

## **ISLAMOPHOBIA: BETWEEN REALITY AND FICTION**

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*"We will export our revelation throughout the world... until the calls 'there is no god but Allah and Muhammad is the messenger of Allah' are echoed all over the world." Ayatollah Ruhollah Khomeini, 1979 (Karsh, 2006).*

*"I was ordered to fight the people until they say there is no god but Allah, and his prophet Muhammad." Osama bin Laden, November 2001 (Karsh, 2006).*

The goal of this paper is to demonstrate that the term Islamophobia, is purposely ill-defined so that it can be cleverly used by Muslim extremists for political ends, specifically the silencing of any opposition. The objective of these extremists is to project blame onto their victims by arguing that they themselves are victims of the same actions they have been committing against people of other religions. Throughout this paper it will be demonstrated that non-Muslims, particularly Jews and Christians, have been the object of Muslim extremist violence since the beginning of Islam.

This paper will begin by presenting the different definitions offered to define the phenomenon termed Islamophobia, and the serious criticism applied to these definitions. The remaining sections will demonstrate that the components used in the different definitions of Islamophobia (i.e. hostility, fear, prejudice, hatred or dislike directed against Islam and Muslims or towards Muslim culture, exclusion and discrimination, anxiety, and rejection of Muslims ) are more suited to describe the harm inflicted by Muslim extremists on non-Muslims, particularly Jews and Christians.

This review will address the following topics:

1. Definitions of the term Islamophobia and Issues with these definitions:
  - a. Confusion about the date when the term Islamophobia was introduced and to what it was referring
  - b. Confusion about the definition of Islamophobia and its components.
  - c. Criticism of the recently introduced motion M103.
  
2. Existing statistics indicating opinions of Muslims about the violence committed by Muslim extremists.
  
3. Existing statistics documenting the declining number of Jews and Christians in Arab countries

4. Historical examples of hate, prejudice, and discrimination against Jews and Christians of countries conquered by Muslims
5. Recent evidence of hate, hostility, prejudice, and inciting violence against Jews and Christians.
6. Examples of Recent evidence of hate, hostility, prejudice, and incitement to violence with special emphasis on the largest Christian community in the Middle East: the Copts of Egypt.
7. Examples of Muslim extremists' hostility, hatred and dislike, prejudice, exclusion and discrimination, and rejection of Jews and Christians across the globe
8. Examples of hostility, hatred and dislike, prejudice, exclusion and discrimination, and worldwide rejection of Jews and Christians. The claim of religious anti-Muslim prejudice is not supported by research
9. Examples to demonstrate that discrimination, hatred, persecution etc. is not unique to Muslims
10. The term Islamophobia fosters and perpetuates victimization and grievances. Grievance is the most common tool extremists use to recruit new terrorists.
- 11 Muslim extremists' Ideologies that are behind all violence
12. Possible limitations.
13. Conclusion

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### 1. Definitions of the term Islamophobia and issues with these definitions

- a) Confusion about the date when the term Islamophobia was introduced and what it was referring to:

Meer and Modood (July 2009) reported that the term Islamophobia emerged as a new word in the 1970s, became increasingly noticeable during the 1980s and 1990s, and reached the level of public policy only in 1997, with the report by the Runnymede Trust's

Commission on British Muslims entitled "Islamophobia: A Challenge for Us All", dated 1997.

Others, trace the promotion of the term "Islamophobia" back to a series of earlier studies cited within the above mentioned Runnymede Trust's 1997 report (Basu, 2014). These studies are mentioned in the following sections. Specifically, according to Richardson (2009), the first use of the word in English in print appears to have been in an article by Edward Said in 1985. The next recorded use of the word in English was in the American journal, *Insight*, on 4 February 1991, referring to the hostility of the government of the Soviet Union towards its own Muslim citizens and regions. Richardson (2009) also cited the work of Ezzerhouni (2010) who suggested that the first known use in print of the French word *islamophobie* appears to have been in a book entitled *La Politique Musulmane dans l'Afrique Occidentale Française* by Alain Quellien, published in Paris in 1910. The context was a criticism of the ways in which French colonial administrators viewed the cultures of some African countries.

Another claim about the original use of Islamophobia was made by Allen (2007) who contends that the term was used in a French essay in 1922. Bruckner (2011) suggests that the term was invented by Iranian fundamentalists in the late 1970s.

b. Confusion about the definition of Islamophobia and its components.

Given the confusion noted above concerning the origin of the term Islamophobia, it is not surprising that different users of the term ascribed different meanings to its use. This is critical in basing a legal argument and course of action on an ambiguous term with a range of definitions. For example:

- a) The prestigious Runnymede Trust Report defined Islamophobia as "an outlook or world-view involving an unfounded dread and dislike of Muslims, which results in practices of exclusion and discrimination. *Thus the components of this definition are: unfounded dread and dislike of all or most Muslims and exclusion or discrimination against them.*

- b) Meer, and Modood (2009) suggest that the introduction of the term was justified by Runnymede Trust Report assessment: "Anti-Muslim prejudice" Thus according to those authors, the component in this definition is anti-Muslim prejudice.
- c) Basu (2014) quoted Nathan Lean author of *The Islamophobia Industry* as saying that term 'Islamophobia' describes prejudice and hostility towards Muslims—not an 'irrational fear of Islam, '. According to this opinion the components of Islamophobia include prejudice and hostility towards Muslims but not an "irrational fear of Islam."
- d) According to the *Oxford English Dictionary* Islamophobia is defined as "Intense dislike or fear of Islam, esp. as a political force; hostility or prejudice towards Muslims". Thus from this definition the components of Islamophobia are: *Intense dislike, fear of Islam, as a political force; hostility, prejudice towards Muslims*. Both the religion and the people comprise inclusive targets for Islamophobia.
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- e) Gallup (n.d.) reported a definition of Islamophobia as an exaggerated fear, hatred, and hostility toward Islam and Muslims that is perpetuated by negative stereotypes resulting in bias, discrimination, and the marginalization and exclusion of Muslims from social and civic life. This definition sees the core elements of Islamophobia as *exaggerated fear, hatred, and hostility toward Islam and Muslims that is perpetuated by negative stereotypes translating into social rejection or isolation of Muslims.*
  - f) Faliq (2010) defines Islamophobia as “the rising levels of anti-Muslim hatred across the globe” The kernel of Islamophobia in this definition is the *rising levels of anti-Muslim hatred across the globe.*
  - g) Richardson (2009) states that the term can be acceptably (if imprecisely) used as "a short hand term referring to a multifaceted mix of discourse, behavior and structures which express and perpetuate feelings of anxiety, fear, hostility and rejection towards Muslims, particularly but not only in countries where people of Muslim heritage live as minorities: *anxiety, fear, hostility and rejection of Muslims.*
  - h) Hassan (2017) reported that Motion M-103, introduced by Iqra Khalid, MP, member of the Council for the Advancement of Muslim Professionals, and former President of the York Muslim Students’ Association, and now a member of the Canadian House of Commons, is originally from Pakistan. M-103 offer this definition: Islamophobia is the irrational hatred of Muslims that leads to discrimination." The component in this definition is *irrational hatred of Muslims.*
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## CRITICISM OF THE TERM ISLAMOPHOBIA

Several criticisms have been raised regarding the use of the term Islamophobia.

The most comprehensive criticism was offered by Richardson (2009). He outlines the disadvantages of the term Islamophobia as follows:

- a) Medically, *phobia* implies a severe mental illness of a kind that affects only a tiny minority of people. Whatever else anxiety about Muslims may be, it is not a mental illness and does not involve a small number of people.

- b) To accuse someone of being insane or irrational is abusive and, not surprisingly, make them defensive and defiant. Reflective dialogue is then all but impossible.
- c) To label someone with whom you disagree as irrational or insane is to absolve yourself of the responsibility of trying to understand, both intellectually and with empathy, why they think and act as they do, and of seeking through engagement and argument, to modify their perceptions and understandings.
- d) The concept of anxiety is arguably more useful in this context than the concept of phobia. It is widely recognised that anxiety may not be (though certainly it may be) warranted by objective facts, for human beings can, on occasion, perceive dangers that do not objectively exist, or do not exist to the extent that is imagined. Also it can sometimes be difficult to identify, and therefore to name accurately, the real sources of an anxiety.
- e). The use of the word Islamophobia on its own implies that hostility towards Muslims is unrelated to, and basically dissimilar from other forms of hostility such as racism, xenophobia (racism, nationalism, prejudice, racial intolerance, dislike of foreigners) sectarianism, and such, as hostility to so-called fundamentalism (Samuels 2006). Furthermore, it may imply there is no connection with issues of class, power, status and territory; or with issues of military, political or economic competition and conflict.
- f). The term implies there is no important difference between prejudice towards Muslim communities within one's own country and prejudice towards cultures and regimes elsewhere in the world where Muslims are in the majority, and with which 'the West' is in military conflict or economic competition.
- g) The term is inappropriate for describing opinions that are basically anti-religion, as distinct from anti-Islam. 'I am an Islamophobe' wrote the journalist Polly Toynbee in reaction to the Runnymede 1997 report, adding '... I am also a Christophobe. If

Christianity were not such a spent force in this country, if it were powerful and dominant as it once was, it would still be every bit as damaging as Islam is in those theocratic states in its thrall... If I lived in Israel, I'd feel the same way about Judaism'.

h. The key phenomenon to be addressed is arguably anti-Muslim hostility, namely hostility towards an ethno-religious identity within western countries (including Russia), rather than hostility towards the tenets or practices of a worldwide religion. The 1997 Runnymede definition of Islamophobia was 'a shorthand way of referring to dread or hatred of Islam – and, therefore, to fear or dislike of all or most Muslims.'

A second criticism of the term "Islamophobia" reported by Basu (2014).indicates that the "Critics of the term often lambast it on the basis of an etymological deficiency, insisting that it thwarts the possibility of critiquing Islam as a religion while simultaneously suggesting the presence of a mental disorder on the part of those who do." "Religions differ, and their specific differences matter," "And the truth is that Islam has doctrines regarding jihad, martyrdom, apostasy, etc., that pose a special problem to the civilized world at this moment in history."

A third set of criticisms of the term "Islamophobia`" revolving around its fluidity, is cited in Wikipedia ([https://en.wikipedia.org/wiki/Islamophobia#cite\\_note-APNixes-211Islamophobia](https://en.wikipedia.org/wiki/Islamophobia#cite_note-APNixes-211Islamophobia)):

- a) Imhoff, R. and Recker, J. opined that "few concepts have been debated as heatedly over the last ten years as the term Islamophobia."
- b) Cesari, J. reported widespread challenges in the use and meaning of the term in 2006. Also, she reported that according to the Oxford Encyclopedia of Islam and Politics, "Much debate has surrounded the use of the term, questioning its adequacy as an appropriate and meaningful descriptor."
- c) Paul Jackson, in a critical study of the anti-Islamic English Defense League, argues that the criteria put forward by the Runnymede report for Islamophobia "can allow for any criticism of Muslim societies to be dismissed..." He argues that both jihadi Islamists and

far right activists use the term "to deflect attention away from more nuanced discussions on the make-up of Muslim communities", feeding "a language of polarised polemics". On the one hand, it can be used "to close down discussion on genuine areas of criticism" regarding jihadi ideologies, which in turn has resulted in all accusations of Islamophobia to be dismissed as "spurious" by far right activists. Consequently, the term is "losing much [of its] analytical value". Furthermore ...

- d) Göndör, E. opined the term Islamophobia is "a rejection of a population on the grounds of Muslimness".
- e) Walzer, M. says that fear of religious militancy is not phobia.
- f) Kandel, J. wrote that Islamophobia "is a vague term which encompasses every conceivable actual and imagined act of hostility against Muslims", and proceeds to argue that five of the criteria put forward by the Runnymede Trust are invalid.
- g) A group of 12 writers, including novelist Salman Rushdie, warns against the use of the term Islamophobia to prevent criticism of "Islamic totalitarianism". Philosopher Benn suggests that people who fear the rise of Islamophobia foster an environment "not intellectually or morally healthy", to the point that what he calls "Islamophobia-phobia" can undermine "critical scrutiny of Islam as somehow impolite, or ignorant of the religion's true nature. Salman Rushdie criticized the coinage of the word 'Islamophobia' saying that it "was an addition to the vocabulary of Humpty Dumpty Newspeak. Posener and Johnson have written that, while the idea of Islamophobia is sometimes misused, those who claim that hatred of Muslims is justified as opposition to Islamism, actually undermine the struggle against Islamism. Kimball argues that the word "Islamophobia" is inherently a prohibition or fear of criticizing of radical Islam. The author Sam Harris, rejects the term, Islamophobia, as an invented psychological disorder, and states criticizing those Islamic beliefs and practices he believes pose a threat to civil society, is not a form of bigotry or racism. Bruckner calls the term, "a clever invention because it amounts to making Islam a subject that one cannot touch without being accused of racism." French Prime Minister Manuel Valls said in January 2015 ", I refuse to use this term 'Islamophobia,' because those who use this word are trying to invalidate any criticism at all of Islamist ideology. The charge of 'Islamophobia' is used to silence people"

- h) Writing in 2008 Ed Husain declared, "'Islamophobia' has become accepted as a phenomenon on a par with racism", claiming that "most Muslims would be hard-pressed to identify Islamophobia in their lives."
- i) Christopher Hitchens stated that the "stupid term — Islamophobia — has been put into circulation to try and suggest that a foul prejudice lurks behind any misgivings about Islam's infallible 'message.'"
- j) In December 2012, media sources reported that the terms "homophobia" and "Islamophobia" would no longer be included in the AP Stylebook (Associated Press), and Deputy Standards Editor Dave Minthorn expressed concern about the usage of the terms, describing them as "just off the mark" and saying that they seem "inaccurate". Minthorn stated that AP decided that the terms should not be used in articles with political or social contexts because they imply an understanding of the mental state of another individual.

A fourth criticism of the term Islamophobia comes from Sam Harris as reported by Basu (2014.) Harris reportedly told her that "Islamophobia: A word created by fascists, and used by cowards, to manipulate morons ("Islam is not a race, ethnicity, or nationality: It's a set of ideas," "Criticism of these ideas should never be confused with an animus toward people. This is often done consciously, strategically, and quite cynically as a means of shutting down conversation [on] important topics."

Hassan (2017) presented a fifth criticism of the term Islamophobia. He reported that, Karim Achab, professor of linguistics at the University of Ottawa states that a "phobia" means a disorder requiring medical or psychological intervention. He asserts that the word is intended to quash criticism of Islam by making critics feel guilty about it.

A sixth criticism of the term Islamophobia was offered by Rossomando (2017). He reported that a California Imam Abu Laith Luqman Ahmad, contends that the entire concept of Islamophobia is about shirking responsibility. "By declaring [Islamophobia], the number one threat to Islam and Muslims in the United States, we effectively bypass the central doctrines of self-accountability, and moral fortitude; principles upon which our faith is founded,"

Genus (2017) offered a seventh criticism of the term Islamophobia. He opined that the word “Islamophobia” can be used to mean both discrimination against Muslims and criticism of Islamic doctrine or practice. “It is important that we not conflate the two. People should not discriminate against individuals, but should feel quite free to criticize the doctrine, history, or practice of any religion.”

McKernan (2017) levied an eighth criticism of the term Islamophobia. He reported that “Official Saudi statistics... indicate that 243,000 Pakistanis were deported between 2012 and 2015,” which prompted Qazvini, M. (2017) to wonder is Saudi Arabia Islamophobic? Is Saudi Arabia immune from the charge of Islamophobia because its leaders are Muslim?

A ninth criticism of the term Islamophobia was offered by Tibi (2008) who suggested that the term Islamophobia is being exploited by Islamists who state that the Western nations “demonize Islam” by associating it with violence. The accusation of Islamophobia has become a cover for jihadism.

c. Criticism of the recently introduced motion M103.

The Canadian Parliament recently acceded to the individual M.P. Iqra Khalid’s motion (Motion-103 or M-103, 2017), a request to “condemn Islamophobia and all forms of systemic racism and religious discrimination.” Despite the rather transparent singling out of one specific form of bias for condemnation, M-103 engenders considerable confusion since different aspects of the term “Islamophobia” are questionable.

- a) Motion M-103 (2017) fails to define “Islamophobia,” and as a result can be interpreted as a symbolic denunciation of the free practice of religion and of freedom of speech. The term is often interpreted to mean criticism of Islam – or more accurately, criticism of a particular interpretation of Islam. By denouncing Islamophobia, M103 therefore gives fundamentalist Muslims a rhetorical tool to discredit and silence other traditions within Islam (Morrison, 2017).

- b) EL-Shafie (2017) suggested that the lack of a clear definition not only jeopardizes the reliability and clarity of law, but also creates uncertainty for larger charter right concerns of free speech. He stated that “At the risk of being politically incorrect, it is necessary to highlight those that have committed violent crimes in the name of Islam, in Canada”. The 2014 shooting on Parliament Hill and the Quebec attack caused the deaths of two Canadian soldiers on Canadian soil. Motivation for both attackers clearly stemmed from an association with radical Islam. Further, M-103 has the ability to isolate, misinform and perpetuate the violence and hate it purports to eliminate. The lack of a clear definition not only jeopardizes the reliability and clarity of law, but also, as noted above, creates uncertainty for larger charter right concerns of free speech”.
- c) Rushdie (n.d.) opined that since religion is already protected “under our (i.e., Canadian) Charter and under Criminal Law (i.e. hate crimes), there should be no reason for additional protection, no reason for petition Islamophobia (Motion M-103). No single religious or ethnic group has a right to or a need for greater protection under Canadian law than any other. Such initiatives could create the impression of an attempt to establish a false narrative of wide-ranging Muslim persecution, a misleading narrative that could be dangerously divisive and risk alienating those Muslims who might be vulnerable to radicalization. The word Islamophobia is a highly contested term that was not known to the majority of people before it suddenly appeared to ward off criticizing Muslim extremist ideology.
- d) According to the Toronto Sun (24/7/2017) Conservative MPs backed by vast public sentiment, had concerns about invoking Motion-103 to tackle racism since it needlessly singled out “Islamophobia” for special treatment. For some people, in some parts of the world, Islamophobia basically equals blasphemy – covering any and all criticism of Islam.

2. Existing statistics describing the opinions of Muslims about the violence committed by Muslim extremists.

- a. Pipes (2017a) stated that based on a poll of more than 50,000 Muslims in ten countries, Satloff noted that 7 percent of Muslims deem the 9/11 attacks "completely justified"; 13.5 percent consider the attacks completely or "largely justified," and 36.6 percent consider the attacks completely, largely, or "somewhat justified"
- b. Etzioni (2011) reported a 2010 Pew poll in seven largely Muslim countries which found that with regards to suicide bombing and other acts of violence against civilian targets, 15 percent of the population in any of these countries viewed these acts as often justified and only in Lebanon and Nigeria did more than a third of those polled view them as at least sometimes justified. In Saudi Arabia: 13 percent said suicide bombing was sometimes or often justified.
- c. Raza (2017) indicated that based on Pew Research, 27 percent of Muslims, or 237 million people, believe that non-believers should be executed; and 26 percent of young American Muslims believe suicide bombings against non-Muslims "can be justified."

3. Existing statistics demonstrating the declining number of Jews and Christians from Arab countries

- a) Recently, El Hameed (2017) stated that the extreme Islamic movements succeeded in ridding the Arab countries of their Jews in the past; now they are trying to do the same with Christians.
- b) Ibrahim (2013a) reported that before Islamic conquests, the whole of North Africa was Christian. Christians now make up less than 1% of that entire population whereas in 1900, 20% of the Middle East was still Christian, whereas today it is less than 2 %. The Christian population is rapidly dwindling.
- c) Bachner (2012) reported that at the time of Arab/Muslim invasion around 641 A.D. all Egyptians were Christians. Now there are approximately 10 million Copts in Egypt, roughly 12% of the population. The 84% Christian majority in Lebanon has now dwindled to a 35% with hundreds more Christians fleeing the country every day. Iraq's once vibrant Christian community has been reduced to less than 200,000.

- d) Clark (n.d.) reported that in 1990, there were over 1.2 million Christians in Iraq but by the end of 2003, there were fewer than 500,000; in 2013, there were fewer than 200,000 Iraqi Christians. In 2010, al Qaeda militants attacked a Baghdad cathedral, killing over 50 people and maiming many more. Bishops and priests have been kidnapped and tortured; churches have been bombed, killing and injuring Christians. The message, sometimes sent in a letter containing a bullet: “Christians should leave or die.” Also Clark reported that Christianity is facing elimination in its Biblical homeland. Between a half and two-thirds of Christians in the Middle East have fled or been killed over the past century. He quotes a colleague by the name of Short who attributes the intolerance and violence towards Christians to the rising Islamization of Middle Eastern countries.
- e) Marmur (2017) reported that according to professor Adelman of the University of Denver, the Christian population in the Middle East has dropped from 20 per cent in 1900 to 4 per cent today. It’s likely to drop even further by 2050.
- f) Clark, J. (n.d.) stated that Ziya Meral, a London-based Turkish scholar, writes: We have scarcely skimmed the surface of violence and intolerance to Christians in Muslim worlds. If it should continue at its present rate, Christianity will very soon be completely eradicated in its homeland.

#### 4. Historical examples of hate, prejudice, hate discrimination towards Jews and Christians in countries conquered by Muslims

- a. Ibrahim, R. (2017a) reports that in 628, the prophet of Islam summoned the Roman (or “Byzantine”) emperor, to submit to Islam; when the emperor refused, jihad was initiated against the Western world. Less than 100 years later, Islam had conquered more than two-thirds of Christendom, and was penetrating deep into France
- b. Pipes (2017b) indicates that the successors to the prophet Muhammad were responsible to the great Islamic conquests over the next three hundred years.

- c. Karsh (2006) and Ibrahim (2013b) report that in the 7th century, Caliph Omar bin al-Khattab (634 to 644), imposed the following conditions on the conquered Christians: "Not to build a church in our city—nor a monastery, convent, or monk's cell in the surrounding areas—and not to repair those that fall in ruins or are in Muslim quarters; Not to clang our cymbals except lightly and from the innermost recesses of our churches; Not to display a cross on them [churches], nor raise our voices during prayer or readings in our churches anywhere near Muslims [Not to produce a cross or [Christian] book in the markets of the Muslims;.... [I]f we change or contradict these conditions imposed upon ourselves, we forfeit our dhimmi [covenant], and we become liable to the same treatment you inflict upon the people who resist and cause sedition.
- d. Rossomando (2017) reports that in his book *Jihad in Islam*, Sayyid Abul A'la Maududi (1903 to 1979) opined that Muslims should destroy "all states and governments anywhere on the face of the earth which are opposed to the ideology and programme of Islam regardless of the country or the nation which rules it. "
- e. Ibrahim (2013b) reports that Caliph Harun al-Rashid (763-809), "...force Christians to distinguish themselves by dress, to expel them from their positions, and to destroy their churches through the use of fatwas (religious advisory opinions) by the imams." Similarly, Saladin (Salah ad-Din, 1137-1193)—commanded that all crucifixes on Coptic Church domes be destroyed.
- f. Bachner (2013) reports that according to Ibn Qayyim (1292-1350) it is "obligatory" to destroy or convert into a mosque "every church" both old and new that exists on lands that were taken by Muslims through force, for they "breed corruption". Ibn Taymiyya confirms that if the imam destroys every church in lands taken by force, such as Egypt, Sudan, Iraq, Syria ... this would not be deemed unjust of him. Also Bachner (2013) reports that over the two-year-course of a Christian persecution campaign, some 30,000 churches were burned or pillaged in Egypt and Syria alone. "the Muslims in Jerusalem

made a rising [in 936] and burnt down the Church of the Resurrection. Nearly a century later, Caliph Hakim bi-Amr Allah (r. 996-1021) ordered that the Church of the Resurrection be torn down "to its very foundations"

- g. The light-dark net (2016a) reports that in 1321 the Muslim Extremist destroyed 60 Egyptian Churches and transformed them into a hail of rubbish. Also, The Sultan at that time declared that any Muslim seeing a Christian wearing a white Tirboun on his head or riding a horse, had the right to kill him and take his positions. The Christians were to go back to wearing The blue Tirbouns and riding donkeys facing the rear end of the donkey if they pass by a Muslim. And they were instructed to carry bells around their necks when they entered the public washrooms. And of course, they were forbidden from appointments in Government Positions. The authorities were instructed to fire any Christian working there.
- h. . Csaplar (n.d) reports that Christians and Jews conquered by Muslim invaders were subjected to the following conditions( these conditions were not applied to the Muslims living in the conquered countries): they could not bear arms; could not ride horses, had to get permission to build, had to pay certain taxes which Muslims did not; Christians could not proselytize, Christians and Jews had to bow to their Muslim masters when they paid their taxes; and they had to live under the law set forth in the Koran, not under either their own religious or secular laws.
- i. More recently, Essa (2017) reports that the same conditions imposed by Muslim invaders are being used by the Salafis.
- j. Also, recently El-Fiki (2017) reported another set of humiliating conditions imposed on Copts, were mandated by Abo Ali Mansour, El-hakim bi Amr Allah (996-1021) Christian Copts were forced to wear black cloths to identify them from others. They were forced to wear huge and heavy crosses. Later he ordered the demolition of all churches in Egypt, confiscated all lands belonging to them and gave Christians the choice between accepting Islam as a religion or leaving Egypt. It was then that many of the Christians accepted Islam to escape the persecution.

5. Recent evidence for the hate, hostility, prejudice and incitement of violence against Jews and Christians

There are many fatwas that include hate messages, prejudice, and incite extremists to kill Jews and Christians. The following are some examples

- a) Glavin (2017) reports that Imams at a masjid (mosque) in Toronto have been given to preaching about “the filth of the Jews” and summoning Allah to “kill them, one by one”.
- b) Friedland (2017) notes that as recently as July, 2017, an Imam called in a sermon on Muslims to fight the Jews and for Allah to annihilate them.
- c) B'nai Brith Canada (2017). During a sermon an Imam in Quebec City was video-taped leading a congregational prayer calling for the defeat/eradication of Jews. He stated that at the end of days, the trees will cry to Muslims, saying “oh Muslim bin Abd Allah (worshippers of God) here is a Jew behind me rise and kill him”.
- d) Fatah, T. (2017a) reports that in February 8, 2017, an Islamic cleric in Montreal uttered the following words to a congregation: O Allah, give victory to our brothers who engage in Jihad. O Allah, give them victory over their enemy. O Allah, destroy the accursed Jews. O Allah, make their children orphans and their women widows. Hateful statements as an example of systemic racism that is anti-Semitic, anti-Christian, anti-Hindu, and anti-atheist.
- e) Video # 1 (2017): In this video the clerk from the Prophet’s Mosque in Saudi Arabia is asking God to destroy the Jews and Christians. Retrieved July 25, 2017 from <https://www.facebook.com/AberIlMasih1/videos/1586089921435877>
- f) Nauoot (2017). In a television program Nauoot (an Egyptian reporter) accused a Salafi clerk on a show, of enticing others to kill non-Muslims

- g) Westrop (2017) reports that in 2014, ISIS called on Western Muslims to use vehicles, knives – anything to hand: "If you are not able to find an I.E.D. or a bullet, then single out the disbelieving American, Frenchman, or any of their allies. Smash his head with a rock, or slaughter him with a knife, or run him over with your car, or throw him down from a high place, or choke him, or poison him.
- h) Rossomando, J. (2017) reports that Bin Laden declared that killing Americans "an individual duty for every Muslim who can do it in any country in which it is possible to do it."
- i) Reuters (2017) reports that in Turkey, President Erdogan has warned that Europeans across the world will not be able to walk the streets safely if they keep up their current attitude towards Turkey.
- j) Eskisehir, R.S. (2017) reports that Turkish president Erdoğan has called on Turkey's citizens in Europe to step up their rates of procreation and have five children each, saying a booming Turkish population would be the best answer to the EU's "vulgarism, antagonism, and injustice"
- k) Fatah (2017b) reports that the Taliban, Al-Shabab, Boko Haram and other Islamist terrorist groups invoke the Qur'an, verse 9:5, to justify their jihad. It reads: "But when the forbidden months are past, then fight and slay The Pagans, wherever ye find them. And seize them, beleaguer them, and lie in wait for them in every stratagem (of war). But if they repent and establish regular prayer [accept Islam] and practice regular charity, then open the way for them; for God is Oft-forgiving, Most Merciful."
- l) Light and dark (2016b). An Egyptian magazine presented a video, where Dr. Yassir Burhami entice others to kill Christians, denigrated the Coptic Pope by describing him using derogatory epithets, and declared that Christians are infidels, and requested obliquely that the Coptic Pope be killed.
- m) Light and Dark (2016c) documented that a Salafi leader opined that it is permissible to kill Christians.

- n) Saleh, S (2016). Dr. Saleh (a retired female professor of comparative religions, El-Azhar Islamic University, Cairo, opined that it is permissible to (sexually) enjoy the (female) prisoners of war to humiliate them..
- o) Gounaem (2015a). In this message, this known Muslim extremist delivers a message that is full of hate against Christians and Jews.
- p) Video # 2 (2014). In this video an Imam from Saudi Arabia prays that Allah to destroy America, Jews and Christians <https://www.youtube.com/watch?v=wtiPPGwVEM0>, February 10, 2014
- q) Ibrahim (2013b) reports that in August 2009, Dar al-fatwa affiliated with Al Azhar, issued a fatwa likening the building of a church to "a nightclub, a gambling casino, or building a barn for rearing pigs, cats or dogs." And Al-Burhami issued a fatwa in July 2012, forbidding Muslim taxi-drivers and bus-drivers from transporting Coptic Christian priests to their churches, which he described as "more forbidden than taking someone to a liquor bar."
- r) In 2013, El-Qaradawi (2013) issued a fatwa (religious advisory opinion) encouraging terrorists' suicide missions.
- s) Bin Abdullah (2012) the grand mufti of Saudi Arabia, declared that it is "necessary to destroy all the churches of the region.
- t) Voice of Copts (2011) produced a video where several radical Sheikhs delivering messages inciting others to kill non-Muslims
- u) The Telegraph newspaper (2010) reported that the Al-Qaeda magazine published 'tips on how to kill Americans', and the American Islamist affiliated with Al-Qaeda in Yemen who was killed by American forces, encouraged Muslims to get in their pick-up trucks and "mow down the enemies of Allah".
- v) Video # 3 (2008) entitled "Islam Will Destroy the World" was produced after the Lars Westergaard Mohammed cartoons incident. It includes a demonstration with people shouting slogans that threaten violence against Denmark and USA.
- w) Al Awlaki (2012) produced a series of video-taped sermons/lectures promoting jihad and martyrdom. In these sermons/lectures Al Awlaki was encouraging young Muslims to commit jihad and to martyr themselves.

x) Pipes (2017b) reports that the more recent articulations of a caliphate have been from Osama bin Laden and his successor, Ayman al-Zawahiri. As per Fazlur Rehman Khalil, another al-Qaeda leader: "Due to the blessings of jihad, America's countdown has begun. It will declare defeat soon," and will be followed by a caliphate.

6. Examples of recent evidence for the hate, hostility, prejudice, incitement of violence with special emphasis on the largest Christian community in the middle-east: the Copts of Egypt.

The Copts of Egypt are the largest Christian community in the Middle East estimated to be 10-15 % of the total population of approximately 93 million people, or approximately 8.5 million Copts.

- a) Ali, Adbd el Reheem (2015) reports that starting in early 1970, Egyptian President Anwar Sadat encouraged the Muslim Brotherhood and other Islamic groups to proliferate in Egyptian universities to offset the influence of the Russian-backed communists there.
- b) Since the 1970s, attacks on Christian Copts in Egypt have been increasing. The incidents are too numerous to count. The reference section includes a list of internet sites that have reported the atrocities from 1968 to July 2017 (see List of incident and articles documenting attacks on Copts of Egypt since 1970). These sites are not inclusive of all events, as accurate records are not available. The references document some of the acts of terrorism committed against the Copts of Egypt. Copts have been subjected to terrorist attacks by Muslim extremists, principally the Muslim Brotherhood, since 1968, and is still ongoing. These acts include murdering hundreds and injuring thousands of Copts, and voicing threats of physical harm against this Christian minority.
- c) References in some of the above noted list include attacks on churches and other Christian properties. In 2011 alone, approximately 65 churches were burned by Muslim terrorists, in addition to burning businesses owned by Copts, attacking Coptic University

students, and snatching young Christian girls and forcing them to convert to Islam and/or marry unemployed Muslims simply to humiliate them, threats of violence if Copts don't comply with the extremists' demands, preventing Copts from building new churches, attacking and destroying Copts' homes and places of business, taking Copts' lands by force, forcing Coptic families to flee their villages, kidnapping sometimes for ransom, forcing Copts to accept "peaceful solutions", confiscating Christian lands, throwing acid in Christian girls' faces, suicide bombers detonating themselves, hurling Molotov cocktails, destroying social service buildings belonging to a Coptic Church, sexual assault, and (ironically) closing churches because of security concerns due to Islamic violence. The available data indicates that in the short period from 2016-to the time of writing this paper (July 2017), at least 100 Copts were murdered and many others injured in Egypt. Additionally, two Coptic churches were destroyed, at least 16 Coptic homes and businesses were attacked/destroyed. Also there were kidnappings for ransom, and attacks on organizations belonging to or affiliated with the Coptic Church.

- d) Clark, J. (n.d.). states that the Salafist website, 'Guardians of the Faith', posted that Muslims are superior to Egypt's Coptic Christians because - "Being a Muslim girl whose role models are the wives of the Prophet and who are required to wear the hijab, is better than being a Christian girl, whose role models are whores" and "Being a Muslim who fights to defend his honor and his faith is better than being a Christian who steals, rapes, and kills children." Little wonder, then, that radical Muslims unleashed their fury on Christians in 2010, murdering 13 worshippers as they emerged from a service and later bombing a church in Alexandria which killed 20 and injured 70.
- e) El- Hussani, Y. (2017) responding to the question posed by some Muslims in Egypt: "Why does the West hate us?" said that if they don't hate us then they have a mental problem. The Islamists are always using weapons, all the time killing, burning, running over people; all the time using explosives, exploding cars, and tell me why they want them to like you? What did the old Turks offer to the West? Killing, severe punishments, they enslaved them, forced people to sit on swords in the 16<sup>th</sup> and 17 century, they even

enslaved their fellow Muslims. The Muslims kill Christians, what did they see more than Muslims killing them with ruling over them or firing at them and then you ask why they hate us?

7. Examples of Muslim extremists' hostility, hatred and dislike, prejudice, exclusion and discrimination, and rejection of Jews and Christians across the globe

a) Recently, Ibrahim (2017b) published his latest report documenting the persecution, hatred, rejection and dislike towards Christians around the world. At the end of his report he includes his previous reports that document incidents that were committed in many countries by Muslim extremists against Christians from 2011 to July 2017. In his 2017b report Ibrahim made the following comments:

- “Islamic extremism” remains the dominant force responsible for the persecution of Christians in 40 of the 50 worst nations which persecute Christians;
- Nine out of the 10 worst nations for Christians have a Muslim majority (with North Korea being the only non-Islamic exception);
- In the 21 (18 of which are Muslim-majority) worst nations for Christians, “100 percent of Christians experience persecution”;
- 1,329 churches have been attacked, damaged, or destroyed, mostly in Muslim-majority nations;
- Muslim Somalia is now the second worst nation for Christians,; they are executed instantly if their faith is discovered, or even rumored;
- In Nigeria — where more Christians have been slaughtered by Muslims than possibly in any other nation — the killing of Christians went up by 62 percent;
- The nation where the most violent and sexual attacks on Christians take place – Muslim-majority Pakistan — rose to the number four spot on the list of the worst countries for Christians.

In his report he also included incidents of the Muslim slaughter of Christians in Nigeria, Somalia, Pakistan; Muslim attacks on Christian missionaries and “apostates” in the Philippines, Uganda, Iran, Malaysia; Muslim attacks on churches in the Central African

Republic, Indonesia: Iraq, Kuwait; Muslim discrimination against; and hostility toward Christians that include sexual assaults and abduction in Egypt: Nigeria, Pakistan, and the United States.

- b) Alstad.J. (n.d) reports that since 9/11 Muslim extremists have killed over 26,000 and wounded over 50,000 in terrorist attacks worldwide. Also, they murdered 3,000 innocents in New York, 202 tourists in Bali, 333 schoolchildren and their teachers in Beslan, 292 Kenyans and Tanzanians at two US Embassies, 241 US and 58 French peacekeepers in Beirut, over 50 civilians in Israel, 52 in London, 191 in Madrid, 200 in Mumbai and 500,000 in Darfur. In addition Muslim extremists have beheaded Western hostages in Iraq, Buddhist monks in Thailand, and Christian schoolgirls in Indonesia.
- c) Pipes (2015) reports that Muslim extremists have launched over 27,000 attacks globally since 9/11, or more than 5 per day, adding to incidents reported by Alstead such as the railroad bombing in Spain, the murder of Theo van Gogh in the Netherlands, the Charlie Hebdo massacre in France, the Boston Marathon bombings. Shavit and Andresen (2016) added the attacks in Paris in 2015, bombings in Brussels and Belgium (2016/03/22), and Nice in 2016. These have also heightened fears of terrorism in the West perpetrated by returning jihadists. The most recent attack occurred on 2017-08-17 in Barcelona where at least 13 were killed and 100 seriously injured.
- d) Phillips (2006) reports that there are nearly 1600 potential suicide bombers who are primed and ready to go, according to the latest British intelligence reports. Phillips also stated that Terrorism and hatred against Christianity have increased since Khomeini's declared Islamic war on the West in 1979.
- e) Ibrahim (2014) reported that the Islamic groups in Syria were forcing Christian minorities to pay them jizya, i.e., extortion money, in exchange for their lives.
- f) Lopez (2015) states that some 30 Ethiopian Christian men were beheaded in Libya for refusing to convert to Islam.
- g) Fatah (2017c) reported that in Pakistan: On February 6, 1997 an attack by 30,000 Muslim jihadists on a Christian village destroyed 750 homes and four churches.

- h) Also, in Pakistan Saifi (2016) reported that on Easter Sunday, March 28, 2016 a suicide bombing took place. The suicide blast, in the eastern Pakistan city of Lahore, killed at least 69 people and more than 341 others were injured.
- i) And in 2017 (Ibrahim, 2017c) stated that in Lahore Pakistan Muslim extremists set fire to more than 150 Christian homes, shops, and two churches, and displaced hundreds of Christians.
- j) According to Ibrahim (2016a) in Nigeria, since 2000, some 12,000 Christians have been slaughtered for their faith and 13,000 churches destroyed. Just last month, over 500 Christians were butchered.
- k) Ong (2017) reports the slaughter of Fr. Jacques Hamel by two young Islamists in the middle of saying Mass and adds that "Islamist extremist attacks on Christians in France intensified in 2016. Attacks rose from 273 in 2015 to 376 in 2016.
- l) Ibrahim (2017c) states that in April 2017, that in Iraq, at least 100 places of worship, mostly Christian, with a few Yazidi temples, have been vandalized or completely demolished in the territories of Mosul and Nineveh Province since June, 2014.
- m) Hoffman (2013) reports that in 2001, a terrorist blew himself up in a Tel Aviv nightclub, killing 21 Israelis.
- n) Beck (2017) reporting in June 2017, states that at least 1,600 Israelis have been killed in terrorist attacks since the 1993 "Oslo Peace Accords."
- o) Esman (2017) reports that the most recent incident in Australia, involved the arrest of four men suspected of plotting a terrorist attack on a commercial airliner. Also, 15 plots were foiled between 2014 and 2016. In addition, in 2016, ISIS's online magazine exhorted followers to "scorch Australia with terror."
- p) Ibrahim (2016b) states that Muslim extremists have carried out over 5,800 fatal terrorist atrocities since 9/11. In Cologne and elsewhere in Germany, 1,000 Muslim migrants went on a raping spree, leaving hundreds of "infidel" women violated, beaten, and traumatized.
- q) Romanowsky (2017) reports that approximately 90,000 Christians were killed for their faith in 2016 worldwide, making them the most persecuted religious group in the world. That number — which amounts to one Christian killed every six minutes — is down a bit

from 2015 when the number was estimated to be approximately 105,000. And according to a Fox News report, nearly a third of the deaths in 2016 were at the hands of Islamic extremists like ISIS, and others were killed by state and non-state persecution. Also, Romanowsky, reported that Massimo Introvigne, director of CENSUR, told Vatican Radio that approximately 70 percent of the martyred Christians in 2016, were from tribal villages in Africa, and their deaths were partially a result of the fact that Christians often refuse to take up arms during conflicts.

#### 8. Examples to Indicate that the Claim of Prejudice against Muslims Because Of Their Religion Is Not Supported By Research Results

- a) Based on results of a Gallup (n.d.) Poll, prejudice is not limited to Muslims. The 48% of Muslim Americans say they have experienced racial or religious discrimination is on a par with Hispanic Americans (48%) and African Americans (45%), Among U.S. religious groups, 44% of Muslim Americans are integrated, on par with Mormons (46%) , greater than Jewish Americans (36%), Protestants (35%), and Catholics (34%); and that there is no evidence of prejudice against Muslims as most Americans (87%) strongly agree that they would not object to a person of a different religion living next door to them. Also, 40% of French, 38% of German, and 43% of British respondents say they live in diverse neighborhoods. Muslims in France (74%), Germany (53%), and the U.K. (54%) are more likely to say they live in diverse neighborhoods than mostly homogenous ones.
- b) Glavin (2017) reports that a CBC-Environics poll revealed that among Muslim Canadian respondents only nine percent said it was discrimination that annoyed them. One in five respondents said they could not identify anything about Canada they did not like. Still, 30 percent of Muslim respondents said that in the preceding five years they had experienced discrimination that was based on their religion, ethnicity or culture. (Islamophobia whatever that term means, has now given way to Islamophobia-phobia and so-called “waves of xenophobia racism, nationalism, prejudice, racial intolerance, dislike of foreigners). Is Canada losing its bearings?

- c) A recent study reported in the National Post (2017-08-25) found that 96% of 4.7 million Muslims living in Germany felt connected to the country. About 80 percent now hold fulltime jobs, and additional 20 percent are employed part-time. These rates are similar to those for ethnic Germans. (Muslims assimilate well in Germany, even though many Germans don't like them) <http://nationalpost.com/news/world/muslims-assimilate-well-in-germany-even-though-many-germans-dont-like-them-study>

9. Examples to Demonstrate that Discrimination, Hatred, Persecution...etc. Is Not Unique to the Religion of Islam or to Muslims.

a) Berlinger (2012) conveys that the Pew Forum, in its 2012 report indicated that Christians have been persecuted in more countries than any other religious group between 2006 and 2010. Its report is based on research conducted "in a number of countries" where religious groups were harassed, across all years any time between mid-2006 and 2010: Christians were harassed more in 139 countries than Muslims who were harassed in 121 countries.

b) Dauvergne, (2015) reports that religiously-motivated hate crimes in Canada in 2008 were as follows: 165 crimes against the Jewish faith, 30 against the Catholic faith, and 26 crimes against the Muslim faith. Thus, using the criterion of religiously-motivated hate crimes in Canada, the Muslim faith came third after the Jewish faith and the Catholic faith.

c) Leber (2017). Police-reported that religiously-motivated hate crimes in Canada in 2015 were as follow: 178 hate crimes targeting the Jewish population, 159 against Muslims, and 55 against Catholics. Thus, in 2015, people of the Jewish faith were targeted by hate crimes more frequently than people of the Muslim faith.

d) Bruckner (2011) contends that today, of all the monotheist religions, Christianity is the most persecuted – particularly in Islamic countries such Algeria, Iraq, Pakistan, Turkey or Egypt..

e) SKY news video (n.d.). Are we seeing a rise in attacks on Christians around the world? SKY News: Christians facing persecution. This video demonstrates the persecution of Christians around the world.

f) Clark (n.d.) reports that according to his colleague Short, “Christians are targeted more than any other body of believers. “ Short is concerned that “200 million Christians (10 percent of the global total) are socially disadvantaged, harassed or actively oppressed for their beliefs.”

#### 10. The term Islamophobia Fosters Victimization and Grievances. Grievance is the most Common Motivator Used by extremists to Recruit New Terrorists

a) Paris (2008) opines that the extremist is now provided with not only an explanation but a justification for his grievances against the host country: Islamophobia. He now thinks that they discriminate against him, not as in the case of other non-Muslim minorities, e.g., because of his skin color, but because he is Muslim.

b) Larsson (2010) emphasizing the role of victimization in recruiting new terrorists opines that very few people are able to recognize that the bomber’s frustrations and grievances most likely emanate from a victim mentality: seeing the daily attacks and killing of Muslims in countries like Iraq and Afghanistan.

C) Similar to Larsson, Tibi (2008) opines that Jihadism (holy war) is a core issue in jihadist ideology of political Islam. Crusaders against Islam are continually being challenged. The Islamists’ message: the victimization of Muslims.

d) CBC News (2017). A recent example of the danger of using grievance-based ideology occurred on June 21, 2017, when CBC news reported that a Canadian terrorist from Montreal stabbed an officer in the Bishop International Airport in Michigan. State Police say that he yelled “Allahu Akbar” (God is great) and “This is for killing people in Syria, Iraq, and Afghanistan.”

e) Al Awlaki (2012) videos are clear examples of the use of victimization as a powerful mean to promote Jihad to correct “the wrong doing” of the west against the Muslim world. He repeatedly cited the crusaders, the Afghanistan war, and the Iraq wars as evidence for the western aggression against the Muslim world.

## 11. Muslim Extremist Ideologies that are Behind All Violence

An explanation for terrorism is provided by Egyptian Journalist, Essa (2017). He reports that the main reason for this is the non-compromising Wahhabist ideology of Islam. None of the killers of Copts or the arsonists who burned their homes in Egypt but they are Salafi Wahhabis. It is this Salafism that made Islam a racist religion encouraging hatred of others and demeaning them. The Salafi Wahabi only thinks of how to destroy the other or convert him to Islam, or to humiliate him and submit, either if he is Christian or Jewish and pay jizia (money to preserve one's life) willingly, and be treated like a second class citizen. If he accepts Islam unwillingly, or pretends that he likes Islam, he may be slaughtered. Once someone has ingested the Salafism el Wahhabism ideology, it is a small step to transform that person into a terrorist carrying physical weapons or spreading hatred and influencing others as a metaphorical weapon.

Besides the actual violence that invokes fear among Westerners, are the ideologies behind the extremist's aggression towards adherents of other faiths. These include the assertion that there must be a continuous state of war between the house of peace (Islamic countries) and the house of war (non-Muslim countries). This state of war should continue until the non-believers – "the infidels" – are converted to Islam, killed or enslaved, or subjugated to the Muslim community as inferior and pay extra taxes in order for them to stay alive and retain their property (Dhimmi status). Infidels (non-believers) must be fought until they become weak, their state disappears, and they submit to the law of Islam. It is Important also that there be a revival of religion and a relationship between God and man via Jihad (holy war), to ultimately establish the true worldwide Muslim state, the Caliphate operating under Sharia law (Hafez, 2003; Ibrahim, 1988; Isam, 2006; Lotfi, Ali, & Kamel, 1993; Sageman, 2004; Schwind, 2005).

In the past four decades extremist preachers have been more vocal in promoting non-acceptance of other religions and cultures. They have been encouraging Muslims to boycott non-Muslim celebrations such as Christmas, not to eat or drink with Christians, or even partake of food prepared by them (Abu-Zaid, 1996; Copts, 1994; Montasser,

2006a) They are told to prohibit their children from playing with Christian children (Shafeek, 2006), and to fight against Jews and Christians. The fight for God's religion (Islam) and his prophet was clearly condoned. The following suggestions and explanations were provided for these characterizations.

\*Muslims should not take the unbelievers of Islam for guidance because they have sinned.

\*Jihad (fighting) for God is important and must be continuous and promoted to establish the justice of God on earth.

\*Believing in God would not be appropriate without believing in God as one God without partner; has no son and that Mohammed (the prophet of Islam) is his prophet.

\*The only true religion is Islam and that it is not acceptable to follow a religion other than Islam.

El-Nagar (2006) quotes the following verses from the Qur'an: "Let not the believers make the disbelievers their friends" (3:28, P.79). "Whoever adopts any other than this way of submission (Islam), that way shall not be accepted from him and in the Hereafter he shall be among the losers" (3:85, P.89). "The time is coming when we cast awe into the hearts of the ejectors of the truth"(3:151, P. 99). In particular, are the issues of rejecting Christianity as a valid faith, portraying non-Muslims as infidels; the West as the source of evil that has negatively affected the Muslim world; and encouraging fighting and Martyrdom to further the cause of Islam (Littman, 2005) are emphasized. For example in a book that is taught to students in Islamic schools, the message is that at the day of resurrection the Muslims will be forgiven for whatever sins they have accumulated during their lifetimes. But these sins will be transferred and added to the sins of the Jews and Christians (Montasser, 2006b). Another teaching is that Muslims should not initiate greetings with non-Muslims but should make their life harder (Montasser, 2006b). Similarly, Arabic TV shows are filled with messages of hate and incitement against the West either through movies that portray Islam as a religion of peace and tolerance, while other religions are inferior to Islam. Similar messages are delivered through TV interviews with extremists. For example Memri (<http://www.memritv.org>) shows many scripts from TV interviews that illustrate these extremists' views.

## 12. Possible limitations.

Political correctness and left wing policies have effectively hindered honest criticism of extremist versions of Islam. This has the effect of driving away interested researchers from investigating and writing about this sensitive subject. Consequently, papers such as this are limited by a lack of accurate primary international and domestic data that could better inform the extent of ideological and physical threats faced by those in the free world.

## 13. Conclusion

The solution to the current extremism/terrorism must be an international effort to fight the ideologies of jihad, holy war, hatred of Western culture, hatred for democracy (when it does not further the Islamist cause), the burning desire to create a Caliphate system which is governed by Sharia Islamic law, the ideology of believing that they are fighting for Allah and that it is the duty of every one to fight the infidels. This belligerent ideology consistently promotes violence as a means of achieving their goals, promoting battles with those who oppose their religious beliefs. The tactic of falsely portraying themselves as perennial victims from the time of Mohamed, to the Crusaders to the present depiction of the presence of the USA in Afghanistan and Iraq as a means to recruit naïve youngsters to blow themselves up for the glory of Allah, Sharia, the Caliphate and of course, the Imams and Ayatollahs must be stopped. This paper aims to educate its readership to effectively counter the systemic lies invented by the left, incitement and distortion of events by NGOs and mainstream media who misinform the general public as to the facts and root causes of these events. Essentially, the political correctness of the leftist media protects and enables the Islamists by shielding the public from the basic ideological reality of political Islam.

Using military action to bomb radicals will only provide a band aid solution. The international community must come together to fight the above noted ideologies. Countries that export their extreme ideas must be pressured to change their way of financing, and educating others about their extreme views.

It is not acceptable that ISIS and other terrorist organizations, continue to instill in their children the above noted ideologies from a very young age. If this is not stopped. There will be thousands more ready to fight and kill for the sake of God.

It is not acceptable to allow extreme religious groups such as the Muslim Brotherhood to continue their activities in the West under the pretense that they are a moderate group. This is particularly true when their slogan and other documents clearly belie this.

- a) The Muslim Brotherhood's slogan, 'Allah is our goal, the messenger is our model, the Quran is our constitution, jihad is our means, and martyrdom in the way of Allah is our aspiration' (<http://ikhwan-egypt.blogspot.ca/>). The fourth of these precepts is violent jihad and martyrdom, which the Brotherhood states is an obligation of every individual Muslim, as well as the collective obligation of their organization (Farahat, 2017a)
- b) DiscovertheNetworks Org.(n.d.) A document accepted into evidence in the 2007 U.S. Holy Land Foundation Trial, stated that: "The process of settlement is a "Civilization-Jihadist Process", with all the word means. The "Ikhwan" (the Muslim Brotherhood) must understand that their work in America is a kind of grand Jihad in eliminating and destroying the Western civilization from within and "sabotaging" its miserable house by their hands and the hands of the believers so that it is eliminated and God's religion is made victorious over all religions.
- c) Eed (2017) wondered how it is that the Muslim Brotherhood which failed to live with Muslims in their own countries, now want to live in the West.
- d) Fahmy (2017) also wondered how the members of the Muslim Brotherhood, or Salafi jihadists, who are designated as terrorists in some countries in the Middle East are simply able to organize protests in the U.K., Canada, and the U.S. and operate freely from their nerve center in London.
- e) Farahat (2017b) conveyed that Osama Yassin, a minister in former President Mohammed Morsi's cabinet, revealed that the 95 Brigade engaged in the abduction, beating, and torture of "thugs" and threw Molotov cocktails at its opponents. The brigade's operatives were also implicated in the killing of anti-Brotherhood protestors.

In closing, it is this writer opinion that we should not confuse between religion discrimination and discrimination because physical appearance, skin color, class, immigrant status, or because any other factor.

Hopefully this paper have added some support to the many other scholars and concerned citizens who oppose the phenomenon termed Islamophobia.

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(<https://www.youtube.com/watch?v=HB3uD9zubfA>), and Allah is preparing us for victory (<http://www.bing.com/videos/search?q=allah+is+preparing+us+for+victory+anwar+al+awlaki&qpv=Allah+is+preparing+us+for+victory+Anwar+Al+Awlaki+&FORM=VDRE>

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