

# Islamophobia VS Westophobia: A Comparative Study



\*Dr. Muhammad Tayyeb Nadeem

\*\*Dr. Rasheed Ahmad

## Abstract

Islamophobia is the negative feelings that the world has about the Muslims, and their religion Islam whereas Westophobia is antipathy towards the West. Islamophobia has existed for centuries now. Some argue it's a creation of political measures, some say economic measures, other argue on different reasons for its fabrication. The media of the West, as well as several incidents like the 9/11, or even political remarks by public figures has led Islamophobia to increase till this date. Westophobia on the other hand is a response to Islamophobia. It's the name of the growing hatred and fear Muslims feel towards the Western society, all over the world. This division of civilizations is given the word 'clash of civilizations', which contributes to the ongoing disputes. This study looks at different aspects of Islamophobia and Westophobia. That includes the creation, important events contributing to them, their impact on the people, and what can be done to reduce their impact. This study focuses on previous research articles and case studies. Through the thorough analysis we can determine if Islamophobia and Westophobia are possible to terminate from the face of the earth and if different civilizations can learn to co-exist in peace.

**Keywords:** Islam & the West, Clash of Civilizations, Islamophobia, Westophobia, Anti Muslim-West Sentiments, Race and Religion, Comparative Analysis, Possible Solutions.

## Introduction:

Various philosophers like Spinoza, Montesquieu, Rousseau and Comte have analyzed the influence that is caused by religion on personal morality and social solidarity<sup>1</sup>. Religion plays a massive role in worldly affairs has stated that religion should provide good<sup>2</sup>. Although there have been many attempts to keep religion out of worldly affairs, it's still the main reason for conflict in many areas for example, Bosnia, Kosovo, Chechnya, Kashmir, some parts of Asia.

It is anticipated that the traditional form of religion will overpower modernity again. While the world has been divided into major civilizations, policy makers are worried about the clash between Islam and West. Sometime after Prophet Muhammad (PBUH), was deceased, Muslims conquered many places. There were conflicts over Jerusalem between different religions. When the Muslims initially captured Jerusalem in 637A.D, the knights of Europe were called to unite against Muslims for the liberation of

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\* Assistant Professor (Islamic Studies), Department of Sciences & Humanities, National University of Computer & Emerging Sciences, Islamabad.

\*\* Lecture, Department of Islamic Studies, MNS University of Agriculture, Multan.

Jerusalem<sup>3</sup>. The wars between Israel and Palestinians or Jews and Muslims continue till this date without any hope for reconciliation.<sup>4</sup>

The existing conflicts are a result of the conflicts in the past between Christians, Jews, and the Muslims with the existing conflicts in the Middle East.<sup>5</sup> The conflict in the Middle East exists till date that has separated the world into the West and Islam where the Western people always have each-others back in support against the followers of Islam but there Muslims don't support one another. Israel is equally important to both religions. Due to this Islamophobia and Westophobia occurred. The western media played a major role in misrepresenting the Islamic history. Since the 9/11, anti-Islam sentiment increased within the West giving rise to the tensions.

The global progress towards modernity is similar to the thoughts Huntington presented in his thesis. His argument revolves around the fact that the Western society wants for itself various rights and freedom<sup>6</sup>. The countries are divided in three categories. States that the developed countries are fighting wars for recourses in third world countries known as proxy wars because of the resource and for their own development. It is therefore acknowledged that if the countries were to be divided on the basis of culture, then there would be lesser of a conflict<sup>7</sup>. In the West side, Muslims are known to be extremist. People don't often realize that the belief of Christians is much more similar to the Muslims than they realize. Not all Christians think of Muslims as terrorists<sup>8</sup>.

The way civilizations should be grouped is another debate as many argue that West and Islam are somewhat similar as they both belong to the religion of Ibrahim<sup>9</sup>. Civilizations itself have internal diversity, meaning many people from different religions exist. Example is of India, where Hindus, Muslims, Jews and people from many other religions reside<sup>10</sup>. Tribes like Taliban and al-Qaeda are fighting for their control. Moreover, there is an on-going Sunni-Shia conflict. Lancaster thinks that the main focus of terrorists is to obtain control and power over land, and other assets and resources. He also declares that problems can arise over other issues.<sup>11</sup> Therefore, it is rightly stated that religion cannot be blamed for the criminal acts of individuals and groups<sup>12</sup>. Former president, Donald Trump's used to make many anti-Muslim statements during election campaign which also played a part in triggered anti-US sentiments between the Muslims which caused harm of property and self. The US is also blamed by Muslims for being quiet about the brutalities of Israel against the Palestinians<sup>13</sup>. The Muslim sentiments were further hurt when John David Ashcroft's called Islam as a "violent religion"<sup>14</sup>, when it was assumed that the people behind 9/11 were considered to be Muslims. The association of terrorists with Islam, for example, Taliban, has led to a Western people to think of Muslims as associated with violence, extremism and terrorism<sup>15</sup>.

Muslims on the other hand claim that West is responsible for the creation of Islamophobia. The Western media, academia and intellectuals have played a role in creating fear in hearts. People also destroy the image of Islam by relating extremist acts with the religion and its people.<sup>16</sup>

Conceptualizing the politics of Phobia:

The increasing importance of Islamophobia and Westophobia became evident in the dawn of 20<sup>th</sup> century. The differences between Muslims and Non-Muslims grew substantially due to political events in 21<sup>st</sup> century which included anti-muslim racism. Phobia politics is not a new concept, it has long existed in human civilizations. Even among similar

identical groups, there is a large variety of polarization. Some countries desire vengeance, while others remain hopeful that harmonious rules will emerge for a peaceful life. The widespread worry that Islamic ideology "rejects a set of ideals that is at the very foundation of international society" is one of the key concepts that divides the Muslim World from the Christian West<sup>17</sup>. It's because a handful of Western countries have made a blunder, believe that modernity, which is at the heart of today's globalized society, is undervalued as though it were solely a gift of Western liberal values. In many respects, this is oblivious to Past great Muslim intellectuals and scientists should be credited for their scientific achievements<sup>18</sup>. These libertarian's inclusion through democratic regimes, "equality, tolerance, and freedom" are among the principles converge to form the modern secular state, " which essentially produces a contradiction between traditionalism and modernism<sup>19</sup>. On the contrary, as Ya'ar and Alkalay argue, Islam and the Quran are intrinsically pluralistic and tolerant of heterogeneity, making "Islam and the Quran at their heart... compatible with democracy," while cautioning that "radical Muslims must not be seen as emblematic of mainstream Islam<sup>20</sup>." For political benefit, the global power structure and political conditions have consistently influenced the structures of lesser societies. Many Western right-wing politicians are campaigning against refugees, portraying the issue as a threat to societal stability. Right-wing Muslim organizations defend the pan-Islamic narrative by claiming that the West is fighting Muslim countries.

### **Islamophobia: Anti-Muslim Sentiment in the West:**

Non-Muslims, particularly in the West, express fear and hatred toward Islam through Islamophobia. Hate speeches by populist leaders have resulted in substantial increase abhorrence crimes in recent years. Muslims have been a victim of discrimination as well as marginalization as a result of the demonization of Islam in various civilizations. Following the terrorist attack of 9/11, 2001 in the United States, this trend has intensified and also as a result of the 2008 economic recession and the influx of migrants fleeing the Syrian conflict and other Muslim developing nations. In Europe, Islamophobia is on the rise at an alarming rate. Muslims are expected to grow significantly in the future, according to demographic statistics<sup>21</sup>. As a result, there is growing concern in the West, particularly in Europe, that Muslims will eventually become the majority. The growth of Far-Right racist movements might be seen as a result of this concern. A rising number of educated European teenagers were considering joining Iraq and Syria (ISIS). In West, most of Muslims are second or third generation immigrants<sup>22</sup>. Rising Islamophobia not only drives people to extremism, but it also feeds the twin threat of Westophobia. Islamophobia has been on the rise in the United States since 11 September, 2001, but its roots may be traced back to the colonial period. During Donald Trump's election campaign, anti-Muslim slurs were popular among his Republican supporters. The West's and Islam's developments are deeply embedded in the Christian West's collective psyche. The inevitable clash between Western liberal principles and perceived oppressive Islamic beliefs has dominated intellectual arguments. So-called experts on Islam and Muslims inundate Western screens and airwaves with their preconceptions. This is similar to how Islamophobic thinkers depicted Muslims as inferior and backward in the sixteenth and eighteenth centuries in Europe. The constant presentation of women as downtrodden in Islam adds fuel to the fire, and the efforts of both political and religious leaders in this regard contribute to the spread of Islamophobia in the West. While this may be true in some Muslim societies, women in both the East and the West are denied their basic social

and civil rights. A good example is Christian extremists' opposition to the right to abortion<sup>23</sup>.

### **Westophobia: An Anti-Western Sentiment:**

Westophobia came into existence along with the emergence of Islamophobia. Westophobia refers to the dislike and abhorrence towards the west due to anti-Islam strategies and actions directed towards Muslims. There have been two main developments in ties between the West and Muslims since colonial times. One was the political elite's "blind mimicry" of the West without considering its cultural and social context<sup>24</sup>. The second was the rejection of this imitative behavior, both can be found in today's Muslim world. The anxiety or abomination of the West that existed in the past was partially a reaction to what Edward Said refers to as the "Orientalist project,"<sup>25</sup> which was defined as the "complete eclipse of Muslim military, political, and intellectual life"<sup>26</sup> by European invaders seeking to destroy Islamic civilization.

### **Socialization of Islam and West: A Way forward to mend the Gap:**

In 21<sup>st</sup> century where the world remained interconnected on one hand but on the other hand because of phobia, hostility, and othering-based policy formulation, the world remained isolated. Terrorist operations by transnational groups pose a significant threat to the Islamic world in this regard. Muslim societies, like most non-Muslim societies, place a premium on good deeds. Terrorist acts by any Muslim are viewed as a reflection of the religion, and it has become standard practice to instantly blame Islamic societies. Whereas, any terrorist conduct carried out by non-Muslims is regarded as the act of a mentally ill person. The West must understand that if freedom of expression collides with the right to exercise one's faith and results in violence, the problem must be handled. Politicians that profit from anti-Muslim prejudice fan the flames of hatred that alienate Muslims in the West. In recent times, there has been enhance in awareness in both Western and Muslim populations that deteriorating relations between the two could lead to additional violence. Both have made efforts to restore inter-civilizational and interfaith harmony to mend the void. Some of the eminent ones include the World Economic Forum's Council of 100 leaders (C-100), the UN Alliance of Civilizations, and Organization of Islamic Cooperation (OIC). Acceptance of religious difference and pluralism can lead to discussion that respects the values of mutual respect, empathy, compassion, tolerance, and humility.

For coexistence of different faiths, religion has to be involved in politics. Religion is stated to be a way to communicate to people to peace and virtue for the love of God<sup>27</sup>. Religious leaders and organizations play a significant role in ensuring peace and reconciliation<sup>28</sup>. Western Scholars argue that it is not the responsibility of West to reform Islam, in fact Muslim society has to be united with each other about the future and role of Islam<sup>29</sup>. The history of conflict between Islam and the Christian West and tensions cause by the 9/11 has made reconciliation impossible and increased the need for stronger strategies<sup>30</sup>.

### **The Origins of the Term "Islamophobia"**

Since the publication of Edward Said's Orientalism in the late 1970s, it has been widely assumed that "the West" has long associated Islam with negative images, attitudes, and stereotypes..<sup>31</sup> "A good shorthand method of referring to dread or hatred of Islam—and, thus, fear or dislike of all or most Muslims" is Islamophobia.<sup>32</sup> Gottschalk and Greenberg describe it as "a social anxiety toward Islam and Muslim cultures."<sup>33</sup> Even when definitions

are more concrete, however, a unanimous definition is yet to be accepted.<sup>34</sup> Stolz claims that "Islamophobia is a rejection of Islam, Muslim groups and Muslim individuals on the basis of prejudice and stereotypes. It may have emotional, cognitive, evaluative, and action-oriented elements (e.g., discrimination, violence)."<sup>35</sup> This conflict over the meaning of Islamophobia is troubling for a new comparison notion, but it's not uncommon. One approach to it is to examine Islamophobia as a contested and politicised notion whose definition shifts depending on the context in which it exists. Another option is to abandon the word Islamophobia entirely since it is too vague and politically charged. Simultaneously, Islamophobia has been established in public, political, and scholarly debate as well. It makes sense to create a more understanding image of Islamophobia and provide a meaningful notion for social scientists and political actors.

### **Theorizing Islamophobia as a Comparative Concept in the Making**

Gary Goertz<sup>36</sup> devised an analysis of social science notions by dissecting words like democracy, revolution, and welfare state into three levels: the basic level being the entity itself, the secondary level including the most useful constitutive aspects for causal analysis and lastly, the indicators.

There are three main features according to Bleich. Firstly, indiscriminate indicates that Islamophobia is not defined by differentiated attitudes or emotions. It is far easier to determine whether attitudes or feelings are indiscriminate than illegitimate, unjustified, baseless, or unwarranted. Islamophobia refers to a wide range of unfavorable attitudes and feelings aimed towards certain people based on their what they believe to be part of a specific group. Secondly, negative attitudes or emotions comprise of a wide spectrum of judgments and effects. Islamophobia refers to a wide range of unfavorable attitudes and feelings aimed towards individuals or groups based on their perceived membership in a specific group. Thirdly, Negative attitudes about Islam or Muslims mean that the religious teaching or its members are the target. This acknowledges the multifaceted character of Islamophobia, as well as the fact that individual and public perceptions of Islam and Muslims are frequently intimately linked. Two considerations can assist in determining the level of Islamophobia: Low-level Islamophobia is described as an unfavorable attitude toward Islam that can be modified with new information. Hateful expressions, on the other hand, are high-level manifestations of Islamophobia.<sup>37</sup> This acknowledges the multifaceted character of Islamophobia, as well as the fact that individual and public perceptions of Islam and Muslims are frequently intimately linked. (Bleich, 2011, p. 1586)

### **Measuring Islamophobia**

Some researchers rely on vague markers of modern Islamophobia, while others present anecdotal or symbolic examples of Islamophobia. In one study, Islamophobia is combined with prejudice against ethnic, national-origin, or immigrant-status groups. To some extent, each of these approaches and observations is beneficial but can't give a systematic baseline.<sup>38</sup> "(1) concept causes indicator, (2) indicator causes concept, and (3) a noncausal relationship," are the types of relations present between indicators and concepts. The greatest noncausal markers for measuring Islamophobia are direct survey, focus group, or interview data. The ideal metrics would contain questions or experiments that allow respondents to accurately reveal the extent of their indiscriminate negative feelings or emotions toward Islam or Muslims. Academics of Islamophobia have a leg up on scholars

of racism, anti-Semitism, misogyny, and other types of negative attitudes and feelings. Consistency is the key to detecting precise symptoms of Islamophobia. The more consistently negative attitudes and feelings respondents show in response to a series of questions, the more likely they are expressing Islamophobia. Questionnaires can also be used to figure just how intense something is. Lee et al. produced the Islamophobia Scale, which can be used as a starting point for further debate and testing. A 5-point Likert scale was used to poll the 223 undergraduate students, ranging from strongly disagree to strongly agree. Lee et al.

It is possible to directly quantify Islamophobia using non-causal indicators by studying unsolicited statements made by politicians, public figures, religious leaders, and others whose words are recorded for posterity. Because consistent and reliable noncausal markers are hard to come by, we frequently have to infer the presence of Islamophobia from its effects. Experiments can be an effective way to obtain attitudes and feelings towards specific out-groups. Some of the behavioral effects of Islamophobia are frequently linked to underlying beliefs and feelings. Others, such as a low Muslim representation in government, are less apparent indicators of Islamophobia because they could be explained fully or partially by other circumstances. It may not be able to develop a meaningful aggregate index of Islamophobia based on the present data, but it is vital to move away from using indirect, anecdotal, or confounding signals as evidence of modern Islamophobia. (Bleich, 2011, pp. 1590-1591)

### **The Concept of Islamophobia: An analysis**

The formation of Islamophobia as a defined concept serves as the foundation for systematic comparison, and systematic comparison is the cornerstone of reliable causal analysis. Investigators would benefit from an overall measure of Islamophobia that tracks rises and reductions in levels of fear throughout time. It can investigate its levels through time within a geographic unit, relative strength and manifestations across geography, dimensions in different social groups, and intensity. It would also allow historians and social scientists to obtain a better grasp of the long-term macrosocial processes that result in slow but significant changes in how ethno racial hierarchies are formed.<sup>39</sup> As per Erik Bleich, meso and micro-level research focuses on concrete variables that can be used to explain the causes and effects of specific types of Islamophobia. If each study uses a different beginning point for conceiving and operationalizing Islamophobia, it will be hard to assess the consistency of the findings and collect data. In short, we're only getting started on figuring out what Islamophobia is and how to assess it. The next stage is to come up with concrete and repeatable methods for doing so.

### **Race and Religion:**

Although it has been used to refer to those who profess one or more religions, the term race is connected with the concept of culture and religion. William James and Thomas Jefferson contend that it is not until Europe emerges and the advent of Europeans in US that a current notion of race emerges.<sup>40</sup>

What is considered religious and what is considered racial are two very different concepts, with the former appearing to be a moving category linked to the cultural and the latter appearing to be based on the concepts of biology specifying naturalized difference - i.e. biological differences between races and religions.<sup>41</sup> These "natives" questioned their "discoverers'" preconceived notions about the human race' origins and

capabilities. For Europeans, portraying and comprehending indigenous peoples' existence became a significant concern.<sup>42</sup>

The work of Omi and Winant demonstrates how religion and race intersected in 15th and 16th century Spain. The religious other was a prism through which the discoverers viewed racial difference. Although the logic is similar to that of academics finding antecedent anti-Semitism in our period, it concedes similar treatment of Muslims. Fredrickson says that during the 14<sup>th</sup> and 15<sup>th</sup> centuries, the battle with Moors intensified and caused problems within Muslims and the Jews. According to historian Frederickson, as a minor group coming under the Moors, Jews suffered from continuous prejudice and pogroms, which were passed down to Muslims by the late 15<sup>th</sup> century. When empires moved, authority altered in both Jews and Muslims' ideological confines.<sup>43</sup>

The idea is based on religious exclusions enforced in the 14<sup>th</sup> and 15<sup>th</sup> centuries, according to some. For others, the absences are due to anti-Semitism during the Protestant Reformation, which targeted Jews and Muslims.<sup>44</sup> During the Crusades, Jews were persecuted just as harshly as Muslims, and a series of expulsions forced them out of the majority of the empires that followed. The Jews were believed to be the first "outsiders" in Europe prior to its modernity, and the forerunners of modern-day anti-Semitism.<sup>45</sup> Winant curiously labels the introduction of racial violence and racism as anti-Semitism. Winant looks to be alluding to Jews and their outsider position, but he may very well be speaking to Muslims.<sup>46</sup>

### **Muslims as Terrorists from Infidels and Immigrants from Slave:**

From Black to immigrant America, Islam was essential for the formation of racialized identities in the context of a supposedly Christian society. Islam influenced creation of alternative self-identity conceptions to whiteness and Christianity. Initially, Muslim slaves were classified as "overly tanned" and "Moor," giving their African-ness as an Arab hue. European ideas of the Muslim-Arab hatred remained throughout the America. It also complicates the establishment of racial groups in the United States based on religion.<sup>47</sup>

The historical records of enslaved Muslim Africans being considered as Moors takes an unexpected turn with Noble Drew Ali's Moorish Science Temple. The move to Islam and the emergence of Afro-Asian unity is significant for forging a complex genetic link to African Islam. As a result of this awareness, Moorish American identification cards were created as a substitute for being racialized as Black Americans.

It was not commonplace for African Americans to identify as Muslims in the 1960s and 1970s. The claim to Islam ran counter to the racial divisions that had developed between black and white people. This attempt at a religion other than Christianity put the notion of American exceptionalism in jeopardy.

### **Western Vision for Motivated Hostility against Islam:**

Western antagonism to Islam is motivated by strategic, political, economic, and cultural factors. It could be found in the Islamic atomic bomb, terrorism that has spread to some European cities, and the prevalence of the other culture accusation of unbelief that has spread throughout the Muslim world. These concerns are perceived differently in Europe and the United States, sometimes in tandem and sometimes independently. Overall, there are several motivations for the violent campaign against Islam's intellectual and discretionary systems. Islam as a religion is alive, neither dormant nor dead. This has been shown by the numerous Western campaigns that have failed to destroy its reputation.

Despite the West's deception operations against Islam, it has become the world's fastest growing religion and many believe that soon western capitals will shift to Muslim capitals such as Amsterdam and Paris.

- Many Western thinkers agree that the political and intellectual battle against Islam is merely a retaliation for the Islamic world's anti-Western conduct.
- It would not take long to discover the Muslims' hostile disposition by examining for provocative statements made by prominent Muslim leaders at various stages, according to the West.
- The presence of several Islamic countries, such as Iran, Sudan, Afghanistan under the Taliban, and Pakistan, which are spearheading the movement of exporting violence and terrorism overseas. These countries continue to exert a strong influence on some Islamic movements in the Arab and Islamic world that reject Western objectives.
- The historical confrontation between the Christian West and the Muslim East is well-documented.
- The West's concern about Islam has been used to create an excuse to increase the clash with Islam. The second Gulf War, fought by the US and Western countries to drive Iraq out of Kuwait, was portrayed as a conflict between Islamic and capitalist forces.<sup>48</sup>

### **History of the Western image of Islam and Muslims:**

There is a long history which governs the tensed relationship between the West and Muslims. Maxime Rodinson () followed the "West Image" of Islam and Muslims. He divided it into 6 stations.<sup>49</sup>

- Middle Ages: where conflict manifested between two worlds: the Christian world and the Muslim world (8th -12th centuries).
- Growth and fading image of Islam: where it became less hostile (13th -14th centuries).
- Peaceful coexistence and convergence: covenant became partner (14th-15th centuries).
- From peaceful coexistence to objectivity (16th-17th centuries).
- Tendency towards attachment to imperialism and specialization (19th century).
- European ethnic fanaticism (20th century)

### **Recommendations:**

To begin, one must refuse to give in to this phenomenon and accept it as inevitable. Other peoples in the East and West of the globe have suffered for lengthy periods of time, only to have their sorrows change. And refusing to surrender entails putting in place an effective plan of action, consisting of multiple items, as part of a long-term climate change strategy.<sup>50</sup>

- In the fight against racism, all parties must be in the forefront. Muslims and Jews must work together to find a common ground and a coordinated plan of action to confront both anti-Semitism and Islamophobia.



- This strategy should be based on an Islamic idea that encourages Arabs and Muslims to be open to the West and all peoples of the world.
- To oppose the Arabs' and Muslims' deception effort, Muslims in the West and Muslims in the Middle East must act together. The organisations that defend the rights of European and American Muslims deserve to be highlighted in the Arab media, as well as support from politicians, writers, Arabs, and Muslim intellectuals.
- Arab and Muslim countries must have their own policies in place to combat Islamophobia and the risk of the growth of the conflict and confrontation thesis between Islam and the West.
- Some key and powerful countries, such as Saudi Arabia, Egypt, and Indonesia, may fund civic organisations to monitor Western media, correct errors, and distribute accurate information. The creation of Arab and Islamic political systems will undoubtedly lead to greater pride, stability, and wealth among Arabs and Muslims.

The differences in the Western view of Islam can be summed up succinctly by the fact that Muslims were regarded as "simply a disaster" during the start of the Middle Ages. The image became truer in the eleventh century as a result of the gradual formation of ideological unity in the Christian Latin World. The Crusades had a tremendous impact on the Western perception of Arabs. The Qur'an and a collection of Arabic writings were translated and transmitted, but they were not used to the extent that they could have been. The massacres carried out by the Turks against the Balkan peoples distorted the image of the Arabs in the West. Many writers in the seventeenth century set out to defend Islam against the injustices it had faced in the Middle Ages, as well as devaluation arguments. The following generation shifted from objectivity to admiration. As a result, they began to see Islam as a rational religion, distinct from Christian ideas that are antithetical to reason, and involving just a few fictional Sufi conceptions and rites. In the nineteenth century, three trends have emerged: 1. A utilitarian and imperialist sense of Western superiority full of contempt for other civilizations. 2. A romantic tendency to all that is strange and rejoices the magical Orient whose increasing poverty gave its magic a special taste. 3. A scientific specialty which focused most of its attention on past ages. The European economic, technical, military, political and cultural superiority was overwhelming, at a time when the East drowned in backwardness. The arguments of the Middle Ages were revived after adding modern ornaments. The Islamic religious groups were especially portrayed as a network of dangerous organizations fueled by barbarian hatred against civilization. Scholars themselves who offered advice were viewed as a part of a reactionary movement.

### **Conclusion:**

Religion is considered to be a means of communicating to individuals the importance of peace and morality for the love of God. Religious leaders and groups have an important role in promoting peace and healing. As the American empire and exceptionalism grow in the War on Terror, the immigrant with the Muslim expands into a racial category of the Muslim in the United States. Basically, the periods beginning with the conquest of the Muslim world and the rise of European colonialism are the most significant in the

formation of the image of Islam and Muslims in the western world. Also, the writings from the west have created a sense of impossibility amongst the two sides to be on good terms with each other and this is the reason Muslims think it's a threat and fuel for the concept of islamophobia and west phobia as well. Due to these phobias, terrorists' operations cause a threat to the Islamic world and any such act reflects the religious practices. The history of hostility between Muslims and the West, as well as the tensions caused by 9/11, rendered reconciliation unachievable, necessitating tougher methods. It is to be understood by the west that if freedom to exercise one's faith and the freedom of expression collides, it results in destruction. However, ever since both the sides have gotten aware about the conflicts more, platforms like World economic forum's council has made efforts for betterment as acceptance of differences based on race and religion can result in a sense of mutual respect, empathy and tolerance on both sides.

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<sup>29</sup> From Interview with Michael Cromartie, held at Washington DC on June 28, 2010.

<sup>30</sup> The ACW Letter, A Common Word, October 13, 2007, <http://www.acommonword.com/the-acw-document/>

<sup>31</sup> Said, E. W. (1979). *Orientalism*. New York, NY: Vintage Books. (Original work published 1978)

<sup>32</sup> Runnymede Trust, *Islamophobia: A challenge for us all* (London: Author, 1997).

<sup>33</sup> Gottschalk, P., & Greenberg, G. *Islamophobia: Making Muslims the enemy* (Lanham, MD: Rowman & Littlefield, 2008), p.5.

<sup>34</sup> Eric Bleich, *What Is Islamophobia and How Much Is There? Theorizing and Measuring an Emerging Comparative Concept*, 2011, 1581-1600

<sup>35</sup> Stolz, J. “Explaining Islamophobia. A test of four theories based on the case of a Swiss city”. *Swiss Journal of Sociology*, 31, 547-566.

<sup>36</sup> Goertz, G. *Social science concepts: A user's guide*. Princeton, (NJ: Princeton University Press, 2006).

<sup>37</sup> Low-level Islamophobia is defined as a one-time negative opinion about Islam or Muslims that can be changed based on new knowledge. Expressions of unwavering animosity, on the other hand, are high-level forms of Islamophobia. The more frequently a person expresses a larger number of these deeply held prejudices, the more Islamophobic he or she is.

<sup>38</sup> At least two authors have argued that Islamophobia is difficult to distinguish from xenophobia (Helbling, 2010; Stolz, 2005). These propositions require further testing; if found to be true, then conflating measures of anti-Muslim and anti-foreign (especially anti-Arab or South Asian) sentiments may not be highly problematic for certain purposes.

<sup>39</sup> Pierson (2004, Chapter 3) has drawn attention to these slow-moving processes in the social sciences. Historians such as Lucassen (2005) have taken this long view with respect to the study of immigrant integration. On ethnoracial hierarchies over time, see especially Kleg and Yamamoto (1998); on Muslims' place on those hierarchies, see Bleich (2009).

<sup>40</sup> . Omi and Winant, *Racial Formation in the United States*, p. 61.

<sup>41</sup> . Junaid Rana *The Story of Islamophobia*, Souls, (2007), 9:2, 151

<sup>42</sup> Omi and Winant, *Racial Formation in the United States*, p. 61-62

<sup>43</sup> George M. Frederickson, *Racism: A Short History* (Princeton, NJ: Princeton University Press, 2002), p. 31.

<sup>44</sup> Winant, *The World Is a Ghetto*, p. 41.

<sup>45</sup> *Ibid.*, p. 42

<sup>46</sup> Junaid Rana, *The Story of Islamophobia*, Souls, 9:2, 151

<sup>47</sup> Gomez Black Crescent, esp. chs. 1–3. Sylviane A. Diouf, *Servants of Allah: African Muslims Enslaved in the Americas* (New York: New York University Press, 1998), 153–163; and Gomez, *Black Crescent*

<sup>48</sup> Al-Mabruk, Mohammad Ibrahim, *Islam and the American West: between the inevitability of clash and possibility of dialogue* ( Arab Civilization Centre. Cairo, 2002), pp.14-15

<sup>49</sup> Redinson Maxim, *The Western Image and Western Islamic Studies* ( Kuwait, Aalam Alma'rifa.1998), p.36

<sup>50</sup> .Al-Hamidi, Mohammad Al-Hashimi, *Misconceptions on Arabs in the western media and the strategy for correction*, ( Riyadh, 2006), pp. 8-10.