

THE TEACHINGS OF ISLAM AND THE EXAGGERATION OF PHOBIA: ANSWER TO THE ISLAMOPHOBIC AND RECOVERING THE MUSLIM IDENTITY

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Abstract

The main objective of this article a discussion on behalf of Islam worldwide known word 'Islamophobia', a Western term and thought and a disputed issue for the Muslim world. Particularly in the aftermath of 9/11, Muslims are often stereotypically portrayed in media reports as a devoutly religious and undifferentiated group sharing a fundamentalist version of Islam. So, in this article it will discuss with some major offshoots and basically depended on the qualitative method from the previous research analysis and recently collected data. Especially on Europe's ignorance in the medieval period about the Islam and Muhammad, as they imagined that our worship to Christ and their worship to Muhammad are same and although they have known to Muhammad as an anti-Christ. The explanation against the Islam and reverse meaning of the Quran's verses from its basic meaning in the Western world are common. After 9/11, why new-Muslim numbers are increasing in the Western world as like as in America, United Kingdom, and in others? Finally, some answers to the Islamophobics according to the Islam as Islam does not react with the illegal activities by the name of war.

Keywords: Islamophobia, Muslims, Muhammad, Teachings of Islam, Western.

İSLAM ÖĞRETİLERİ VE FOBİNİN AŞIRI BASTIĞI: İSLAMOFOBİYE CEVAP VERİLME VE İSLAM KİMLİĞİNİN KURTARILMASI

Bu makalenin temel amacı İslam dünyası için Batılı bir terim ve düşünce olarak ortaya çıkmış tartışmalı bir konu olan 'İslamofobi' adlı dünya çapında bilinen bir tartışmadan bahsetmektedir. Özellikle 9/11 sonrasında, Müslümanlar basında çoğunlukla basiretli olarak İslam'ın kökten dinci bir versiyonunu paylaşan dindar ve farklılaşmamış bir grup olarak medya raporlarında tasvir edilmektedir. Dolayısıyla, bu makalede, bazı ana hatları tartışılacak ve temel olarak önceki araştırma analizinden ve son zamanlarda toplanan verileri kullanarak nitel metoda bağlı kalınacaktır. Özellikle Avrupa'nın ortaçağ dönemindeki İslam ve Hz. Muhammed hakkında bilmedikleri, hem de onların Mesih İsa'ya ibadetleri Hz. Muhammed'e olan ibadetlerinin aynı olduğunu hayal edilmektedir. İslam'a karşı açıklama ve Kuran ayetlerinin Batı terimine yani temel anlamının tersini kullanmak normaldir. 11 Eylül'den sonra neden Batı dünyasında Amerika, İngiltere ve diğer yerlerdeki gibi yeni Müslüman sayıları artmaktadır? Son olarak İslamofobiklere İslam'a göre bazı cevaplar ve İslam savaş adıyla yasadışı faaliyetlere önem vermiyor.

إنقاذ الهوية الإسلامية والرد على الإسلاموفوبيا في ظل

ضغط التعاليم والفوبيا الإسلامية.

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ملخص

الهدف الرئيسي من هذه المقالة هو الحديث عن الفكر والمصطلح بحق العالم الإسلامي الذي ظهر عند الغرب والمسمى بالإسلاموفوبيا المعروف على مستوى العالم والقابل للنقاش، وخاصة بعد 11 سبتمبر/أيلول تم تصوير المسلمين في تقارير الإعلام متحذراً على أنهم مجموعة غير متميزة و أن الإسلام من الجذور متدين. لذلك، في هذا المقال سيتم مناقشة بعض الخطوط العريضة وسيتم الإلتزام بها أساساً في المنهجية النوعية من تحليل البحوث السابقة وجمع البيانات الحديثة وخاصة في أوروبا في القرون الوسطى وبما أنهم لا يعرفون شيء بحق الإسلام و سيدنا محمد عليه الصلاة والسلام كانوا يعتقدون أن عبادة محمد عليه الصلاة والسلام هو نفس عبادتهم لعيسى عليه السلام. كان من الطبيعي أن يستخدموا بيانات ضد الإسلام وأن يستخدموا عكس معنى آيات القرآن الكريم أي الموافقة للمصطلح الغربي. لماذا يزداد عدد المسلمين بعد 11 سبتمبر/أيلول في مناطق مثل أميركا وإنكلترا وغيرها في العالم الغربي؟ وأخيراً هذه المقالة لاتعطي أي إهتمام للأنشطة الغير نظامية تحت إسم الحرب الإسلامي وردود الإسلام فوبيا بحق الإسلام.

كلمات مفتاحية: الإسلام فوبيا، المسلمين، محمد، تعاليم الإسلام، الغرب.

Introduction

The origin of Islam belongs to the 7th century as it came into the Saudi Arabia. As a Widley and youngest religion, it's first to introduce occurred with the Prophet Muhammad (Sm). The Qur'an testifies of itself that it was given by Allah through the angel Gabriel to the prophet Muhammad. In this time, sometimes Allah revealed some verses in the Quran, whereas these verses used against the Jesus and Christians according to their behaviour that time.

Gradually, these verses were used as a counterattack against the Muslims from the Jews and the Christians side. These verses reflected on their life, culture and their religions. Moreover, they had created an anti-group against the Muslims and their holy divine books. Basically, these were the pre-Islamophobia traces against the Islam and Muslims. After the 7th century's foundation of Islam, the civilization and the culture of Islamic countries had an important impact on science, knowledge and in the cultural sphere for the Europeans and the Westerns.

But, when Islam first appeared in Mecca and its surroundings, the Christians of that time did not transfer the right information to their community about the Islam. We can say that they did not interpret the message of Muhammad in a healthy way in terms of their news transfer. The same incident is true about the Jews. The first relationship between the Islam and the Christianity made through the migration to Abyssinia during the Mecca period. After by the time, the Prophet sent a letter with the Islamic message to the Heraclius. But next year (H. 629) Byzantine armies came for another purpose to battle with the Prophet Muhammad that was a distinguished issue. But Christian sources of 650-750 years, we see that the Christian authors observed Muhammad as a military commander, businessman, king, monotheistic re-enactor, a lawmaker and finally a false prophet. (Hoyland, 2000: 277-286)

Also, the steadiness of Islamophobia in the western world created an environment in the world order that was the disintegration of the Soviet Union and the collapse of the Eastern Bloc and constituted the basis of West-East identity. This had been created a serious breach in the process of legitimizing the West's identity based on opposition to the "other". In addition, the intensity of international immigrants, refugees, and these refugees have been influenced by the perception of danger and threat to their cultural identity and civilization especially in their attitudes, behaviours, and policies towards the facing flow of refugees and asylum seekers. On the other hand, Islam is not only a religion or an ideology, at the same time, a culture and a civilization for his universal identity by which the West has attributed to itself. This identity, which was shaped based on the Euro-centric and Orientalist perspectives.

After of this identical process, no agreement exists on the meaning of Islamophobia among scholars and policy-makers. Some one's traces that the origins of this concept to the late-nineteenth century and show that the term had been redefined in the early-twentieth century. The is argues that this term is "contested because it is often imprecisely applied to very diverse phenomena, ranging from xenophobia to anti-terrorism". (Ciftci, 2012: 294) So, 'Islamophobia' is a word that first appeared in February 1991 of

Runnymede Trust, a periodical issue in the United States. Also, this word has been included in the Oxford English Dictionary since 1997. (Sheridan, 2006:317) But the Ciftci said that the rise of anti-Muslim sentiment goes back to 1980s, but the term was officially recognized in January 2001 by the Stockholm International Forum on Combating Intolerance. In the same year, the United Nations has condemned the rising anti-Muslim prejudice and hatred of Islam by declaring it as much unwanted as anti-Semitism. (Ciftci, 2012: 295) From another perspective, Islamophobia is the expression of insecurity, fear, and exclusion of the Muslims. In this sense, it can be said that the term xenophobia is a sub-category of Islamophobia which expresses also foreign hostility, fear or anxiety from the Arabs, Muslims and related factors such as an ethnic-religious group. Recently, the xenophobic individuals started among themselves too far from their Muslim neighbours and cut off their relations with their Muslim friends by throwing an Islamophobia term as a boundary. The integration problems of Muslim immigrants also played a role in the emergence of anti-Islamic discourses and practices in the modern public space. However, after September 11, 2001, this situation had reached a serious level of discrimination and racism. (Gardner & others, 2008: 120)

The rising of anti-Muslim prejudice and fear as we said it before that this is not related to a limited time. From the beginning time of Islam and after especially its background made in Europe in its medieval period. That time the peoples of Europe did not know what is Islam? What is the main aim of Islam and its strategy? In contrast of they imagined that Muslims has worshiped of Muhammad as like of us for the Christ. But Poet Dante's 'inferno' shows that Muhammad (Sm) and 4th Khalifa of Islam Ali (R) both are living in the 8th layer of hell. This was completely a false presenting of Islam. Although they have known to Muhammad as an Anti-Christ and sometimes they have kept Muhammad's name as Mahound, Mahomet, Mäometto, and Mahomet are European adaptations of the Arabic Muhammad. (Mc Cambridge, 2016: 64) The ignorance about the Islam in the Europe gave them a chance rising of Islamophobia.

The main objective of this paper is to explicate and underline various facets of real phenomena of the Islamophobia which includes Wester thought about the prophet Muhammad and the Islam. And prime verses about the phobia what's the Western thinkers are claiming against them. Finally, it will describe Westerns accepting of Islam that believe in theory and practice and occasionally we will set some verses to prove the western misconceptions against the Islamophobia and discussions from the history to renovate the articles in its place and some graphs to identify the Muslim identity at present.

1. Islam and Muhammad: Western Thought and the Islamophobia

All identities have own distinctive cultural, political and sociological characteristics. These differences are often trying to define and legitimize themselves by creating an "other groups." Europeans also be defined as a Western or Christian identity based on anti-Islamic identities and created a western mind.

From the entry time of Umayyad Khalifate into the territory of Spain and France from the Gibraltar Straits and when their settlements in Spain has started many years conflict between the western world and the Islamic world. During this period, the Europeans described to Muslims as a ruthless people who invaded their countries and enslaved their people and they conveyed this news in a faraway manner. Meanwhile, in the medieval period, the European Christians organized Crusades in the Jerusalem area such reasons as seizing the richness from the East and taking the Holy place from the Muslims for their freely living and worshipping in this place because this was a threat for them. (Aktaş, 2014: 40) On the other hand, the conquer of Vienna by the Ottoman Empires over the Balkans in the 16th and 17th centuries were a great fear for the Christian World. This fear process between the Christian and the Islamic world has led to the creation of an anti-Islamic sentiment and fear. Also, the current negative image of Islam in the West has worsened for the 9/11 incident, and fear, hatred, and exclusion towards the Muslims have reached in a great proportion. As a result, the fear and the lethargy, moreover, other factors worked from behind as the basic principles of Islamophobia. Despite of these facts, these are not the original causes. We want to look what history will say to us about the Islamophobia after Islam's appeared time in Macca that basically related to the Muhammad (Sm).

The perception and the conception of the Muhammad in the west, first produced by the Byzantine Empires time. It's had a much information in this area even in today these are unimaginable. So much

the first works and today's work concept are the same and images overlap partly at the same time. For example, as Ibrahim Kalin points out in the 8th century that Yuhanna Ad-Dimashq compared the Muhammad as a 'Liar Prophet' and in 2002, the American Evangelist Jerry Falwell called to the Muhammad as a 'terrorist'. (Ibrahim Kalin, 2007, p. 14)

Yuhanna Ad-Dimashq's arguing against the Prophet Muhammad that the Quran written and produced by him. So, he first characterized to him as a 'Liar Prophet', 'two-faced' and the 'evil'. He criticized the Prophet's marriage with the Zainab bint Jahhsh and the information about the Prophet Saleh, Prophet Isa and the Mary was wrong and distorted. (Korkut, 2008:12)

The *Chronographia*, *Refutatio Mohammed* and the *Apology* are the 9th and 10th centuries books which generally describe that Prophet Muhammad was a false or a liar prophet because of he rejected the Logos sanctity, was married too much because he was fond of earthly pleasures, his exit from the way of Judaism and Christianity, made the Muslims with the force so that the jihad cannot be a divine war and the Qur'an is not a part of the divine message book. So, they falsified his prophethood and the Islam. (Meyendorff, 1964:119)

Ibrahim Kalin put a note over on these books, some of these books partially or completely translated into Latin and the literature works began to expand with the similar works. Like as *Vita Mahumeti* by Embricco (1077), *Otia de Machomete* by Walter and *Gesta Dei per Francos* by Nogentli Guibert are the first works in this perspective. Through they added that jihad in Islam as a religion of sword, sexuality, magic, etc. (p. 44 & 72)

With these activities, also Clergy and Church fathers perceive about the Muhammad that he was a dishonest. So, they have made heavy insults on him. They have kept some shameful nicknames to Muhammad. These works about the Muhammad and the Islam have been widely spread in the mass people under by century by century. And, these works about the Islam and the Muhammad had been active in the West for centuries and has been fascinated by prejudices and mythological elements and reflected in artistic areas such as painting, music, poetry, and theatre. The Crusades have caused against these images of Muhammad to become more fire against the Muslims.

The father of Christian Church claimed that Islam geography in the 12th and 13th century was portrayed by the religious sanctuary from the Christian religion on the heretic group of Christian worlds. Muhammad (Sm) was who led this mass in the same vein. When these negative views about the Islam and the Muhammad spread out into the Europe and especially in the western Europe, the Jewish and the Christian minority who were living in the Spain medieval Ages under the political domination of Andalusian Umayyad period have had the opportunity to obtain the information about the Muhammad and Islam directly and from their sources although they had a freedom of religion that time. Afterwards, they have widened their knowledge among their communities in a way that distorts and mislead the information that they received. (Korkut, 2008:14)

In the medieval Europe, the place of unreliable epics was later replaced with the Muhammad's and other prophet's lives, miracles and various sections from the Qur'an have begun to be translated from Arabic to Latin by the Christians and Muslims under the Pope II. Silvester. But it is not possible to say that there was a great difference between the contents of both scrolls. Some of these books emphasized over on the Prophet's life, sources of the Qur'an and the moral values of Islam but ultimately Islam became a result of a deviation from the Christianity. (Korkut, 2008: 16)

Along with the translation activities in the 11th and 12th centuries, polemic works have been written in the West by *Pierre le Venerable*, *Pierre Alphonso*, *Alainde Lille* and *Raymond Lulle*. The Book of the Gentile and the three Wise Men is an example of a controversial book. In this work, some disputed issues take placed like as the Prophet Muhammad wrote the Qur'an with the help of Jews and Christian descendants, the Muslims seeking idols in the Kaaba and in the Hajarul Aswad yard, Muhammad's coming to the earth, a disaster for the Christians. Moreover, Ramond L-lull also points out the views of some Islamic thinkers such as Khallaz, Ghazali and Ibn Arabi who's relations between the Islamic and Christian mysticism. (Erbaş, 1998, p.149)

Outside of translation, some western writers such as Peter Venerable and Alfonso have also pointed out that the basic arguments of the Qur'an are contradictory. Claimed that the story of Muhammad's life is a full of fraud and misery. So, they have produced more works in a systematic way to turn into the Muslim masses from the Christianity. Also, Dante, one of the leading medieval Western thinker, he described that Muhammad as a fake prophet should take his place in the 8th layer of the Hell as he wrote this in his hell chapter of the Divine Comedy books that means he kept the Muhammad in the lowest part of the space as he designed but in the first layer, he kept the martyrs. (Korkut, 2008: 17-18) Dante died in 1321, despite his inadequate knowledge about the early days of Islam and Muhammad's life, he did something like that. Dante's Divine Comedy's 28th sonata of Inferno sections was later drawn several times by the various painters in the Western world.

Christians misunderstood in their faith. However, they thought about the Isa prophet as of their god and believed that he had been crucified. Usually the Muslims explanation for this event that they had "corrupted" their scriptures, either by tampering with the text or by misunderstanding its meaning. They could not easily accept Muhammad as an authentic prophet. The event to which Old Testament prophecy had pointed the coming of Christ, had already taken place; what need was there for further prophets?

2. The Teachings of Islam and the Exaggeration of Phobia in the Western World

2.1 The meaning of Jihad and the contemporary world

Jihad is a battle for religion as this term used by so many Muslims and non-Muslims. But the 'Jihad' in the Quran meaning of combat, is no different from what it was in the old times. 'Jihad' is basically an Arabic word derived from the root jihad. which mean 'strive' 'struggle' and 'expand effort' although it also implies 'motive' or 'intention'. (Munir & Latif, 2014, p.71) In fact, Islam has no scriptural sanction for the holy war unlike Judaism and Christianity (the Old Testament). Hence, using the holy war template to explain jihad obscures the specificity of Islamic and Qur'anic, formulations of jihad. Depicting holy wars as quintessentially Islamic also ignores the historical fact that holy war is a western tradition, in as much as such wars were decisive in shaping Church-state relationships in medieval Europe until about the twelfth century. But from then on, this concept increasingly came to be contrasted to a "just war," and eventually was displaced by it following the Protestant Reformation and the carnage wrought by internecine European holy wars. By the sixteenth and seventeenth centuries, Europeans had come to regard as unjust any war fought to propagate or enforce religious beliefs, not to defend them. This explicit equating of religion with injustice, as well as attempts to separate religion and politics, was another result of the "Enlightenment's prejudice against religion," the tendency to think of religion as a "theological set of issues rather than ... a profoundly political influence," and the belief that modernity and religion were incompatible. Of course, one can question the validity of these assumptions – which were never universally shared – on both theoretical and historical grounds. (Barlas, pp. 46-47)

In fact, in the Quran, it does not point us to understand the 'battle' or 'war' by the name of Jihad. Because the Quran declared us that "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong" (Surah Baqarah: 256) So, not any more chance to implicate the Islam religion with the name of war. It is also a confusing between the two sides. Firstly, the main aims of Jihad are converted to war and secondly implies that the war is unjust because it is religious. So, we should to deep research in this perspective to give the clear answers to them who are trying to their best in the miss-interpretation against the Islam.

In the Quran, the word 'Jihad' acted in 36 times and indicates in a moral ethical struggle such as the Jihad of a soul, the tongue, the pen, the hand and so on. The term Jihad was first introduced in the Makkah Quranic verses "And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds" (Surah Al- Ankabut: 6) "And those who make Jihad in our cause, we will certainly guide them to our paths ..." (Al- Ankabut: 69) and "So do not obey the disbelievers and strive against them with the Qur'an a great striving". (Al Furqan: 52) These verses revealed before the Muslims were permitted to fight.

These verses revealed to the prophet patiently persevere in the face of Quraysh persecution and oppression and to use propaganda and means of persuasion to reach out and expand the truth of Islam. The methodology of Jihad includes among other things, peaceful resistance and perseverance against oppression and tyranny, if the general conditions of the moment indicate that this approach is the most effective way to achieve the objectives of the Muslims community. (Safi, 1988: 30)

I want to focus on the theological recasting of Dar al-Islam and Dar al-Harb as “God’s party versus Satan’s” in most new theories of jihad. On such views, there is only “one law, Sharia. All other law is mere human caprice. There is only one true system, Islam. All other systems are jahiliya [the term given to pre-Islamic society].” Consequently, believers now are encouraged to fight against religious and legal diversity, which brings modern Muslim views of jihad, in their fear and suspicion of difference, closer to medieval Jewish and Christian thought and in conflict with the Qur’an’s teachings. As the Qur’an tells us: “To each among you have We prescribed a Law and an Open Way. If God had so willed, [God] would have made you a single people, but ([God’s] Plan is) to test you in what [God] hath given you. So, strive as in a race in all virtues (5: 51).” In other words, as religious and legal diversity exists by Divine plan and not as an aberration, people cannot extinguish it through assimilation or extermination. The Qur’an reiterates this theme elsewhere, stating that God made humans “into nations and tribes, that Ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of God is ... the most virtuous of you” (49:13). Scholars argue that the phrase knowing one another “is clearly a mutual process, a dialogue.” But this is precluded by the new conceptions of jihad, in which dialogue and pluralism are anathemas and in which there is no possibility of a “reconciliation,” as in the classical Islamic doctrine of jihad. Methodologically, such anti-pluralist and exclusivist readings of the Qur’an are based upon the theory of abrogation (naskh), which claims that “verses calling for pluralism, commanding Muslims to build bridges of understanding with non-Muslims, had been abrogated by other verses that call for fighting the infidel.” And infidels now are seen to be Jews and Christians, whom the Qur’an designates as the “People of the Book.” Such intolerance in certain trends of contemporary Islamic thought ignores the fact that religions do not interpret themselves, people do. Given this, we need to ask who is interpreting, how it is being done, and what are the contexts. The failure to do so, in my opinion, leads Muslims and their critics alike to misinterpret Islam and thus also its teachings on jihad (and on other issues as well, notably, sexual equality). (Barlas, p. 52)

2.2 The teachings of Islam, Western view and the Islamophobia

Islam is a religion of peace and prosperity, not a religion of unfairness, inequality, lawlessness, injustice, immorality, hatred, terrorism, nepotism and similar trends which no society consider useful for their people. To prevent all of this, sometimes need to Jihad. But it has a category as we stated before. So, Jihad is only for the benefit of the Muslims alone, in fact, Jihad is for humanity at large, irrespective of any religion. Moreover, Islam teaches Simultaneously of his followers from crossing limits or committing excesses, even if it is a situation of war with an enemy. Some verses should be given in the below that does not promote these activities.

- “Fight in the way of Allah against those who fight against you but begin not hostilities. Lo! Allah loveth not, aggressors”. (Al-Baqarah, 2:190)

- “And so, for all things prohibited, there is the law of equality. If than anyone transgresses the prohibition against you, transgress ye likewise against him. But fear Allah and know that Allah is with those who restrain themselves.” (2:194)

- “O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.” (2:178)

Top Ten Ways Islam Forbids Terrorism whereas the Westerns take it as a cause of Islamophobia. But Allah ordered us the top ten ways that included in Islam and counted in Islamic law and tradition about forbidding terrorism. (Fuad, 2015) But the mind-lost thinking overlooks these advices.

1. Terrorism is above all murder. Murder is strictly forbidden in the Qur'an.

See on (6:151). (i.e. murder is forbidden but the death penalty imposed by the state for a crime is permitted by the good justice).

2. If the motive for terrorism is religious, it is impermissible in Islamic law. It is forbidden to attempt to impose Islam on other people. See on (2:256)

3. Islamic law forbids aggressive warfare. See on (8:61)

4. In the Islamic law of war, not just any civil engineer can declare or launch a war. It is the prerogative of the duly constituted leader of the Muslim community that engages in the war.

5. The killing of innocent non-combatants is forbidden.

6. Terrorism or hirabah is forbidden in Islamic law, which groups it with brigandage, highway robbery and extortion rackets— any illicit use of fear and coercion in public spaces for money or power. The principle of forbidding the spreading of terror in the land is based on the Qur'an. (5:33–34).

7. Sneak attacks are forbidden. Muslim commanders must give the enemy fair warning that war is imminent. The Prophet Muhammad at one point gave 4 months' notice.

8. The Prophet Muhammad counselled doing good to those who harm you and is said to have commanded, "Do not be people without minds of your own, saying that if others treat you well and you will treat them well, and that if they do wrong, you will do wrong to them. Instead, accustom yourselves to do good if people do good and not to do wrong (even) if they do evil."

9. The Qur'an demands of believers that they exercise justice toward people even where they have reason to be angry with them. See on (5:8)

10. The Quran assures Christians and Jews of paradise if they believe and do good works, and commands Christians as the best friends of Muslims.

After all these circumstances, there has been much disagreement and differing views about what Islam really teach. This debate has not raged between Muslims and non-Muslims only, but different Muslim groups have also adopted contradictory views. Some are happened for wrong interpretation of Islam. Basically, the Western followers and thinkers are trying to find out some verses from the Quran which are indicate the anonymity relation with them. In some verses, Allah gave command to the Muslims to cut off their relations with the Christians and Jews, sometimes direct threat to them, Sometimes the commands of attack on them, sometimes curse on to them. On the other hand, Allah declares himself as for all human kind. So, they say, why he acting with us? Basically, they want to prove the Islamophobia is not the creation of westerns. Its origins could be the Quran. But Allah describes this in the Quran.

• "O you who believe! take not the Jews and the Christians as Auliya (friends, protectors, helpers), they are but Auliya of each other. And if any amongst you takes them as Auliya, then surely he is one of them." (5: 51)

In his Tafsir, (Qur'an exegesis) Imam Ibn Kathir has mentioned that some scholars say that this verse (i.e. the one you referred to) was revealed after the Battle of Uhud when Muslims had a setback. At that time, a Muslim from Madinah said, "I am going to live with Jews so I shall be safe in case another attack comes on Madinah." And another person said, "I am going to live with Christians so I shall be safe in case another attack comes on Madinah." So, Allah revealed this verse reminding the believers that they should not seek the protection from others but should protect each other. (Ibn Kathir, Al-Tafsir, vol. 2, p. 68)

• “And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah... Allah's Curse be on them, how they are deluded away from the truth!’” (9:30)

“Those who disbelieved before” is a meaning of before verse- were the Egyptians, the Greeks, the Romans, the Persians, etc. The Jews and the Christians were so influenced by their philosophies, their superstitions and fancies that they also invented erroneous creeds like theirs.

• “And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakat, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.” (9:5)

The verse is one of the most misquoted by opponents who want to paint the Islamic faith negatively. As they have turned from this verse like as “.....then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush”. But they do not want to understand the full meaning of this verse as what in before and after and revealed for?

To recap, in the sixth year of Hijri the Muslims and the idolaters made a treaty. Part of the treaty was that neither parties would attack the other, nor would they attack any of their allies. On this, they agreed and went their ways. It didn't take long when the Banu Bakr tribe (who were an ally of Quraysh) attacked and killed many of Banu Khuza'a tribe (they were allies of the Muslims). The Quraysh being in the middle, the Muslims would have presumed that they would have tried to stop their ally (Banu Bakr) attacking and killing Banu Khuza'a. However, historical reports inform us that the polytheistic Quraysh supported Banu Bakr with weapons and their members also partook in killing Banu Khuza'a. From a historical point of view, we see that the Quraysh were the first to breach the terms of the treaty. The Prophet Muhammed (p) receiving news of what Banu Bakr and Quraysh idolaters did, he and his Companions assembled an army to march against them. It was on this occasion that the Muslims conquered Makkah. Ruhul Ma'ani' writes that although Surah Bara'ah was revealed after the conquest of Makkah, these verses were revealed before.” (Ruhul Ma'ani, vol-10, p. 62).

And western minds believe that today's terrorism rising from the Islam that's a global phenomenon in the 21st century. But this is not related to any religion race or country. Overwhelmingly suicide terrorist attacks are not driven by religion as much as they have a clear strategic objective. Our strategy is very clear that Islam is a religion of peace that conducts its complete code of life. But it cannot promote the illegal acts under the legality. But someone's explanation against the Islam is very hurtless. In which way terrorist groups and their money-holders gives the legality of these heinous activities?

3. Accepting of Islam: Behind the Causes

3.1 The effects of Islamophobia

In the West, freedom of religion allows people for all faiths to convince others that there is the one and only truth; on the other hand, in some Muslim societies, non-Muslims are prosecuted and promotion of other religions is a punishable offense. So, Islam only the solution for them. Their attention is to the physical development (enjoyment in world life). Every religion in the world wants to their soul development. Also, Islam promotes both. Islam means “submission” or “surrender” to Allah. The Holy book Quran revealed to the Prophet Muhammad for the creation of light for those people who are in the darkness. From another side, the westerns believe in free mind. They are not conservative. The Eastern and the western are in a different situation at the time of accepting Islam. As an attracted time and ratio of accepting Islam in the west basically started after the 9/11 incident. The incident gave the people to rethink the Islam. After their research or after their knowing or understanding Islam they differentiated what is Islam and what is not? By the western media propaganda against the Islam also helped more for re-scrutiny about the Islam again.

The Quran condemns those religious groups who distance themselves from other groups based on their own books and prophets. Like those who follow Moses alone and those who follow Jesus alone, when both believed and preached the same things. I mean, that's the whole idea of Islam as a religion, really. So how did you miss the point?

There's no borrowing to do with it. Many stories found in Biblical manuscripts are mentioned in the Quran. That's because they (supposedly) happened. It's like finding the same scientific theory in different science books or finding the same historical facts in different history books.

Let me now to state the Muslims figures in the present and what will be its future graphs in the Western world where the Muslims and Islam are the anti-doss of the Western people. As a matter of fact, Muslims are the fastest-growing religious group in the world. There were 1.8 billion Muslims in the world as of 2015 if current demographic trends continue, the number of Muslims is expected to exceed the number of Christians by the end of this century that means by the year 2100, about 1 percent more of the world's population would be Muslim (35 percent) than Christian (34 percent). (Akkoc, 2015)

Europe is the only region where the absolute number of Christians is expected to decline by 2050. Europe's Christian population is projected to fall from 553 million in 2010 to 454 million in 2050. By 2050, the Pew report predicted that 30 percent (2.8 billion) of the population will identify themselves as Muslim compared to 31 percent (2.9 billion) identifying themselves as Christian. In Europe, it is suggested that by 2050, 10 percent of the continent will be Muslim and, in the US, it will become the second-largest faith. A quarter of all Christians - 25.5 percent to be exact - lived in Europe in 2010. By 2050, this is set to drop to 15.6 percent and Africa is set to be the continent with the most Christians. In 2010, nearly 24 percent of the world's Christians lived in sub-Saharan Africa, by 2050, it will be more than 38 per cent, according to Pew. (Akkoc, 2015)

The following chart shows to us that including Non- Muslims three scenarios projecting the future size of the Muslim population in Europe reflect uncertainty about future migration flows due to political and social conditions outside of Europe, as well as shifting immigration policies in the region. So, above mentioned figures accounted with the migration flows from the two sides.

Effects of Migration on European Population

(Projected Population counts by 2050)

	2010	2016	2050 zero migration	2050 medium migration	2050 high migration
Muslims	19,520,000	25,770,000	35,770,000	57,880,000	75,550,000
Non-Muslims	495,280,000	495,060,000	445,920,000	459,070,000	463,040,000
Total	514,810,000	520,830,000	481,690,000	516,950,000	538,600,000

(Pew Research Centre, 'Europe's Growing Muslim Population', 29. 11. 2017)

3.2 Some Islamophobia graphs and the Western behaviour against the Muslims

The Muslims seen as the enemy of Western people as these are claiming from their writing elements and media. Thus, physical attacks and political restrictions can often be carried out and even defended in an atmosphere of wide distrust and enmity. Islamophobia is by no means confined to the working poor or the middle class, who have been misinformed about Islam and Muslims. It is especially true for the so-called educated elite. Discriminating policies like the ban of the hijab for certain professions, the ban of the niqab in public, bans of minarets and other laws restricting Muslims' freedom of religion speak volumes. (Ahmed, 2017) Now, we will search some graph where Islamophobia caused for their accepting Islam.

3.2.1 What Muslims say about extremism

While concern about extremism has risen, there is little change in perceptions of how much support for extremism exists among Muslims in the United States. Nearly three-quarters of U.S. Muslims (73%) say there is little or no support for extremism among American Muslims, while about one-in-six say there is either a "fair amount" (11%) or a "great deal" (6%) of support for extremism within the U.S. Muslim community.

Like U.S. public overall, Muslims concerned about extremism in name of Islam

<i>How concerned are you about extremism in the name of Islam around the world?</i>				
NET very/somewhat concerned: 82%				
	Very concerned	Somewhat concerned	NET Not too/not at all concerned	DK
U.S. Muslims	66%	16%	17%	2%
General Public	49%	33%	15%	2%
<i>How concerned are you about extremism in the name of Islam in the U.S.?</i>				
NET very/somewhat concerned: 71%				
U.S. Muslims	49%	23%	26%	2%
General Public	43%	27%	29%	1%

3.2.2 What Muslims say about the unlawful killing

To better understand what some people had in mind when answering this question about targeting and killing civilians for political, social or religious reasons, many respondents – both Muslims and non-Muslims – who said violence against civilians can sometimes or often be justified said they had in mind situations other than terrorism, such as military action or self-defence.

Compared with General Public, Muslims more likely to say targeting, killing civilians is never justifiable

NET Can rarely /never be justified:84%

	Can never be justified	Can rarely be justified	NET Can often/sometimes be justified	DK
U.S. Muslims	76%	8%	7 (often) +5 (sometimes)= 12%	5%
General Public	59%	24%	11(sometimes)+ 3 (often)= 14%	3%

3.2.3 Islamophobia in Media: Fairly or Unfairly?

Most Muslims (60%) also perceive media coverage of Muslims and Islam as unfair, and a similar share (62%) think the American people do not see Islam as part of mainstream American society. These views are largely echoed by U.S. adults overall, many of whom agree that media coverage of Muslims is unfair and say they personally do not see Islam as part of mainstream society

Most Muslim Americans say U.S. media covers Islam unfairly

		U.S. Muslims (%)	U.S. General Public (%)
U.S. media coverage of Islam and Muslims is generally	Fair	27	39
	Unfair	60	53
	Depends/don't know	13	8
Do American people see Islam as part of mainstream society?	Yes	29	43
	No	62	50
	Other/don't know	9	7

3.2.4 The verity of Islamophobia challenges

More Muslim women than men say that there is a lot of discrimination against Muslims in the U.S. today, that they have personally experienced discrimination and that it has become more difficult to be Muslim in the U.S. in recent year.

Muslims women more likely than men to say Muslims face variety of challenges (% who say)

	U.S. Muslims women %	U.S. Muslim men %
The government is monitoring their calls/emails	70	48
GOP is unfriendly toward Muslim Americans	69	49
Trump makes them feel worried	76	60
It has become more difficult to be Muslim in U.S. in recent years	57	43
Trump is unfriendly toward Muslim Americans	81	68
They are very/somewhat worried about government surveillance due to their religion	41	28

(Sources for the 3.2.1- 3.2.4 graphs, see ...

Pew Research Center, U.S. Muslims Concerned About Their Place in Society, but Continue to Believe in the American Dream (Findings from Pew Research Center’s 2017 survey of U.S. Muslims), Retrieved from <http://www.pewforum.org/2017/07/26/findings-from-pew-research-centers-2017-survey-of-us-muslims/#muslims-concerned-about-extremism-both-globally-and-in-u-s> , 09. 10.2017)

Concluding Remark

Islamophobia is a concept that has a deep root in the West. The concept of Islamophobia can be brought it back to the first periods of Islam and Westerners. However, after the September 11 attacks, the attitudes of the Western towards Islam and Muslims differed from the old ones. After September 11, Islamophobia in the Westbound, has entered, a very fast upward trend.

To bring an end to Islamophobia, we must employ a holistic approach that treats the core of the disease. It will not suffice to merely suppress the symptoms. It is imperative to adopt a new Islamic teaching that does not allow killing apostates. Islamic authorities must provide mainstream Islamic books that forbid polygamy and attacking the world. We are Muslims; so, should publicly show our strong disapproval for the growing number of attacks by Muslims against other faiths and against other Muslims. So, one of the factors that play a role in the reduction of Islamophobia is that Muslims should teach about the Islam. To prevent the radicalization of Muslims living in the West, it is necessary to increase their communication with the Western society, to take an active position where they can raise their voices when necessary and for a community that what is willing to participate in the administration and able to exercise their democratic rights.

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