwise, how did those nomadic Arabs with little material and human resources conquer the largest parts of Byzantine within a short period? This inspirational motive of Islamic vision and mission alone encouraged them to embark upon the Islamic expeditions not to loot wealth and resources of others. The first generation of Arab Muslims offered humanity an ideology to free it from a materialistic slavery and to connect it with its Creator. Sometimes, comparisons are made between early Islamic expeditions and the European (Dutch, French, British) colonial expeditions. The earlier Islamic expeditions are expeditions of Islamic missions, but the European expeditions are expeditions of colonialism and imperialism. Europeans went to Middle East and Asian countries with materialistic ambitions. They went to these regions to bring down agricultural products and natural resources of these regions into their own countries. In contrast to this, early Muslim expeditions were primarily to introduce a divine ideology that was revealed to Prophet Muhammad by Angel Gabriel. Ironically, Prophet Muhammad came to fulfil and complete the divine message given to previous prophets in Judeo-Christian revelation. As a matter of fact, Europeans who are supposed to be true Christians, neglected the pure teaching of Christianity. They pursued the path of materialism and invaded the Middle East and Asian countries purely for materialistic purposes. They did not go to these countries with ambitious missions of preaching Christianity like those Arabs who went to Byzantine Empire or Asian countries. They went to these regions with the

clear ideological mission of Islam. What a difference in the objectives of these two expeditions? Even today, some European countries are withholding some priceless gems, diamonds, and jewellery of their former colonies. Indian government has been demanding British government to hand over its priceless crown jewels? All these so-called white supremacist groups who want to send migrant communities back home should know all these facts in history. Unlike European colonial powers, the early generations of Arab Muslims went to foreign land with a mission of Islam. When they went to these foreign lands, they did not deprive the natives of their natural resources rather they stayed in these foreign lands and cultivated them. They lived and died in those foreign lands not for sake for occupying lands rather to teach the divine message of Islam to the people. The early generations of Muslims did not follow the path of crafty conversion during the expansion of Islamic empire. Islam is every much empathetic on this matter. The Quran categorically says that “there is no compulsion in religion” (2:286). It is through a firm conviction one could become a Muslim. One should become a Muslim by his or her own choice. No one should be forced to change his or her religion. People are born free and have free wills. Islam expects from people to exercise their own free will to choose Islamic way of life or otherwise, such a conversation will be meaningless.

This is one of the main reasons why Islam spread so quickly and steadily. It is alleged that early Arab Muslim expeditions were aimed at converting people by force. This is an unfounded allegation. Historical evidence does not support such blank accusations. Historical evidences substantially suggest that large numbers of Judeo-Christian communities had been living in Islamic territories. Millions of them are still living in Muslim countries. The Muslims world had many Islamic dynasties in different geographical enclaves. Almost all these dynasties incorporated Judeo-

Christian and other religious groups in their empires. Still we have large numbers of different Christian denominational groups in Muslim lands. They have been living in Muslim countries for hundreds of years. Good examples of these are orthodox Christians of Egypt and Jewish communities in Turkey. Why did not Muslim dynasties wipe out these Non-Muslim communities from their empires? It was against the very teaching of Islam to do so. Which army went had been far Eastern countries such as Malaysia and Indonesia to convert these countries into Islam by force? It was simple faith and practice of Islamic teachings that attracted millions of these people into Islam. Arab Muslim traders travelled to far Eastern regions just for the purpose of trading and business. Indigenous people of these regions observed a simplistic religious faith and rituals of Arab traders. They noticed in them good manners and honest dealings in business. These good characters attracted them into the religion of Islam. No one forced them into Islam, and no one bribed them into Islam. Let us now assume for sake of an argument that these early Arab Muslim traders forced these people into Islam at some point in history. Had such a forceful conversion has taken place they would have returned to their original religions as soon as Arab traders off the shore of their countries. This analogical comparison could be made to many Muslim minority communities in different parts of world. Faith is something that springs out of hearts. It needs a firm conviction. No one could detect what is in peoples' hearts except God. The basic Islamic teaching with regards to different faith groups is to treat all with unconditional justice and equality with freedom to practice different faiths and cultures. On the contrary to this, Muslims were very badly victimized in the hands of Christian missionary and military groups. Muslims communities still remember the historical accounts of what happened to the Muslim community in Spain. The Spanish Muslims were given three options when the Christian forces won the final battle in the Muslim Spain. Either to

be converted to Christianity or to be expelled from Spain to North Africa or otherwise, all will be killed. In the end, the entire Muslim community was wiped out from Spain. When we read the statements of the far-right white supremacist groups, all this Spanish experience comes into the minds of Muslim communities. The political rhetoric of some far-right supremacist politicians also reminds us the bad nostalgia of the past Spanish Muslim experience. Moreover, this was what Adolf Hitler did 75 years ago in Germany. The Spanish Muslim scholars made a great contribution to the development of the science and technology. Their contribution was unprecedented in human history of pre-modern age. Yet, the Muslim community had been treated badly. Will this history be repeated once again in European soil? Time will justify this question.

c)The Muslim contribution for human civilization:

In His famous Lecture at Oxford University, His highness Prince Charles empathetically states that “if there is much misunderstanding in the west about the nature of Islam, there is also much ignorance about the debt our culture and civilization owe to the Islamic world... The medieval Islamic world, from central Asia to the Shore of the Atlantic, was a world where scholars and men of learning flourished. But because we have tended to see Islam as the enemy of west, as an alien culture, society, and system of belief, we have tended to ignore or erase its great relevance to our own history”. It is pertinent here to point out some contributions made by Muslims in history. It is documented that University of Qarawiyān of Morocco is the oldest university in the world. It has had provided education service for the last eleven hundred years. al-Azhar University has a history of one thousand years’ education service in history. Advances in scientific subjects such as astronomy, chemistry, mathematics, botany, zoology, and veterinary to name

a few, were initially originated by Muslims. al-Baruni measured the circumference of the globe five hundred year before Galileo discovered the rotation of the Earth around its axis. al-Khazini in his book of the Balance of Wisdom initially suggested the idea of gravity. This was 566 years before Newton claimed that an apple fell on his head because of gravity. Muslims excelled in medicine and health sciences too. They introduced many medication methods, surgical instrument, and treatment methods. Muslims developed many hospitals during the medieval time. The hospitals included facilities such as pharmacies, libraries, and lectures theatres for medical students, outpatient-facilities and separate wards for men and women. Muslims in medieval time travelled extensively to every parts of known world. The silk rout travel in East was once famous for Arab trade. They developed maps, charts, and postal systems. Town planning and wildlife reserves were initiated by these Muslims. The remains of architecture of Muslims testify their achievements and contributions to civilizations. (Sardar, T. Abbas, p. 79, 2005).

This is a historical glimpse of the Muslim contribution to the world's civilization. These historical contributions in the field of science and technology boasted the intellectual pursuit of the western world that paved the way to the European renaissance. Yet, within last five centuries these dynamic contributions of Muslim communities dramatically declined as if they have made no contribution in any fields at all. An innovative and pioneering community in all fields of sciences became a dependent community on world's communities for every modern industries and enterprises. Bernard Lewis in his fascinating studies on decline of Islamic civilization gives some thought-provoking descriptions. He asked "how the centuries-old Islamic civilization did- which was by any measure, an extraordinary historical phenomenon-fall so behind the rest of world. It is even more surprising when

it is recognized that they have been at the forefront on scientific, artistic, and philosophical development, when the rest of Europe and many parts of Asia were in a chaotic turmoil. Of course, the ‘Dark AGES is in many ways an unfair misnomer. But Europe wasn’t a patch on the Ottoman and Persian Empire for example and then from say, the 1450s onwards, the tables started turning” (Bernard Lewis. P. 24). The Spanish Muslims created a dynamic civilization that helped westerners to progress in science and technology and still Muslims were inhumanely wiped out of Spain. That was the Christian response for the contribution that Muslims made in that beautiful country. According to Islamic law, uprooting people from their homes and native places is one of the biggest crimes. That is why we notice that Muslim dynasties did not expel non-Muslims from their homes. ISIS and their groups expelled some Yazidi community of Iraq from their homes and this was not an Islamic way.

The modern European civilization grew on the basis of the foundations laid by Muslims in the medieval ages “As the European civilization grew and reached the Middle Ages, there was hardly a field of learning or form of art, whether it was literature or architecture, where there was not some influence of Islam. Islamic learning became in this way part and parcel of Western civilization. With the advent of Renaissance, the West not only turned against its own medieval past but also sought to forget the long relation it had had with the Islamic world, one which was based on the intellectual respect despite religious opposition”(Ibid, p.75, 2005). When we see archaeological evidence of architectures and ancient buildings with pioneering arts crafts, one wonders how people in ancient times could manage to develop such a civilization in those days. Still many mysteries and wonders of those civilizations are to be discovered and identified. No one could degrade the contribution of ancient civilizations to humanity at all. Yet, we are very much amazed with the contributions of the Western civilization in science,

technology, and space science to humanity. In the last five decades there have been brought dramatic changes in the modern world. Modern developments in science and technologies are unprecedented in human history. Some of modern innovations and inventions are unique in human history that has no historical precedent. Advancements in Artificial intelligence, digital technology, computing, space science, medical science and all other inventions are some glimmers of modern western man's knowledge and skills. Rapid developments within information, technologies and communication systems further testify the brain's power and intellectual capability of modern man. Modern innovation of different types of weapon industries is one more novelty of modern western man's talent. Moral and ethical consequences of these inventions are disputable to a greater extent. It is very often argued that the political and military leadership of these nations are using modern technological advantages for the destruction of the weak and poor nations. No doubt that western man reached his peak in science and technology through his hard work and dedication. No one can dispute on this. In fact, the historical precedent of the Spanish Muslim development in science and technology may have helped European nations to enhance their research in science and technology. Yet, we should emphatically point out the positive and constructive contribution of the western civilization to humanity. This western scientific advancement in medicine and medication has saved the lives of millions. This development in information technology made our world as a global village in which humanity communicates instantly from one corner of the world to another. Today, people travel thousands of mile distance within a short period of time. This would not have been possible before some decades ago. Dramatic changes have taken place in modern world due to the advancement of technology and science. The western civilization has played a greater role in these developments. For that reason, humanity should be

grateful to these western constructive and positive contributions. It is regrettable that some people in Eastern nations have customary habits of blaming the western nations for every blunder of their own. They sometimes blindly argue that they are far behind in the development because of the west. Sometimes, they claim that their countries had been colonized and robbed by Western nations and that is why they are far behind in developments. They argue that western nations conspire for their downfalls. Japan was attacked badly in the World War 2, yet they developed their countries so quickly because of their hard works and determinations. So, Muslim countries must develop the ethics of hard working and dedication rather than blaming others.

d) The western discrimination against the Muslim world

The cultural, political, religious, economic, and social impacts of colonialism on the Muslim world are enormous and still the Muslim world suffers from severe impact of European colonization. In Arab world and Sub-continent British education and legal systems left far reaching consequences. Still some Muslim countries follow English laws and the British education systems. Indeed, Muslim countries still have this dual system of education because of this colonialism. Muslims paid a big price to get freedom from these colonial hegemonies and still Muslim countries are not completely free from colonial control. In 1947 the British with the support of western nations created Israel in the centre of the Arab nations to humiliate Arab and Muslim nations all over the world. Since then millions of Palestine people have been displaced from their own lands and thousands of people have been killed. Still Middle Eastern countries remain volatile region and the western nations support Israel invasion of Palestine lands and the expansion of settlements. The western countries have been unconditionally supporting Israel for the last 6 decades and still dictatorial political leadership of Muslim nations maintains

a good diplomatic relationship with western nations not by choice rather by compulsion. The late King Faizal did try unsuccessfully to use Oil as weapon against Israel aggression in Palestine yet, Zionist forces managed to get over it. It is unfortunate that the political and diplomatic leaderships of Zionism have been able to influence and manipulate western political powers in their support for these last six decades. However, one wonders will such Zionist influence remain intact for ever. The al-Qaida encountered the west in an aggressive manner. In response to this aggressive western attitude some radical groups encountered the western world with similar aggressive manners. However, Most Muslims do not endorse activities of these groups. This describes the volatile relationship of Muslims with the west in general. It is true that entire Muslim world condemn what happened in 9/11 and 7/7 in London. No Muslim will endorse such a barbaric act in the name of Islam and Muslims. Yet, what followed these incidents should also be condemned. In the pretext of war on terror Millions of innocents have been killed, millions of Muslims have been displaced and millions of Muslims have been victimized. That is why many Muslim feel that they have been wrongly discriminated and punished by western political leadership for the activities of few extremists. This does not mean that Muslim world has always been in collusion course with other civilizations. In a political and military sense, the relationship between the West and Muslims has not been conducive in most parts of history. The discovery of oil in Arab nations changed the political and diplomatic relationships dramatically. The western nations needed oil to maintain their industrial and economic developments and the Arab world too wanted to market their oil. The western world is the biggest market for oil export of Arab nations and Arab nations become biggest market for weapons and hi-tech products of western nations. Arab and Muslim nations do more business with western nations than any other single nation. Western nations

economically benefit more from Arab and Muslim nations than any other single nation. Yet, Arab, and Muslim nations have been treated very much cheaply by western nations. ISIS and their cohort were mimicking their Christian counterparts of the Spanish Muslim era. We do not need to go that far into the Spanish Muslim history to see the religious prejudice of westerners against Muslims. During the Balkan wars, Bosnian Muslims were brutally butchered by Serbs while they were in the protection of UN peace keeping forces.

The Dutch military forces were protecting the Bosnian Muslim enclaves in war zones and yet, they did not protect thousands of innocent Bosnians Muslims. Because they were Muslims, but they protected Serbs who were Christians. This took place in the heart of Europe in the watchful eyes of the world. This is, despite the fact there are so many human right commissions in the world today to protect human rights. Ethical teachings of Islam on war completely prohibit all sort of extra-judicial killing of this kind. Islamic law demands that whoever surrenders in the war should be treated fairly with human dignity and respect. Women, children, elderly, clerics, and all kinds of vulnerable people should not be harmed at all in any wars. In this Balkan war, Muslim pregnant women were burned to death, elderly Muslim men and women were starved to death, Muslim children were stabbed to death in front of their parents and young Muslim girls were raped in front of their family members. We cannot blame any Christian denominations for these atrocities rather it was orchestrated by political and military leaderships. Islam and Christianity are two sister religions that share many theological and dogmatic teachings. In fact, there are many common grounds between these Abrahamic faiths: Judo-Christian and Islamic connections are well established in comparative religious literature. We all share divine messages through different prophets and apostles and yet, some radicals in Islamic-Christian

faiths spread the message of hatred, resentment, and enmity among people of Muslim and Christian faith. There are some theological and religious differences between all these three Abrahamic faiths and yet, this should not inspire us to create further division among us rather we all should know how to work on a common ground, sharing common religious and ethical values between three religions. Some Muslim and Christian religious leaders have been trying to come to terms with all these three religious people. A common word document is prepared by king Abdulla of Jordan to bring all these religious people into a common ground. The primary objective of this common word document is to build peace and communal harmony between Muslim and judo- Christians. This is a commendable initiative to initiate dialogues between people of these three religions. However, these so-called children of Abraham and Isaac fight one another for some petty religious differences. While “People of the book” (Christians, Jews, and Muslims) fight between themselves, China with its 1.3 billion pagans has already encircled a half of the world through its Silk route geopolitical domination. China has extended its influence dramatically within the last two decades. China is dominating world politics, economics, and business in many fronts and yet, so called children of Abrahamic faiths fight each other in the name of religion, and land invasion. Consider the barbarism and atrocities of Zionist regime in Palatine and yet, the so-called religious leadership of Islam, Christianity and Judaism has no power at all to stop this blood bath. In fact, many political leaders support this blood bath in Palestine directly and indirectly among these three faiths.

Unconditional support of western nations for Israel clearly displays this discriminative treatment of the Arab nations. The Palestine request for a full membership in UN was rejected by western powers deliberately with the influence of Zionist agents. Moreover, western nations are discontented with

demands of a full independent Palestine statehood. This series of bias and discriminative attitudes and behaviours of a certain political leadership of western nations have generated a sense of hatred, and antagonism against western nations among Muslims in Arab and Muslim countries. It is a reactionary feeling of Muslim youth against continuous bias and discriminative foreign policies of western nations. Muslims nations have been victimized and Muslim communities have been deprived of basic rights and necessities of life yet, Muslims have been portrayed by Western nations and Zionists as aggressors. One journalist observed that “ to end the threat of terrorism, it is necessary to end the oppressive policies that have created the conditions for the growth of terrorist movements among the most improvised and oppressed populations”. (Lateef Farook). The oppressed communities have been portrayed as oppressors and oppressors have been portrayed as victims. Did people of Palestine, Iraq, or Afghanistan try to invade any western nations for that matter? Yet, they have been victimized in the pretext of war on terror. It is generally believed by some Muslim academics that the western world does not like to see three changes in the Arab and Muslim worlds. a) The political unity of Arab & Muslim world under one political leadership b) Nuclear weapons in the hands of Muslim and Arab countries c) The unity of Muslim countries based on their religious ideologies and economic cooperation.

Arab and Muslim unity is not tolerated by some Western nations. European nations are united under European Unions, North American countries are united under North American unions and G8 countries are united to protect their economies. Yet, Muslim unity is as seen suspicious by the west and not tolerated at all. This is even though most of Muslim countries are from third world countries and do not have high tech-weapons or military powers. The western political leadership is suspicious of Islamic Ideologies and Islamic

faith. Once the Malaysian PM described the pathetic condition of the Muslim world today in this way. “Never in the 1,400-years history of the religion has Islam and its followers been so humiliated, denigrated and oppressed as they are today. The progressive religion that had propelled Muslims to become a major civilization force with an empire spanning from Spain to china, is but a caricature of its former self. Muslim countries are being attacked and bombed with impunity, their religion and prophet mocked.....Now Islam is linked to terrorism... the religion of peace, is being portrayed as a religion that promotes violence”. Who is responsible for this volatile and precarious situation in the relationship between the West and Muslim world? We cannot blame public for this hostile situation between the Muslim world and the west. Rather wrong foreign policies of some western countries created this chaotic situation in the Muslim world. Likewise, many radical groups within the Muslim world and the western nations have been hired to trigger extremism among people. This is a political game rather than religious tension between Islam and Christianity. Muslims and Christians lived side by side thousands of years in many parts of the world. All these three communities interacted, traded, negotiated, inter-married and consulted one another many occasions in history and yet, some elements of Judo-Christians have got wrong perception about Muslims. They think that Muslims are preparing to wage war against them. This is even though most Muslims have no connection with any terror groups.

A tiny percentage of Muslims are engaged in radical activities and yet, some western political leaders have exaggerated these radical ideologies. Often historical incidents of crusade are repeated in support of this argument. Islam and Christianity promote love, affection, kindness, forgiveness, and human brotherhood among humanity. So, these crook politicians will not be able to take away this human bond between Muslim and Christian communities. The mutual understanding, co-existence, co-operation, kind-

heartedness, sympathy, compassion, and brotherhood are fundamental principles of the Muslim and Non-Muslim relationship. A diversity in religion, ethnicity language, and colour cannot be barriers for humanism and humanitarian works. All these radical groups will not survive if the public do not give them the support at all. It is through a process of education that we can make a difference. Humanity badly needs a strong sense of humanism. We must promote humanistic values among people of different cultures to promote peace and harmony in the world. We all have differences in our faith and culture and yet, as a human race, we all have some common values such as kindness, love, justice, and human consciousness. So, we need to promote all this to build a strong human civilization. For the last three decades, many interfaith groups have been working hard to make some sort of reconciliation between these three faiths and yet, it has utterly failed. Today, we see more blood bath in the birthplace of Jesus than anywhere else. Yet, people of these three faiths who share common religious principles have no will power to stop this blood bath. All kinds of atrocities, suicide attacks, genocides, and wars in the name of religion, faith, ethnicity, nationalism, tribalism, or any kind of trade wars between any nations should be condemned.

Chapter 5: The Qur'an on war and peace

The main objective of this chapter is to explore the concept of war and peace in the Qur'an. How does Qur'an perceive the concept of war? How does Qur'an perceive the concept of peace? How does the Qur'an prescribe fighting? What are the historical and social contexts of prescribing fighting in Islam ? Is fighting a general or an exceptional practice in Islam? Why do people misunderstand the concept of jihad in Islam? This part of the book examines all these questions briefly. No book has been misinterpreted and misread as the Holy Qur'an has been. Muslims and Non-Muslims have been

quoting the Holy Qur'an out of context for many centuries. Sometime, the Qur'anic verses are cherry-picked and interpreted wrongly without their historical and linguistic contexts. Very often, the holy Qur'an is described by many non-Muslims as a book of violence and terror without understanding its ethical and moral principles. How do non-Muslims describe the Holy Qur'an? A lot of misconceptions have been created about the Holy Qur'an in the minds of non-Muslims. A lot of non-Muslims academics, writers, journalists, and religious leaders have created all kinds of misconceptions about the Holy Qur'an without reading it contextually. One must have some contextual, historical, and linguistic knowledge of the Holy Qur'an to understand its inner dimensions and meanings. Some Non-Muslim academics read the Holy Qur'an without any mastery in Arabic linguistic conventions. As a result of this cherry picky reading, they have come into some erroneous conclusions.

a) The Holy Qur'an: An unconventional book.

The holy Qur'an is not a conventional book. It is not like man written books. Its language, its style, its presentation of arguments, its metaphor, its linguistic conventions, its sound, its verses, its lines, its structure all are beyond human creation. No human with any level of mastery in Arabic language could create a book like the Holy Qur'an. For the last 1400 years, many people have tried to write a book like the Holy Qur'an and yet, no one managed to write a few sentences like those of the Holy Qur'an. When you open a copy of the holy Qur'an, you cannot find it as a conventional book. You would not find its table of contents in any systematic order as you see in any man-made book, you would not find sub-titles or bibliographical references in it. This holy book is compiled and written in an unconventional and unfamiliar method. Its subject matters, contents and themes are scattered across the body of text. Its verses are not like human sentences. If you want to find a subject matter in the

Holy Qur'an, you will have to go through many chapters of the Qur'an to get the details of any given subject matter. The Holy Qur'an is not arranged on any thematic order. For instance, if you want to read about inheritance law in Islam, you will have to find details of this subject matter in many chapters of the Qur'an. Because the information about inheritance laws are scattered in many parts of the holy Qur'an. Details are not given in one place rather many chapters speak about it in different places. Likewise, all other subject matters are scattered in many parts of the holy Qur'an.

One wonders why the Qur'an is written in this unfamiliar and unusual pattern. Simply because, the holy Qur'an is not a textbook neither it is a historical book rather it is divine guidance. It was revealed over a period of 23 years. It was revealed in piecemeals as and when prophet Mohamed was striving to establish a Muslim community based on divine instructions. It was not sent down as a complete book rather it was revealed to Prophet Muhammed as and when required. He orally transmitted it to his companions. It was revealed in different circumstances and situations. Sometimes as answers to the queries his companions asked him, other times as legal verdicts for some community issues, or otherwise as divine orders and admonishments, and historical stories of previous prophet. The divine revelations came down to teach some theological doctrines and occasionally, divine revelations came down during battles with pagan Arabs. In total, the entire Qur'an was revealed within 23 years. All different pieces of revelation were methodologically placed in accordance with divine instruction. So, according to Islamic faith, the verses, and chapters of the Holy Qur'an are divinely arranged. Any western man or for that matter, any non-Muslim will find it difficult to read and understand the chronological order of the holy Qur'an. Because it is arranged in an unfamiliar order. Therefore, to read and grasp inner meanings and

spiritual taste of this holy book, one needs to have some background knowledge of Islamic traditions and theology.

More importantly, a deep knowledge of Arabic language linguistic conventions is very much important. One must read it objectively without any previously learned bias knowledge about Islam. It declares that it is revealed as guidance to humanity. Yet, to get guidance from it, your heart and mind must be spiritually pure and clean as well. Its meaning will penetrate the veins of your heart and mind if only you approach it with pure and clean heart. If you read the Holy Qur'an with all your bias and prejudicial ideas, it is unlikely you get any spiritual benefits from it. The holy Qur'an is cure and remedy for all human illness. Yet, you must free yourself from different alien ideologies to taste the divine guidance from the Holy Qur'an. For instance, suppose a communist would like to read the holy Qur'an, first, he must free himself from communist ideology before reading it. Otherwise, he would not be able to gain a benefit from reading it. It is generally believed by the Muslim community that the holy Qur'an and its supreme words are divine sentences. It is nothing but a completion of divine messages that God sent to previous prophets. Therefore, divine ideas are more supreme than human made philosophical ideas. Hence, it would not be fitting to compare divine ideas with man-made philosophical ideas. A polluted mind with man-made philosophical ideas will not get benefit from divine grace and guidance.

Many non-Muslims read the holy Qur'an subjectively with their cultural, philosophical, and religious backgrounds, that is why, sometimes, they find it difficult to grasp the spiritual meaning of it. Many non-Muslims perceive the holy Qur'an as a book of violence and terror. Some non-Muslims think that the holy Qur'an tells Muslims to kill non-Muslims, and to stone to death all adulterers. some think that the Qur'an has permitted men to

subjugate and enslave their wives. Likewise, so many issues have been wrongly understood by Non-Muslims. For instance, take the subject matter of war and peace, if we want to know the concept of war in the Qur'an or the concept of peace in the Qur'an, we must collect all relevant verses on these topics. Moreover, we must understand the historical contexts of the battles that took place during the time of the prophet Muhammed. The holy Qur'an has recorded for us the details of the battles that took place between pagan Arabs and the prophet Mouhamed. All these battles took place in historical contexts within proximity of Arabian Peninsula for some legitimate reasons. Prophet Muhammad and his followers were persecuted badly in Macca for some years and they were chased out of their native place. They were victimised and their properties were looted by pagan Arabs. All kinds of injustice were done to them. Finally, permission was granted by God to fight back in self-defence. Yet, this divine order is not a general command to fight each non-Muslims. Likewise, some non-Muslims refer to the following two verses of the holy Qur'an to say that the Holy Qur'an permits Muslims to kill non-Muslims.

“Then, when the sacred months have passed, slay the idolaters, wherever you find them, take them and besiege them and prepare for them every ambush”. (Ayat *al-Saif*: (the Sword Verse): 9: 5 and the verse. “Slay them where you find them and expel them from where they expel you”. These verses revealed to Prophet Muhammad when he was fighting with Arab pagans. These verses are divine commands that order Prophet Muhammad to fight those Arab pagans who fought him unreasonably. God ordered him to fight back as pagans fought with him. These verses were revealed in specific historical contexts. These orders were given in battlefield contexts to encourage Muslims to fight back all those pagan Arabs who fought them. It is like when a commander in chief orders his armies in a battlefield to fight the enemies whoever they find them. The Qur'an never declares war to change one's

religion. According to many Islamic scholars, the prophet engaged in some battles in self-defiance or pre-empt an imminent attack. Muslims were persecuted and tortured in Arabica for more than ten years. Yet, permission for fighting was not given in earlier period of his mission but they were asked to endure with patience. “Pardon and forgive until God gives his command”, (Qur’an: 2:109). Only after they were persecuted, and forced out of their houses, they were given permission to fight back. God gave his permission to fight in defiance. “Permission is given to those who fight because they have been wronged.... Those who have been driven from their homes unjustly only because they said, ‘our Lord is God’”. –for had it not been for God’s repelling some men by means of others, monasteries, churches, synagogues, and mosques, in which the name of God is much mentioned, would certainly have been destroyed. 22:39-41. Jihad becomes an obligation for defending religious freedom, for self-defiance 2;190 and defending those who are oppressed 4:75. It is true that many classical scholars declared war on non-Muslims merely on the basis of religion but their statements should be understood from their historical context. It would be wrong to make a generalization out of this divine command. It was given to that historical context. Islamic history tells us that many non-Muslims were accommodated within Islamic empires by Muslim community. Some Non-Muslims take these verses out of contexts to make false accusations about Islam. Based on these verses, they accuse Islam of inciting violence and killing non-Muslims. To understand any classical materials or any classical religious text, we should have background theological and cultural knowledge, otherwise, it would be difficult for us to comprehend any religious matters. Unfortunately, today everyone talks about Islam. One who has mastered Islamic traditions and the one who has no elementary knowledge about Islam. Some journalists and media people talk about Islam without any formal qualification on Islamic sciences.

Misinformation and wrong information about Islam have created a lot of confusion and subjectivity. Mass media and social networks spread all kinds of unauthentic information about Islam and Muslims. Above all, radical Muslim groups also spread their version of Islamic interpretation. All this has created some negative perceptions about Islam in the minds of Non-Muslims.

The religion of Islam regulates the rules of war and yet, it considers war as an exceptional social phenomenon in human life. The Holy Qur'an always encourages peace and social harmony between different communities. Yet, people got this wrong perception to connect Islam with fighting in the name of *Jihad*. The concept of *Jihad* is another wrongly understood Islamic terminology today. Literally, "Jihad" means to struggle or strive hard to achieve something in life, or for any good cause. If someone struggles to meet his basic day to day needs and necessities in life, this is called as doing "jihad" in his life. If someone is struggling to overcome his ego, this is called doing jihad with "oneself" or with his "soul". There is no such thing as "holy war" in Islam. Islam never endorses or encourages wars between nations. Yet, the Qur'an permits Muslims to fight those who fight them. This is to defend themselves and this is for a just cause. Yet, the Qur'an warns them not to transgress. It warns Muslims about transgression in many places. God will not accept transgression from anyone. Moreover, the ethical and moral codes of war are clearly articulated by the Prophet Mohamed. He had instructed his armies not to kill women, priests, sick, old and children. Moreover, not to destroy trees, and places of worship. Islam sets some rules and protocols for war. The Qur'an tells Muslims to fight as enemies fight. It means not to transgress even in fighting. Islam prohibits transgression even in the battlefield. Its objective is to avoid killing innocent people even in a war like situation. Above all, even on the eve of victory, Islam asks Muslims to forgive enemies. During the Meccan victory prophet set some solid examples for

forgiveness. He forgave all his enemies who persecuted him in Makkah for many years. The Holy Qur'an encourages peace initiatives and the prophet of Islam initiated peace negotiations with pagan Arabs and judo-Christian tribes in Arabia. So, Islam always stands for peace and yet, in some exceptional circumstances war is unavoidable to maintain justice. That is to protect weak communities and to stop all kinds of aggression. The Holy Qur'an promotes a peaceful and harmonious relation between Muslims and other communities. Promoting peace, justice and social harmony is one of fundamental teachings of Islam and the holy Qur'an prohibits all kinds of transgression. In fact, Islam has condemned wars in many places.

b) The primary objectives of war in Islam

Why does the Qur'an allow war in Islam? Ustaz Mansoor has summarised three reasons for that in this way. 1)As a preventive measure in the face of oppression that is inflicted with the intention of turning people away from Islam.2) As a protective measure against wars waged by other communities and countries. 3)To protect the weak and vulnerable from oppression and injustice. (Ustaz Mansoor, p.40).Hence it is argued that “ Islam forbids all types of armed struggle and warfare except for the one that is carried out in self defence against invasions, and the one that is carried out against the oppressor who indulges in violence, and torture, forcing people to turn away from Islam. Thus, Islam forbids wars waged for the following purpose. a)To usurp and steal the wealth of another people b)To establish one group's power and authority over another c)To enforce one group's religion or ideology over another (Ibid.43). Therefore, Ustaz Mansoor emphatically argued that the primary objective of prescribing war in Islam is to achieve two reasons.1)War in Self- defence is al-Qur'an's concept of war. 2)Al-Qur'an's ultimate objectives are world peace.

If this is case, why there are so many Qur’anic verses that encourage fighting and praise fighting as a credible and noble deed in Islam? One could read a lot of passages of the Holy Qur’an and prophetic traditions that praise and admire fighting for the sake of Islam. People are stunned to see a large numbers of Qur’an verses and prophetic traditions that are seemingly encourage fighting in the path of God. Elaborating and clarifying these questions, Ustaz Mansoor give 4 reasons to explain why the holy Qur’an contains these kinds of verses that encourage fighting. He argues that we should know the historical contexts behind these verses and prophetic traditions. He argues that to understand the true meaning of the concept of war in Islam we should know some fundamental factors in relation to war in Islam. He argues that Islam introduced some changes in the philosophy and ethics of war in human history. It is better to outline those changes here to understand the concept of war in Islam clearly.

- 1) The Qur’an introduced a new meaning and purpose for fighting. The purpose of war is clearly defined in the Qur’an. The Qur’an was revealed to the pagan Arabs who were fighting for petty things. Fighting had been a way of life for them. The piracy was one of the primary sources of incomes in those days. In this historical context, the Qur’an introduced some ethics and meanings for fighting. The Qur’an asked them to fight only for a greater purpose. That is to establish justice and that is to stop aggression. So, fighting for a just war is acceptable and commendable.
- 2) Islam established an Islamic ideology based on some theological principles. In the formative period of Islam, only people Arab embraced Islam. Sometimes, some relatives of the companions did not accept Islam. So, the newly accepted people were sometimes opposed, persecuted, and tortured by their own relatives and family members for

leaving their pagan belief and practice. So, accepting Islam became an internal family disputes and tribal dispute between pagan Arabs. In this compromising situation, the new arrivals into the fold of Islam had to choose between their family and ideological bonds. So, Qur'an encouraged them to fight even against their own relative to establish truth on earth.

- 3) Arabs used to carry out piracies and went for fighting for some petty things. Fighting has been a way of life for them. In this social context, the Qur'an was revealed defining the purpose of war and introducing some ethics. Some ethical principles are introduced in fighting such as not to kill children, women, monks, and other vulnerable people.
- 4) Moreover, Muslims were a few people compared to pagan Arabs and non-Muslims in the early period of the Prophet's mission. They had a little manpower and little weapons. So, Qur'an very often motivated them to be steadfast in their fight against injustice, aggression and to reach out the final message of Islam. The Qur'an motivated them with a noble reward of Paradise for martyrdom for this reason. "How could you not fight". In short, the concept of war in Islam should be read in its historical context and we should not take the verse of the Qur'an out of context to relate them into modern context. Qur'an does not encourage to kill people rather it aims at protecting human lives. Yet, when the Qur'an was revealed fighting had been a way of life for Arabs. So, Qur'an regulated all those fighting and introduced some ethical principles. (Ibid. pp.93-97).

Yet, some classical Islamic scholars divided the world into the abode of Islam and the abode of war. They made a demarcation between the Muslim and non-Muslim worlds. When Muslim empire was strong in medieval time, classical Muslim scholars advised Muslim rulers to cut off their diplomatic

and trade relation with non-Muslim rulers. Some of them encouraged Muslim rulers to wage continuous wars with non-Muslim rulers. This was like the Pope in the medieval time encouraging Christian rulers to wage war against Muslims. Humanity fought many religious wars in the medieval times. European nations engaged in many religious wars for a long time. Wars between nations had been a way of life in old times. Some classical Islamic scholars divided the world into the abode of Islam and the abode of war in line with their social norm. It would not be fitting and viable to copy that old medieval classification into our modern time. Moreover, Islam does not permit waging war against any faith. Atheism or disbelief does not give a justification to wage war in Islam. Many classical scholars maintained that Muslims should not initiate any war with any non-Muslim nations unless they pose an existential threat for the Muslim community. A just war is nothing but in self-defence.

The Holy Qur'an encourages Muslims to make peace with those who do not expel Muslims from their homes and those who do not have persecuted Muslims. In fact, the Qur'an asks Muslims to do maximum good for those non-Muslims who have not harmed Muslims at all. The Qur'an tells Muslims that "God does not forbid you to deal kindly and justly with anyone who has not fought with you for your faith or driven you out of your home. God loves the just. But God forbids you to take as allies those who have fought against you for your faith, driven you out of your homes, and helped others to drive you out. Any of you who take them allies will truly be wrongdoers." (The Qur'an: 60:7). This is the fundamental Islamic principle in dealing with any non-Muslim community. Islam encourages Muslims to treat all communities equally and justly except those who have posed an existential threat for the physical lives of Muslim communities. otherwise, the Qur'an does not tell Muslims to wage wars against any non-Muslim community for their

difference in faith, traditions, and culture. Islam encourages Muslims to initiate peace. “But if they incline for towards peace, you(prophet) must incline for towards it” (The Qur’an: 8;61). Yet, Islam is being depicted as a religion of violence. Muslims are being depicted as terrorists, extremists, and radicals. This wrongly perception is created by some radical Muslims who copy the outdated ideas of some classical Islamic scholars on war and peace. Not all classical ideas of Muslim scholars are applicable and viable to our modern social contexts. Unfortunately, some Muslim radical groups distorted, misrepresented, and misinterpreted this Islamic terminology of jihad with their wrong literal reading into Islamic text. This Islamic technical term has more than one meaning. It carries many connotations and implications. Yet, some radical Muslim groups take a literal meaning of this term to wage war against all non-Muslims. Some non-Muslims too wrongly perceive the meaning and connotation of this Islamic term. They equate this term with holy war. They assume that Muslims are commanded to fight for Islam in the name of their God. All these people refer to some Quranic texts and prophetic traditions to support their arguments and yet, they do not read them contextually and holistically. A collective reading into Islamic materials is very important to formulate any legal opinion or to formulate any Islamic concepts. Yet, many people do a “cherry picky” reading in Islamic materials. That is why many people make mistakes.

Likewise, Muslim radicals and some Non-Muslims refer to some prophetic traditions to support their argument. Consider these traditions for instance, it may appear superficial for readers that these traditions call Muslims to fight Non-Muslims. All these traditions are reported in some historical contexts and making a generalization from them would be wrong at this modern time. 1)“I have been ordered to fight with people until they pronounce the Tawhid and pray five time”.2)“I’m free (in the Day of

Judgment) from every Muslims who lives among the Non-Muslim.”³)On an occasion when Umar was reading a copy of Jewish scripture, He was warned by the Prophet saying Had Mosses among us He would have been following me”. It was reported that prophet had said these traditions in his historical Arabian context during his struggle with pagan Arabs. In the early stage of the inception of the Muslim community in Arabia, prophet Muhammad strived to establish his community based on some theological and moral principles. He strived to establish a true Islamic community on the basic of Islamic doctrine and ideology. So, he wanted to protect it from all alien and pagan ideologies. Prophet Muhammad was instructed to clean Arabian Peninsula from idols and paganism. In accordance with divine commandments, he instructed his community with these orders. All these statements are given in his social and historical contexts. It would be wrong to generalize them today in this modern context. All radical groups among Muslim community do not make this distinction. They do a de-contextualization. They come into a general conclusion from all these verses and prophetic traditions. Above all, freedom is one of the fundamental teaching of Islam. Islam does not force any one into Islam. Indoctrinating or converting people into Islam under duress is totally unacceptable in Islam. You cannot make people Muslims through a forceful conversion. Because faith is something related to human consciousness and free choice. No one will accept an ideology or belief unless he or she is fully convinced with it. So, Muslims cannot force non-Muslims into their faith at all. The Quran categorially says that "There is no compulsion in matter of religion." (2: 256) so, the question of forced conversion to Islam is not only acceptable but also not viable one. This falsifies the claim that the concept of jihad is used to spread Islam. According to the holy Qur'an, the essence of all divine messages is the same.

God sent different messengers in different ages in accordance with the traditions, needs and requirements of different communities. The literal meaning of the term Islam is to surrender to the will of God. This is the essential message of all prophets called upon. Take for instance, the case of Abraham. “When his Lord said to him: Surrender! He said: I have surrendered to the Lord of the worlds: (2: 131). In the case of Jacob, he said to his sons in his death bed, what will you worship after me? They said we shall worship your God, the God of your fathers, Abraham and Ishmael and Isaac, and one God and to him we have surrendered 2: 133. Therefore, when we say that “only acceptable religion for GOD is the religion of Islam” (3: 19). It should naturally mean this term incorporate all the divine messages of previous revealed religions. Otherwise, there would not be any comprehensive meaning for this unity of divine messages. The divine laws that regulated human affairs may have been different in the time of each prophet and yet, the essence of theological message of all prophets are the same in all ages. 1) “Say O Muslims: We believe in Allah and that which is revealed to us and that which was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes and that which Moses and Jesus received and which the prophets received from their lord. We make no distinction between any of them” 2:136.2) Allah orders the prophet Muhammad to follow the previous guidance. “Those are they whom Allah guided them, so follow their guidance. 6: 90. 3) O people of the scripture! Now our messenger has come to you, expounding unto you much of that which you used to hide in the scripture. 5: 15. Although, the Qur’an declares the oneness of the divine messages and it calls the people to obey one and only GOD, it never compels people to believe in this truth. The Qur’an acknowledges that unifying all human beings around this truth is impossible task. It is not what God intended. The Qur’an says. “If it has been your God’s will, He verily would have made mankind one nation, yet they

continue to be differing except him whom your Lord has mercy and for that He did create them. 11: 118-119. People will have different religions and ways. Had Allah willed; He would have made you one community? 5: 48. And tells the prophet that most people will not believe “even if you are eager that they should. 12: 103. Therefore, people will differ one another until the Day of Judgment in the matter of religion, therefore, Islam as dealing with other religious people emphasizes on mutual understanding, tolerance, and compassion. Moreover, the duty of the prophet was not to force the people into religion rather it was his duty to convey them the divine message. It is entirely up to people to accept or deny it. It is God who judges the people in the Day of Judgment regarding their belief. A few quotes from the Quran will further clarify this point. 1) Remind them for you are but a reminder and you do not have authority over them (88: 21). 2) The messenger is only to convey the message plainly. 29:18. If they do not believe, all they do is to have a sympathy and empathy over them. This was what prophet did over his community in Arabia. The Qur’an describes the emotional feeling of prophet when his people rejected his message. He had shown remorse over their denial of his message. He did not have a control over them. The Qur’an tells about this “If they do not believe in the message, you will suffer in grief for them. 18: 5. That is exactly what Muslims could do. We can’t do anything but sympathize with them. As it is God who guides people into a right path, and it is God who will judge people for their good and bad deeds on the Day of judgment. Muslim communities have no right to pass judgment on others for their faith and lifestyle. The Qur’an reminds us “say that God judges them in the day of judgment. (Qur’an: 2; 113). Prophet gave freedom to the followers of other religions to practice their religions. He made a treaty with people of Najran and the Jews of Medina. He would not have made such agreements if he totally denied the existence of other religious people. Faith is all about

freedom of choice to believe. The verse that gives religious freedom (There no compulsion in Religion) was revealed after victory of Makkah. This verse revealed after Arabian Peninsula was cleared from polytheism and returned to its the original Abrahamic religion. Hence, it is argued that all the verses related to *kital* such as “O. prophet; Strive against the disbelievers and the hypocrites” are abrogated by this verse including above mentioned prophetic traditions. Moreover, it has been noted before some verses related to war, have been particularized by universal and general verses of the holy Qur’an. For instance, Ayat saif has been particularized by this verse “ if any one of the idolaters should seek your protection, (prophet) grant it to him, so that he may hear the word of God, then take him to a place of safe: (9: 6) and other verses. What went wrong with the understanding of these verses and traditions? All these radical Muslims and some Non-Muslims have wrongly taken these verses out of context. They have done what is called de-contextualization, misinterpretation, and misrepresentation. They read them out of context understanding. Therefore, there are many verses which build a strong and harmonious relationship between the Muslims and non-Muslims.

c) Promoting peace is one of primary objectives of Islam

According to some modern Muslim scholars the following verses constitute the Muslim and Non-Muslims relation. “God does not forbid you to deal kindly and justly with anyone who has not fought with you for your faith or driven you out of you home. God loves the just. But God forbids you to take as allies those who have fought against you for your faith, driven you out of your homes, and helped others to drive you out. Any of you who take them allies will truly be wrongdoers.” (The Qur’an: 60:778). So, brotherly human bond, kindness, love, and affection are fundamental of Islamic relations with any non-Muslim community. If they do not harm Muslim community directly or indirectly, Muslim community must respect non-Muslim community as if

they treat their own blood relatives. Because no Muslim could guide any non-Muslims into the right path except God alone. Allah alone could guide a human soul into right path. No one else could guide a human being if Allah does not guide him or her. So, the Muslim community cannot discriminate non-Muslim community because of their denial to accept Islam.

There are so many historical incidents and events where some relatives of early Muslim generation did not accept Islam and yet, prophet requested his companions to treat them well. For instance, it is reported that the mother of Asma (*Qutaila*): the wife Abu Bakri, visited Madinah to see her Daughter Asma. Yet, she refused to see her mother *Qutaila* because she did not accept Islam. However, prophet asked Asma to see her mother and to treat her kindly. Moreover, the relationship between the Muslims and the people of book is a unique and special one. According to the Quran: Non-Muslims are two groups. A group of non-Muslims who are getting on well with Muslims. Qur'an advise us to treat them well. To deal them kindly and justly as if they are one of you. Another group of non-Muslims who do not get well with Muslims and those who show enmity for Muslims. Like those pagan Arabs who tortured the first generation of Muslims. It is for this second group of people; Islam does not want Muslims to be kind with them or make friendship with them. There is a clear-cut distinction between those harming Muslims and those who do not harm the Muslim community. One could read many Qur'an verses that demand Muslims not to make friendship with non-Muslims. These non-Muslims are qualified. These are people who hate Islam and Muslims for no reasons. These are people who want to harm Muslims. Allah asks the Muslim community not to make friendship with these people. The Holy Qur'an says that "let not the believers take disbelievers for their friends in preference to believers" (3: 28)

“You who believe do not disbelievers as allies and protectors instead of the believers (4: 144). “(Prophet)You will not find people who truly believe in God and the Last Day giving their loyalty to those who oppose God and His messenger, even though they may be their fathers or sons, brothers or other relations. brethren (58: 22). Islam takes hatred towards Islam and Muslims as a serious matter. If non-Muslim do not conspire to destroy Islam and Muslims, there is no barrier for Muslims to live with non-Muslims peacefully. All historical records from the formative periods of Islam until modern time tells us, Muslims have been living with many non-Muslim communities throughout Islamic history. If non-Muslims do not engage in any espionage work to destroy the Muslim community, there is no harm in getting on with the non-Muslim community. Islam demands to develop a cordial relation with all communities. The Prophet Muhammad avoided confrontations and bloodbath with his pagan enemies many times. Take for instance, the volatile situation of agreement signed by the Prophet and his opponents at a place called *Hudaibiyyah*. Prophet of Islam agreed for all conditions that were proposed by his opponents. The Prophet could have opposed all those detrimental conditions put by his opponents. Prophet did not oppose those conditions to secure peace and harmony. This treaty is very often quoted by Muslim scholars to illustrate that Islam always tries to establish peace and harmony with all non-Muslims. Prophet had power during this agreement and defy the conditions proposed by Non-Muslim pagans of Macca and yet, prophet agreed to accept the peace treaty to send a good will gesture for Non-Muslims of his time. Muslim historians have interpreted this historical treaty in detail.

1) Islam always stands for peace. Whether Muslims are stronger or weak, the Muslim community must always try to maintain law and order among humanity. Prophet could have fought with pagans during this volatile situation and yet, he preferred peace over fighting.

2) Muslims must honor any agreement that they have signed with non-Muslims. The holy Qur'an asks Muslims to respect the treaties that they have signed with non-Muslims. "except those of the idolaters with whom you Muslims have a treaty, and who have since abated nothing of your right nor have supported anyone against you. For these fulfill their treaty till their full term. (9: 4) Not like Jews who maintain the treaty among themselves and break with others, who said We do not have a duty to the Gentiles. (3: 75). But fulfilling the pact is humanitarian duty. (3: 76). Many contemporary Muslim scholars have pronounced that an attack on Christians and other non-Muslim community is antithetical to Islam. All these radical groups who have waged war on innocent non-Muslim communities have committed grave mistakes. There is no justification for these terrorist attacks. Islam does not endorse it at all. Take for instance, the so-called Islamic state, it has destroyed many churches and it has killed many non-Muslim groups of people such as Yazidis of northern Iraq. These people have been living there for hundreds of years since the formative period of Islam. Many Muslim caliphs and rulers tolerated their presence for centuries. Many Muslim scholars: the classical and modern Muslim scholars approved their existence in northern Iraq and yet, this so-called Islamic state come up with strange religious verdicts to kill them and to expel them out of their homes. This has no justification from an Islamic perspective. This is not an Islamic act at all. Though, they claim that they acted in the name of Islam. That was nothing to do with Islam. Islam will never approve this kind cruel and inhuman activity. They do not follow the prophetic way in their dealing with non-Muslims. The Prophet did not do approve to kill innocent people or expel innocent people from their homes. Prophet Muhammed articulated some rules of law in dealing with the Christian community of his time. For instance, his covenant with Christian community of his time tells us, he wanted to create a cordial relation with all non-Muslim

communities. Yet, this ISIS group does not follow the footsteps of Prophet Muhammad. Their own ideology has nothing to do with Islam. The Prophet Mohammed told us how to treat Christians. His covenant with the Christian community of his time testifies to the true nature of this relation. “This is a message from Mohammed ibn Abdullah, as a covenant to those who adopt Christianity, near and far, we are with them. Verily I, the servants, the helpers, and my followers defend them, because Christians are my citizens, and by God! I hold out against anything that displeases them. No compulsion is to be on them. Neither are their judges to be removed from their jobs nor their monks from their monasteries. No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims’ houses. Should anyone take any of these, he would spoil God’s covenant and disobey His Prophet. Verily, they are my allies and have my secure charter against all that they hate. No one is to force them to travel or to oblige them to fight. The Muslims are to fight for them. If a female Christian is married to a Muslim, it is not to take place without her approval. She is not to be prevented from visiting her church to pray. Their churches are to be respected. They are neither to be prevented from repairing them nor the sacredness of their covenants. No one of the nation (Muslims) is to disobey the covenant till the Last Day (end of the world).”

It is reported that this covenant was signed by prophet Mohammad in Medina and it was given to a delegation of Christian monks from St. Catherine’s monastery at Mount Sinai. It is reported that this was signed with prophetic seal. It is claimed that the original document of this covenant was later moved from St. Catherine’s monastery by Sultan Selim I of the Ottoman Empire in 1517. It can be seen today in Top Kapi Museum in Istanbul. It is reported that when Ottoman Caliph Selim took this document, he renewed its term and gave a copy to the monks in Sinai. This document testifies that

Prophet Muhammed (P.B.U.H) protected all Christian and Jewish communities through his action and covenants. He granted them unconditional protection and safety. All minorities rights are protected in Islamic law. That is why, we still see tiny minority Jewish and Christian communities among Muslim communities in many Muslim countries. The central contents of this prophetic covenant have been protected and implemented by Muslim rulers and caliphs in Islamic history. Some may find that the holy Qur'an and the *Sira* (biographical account of the of Prophet Muhammad) relate seemingly conflicting narratives about Judo and Christian relation with Muslim community. For some it may look that the Qur'an is self-conflicting. It says in one place do not take Jews or Christians as "close allies or protectors" (5:51) and yet, in another place it says in the same chapter of the Qur'an that Christians are closer to Muslims in love and affection. (5:82). |Gordon Newby argues that "The Qur'an often makes a distinction between the "Children of Israel" (i.e., Jews mentioned in the Bible) and members of the Jewish tribes in Arabia during Muhammad's time. This distinction is also present in the *Sira* and other histories. Some Jews are represented as hostile to Muhammad and his mission, while others become allies with him. Initially, Muhammad sought their acceptance, but when the leaders of the Christian and Jewish communities rejected him as a false prophet, he received revelations that commanded him to distance himself from them. In the "Constitution of Medina," which Muhammad negotiated with Ansar, the Muhajir, and the Jews of Medina, Jews were included. They were allowed freedom of association and religion in return for the payment of an annual tax. This agreement and the subsequent treaties negotiated by Muhammad with the Jews of Tayma, and other cities in the Hijaz, establish the precedent of symbolically including "People of Scripture" (*Ahl al-Kitab*) in the *Umma*. As the armies of conquest encountered communities of Jews, Christians, and Zoroastrians, the model of

Muhammad's accommodating behaviour extended the original notion to incorporate all these recipients of God's revelation as *Ahl al-Dhimma*, or *Dhimmi*, protected peoples. There were fewer Christians in the Hijaz than Jews, so Christians are featured less prominently in the political history of the establishment of the Muslim community. Nevertheless, Muhammad had frequent contact with Christians from the southern areas of Najran and Ethiopia, disputing with them as he had with the Jews over matters of religious belief and practice. The traditions surrounding the sending of the Muslims to Ethiopia represent the ruler as seeing little difference between Islam and Christianity. The Qur'anic presentation of the life of Jesus and Christian belief shows that Muhammad and the early Muslims understood eastern Mediterranean Christian belief and practice"

This is how, the prophet of Islam told us to treat the Christian community It is because, Islamic teaching has an intriguing connection with the Christian community and the Qur'an tells us that Christian community is closest community for you in faith. Why is this? because, Muslims are told to believe in all prophets that Christian community believe in. The Muslim community believes that the divine message is one for all humanity and all prophets conveyed one divine message. Yet, we have some theological differences that the Christian community believe in the doctrine of trinity and yet, the Muslims do not believe in it rather the Muslim community believes in monotheism to say that God is one and only. Yet, all the prophets proclaimed this unity of God through their messages and this message was proclaimed by the prophet Muhammad. This historical and religious connection has strengthened Muslim connection with Christian community. That is why the prophet of Islam gave the utmost care and attention to protect our relationship with wider Christian community. The mutual religious relationship between Islam and its sister religions is clearly expounded in the holy Qur'an. In fact, the holy Qur'an

speak about judo-Christian religions in many places. It calls them as “people of book”. Some western scholars have argued that Islamic religious doctrines are copied from previously revealed divine books. There is no doubt that there are so many similarities between Islam and judo-Christian religious traditions and yet, according to the holy Qur’an, Islam is nothing but a completion and culmination of all divine message. In this religious intimacy is clearly illustrated in the holy Qur’an. Take for instance this these verses.

We have assigned a law and a path to each of you. If God had so willed, he would have made you one community. But he wanted to test you, through that which He has given you, so race to do good, you will all return to God, and He make clear to you the matters you differed about. The Qur’an: (5:48). This verse acknowledges that God had given different paths and laws to previous nations. The plurality of humanity is divine design and we cannot do much about it. Even Qur’an acknowledges the good deeds and works of previous generations from the people of the book. In fact, the Qur’an tells us they attained the divine blessing and salvation through their commitment to divine messages. The holy Qur’an tells us. “The (Muslim) believers, the Jews, the Christians, and the Sabians, and -all those who believe in God and the Last Day and do good- will have their rewards with their Lord. No fear for them, no will they grieve” (The Qur’an: 2;62). Sometimes, it seems the Qur’an is calling to follow the last and final message of Islam that was given to the prophet Muhamad (P.B.U.H) and yet, it acknowledges that all those who believe in God and the Last Day will have their reward with their Lord. Moreover, the Qur’an advices the Muslim community not to take those who deny the faith as their allies and friends. These verses tell us about the complicated situation of the newly established Muslim community in Madinah. The Holy Qur’an accepts the uniqueness of the Judo-Christian relation with Islam. Yet, the Qur’an demanded the prophet and his followers to fight only those Jewish and

Christians who stood in the path of his mission and all who conspired to wipe out his mission. So, there is no inconsistency in the Qur'an that praises the people of book in some places and yet, in other places it tells us not take Jews and Christians as allies. This is what Islam says about the protection of the Christian and Jewish community. Yet, today, so called ISIS and some radical Muslim groups have come up with some alien ideas about the Muslim community's relationship with wider non-Muslim community. All these radical ideas have no place in Islam. It is generally believed by these so-called ISIS, Taliban and Mujahedeen groups have been created by some powerful western agents to create divisions among the Muslim communities. They use them for their geopolitical needs. For instance, the US used Afghanistan Mujahedeen groups to expel Russian forces from Afghanistan. Likewise, today, the US use its proxy groups in Middle to oust the Russians from Syria. Unfortunately, these radical Muslims youths are knowingly or unknowingly caught up in this geopolitical war between regional and international powers. In the name of war on terror, millions of innocent Muslims have been displaced and thousands of Muslim youths have been killed. Islam does not call for such a destruction in the world. In the name of Islam, these Muslim radicals have done more harm for Islam and Muslims. There is no justification for this kind of vicious circle of violence and in fact, these radical Muslim groups must be punished for creating social chaos in Muslim countries. Unfortunately, most of the Muslim population think that there is a hidden agenda by western countries with or without the support of some Christian religious leadership to harm Muslim communities. The continuous attacks on Muslim lands by many western countries in the pretext of war on terror, justifies nothing but this. This is the result of the anti-Muslim campaign that started years ago in the US, and for which millions of dollars were given by wealthy racist billionaires. Islam presents two kinds of teaching. One is a

universal teaching of Islam such as concept of belief in God, next life, belief, predestination and prophethood, and belief in other theological and ritualistic matters. Moreover, there are some other universal teaching of Islam such as a universal brotherhood of humanity, justice, equality, kindness, love, forgiveness, helping others, and other moral principles. These are universal human values that Muslim communities share with others in life. Muslim communities sometime focus on theological, and religious rituals at the expense of these universal values of love, affection, brotherhood, justice, and other moral values. There is an intriguing inter-connection between these two aspects of Islamic teaching. Islam is a complete way of life and yet, these moral and ethical values should get preference over other petty rituals. Some issues are more important than other issues. Yet, these radical Muslim groups make no distinction between all these matters.

Chapter 6: Responsibilities of the Muslim communities in the west

The primary objective of this chapter is to examine the responsibilities of the Muslims in the west. What should be their priorities in these European continents? How should they take the divine message of Islam into hearts and minds of the western people? Muslims have been living in the western countries for the last 7 decades or more and yet, Muslims have utterly failed to reach out with Islamic message to the wider community? This section answers to these questions. It is estimated that there are over 40 million Muslims live across the European continent, the Christ Church shooting has awakened Muslims to reconsider their duties and responsibilities in Europe. Unlike the first generation of Muslim migrant communities, the second and third generations of the European Muslims are born and brought up in Europe. They have naturally adopted the cultural, social, and political life of European

continent. Some statistics predict that the population of the Muslim communities would dramatically increase in Europe. The next generations of Muslim community will have many challenges to protect their religious identities in the face of increasing anti-Muslim violence. Muslim communities have already been severely criticised for not integrating into European lifestyle. The future of the Muslim communities in Europe will have a daunting task of actively contributing into western societies and protecting their religious identities. Far-right groups accuse the Muslim community of not assimilating enough into western way of life and yet, moderate Muslim claims that they are integrating into western society without losing their cultural identities. The difference between an assimilation and integration must be clear for next generations of Muslim communities. Freedom to practice one's religion without any hinderance is one of unique characteristics of western civilization. Neither government officials nor any institutions interfere into personal life matters of individuals in western countries. People have been granted freedom and liberty to practice their religious rituals and faith.

Unlike the third world countries, the legal, political, security and social systems are different in Europe. European nations protect human lives without any prejudice or discriminations. So, all these far-right groups would not be able to get away with their atrocities. The legal and judiciary systems are so sophisticated in Europe. Moreover, the health and safety matters are taken seriously by law enforcement agents. The security forces give utmost priority to maintain law and order in these countries. They will never allow radical white supremacist groups to create any chaotic social disorder and communal tension among any European countries. Unlike the Chinese political system or the Russian political system, the European political system incorporates liberal democratic traditions that protect basic human rights and

social values. People are free to express their thoughts and free to practice their religious traditions without any governmental intrusion. In China, Uyghur Muslims are sent to concentration camps for expressing their religious identity and in Russia people are sent to jail for expressing their political views. Unlike those countries, people of different communities are equally treated in Europe without any discrimination. There has been no time in human history, such a free liberal democratic system was created as we see today in the European continent. This beautiful legal, political, and social system has been created by European policy makers. So, protecting these brilliant socio-political and legal system is a duty of each European citizen. So, Each Muslim who lives in Europe morally, and religiously obliged to protect the brilliant socio-political and legal systems of Europe. After all, like other communities, the European Muslim community too benefit from these socio-political, financial, and legal establishment and institutions. Moreover, humanistic qualities and values created by European people are amazing. Migrant communities could learn so many good qualities, customs, and traditions from European people. Hard work, dedication, determination , freedom, liberty, democratic traditions, consideration for human suffering, sense of humour, helping attitude, sympathy, empathy, kindness, loving, punctuality, systematic and methodological life style, gratitude, thanks giving, honesty, and respecting others are some good qualities we find in European people and yet, people in third world countries do not bother that much about all these human values. These human values are compatible with Islamic teaching except the western notion of freedom. In Islam, the notion of freedom and liberty is relative. Unfortunately, Muslim migrant communities have failed to display a true Islamic quality of moral and ethical principles in public in these western countries. Some study shows that the crime rate is high among Muslim communities in some western countries.

a) Reaching out with the Islamic message into wider western communities.

Moreover, the perception of western people about Islam and the Muslim community is not much encouraging. Some westerners have got a negative perception about Islam and Muslims. This negative perception is created by many factors. Islam has been wrongly perceived by many western people. A research carried out by the Islamic Education and Research Academy (IERA) reveals some shocking revelation about non-Muslim perception of Islam and Muslims in the western countries. IERA finds that the Muslim communities in western countries have failed to reach out wider western communities with the message of Islam. That is why they have perceived some wrong information about Islam and Muslims. This is because their sources of information are newspapers, media, and internet engines. All these social networks are bombarded with wrong information about Islam and Muslims. It is not easy task for Muslim communities in western countries to eliminate all these misconceptions about Islam and Muslims. It is a daunting task. Many radical Muslim groups played a role in creating these misconceptions. A wrong perception about Islam and Muslims has been created in the minds of non-Muslims to keep them away from Islamic message. In the formative period of Islam, the pagan Arabs did something like this. They wanted to keep public away from the divine revelation that the Prophet Muhammed received, and they used to spread many wrong perceptions about the Islam and Muslims. The history repeats itself. Unfortunately, today, westerners get wrong impression about Islam because some radical Muslim groups do not represent Islamic teaching through their actions and examples. The following report

reveals some shocking information about non-Muslim perception of Islam and Muslims.

SUMMARY OF THE REPORT: HIGHLIGHTS OF RESULT

40% did not know who Allah is
80% have less than very little knowledge about Islam
51% learnt Islam from school
95% had come into contact with the Bible
20% had come into contact with the Qur'an
93% had very little knowledge or no knowledge at all about the Qur'an
5% described Islamic dawah material as quite positive and very positive
71% had never did not come into contact with any dawah material
70% did not change their perceptions about Islam after coming into contact with dawah material
14% slightly worsened or significantly worsened
76% had never spoken to a Muslim about Islam
63% had no change in their perception after interacting with a Muslim
13% had perceptions that significantly worsened or slightly worsened.
62% preferred not to receive any information about religion
27% had negative perceptions regarding Muslims
75% believed Islam and Muslims had provided a negative contribution to society
32% believed that Muslims are a major cause of community tension
2% responded positively concerning perceptions about Islamic law
76% did not agree to the statement that Muslims positively engage in society
36% did not know who the Prophet Muhammad (peace and blessings be upon him) was
..... 61% did not respond positively when asked about the Prophet (peace and blessings be upon him)
71% of all participants did not agree that the media is negatively biased towards Islam and Muslims
63% did not disagree to the statement that "Muslims are terrorists"
70% did not disagree with the statement "Muslims preach hatred"
94% did not disagree with the statement "Islam oppresses women"
86% did not disagree with the statement "Islam is outdated"
72% did not agree with the statement "Muslims are law abiding"
85% did not disagree with the statement "Islam is irrational"
71% did not agree with the statement "Muslims are peaceful"

73% did not disagree with the statement “Islam cannot positively contribute to modern society”

Source: Islamic Education and Research Academy (IERA)

b) An integration and not an assimilation

The Muslim communities in Europe should master the arts of living among non-Muslims in Europe. Muslim communities live in Europe under Non-Muslim governments under non-Muslim rules of law. There are so many cultural and ideological differences between Muslim communities and Non-Muslim communities. Muslim communities differ from the rest of the humanity in their belief system, culture, traditions, customs and in some areas of law and ethics. Unlike other communities, the Muslim way of life differs significantly of other religious and ethnic groups. Their world view differs from the world views of other communities. Their perception to human life differs from that of other communities. So, when they live among other non-Muslim communities, they must take some extra care to protect their cultural and religious identities. So, Muslims should know how to live in these countries without losing their religious and cultural identity. However, this does not mean they should live in an isolation. They cannot live in an isolation in this modern world of communication network. Indeed, there are many differences between different religious practice and faith systems among different world religions and yet, Islamic communities significantly differs from all other communities in faith and practice. That is why we are reminding Muslim communities that they should learn the arts of living among non-Muslim communities. It can be said that today the Muslim communities face so many challenges in this new European continent. They must interact with wider non-Muslim communities in Europe without losing their religious identity or without assimilating into European culture. Yet, they cannot live in isolation from the rest of the humanity. Following a middle path between these two extreme trends is a difficult one. They must integrate and contribute to the

western society with their knowledge, wealth, and skills but they should not assimilate. They should not lose their religious identity. The Muslim communities must take some strong actions to protect the religious identity of next generations.

A) They must strengthen their faith in religious doctrines and practices. They must have a strong faith in all articles of faith. They ought to teach the children about religious doctrines and practices scientifically and rationally so that children will appreciate the important of following religions. When they have a strong faith, they could protect their religious identity. B) Secondly, they need to practice their religious rites and rituals in a dynamic way and revitalise their spiritualism. They must practice religious duties actively. C) They must have a clear idea about Islamic teaching and doctrines. They must believe in Islam as a final divine guidance for humanity. How do we live in this religiously and ideologically different social environment? Basic teaching of Islam is that humanity is one and God has given humanity a religious freedom and people have the right either to believe or not to believe. So, basically according to the holy Qur'an, humanity is created from Adam and Eve. A universal human brotherhood comes from this origin of humanity. So, Muslims ought to accept the universal human brotherhood and treat all non-Muslim brothers with kindness and compassion. Muslims ought to respect them and interact with them with love and affection if they do not go against them or fight with them. Muslims must show their compassion and love to their brothers in humanity. Today, Muslim community ought to set some good examples and models in these countries to inspire and influence. They must display the good manners and ethics of Islamic teaching. They ought to help people in need in these countries. The Qur'an tells us that ("In this message the messenger can be bear witness about you and so that you can bear witness about other people" Qur'an: (22;78). Muslims must be role models to divine

message in these countries through good examples. How do Muslims bear witness for the final divine messages? How do Muslims present Islamic teaching in this new European environment?

How do non-Muslims think about Muslims today? How do non-Muslims perceive the Muslim community today? Muslims are terrorists, they are extremists, they are religious fanatics, they are suicide bombers, they are murderers. They are violent, they are aggressive, and they are poor and destitute. Muslims oppose modernity and development, they do not educate their girls and they do not give freedom for their women, they do not work hard, they do not contribute to modern scientific and technological development, they do not get noble prizes, they do not respect democratic traditions, they do not follow the rules of law and so many other negative perceptions are attached to the Muslim community today. All these negative descriptions are given to Muslim communities today all over the world. Muslims are perceived as a barbaric and uncivilised community today. It is true that there are a small percentage of radical Muslim youths among Muslim community today. They do not represent the entire Muslim community in the world and yet, a generalization is made about the Muslim community to label it with all these negative descriptions. A negative perception is created about Islam and Muslims today. This is created by media by portraying Muslims as a barbaric community. There is no doubt that a tiny percentage of Muslim youth among some radical groups engage in violent activities and yet, to blame the entire Muslim community for the action of a few is a wrong comparison. It is true that today the Muslim community's contribution for modern science and technology is minimal. Yet, it would be wrong to blame the entire Muslim community for the incorrectness of Muslim political leaders and policy makers in education. It is generally believed that Muslims want to kill non-Muslims and bring destruction to this world with suicidal missions. Some Muslim

fanatics and radicals have created this wrong perception about Muslims with their violent and suicidal missions. There is no doubt that there are some Muslims fanatics who have wrongly perceived Islamic teaching and doctrines. They read Islamic texts literally without considering the historical circumstances, contexts, and social realities. They do not represent the mainstream Muslim community. Contrary to all this wrong perception, Islam stands for peace and harmony in the world. Islam encourages scientific and technological development.

The Muslim communities in the west who live in the west are powerless people. Although, their religious, social, political, and economic rights are protected by the liberal democratic traditions of the western conditions and yet, they are powerless minority communities. They are same as the early generation of the companions of the prophet Muhammad.(PBUH) in Makkah. Muslim communities in the west are not persecuted or tortured as the companions were persecuted in Makkah and yet, the Muslim communities do not have power or authorities to apply all Islamic principles in these new social environments so, they must understand their limits and limitations in application of Islamic principles.

c)Making a positive contribution in the west. Muslim communities must contribute positively to the western societies. They must actively participate in the socio-economic, political, and intellectual life of the western society. They must become partners in the socio-economic, political, and academic development of these countries. The western countries achieved all material success through their hard work and dedication. So, the migrant communities must appreciate all these hard works and contribute to the nation building process in these countries. These countries are secular democratic countries. Their perception of the world view is different from that of the Muslim

perception. They evaluate the success and failure of our community in terms of material success. Therefore, Muslim communities must create some highly qualified professional people in all fields. Likewise, they should produce a vibrant business community to help these nations economically. We should not be depended community on public fund rather we must become a contributing community to this country. Muslim communities in the west should not always try to find solutions for their challenges in their classical legal texts alone rather, the modern problems and challenges they face in Europe are unique for their European contexts. Therefore, they must go beyond the primary sources of Islam and find solutions in light of the general philosophy of Islamic law. The general philosophy of Islamic law is contrived and developed by the classical and modern Islamic scholars to relate Islamic teaching into ever changing social contexts. The primary sources of Islam do not contain ready made solutions for ever increasing problems and challenges of humanity rather the primary sources of Islam give some general principle and broad guidelines to deduce solutions in light of the general philosophy of Islamic law. The western concepts of democracy, human right, liberty, freedom, equality, human dignity, justice, kindness, human values, ethics of hard work, and dedication all these values are inherently related to ideas of the general philosophy of Islamic law. In fact, there are some Muslim scholars who argues that the western countries are more Islamic than many Islamic countries in the application of Islamic ethical values. T.Ramadam argues that the Muslim communities must have “ A theory of the Seven Cs” to make a positive contribution in the west. This theory of the seven Cs is grounded in confidence, consistency, contribution, creativity, communication, contest, and compassion” (T. Ramadan. P. 89) He argues that if Muslim communities have these qualities, they will become a contributor rather than communalists. We must win the hearts and minds of the people in these

countries through our good behaviours, manners, and hard-working ethics. This is the best way to integrate into these societies positively. How did prophet Muhammed (PBUH) get on with non-Muslim communities in his early mission? Did he live in an isolation away from all public affairs? Or otherwise, he did he assimilate into a pagan culture and customs. He protected his personal identity and good will. People used to call him a trustworthy and honest person in Arabia. Despite all difficulties in his life, he did not assimilate into his society rather he protected his identity. Muslims who are living in Europe today must set some good examples and leave a legacy behind them. T. Ramadan argues that Muslim communities should apply the prophetic ethical and moral principles in their personal lives to display the Islamic ideas of compassions, love, kindness, care, friendship, fraternity sympathy, empathy, humanism, and ethical values.

The first verse of the Holy Qur'an asks man to read and the Qur'an repeatedly request man to ponder over this universe and its wonders in nature. Islam ushered and paved the way for the creation of a vibrant civilization in the world in the middle age. Islamic civilization laid the foundation for the European Enlightenment and renaissance. It was Muslim scholars who translated the Greek intellectual heritage into Arabic. It was through the Spanish Muslim civilization and their intellectual heritage that European scholars learned many areas of science and technology. Arab and Muslim intellectual contribution to European intellectual renaissance is well documented in history books. Yet, today to blame entire Muslim community for the wrong doings of some Muslim fanatics and political dictators would be wrong. Today, Muslims are lagging in many areas of education and development. It is not because of religion of Islam rather due to policy failure of political leadership in many Muslim countries. It is wrong understanding of religion in Muslim community. It is due to mismanagement of natural and

human resources in many Muslim countries. Above all, Muslim community has failed to characterise a true Islamic teaching in their lives. The religion of Islam has been portrayed as an outdated religion without any relevancy into modern world. Because many Muslims are more concerned about outward display of Islamic rituals and symbols at the expense of core Islamic teaching of justice, equality, brotherhood, kindness, humanism, and other moral values. Muslims have ignored the essential message of Islam at the expense of some outward symbols. You will see many Muslims with long beard in Islamic attire and yet, they will be cheating, looting fund and do all sorts of immoral things. On the other hand, you will see a lot of non-Muslims who do not have beard, or they do not have any Islamic attire and yet, they do not cheat, and they do not do any harm in the society. What does this tell about Islamic faith? what does it tell about Islamic ethics? Islamic faith demands from Muslims to have a high standard of moral conducts in the society. A true Muslim cannot lie, cannot cheat, cannot steal, cannot commit grave sins, cannot do injustice, and cannot kill, yet we find all sort of crimes are committed by Muslim communities. This tells us that Islam is being reduced into some dogmatic and ritualistic religions without any practical implication. As a result of this disparity between faith and action among Muslim community people do not trust Muslims. Above all, we have failed to reach out humanity with the Islamic message. It is our failure in reaching out with the Islamic message to the wider community has made this peaceful religion as a religion of terror and extremism. The message of Islam has been hijacked by a handful radical Muslims with their aggressive behaviours. Why do non-Muslims come into such a negative perception about Islam and Muslims? There is no point in blaming the media and western politicians. There is no point in blaming non-Muslims for failure of Muslims to present Islamic teaching as appealing principles and doctrines. There is no point in blaming non-Muslims for the

failure of Muslim political leaders to protect democratic and humanistic traditions. Today, Muslim politicians are most ruthless dictators in the world. So, how do we expect for Non-Muslims to know the beauty of Islamic teaching? There is nothing wrong with Islamic principles but wrong lies with the Muslim community that has failed to live up to Islamic teaching. Today, humanity has learned how to go to the moon and swim like fish and yet, humanity has not learned how to live on earth as peaceful human beings. That is why we see a lot of crimes, sufferings, killings, injustice, and aggression than any time in human history. Humanity has lost its happiness in this world.

A 2016 Pew Research Centre survey has suggested that people who describe themselves as 'highly religious' are more likely to say they are 'very happy' with life. Among all groups, Muslims were most likely to believe that they were connected to something larger than themselves according to the new study published by the American Psychological Association. The single most important tenet in Islam is 'Tawhid,' the belief in the 'invisible oneness concept of the monotheism. So, it is perhaps no surprise that Muslims feel greatest sense of oneness. "It's difficult to quantify how the spiritual sense of 'oneness' and connection changes our brains and bodies, but we do know that strong social connections encourage everything from longevity to better immune systems, greater empathy and less anxiety and depression." Over 67,000 were gathered to complete a survey and after dividing the respondents by religion, Muslims were found to feel the greatest sense of oneness, leading to a greater sense of well-being. Thus, as the core theme of Islam is Tawhīd (monotheism), Muslims feel the greater sense of 'oneness', which leads to better mental and physical health outcomes. Though it is unknown to what extent the internal system affects a person's life satisfaction, it leads to better social connections, a stronger immune system, greater empathy, and a decrease in depression" (Source: 2016 Pew Research Centre).

Muslims are victimised and humiliated and yet, with all this suffering we do not see that much of high suicide rate among the Muslim nations. Muslim communities do not suffer from depression as other communities suffer in the world. The faith makes them spiritually, morally, psychologically, and mentally stronger. The Muslim community will never go against the divine guidance that is why they feel happy. Islamic teaching aims at promoting peace and community harmony in the world. Yet, some radicals among Muslims have been perverting the true image of Islam with their extreme ideologies. These Muslim radicals do not represent Islam. Islam has nothing to do with these radical Muslims. It can be said that these radical Muslims have been used by many local and international political leaders same as the far-right groups have been used by some political parties. It is a political manipulation and hypocrisy that create chaos in the world. Religion has been blamed for many conflicts and wars in the world. It may have been a case for some extent and yet, today, politics creates more tension in the world than anything else. All these far-right groups and Muslim radicals have been used by politicians. Western political leaders have been playing politics with all these radical groups. They have been making politics out of it. Western political leaders have been ignoring Muslim political leaders for a long time. They know well that they could play politics with these inept Muslim leaders. Arab political leaders have been conned by shrewd western political counterparts. Western leaders want to promote democracy in the Middle East and yet, they support dictators in the Middle East. Western leaders are ready to do anything in the Middle East to protect their national interest. They must stop supporting dictators in the Middle East if they really want to eradicate radicalism.

With all these difficulties and challenges in the west, Muslim communities must maintain patience because they have a big responsibility upon their

shoulders to reach out the public with the Islamic message. They have a priceless ideology to market and sell to people. 30 Million Muslims who live in the west must take this final divine message to the entire humanity. Almighty Allah has given this golden opportunity for them to take this divine message to the people in the west. So, they cannot be complacent in their duties and responsibilities. According to some school of thought, Muslim communities can settle in the west with intention of taking this final divine message to the people. Material ambitions alone cannot justify the presence of Muslim communities in these countries. Yet, Muslim communities are not qualified enough to take the Islamic message to the wider non-Muslim communities in these countries. There is a huge disparity between Muslim and non-Muslim communities in knowledge and human skills. The Muslim communities are not skilful enough to take the Islamic message to the indigenous people in Europe. If non-Muslim communities do not accept the faith of Islam after all this clarification and explanation, it is entirely up to them to accept or not accept. All what could we do is to show our sympathy and empathy. Nothing more we could do. It is a freedom of choice either to follow a path set by God or their own human desires. This is a God given freedom of choice. If they do not believe in God and in the eschatological life, we could feel sorry for them. This was what the prophet Muhammad did with Arab pagans. It is their freedom to do so, all what we could do is to pray for them and sympathise with them.

In conclusion. It can be said that it is not merely far-right groups that Muslim communities fear rather they fear politics behind all these far-right groups. It is not merely Adolf Hitler who killed 6 million Jews in the Holocaust, but the entire political apparatus of the German government conspired to kill those people through a systematic genocide. Politics changed the mindsets of people in Germany to commit this cruel genocide. Antisemitic feeling continued for

years before Hitler and his army killed millions of Jews. D. Trump has been inciting the politics of hatred since he started his election campaign. He sets a bad political precedent for all other European political leaders in his politics of anti-Muslim campaign. The Muslim council of Britain argues that D. Trump has been propagating all kinds of Islamophobia at the highest levels of his administration, both in rhetoric and policy. “If it is confirmed that the prime minister acceded to a request by President Trump to exclude Sajid Javid because he was Muslim, this would constitute Islamophobia at the highest levels of our government...This would add to the wealth of evidence that already demonstrates the need for an inquiry into Islamophobia.” History could repeat itself. Muslim communities have vivid memories of belligerent encounters with the western world. The Spanish Muslim history is still alive in the minds of Muslim communities. Moreover, Holocaust history could be repeated on Muslim communities in the western countries unless some strong measures are taken against the political rhetoric and violent behaviours of far-right groups. It is not surprised to note many political parties with the ideologies of far-right groups won many seats in a recent European election. This means that migrant communities will have to encounter many challenges in the coming years from these far-right political parties.

It must be made clear that the mission of Muslims is not destroy world civilization rather their mission is to nurture a human civilization. Muslim communities must work hard to develop peace in the world. They must engage in peace initiatives. They should not encourage hatred among communities rather harmonise inter-community relations between different communities. In fact, God created humanity in different racial groups not to encourage hatred rather to enhance mutual understanding and respect among humanity. The mission of the Muslim world must be to promote peace. The Muslim

world must encourage peace and harmony. The holy Qur'an encourages peace initiatives and in fact, it demands the Muslim community to make peace among fighting factions. According to Islamic teaching, war is an exceptional social phenomenon. It should be declared in some exceptional social circumstances to protect people from aggression. Islamic teaching aims at promoting peace in all circumstances. The leadership of the modern world rests in the hands of some developed nations. US and its allies, Russian and its allies, China and its allies dominate world politics. All these nations compete for geopolitical control. None of the Muslim country is a direct threat to any of these developed nations. Muslim countries are nowhere near to these developed nations to complete them in science, technology, and arms production. Yet why do many western nations fear Islamic ideologies. In fact, western nations are challenged today by some geopolitical powers. Since world war 2 ended, Russia has been engaging in some sort of cold war with western nations. In fact, it can be argued that there is an apparent ideological difference between the western nations and communist countries. There is a cold war sentiment between the western and communist countries. China is becoming a political and economic threat to many western countries. Yet, many western countries consider Islam as a threat to their way of life. They fear that Islam is an ideology that can dominate the world. Some far-right groups have created this myth in the West. In fact, Russia and China have more weapons of mass destruction than any Muslim countries. No Muslim country could challenge any western nation politically, economically, technologically, or militarily and yet, why western nations single out Islam as a threat to their civilization? In fact, Muslims, and Judo-Christians share many theological doctrines unlike other religious groups in the world and yet, Muslims are considered as a threat to the western civilization.

What is next in this judo-Christian and Islamic world's diplomatic relation? Are we going to leave a peaceful legacy for next generations or create a chaotic situation for next generations.? First, Muslim communities while they are pointing out these racial discriminations of some western political leaders and the far-right groups, must fairly evaluate all good things that western civilization has done to humanity. Today, humanity benefits from the western contribution in all walks of life. Unlike the Chinese or the Russian model of development, the western model of development has freed the humanity from all sort of slaveries. The Muslim world too has failed to create a dynamic liberal democratic tradition in politics. While the Chinese are sending Uighur Muslims to concentration camps for wearing Islamic symbols, a New Zealand Muslim police officer was seen wearing Hijab. The Islamic and western civilizations share some common socio-religious values. So, the political and religious leaders must work to promote all those common values rather than focusing on differences. Moreover, Islamic groups are nowhere near to challenge the western scientific, technological, and military advancements. These Muslim radical groups will never be able to challenge the military power of the western countries. There is a huge gap between the West and the Muslim world in development, science, and technology. It would take at least another 100 years for the Muslim world to compete the west in development, science, and technology. The west has developed some sophisticated weapons if they use them, they could wipe out some Muslim countries within some weeks. Therefore, it can be argued that fear of Islam and Muslims is not real one rather it is a myth created by some far-right political parties to win election.

Why should the western world fear Islam? Does it fear the domination of Islamic ideology in the world? Does it fear the spread of Islam in the world?

Does it fear that Islamic groups will take over political leadership of the Muslim world? The fear of Islam is deeply rooted in the minds and hearts of westerners for some unseen reasons. There is nothing to fear about Islam. The mere literal meaning of Islam is peace. Islam invites people to experience a true meaning of peace in life. Islam is all about peace and tranquillity. Islamic rituals are prescribed to bring peace into human minds and hearts. Islamic greeting is all about peace. The Qur'an speaks about peace in many places. Qur'an tells us the remembrance of God creates a unique sense of tranquillity. Islam is all about calling people to remember God. "Those who have faith and whose hearts find peace in remembrance of God - truly it is in the remembrance of God that hearts find peace" (13;28). No one can taste this kind of peace, except those who have strong faith and a deep connection with God. There is a special sense of peace that Muslim mystics experience in their lives. Some of them reported to have said that if kings know what kind of peace, tranquillity, and spiritual joy we enjoy in life, they will come with their armies to rob this joy from our hearts and minds. Islam promotes this kind of authentic peace and tranquillity and yet, some handful Muslim radicals have tarnished this dimension of Islamic teaching through their violence.

If only president D. Trump and Putin knew a little bit more about this dimension of Islam, they would have come to Muslim land not to rob oil and gas rather to rob the spiritual joys that poor Muslims enjoy in the middle of their night prayers. You will never enjoy this dimension of Islam unless you have tasted the faith of Islam. It is not petrol money that made Arabs rich and famous in human history rather it is the divine message that they received from Allah made them prominent in the world. Before the dawn of Islam, Arabs did not have any fame or popularity in history and yet, it was Islam that made them famous and popular. Yet, today, many Arab leaders have failed to

promote the peaceful message of Islam. It is very much clear that neither the capitalism nor communism can provide solutions for human problems except the final divine message of Islam.

The western fear of Russia or China is reasonable and justifiable. The Russians and Chinese are competing the western world in all fronts. They are challenging and encountering the west in many areas. Yet, the Muslim world is nowhere near to these countries. so, fear of Islam and the Muslims is created, and it does not make sense to fear Islam and Muslims rather the western world should be challenging the Russian and Chinese domination and their expansion plans. Some radical groups too have contributed to this social phenomenon of Islamophobia as we have already mentioned. It is a duty and responsibility of Muslim political and religious leaders to create some mechanism to reduce Muslim radicalism. A little has been done in this respect as of today. The literal interpretation of Islamic text is one of the main reasons for Islamic radicalism as we have said. Most Muslims follow Islam literally and take divine instruction literally. They often oppose any rational interpretation to Islamic texts. All these radical groups hail from the literal school of thought. Unless or until, the Muslim world formulate some curricula or teaching strategies to educate Muslim youth about Islam from a rational school of thought in line with the general philosophy of Islamic law, this problem of radicalism will come up again and again. Moreover, the Western political leaders should stop playing politics with the Muslim world. They should stop their political hypocrisy in dealing with the Muslim world. They should stop their unconditional support to the Muslim dictators. The Muslim dictatorship creates more radical groups than anything else. If the west really wants to see peace in the world, it must stop its unconditional support for the

Muslim dictators. Otherwise, we will be seeing more radicalism in the Muslim world.

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