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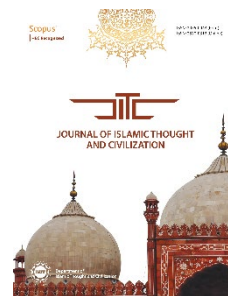
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## Historical Evolution and Prevention of *Westophobia* in Muslim Societies

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### Abstract

Confrontational religious, economic, and political issues have created an intolerant environment globally. The clashes between the worlds have not only disturbed and manipulated both civilizations but also illustrated the faults on the global world. Therefore, the current study aims to analyze the historical evolution of *Westophobia* in Muslim societies, which has evolved with the civilizations. The opportunities, which can improve the situation, are also assessed in this intellectual debate. *Westophobia* is a term used in civilizational discourses to refer to the fear that Muslim societies have of the Western world. Many misconceptions and media propaganda's are strengthening the foundation of this negative attitude towards the West day by day. Different ideologies related to religious extremism and the clash of civilizations have flourished because of the biased viewpoint of people towards the Western ideology. Therefore, it is essentially important to stop this poisonous thinking in order to promote sustainable peace and religious tolerance globally. Hence, Muslims around the world face many challenges towards this fruitful activity. Generally, Islamophobia, orientalism, and imperialism have gripped the religious and political circles of the West by creating a rigid expression of the Muslim world. Therefore, the current study deployed a qualitative research methodology to present to evaluate factors influencing *Westophobia*.

**Keywords:** clash of civilizations, Extremism, Imperialism, Islamophobia, Muslim propaganda, Westophobia.

### Introduction

*Westophobia* is a major cause of global hegemony between different civilizations, especially in the Islamic and Western civilizations. To establish an atmosphere of peace and tolerance worldwide, it is necessary to take effective and lasting measures to prevent the emerging controversial claims about *Westophobia*. Clash of civilizations has caused different kinds of sentiments regarding Islam and the West. To refute the hegemonic control of the West, Muslims do not accept the westernized ways, whereas non-Muslims do not accept the ways of Muslims. Despite all this, there are some non-extremist people in both classes who still want to bring these two civilizations together. Given the status, there is a crucial need to reexamine the changing behaviors of both the nations to resolve the critical challenges, which have long existed between them.

Many scholars have played their significant role in permeating the spirit of togetherness between Muslims and the West. For this purpose, different books have been written on this subject with different titles. Todd H. Green presented the book *The Fear of Islam: An Introduction to*

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*Islamophobia in the West*<sup>1</sup> and investigates the context of Western views regarding Islam. This book offered an introduction to the historical roots and contemporary anxiety regarding Islam within the Western world. Zafar Iqbal wrote a similar book *Islamophobia: History, Context, and Deconstruction*<sup>2</sup> and traced Islamophobia as a phenomenon from history to highlight some of the myths and facts, which are dominant in contemporary literature. Peter Gottschalk and Gabriel Greenberg wrote a book *Islamophobia: Making Muslims the Enemy*<sup>3</sup> to describe the misunderstandings between the West and Islam. In a likewise manner, Peter G. Riddell and Peter Cotterell in *Islam in Context: Past, Present, and Future*<sup>4</sup> discuss the history of Islam, its basic structure, and beliefs. Throughout this book, they explored the current division between Muslim moderates and extremists to suggest a way forward. Ihsan Yilmaz and Paul Weller jointly presented *European Muslims, Civility and Public Life*<sup>5</sup> to explain the challenges and opportunities faced by Muslim in European society. They also discussed the Madrid train bombings incident of 2004 and the London Transport attacks of 2005 in their book. Ziauddin Sardar and Robin Yassin-Kassab collaboratively wrote *Critical Muslims: The Idea of Islam*.<sup>6</sup> In their book, they argued why Islamic reform is necessary and introduced the historical roots of Islam within the Western world. Caroline Cox wrote, *The 'West', Islam, and Islamism*<sup>7</sup> to encourage the mutual understanding between the Islamic and Western worlds. Significantly, Edward W. Said contribution and analysis of Western imperialism in the nineteenth and early twentieth centuries in his book *Culture and Imperialism* talks about the traces of imperialism and culture in western subjects<sup>8</sup>

To counter this situation, United Nations announced an International Day to Combat Islamophobia on March 15, so, the world could know the importance of this leading issue through this annual celebration. The United Nations has drawn the attention of the world towards Islamophobia, but there are some challenges, which are rising in the form of Westophobia in Eastern countries, especially in the Muslim world.

## 2. Historical Evolution of Westophobia in Muslim Societies

The term *Westophobia* is a combination of two words “west” and “phobia.” Phobia means unreasonable fear and hatred. The word Xenophobia is used in English, which means having hatred and fear of people from other countries.<sup>9</sup> The letter “O” in the term *Westophobia* is used only to combine these two words. Thus, *Westophobia* means undue fear of the West, hatred, and negative thinking about the people of the West.<sup>10</sup> It is important to have a historical review of the factors, which led to the development of *Westophobia*. Among the characteristics of civilizations is that

<sup>1</sup>Todd H. Green, *The Fear of Islam: An Introduction to Islamophobia in the West* (USA: Augsburg Fortress Press, 2019).

<sup>2</sup>Zafar Iqbal, *Islamophobia: History, Context and Deconstruction* (Delhi: SAGE Publications Pvt. Ltd., 2019).

<sup>3</sup>Peter Gottschalk, and Gabriel Greenberg, *Islamophobia: Making Muslims the Enemy* (USA: Maryland, Lanham: Rowman and Littlefield, 2008).

<sup>4</sup>Peter G. Riddell, and Peter Cotterell, *Islam in Context: Past, Present, and Future* (Washington DC: Baker Academic, 2003).

<sup>5</sup>Ihsan Yilmaz, and Paul Weller, *European Muslims, Civility and Public Life* (Washington DC: A&C Black Publisher, 2012).

<sup>6</sup>Ziauddin Sardar, and Robin Yassin-Kassab, *Critical Muslim 2: The Idea of Islam* (London: Hurst and Co., 2012).

<sup>7</sup>Caroline Cox, *The 'West,' Islam and Islamism* (Charlottesville: Civitas Publisher, 2003).

<sup>8</sup>Edward W. Said, *Culture and Imperialism* (Ann Arbor: Knopf Publisher, 1993).

<sup>9</sup>*Oxford Dictionary*, “Xenophobia (zen-o-foh-bi-a),” Noun. Morbid dislike of Foreigners.

<sup>10</sup>Shahaab-un-Deen Sabeeli, *Islamophobia: Tareef, Asbaab aur Haal* (New Delhi: Eifa Publication, 2011), 425.

nations learn good lessons from each other.<sup>11</sup> In the following research an analysis of the historical facts is conducted to better understand the term *Westophobia*.

### 2.1. Misconceptions and Propagandas through Media

Media is an important means of expressing people's emotions and feelings. Keeping information about worldly affairs, and knowing the conditions of different nations living in the world. However, unfortunately, by misusing this significant tool, an interspace and hatred have been created between the globalized nations of the world.<sup>12</sup> CNN is a famous channel in America, whose reporting is considered highly authoritative. Sometimes people who do not have proper knowledge regarding Islam makes inappropriate comments about Islamic culture on this channel.<sup>13</sup> Therefore, Muslim's make a negative opinion of the Western world. Similarly, at times people use foul language regarding Islamic religion and their practices by labeling Muslims as terrorists to the entire world.<sup>14</sup> Nations will remain socially backward if these hatreds and misunderstandings are not removed.

### 2.2. Religious Extremism

Religious extremism causes multi-dimensional disorders in the society. Unfortunately, some religious circles interpret some religious teachings improperly, which are spreading hatred in humankind. Such an example was noticed, while quoting the verse related to Jihad as mentioned in the Qur'an out of context to portray Muslims as terrorists. In the same way, many extremists, call-out the Western subjection based on low knowledge, viewing their every good deed with suspicion and criticism, calling them hellish and looking down on them. All of these misconceptions are promoted by expressing false religious aggression.<sup>15</sup> It is these inappropriate interpretations, which gave rise to *Westophobia*.

### 2.3. Islamophobia

Islamophobia is a term, which refers to having a negative attitude regarding Muslims for the last 50, or 60 years. Generally, this term was taken to target Islam as a sectarian religion.<sup>16</sup> In this context, every good thing about Muslims was being rejected or hated due to fear or prejudice against the religion Islam, such as equality, tolerance, human rights, and sacrifices given by Muslims to establish peace and order globally. However, after the September 11 attack in the United States, the word Islamophobia became a part of geopolitics. Islam is a religion of peace and order. Historically, Islam has promoted justice, equality, brotherhood, and social and interfaith harmony wherever it became a dominant sustained religion in the world.<sup>17</sup> It has given due honor to humanity and people by calling it "Baani Adam". Similarly, Islam has advised Muslim women to wear modest clothes to protect them from society's evil.<sup>18</sup> Instead, Westerners have rejected this religious obligation of Muslims as a negative sign to ridicule Muslim civilization by considering this obligation as an obstacle to their development. The negative attitudes caused by Islamophobia have made the people of the West even

<sup>11</sup>Samuel Huntington, *The Clash of Civilizations and the Remarking of World Order* (London: Cambridge University Press, 1997), 315-16.

<sup>12</sup>Zahid-ur-Rashidi, *Deyar-e-Maghrib ky Musلمان* [Western Muslims] (Islamabad: Iqbal International Institute for Research and Dialogue, 2018), 179.

<sup>13</sup>Ibid., 185.

<sup>14</sup>Bernard Lewis, *The Crisis of Islam: Holy War and Unholy Terror* (London: Modern Library, 2003), 56-57.

<sup>15</sup>Zahid-ur-Rashidi, *Deyar-e-Maghrib ky Musلمان* [Western Muslims], 179.

<sup>16</sup>Saud Alam Qasmi, *Aqliyatun ky Haqooq aur Islamophobia* [Islamophobia and Minority Rights] (New Delhi: Eifa Publisher, 2011), 425.

<sup>17</sup>Ibid., 451-52.

<sup>18</sup>Shafi Usmani, *Maraif-ul-Qur'an* (Karachi: Dar-ul- Quran Publisher, 2003), 6/407.

more violent.<sup>19</sup> As a result, Muslim places of worship have been desecrated in some of the Western countries. Therefore, Muslim worshippers were attacked and martyred globally being considered as a potential threat to the whole world. Such an example of hatred has been noticed in the west where a Muslim female citizen was stabbed to death for wearing *hijāb*.<sup>20</sup> Due to this prejudiced thinking of the Western people, Muslim countries have developed a negative image of the West, promoting *Westophobia* in the Muslim world.

#### 2.4. Orientalism

Orientalism is an imitation of the Eastern world, specifically a line of thinking which informs about the languages, intellectual heritage, civilizations, societies, past, and present of the East, especially the Muslims. Primarily, the aim of this knowledge was to actually get the knowledge of the Eastern people. However, unfortunately, the purpose of this knowledge has become a weakening point for Islam where the Westerners made baseless objections. Such reflections were seen in the writings of the Orientalists.<sup>21</sup> Against Islam, especially the Holy Qur'ān the life of the Holy Prophet (*SAW*) and his miracles were thoroughly rejected.<sup>22</sup> Many of these orientalists tried to prove that there is no such thing as moderation in Islam through various false allegations and objections. Therefore, the religion was introduced as an enemy in the West.<sup>23</sup> Considering, it a threat, all the Holy places of Muslims were being desecrated. The anti-Islamic writings of the Orientalists incited every Muslim to protest against this Western propaganda and subjection against them, which provided a false information regarding Muslims such as leading to Islamophobia in the West and a similar impression that the people of the East took from the actions of the Western people pertaining it as *Westophobia*.

#### 2.5. Imperialism

Imperialism refers to the interference of one country beyond its borders to maintain its authority over another country. After World War II, the word imperialism was used for neo-colonies. Interference in authority can be geographical, political, social, and cultural.<sup>24</sup> As a result, weak countries lost their identity. The purpose of establishing neo-colonies was to expand the imperial system. The prime objective of the imperialist system was to impose a policy to expand their powers over weak countries in the form of loan conditions through financial institutions and hindering the developmental projects in poor countries.<sup>25</sup> Additionally, British imperialism adversely affected the subcontinent by destroying their social, economic, and political systems.<sup>26</sup> As a result, the people of the East today feel alienated from the people of the West. The imperialist system is giving birth to deadly diseases like *Westophobia*.

#### 2.6. Unjustifiable Support of Israel

Israel is known as the religious state of the Jews. However, the facts are quite opposite because the founders of this state had their own political interests. Although those political interests could not

<sup>19</sup>Zahid-ur-Rashidi, *Deyar-e-Magrib ky Muslaman* [Western Muslims], 183.

<sup>20</sup>Jan Goodwin, *Price of Honour: Muslim Women Lift the Veil of Silence on The Islamic World* (London: Warner Books, Little Brown and Company, 1994), 267-69.

<sup>21</sup>W. Montgomery Watt, *What is Islam?* (London: Oxford University Press, 1996), 67-70.

<sup>22</sup>Zahid-ur-Rashidi, *Deyar-e-Magrib ky Muslaman* 160.

<sup>23</sup>Bernard Lewis, *The Crisis of Islam*, 82-5.

<sup>24</sup>*Ibid.*, 51-3.

<sup>25</sup>Hasan Al-Ameen, *Mazhab, Reyasat aur Simaaji Tabdeeliyaan* [Religion, Politics and Social Change] (Islamabad: Iqbal international Institute for Research and Dialogue, 2022), 275-79.

<sup>26</sup>M. Khalid Barook, *Istimaari Fatohaat ka Tasalsul* [Continuity of Imperial Conquests] (Faisalabad: A-one Publisher, 2018), 178-80.

be fully achieved. The establishment of the Israel state was necessary to prevent all Islamic countries of the Middle East from getting united and to keep an eye on their military capabilities.<sup>27</sup> In the beginning, there were some Jews but after World War II, when Hitler killed a massive number of Jews, the Jews fled from different countries and took refuge in Israel and killed the Muslims, which were residing there. Jews occupied various Islamic countries because of their prejudice and brutal killing. Economically they were intruding into the global economy to emerge as a new power. Israel continued its hostile attacks on other developing countries especially Muslim countries in different ways to maintain its power and terror. However, Israel got unnecessary support from United Nations even for its injustice.<sup>28</sup> Additionally, this attitude of the Western people fueled the racist and discriminating thoughts, like *Westophobia* in the Muslim societies.

### 2.7. Muslim Minorities in the West

A considerable number of Muslims went to the West for their bread and butter and then settled there. The West claims to give equal rights to human beings regardless of having any religion, however, the reality was completely opposite.<sup>29</sup> Muslim women were forced to leave the hijab for any employment or job role. In the beginning, this ban was only for working women but later, women taking hijab were also banned for any social interaction because hijab was considered as a symbol of Muslim culture, which negates Western culture.<sup>30</sup> Similarly, Muslim worship places were also targeted and worshipers were killed inside their synagogues, in some Western countries,<sup>31</sup> a formal referendum was held to ban the construction of Minār.<sup>32</sup> Religious books of Muslims were burnt many times.<sup>33</sup> All these actions were aimed at hurting the sentiments of Muslim community. It was intended to create a thought that Muslims may feel that they are not a part of society in which they live.

### 2.8. Role of International Organization in promoting *Westophobia*

Some of the Western countries have ruled a large part of the world in which they tried to outdo each other in this race. The purpose of using these advanced technological weapons is to impose their fear and terror on the world. For this purpose, the Occidents used poor and developing countries to rectify their technological weapons to maintain their control over the world. At different times, Muslims were subjected to violence in the name of terrorism.<sup>34</sup> A large number of youth was jailed at different times to prove their point of terrorism. The resources of the Eastern were exploited to solve the problems of their country. The personal status of Kashmir was abolished.<sup>35</sup> The ongoing atrocities on the part of India are covered silently. Similarly, Muslims of Afghanistan were targeted on the basis of the 9/11 incident.<sup>36</sup> With the help of various economic sanctions, Iran's nuclear development is being hindered. Muslim populations were targeted for testing various types of nuclear weapons. Despite this, the United Nations and other peace-keeping organizations do not stop these

<sup>27</sup>Ibid., 116-23.

<sup>28</sup>Ibid., 144-46.

<sup>29</sup>Norman Daniel, *Islam and the West: The Making of an Image* (New York: New York Press Publisher, 1999), 50-4.

<sup>30</sup>Zahid-ur-Rashidi, *Deyar-e-Magrib ky Muslaman*, 173.

<sup>31</sup>"Mosque attack, New Zealand," <https://www.aljazeera.com/news/2020/12/8/official-inquiry-into-christchurch-attacks-released-timeline>

<sup>32</sup>Shahaab-un-Deen Sabeeli, *Islamophobia. Tareef, Asbaab aur Haal* [Islamophobia: Definition, Reasons and Solution] (New Dehli: Eifa Publication, 2011), 425-27.

<sup>33</sup>Ibid., 435.

<sup>34</sup>Bernard Lewis, *What Went Wrong* (New York: New York Times Publisher, 2002), 176-80.

<sup>35</sup>Zahid-ur-Rashidi, *Deyar-e-Magrib ky Muslaman*, 281-87.

<sup>36</sup>M. Khalid Barook, *Istimaari Fatohaat ka Tasalsul*, 226-35.

oppressive countries instead of ending this prejudice. These are the disturbing behaviors, which caused and gave rise to *Westophobia*.

### 2.9. Insulting Cartoons against the Holy Prophet (*SAW*)

Islam is one of the dominant religions of the world. In all divine religions, insulting any human being is considered a sin. Despite this, the leader and prophet of the Muslims, Muhammad (*SAW*) was insulted by making irrelevant mocking cartoons and using foul language.<sup>37</sup> This act of mocking hurt the sentiments of a large religious community living in the world. By endangering the peace of the world, it was given the name of enlightenment. The sad thing is that the leaders of some countries of the West called it their favourite act and freedom of opinion to talk against the Holy Prophet (*SAW*).<sup>38</sup> However, in any divine religion, there is no scope for this evil act but there is a punishment for it.

### 3. Prevention of *Westophobia*

Islam is a religion, which completely guides its followers in all spheres of life. From domestic life to international affairs, there are methods and solutions in Islam to all the problems, which one may face during their course of life. Islam teaches peace and justice to its people. Historically, it can be witnessed that in the countries where Muslims ruled, people had complete freedom of their lives according to their religion. However, after the War of 1857, when the West gained dominance over the world, they even took away the basic rights from Muslims, they were considered slaves, and were subjected to violence due to religious prejudice.<sup>39</sup> Imperialism in the subcontinent is a testimony to this. Even in the current era, Muslims in the West are facing many religious and cultural problems, like the destruction of Muslim graves and mosques in France,<sup>40</sup> burning of the mosque in Spain, presenting the image of the Holy Prophet (*SAW*) in the form of a cartoon, and portraying Muslims as terrorists in video games.<sup>41</sup> In many public address, political figures declared Western civilization better than Islam.<sup>42</sup> The reason for these problems is the rising Islamophobia in the West. Due to these inhuman attitudes of the West, anti-social behaviour like *Westophobia* caught the attention of the Muslim world, which has originated a cultural clash between the two civilizations.<sup>43</sup> This clash of civilizations has become an obstacle to the development of the world. Nations are destroyed by the clash of civilizations and its effects. Therefore, it is essentially important to be aware of the problems that are giving rise to the social phenomenon such as *Westophobia*.

### 4. Opportunities for the Prevention of *Westophobia*

*Westophobia* is spreading like an epidemic globally. This epidemic has not only affected the peace of the society, rather, it has also affected the feelings of inferiority and vindictiveness, which has become common among Muslims. The survival of humanity depends on knowing each other's ideas. It is important to understand the ambitions of the imperialists behind the clash of civilizations. Remedy for *Westophobia* requires a planned approach. It is important to highlight this issue among

<sup>37</sup>M. M. Ahsan, *Islam and Orientalism* (New Dehli: Eifa Publication, 2001), 121-30.

<sup>38</sup>Zahid-ur-Rashidi, *Deyar-e-Magrib ky Musلمان* [Western Muslims], 273-76.

<sup>39</sup>Hasan Al-Ameen, *Mazhab, Reyasat aur Simaaji Tabdeeliyaan* [Religion, State and Social Change], 275-79.

<sup>40</sup>Shahaab-un-Deen Sabeeli, *Islamophobia. Tareef, Asbaab aur Haal* [Islamophobia, Definition, Reasons and Solutions], 428.

<sup>41</sup>Ibid., 445.

<sup>42</sup>John H. Sigler, "Understanding the Resurgence of Islam: The Case of Political Islam," *Middle East Affairs Journal*, 2 (4), (1996): 136-43.

<sup>43</sup>Minhas Majeed Khan, Tasawar Baig, Ms. Saadia Beg, "Islam and the West: The Politics of Phobia," *Peshawar Islamicus*, 9 (1): 48-9.

the public and civil society, which must play its role for the betterment and improvement of the society. Following strategies may be adopted for the prevention of *Westophobia* in the Muslim world.

#### 4.1. Inter-Civilizational Dialogue

Allah Almighty has taught mankind to adopt various means to guide and alleviate their concerns. One of these is interfaith dialogue. Dialogue with other religions and civilizations has been emphasized in Islam. In order to prevail justice in the world, protection of human rights, and to end war and riots among humans. Therefore, Islam has considered dialogue as one of the basic needs.<sup>44</sup> The teachings of Islam are invitational. Therefore, creating a relationship through dialogue with even the toughest enemy is one of the duties of a preacher of Islam. The dialogue between Islam and the people of the West started during the Prophet's (*SAW*) era. Writing a letter to Rome Empire, the Qur'an inviting the People of the Book to act together on common matters, and others are a few examples of this conversation that started in the time of the Holy Prophet (*SAW*)<sup>45</sup>. The mutual interaction between religions and cultures made it easier to understand each other's positions and settle matters. There is a lot to learn from each other.<sup>46</sup> The building of all civilizations and the guiding principles of mutual interaction are also mentioned in the Holy Qur'an: "O, people! We created you from one man and one woman and made you branches and tribes so that you may recognize one another. Undoubtedly, the most respected among you in the sight of Allah is he who is more pious, verily, Allah is knowing, Aware."<sup>47</sup>

In this blessed verse, the guiding principles of building together and mutual interaction of all civilizations are mentioned. First, all human beings are addressed as humans and told that the prime significant thing is humanity. Tribes and families are created for ease of introduction. Look at the civilizations from the same point of view that every civilization is a family and a source of recognition. Therefore, it is necessary to create civilizational harmony for the welfare of humanity.

### 5. Comprehensive Studies Related to the Western World

Both Muslims and the West are imperceptibly under the influence of certain conditions, which are alienating them from each other. Through Islamophobia, the Western hate Muslims and Islam and on the other hand, Muslims hate Westerners because of *Westophobia*. The only solution to bridge this gap is a comprehensive study of each other. Many misunderstandings have arisen between the two nations through the false representation of each other on media.<sup>48</sup> Everything which happens in the Muslim world for example, Muslims are slaughtered, explosions are made inside mosques, religious places are attacked, the hijab of Muslim women is seen as an obstacle to progress, ISIS and al-Qaeda, and other evil organizations are considered Islamic groups.<sup>49</sup> All these things are used as social propaganda against Muslims in Muslim countries to promote a singular specific purpose of Western ideology. The Western media portrays this as the practice and teachings of Muslims.<sup>50</sup> By looking at these things, the Western world has established a negative thought against the people of

<sup>44</sup>Hasan Al-Ameen, *Magrib sy Mukalama Bahmi Ifhaam o Tafsheem ki Zaroort aur Taqaazy* [Dialogue with West: Requirements for Necessary Understanding] (Islamabad: Iqbal international Institute for Research and Dialogue, 2018), 11-8.

<sup>45</sup>Idrees Kandhlvi, *Seerat-e-Mustafa Sallalaa-hu-Alai-hi-Wasalam* (Lahore: Maktaba Rahmaniya, 2005), 185-93.

<sup>46</sup>Hasan Al-Ameen, *Post Islamism* (Islamabad: Iqbal international Institute for Research and Dialogue, 2019), 35-7.

<sup>47</sup>Shafi Usmani, *Maraif-ul-Qur'an* (Karachi: Dar-ul-Quran Publisher, 2003), 7/317.

<sup>48</sup>Hasan Al-Ameen, *Magrib sy Mukalama*, [Dialogue with the West], 19-29.

<sup>49</sup>M. Khalid Barook, *Istimaari Fatohaat ka Tasalsul*, 120-28.

<sup>50</sup>Ismail Ibrahim Nawwab, "Muslims and the West in History," *Muslims and the West Encounter and Dialogue* (Islamabad, Islamic Research Institute, 2014), 5-13.



Islam. In a likewise manner, many good things of the Western culture are ignored by the extremists of this society.<sup>51</sup> For instance, social media shows that a woman was killed in France because of her hijab but it does not show millions of non-Muslim women marching in solidarity,<sup>52</sup> the participation of non-Muslim people in the rallies held in America, Italy and France against insulting religious leaders, and their rulers who came out to show solidarity with the Muslims.<sup>53</sup> Just as Islam does not like humiliation, in the same way in Christianity or any other religion does not support religious extremism, which has been declared as a sin. Similarly, moral crimes (adultery, theft, cheating, and others) are also severely punishable crimes in Christianity, although the public usually protests against this action. Therefore, it is necessary to conduct a comprehensive study to eliminate these gaps to reach the ultimate truth.

## 6. Fundamental Human Rights and Justice

Man is free by nature. For any successive society, it is necessary to provide basic human rights and justice to its living inhabitants. In this regard, the rights of minorities are protected in both East and West. Muslims living in the UK have full rights to follow their *sharī'ah* laws in family and financial matters. There is a need to make these laws a part of national laws so that the people living there also get national protection.<sup>54</sup> Although some Western leaders have raised objections to the laws of Islam, it does not necessarily mean that any law that goes against their ideas is against society. Therefore, it is necessary that Muslims living in the West should have legal protection as citizens. Under which their family matters (marriage, divorce, or inheritance) should be resolved and they get protection in financial matters as well.<sup>55</sup> So, there is a need to renew the laws made regarding human rights. Now the situation has changed. Therefore, the laws should be reviewed so that human rights can be provided at the national level as well. It is the basic right of every human being.

## 7. Correct Interpretations of Religious Texts and Concepts

The priorities of the era have changed over time. Lifestyle and the relationship goals have changed. That is why, according to Allama Iqbal, people should review the codified jurisprudence.<sup>56</sup> There is a need for a modern interpretation of many jurisprudential terms, keeping in view the problems presented in the present era. For example, the term *Dar al-Kufr* or *Dar al Harb* does not apply to existing non-Muslim areas because the nature of the affairs and laws of the countries were different during the Prophet's (*SAW*) era. While in the present era, the establishment of the United Nations and the affairs between the countries have forced that these terms should be interpreted in a modern way. The conditions for dealing with such non-Muslims should be observed and discussed. So, that it becomes easier for people to be close to each other.

## 8. Role of Universities and Religious Educational Institutions

The role of universities and religious educational institutions is very important in ending the conflict between the East and West and establishing a peaceful society. Education is a weapon through which many misunderstandings can be overcome and resolved. Therefore, it is necessary to teach humanity in educational institutions.<sup>57</sup> Common principles should be promoted among each

<sup>51</sup>Ameer Ali, "From Islamophobia to Westophobia: The Long Road to Radical Islamism," *Journal of Asian Security and International Affairs* 3(1), (2016): 7.

<sup>52</sup>Zahid-ur-Rashidi, *Deyar-e-Magrib ky Musلمان*, 158-63.

<sup>53</sup>Hasan Al-Ameen, *Mazhab, Reyasat aur Simaaji Tabdeeliyaan*, 287-89.

<sup>54</sup>Zahid-ur-Rashidi, *Deyar-e-Magrib ky Musلمان*, 35-40.

<sup>55</sup>Ibid., 69-75.

<sup>56</sup>Talib Hussain Hashmi, *Maarif-e-Fikr-Iqbal*,

<https://www.rekhta.org/ebooks/detail/maarif-e-fikr-e-iqbal-talib-husain-hashmi-ebooks>

<sup>57</sup>Zahid-ur-Rashidi, *Deyar-e-Magrib ky Musلمان*, 253-261.

other. A strategy should be prepared to deal with the common challenges posed in the present era.<sup>58</sup> So that there would be leaders in society who have to think universally regarding various perspectives.

### 9. Role of Civil Society

Civil society is an important pillar of any society. It refers to that segment of society, which gives its opinion and response regarding the uprising social issues of society. Every member of the society is equally represented in the civil society, which means that every man has the right to say and they can highlight social issues through processions and peaceful protests to the higher authorities. To get rid of a fatal disease like *Westophobia*, it is necessary for a civil society to play its crucial role properly. As it indicates the problems faced by the Muslims in the West.<sup>59</sup> Actions to prevent Islamophobia should be encouraged.<sup>60</sup> The relationship between the West and the East should be properly interpreted so that a peaceful society can be formed.

### 10. Conclusion

Clash of civilizations have been linked to each other, especially concerning Islam and the West, which have been related to each other for centuries. Economically and socially both are interdependent on each other. However, due to various trends, misunderstandings have arisen among the followers, which are creating a negative impact on the entire civil society. In this overall scenario, the role of media is very important as it acts as an interdisciplinary force between two opposing civilizations. In the current era, the media is the source of information about the nations of the world. However, unfortunately, through its misuse, efforts are being made to alienate nations from each other. Similarly, violence is being used in the name of religion as a repressive tool to control people of other religion or culture. Although religion teaches peace. In this guise, the religious accords of people living in eastern countries are being insulted or humiliated. Abusive words are being used against Muslims religious leaders. Silence against a cruel country like Israel, which was involved in the massacre of Muslims is another concerning issue in the preceding time. The basic rights of Muslims are being hindered. Muslims are being called and represented as terrorists in Western society. Such an environment is being created in which feelings of hatred against the people of the West are being created among Muslims. Therefore, to prevent *Westophobia*, it is essentially important to study the history of Western and Islamic civilizations, their traditions, and books to better understand these civilizations.

#### 10.1. Recommendations

The Sharī'ah rights of Muslims living in the West should be given legal status so that it is easy for them to follow the religion of Islam. Jurisprudential terms should be interpreted keeping in view the requirements of the present day. A meaningful dialogue should be held with those who propagate against civilizations. This apparent conflict should be resolved through inter-Civilizational dialogue. Educational institutions should also play their role in this regard. Interfaith studies should be promoted. Collective work should be done, efforts should be made to solve social problems as a nation. People should also cooperate with each other to solve this global problem. There is a need to encourage the people of the West who take action against Islamophobia. It is

<sup>58</sup>Qibla Ayaz, "Westophobia aur Islamophobia: aik Mutabadal Beyania," [Islamophobia and Westophobia: An Alternate Narrative], in *Islam aur Magrib* [Islam and the West] (Islamabad: Iqbal International Institute for Research and Dialogue, 2012), 43-51.

<sup>59</sup>Zahid-ur-Rashidi, *Deyar-e-Magrib ky Musلمان*, 283.

<sup>60</sup>Zahid-ur-Rashidi, "Magrib sy Mukalma: Chand Qabil-e-Tawajo Pehlu" (Islamabad, Iqbal International Institute for Research and Dialogue, 2012), 91-96.

necessary to respect each other so that peace may be established in society and mutual tolerance may be promoted.

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