

Islam and the West, the Politics of Phobia: Reasons and Remedies

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Abstract: The sunrise of the twenty-first Century inherited the horrific members of the family among the Muslim World and the West. Mainly, the unsettled political troubles of the Cold War fashioned the timetable for the post-Cold War situation. Particularly, the political writing of post-Cold War duration ruled with the aid of using Huntington's Clash of Civilization theory, which depicted Islam because of the finest hazard to Western lifestyle and ethics. This belief become being carried out in diverse homes vis-à-vis worldwide conditions that had nothing to do with Muslims, and this worry about Islam or Muslims, Islamophobia, inside the West shaped a gulf between the Muslim global and the Christian West. Islamophobia is a far-mentioned phenomenon; though, little interest becomes assumed to the reality that the Muslim global and a few



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Western enemies had been additionally blaming the West as certainly considered one among the predominant supply of political unrest inside the Muslim global, which continued horrific members of the family among the two. Resultantly, developing the geopolitics of feelings around politics of phobia or xenophobia strengthened the central foundation of political procedures in global members of the family. Equally, in Muslim World, the very basics of the phobia or feelings of worry, doubt, and humiliation are advanced or studied through ancient prisms that encompass the records of Crusades, the generation of colonialism, and geopolitical maneuverings' in post-colonial settings, advanced severe degrees of distrust known as West phobia. The worldwide consequences of those phobias are troublesome traits now no longer simplest for the Christian West but additionally for Muslim global and it's far excessive time to alleviate the socio-political gaps between the Muslim World and the West. This paper tries to discover the conceptualization of the politics of phobias, especially Islamophobia and Westophobia.

Keywords: Islamophobia, Westophobia, Cold War, Political Islam, Peaceful Coexistence, Remedies.

Introduction

Worldwide, the geopolitics of Feelings have seriously Pretentious the political Situations at the intra and inter-nation stages in post-September 11 periods. But, at the cease of the Cold War Huntington's belief of the conflict among civilizations arose, which subsequently Fashioned among the home and overseas coverage guidelines in international locations across the globe. The usage of ethno-spiritual authorization emerges as a beneficial device for plenty of worldwide leaders to increase their private political agendas. Giving a speech on Islamic basics at some point of his professional go to Poland, President Trump's statement that "I am at war with them", offers inducements to Non-Muslims to release an out-organization hostility towards Muslims. Resultantly, spiritual identities fashioned an awful lot of feelings, perceptions, Confusions, or even Misapprehensions approximately societies that later ruled the coverage formations and have become a supply of racism in lots of elements of the sector.¹ Owing to the services of globalization, the controlling religion-identities now no longer handiest resurfaced with extra strength, however, in addition, polarized the sector network i.e. the renaissance of

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notions of Islamophobia and Westophobia, that have broadened the socio-political cracks among the 'geographically and socially separated East and West. Nowadays the Muslim World has changed the period East which has traditionally continued as a disputed geographical area for the West. Some brilliant examples are visible via the acute perspectives towards Muslims, together with Pastor Terry Jones' in Florida; President Trump's Muslim ban to touring into the United States; the lynching of Muslims for consuming cow meat in India, Buddhist marketing campaign towards Rohingya Muslims in Myanmar and Dutch Lawmaker Geert Wilders initiation an anti-Islamic marketing campaign to caricature Prophet's cool animated film which prompted a super uproar and animated hatred towards non-Muslims for humiliating the Muslims and their opinions.

Likewise, longstanding unsettled political disputes just as the Israel-Palestine subject, the Iraq war, and the Afghan war supplied a possibility to many in Muslim societies and reactionary organizations who responded with the aid of using launching violent international moves. These moves negatively exaggerated Muslim societies more, each on the home and worldwide fronts.² By and large, in Western nations, particularly the US, stereotyped notions of 'Islamophobia, anti-immigrant sentiments and racism' are generally observed in media, and frequently statecraft additionally bodies the schedule via developing 'fears of others' with inside the minds of its very own residents. With the stop of the Cold War, the services of globalization produced each constructive and pessimistic lookout approximately global relations, which have been portrayed by several scholars. For instance, during the post-Cold Battle period, Francis Fukuyama gets a democracy because the championed and manner ahead for a wealthy world, at the same time as Huntington's view of conflict of civilizations draughts a map of global-wide politics, wherein international traits recommend that tradition-based 'conflict of emotions' is unexpectedly manipulating the nearby dynamics. Ethnicity and spiritual individualities grew to become to be the principles of the authorization among the Muslim World and the Christian West, in the end structuring international politics which was "reconfigured alongside cultural lines." For instance, Bosnian Muslims took into consideration themselves as Yugoslavian at the same time as the Chechens diagnosed themselves as Russian earlier than each ethnicity had been centered on the

premise of their Muslim identity. Similarly, Black Christians reacted in opposition to the Arab Islamic regime affirming a battle of identity.³

Research Questions

1. A deeper comprehension approximately Islamophobia and westophobia; how does it perform and what are the effects?
2. How are Islamophobia and westophobia skilled via way of means of politics?
3. What are the motives and treatments for the politics of Islamophobia and westophobia?
4. Which techniques and efforts may be used to save you and cast-off Islamophobia?

Statement of Problem

The research is to show the reasons and remedies of the Islam and West and the politics of phobia.

Literature Review

According to Massoumi et al., 2017, Bush's inclosing of "Islam is peace" in 2001 to Trump's unequivocal statement "I assume Islam hates us" in 2016 display the numerous dissertations of the political elites at the best ranges of the state, which worked to form media and community insolences closer to Islam and Muslims. This inclosing the political management within the US exactly exemplifies the thesis superior through Massoumi, Mills, and Miller's book.

Rendering to Khan et al.,⁴ in the beyond few years, there was a growing awareness each with inside the West and Muslim civilizations that the failing family members among the two ought to cause similar warfare. Labors in inter-civilizational and interdenominational concord had been assumed through each to fix the gap. Islamophobia is the expression of fear, hatred, and anger closer to Islam and Muslims through non-Muslims in particular within the West. Islam is considered a violent faith and its supporters as lengthy bearded maniacs who need to transform the entire globe into Islam via violence. In the latest times, the detest speeches through populist politicians have brought about a fast upward push in hate crimes, especially towards Muslims residing inside the West. The demonization of Islam in those civilizations has brought about discernment and marginalization of the Muslim minorities there. This

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procedure has multiplied as the result of the radical event of September 11 inside the US. Joined with the financial recession of 2008 and the torrential in of refugees escaping the Syrian warfare and from different Muslim growing nations, the languages of Islamophobia have strengthened.

Similarly, Professor Sophia Rose Aryanna's book, *Muslims Inside the Western Imagination*, strains the growth of a feared and huge photograph of Muslims a long way again and lots in advance than the present-day occasions cycle. In her e-book, Arjana keeps that "an imaginary Islam that has been fashioned over many centuries" and now no longer simply as a right away final result of the occasions of 9-11 and the responses to it. Arjuna's book examines the long entanglement of West debates with a constructed image of a Muslim and Islam creature that functions as the focus for fear and subsequent stigmatization, a much-needed issue for organizing political initiatives of self-defense and army campaigns. As per Ariana, courting the phenomena of Islamophobia into a long-term relationship with a hypothetical frightened Muslim who isn't a final conclusion or constructed from current events is a necessary task.⁵

Since the sunrise of the 20th century, the cleavages drawn have become deeper among the Muslim global and the Christian West. While the political occasions in the twenty-first century display more anti-Muslim racism, wherein in a maximum of the "Western societies, Muslims are frequently visible as essentially exclusive and valid objectives of doubt and country shadowing due to their tendencies for violence, extremism, and terrorism."⁶

Research Method

This research was conducted using a qualitative approach. It is employed as a data collection tool. This research investigation was carried out using analytical and critical assessment procedures. The impact of Islam on journalism has been studied using a variety of sources, including written academic journals, media stories, and publications. These analytic analyses are then reviewed in light of major study sources such as the Qur'an and Sunnah.

Secondary records or current data suggests that the researcher makes use of a set of data that have been accrued via way of means of different

researchers after which used it again, still, with an evolutionary perspective. By the usage of secondary records or a set of data, the researcher can also additionally store a whole lot of effort and time via way of means of now no longer amassing this oneself, on the opposite hand, it's far crucial to be aware of bias in the records collection. Therefore, the records' reliability and validity have to be taken into consideration whilst their usage in one's research.

Conceptualizing the Politics of Phobia

The politics of phobia is not a recent development; it has persisted in human civilizations for millennia. Emotion mapping is now equally useful in understanding wars and peace initiatives around the world. As Dominique Moisi points out, mapping the emotional system consists of people's views, society generally, and administrations' different perspectives on themselves, and others, and how geography influences national behavior. Even within comparable identical groups (such as Muslim-Muslim, Christian-Christian, and so on), there is a broad array of polarisation alluded to as indigenous phobia or "intergroup hostility," within-group members taking political extremes with each other to endorse majority view pro or con as moderates or fundamentalists. As a result, political manipulation based on emotions produces many emotional repercussions in the form of embarrassment, fear, and optimism in a community. As a result, some countries seek vengeance, while others remain hopeful that coexisting peacefully can be achieved via the development of harmonic principles.⁷

Despite ethno-religious divisions and stereotyping, the quest for pluralistic values has been represented through enlightened, reforming organizations, and social upheavals to win acknowledgment of the right to co-exist by recognizing the diversity of views and political philosophies. At the same time, many countries respond to underdevelopment in the financial, political, and social realms, which leads to increasing levels of discontent and political unrest in response to the growing injustices. Today, in an era of intricate interdependence, political "frustration[s] with the globalization process has been contributing to all of these levels of shame that demand vengeance.

To handle the problem that has returned as a result of the application phenomenon, it is necessary to know the politics of phobia. While the globalized world appears to be becoming more and more connected on the surface, there are cracks in society's core foundations. As a result, West Phobia is just as harmful as Islamophobia, and both may be remedied through socialization.⁸

Islamophobia: Anti-Muslim Sentiments in the West

Fear, hatred, and fury directed against Islam and Muslims by non-Muslims, particularly in the West, is known as Islamophobia. Islam is regarded as a violent religion, with its devotees depicted as long-bearded maniac's intent on violently converting the entire globe to Islam. Racist remarks by populist leaders have resulted in an increase in racist violence, primarily towards Muslims living in the West, in recent days. The denunciation of Islam has resulted in prejudice and marginalization of Muslim communities in various nations. Following the terrorist attack on September 11, 2001, in the United States, this trend has intensified. Islamophobia has grown in intensity as a result of the 2008 economic downturn and the influx of migrants leaving the Syrian conflict and other Muslim developing nations.

As a result, two troubling effects have occurred at the same time. The first is the progressive emergence of far-right groups, while the second is the radicalization of Muslim youth in Western countries. The origins of these phenomena are traced in this article, as well as the following impact on Muslim-Christian relations. If peace is to flourish among cultures around the world, comprehending the two is critical; otherwise, false beliefs and misunderstandings will exacerbate the fractures of geo-emotional divides. Bothering-based policies have resulted in a large number of hardships and bad consequences throughout history.⁹

Definitions and Origins of the Concept of Islamophobia

Especially in recent decades, the term "Islamophobia" has gained more attention vernacular. Nevertheless, the concept has existed as a statement of anger, fear, and distrust of Islam and its followers from Islam's initial contact with the Christian West in the early days of the faith. Following World War I, the term Islamophobia was coined in French. The phrase was coined in modern usage by the first Runnymede Trust Report on the

subject, which described it as "unfounded hatred toward Muslims, and so dread or hate of all or most Muslims."

The word was coined as a kind of racism, particularly in the aspect of the United Kingdom and the Western world. The definition was expanded in a follow-up report released this month to also include "any difference, marginalization, or limitation towards, or personal choice against, Muslims (or those viewed to be Muslims) that has the or impact of negating or hampering the acknowledgment, pleasure, or practice, on an equal basis, of the universal declaration of human rights in the ideological, financial, cultural, ethnic, or any other ground of public life."¹⁰

Regardless of political or religious rhetoric, academic arguments have centered on the inevitable collision between Western liberal ideals and alleged restrictive Islamic beliefs. Huntington's thesis has only served to exacerbate the two parties' mutual distrust. So-called specialists on Islam and Muslims inundate Western television and radio stations with their Islamophobic views. This harkens back to Europe in the sixteenth and eighteenth centuries when Islamophobic thinkers played a major role in portraying Muslims as inadequate and primitive. This was later developed into an intellectual context, which was then turned into practice through anti-Muslim legislation, even in the twenty-first century.

Westophobia: An Anti-Western Sentiment

The beginnings of Westophobia can be traced back to the same period as the rise of Islamophobia. Hatred and resentment aimed at the West, particularly in response to policies and acts perceived to be anti-Islamic or directed against Muslims, is known as Westophobia. Ali dates the phenomenon's roots back to the post-colonial period when Muslim countries saw an intellectual backlash to modernization modeled after the Western perspective of scientific and technological advancements. This was the time in global history when Muslim civilization was on the fall and Europe was on the rise in terms of intellectual, economic, and political development.¹¹

Since colonial times, there have been two opposing but concurrent developments in ties between the West and Muslims. One trend was the political elite's "blind imitating" of the West and its modernization without considering whether the mimickers' social, political, economic, or cultural

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environment was suitable or not; the second trend was the repudiation of this replication. The same patterns can be seen in today's world as well. In the Muslim world, some people believe that the principles that the West symbolizes are a danger to their manner of living. Others, on the other hand, are completely committed to the Western way of life.

Reasons for Politics of Phobia

Media Representation

We are, without a doubt, living in the information age, filled with cutting-edge technology. The mass media, including television and the Internet that could be accessed easily and inexpensively by anyone else, are instances of how technology aids in the massive and rapid dissemination of knowledge. The transmission of data or news can be extremely rapid, and it can cross geographic and temporal barriers.

Unfortunately, the media, particularly electronic media, has become a tool and a source of widespread Islamophobia, mostly through news channels about fierceness, extremism, and terrorism, all of which are frequently connected or recognized with Islam. As a result, the media can be defined as replete with political representation.¹²

The media is one of the most powerful influences on public sentiment around the world, affecting public views and perspectives on socio-cultural issues such as views regarding Muslim women. Popular Mainstream media outlets encourage a hegemonic image of Muslim women, according to various academic studies. On the one side, Muslim women are typically portrayed as oppressed and meek in the media. On the other side, media sources routinely express concerns about the burqa as a cultural-religious emblem inconsistent with Western ideals and behaviors. Likewise, the media contextualizes and links the latter problems to concerns and narratives regarding Muslim minority integration in the West.¹³

Evangelical Christian Right-Wing Groups

They teach anti-Islam hatred in their religious buildings, portraying Muslims as pagans bent on destroying Western civilization.

Supremacists of the Jewish Faith and those who support them

They preach anti-Arab and anti-Muslim bigotry and allege that Muslims are anti-Semitic and anti-Jewish.

White Supremacists are a type of Racist

They consider Muslims to be members of the dark races, and even those born in the Caucasus cannot pretend to be white. They think that God is on their side and that God is on the side of the White race.

Hindutva supremacists (Hindutva supremacists)

They think that their God exists exclusively for them and that others are outcasts, and that Muslims in India are invading Hindus who must be reconverted to Hinduism.

ISIS and other violent Muslim organizations

They know that God has permitted them to attack innocent civilians, and they take advantage of Muslim people's suffering to do it.

Buddhist supremacists

They are people who believe that Buddhism is superior to all other religions. They believe that killing others may achieve peace, and they want to rid Myanmar of Muslims.

Demagogues from both the Democratic and Republican parties

To make a living, they work for multinational corporations and Israel's objectives. They are unconcerned about the human rights of individuals who are different from them.

The media is controlled by the right-wing and global corporations

It enjoys seeing innocent people's blood spilled in the streets so that it may gain more advertising and ratings through its coverage and controversial reporting.

A group of liberals

Those who see Islam as a threat to human culture.

Remedies of Politics of Phobia

Within a group, the Ummah, as well as between nations, Islam promotes peace and cooperation. The need for reconciliation is stressed in Islam. Some Muslims hesitate to participate in current battles because they feel there can be no such thing as a righteous war with modern weapons.¹⁴

- Create a platform for people to learn about each other's religions and cultures.
- The function of the media is important since it may communicate their thoughts to others.

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- We should prohibit religious intolerance, even if we do not prohibit religious intolerance in return. Combating hateful messages is a crucial component of building the world we want to see, a future where everyone's human privacy and respect are respected. If we address someone who is yelling about keeping immigrants out by yelling back, our word is likely to disappear in the delivery mechanism.¹⁵
- Defend state and federal policies that are anti-Islamic and xenophobic.
- We should show our support for the Muslim community. Setting up a Research Team, A Book Group, or a workshop additionally, contact a mosque or an Islamic cultural center in your area. Engage with your kids of different ages and receive both overt and covert signals from the world around them. Prepare physically, and others, to act in public incidents of Islamophobia in a method that will greatest likely de-escalate the condition and style the person who is being embattled feel less on their own.
- We need to strengthen our ties with the Muslim community in our area.

Findings

The relationship between Islam and the West has an extended record complete of struggles. As Edward Said places it, "The Orient isn't always best adjoining to Europe; it's also the area of Europe's greatest, richest and oldest colonies, the supply of its civilizations and languages, its cultural contestant, and one in every of its innermost and maximum routine picks of the Other." Islam continually signifies the nearest difference and the maximum energetic opponent for the West. Other it isn't always best a cultural, however additionally a strategically substance. Regulatory and determining insights of Islam is critical intended for the continuance of the arena control of the West.¹⁶

As with inside the established order of political cohesion with inside the feudal world, Islam performed a critical function as a different with inside the improvement of modernism as well. Through the disintegration of the domination of the West over information and the start of the age of Trip, records reassert multiplied. By way of the Church opposite the rising

contemporary-day order, Muslim civilizations commenced being seemed as opportunity fashions through the primary moderns. Paul Hazard conditions that owing to the party-political surroundings of the time numerous prejudices towards Islam were removed. Islam changed into cast-off as a logistic help with inside the struggle with the West. It changed into visible as a cosmopolitan faith and was admired through European philosophers who were required to go beyond the strain of the West. Though with the development of the version of contemporary-day society and the discount of the risk, this state ended and the vintage bad etherizing view succeeded again. This alteration changed delivered approximately through Scottish ethical thinkers across the 1750s. David Hume, a main determinant of the Explanation, shaped a revolutionary knowledge of records and a motorized idea of society primarily based totally on the motorized idea of the world and practical, practical morality. Therefore, with the inspiration of the concept of contemporary-day society, there has been no extra want for non-Western fashions to shield and legitimize the brand-new order. Consequently, disparagement of Islam and Muslims resumed with the call for the adoration of modernism in the 18th century.

On this origin, the nineteenth period noticed the unfolding of Western command all through the sector and over Muslims as well. To this date, even though the West growth confronted extensive confrontation in Muslim societies, party-political, financial, martial, technical, highbrow, and cultural have an impact on unfolding all around the international, and the stumble Islam and the West went past the geographical intelligence.¹⁷ The Western idea, based on and strengthened through Orientalism, reflects Islam as a repressed opponent who would possibly make a retaliation. Therefore, it turned into Muslims who fought Western domination for the maximum and for the lengthiest time. Furthermore, Muslims had been those who had been maximal inclined to re-set up their identification and civilization within the post-colonial era. Consequently, as Salman Sayyid transcripts, Islam has become a supply of “essential fear” for the West.

Islam and modern-day Islamic moves have become important variables with inside the West – Muslims equation and family members with inside

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the post- Cold War era. Numerous Western theories and theoretical paradigms have been invented to shed light on the overlapping nature of the arena device at some point in this period. These theories followed cultural additives and sizes as critical elements in shaping rising global politics. For example, Samuel Huntington in his eBook approximately the conflict of Civilizations argues that subculture and faith are greater decisive in reflecting the family members amongst states and international locations than countrywide interests, even as Francis Fukuyama propagates duration of his thesis approximately the give up of records which contend in a Hegelian attitude that the crumble of communism intended the triumph of Western capitalism. In this context, Fukuyama strongly suggested Third World international locations mimic the Western version of democracy, and lose market, and human rights if they need to solve their continual socio-financial and political issues and hindrances. Anyone can scent the Western superiority and Western arbitrariness of putting forward that the Western version of improvement and modernization is the most effective be had version worldwide. This imaginative and prescient additionally displays the Euro-American centralism that become discovered inside the post-geographical discoveries and performed its function in paving the manner for colonialism and Neo-colonialism.¹⁸

Historically, each Muslim and non-Muslim lived facet with the aid of using facet in shared societies, however, the intolerance of numerous evaluations and ideals has now no longer been an abnormal phenomenon, instead, the rejection of pluralism has existed traditionally in all civilizations. Since the sunrise of the twentieth century, the cleavages drawn have become deeper among the Muslim global and the Christian West. While the political occasions in the twenty-first century display an increasing number of anti-Muslim racism, wherein in a maximum of the "Western societies, Muslims are frequently visible as intrinsically distinct and valid goals of suspicion and nation surveillance due to their proclivities for violence, radicalism, and terrorism." This paper examines how politics of religion-phobia expand socio-political distance and worry as existential demanding situations among the Muslim World and Christian West.¹⁹ Does it similarly explore the situations beneath neath

which the forces of hatred germinate and make the most faith for political profits at each side? Analysis and discussions are advanced at the theoretical and ancient evaluation of beyond occasions of the Cold Battle and post-Cold Battle era.

Recommendations

Islam was brought to strengthen the social order by maintaining order, fairness, and the legal system. Except for those who tamper with and impede Muslims from obeying Islam's tenets, Islam promotes unity in all communities.

It is vital to cultivate an open view of Islam while reducing restrictive perspectives, which is not easy when some people in the community have internalized it.

A strategy is needed to counter the development of Islamophobia. Moslems who have high self-esteem are indifferent about the threat posed by non-Muslim organizations.²⁰

Muslims, on the other side, will be more reputable if there is regard because Islam is viewed as beneficial to personal minds.

- As partners, Islamic groups and the government research to adapt the growth of Islam in a social group.
- Clear info about Islam provided by Islamic officialdoms, clear data about Islam's connection with other collections, research conducted by Muslim scientists capable of providing information administration, research on unity, and the current perception of Jihad.
- Build the Islamic self-image, particularly among the younger population, and address societal issues.
- Enhancing the public's awareness of Islam through multiple outlets, facilitating access to study Islam, conveying "fun" experiences and understanding about Islam, and defining the idea of jihad finished information technology, politics, finances, teaching, and social culture.

Of course, data and assessment must be fair. Academic research (Colleges or Autonomous Research Centres) becomes a scholarly and reputable source of information on several counterterrorism and political extremism topics at this level. The state, in partnership with Islamic organizations in

charge, regulates the activities of the mass media and electronic media. The state, Islamic groups, academic facilities, and the media collaborated to lessen Islamophobia's macro-repercussions, such as strife and bloodshed.

Conclusion

Islamophobia has become a worldwide issue, affecting World as well. The concept is growing in popularity, particularly in the aftermath of a series of terrorist attacks in the United States in 2001 and in Indonesia following the first Bali bombing in 2002.

The news or portrayals of bombs, which have long been associated with terrorist acts and include Islam, contribute to the propagation of Islamophobia. Terrorism-related data or news continually increases the awareness or idea that violence is always associated with Islam.

As a result, Islam is regarded as a terrorizing, sadistic, and violent religion.²¹

Knowledge is a part of a mental stereotype that usually leads to racism and discrimination toward Muslims.

Although the media is one of the factors that contribute to the spread of Islamophobia, it may also be used as a tool or strategy to combat the phenomenon. During this time, the media can be used to create and restore preconceptions about Islam. Scientific, educational, or research institutes, such as universities or LIPI, must be involved in resource construction. The government, in collaboration with Islamic organizations, has a responsibility to play in policing the media's reporting on terrorism and radicalism.²²

On the one hand, the advent of the twenty-first century saw a peak in higher connectivity, but on the other, the world stayed separated due to phobia, hatred, and bothering-based policymaking. Terrorist acts by transnational groups have caused significant damage and peril to the Islamic world, resulting in a rush of emotional retaliation against the West in several Muslim societies. However, Muslim civilizations, like most non-Muslim societies, place a high value on good deeds.

According to Surat Fussilat in the Quran,

"And the charitable act and the evil deed are not equal." Repel [bad] with that which is better, and the one with whom you have animosity [will

become] as if he were a loyal friend to you. But it is only given to those who are patient, and it is only given to those who have a large portion [of good]."

This guiding principle asserts that all forms of racism, intolerance for others, and Islamophobia are all terrible acts and fruits of the tree of hatred. This threat can be eliminated or controlled through collective action by all, with no preference for one faith over another or one ethnic or national group over another.

In recent years, both Western and Muslim cultures have been increasingly aware that worsening bilateral ties could escalate to further violence. Both have made efforts to bridge the gap in inter-civilizational and religious peace. The World Economic Forum's Council of 100 Leaders (C-100), the United Nations Alliance of Civilizations, the King Abdullah bin Abdul Aziz International Centre for Intercultural Dialogue in Vienna, the Archbishop of Canterbury's Building Bridges venture, the Vatican-al-Azhar Dialogue, the Parliament of the World's Religions, and the Institution of Islamic Cooperation are just a few of the notable ones (OIC). Other university and center activities support intellectual work in this area.²³

Accepting religious plurality and embracing variety can lead to a discussion that promotes a socialization process that respects the values of regard, compassion, empathy, acceptance, and modesty to gain a positive understanding of one another. Terrorist acts by any Muslim are viewed as a representation of the religion, and it has become a common procedure to instantly condemn Islam and Muslim societies. On the other hand, any terrorist conduct carried out by others (non-Muslims) is regarded as the act of a mentally ill person.

This propensity must be resisted if interfaith harmony and mutual understanding are to be fully realized. Politicians who profit from anti-Muslim prejudice stoke the fires of hate that alienate Muslims in the West. These activities also have ramifications for human rights. The West must understand that if the right to free speech collides with the freedom to practice one's faith, resulting in violence, the problem must be handled.

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