

The Rule: Possible Actions are not Invalidated by Actions that are Difficult to Perform And its Impact on "The adherence of Muslims to the prescribed rules of Islam in non-Muslim lands in light of the waves of hostility to Islam"

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Abstract

The rule that holds that **Possible Actions are not Invalidated by Actions that are Difficult to Perform** is among the important Muslim jurisprudential rules, upon which are built substantial matters in the prescriptions of Religion to the legally competent (Muslims). Thus the action that is commanded is obligatory provided that it is possible to perform, and to the extent of possibility. Moreover, the adherence of the Muslims in the West to their Islamic identity is incumbent on them, and their performance of Islamic rituals is a duty due upon them, to the extent possible and tolerable. And given all the harassment to which they are exposed, in the shadow of the rising waves of Islamophobia entailing animosity, apprehension and fear of all that is Islamic, or that has a near or distant relation to Islam the latter has become, to an extent, co-terminus in the lexicon of the Western mind with terrorism; however it is imperative for them to be balanced in their view of the inhabitants

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of the country in which they reside, for westerners are decidedly not the same; where among them are those who are fair and do not consider that the Muslims represent any threat to them or their countries, and hence there should be a fair view and assessment in the dealings of Muslims with them. Indeed, the Muslims in the Occident should harness all the free, fair and impartial forums and pulpits to communicate their voice and defend their cause, and to achieve their demands.

It should be said that it is the right of Muslims to fully enjoy the rights of citizenship in the West, which is a right guaranteed by law, and stipulated by international covenants, and human rights charters, and one of its essential components is the full right to overtly practice religious rituals and obligations, while also availing of complete protection in the country of residence.

Keywords: Islamophobia, Citizenship, Facilitation, Worship, Terrorism.

Introduction:

All praise to Allah the Lord of Creation and peace and blessings upon Sayyidina Muhammad, his family and companions and all those who follow his path until the Day of Judgment. It must be stated that Islam is a religion that calls for compassion and facilitation in all aspects, and does not purport to cause duress to its followers, nor to engender hardship for them in the course of their performance of prescribed obligations; because what is intended by religious observances is compliance with the commands of Allah (SWT), to worship Him alone without partner, and to fully surrender to the laws of the Shari`ah, and only then is submission actualized based on which a person merits the characterization of true servitude to God Almighty. Accordingly, a Muslim advances from servitude to people to servitude and submission to the One Lord of creation. Indeed, when Allah (SWT) made obligatory religious observances for us, He commanded us to do what is within our capacity, whereby what is impossible for a person to do its being an obligation becomes vitiated, and only what he or she can do is what is obligatory. Based on this emerged my desire to address and study the rule "what is difficult does not invalidate what is possible to do", in light of the rising surge of hatred and fear of Islam in the latter period, given the great importance of this matter, at all levels: global, Arab, and Islamic. Actually, Islamophobia is an increasingly spreading phenomenon, which essentially is present in varying degrees in every western country, whose intensity has increased lately, and which has impacted Muslims residing in the Occident, and this has been negatively reflected in their practice of their religion.

Study Problem:

The present study seeks to answer and address the following questions and issues:

- What is the concept of the jurisprudential rule subject of discussion?
- What is intended by Islamophobia, and what is meant by extremism and terrorism?
- What is meant by the rule that what is difficult to do does not invalidate what is possible to do?
- What are the reasons for the phenomenon of Islamophobia, what are its means, instruments and risks, and what are the means for confronting it?
- What are the requisites of full citizenship for Muslims in the West?
- What are the available means for Muslims in accordance with the rule that what is difficult does not invalidate what is possible to do vis a vis the rising tide of hostility and fear of them in the West?

In fact the present study adopted the inductive, descriptive and analytical method to achieve the desired aim, and it entails four sections.

Section One: On the terminology of the study

First: On the meaning of the jurisprudential rule

The rule linguistically is the foundation. Allah says: {And remember Abraham and Isma'il raised the foundations of the House [With this prayer]: "Our Lord! Accept [this service] from us: For Thou art the All-Hearing, the All-knowing.} Quran (2: 127).¹ And according to the Muslim jurists: it is a rule that applies to most of its constituent parts.²

Second: Islamophobia

It is animosity, fear and phobia of all that is Islamic, or that is closely and distantly connected to Islam whereby in the lexicon of the western mind the latter has become synonymous with "terrorism", or it is the fear of all that is Islamic. Jack Shahin says, "my research and investigations have indicated that the words "Arab" and "Muslim" stir hostile reactions whereby it is difficult for the public to differentiate between fact and the imaginary, and perhaps no nation in the world has been subject to misunderstanding as a result of this misconception as have the 270 million Arabs."³

Moreover, Islamophobia has been defined as basically a hatred and rejection of a particular version of Islam which is essentialized as evil.. Islam actually is a social, geographic and cultural phenomenon, and this hostility is nurtured by negative and inert conceptualizations which confuse between the notions of Islam, terrorism and extremism, as it does between religion and culture.⁴

Third: Excess

What is meant by excess: is to exceed what is Islamically sanctioned in a matter of religion.

Fourth: Extremism.

As to the concept of extremism in the prevalent custom in this era: it is excess in dogma or thought or sect or otherwise which is particular to a religion or group or party.

However, the Islamic characterization of religious extremism must be defined by the Shari`ah itself, rather than the terminology, concepts and characterizations of people,⁵ as is indicated by the hadith of Ibn Abbas: ["And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."]⁶

¹Baqara: 127

²Al-Da`ass, Izzat Obeid, *Al-Qawa`ed Al-Fiqhiyyah Ma` Al-Sharh Al-Moujaz*, Dar Al-Tirmidhi, 3rd. ed., 1989A.D., p.7.

³Saleh, Mahdi Yassin, *Phenomenon of Fear of Islam in the West (Islamophobia) and Confronting it Intellectually* ar., p. 4, quoting from Dr. Abdel QaderTash, *The Image of Islam in the Western Media*, Al-Zahra` For Arab Media Cairo, Egypt, 1414H., 2nd ed., p.8.

⁴See: Al-Wishi, AtiehFathi, *Islamophobia between Fact and Misguidance*, twenty third year, Issue number 219, 1428 H., 2007, p.14. Quoted from the Lexicon of Mutual Respect from the publications of the Center of Equal Opportunity-Belgium.

⁵See: Al-Shibil, Ali Bin Abdel Aziz Bin Ali, *The Historical Roots of the Reality of Extremism, Terrorism and Violence* ar., p.7.

⁶See Ahmad, Abu Abdullah Ahmad Bin Muhammad Bin Hanbal Bin Hilal, d.241H., *Musnad Al-Imam Ahmad Bin Hanbal*, edited by Shu`aybArna`out- Adel Murshid, and others. Mu`assassat Al-Risalah, 1st ed., 2001 A.D., Hadith 3248, Part 5, p.298.

Fifth: Modern term of terrorism.

Its definition was issued in a statement of the Islamic Fiqh Academy affiliated to the Muslim World League in Mecca in its sixteenth session convened in Shawwal of the year 1423H. in Mecca, where they defined terrorism in a way preceding numerous international quarters which obfuscated its meaning and significations. Their statement said: (“Aggression, intimidation, material or psychological threat originating from states, groups, or individuals against people’s religion, person, honor, intelligence, property, committed wrongfully through various types of aggression and forms of corruption in the earth”).⁷

In reality adherence to the religious stipulations and extremism are not concomitant; for the companions of the Prophet God be pleased with them were the most devoted to the texts of the Shari`ah and yet did not evince any extremism except insofar as particular issues in the life of the Prophet (pbuh), to which the Prophet guided his companions, and taught and elucidated for them the moderate path of worship, and they complied. The reason is that their adherence conformed with sound knowledge and understanding, and they had an avid espousal of correct vision and knowledge, and thus avoided extremism.

However, when people were distant from the age of the virtuous and noble, and religion became alien, and ignorance became rife among many Muslims, adherents to the Sunnah of the Prophet (pbuh) among the sincere followers became ostracized and derided in those societies, and they became maligned as fanatics, extremists, fundamentalists, terrorists, and similar epithets spread by the media from among the enemies of Islam.

The reality is that adherence to the texts of the Qur'an and the Sunnah, and understanding them properly, is considered by those who are derelict in observing the rules of the Shari`a to be extremism and fanaticism, due to their palpable contravention of the Shari`ah, alongside deficiency in elaborating the actuality of Islam.⁸

Second Section: The Rule: Possible Actions are not Invalidated by Actions that are Difficult to Perform

This is among the important Muslim jurisprudential rules, upon which are built greatly important matters insofar as the obligations of Islam; thus if certain matters are arduous to perform then what is possible to do should be done, where if someone is commanded to do something and was incapable of performing it completely and performed a part of it he is released from what he was incapable of,⁹ and therefore what is impossible is vitiated and what is possible is binding,¹⁰ and so one who is commanded to perform some acts of religious observance and was able to carry out some of them and was incapable of performing others then he must do what he can and is released from what he was incapable of.¹¹¹²

⁷Islamic Fiqh Academy, sixteenth session, Shawwal, 1423H.

⁸Al-Shibil, Ali Bin Abdel Aziz Bin Ali, *The Historical Roots of the Reality of Extremism, Terrorism and Violence* ar., pp.12-13.

⁹IbnHajar, Ahmad Bin Ali Abu Al-Fadel Al-Asqalani Al-Shafi`i, *Fath Al-Bari, Part13*, p.262.

¹⁰Al-Qarafi, Abu AL-Abbas ShehabEddin Ahmad Bin Idris Bin Abdel Rahman Al-Maliki, d.684H.,*Al-Furuq*, Alam Al-Kutub, without print and undated, part 3, p.198.

¹¹Ibn Abdel Salam, Abu Muhammad Izzeddin Abdel Aziz, d.660 H., *Qawa`ed Al-Ahkam Fi Masaleh Al-Anam*, revised and annotated by Taha Abdel RaufSaad, Maktabat Al-Kulliyat Al-Azhariyyah-Cairo, new edition, 1991A.D., Par2, p.7.

¹²Al-Borno, Muhammad Sidqi Bin Ahmad Bin Muhammad Abu Al-Harith Al-Ghazzi, *Al-Wajiz Fi IdahQawa`ed Al-Fiqh Al-Kulliyah*, Mu`assasat Al-Risalah, Beirut-Lebanon, 4th ed., 1996 A.D., Volume one, p.396.

In other words if what a Muslim is commanded to do is impossible to perform properly, but was able to perform a part thereof, then it is not invalidated and a Muslim should perform what possible.¹³

And this rule occurs in linguistic versions other than those abovementioned:

- What is possible to do is not vitiated by what is arduous to perform.
- What is difficult is invalidated, and what is possible is binding.

This rule is substantiated by the following proofs:

Quran: {So fear Allah as much as ye can;} Quran (64: 16).¹⁴

Quran: {On no soul doth Allah Place a burden greater than it can bear.} Quran (2: 286).¹⁵

Hadith: [Leave me as I have left you (Don't ask me the minor things that I have avoided to tell you).

For those who came before you were doomed because of their questions and differences with their Prophets. If I commanded you to do something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it."].¹⁶

An expounding of the Hadith is as follows: "Leave me without questioning for a period..., and its prohibition, so do not approach me with lots of inquiries related to what does concern you in your religion; irrespective of how long I leave you without saying anything, for more stringency and obligation could correspond with this, or abide by what is apparent of what I commanded you, and do not be insistent like the People of the Book (Christians and Jews), given that your predecessors perished from among the nations, due to their excessive questioning of their prophets regarding what does not concern them, and their divergence from the paths of their prophets, and thus they became by necessity deserving of damnation and smiting, and other forms of afflictions and tribulations, and so if I command you something perform what is mandatory, and do what is commendable within what is possible; given that Allah only commands what is within human capacity, and if I forbid you to do something then leave it always with proper discernment- of necessity in case of prohibition, and laudable in case of reprehensibility, given that the imperative of prohibition is not abided by except by eschewing all its parts.¹⁷ Thus in the words of the Prophet (pbuh): [Leave me as I have left you..]¹⁸; is proof that one who is incapable of performing all that is commanded, and was able to perform a part thereof, then he should perform what he is capable thereof,¹⁹ and the part impossible to perform becomes non-obligatory but the other parts possible to perform remain obligatory.²⁰ Thus the part commanded is obligatory provided the presence of capability, and to the extent that the parts of the obligatory actions are possible to perform, and hence if the totality is impossible to perform then the parts should be performed. In other words one who is incapable of doing some of what is commanded should perform what is possible to do, and must actually perform it, and for instance if a person is incapable washing some of the bodily parts in the ritual ablution (wadu`), or to wipe them in

¹³Al-Zuhayli, Muhammad Mustafa, *Al-Qawa`ed Al-Fiqhiyyah WaTatbiqatihaF`ilMadhahib Al-Arba`a*, Dar Al-Fikr-Damascus, 1st ed., 2006 A.D., Part2, p.761.

¹⁴Attaghabon: 16.

¹⁵Al-Baqara: 286.

¹⁶Muslim, Abu Al-Hassan Al-Qushayri Al-Naysapouri, d. 261H., *Al-Jame` Al-Sahih*, edited by Muhammad Fuad Abdel Baqi, Dar Ihya`a Al-Turath Al-Arabi, H. 1337, Part2, p.975.

¹⁷Al-Manawi, ZeinEddin Muhammad known as Abd El-Rauf Bin Taj Al-Arifin, d. 1031H., *Al-TaysirBisharh Al-Jami` Al-Saghir*, Maktabat Al-Imam Al-Shafi`i- Riyadh, 3rd ed., 1988 A.D., Part2, p.19.

¹⁸Muslim, Abu Al-Hassan Al-Qushayri Al-Naysapouri, d. 261H., *Al-Jame` Al-Sahih*, H. 1337, Part2, p.975.

¹⁹Al-Hanbali, ZeinEddin Abdel Rahman Bin Ahmad Bin Rajab Bin Al-Hassan, Al-Sallami, d. 795H., *Jami` Al-UlumW`alHikam Fi SharhKhamsinHadithan Min Jawame` Al-Kalim*, edited by Shu`ayb Al-Arna`out-Ibrahim Bajis, Mu`assasat Al-Risalah-Beirut 7th ed., 2001 A.D., Part1, p.256.

²⁰Al-Subki, Taqiyyeddin Abu Al-Hassan Ali Bin Abdel Kafi Bin Ali Bin Tamam Bin Hamed, *Al-Ibhaj Fi Sharh Al-Minhaj*, Dar Al-Kutub Al-Ilmiyyah-Beirut, 1995 A.D., Part1, p.110.

tayammum, then he should do what is possible whereupon his prayer would be sound, and if he is incapable of standing in prayer due to any duress undermining veneration and emotional and mental presence, then he may pray while sitting down, and if he is incapable of sitting then he should lay down in prayer on his side.²¹

Islam is actually the religion of justice, and the fuqaha have defined the Muslim: as one in submission to justice and truth. And no religion has called and espoused justice as has Islam because the latter considered justice as foundational after Tawhid (monotheism) . And all of humanity have not aspired and will not aspire, in previous and subsequent eras to something more sublime than justice. Moreover, just as Islam is foundationally built on justice it is also founded on another principle, namely facilitation and ease. Indeed, Islam is not a religion that lays heavily on the believer, or compels him to actions that are unbearable: {He has chosen you, and has imposed no difficulties on you in religion;} Quran (22: 78),²² and: {Allah intends every facility for you; He does not want to put to difficulties.} Quran (2: 185)²³ This is why we find that ease is palpable in what Religion prescribes, and we behold gentleness and mercy with the believer Quran: {But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless.} Quran (2: 173) And the Hadith: [The dearest Religion to Allah is the tolerant and upright path],²⁴ Actually, the Prophet (pbuh) perennially urged facilitations where he said Hadith: [The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship);]²⁵ All those Ayahs and Hadith are indicative of a spirit of ease and facilitation upon which Islam was founded, and a part of facilitation is to call for gentleness, where the Prophet (pbuh) said: [Aisha! show gentleness, for if gentleness is found in anything, it beautifies it and when it is taken out from anything it damages it.]²⁶ And gentleness is eschewal of violence, where the Prophet (pbuh) said: [O 'Aisha Allah loves gentleness in all matters]²⁷ And alongside compassion is the call to mercy; the universal human mercy.²⁸ The Prophet: [The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens.]²⁹

Section Three: Phenomenon of Islamophobia.

The phenomenon of Islamophobia is very controversial among western intellectuals especially in the recent years; between those who consider it a reality that is evidenced in the daily life of Muslims residing in the West represented in the prohibition of the veil, attacks on institutions and individuals, the rising tide of a media discourse hostile to Muslims and their values as threatening the spirit and

²¹See Qassem, Hamza Muhammad, *Manar Al-Qari Sharh Mukhtasar Sahih Al-Bukhari*, Sheikh Abdel Qader Al-Arna'out, which was revised and published by Bashir Muhammad Uyoun, Maktabat Dar Al-Bayan, Damascus- Arab Republic of Syria, Maktabat Al-Mu'ayyad, Al-Taif-Saudi Arabia, 1995, Part1, p.110.

²²Al-Hajj: 78

²³Al-Baqara: 185

²⁴Bukhari, Abu Abdullah Muhammad Bin Ismail, Al-Jame' Al-Sahih, Chapter entitled "*Religion is facility*" Part1, p.16.

²⁵Bukhari, Abu Abdullah Muhammad Bin Ismail, Al-Jame' Al-Sahih, Chapter entitled "*Religion is facility*" Part1, p.16.

²⁶Ahmad, Abu Abdullah Ahmad Bin Muhammad Bin Hanbal Bin Hilal, d.241H., Musnad Al-Imam Ahmad Bin Hanbal, H. 24307, Part40, p.353.

²⁷Malek Bin Anas Bin Malek Bin Amer Al-Asbahi Al-Madani, d. 179H., Al-Muwatta', edited by Muhammad Mustafa Al-A'dhami, Zayed Bin Sultan Foundation for Charity and Humanitarian Works-Abu Dhabi-Emirates 1st ed., 2004 A.D., H.175, Part1, p.135.

²⁸Al-Munjid, Salah Eddin, *Islamic Society in the Shadow of Justice* ar., Dar Al-Kitab Al-Jadid, Beirut-Lebanon, 3rd ed., 1976 A.D., pp.20-22.

²⁹Al-Tirmidhi, Abu Issa Muhammad Bin Issa Bin Sawrah Bin Musa Bin Al-Dahhak, d. 279H., Sunan Al-Tirmidhi, edited and annotated by Ibrahim AtwahAwad, Maktabat and Printing press of Mustafa Al-Babi Al-Halabi-Egypt, 2nd ed., 1975A.D., H.1924, Chapter on Mercy to Muslims, Part3, p.388.

values of secularism, and being merely a battle of ideas masquerading behind which are issues of greater depth beyond the façade, related to historical, cultural, political and social themes and issues, which are related to the Arab Islamic civilizational formation as opposed to the western Christian civilizational formation, and the way in which each of them deals with the religious phenomenon, in addition to the nature of official measures, through which western governments deal with the file of religious pluralism.³⁰

First Branch: Causes of the phenomenon of Islamophobia.

There are diverse interpretations of the causes of the intensifying phenomenon of Islamophobia in recent times, where there is a cultural reading or interpretation which perceives the surge of Islamophobia as a reflection of deep-seated negative feelings in the consciousness of westerners towards Islam and Muslims, and a manifestation of historical and cultural bias against Islam as a religion and against Muslims as a civilization.

There is another interpretation which views the phenomenon of Islamophobia as the product of certain global events which strongly influenced relations between the Muslim world and western societies during the recent years, and the foremost of these events is the 9/11/2001 terrorist act and also subsequent terrorist attacks whose perpetrators raised Islamic slogans which struck various western countries such as Spain and Britain, in addition to some international cultural problems which negatively impacted Islamic-Western relations such as the Danish caricature crisis, and the crisis of the statements of Pope Benedict the Sixteenth, the hijab crisis in France, and the statements of some religious and political western leaders insulting to the hijab.

There is a third interpretation which views rising Islamophobia as attributable to the mammoth societal changes that have swept Western and Muslim societies in the previous decades, foremost of which is the decline of the traditional western leftist forces, which were prevalent in the second half of the twentieth century, and the rise of the forces of the cultural and religious right in the West and the Muslim world during the same period.³¹

Intellectual honesty requires stating that the West contributed to producing the phenomenon of Islamophobia, but some Muslims also contributed, and continue to contribute to the creation of this phenomenon due to a misunderstanding of the religious texts, and adopting some extremist positions which could reach the point of infringing on the life and property of others, and not adhering to the values and practical ethics of Islam.³² This does not represent at all Islam; indeed, Islam and its teachings are completely innocent of it, and have no relation to the Religion, for it contravenes the latter in terms of all standards; and it actually is a corruption and invalidation of Islam.

Among the causes and reasons for Islamophobia:

- Ignorance of Islam: Humans are usually inclined to be hostile to what they are ignorant of, as constituting a mysterious threat that should be avoided, and this explains the fear of westerners of Islam and their proclivity to oppose it and find it repugnant, for the reality is that there is a flagrant ignorance of the reality and essence of Islam, particularly among westerners, particularly given that they derive information about it from sources which in many cases are

³⁰Hammish, Abdel Haq, *Why does the West Fear Islam*, Deliberations of the International Symposium on the Phenomenon of Islamophobia and the Methods of Dealing with it, publications of the Islamic Educational, Scientific and Cultural Organization- 2015 A.D., p.13.

³¹Hammish, Abdel Haq, *Why does the West Fear Islam*, p.22.

³²See Shabbar, Said, *The Phenomenon of Islamophobia is Produced Jointly by the West and Muslims* ar., Deliberations of the International Symposium on the Phenomenon of Islamophobia and the Methods of Dealing with it, publications of the Islamic Educational, Scientific and Cultural Organization- 2015 A.D., p.9.

lacking in objectivity and integrity, whether insofar as the media or the educational curricula, or otherwise. Hence, ignorance of Islam and harboring erroneous conceptions of it, irrespective of the reasons prevents laying down a suitable groundwork for understanding it and positively communicating with its adherents, and constitutes one of the landmarks of life in the Western World.

- Adoption of a negative stereotypical image of Muslims through an immense volume of studies and researches conducted by innumerable orientalist which sometimes are at variance with the truth, and who are at times driven by colonial political quarters.
- The formal and superficial application of Islam by some regimes in Muslim countries, which allege adopting Islam as a basis of legislation contributes to the abuse of Islam, and causing westerners to fear it, where those regimes evince it as a harsh and fanatical torturer who pursues people to deprive them of their freedoms and happiness, and to compel them to perform religious duties and rituals.
- Bombings targeting civil targets in a number of western countries, such as the United States, Britain and Spain, and also Muslim countries such as Saudi Arabia, Egypt, Pakistan and Jordan, which were sponsored by groups claiming belonging to Islam such as Al Qaeda with all its offshoots, to foster a current with rising fear of Islam, and to give its enemies more justifications to fight it, and to tighten the noose on it, on grounds of being directly responsible for spawning terrorism and terrorists.³³
- The western orientalist theoreticians and intellectuals and others who call to their ideas in theories, scholarly works and books which have a negative impact on the western reader in terms of drawing a presumed picture of the new and coming enemy, in the form of prognostications and theories which speak explicitly about Islam as an inevitable enemy of the West, in the wake of the downfall of the Soviet communist empire, and the demise of its threat. And it suffices for the reader to read what the newspapers of the West are rife with, as well as its media through countless articles, press reports and articles as well as radio and television programs and reports under titles such as “militant Islam” “Eruption of Islam” “Threat of Islam” “Islamic Terrorism” “Islamic Giant” and others only to confirm the stereotypical and deformed image of Islam, and which stir feelings of hatred against Muslims.
- Western media; the Western media which are managed by Zionist quarters of known inclination, whether visual or audio or print, strive to instill the image of the Muslim in the mind of the recipient, in terms of his traditional attire, his heavy beard, and his angry face and inexorable obsession with sex, money, and arms, as well as portraying the Muslim countries as rife with missiles, minarets, camels, chambers of the harem, while depicting the Muslim as a mean terrorist who does not hesitate to kill children, women and innocent old people in order to attract attention, and to incite public opinion in addition to politicians and influential people.
- Those of inadequate understanding of the Holy Qur’an and Sunnah, who insinuate in their speech and actions that the tree of Islam does not grow except amid pools of blood, and does not spawn other than death, destruction and violence, and adhere to superficialities of no value, and claim sole and official representation of Islam, serve wittingly or unwittingly, the culture

³³See Al-Mahdi, Muhammad, *Role of Muslim Communities in the West in Diminishing the Phenomenon of Islamophobia*, Deliberations of the International Symposium on the Phenomenon of Islamophobia and the Methods of Dealing with it, publications of the Islamic Educational, Scientific and Cultural Organization- 2015 A.D., pp.109-112.

of Islamophobia, by drawing the idea that Islam is the inevitable and backward enemy of Western Civilization.³⁴

- Islam came to form the project of a vision of renewal; a vision that is built on destroying the bastions of human injustice, and spreading the values of justice, brotherhood, equality and virtue among people, and it was inevitable for that project to collide with the interests of many opportunistic segments, which are keen on the continuance of the existing unstable conditions rife with exploitation, injustice and deviance.
- Confusing between Islam as a religion and the actual reality of Muslims; where the Muslim umma has suffered since several centuries a condition of crisis at various political, economic, social and cultural levels, which is manifested in this umma being the last of the nations in terms of contribution to civilizations, and in partaking in the progress of humanity. And against the backdrop of the retrograde condition of the Muslim World it is natural for there to be a spontaneous equation between Islam on the one hand, and poverty and backwardness on the other; where Islam is blamed for the faults and retrogression of its sons and daughters, and hence it would appear difficult for the westerner who knows only a distorted image of Islam to sympathize with this religion; indeed, it is natural for him to adopt a negative and hostile stance, whilst supposing that it is a main cause for the backwardness of far-flung corners of the world, while being dedicated to resisting and obliterating it.³⁵
- The presence of some western tendencies which perennially attempt to link terrorism to Islam when Muslims commit it, whereas terrorism is not linked to other religions when their adherents commit acts of terrorism. In other words terrorism is associated with Islam, while non-Muslims are characterized merely as terrorists when they commit acts of terrorism.³⁶
- Edward Said says in his book "Orientalism" that "the Christian colonialist West was the side that initiated collision and colonialism, and the side that was inexorably keen on distorting the image of the Arabs and Muslims, and degrading the value of Muslim culture in order to impose its will and to dictate its terms and to exercise dominance, economic, political and cultural, on the Arab and Muslim peoples, and to prevent their unity and renaissance. The western attacks have been characterized by violence and focus on the Muslim World, because it was the exception in terms of confronting the western colonial dominance of the Orient."³⁷
- A majority of western sources which wrote about Islam are lacking in a precise understanding of Islam and Islamic history. Hence, we find that they are hostile to Islam and Muslims based on unacceptable arguments and an unsound logic. Moreover, those writings do not differentiate between Islam as a religion and civilization and the behavior of some extremist Muslims, and also they equate between those and the moderate Muslims, which is a generalization which reflects a narrow and defective vision.³⁸

³⁴ See Saleh, Mahdi Yassin, *Phenomenon of Fear of Islam in the West (Islamophobia) and Confronting it Intellectually* ar., pp.23-25.

³⁵ See Hammish, Abdel Haq, *Why does the West Fear Islam*, p.26.

³⁶ Lashqar, Abdel Qader, *Western Orientation towards Stereotyping Islam as a Religion of Terrorism: An Analytical Critical Reading*, p.226.

³⁷ *Ibid*, p.89.

³⁸ *Ibid*, p.121.

Second Branch: Dangers of the phenomenon of Islamophobia.**The phenomenon of Islamophobia entails risks represented in the following:**

- The stereotyping by the West of Islam as a religion of terrorism also damages western interests in the Arab and Islam region, given that this would contribute to spreading despair among the Muslim peoples, and thus would lead to driving more of the sons of those peoples to join the ranks of the violent Islamic movements.³⁹ Actually, the West, whilst considering terrorism as an aspect and attribute of the Islamic identity, it attempts to dissociate itself from responsibility for causing this violence, whether directly or indirectly, for the major Western powers, as the repository of preponderant power at the international level insofar as the allocation of power and wealth, are responsible for producing violence, due to their adoption of errant policies and practices towards the Arab and Muslim peoples, and among those practices for example: disregard of the Western governments of international laws, the interference of western governments in the internal affairs of Arab and Muslim states, and a lack of respect for the right of these nations to self-determination.⁴⁰

Third Branch: Means of Islamophobia.

The disease of Islamophobia, or the pathological fear of Islam is perhaps embodied in all aspects of political, religious, media, intellectual, artistic and historical life, for it is present in books, magazines, newspapers, theater and cinema in terms of all their historical, political, social and entertainment themes, and even the toys and videos of children are not devoid of the foregoing, which is also manifested in the arena of conferences and symposia, and is rampant in audio and visual media, not to mention the internet, and is also embodied in famous portraits painted by European artists, and caricatures which have invaded Europe in addition to the fact that not a negligible number of politicians and clergymen have not been free of this disease.⁴¹ It is noticeable that there is a bizarre insistence on deepening western beliefs that hold that Islam is a religion of extremism, violence and terrorism..a religion incapable of coexistence, tolerance and dialogue, and other calumnies to which regrettably the behavior of some Muslims contributed to fostering.

To enable a consecration, magnification and dissemination of the influence it was necessary for those concerned with managing "Islamophobia" to wage organized and continual propaganda campaigns across all the axes of the field of human interaction, for we are faced by an unprecedented age involving a marshaling of all the material, moral, psychological, educational capacities to accentuate fear and apprehension of Islam in a manner that does not give due regard to values or ethics or customs or laws or anything that stands a hindrance to what is called the Islamic threat by all means and methods.⁴²

Fourth Branch: The method of resisting the phenomenon of Islamophobia.**To confront the phenomenon of Islamophobia it is necessary to undertake the following:**

In order to reach the future horizon of the relationship of Islam with the West it is necessary to communicate with the other and to avoid clash, because collision between cultures, civilizations and nations entails destructive consequences, which do not elude anyone, and no rational person would seek them, and this can only be achieved primarily through dialogue, because dialogue does not lead

³⁹ Ibid, p.76.

⁴⁰ Ibid, p.237.

⁴¹ Hammish, Abdel Haq, *Why does the West Fear Islam*, p.20.

⁴² See Al-Wishi, AtiehFathi, *Islamophobia between Fact and Misguidance*, p.42.

for one of the dialoguers to abandon his cultural or political position, but rather to discover common grounds, to magnify them and to depart from them.

- The imperative of devising ways and means for transition from the field of self-defense, and reaction to striving to providing the cultural, civilizational and epistemic alternative to the world, emanating from the values of pluralism, diversity, and difference which are embedded in the roots of Islam, and in its view and philosophy of life, Man and the Universe.
- It is incumbent on us to emphasize repeatedly that Islam is a religion of tolerance, and its creed is humane and comprehensive, and it addresses in the human the most sacred of his endowments, namely reason; for it is the religion of reason, liberty, fraternity and justice, where Islam was significantly misunderstood in the West to a point irking the fair people from among the sons of the Occident themselves. Actually, difference of color and religion and otherwise is a Divine law which is a precursor to cooperation and mutual knowledge, rather than being a cause of conflict, divergence and clash, nor of persecution and racial discrimination. In reality, the Holy Qur'an established this sound path, the path of cooperation and mutual knowledge emanating from human ideas⁴³ through this Ayah: {O mankind! We created you from a single [pair] of a male and a female, and made you 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 Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well acquainted [with all things]. } Quran (49: 13).⁴⁴
- Highlight the fact that Islam, Islamic civilization and nations are not all opposed to the West, and its actions within its boundaries. Actually, there is no justification for the West to fear Islam, or even its most violent forces, but the fear is for the latter to try to hinder western interests in the Muslim World. Presently, terrorism is a tragedy, and a distortion of the truth, and is antithetical to Islamic Law, and the notion that some extremist Muslims resort to violence to confront Islamophobia fosters this phenomenon. Thus terrorism is considered the worst kinds of response to the phenomenon of Islamophobia, given that it intensifies rather than diminishes it.⁴⁵
- Islam is not just a religious call, for Islam in addition to being a call it is also a system of thought, and a culture, knowledge and science, and is a civilization, and thus when we want to present Islam to the other as a call we will enable them to eschew a faith and embrace another faith, and this could constitute a hindrance. However, when we present Islam as a call through science, or civilization or art or thought, or through other gates in which he finds himself as a human without a doubt this other will find alternatives to what western civilization offers within the circle of Islam, and this is the best means for correcting the image of Islam held by others.⁴⁶
- The missionary role: The role incumbent on the Muslim communities should not be confined to just rectifying the erroneous ideas, but should also entail highlighting the Islamic postulations as an alternative in treating the issues that concern societies including the western societies in which Muslims reside, and this should be done through presenting the Islamic

⁴³Hamdoushi, Al-Hassan, *Image of Islam in the Western Imagination*, pp.140-141.

⁴⁴ Al-Hojurat: 13

⁴⁵Hammish, Abdel Haq, *Why does the West Fear Islam*, pp.34-37.

⁴⁶Shabbar, Said, *The Phenomenon of Islamophobia is Produced Jointly by the West and Muslims* ar., Deliberations of the International Symposium on the Phenomenon of Islamophobia and the Methods of Dealing with it, publications of the Islamic Educational, Scientific and Cultural Organization- 2015 A.D., 11.

values, in particular those that have a moral and human aspect, and which define the major principles governing human relations, whether at the level of groups and sects, or at the level of families, or at the level of individuals.⁴⁷

- The Muslim World bears a responsibility towards itself and towards its progress and the enhancement of its strength in the contemporary world. And Islamophobia is not just present in the Occident but is also present in the Muslim World, but assumes other forms among Muslims, and there is no solution here except through *ijtihad* (independent reasoning), and to apply reason departing from Islamic principles. And if there is a dire need for building bridges with the Western World and to debate the extremists among them about their ideas relating to Islam and Muslims, discussion and dialogue within Muslim societies should be essential elements in the life of Muslims themselves, given that the essence of freedom is contained in Islam itself.⁴⁸
- Adoption of some organized academic programs to educate the westerners on a wide scale, and on the long term, concerning the correct image of Islam and Muslims.
- Cooperate with Muslim minorities in western countries to qualify and train the highest number of civil ambassadors capable of presenting the correct picture of Islam to the western citizen on a systemic daily, institutional and local basis. Without a sufficient number of those ambassadors, and without their assuming their expected role in communicating with their western counterparts on the turf of western societies, confronting Islamophobia would be elusive if not impossible.⁴⁹
- The Muslim communities in the West contribute to breaking the wall of fear of Islam through generating an alternative image, through two essential angles, namely to rectify and eliminate the erroneous ideas which further solidified the wall on the onehand, and then to compensate it by presenting the real teachings and values which reflect the actual Islam and its tolerant principles on the other, for expositing and introducing Islam, and harnessing the passionate curiosity of many fair people to know about this religion is one of the prerequisites for confronting the phenomenon of Islamophobia.⁵⁰
- Spread the correct paradigm and the tolerant teachings of Islam in western countries by using all available means, and support the Islamic organizations, leagues and federations present in western countries by manifold means so as to present to the western peoples a sound and undistorted image of Muslims and Islam.
- It would be possible to mitigate the phenomenon of Islamophobia by creating strong connections between the Muslim communities on the one hand and the citizens of the countries on whose soil they reside as citizens or residents, and to establish councils and voluntary groups which ensure amicable relations between the Muslims themselves, and between Muslims and others, and cement cooperation with foreign human rights organizations which are concerned with combatting racism and fanaticism and the defense of the rights of minorities.

⁴⁷Al-Mahdi, Muhammad, *Role of Muslim Communities in the West in Diminishing the Phenomenon of Islamophobia*, Deliberations of the International Symposium on the Phenomenon of Islamophobia and the Methods of Dealing with it, publications of the Islamic Educational, Scientific and Cultural Organization- 2015 A.D., p.117.

⁴⁸Hammish, Abdel Haq, *Why does the West Fear Islam*, p.34, quoted from Dr. ImadEddin Khalil, *The View of the West of the Present and Future of Islam*, p.107. Dar El Nafaes-Lebanon, 1999 A.D.

⁴⁹Saleh, Mahdi Yassin, *Phenomenon of Fear of Islam in the West (Islamophobia) and Confronting it Intellectually*, p.26.

⁵⁰Saleh, Mahdi Yassin, *Role of the Muslim Communities in the West in Alleviating the Phenomenon of Islamophobia*, p.25.

- The Arab and Muslim communities have a substantial role to unify their positions, and to form lobbies in societies which are essentially constituted of a diverse demographic fabric.
- It is incumbent on the Arab and Islamic media to come out of its inertness and to lay down a strategy to address the other, which presents a true picture of Islamic Civilization which always and continues to believe in tolerance and in other religions, and recognizes the other, and does not practice repression, murder and genocide.
- Attempt to coordinate between the media in the Arab and Muslim countries and to agree upon a minimum degree of rationality in addressing the self and the other.
- Organize international conferences and symposia in European and American cities, to clarify the image of Islam to the elite, and the general public, and by all possible means.
- Marshal immense Arab wealth in the field of the media: insofar as purchase and rental of advertising organizations, because the targeted element ultimately is all the Arab heritage in all its forms.
- Attempt to touch on hot issues such as terrorism and the educational system, and the issues of woman and social integration to be axes in those symposia.
- Endeavor to introduce study materials which call for extirpation of violence and terrorism, and which urge peaceful coexistence between the various groups in the curricula of private Islamic schools in the Western World.
- Hold conferences, seminars and debates through influential media capable of positively shaping the image and to debunk the negative patterns prevalent in some of the hostile western media.
- Attempt a disengagement between the concepts of Islam and extreme fundamentalisms and Islam and the Arabs, through introducing Islamic schools of a moderate orientation on the one hand, and introduce the non-Arab nationalities affiliated to Islam such as the significant nationalities inhabiting the European Continent such as Albania, Bosnia Herzegovina.. and endeavor concurrently to unveil the Muslim governments which govern their peoples with iron and fire, and which contribute in one way or another to producing extremist groups, and to positively promote those with a good stance vis a vis the issues of public freedoms and human rights.
- Give a positive image of Islam, and adopt educational methods leading to a spontaneous embodiment of moral virtues in the conduct of the Muslim individual, and reject the violent armed groups which spread fear among Muslim and non-Muslim peoples.
- Promote the culture of religiosity and freedom of belief through anchorage in the premises of Islamic thought and the Universal Declaration on Human Rights, and western social theories which exalt the standing of the individual as a human being.
- The necessity of agreeing on renewing the religious discourse in general where due regard is given to the cultural differences between the Occident and the East, while transcending the secondary differences between the various schools of thought, and anchoring its affirmation and approval to a religious authority or a judicious Islamic academy.
- Interact with the western social fabric, and involve the Muslim youth in the activities and events of public life, while preserving and retaining the essential religious identity, and exposit the extent of the importance of the family structure in fortifying societal links, and to avail of

the experiences of the other religious minorities, which achieved palpable successes at this level.⁵¹

- It would be beneficial to promote the culture of freedom of belief and human rights, and the public freedoms espoused by Islam; and because these issues are in need of the crystallization of a wise media discourse in line with the European mentality, this discourse will bear fruition in a positive manner.
- Some media speak about the lowly standing of the Muslim woman, and that she is almost enslaved, and that the veil is among the strongest aspects of the servitude of woman, where this belief is what spurred some to prohibit the hijab and to harass women wearing the veil in more than one European country. Elucidating the standing of woman in Islam, and how our noble Prophet spoke about her, and how he treated his wives, and the conduct of the companions of the Prophet and others through history- all of the foregoing gives powerful indication of the standing of woman among Muslims. As to the hijab the Muslim woman wears it with full conviction, and she is not compelled to wear it; and in fact she absolutely rejects abandoning it; because she believes that it is a part of her faith, and given that westerners speak about human rights, including the freedom of speech and action, the most rudimentary of those freedoms is for the woman to wear what she wishes. And given that they allow their women to shed what they wish of their clothes based on the claim of applying the principles of freedom, then why should they be irked by the woman exercising her right of wearing what she wishes?
- It is important for there to be strong connections between the communities and human rights organizations which oppose racism, and defend minorities; because this relationship would spur those organizations to adopt a defense of the just causes of those communities.⁵²
- Establish a satellite television station which transmits in foreign languages which explains Islamic civilization and religion as one of its components, and fund the production of television and cinematic works about Islamic civilization and culture in foreign languages, and form a media cultural lobby to rectify what is spread about Islam, and also to respond through newspapers printed in foreign languages through one of the Arab publishing houses in the land of refuge, particularly since the new generation of the Muslims of Europe and western countries in general appear to be more successful in positive and fruitful interaction in the European media arena than the predecessors.⁵³
- The Arabs and Muslims have actually been derelict in mustering the effective weapon of art, represented in cinema, theater and drama, at a time when the enemies of Islam have used it to the maximum, and harnessed it to distort its image and corrupt the history and culture of Muslims, and endeavored to superficialize their thought and minds, and if the Muslims truly wish to convey their discourse to the West successfully, then it is incumbent on them to address it using their method and style, and to present their works on satellite television stations and in cinemas, and on the other hand it is necessary for them at an Arab level to offer works that advance the culture of the generations of Muslims and to shed light on the defects, in a positive style that is removed from defamation of societies, and the quest for cheap sensationalism.⁵⁴

⁵¹See Shabbar, Said, *The Phenomenon of Islamophobia is Produced Jointly by the West and Muslims* ar., 2015 A.D., p.11.

⁵²Al-Harafi, Muhammad Bin Ali, *Image of Islam in the Western Media* ar., pp.255-256.

⁵³Bishari, Muhammad, *Islam and the Western Media and Post 9/11 2001 Challenges*, p.267.

⁵⁴Al-Taleb, Mustafa, *Image of Islam and Muslims in the Western Media*, p.284.

- Encourage and intensify scientific, research and academic efforts at the Arab and Islamic centers of research and universities, to study western idioms, terminology and concepts in a critical and analytical method in the horizon of formulating Islamic lexicographical resources or encyclopedias which include new concepts in circulation in accordance with an Islamic perspective.
- Spread awareness among people about the idea of terrorism, as well as other ideas such as violence, war, jihad.. in accordance with the Islamic perspective and using the various print, visual and audio media.
- Activate the role of Arab and Islamic governmental and non-governmental organizations and double the efforts of embassies and consulates, within the framework of a comprehensive and consistent plan or system of action to elucidate the correct image of Islam, and to respond in a civilized manner to the western policies and measures which aim to distort the image of Islam and Muslims.
- Hold an international conference under the patronage of the United Nations to seek an acceptable definition of terrorism, and to draw up an international approach to confront terrorism of all forms and manifestations.
- Establish research and academic partnerships between Arab and Muslim intellectuals on the one hand and reasonable and fair western intellectuals on the other hand, given that it should not elude Muslims that there are western intellectuals and scholars who recognize and acknowledge that Islam is a religion of tolerance and peace, rather than being a religion of violence and terrorism. And it is necessary for the Muslims to highlight those positive aspects, to support the exponents of those orientations, and to open channels of communication and dialogue with them and to have bridges of cooperation with them.. This would be fostered by Muslims residing in the West being of full awareness and commitment to the rules of the Shari`ah governing relations with non-Muslims.⁵⁵

Actually the Council on American-Islamic Relations “CAIR” held several activities to confront the crisis of September 2001 particularly after Zionist pressure groups waged a media campaign hostile to Islam and Muslims in American society exploiting the accusation of Arabs and Muslims for the events of 9/11.

The said Organization tried through those activities to present a positive image of Muslims in general, and the Muslim community in the United States in particular, through rapid response after the attacks, where the Organization issued a statement in the evening of 9/11 condemning the attacks, and demanded punishment of the perpetrators, and thence issued a statement in which it called upon the Muslim community to offers assistance to the families of the victims and the wounded, and to donate blood, and to go to the locations of the attacks to offer possible assistance, and then it published an advertisement in the Washington Post on 14/9/2001 in which it condemned the attacks, and expressed condolences to the American people and the families of the victims, and calling for just punishment of the perpetrators.

The Organization continued its activities, where it issued 84 press releases in the two years after 9/11 at an average of 3.5 press releases monthly, and issued 85 internal bulletins during the same period at an average of 2.4 bulletins monthly. Moreover, it issued a special report on the response of the

⁵⁵See Lashqat, Western Orientations on Stereotyping Islam as a Religion of Terrorism: Analytical Critical Reading, p.240: quoted from UthmanDamiriyyah, *Terrorism, Comparative Linguistic, Religious and Legal Views in the Terminology and Rules, and the Motivations of Accusation*, pp.156-157.

Muslims to the 9/11 attacks and it distributed 14 books and 4 films treating the issues of Islam and Muslims to one thousand public American libraries. Moreover, it carried out an advertising campaign to disseminate a positive picture of Islam and Muslims in ten of the leading American newspapers including the publishing of varied advertisements in those newspapers weekly and for a period of 52 weeks, and the Organization issued 8 publications and organized 8 press conferences and presented replies to articles printed in American newspapers and documented 20 articles hostile to Islam and Muslims published in the American media, and organized 4 public demonstrations, conducted two opinion polls, and held two training workshops, for the sons and daughters of the community and prepared and presented a weekly television program treating the issues of the Muslim community on Arab Radio and TV Network (ART). Actually, the Organization carried out those activities with an estimated budget of 3 million dollars annually.⁵⁶ In reality what this Organization did may be considered among the foremost practical approaches to confronting Islamophobia in the West.

Section Four: The right of Muslims to enjoy the rights of citizenship fully in the countries of the West.

Citizenship is a value that is conferred on the individuals as components of the state-nation, and citizens are legitimated by the law, and are not constituted in nature.⁵⁷ Thus the citizen is a concept and value that governs the legal formation of the state-nation to the extent that it is a political community, and given this (concept and value) also the law views this community as a civil community, that is a plethora of situations, positions and interests which is characterized by differentiation between its members, individuals and groups, and is managed in accordance with agreed upon values and rules.⁵⁸

It would appear that equality between the citizens, which is what political freedom achieves and what is guaranteed by law, is underpinned by the freedom of the new individuals in a manner transcending their affiliation to the natural groups and traditions, and the position of acceptance or rejection is a correlate of the mentioned affiliation, and in principle transcends every social or natural gap between the individuals as well.

Nevertheless, tangible difference in the conditions of individuals and their destinies remains salient in society as relates to problems that perennially need to be addressed, and equality against the background this difference intensifies experiencing it coupled with the necessity of addressing its facets and causes and these are numerous and dynamic. This confrontation represents a continual test for democracy, in terms of conceptualization and practice. Perhaps this confrontation faces one of the areas of society, and might face the state where the latter and public opinion must accept and patronize it, in the first case, as long as it is an exercise of a right that is in line with the law or its principles, and it must in the second case look at what it entails in striving to expand the rights of citizenship.

Irrespectively, this treatment assumes a dimension of citizenship in which the citizens are not equal, namely the dimension of participation, a dimension that overcomes the atomization of citizens, and implants between them various forms of cooperation, solidarity and also competition which vary in the degree of stability and in the enthusiasm of those concerned from among citizens for immersing in them and to respond to what they propose in missions, and in any case is the dimension engendering what is called civil society.

⁵⁶Al-Hamadani, RubaQahtan, *Islamophobia the Lobby Groups in the United States of America*, CAIR, Al-Arabi for Publishing and Distribution, pp.314-315.

⁵⁷Baydoun Ahmad, *The Passing Spring in the Tribulation of the Arab Homeland Roots and Seasons ar.*, p.118.

⁵⁸ Ibid, p.118.

Hence, the realization of citizenship in its complete meaning is contingent on political democracy, and it would appear that the democratic state is necessarily a state of law rather than a state that forfeits or evades it, and so if the law is an expression of the will of the citizens represented by the elected power, it is presumed for it to safeguard freedom and demarcate it. Thus if it does not demarcate it it would not protect the freedom of the generality of the public, while if it suffices with demarcating it and forfeits its protection from its calculations in a particular affair it would incline to despotism and is essentially undemocratic. Actually it is the despotic regimes rather than the democratic regimes which seek a vacuum or deficiency or amorphousness in some of the domains of legislation, and this to open the gate in front of arbitrariness.

Political disenfranchisement produces a distance from endowing politics with the logic of identity. Thus the politics of citizenship becomes capable of transcending the religious or ethnic affiliation insofar as drawing the circles of interest in which it orbits. Thus it assumes for those circles to expand the external relations of the country, and to bolster its defense and strengthen freedoms both private and public and narrow the differences between the two genders and all social differences, and it may mobilize for all those goals or fields dynamic forces including the engine of fixed identities among whose branches the entire or most of society is distributed. However, the prerequisite for achieving this inclusion is prevention for injustice to befall one of those identities by another party.⁵⁹

The crux of the matter is for all to be equal in rights and obligations so long as they live in a single society, and are governed by the same law; and the criterion for differentiation in Islam is piety, and it is impermissible to discriminate and deprive a segment of its right to worship in an absolute sense, or to unfairly accuse it without proof, and to classify it as terrorist merely due to belonging to a particular religion. Allah (SWT) says: {O mankind! We created you from a single [pair] of a male and a female, and made you 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 Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well acquainted [with all things].} Quran (49: 13);⁶⁰ and piety also denotes caution of committing acts prohibited by Allah. God Almighty prohibited evil absolutely and categorically, and prohibited all that harms the soul of a human, and the human community in which he lives, and so the more one eschews evil, and avoids what harms one and society, and draws nigh to what benefits one and society, the more God-fearing one is. Actually, piety is not to be involved in negative courses of behavior, such as extreme monasticism, renunciation of life; moreover, piety is not actualized by a plethora of prayer or fasting or Divine remembrance, whilst neglecting yourself and those around you from among believers, for such is selfishness. In fact piety is to be wary of every evil, and to embark on every good. It is doing good for yourself and for all people. The more the good one does the more a person is a benefactor to others, and hence if one pursues knowledge and acquires it, and spreads it among people, one would be superior to one without knowledge benefiting himself and people.: {Allah will rise up, to [suitable] ranks [and degrees], those of you who believe and who have been granted [mystic] Knowledge.} Quran (58: 11).⁶¹

If one performs good works which benefit the person and people, then one would be better than a person who does not perform good work, because by your good works you would be guaranteeing the good life which Islam intends for you to live. {Whoever works righteousness, man or woman, and has

⁵⁹Ibid, pp.118-119.

⁶⁰Al-Hojurat: 13

⁶¹Al-Mujadalah: 11

Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.} Quran (16: 97).⁶²

And your good work is not just prayer and fasting; but rather one must do work that benefits people. If one gains money by hard work and effort, and you benefit with this wealth yourself, family and community, then you would be superior to one who does not earn money and asks from others, and it is better than one who earns money but is niggardly and does not give.

Thus the good of the individual in Islam is inexorably concomitant with the good of people, and the balance of good is being distant from evil, and things which Allah has prohibited.⁶³ Actually, Islam urges Muslims to be loyal to the societies in which they live, and calls for respecting them and honoring the covenants that bind them together, and to fulfill the obligations towards them, and towards the indigenous population by virtue of the contract concluded with them upon setting foot in their countries and acquiring the citizenship, or being permitted to reside in their lands; so as to give a true picture and exemplary model of Islam, while manifesting the luminous image of Islam. Allah (SWT) says: {Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah! and never will I join gods with Allah!"} Quran (12: 108).⁶⁴ This Ayah is one of the fundamentals of the call to God Almighty, where given that Allah is the Being who elucidated to His Messengers the methods and paradigms of the call, they were accordingly endowed with proper vision of the paradigm, and sound knowledge of the message, and proper vision of those they were preaching to, whilst reaching the hearts and minds of people, with powerful effect.⁶⁵

Allah (SWT) says in His Bounteous Book to elucidate the method of calling unto Him: {Invite [all] to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.} Quran (16: 125).⁶⁶ In effect, the good preaching addresses the hearts, with gentle and soft words, which emanate from goodwill to people, and whose function is to urge to righteous deeds and to encourage them.

Argumentation with good preaching includes all the means and methods which reach the inner depths of those one is debating, thereby propitiating acceptance of truth, and fostering succumbing to it through gentle words as well as beautiful action.⁶⁷

This is the Islamic paradigm which edifies and instructs its followers, while obligating their conformity to it, a paradigm which does not espouse extremism, or fanaticism; for it respects the differing person just as it respects its adherents, while given them their full rights, and on the other hand the Muslims residing in the West expect to avail of the same treatment, and not to stand accused for merely being Muslim, and not to be repressed whereby they are unable to practice their religion overtly. It is naturally the case that since the Muslims are spread out in the various corners of the globe, the pressures applied to them are not of equal measure or identical form. Rather, they are varied

⁶²Annahl: 97

⁶³Al-Munjid, Salah Eddin, *Islamic Society in the Shadow of Justice* ar., pp.27-27.

⁶⁴Yousuf: 108

⁶⁵www.alta3b.wordpress.com, *The Spread of Great Islam, was it by the Sword or by Compulsion? Or by Argument and Persuasion*. Quoted from Sha'aban, Muhammad Atieh, *The Scientific Paradigm of Islam in the Call of Messengers*, Dar AL-Bashir, p.151.

⁶⁶Annahl: 125

⁶⁷www.alta3b.wordpress.com, *The Spread of Great Islam, was it by the Sword or by Compulsion? Or by Argument and Persuasion*; quoted from (see) Adel, Nureddin, *Arguing with the People of the Book in the Holy Qur'an and Sunna*, Maktabat Al-Rushd-Riyadh, pp.499-502.

and of diverse forms, where they may reach the extent of terrorization, murder and torture, or restriction of freedoms and prevention of the practice of the basic forms of worship and rituals, where one might find in a particular country, for instance, the prohibition of wearing the hijab in governmental and public departments, it being noted that the hijab is a religious duty for the adult Muslim woman, and she wears it in western lands willingly and under no compulsion; and given that they are advocates of democracy and freedom, should they not consider this an infringement of the freedom of the woman given that she wears it based on her own free will, particularly given that it does not hinder her exercising all her activities and responsibilities at all levels.

As we apply the rule that what is difficult to do does not prevent performing what could be done whose meaning was expounded at the outset of this study, regarding the women who are subject to pressures to take off the hijab in western countries, and who might be dismissed from their jobs or exposed to danger, they could avoid places which could involve danger, and if they wear the niqab then they could take it off because the foremost opinion of the ulama holds that it is a Sunnah rather than being obligatory, and their current situation dictates that they do what is easily possible, and to eschew what is impossible or difficult to do, for they are blameless for not doing what is difficult, and should suffice with just the cover of the head to safeguard their lives and jobs. And if they wear black attire distinguishing them, they should rather wear other colors and be similar to other women of society provided that the attire is wide, not translucent and not revealing, whereby they would comply with the religious rule while safeguarding their lives and avoiding assault. Actually, Islam is a religion of gentleness and compassion, rather than hardship and difficulty.

If the harassment concerning group prayer is during business hours, it would be possible to perform it in a group and to perform it individually during the break, and to perform it in a group in holidays, and to perform the prayers whose time comes outside of the work hours in a group. Lately, attacks on mosques have increased in western countries, and the life of the worshippers has been at risk against the background of assaults on the worshippers in the course of their performance of prayer in the mosques, where if the Muslims feel that their life by virtue of frequenting mosques becomes during a particular period exposed to danger then it would be acceptable for them to cease going to mosques and suffice to pray in their homes, for what is doable is not invalidated by what is arduous to perform; and this until the necessary security measures are taken. This is in spite of the fact that their right to practice their religion is guaranteed by law, and their protection is an obligation. Nevertheless, their adherence to their Islamic identity and rituals remains a duty and is due upon them, of which they should perform what they can tolerate and what is possible. And with all the harassments to which they are subject, they should be aware that not all the people of the country they inhabit are the same, for some are fair, who do not regard the Muslims as constituting any threat to them, and hence an objective and fair view is necessary, in the dealings of Muslims with them.

It is incumbent on the Muslims in western countries to make use of all the impartial and free platforms to make their voice heard and to defend their cause, and to achieve their demands, insofar as the right to be subject to the Shari`ah in personal status affairs. Actually, perhaps all European countries through the Islamic centers apply the Shari`ah in personal status affairs in case the Muslims wish to be judged according to it, where the matter depends on their choice in this case.

Conclusion: Containing the foremost findings and results of the Study.

- Jurisprudential rule denotes: a rule that applies to most of the constituent parts.
- Islamophobia is hostility to and fear of all that is Islamic, or which is closely or distantly related to Islam whereby terrorism in the western mind became synonymous with Islam.
- Excess (ghuluw) is to exceed what is Islamically sanctioned in a matter of religion.
- Extremism according to the prevalent custom in this age: it is extremism in belief or thought or school of thought or otherwise particular to a religion or group or party.
- The Islamic characterization of religious extremism should be based on the Shari`ah itself, rather than on the terminology and concepts of people.
- Contemporary terrorism: it is the aggression practiced by individuals or groups or states targeting unjustly the individual by virtue of his religion, and targeting his life, mind, property and honor, and includes types of terrorization, harm, threats, and manslaughter without justification, and what relates to forms of highway robbery (hiraba) and endangering roads and every act of violence or threat which takes place to implement a criminal individual or collective endeavor, and which aims to strike terror among people, or to scare them by harming them, or to expose their life or freedom or safety or their words to risk, and among its variants is to inflict damage on the environment or one of the installations or public or private property, or to expose one of the national or natural resources to risk.
- What is possible to perform is not vitiated by what is difficult to do is among the important jurisprudential rules, upon which are built extremely important matters in the prescriptions of religion to Muslims; in effect one who is unable to perform some matter is duty-bound to perform what is possible. Thus the act that is commanded is obligatory provided it is possible to do, and to the extent of capability, where if something in its entirety is impossible to do most of it should not be eschewed.
- There are various readings of the causes of the rise of the phenomenon of Islamophobia during the recent period, for there is a cultural reading which finds that the rise of Islamophobia is a reflection of deep-seated negative feelings in the consciousness of the western individual against Islam and Muslims, and there is another reading which views the phenomenon of Islamophobia as the product of some international events which strongly influenced relations between the Muslim World and western societies, and there is a third reading which views the rise of Islamophobia as attributable to the major societal transformations which visited western and Muslim societies during the past decades, added to which are numerous external causes mentioned in the present study.
- And among the most prominent dangers of the phenomenon of Islamophobia is branding the Muslim peoples with terrorism; because this would contribute to spreading despair among them, and hence would drive more of the sons of those nations to enlist in the ranks of violent Islamic movements.
- The means of Islamophobia are rife in the various aspects of life in western countries; thus the pathological fear of Islam, is almost manifest in all the political, religious, media, intellectual, artistic and historical domains of life, for it is present in books, magazines, newspapers, theater and cinema in all their historical, political, social and recreational interests and concerns.
- It is incumbent on Muslims in western countries represented by the Muslim communities, and outside the western countries, in all corners of the world to resist the phenomenon of

Islamophobia, by all means and methods- individuals, civil and governmental institutions and at all levels.

- It is the right of Muslims to enjoy fully the rights of citizenship in western countries, which is a right guaranteed by law, and stipulated by international conventions, and human rights, and among its requirements is the complete and overt practice of religious duties, while the protection of Muslims is mandatory.
- The adherence of Muslims in western countries to their Islamic identity is mandatory, and their performance of religious duties is due upon them, of which they perform what they can. And with all the harassments to which they are subject, they should evaluate fairly the original inhabitants of the country in which they reside for not all of them are the same; where some are fair and do not consider Muslims as presenting a threat to them, and this, accordingly, calls for a fair view in the dealings of Muslims with them.
- It is incumbent on Muslims in western countries to harness all the impartial, free and fair forums and platforms to convey their voice, to defend their cause, and achieve their demands.

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