

NEO-ISLAMOPHOBIA A NEW GOVERNING STYLE OF THE WEST: EVIDENCE FROM POST 9/11 SCENARIO



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ABSTRACT

The concept of Islamophobia began with the birth of Islam. It has a long and complicated history, but the term "Islamophobia" was initially used in a doctoral dissertation in France in 1910 by Alain. After the attack on the World Trade Center Western leaders used this concept to cultivate fear in the minds of people about Islam. Leaders in the West made statements about the threat to custom, values, secularism, and the economy emerging from Muslim immigrants. Hence, the UK, France and other European countries adopted such laws and policies, undermining individual rights. It generates a psychosocial phenomenon that starts at the state level and spreads to all governmental and societal institutions thus mobilizing collective hate towards Islam which demonstrates itself in discourse and practice. It is a more organized and institutionalized form of Islamophobia. So, the researchers attached the prefix neo to account for its new political, social and cultural role. Neo-Islamophobia is a new form of governance adopted by many Western leaders who used Islamophobia as a political tool to gain power and shape the existing social order into one that is antagonistic to Islam. As a result, the US implemented tight immigration laws, and increased airport surveillance. In other European states such as France's ban on wearing hijab, and niqab, German Chancellor Angela Merkel has emphasized that 'mosque minarets' should not be higher than church steeples. These are the instances of state-driven Islamophobia. Muslim communities in the West are facing discrimination because of their Islamic identity. The media greatly contributed to the creation of all of these sentiments through the securitization of Islam and Muslims, which is a significant outcome of Islamophobia. So it is obvious that the securitization of Islam involves the securitization of Muslims. This study aims to highlight the laws passed by the Western government that give rise to neo-Islamophobia. It also highlights the neo-Islamophobic immigration policies that have made a significant contribution to neo-Islamophobia.

CHAPTER 1

1.1 INTRODUCTION

Islamophobia is a modern descendant of Orientalism, that Beydoun defines as "a master discourse" that portrays Islam as "the civilizational opponent of the West." Edward Said identified the roots of this rhetoric back to 1312, when the Vienne Council resolved to create Oriental languages chairs at European institutions; Tolan traces it to "the defensive responses of Christian Orientals, ignorant subjects of the newly established Muslim empire." This echoes the situation in the early seventh century, when Islam arose from the Arab continent, startling the entire world, threatening European domination, shifting power balance, destroying centuries-old empires, and establishing new global standards.

The Arab conquests during the seventh and eighth century caused substantial changes in Byzantium's governance, society, and religion. As the Byzantine rule succumbed to Islamic troops, Orthodox Christian authorities considered Islam as a serious threat to Christianity's future. They looked for theological reasons for Islam's ascent and the decline of Christian political authority. John of Damascus (675–750 AD) became the first important figure to oppose Islam, viewing it as a "problem" for Christianity. In his book *Heresy of the Ishmaelites*, John claimed Islam was an erroneous faith and meant punishment for other faiths' misdeeds. John stated that Prophet Muhammad (SAW) existed as a self-proclaimed messenger, the Qur'an didn't represent a divine revelation, and Islam was a collection of errors. He used disparaging terms.

The legacy of such scholars continued on for centuries after. Following the revolution in Iran, Western voices have fueled worries of a "clash of civilizations", portraying Islam as an imminent danger. This "perceived threat" causes dread, which drives hatred, becoming the foundation of Islamophobia. Following 9/11, Islamophobia manifested as rhetorical and physical animosity toward Muslims in the United States and Europe and later on transformed into Neo-Islamophobia (Tariq & Iqbal, 2023).

The roots of Islamophobia can be traced back to the 7th century when early interactions between Islamic and Western civilizations were often marked by conflicts and misunderstandings. These early interactions gradually turned into prejudice, resulting in many forms of discrimination and hate crimes against Muslims

over the centuries. As the 20th century progressed, these prejudices became stronger and more clearly defined, effecting public opinion and the political landscape.

In recent decades, a new form of Islamophobia, called neo-Islamophobia, has emerged. This contemporary form has described Muslims as inherently dangerous by systematic construction. This theory, developed by scholars including Ole Wæver and Barry Buzan (Stritzel, 2014), serves as a useful lens for examining the process of securitization. In securitization theory, state actors present something as a security threat, while justifying extraordinary measures to address these threats (Tariq & Iqbal, Neo-Islamophobia: A New Western Social Order). This framework plays an important role in explaining how Muslim communities are constructed as a 'security threat' in the modern Western world.

Neo-Islamophobia is a political approach for controlling Muslims, utilizing securitization to depict Islam as a security threat. This narrative is driven by politicians and media organizations, which leads to the general acceptance of anti-Muslim policies. For instance, Belgium's veil prohibition, France's limits on religious dress, Switzerland's ban on minarets, and statements made by German officials regarding mosques. These acts reflect a larger trend of Islamophobia in European politics and judicial systems.

The neo Islamophobia is a phenomenon that is very comprehensive and has deep roots, and has emerged as a new governing style in the West, particularly in the USA, UK, France, Germany, and Denmark. Accordingly, the term "neo-Islamophobia" explains a new form of governance that certain Western politicians have adopted. These politicians used Islamophobia as a political tool to seize power, transforming the preexisting social order into one that is hostile to Muslims(Tariq & Iqbal, 2022). Thus, this paper shows how neo-Islamophobia has become a new governing style, systematically securitizing Muslim communities through historical prejudices, political discourse, media representations and legislation. In order to deal with the phenomenon of Islamophobia and its impact on Muslims in these countries, it is important to examine this process in depth.

The actions and policies of governments actively contribute to the strengthening of neo-Islamophobia as well. In the USA, after the 9/11 attacks, the laws were changed and the Patriot Act was passed which

severely increased the government power of surveillance and detention and primarily targeted the Muslim citizens. These prejudices were fueled by political speeches, media influence, which in turn intensified the vicious circle of distrust and hostility. The same trends are detected in other developed countries of the West. In the UK, there have been enacted a number of anti-terrorism legislations including the Anti-Terrorism, Crime, and Security Act 2001 and the Counter-Terrorism and Security Act 2015. These laws coupled with media narratives work subtly to reference the Muslims and gin up the feeling of mistrust and marginalization. Furthermore, France has continued aggressive policies against Islamic culture, such as banning the hijab and niqab and enacting the Anti-Separatism Law, which targets Muslims. Also, German security reforms and political activism against Islam coupled with bias in the media have made Muslims feel unwelcome. Last but not least, with the cartoon crisis, bans on halal animal slaughter, and the prohibition of the face veil also demonstrate that Denmark takes the securitization of Muslim identity a notch higher.

These countries have also developed neo-Islamophobic immigration policies that have made a significant contribution to neo-Islamophobia. The TSA protocols or the National Security Entry-Exit Registration System, as well as the Muslim bans that exist in the USA, are key points that demonstrate how the anti-immigrant sentiment impacts immigration control. These policies do much more than prevent Muslims from entering the country, it also contributes to the construction of Muslim's representation as a danger to security. Similarly, The UK legislations which include the Nationality, Immigration and Asylum Act 2002 as well as the Nationality and Borders Bill also depicts a similar scenario in as much as it combines aspects of security with xenophobic elements. Furthermore, this cultural racism is evident from other French leaders such as Sarkozy and Macron whose immigration policies contain more controls and integration processes that primarily affect Muslim immigrants. Sarkozy's policies associating immigration to national security issues, painted immigrants of Muslim origin as potential threats. Macron has also pursued these objectives by prioritizing stronger border security and repression of Muslim minorities. Also, The German Immigration Act of 2005 also brought provisions that would further complicate the chances of an immigrant most especially, Muslims, through extradition for residency and acquisition of citizenship status. Like with

the American and other countries' examples, Denmark has also enacted Alien act and further modified it to severely restrict the access of immigration and has frequently targeted Muslim immigrants. These policies are often justified in political discourse as protecting the nation and its values from the perceived threat of the Muslim immigrants, thus reinforcing Islamophobia.

The aim of this thesis is to analyze the evaluation of neo-Islamophobia, theoretical concept of neo-Islamophobia, and actions and policies of western governments that foster this phenomenon, in order to identify the processes and mechanisms of securitization of Muslims in the West. In this way, it is possible to identify how policies continue to foster neo-Islamophobia and what are the possible path toward creating better and equitable policies.

This research is important because it reveals the structural patterns and consequences of neo-Islamophobia and their implications for Muslim minorities in the Western world. It emphasizes not only the racism and segregation that Muslims experience but also its 'hidden racism' that lies in security measures, media and politics.

Through exploring and analyzing the securitization of Muslims in the west, this thesis aims to help the policymakers, scholars, and the community to understand the seriousness of this issue and need to address it. In this way, through the historical approach, theoretical reasoning, and empirical study, it attempts to outline and explain the processes of neo-Islamophobia construction and continuation and what can be done to dismantle it.

1.2 Statement of the problem

Islamophobia has become a significant concern in the West particularly after 9/11 attack. Islamophobia is toxic campaign and prejudice against Muslims that leads to incitement and intolerance. After September 2001, attacks on the World Trade Center and the Pentagon, Western leaders started framing

Muslims as a security threat to their values, customs, secularism and economy in their speeches. This negative representation of Islam by western leaders increased the idea of requirement for extreme measures resulting in securitization of Islam. So new form of Islamophobia which is neo Islamophobia emerges at the state level and shifts to all the governmental and societal institutions. Neo Islamophobia is a new style of governance adopted by many western politicians who used Islamophobia as a political tool to gain power and change the existing social order into an Islamophobic one. It produces collective hate against Muslims in society. So Western leaders made laws and policies which target the Muslim community in the West. US, UK, implemented tight immigration policies for Muslims. France also implemented laws against Muslim culture such as ban on wearing hijab, niqab . These are the instances of state actions that strengthen neo-Islamophobia. It leads towards the marginalization and securitization of Muslim community in the West. The media also plays an important role to the creation of all of these sentiments through the securitization of Islam and Muslims, which is a significant outcome of Islamophobia. So securitization of Islam involves securitization of Muslims.

1.3 Objectives of the Study

- To examine laws and policies by the Western governments that strengthen neo-Islamophobia.
- To study Islamophobic immigration policies that have made a significant contribution to neo-Islamophobia.

1.4 Research Questions

Q1- What are the actions taken by the Western governments after 9/11 against Muslim community that give rise to neo-Islamophobia?

Q2- What are the Islamophobic immigration policies after 9/11 that have made a significant contribution to neo-Islamophobia?

1.5 Significance of the Study

Neo-Islamophobia has become a new governing style in the West in US, UK, France , Germany and other European countries. Western leaders after gaining power made laws and policies which target Muslim community in the West. It produces collective hate against Muslims in society. It leads towards the securitization and marginalization of Muslim community in the West. Muslims in the west are facing discrimination due to their religious identity. This study explores the actions taken by the Western governments against Muslim community after 9/11 that give rise to neo Islamophobia. This study also aims to analyze the islamophobic immigration policies after 9/11 that have made an important contribution to neo-Islamophobia.

1.6 Delimitation of the Study

Islamophobia exists in many Western states but this study mainly focused on some of the Western states like US, UK , France, Germany, Denmark. The other Western states are not a part of study.

1.7 Operational Definition

Islamophobia: Political, social and economic marginalization and hatred towards Muslims and Islam.

The expression Islamophobia is frequently interpreted as a mix of “Islam” (the faith) and “phobia” (an unreasonable fear). According to the Chambers Study Dictionary as well as the Oxford Advanced Learner's Dictionary, “phobia” is an illogical and strong fear or loathing. Thus, Islamophobia relates to an unreasonable and excessive fear or hate of Islam. It is defined by psychological and emotional animosity toward Muslims and Islam. The Encyclopedia of Race and Ethnic Studies defines Islamophobia as an unwarranted fear and loathing of Muslims, which

leads to exclusion and discrimination. Despite efforts for defining it, no particular dictionary has a commonly agreed meaning of the term.

To comprehend the complicated nature and roots of Islamophobia, its evolution over time, and the present ramifications for Muslims, we must delve deeply. It begins by criticizing the term Islamophobia—a mix of “Islam” and “phobia”—for conveying negative connotations about Islam as a religion(Iqbal, 2010). Islamophobia has historically had little impact on Muslims, but it now poses considerable concerns. It is also necessary to emphasize the shortcomings of using “phobia” to characterize animosity toward Islam, as the expression implies irrational fear, but Islamophobia involves active animosity and violent activities against Muslims. The Oxford Advanced Learner's Dictionary partially addresses this issue by incorporating “hatred” in its explanation of “phobia.”

Furthermore, the Oxford and Merriam-Webster dictionaries, who associate fear with a sense of danger, will be used to investigate how fear of Islam might lead to hatred and offensive actions. Thus, Islamophobia is more than just dread; it presents itself in a variety of destructive behaviors against Muslims, including discrimination and violence.

A fundamental question is if Islam is reviled because it is Muslims’ religion or because Muslims are loathed for following Islam. In the past few years, especially in Europe, Canada, Australia, and the United States, there has been a growing disparity between Muslims and local populations, with an increase in hate crimes targeting Muslims, prompting research groups to focus on the topic of Islamophobia. Some organizations classify it as irrational fear.

The Forum Against Islamophobia and Racism (FAIR), established in 2001 in the United Kingdom, seeks to oppose Islamophobia and racism, perceiving Islamophobia as a kind of racism comparable to anti-Semitism. It characterizes Islamophobia as written and verbal abuse, exclusion in workplaces and schools, harassment, and assaults on mosques and people. In a similar way, the Council on American-Islamic Relations (CAIR), established in 1994, combats

Islamophobia in the United States, defining it as “unfounded fear and hostility towards Islam,” which results in abuse, marginalization, and stereotyping for Muslims.

The Runnymede Trust produced a report in 1997 called *Islamophobia: A Challenge for Us All*, and described Islamophobic beliefs of Islam as monolithic, illogical, aggressive, and antithetical to Western principles. This paper examined how Islamophobia mixes intellectual and racial discrimination, with a particular emphasis on how these biases have evolved over time.

Stuart Hall described this trend as “cultural racism”, in which ethnicity had a crucial role. Islamophobia, while sharing some characteristics with prejudice, also has ideological underpinnings, with Islam substituting communism as the imagined ideological foe during the post-Cold War era.

Redefining Islamophobia:

This review identifies and synthesizes numerous characteristics of the term to create a new definition. Thus, an updated definition of Islamophobia is given as:

“Islamophobia is an essentially negative though ‘cognitive, affective, and conative’ posturing of individuals towards Islam and/or Muslims” (Iqbal, 2010, p. 94).

Neo-Islamophobia; It is a new governing style adopted by many Western politicians who use Islamophobia as a tool to seize power and change the existing social order into Islamophobic one.

According to Merriam-Webster Dictionary, the word “neo” means new or recent. It can also be characterized by “in a new and different form or manner.” Whereas Islamophobia, as defined previously is “an essentially negative though ‘cognitive, affective, and conative’ posturing of individuals towards Islam and/or Muslims.” The inserted word “neo” to this phrase takes into consideration the psychosocial aspect of Islamophobia, which shows up in practices and

discourses. Thus, neo-Islamophobia creates an Islamophobic order by instilling fear and hatred of Islam in all societal institutions.

Neo-Islamophobia is the term used to characterize how Islamophobia develops into a collectivist, social phenomena that spreads throughout society and is influenced by the far-right, where animosity toward Islam is used as a political tactic. This tactic uses securitization—a technique wherein state actors (politicians and decision-makers) reframe Muslims and Islam as immediate security concerns—to punish Muslims by portraying them as dangers to Western ideals. Through the dissemination of state-controlled narratives by media outlets, this extreme type of politicization shapes public perceptions and allows for extraordinary measures.

State policies like Belgium’s prohibition on the burka, France’s refusal of nationality to a Muslim lady for donning a veil, and Switzerland’s ban on minarets are examples of neo-Islamophobia. These acts are a reflection of the pervasive neo-Islamophobic mentality that permeates European politics and courts. Securitization turns Muslims into apparent existential dangers and normalizes public Islamophobia, in addition to legitimizing governmental measures.

Muslim surveillance increased after 9/11 and the 7/7 terrorist attacks in the U.S. and Europe, further excluding Muslims through systems such as the “*banopticon*,” which restricts and keeps out outsiders. This paradigm developed into the *banopticon dispositif*, a liberal governmentality that uses perceived abnormality to profile and reject people. Neo-Islamophobia is a concept that is distinct from classic Islamophobia in that it portrays Muslims as “enemies,” rather than just “others,” evoking a life-and-death situation and the friend-versus-enemy dynamic (Tariq & Iqbal, 2023). This perception of the enemy transcends bias and includes the possibility of violence and devastation.

In conclusion, the rise of neo-Islamophobia represents a new social order in Western cultures, especially in the United States and some areas of Europe, wherein Islam and Muslims have been viewed as existential threats. This new manifestation of Islamophobia is a reflection of structural and ideological changes in the media, politics, and public opinion.

Democratic Neo-Fascism and Islamophobia

In the West, there is a growing anti-Muslim sentiment and animosity towards multiculturalism, especially in the wake of terrorist assaults by organizations like ISIS and Al-Qaida. Since 9/11, there has been a growth in right-wing, populist, and neo-fascist organizations that support Islamophobia in Western cultures due to a growing sense of dread and worry about Muslim communities. These organizations contend that Western Christian secular cultures face a religious and cultural challenge from Muslim immigrants, especially those fleeing conflict zones. Anti-immigrant and anti-Muslim sentiments are becoming more prevalent in political systems as a result of this discourse, especially in nations like Poland, Hungary, and Italy.

These worries were heightened by the 2015 refugee crisis, as many European nations saw the flood of primarily Muslim migrants as a sign of “Islamization” that would alter the region’s demographic and cultural makeup. Right-wing groups have utilized concerns about greater rate of birth among Muslim populations relative to dropping birth rates in Europe as a justification for their anti-immigration stance. A number of Western nations have implemented anti-Muslim laws and other policies, which are a reflection of the increasing acceptance for racist and discriminatory ideologies (Tabib, 2022).

This narrative also emphasizes how digital media contributes to the propagation of misinformation, the amplification of Islamophobia, and the widening of societal division. Prominent figures, such as the previous president, Trump, have stoked anti-Muslim sentiment with falsified historical stories. This emphasizes the similarities between Islamist extremists such as ISIS and extreme right-wing forces in the United States, the two of which rely on violent, hateful ideologies that are supported by nationalistic or religious beliefs. The emergence of such radicalism and the widespread adoption of anti-Muslim discourse present a serious threat to social cohesiveness and multiculturalism in the West.

1.8 Literature Review

In western society Muslims have been facing prejudice and hate. The disdain for Muslims and Islam is not only a product of War on Terrorism. However, populist leaders campaigned against immigrants. To fight war on terrorism and to maximize security of states, they passed laws and labeled Muslims as terrorist through media. Neo-Islamophobia has become a new governing style in the west such as UK, France, US and other European states. Muslims feel eliminated from the society due to states policies and campaigns. Media also plays an important contribution in perpetuating negative stereotype in the western countries.

Angel Rabasa, (2004) in his book, "*The Muslim World After 9/11*" describes that after the incident of 9/11 the image of Islam got a sudden shift. West started considering Islam as a terrorist exporting and Terrorist Producing religion. West perceived Islam as a green threat (AL M. Rabasa and C. Benard and P. Chalk, 2004, p. 51). The threat is socially constructed. Political leaders in West perceived threat from Muslim countries to their culture and political system. Threat perception of Western leaders from Muslim citizens in their state propagated through media in the society.

Iqbal, Z. (2019) in his book "*Islamophobia: History, Context, and Destruction*" states that the origins of Islamophobia can be found in the initial interactions between the Islamic community and Europe, specifically in the period of the Crusades and the Reconquista, which followed them. He argues that these conflicts throughout reinforced the idea that Islam is an alone, hostile force. In the post-9/11 world, terrorism is often linked with Islam. Media plays an important role in perpetuating negative stereotypes. Western policies targets the Muslim

community. Islamophobia involves Islam's securitization, which refers to a practice aimed at convince specific audiences to consider Islam as an ideological threat. Media plays an important role in securitization process due to wider coverage. As a result extraordinary laws are formulated formulated leading to the exclusion and marginalization of Muslim community in the West. So the securitization of Islam, in effect, is the securitization of Muslims.

Louati, Y., & Syeda, S. (2022, November) in his article "*ISLAMOPHOBIA IN FRANCE: Causes, Response, and Lesson for UK*" explains that Islamophobia is a major political and social problem in France and other European countries. There are many causes of Islamophobia in France. The history of colonialism and imperialism plays an important role in construction of negative stereotypes views of Islam and Muslims in France. Political rhetoric from right-wing parties also contribute to the Islamophobic perceptions. They frame Muslims as a security threat. Media also plays an important role in perpetuating negative stereotypes about Islam. France has implemented laws against Muslim culture targeting religious symbols. France considers Islamic practices as a threat to secularism. France implemented ban on wearing headscarves in public institutions.

Tariq, M., & Iqbal, Z. (2023) in his article Neo-Islamophobia '*A New Western Social Order*' discuss about the evolution of Islamophobia in Western states from personal bias to a more formalized and institutionalized form. Neo-Islamophobia has top-down approach , it creates a psychosocial phenomenon. It starts at the highest level of a state and spread it to the governmental and societal institution. This leads to the mobilization of collectively hostility towards Islam which manifest itself in discourse and actions. It encourages hostility at all levels and mobilizing society against Islam. It has the power to change the present social order into Islamophobic one. Neo Islamophobia is a name for new western social order in the west.

Tariq, M., & Iqbal, Z. (2022, 12) in his article *“FROM ISLAMOPHOBIA TO NEO-ISLAMOPHOBIA”: A NEW STYLE OF GOVERNANCE IN THE WEST* analyzes that neo-Islamophobia, a population-ruling approach that results in the development of an Islamophobic society in which Muslims are the targets of hate crimes due to their Islamic identity. This new societal syndrome came into existence due to the anti-Islamic rhetoric of Trump and his advisors, which was publicized by the media. These indicators suggest a new form of Islamophobia than what is usually associated with the term. Neo-Islamophobia, then, defines a new form of governance adopted by some of the Western politicians in this case, Donald Trump using Islamophobia as a political tool to gain power and transform the present social order into Islamophobic one. United States implemented strict immigration laws exclusively for Muslims, enhanced airport surveillance, and questioning upon arrival, resulting in unfair detentions. Similar actions have been taken by the European governments such as Belgium ban on Burka, Switzerland has proposed the ban on the construction of minarets. Chancellor Angela Merkel emphasis on the idea that “mosque cupolas” shouldn't be higher than “church steeples,” These were the examples of Muslim securitization in the west. These incidents highlight the fact that securitization of Islam is securitization of Muslims.

Elsheikh, E., Sismore, B., & Ramirez, N. (2017) in his article *“Legalizing Othering: The United State of Islamophobia”*, explains how political and legal systems in the US support or contribute to the marginalization and discrimination of Muslim communities, Islamophobia is always in the United States. But, in the last sixteen years, there has been rapid increase and convergence of modern Islamophobia movements, resulting in federal policies and state legislation that portray Muslims as unreliable and detrimental to American principles. This has led to Muslims being targeted for surveillance, profiling based on race ethnicity and religion. The othering process has significant impact on the lives of millions of Americans. The USA PATRIOT Act passed in 2001 gave the government more power to monitor and investigate, with

particular focus on Muslim individuals and organizations. President Donald Trump implemented Executive Order 13769, which prevented travel from a Muslim majority states. Islamophobia has been institutionalized as an outcome of targeted enforcement actions, immigration laws, and counterterrorism tactics, with significant social and economic impacts.

Honeywood, C. A. (2016) in his article "Britain's Approach to Balancing Counter-Terrorism Laws with Human Rights" analyze that after the September 11 (9/11) attacks on the United States. The United Kingdom quickly formulate the Terrorism Act 2000 (TA 2000) to take into consideration the obligations and challenges posed by the recently enforced "Global War on Terrorism" (GWOT). Since 2001 many antiterror laws have been introduced by the UK government that many human right analyst have criticized these laws as overly harsh and ill-balanced due to their broad reaching capabilities and also has potential to violate civil liberties. The UK government amended the definition of terrorism in the TA 2000 Act. In addition to the expansion of definition, this law also grant police force a broad power to combat terrorism both domestically and internationally. Police were allowed to conduct stop and search operations without suspicion. The United Kingdom passed the Counter-Terrorism and Security Act of 2015. It contained new provisions meant to support law enforcement in countering suspected terrorists including a faster process for the seizure of passports, It contained new provisions intended to aid law enforcement in countering suspected terrorists including a faster process for the seizure of passports, and the implementation of Temporary Exclusion Orders.

Nilufer Gole (2017) in his book *"The Daily Lives of Muslims"*, states that political leader in West campaigned against Islam. The fear of Islam resulted in political movements and ideologies throughout Europe. In opposition of Islam boundaries of political division of left and right faded away. It created convergence in European society in face of so called fear of Islam. Neo-populism (Gole, 2017, p. 49) emerged in Europe against existence of European Muslims and Muslim immigrants. These two factors became main characteristics of political campaigns in

Europe. Governments in West did not pay attention to divergence of race, culture and origin of Muslims. They categorized all Muslims similar either terrorist or any peaceful citizen. The people who are settled in West and work hard to acquire skills and assimilate in society are also viewed through lens of Islamophobia because women cover their head, and they eat halal food. These people are considered threat.

1.9 Research Methodology

The basic characteristic of any empirical research document is its methodology selected by the researcher to answer the research questions and conclude it on the basis of these scientific methods (Michael, 1994). The core objective of research methodology is to demonstrate that the outcome is correct and the research has considered all the potential variables. Methodology differentiates between research and non-research document. The segment of research document establishes a link between the research problem and the methods selected to analyze the problem. The research on neo-Islamophobia; a new governing style of the West evidence post 9/11 scenario qualitative methods of research is used. Secondary data have been used to investigate and elaborate different aspects of the study. The secondary data included the official documents on prejudice, hatred and attacks on Muslims published work including books, research articles and reports etc. Research articles and books on the topic contributed in an understanding of the underlying concept.

1.9.1 Data Collection

Data collection is a process of collecting information from all the relevant sources to find answers to the research problem and test the hypothesis. In this study, secondary data have been collected. On the other hand, secondary data has been from collected relevant books, newspapers, magazines, and journals.

1.9.2 Data Analysis

Content analysis will be adopted for data analysis. It is a research tool used to determine the presence of certain words , theme or concept with in some given qualitative data.

1.10 Organization Of Study

1. The first chapter focuses on the introduction of the study.
2. The second chapter focuses on the theoretical framework of the study.
3. The third chapter focuses on the historical background of the Islamophobia.
4. The fourth chapter focuses on the legislative and political drivers of neo Islamophobia.
5. The fifth chapter focuses on the exclusionary immigrational policies and the rise of neo-Islamophobia.

CHAPTER TWO

2.0 THEORETICAL FRAMEWORK

Islam is widely misunderstood and misrepresented in the West, where scarfs, mosques, and madrasahs are examples of Muslim cultural icons that are frequently interpreted as a threat or an adversary of Western values. This unfavorable image, which was made worse by the 9/11 attacks, had its origins in past wars, most notably the Crusades, in which Christian Europe launched battles to oppose the Muslim world. Since then, intolerance, fear, and prejudice have impacted how Muslims are viewed in Western discourse. Islam remains the most poorly seen faith in the West, according to academics like Carl Ernst. Many people, even in the absence of firsthand knowledge or research, have prejudicial opinions about Muslim women being oppressed or Muslim males as violent.

This poses important questions regarding the West's relationship with the Muslim world, including the reasons why anti-Islamic prejudice has grown and endured. This hostility has taken many forms, such as discriminatory laws like the one enforced by former US President Donald Trump on Muslim immigration, which is a reflection of historical prejudice against Muslims in the West. In an effort to dispel this hostility, academics have pointed out the historical causes of Islamophobia as well as how popular culture, including the media continue to promote it.

Islamophobia's contemporary expressions are said to be an extension of the West's long-standing animosity toward Islam, which dates back to the Crusades in the Middle Ages. As the West continues to struggle with its long-standing fears and prejudices toward Islam and Muslims, the work makes the argument that comprehending the origins of this anti-Islamic discourse is crucial to tackling its modern expressions.

The initial instance is the exponential rise in anti-Islamic rhetoric in Western countries, where Muslims are characterized as zealots, radicals, and uncivilized because Islam is seen as violent, tainted and authoritarian. Particularly in the United States and the United Kingdom, this unfavorable image has led to an upsurge in Muslim-related violence, prejudice, and surveillance. But this animosity has its origins in the times of the Middle Ages, particularly in the Crusades, and is not a modern phenomenon that emerged after 9/11. Also, the Crusade led by Pope Urban II in 1095 signaled the start of a long-standing narrative that portrayed Islam as the archenemy of Christianity. The Pope exploited Muslims as scapegoats in order to further his political objectives, which included combining the Greek and Latin Churches and establishing papal dominance.

Historically, there was not much hostility between Christians and Muslims before the Crusades, who cemented the perception of Muslims as a serious danger to Christianity. Modern-day political and ideological agendas served to reinforce this impression even further. According to academics, Western ideas of Muslims were influenced for centuries by this anti-Islamic discourse, which was frequently detached from the actual actions and beliefs of Muslims. As the West perceived itself as more developed than the Muslim world, the discourse changed throughout time, with modern stereotypes anchored not in religious antagonism but in cultural superiority.

This also addresses the idea that Western perceptions of the East were shaped by the Crusades, which were a type of colonialism and proto-Orientalism. References to Edward Said's writings demonstrate how European identity developed in opposition to the East, and was seen as a "Other." This long-standing animosity toward Islam, which dates back to the eleventh century, still shapes how the West perceives Muslims and fuels the current Islamophobic movement.

Islamophobia in the Contemporary Technological Era

The expansion of Islamophobia becoming a worldwide issue, with the phrase being more well-known since being used in a Runnymede Trust report from 1997. Islamophobia is characterized as an unreasonable animosity against Islam and Muslims that shows up as marginalization and discrimination. With incidents such as the Salman Rushdie issue, September 11 attacks, and other terrorist strikes fueling anti-Muslim sentiment, especially in the UK and Europe, it took on greater significance (GADA, 2021).

In public as well as political arenas, Islamophobia is now widely acknowledged; yet, detractors such as Daniel Pipes contend that it serves to shield radicals. The notion of an unreasonable dread of Islam is contested by some who hold Muslims all responsible for the deeds of a small number of radicals. Furthermore, some contend that reasonable critiques of Islam are mistakenly classified as Islamophobic. The European Islamophobia Report (EIR), on the other hand, characterizes it as anti-Muslim racism, in which Muslims are marginalized and used as scapegoats.

Islamophobia's historical roots are in Christian-Muslim hostility and the Crusades. The transition through anti-Semitism to Islamophobia in contemporary times is understood to be a component of a larger racist framework. Islamophobia, the view that Muslims pose a threat to national identity, has replaced anti-Semitism as the primary platform of far-right European parties like the National Front (NF) and British National Party (BNP). A change in far-right ideology may be seen in the connections that far-right figures that include Geert Wilders cultivate with Zionists in order to confront Muslims.

Over time, Islamophobia—an irrational fear or hatred towards Islam and Muslims—has evolved and taken on new forms. In order to better understand contemporary Islamophobia, this paper will construct a theoretical framework, with an emphasis on the concept of "Neo-

Islamophobia." The study will use the theory of Securitization, an approach developed by the Copenhagen School of Security Studies, to look into how Muslims and Islam are securitized in western world, which contributes to the upholding of discriminatory laws and practices. The Copenhagen School's idea of securitization is a theoretical framework that analyzes the mechanism by which certain problems are framed as existential dangers to a society in order to justify drastic measures and action. In the context of Neo-Islamophobia, this concept offers a lens that allows one to view how Islam and Muslims are portrayed as threats to security, justifying discriminatory practices and policies.

One of the darkest elements of modern Western society is the atmosphere of fear and societal mistrust, but Mark Juergensmeyer thinks this is not by chance. Phobias are also efficient in politics as a weapon for governance since they can trigger preferred emotions and responses in an audience." Koutrolikou discovered that the use of phobias in the governance domain has been covered by Agamben's discourse on the "state of exception" (2005), Furedi's discourse on the "politics of fear" (2005), Klein's "shock doctrine" (2007), Foucault's discourse on "safety and security" (2007), and on "bio-power" (1998). Evidently, then, there is no exception for the rule in modern-day Islamophobia. It is among the most widely used governance approaches in the West at the moment.

It is believed that phobias and anxieties have an impact on how we act, see, and interact with people in daily life, especially with those who are the "other." Muslims are frequently depicted as the "Other" in the securitization of Islam—a community that is distinctive, dangerous, and at conflict with western values. Neo-Islamophobia goes one step further, emphasising perceived differences while fostering a sense of "clash of civilizations" or cultural dispute. It is this identification of the "Other" that serves as the foundation for the securitization of Islam, which portrays it as both a religious identity and a possible danger to social norms.

In order to create a narrative and reinforce perceptions that make way for the securitization of anything, powerful actors such as media, political leaders, and high-ranking decision-makers are essential. Political leaders and high-level decision-makers hold significant discursive power because they have a voice, and the media streams these voices to a bigger audience, resulting in more acceptance, rejection, and response. Islam was labelled as a "security problem" by the government, the media, geopolitical strategists, and academic specialists, who characterize it as "ideological" and its adherents as an "existential" threat. Neo-Islamophobia functions by linking Islam to a range of security dangers, including political instability, terrorism, and extremism.

In modern political and security discussions, as well as media discourses, Islam has frequently been associated with violence done by Islamist groups, with terminology such as Islamic fanaticism, Islamic extremism, and Islamic terrorism being used to describe these events. On top of that, discussions on Muslim immigration have become a norm in Western media, politics, and security circles. The debates portrayed Muslim immigrants as a danger to the survival of Western lifestyles in both Europe and the US. This representation of Islam as a security threat increased the idea of requirement for extreme measures, resulting in the securitization of Islam.

Islam's securitization opens the door for discriminatory acts to become institutionalized. After 9/11, for example, Western countries fueled irrational fear of Islam and ordinary Muslims and went on launching a "war on terror" instead of focusing on a troubling and dangerous group of religious extremists and terrorists. Consequently, the United States implemented stricter immigration policies focused exclusively on Muslims, intensified airport monitoring, and unfair detentions due to questioning at the moment of arrival. Similar measures have been taken throughout in Europe, such as Belgium's ban on the Burka / veil and Switzerland's proposal to prevent the building of mosques for fear of "Islamization." Moreover, the government of French

President Nicolas Sarkozy refused to award citizenship to a Muslim lady because she insisted on wearing the burka, despite Sarkozy's claim that obtaining French citizenship requires complete integration / assimilation into French culture or lifestyle. These were not just cases of Muslim securitization; rather, they were demonstrations of Islamophobia fostered by the state and founded on the perception of Islam as an enemy. These institutional discriminatory actions feed into neo-Islamophobia, a never-ending cycle that further strengthens the perception that Islam is a security concern.

Muslim communities are greatly impacted by the securitization of Islam. They become more vulnerable to prejudice, racial profiling, and intensified monitoring in a variety of circumstances, such as public places, workplaces, and educational institutions. These problems are made worse by neo-Islamophobia, which contributes to the discrimination and exclusion of entire communities through fostering a narrative that regards Muslims as inherently dangerous.

Conclusion:

The theoretical framework of Neo-Islamophobia, analyzed through the lens of Securitization, provides valuable insights into the mechanisms through which Islam and Muslims are portrayed as security threats. By understanding the securitization process, policymakers, academics, and activists can develop strategies to counteract discriminatory practices and promote a more inclusive and tolerant society. Recognizing the role of securitization in perpetuating Neo-Islamophobia is crucial for dismantling the prejudices and biases that contribute to the marginalization of Muslim communities in the contemporary world.

CHAPTER THREE

3.0 HISTORY OF ISLAMOPHOBIA

Islamophobia is a phenomena that dates back to ancient times, or, to put it another way, it began to develop with the advent of Islam. "Fear or hatred of Islam and Muslims" is referred to as "Islamophobia". In addition, the term encompasses a variety of other negative ideologies against Muslims, including hatred, bigotry, racism, and orientalism(Iqbal, 2019).

The phenomenon of Islamophobia has a long and complicated history, butthe term "Islamophobia" was used for the first time in a doctoral dissertation in France in 1910 by Alain Quellien(Lopez, 2011). Quellien made a critique of the West's anti-Muslim and anti-Islamic rhetoric and defined what it meant to be an Islamophobe. However, following the Runnymede Report's publication in 1997 and the 9/11 tragedy, the term "Islamophobia" has become widely used(Iqbal, 2019).

3.1 Early Islamic Period:

The phenomenon of Islamophobia began to develop with the birth of Islam, as it was seen as a threat to all existing religions rather than as a religion itself.

3.2 7th century:

Since its inception in the early 7th century, Islam has been the target of animosity as athreat to both Judaism and Christianity. Rather, it should be said that apart from Judaism, it was another religion that joined the list of socio-political threats to Christendom. Additionally, unlike Christians, followers of Judaism and Islam at the time were labeled as "peoplewiththewrongreligion". (Grosfoguel & Mielants, 2006)

The emergence of Islam was considered to be yet another "problem to the world" rather than a sign of peace and tranquilly for the already disturbed world(Prideaux, 1808).Thus the anti-Islamic climate began to prevail and the defamation of Islam and its Prophet became the main objective of the Church to protect

Christianity from the rapidly expanding and growing religion of Islam. The major tools in the arsenal of Islam's opponents were misrepresentation and distortion of Islamic doctrine.

Byzantine Christians, Greek monks, and church elders all joined forces to bring down Islam by calling it "apostasy" and a "barbaric paganism," rather than a religion (Payne, 1990). Aiming to prevent Islam's spread over the world, all forms of communication, including art, architecture, literature, poetry, and other media, were utilised to mock Islam.

One of the greatest attackers of Islam in support of Christianity was St. John of Damascus who was the greatest theologian and priest of his era. He portrayed the Prophet (PBUH) in a highly negative light and labelled Islam as a "pagan cult" in his famous writing "De Haeresibus" (Sardar, 1999). Rather, he claimed that the Prophet (PBUH) wrote the Quran himself in an effort to turn people away from the real religions of Judaism and Christianity (Iqbal, 2019).

He is just as vitriolic in his other writings about Islam and its prophet as he is in "De Haeresibus." Even modern historians and orientalist, like Patricia Crone and Michael Cook (1980), who wrote the highly regarded book *Hagarism*, adopted his inscriptional method of criticizing Islam and its Prophet (PBUH). (Iqbal, 2019)

3.3 8th Century:

In the late 7th and early 8th centuries, Islam rapidly expanded its territory, taking hold of Damascus, the Tigris Valley (now a part of Turkey), and eventually reaching the Black Sea and North Africa in the south. In 711, Mohammad Bin Qasim reached Sindh in Asia, Tariq Ibn Ziyad moored at Gibraltar in Spain, and some of its valiant leaders reached the present-day Russian portions of Eastern Europe (Iqbal, 2019). Islam's mesmerising global expansion caused the Christian and Jewish nations to fear for their own survival.

The expansion of the Islamic empire brought them into contact with Muslim armies, which were exceptionally courageous and agile on the battlefield. The tactic of false allegations and defamation was once

more used to combat Muslim soldiers. Muslim armies were portrayed as the terrible, oppressive warriors that ravaged their homelands, set fire to their places of worship, butchered their babies and young adults, stole their possessions, and raped their women . Furthermore, eighth-century literature portrayed the peaceful actions of Muslims as treason, calling their surrender to Muslims a surrender to cruel terror.(Iqbal, 2019)

The intellectuals of Christianity and Judaism made vile allegations against the Berbers and Arabs when they conquered Spain, Italy, and Gaul in the eighth century. Muslim invaders from Africa and the Arab East were referred to as "Saracens," and most derogatorily, Muslim armies were referred to as the "circumcised race"(Wallace-Hardill, 1981). In this way, they sowed the seeds of hatred for Muslims in the hearts of people to keep them away from accepting Islam.

3.4 9th century:

The Apology of Al Kindy, one of the filthiest literary works ever written in defence of Christianity against Islam, was one of the loud polemics of the 9th century. In 830 AD, it was penned in the Court of Al Mamun(Iqbal, 2019). It wouldn't be unfair to describe the eighth and ninth centuries as the most hostile periods of the era against Muslims, Islam, and especially the Prophet (PBUH). A vast body of literature was created over the years to stir up controversy over the death of the most respected figure in Islam and to attach the worst possible connotations to his burial ceremony.

Furthermore, the 9th century witnessed a cultural invasion of Muslim-controlled lands. The imprint of Islam on the cultural life of Muslims became very deep. Rather, it would be better to say that Islam introduced them to a new cultural way of life, that made the native Christians and followers of other religions feel as if their centuries-old culture was under threat . Islam not only compelled its followers to adapt their lives to Islamic festivals, but also prohibited the heresies and customs of other religions. Christmas, for example, was banned by Muslim religious leaders, despite the fact that it was a deeply rooted socio-cultural and religious practice among indigenous peoples who excitedly celebrated it. Additionally, there were considerable differences in music, poetry, literature, and other cultural artifacts.(Iqbal, 2019).

On the other hand, throughout the 9th century, the production of anti-Muslim literature peaked, with the Prophet (PBUH) represented as an idol that Muslims worshipped, especially in areas far from the Arabian peninsula. It is fairly common in 9th-century literature, where Muslims were portrayed as pagans and devil worshippers. Unlike Christians and Jews, Muslims were shown as the pseudo-apostles' followers. (Kedar, 1984)

3.5 10-11 Century Islamophobia:

In the 10th and 11th centuries, hateful writings against Muslims continued by religious scholars and intellectuals from the Christian and Jewish worlds. Islam became the collective enemy of these two religions which were quarreling with each other on many issues before the emergence of Islam.

Among the notable polemicists of the ninth and tenth centuries were Saint Eulogius, Saint Bede, Mozarab, Iberian poet Paulus Alvarus, Asturian King Alfonso III, and John of Gorze. They prepared the way for the First Crusade in the late eleventh century against Muslim rule in the Middle East and Spain. (Iqbal, 2019)

It is sometimes regarded as a crusade between Christianity and Islam, a conflict between then-dominant ideologies, or the resurgence of Christianity. The Vatican recognised it as a "militaristic pilgrimage." Christians and Jews conquered Jerusalem, which is considered sacred by all three major religions—Islam, Christianity, and Judaism. Additionally, it was a form of retaliation by Christ's followers against those who crucified Christ. (Allen, 2010)

3.6 12th- century :

The translation of the Qur'an into multiple languages with the intention of interpreting it negatively for the Christian and Jewish world is the most important component of the 12th century. For instance, Peter the Venerable ordered his assistants to translate the Qur'an into Latin in order to find verses that were against Christianity and use them as anti-Christian writings. The main purpose of which was to maintain anti-Islamic sentiment among followers of Christ and to keep them as Muslims' foes.

The common people learned that Muslims were not idolaters or infidels, but rather monotheists like them who believed in one God, which was another significant development in the 12th century. However, Muslims were seen as unbelievers, and departing from this stance was equivalent to a anti-christ act(Iqbal, 2019). As information about Muslims and Islam spread throughout Europe and other Christian-majority regions, scholars and clergy there began to change their views on Islam. Yes, Islam was a monotheistic religion, but its followers worshipped God's messenger rather than God himself. William of Malmesbury claimed that they placed an idol of the Prophet (PBUH) in their places of worship, much like the ones in the Jerusalem Temple (Cole, 1993). Additionally, the mosque in Toledo, Spain, was labelled as a "habitation of demons" by the ruler of Leon, Spain (Tolan, 2002). Apart from these, the 12th century witnessed several crusades.

3.7 2nd crusade:

Muslim leaders continued their expansion policy ,and On 24 December 1144, Imad ad-Din Zengi, the Muslim ruler of Aleppo and Mosul, captured the city of Edessa. His forces then took the town of Saruj, and by April 1145, he controlled Edessan lands to the east of the Euphrates. The captured territory was extremely fertile and its loss would have a detrimental effect upon the economy of the Latin East. (Phillips, Defender of the Holy Land, 1996)

These expansionist practices led to the Second Crusade (1147–1149), which was organised to retake the city of Edessa and other lost lands. Pope Eugene III called Christian knights and nobility to embark on a new war to retake lost land and defend other Crusader states, and this is how the Crusades came to be. King Louis VII of France and Holy Roman Emperor Conrad III of Germany served as the Second Crusade's principal commanders.(Phillips, The Second Crusade : Extending the Frontier of Christendom, 2007)

Emperor Conrad III began the battle first, advancing a massive German force through the Byzantine Empire and Eastern Europe. After arriving in Anatolia, Conrad's army fought the Seljuk Turk forces alone in the second battle of Dorylaeum. In fact, this fight, which took place on October 25, 1147, saw an awful

defeat of the Germans, who were almost completely destroyed. Conrad III ordered his troops to retreat back to Constantinople after suffering an injury in the battle, when they met with Louis VII and the French force.

When Louis VII's crusade began in 1148 and he marched through the Byzantine Empire to the Damascus, the Crusaders suffered yet another humiliating setback. The Crusaders besieged the city in the hopes of recapturing it, but they were met with stiffer-than-expected resistance by the Muslims.. At last, they suffered defeat by a Muslim rescue force under the command of the renowned general Nuruddin, forcing the crusaders to leave. (Phillips, *The Second Crusade : Extending the Frontier of Christendom*, 2007)

The Second Crusade's failure had far-reaching implications, including a decrease in the prestige and power of European crusaders in the region. This weakened the Christian presence in the Holy Land, as well as the Crusader movement's morale and credibility. Furthermore, the defeat of the Second Crusade placed the Christian sovereignty of Jerusalem in jeopardy. Meanwhile, in 1187, the Muslim military leader Saladin united the numerous groups and successfully seized Jerusalem, striking a serious blow to the region's Christians. (Phillips, *The Second Crusade : Extending the Frontier of Christendom*, 2007)

3.8 3rd crusade:

Europe was outraged by hearing that Jerusalem had fallen, and new crusades were demanded. King Philip II of France, Frederick Barbarossa of the Holy Roman Empire, and King Richard I of England (commonly known as Richard the Lionheart), three of the most influential European countries at the time, all obeyed the call and joined it. The Third Crusade, also known as the Crusade of the Kings or "Crusade of the Kings," was led by these three kingdoms and took place from 1189 to 1192 AD. Its goal was to retake Jerusalem. The Crusaders had some wins along the journey, most notably the seizure of Acre and the Battle of Arsuf, but their mission nonetheless failed despite their lineage. Nevertheless, there was never an attack on the holy city.

The crusade ended with a whimper because, when they reached their destination, the Western commanders discovered that they lacked the manpower and resources necessary to confront Saladin's still

standing armies. However, an agreement was reached, allowing pilgrims to Jerusalem and maintaining a Christian presence in the Middle East. (Nicolle & Hook, 2005).

3.9 13th century:

The 13th century saw a modification in Christendom's policies towards Muslims. Earlier, there was a constant effort to demonise Islam, its Prophet (PBUH), and its adherents on all fronts. However, the agenda was now to turn both the native Muslims and those who had converted to Islam back to Christianity.

New tactics in the attempt to mock Islam were added, such as the claim that Islam is a "insult to God" and that the Prophet (PBUH) lacked the exceptional sanctity normally associated with the authentic messenger of God (Tolan, 2002). According to Said (1978), portraying the Muslim prophet in grey gave Christian evangelists an excuse for converting Muslims to Christianity. It also gave them plenty of reason for initiating wars on Islam's upholders on a political and military level. (Said, 1978).

Another significant development of this century was that the hatred in their hearts for the Muslims began to seep into their actions. As, Alfonso X (1252–1284), king of Castile and León, who consistently referred to himself as the "king of three religions"—Islam, Judaism, and Christianity. He portrayed the coloured people of other faiths, notably Muslims, as being dishonest beings, the devil, and devilish in nature, by using strongly polemical interpretations of Arabic literature and Muslims. Furthermore, he gave Muslims from Africa a likeness to the devils in his literature and portrayed Islam as the religion of the devil.

Alfonso X continued this pattern by making Muslim life in Spain terrible throughout his rule.. He issued orders prohibiting the construction of mosques by Muslims in Christian communities, banning animal sacrifices in the area, and declaring existing mosques as royal property. In addition, he assigned Muslims a lower status as citizens than Christians, prohibited them from testifying in court as witnesses, and prohibited them from enslaving Christians. (Tolan, 2002).

In addition, there were even more severe penalties for converting from Christianity to Islam. The penalty for converting to Islam was death and property seizure, and it was considered an unforgivable

sin. However, if a convert turns from sin and becomes a Christian, his status among Christians will be lowered. Additionally, he will not be allowed to inherit any property, serve in public office, or present as a witness in court. Moreover, if a Muslim or Jew slept with a Christian virgin or widow, he was punished by stoning and depriving his partner of his property. And Both were stoned to death in the case of a married woman. Alfonso X had been found confessing to having translated Muslim law and implementing it against them in a Christian state. (Iqbal, 2019).

Following Alfonso X, a few more popes from France and Jerusalem, including Innocent III, also implemented similar yet sterner laws on Muslims and Jews in their respective regions. In France, Jews and Muslims were only permitted to attend certain locations during specific times, and even wearing the same dress as the Franks was forbidden for Muslims. When it came to establishing such guidelines for Jews and Muslims, the Council of Nablus in Jerusalem was at the vanguard. Under the regulations of the Council of Nablus, Muslims were not only fully prohibited from going to particular places during the Christian Holy Weeks but also from leaving their houses entirely in some areas of Spain, France, and Jerusalem. It didn't end there; this century witnessed the most crusades in history. (Iqbal, 2019).

3.10 Fourth Crusade Deviation:

In 1202, Western European Christians launched the Fourth Crusade, a significant military operation with the aim of retaking Jerusalem from the Muslims. However, the crusade drifted from path and lost focus of its original goal due to a number of unexpected and controversial diversions.

Originally, Pope Innocent III issued a summons for a new crusade to retake Jerusalem, for which the crusaders gathered in Venice in 1202, but they encountered financial difficulties. To overcome the financial crisis, they made a deal with Venice to help Venice regain the city of Zara (now Zadar) in exchange for financial support. Due to the fact that it meant attacking a Christian city, this unexpected turn to Zara was controversial. This development angered Pope Innocent III, who excommunicated the participating Crusaders. However, this did not stop them from moving on. (Grable, 2015).

After seizing Zara, the son of the ousted Byzantine Emperor, Alexios Angelos, spoke to the Crusaders and asked for their help in putting his father back on the throne. He promised them financial assistance and military backing in exchange for their ultimate goal of Jerusalem. In 1203, the Crusaders and the Venetians made the decision to invade and seize Constantinople, the Byzantine capital. They finally succeeded in taking Constantinople in April 1204 after a prolonged and terrible siege.

The Fourth Crusade is regarded in history as a disastrous diversion from its original goal. The Crusaders attacked a fellow Christian city and sacked the Byzantine capital rather than conquering Jerusalem. (Grable, 2015)

3.11 Fifth crusade:

Following the Fourth Crusade's divergence and failure, there was a growing desire among European Christians to resume the Crusades and reclaim control over Jerusalem. In order to attain this goal, Pope Innocent III called for a fifth crusade in 1213. Several European rulers and knights responded positively to Pope Innocent III's summons. King Andrew II of Hungary, Duke Leopold VI of Austria, and John of Brienne, the former King of Jerusalem, were the major leaders of the Fifth Crusade.

The Crusader army, numbering around 30,000 men, set out for Egypt in 1218. Their primary target was to capture the major city of Damietta near the Nile River's mouth. They successfully besieged the city and eventually captured it in November 1219. This victory was regarded as momentous since Damietta was a major stronghold in Egypt. Despite the win at Damietta, internal clashes and disagreements among Crusader leaders over the next strategy prevented further advancement.

While the Crusaders were pausing, Egypt's Ayyubid Sultan Al-Kamil launched a counterattack. After being put in a vulnerable position, the Crusaders ended up losing in the Battle of Al-Mansurah in February 1221, which resulted in the Muslims taking control of Damietta. Despite the loss, a negotiated settlement was achieved in the Treaty of Damietta. The contract agreed upon that the Crusaders

would give the Damietta to Ayyubids in exchange for a ten-year cease-fire and limited access to Jerusalem and other coastal towns in Palestine.

In the Fifth Crusade, the Crusaders made minor achievements for the Christian kingdom of Jerusalem along the coast of the Holy Land, however they fell short of their ultimate objective of retaking Jerusalem. But this ceasefire was only temporary, and eventually hostilities were resumed as a result of tensions between the two sides. (Richard, 1999)

3.12 Sixth crusade:

Frederick II, the Holy Roman Emperor, conducted the Sixth Crusade, a military operation to retake Jerusalem, between 1228 and 1229. In contrast to earlier crusades, Frederick II went through diplomatic negotiations with Muslim leaders during this mission rather than launching a full-scale military attack. He secured an agreement through negotiations with Sultan Al-Kamil, the nephew of Saladin, which was referred to as the Treaty of Jaffa.

In keeping with the conditions of the pact, Frederick II took control over a number of coastal cities, including Jerusalem, Bethlehem, and Nazareth. The deal did not entirely bring the Kingdom of Jerusalem back to its old edges, though. Instead, it led to a cease-fire between the Crusaders and the Muslims, granting Christians limited access to their sacred places in Jerusalem.

The Sixth Crusade helped to shape the dynamics between European powers and the Muslim world over the long term, influencing the complicated and nuanced relationship between the two throughout the years. The war did not, however, completely end the ongoing conflicts in the area, and new Crusades were started in further attempts to recapture the Holy Land. (Richard, 1999)

3.13 Seventh crusade:

Due to the failures of the earlier Crusades, the Christian states in the Holy Land suffered serious reverses and lost vital areas to Muslim forces. This sparked more demands for a crusade to retake lost territory. The Seventh Crusade, which took place between 1248 and 1254, was led by France's king Louis IX,

an enthusiastic Christian. He was devoted to regain control of the city of Jerusalem and the surrounding area for Christianity.

In 1248, Louis IX launched a naval expedition to Egypt with his large crusading army, and their initial target was the strategic Egyptian port city of Damietta. They secured a successful invasion in June 1249 and took the city, which was seen as a significant victory for the Crusaders. However, after taking Damietta, the Crusaders encountered a challenging situation and were unable to move further into Egypt because of illness, adverse weather, and well-prepared Muslim defences.

Nonetheless, the Crusaders made the decision to proceed and attack the Egyptian city of Mansurah in February 1250. The Crusaders, however, met with severe resistance from the Egyptian army and were brutally defeated. King Louis IX himself was taken prisoner during the battle, putting the Crusaders in a difficult situation. In May 1250, Louis was freed following negotiations for his release and the payment of a hefty ransom. He then travelled back to the Christian areas of the Holy Land. His attempts to retake Jerusalem, though, were fruitless. (Riley-Smith, 2002)

3.14 Eighth Crusade:

Louis IX was also in charge of the Eighth Crusade, which was an short attempt to support the Crusader state in the Levant and obstruct Muslim naval activities in the Mediterranean. However, the crusaders ran into troubles when they arrived at Tunis in July 1270. The local Christian community did not provide them with the anticipated backing, and the army had to deal with adverse circumstances such as severe weather and a lack of supplies.

In addition, the Crusade suffered a grave setback when King Louis IX himself succumbed to an illness and died on August 25, 1270. The crusader army's morale took a serious hit after his death, and the French aristocracy made the decision to negotiate a peace agreement with the Tunisian leader. The truce's conditions made it possible for the Crusaders who survived to return safely to their homelands from Tunisia. The Eighth Crusade, however, eventually failed to secure Tunis as a permanent Crusader foothold and to

confront Muslim hegemony in the Mediterranean. Furthermore, King Louis IX's passing gave European rulers a serious morale hit, which weakened their motivation and appetite for further military campaigns to retake the Holy Land. (Richard, 1999)

3.15 Ninth Crusade:

The Ninth Crusade, also known as the "Crusade of Prince Edward," was a military campaign led by Prince Edward of England (later King Edward I) in 1271-1272. It aimed to provide support to the beleaguered Crusader states in the Holy Land and potentially launch an attack on the Egyptian Mamluks, who posed a threat to Christian territories in the region.

Prince Edward headed to the region in 1271 while leading a sizable force from Europe. At first, he intended to attack Acre, a strategically significant port in the Crusader lands and a city under Mamluk rule. But when he gets there, Edward finds out that his ally, King Hugh III of Cyprus, recently placed a cease-fire with the Mamluks.

Despite the ceasefire, Prince Edward chose to invade Acre in 1271, but the crusaders were unable to take back the city. Furthermore, Mamluk rule over the area remained unwavering. Following the failed attempt to seize Acre, Prince Edward had to deal with internal disputes among the Christian authorities in the Holy Land. This led Edward to reconsider his strategy to proceed with the realization that Acre could not be simply retaken. Then Prince Edward signed a ten-year truce with the Mamluk sultan Al-Mansur Qalawun in 1272. The ninth Crusade was the final significant military expedition by a European power into the Holy Land. (Richard, 1999).

3.16 14th century:

The Crusades in the previous century and the failure of the Crusaders in their primary objective of regaining the Holy Land further inflamed the hatred in the heart of the Christian community against the Muslims. In addition, they continued voicing their hatred through their writing, which is now being passed down through the generations. As so, the "Divine Comedy" of Italian poet Dante Alighieri, defines the 14th

century. Dante spent over ten years writing the extensive poem known as "The Divine Comedy," which he wrapped up in 1320.(Iqbal, 2019)

It is regarded as a highly vindictive literature towards others, especially Muslims. Due to his intense hatred for Islam and its prophet (PBUH), Dante referred to it as a journey through hell, and he demonstrated the most renowned Muslim figures in its lowest level. It would be shocking to see that pieces from this famous writing can still be found in various academic books in some regions of Europe. It is hard to dispute the literary importance of this artefact, which was written in particular socio-cultural contexts at an era when anti-Muslim sentiment was at its highest (Iqbal, 2019). However, viewing such literary discourse as an asset to be passed on to future generations is dangerous to world peace.

The Council of Vienne conference, which took place in Vienne between 1311 and 1312 AD, is another noteworthy instance of anti-Islamic and anti-Muslim sentiment in the 14th century. Elders of the Council agreed that Muslims cannot be converted to Christianity, making it one of the Council's most important recommendations to label Islam as a theological heresy at the level of morals and practice. As a result, a scholarly assault was launched on Muslims (Sardar, 1999). Furthermore, the council members also expressed extreme disapproval at the mosque call to prayer and went into great depth about how to prevent it. Pope Clement V, an elder of the Council of Vienna, demanded that the call to prayer in mosques and Muslim pilgrimage be stopped together and advised the leaders of Christendom to put an end to the infidelity that grieved Jesus in their territories (Constable, 2010). According to many of the furious priests sitting at the Council, the call for prayers from the mosque was not just a religious obligation, but also a public declaration of faith and, in a way, a challenge to Christianity. Due to this situation, the Council decided to launch an uproar of legislation, diplomacy, and compromises in response to "Muslim religious noise." (Harvey, 2005)

Nonetheless, there are several scholars from the fourteenth century who made significant literary contributions. For instance, the philosopher and author Ramon Llull wrote *Vita Coetanea*, which is regarded as one of the best writings on the shortcomings of unbelievers (mainly Muslims) and how he persuaded the

religious leaders of that time to wipe them off the face of the planet in order to please the Christ. (Tolan, 2002)

3.17 15th century:

The spread and consolidation of the Ottoman Empire, which was at the time undergoing rapid expansion, was one of the key events of the 15th century. The Ottoman Empire's rise and expansionist policies in the 15th century spread a wave of fear of Islam and Muslims throughout Europe. When the Ottoman Empire took over Constantinople (today's Istanbul), the native population, which was made up of Christians and Jews, had little choice but to live as a subservient population on their lands. In addition, the Ottomans kept up their expansion into Southeast Europe after Constantinople fell. They took control of several populations while occupying regions in places like Greece, Serbia, Bulgaria, and Albania, among others. Additionally, the Ottomans increased their power and influence over important maritime trade channels in the Mediterranean, Aegean, and Black Seas. As a result, they were able to control trade and accumulate capital. However, Spain served as a counterexample, with the last Muslim-held territory, Granada, falling into Christian hands. (Iqbal, 2019)

Earlier, when Muslim successions drastically changed Western culture and social life, Muslim minorities all across the world experienced backlash. Likewise when the Ottomans conquered Constantinople in the middle of the 15th century, Christian elders began to inculcate a fear of Muslims and Islam in the minds of Europeans, particularly the Roman population, in order to get them prepared for a future crusade against the Turks. They hired well-known preachers to carry out this task. One of them was Roberto da Lecce, who for decades used his sermons to hold enormous influence over the hearts and minds of the general population. He bombarded Muslims and Islam using every piece of polemical literature written over centuries (Thomas & Mallett, 2013). This literature had not previously been widely read, but Roberto made it so through his sermons, which increased fear and hate against Muslims and Islam.

In a similar vein, they continued to produce anti-Islamic literature and art, which continues to influence politics in the current century. As, in 1420–1421, Giovanni da Modena, an Italian painter, turned Dante's poetry into a fresco that depicted an imagined trip to hell while committing heinous blasphemy against the Prophet (PBUH). In a basilica in Northern Italy, the painting is on display. According to various news reports, some individuals linked to Al-Qaeda allegedly planned to blow up the basilica in 2002 as a result of the existence of this blasphemous painting (Iqbal, 2019).

Additionally, another Italian artist, Luca Signorelli, painted blasphemous depictions of Muslims and angels in his artwork. One of his most well-known frescos, *The Damned Cast into Hell*, depicts demons and angels punishing men and women, most of whom are shown as Muslims. One of his paintings, which is presently on display at the National Gallery in Washington, DC, shows Muslim troops circling the cross of Jesus while waving flags bearing Turkish (Ottoman) insignia (Iqbal, 2019). To this day, these paintings continue to fuel anti-Muslim sentiments in the west towards Muslim community.

Some writers, while describing the conditions of Muslims and Jews in Europe, describe the end of the 15th century as the ending of religious tolerance. As an example, consider Portugal, that in the late 15th century tortured both Muslims and Jews. Many of the acts were similar to those Muslims and Jews had grown used to in the past in many regions of Europe, but the intensity of those acts increased in Portugal in the late 15th century. For example, Muslims were forced to dress like slaves and wear distinctive badges, there were restrictions on religious festivities, and religious sacrifices were not allowed. Muslims who were discovered having sex with Christian women also faced the death penalty (Soyer, 2007).

3.18 16th century:

In the early 16th century, a new round of anti-Muslim persecution broke out in Spain, where Muslims were forced to convert to Christianity or leave their homeland. Charles V, a descendant of Isabel of Castile, did the same thing by ordering that all Muslims residing in Kingdom of Aragon territory convert. At that point, a new term—*Moriscos*—was originated to describe people who disobeyed this order (Harvey, 2005).

Another name given to those Muslims who pretended to be Christians but were actually still Muslims and secretly adhering to Islamic beliefs was "crypto-Muslims." Furthermore, even Christian women were also forbidden from donning veils similar to Muslim women, which was a sign of severe hatred for everything that was associated with Islam (Mingolo, 2006).

Muslims were routinely deported from many kingdoms of Spain in Europe in general and Spain in particular. There aren't much precise estimates of the number of Muslims living in different parts of Spain, but certain scholars believe there were between 300,000 and one million native Muslims living in Spain in the beginning of the 16th century according to information of forced evictions (Harvey, 2005). However, the Moriscos were emigrating to surrounding countries like Morocco and other places since living in the various kingdoms of Spain was becoming more and more miserable for them. Their culture was being deliberately and intentionally demolished. For instance, in 1525, a law banning the use of Arabic in public was passed, and Arabic literature was removed from libraries as well as public spaces. Furthermore, The 16th century in Spain witnessed an extension of several previous orders, such as the prohibition of women's veiling.

The restrictions didn't end there; some even stricter ones were imposed in place, like ordering Muslims to keep their doors open on Fridays and Sundays and banning them from using public bathrooms out of fear of having Wuzu for prayers. This ruling gave the government extensive authority for carrying out illegal raids to make sure nobody was praying at home on Friday as well as that they were acting normally on Sunday. The atmosphere was further aggravated by a 1567 edict prohibiting Muslim parents from naming their children Muslim or Islamic names (Iqbal, 2019).

Additionally, Granada and Valencia had the largest Muslim populations since the 16th century. Therefore, the government used severe force to put down any Muslim insurrection and prevent an anticipated retaliation. As a result, a considerable number of Muslims, between 80,000 and 90,000, moved to other countries to avoid oppression and constraints (Iqbal, 2019). Another interesting aspect of the 16th-century polemics against Islam and Muslims was that the priests bowed to God in common prayers on Wednesdays

and Fridays asking for his help in defending Christianity and protecting them against the rage of Muslims. The prayer said (Foxe, 1838):

Furthermore, Muslims in Europe experienced nearly the same sufferings in the sixteenth century. They moved around for ages in search of security and sustenance. In addition, their culture was entirely wiped out, and they were demoted to a social rank below that of normal humans and had to live in ghettos. The dread of Islam and Muslims appeared to be the primary cause of everything. To hold any type of social position or influence inside the system, Christendom feared Muslims far too much. Christianity thought that permitting Muslims to occupy significant social positions meant that Islam would be deployed as a weapon against Christianity. Islam's growing dominance and the fear of Muslims prevented them from thriving in Europe. They also feared Judaism, but since there weren't many Jews, their fear was motivated by religious prejudice rather than a belief that Jews were a threat to them. Since Muslims were accused of carrying out both acts—invading the Christian world and allegedly carrying out the crucifixion—they deserved a much more harsh response than other ideologies (Matar, 2009).

3.19 17th century:

The History of the Holy War by Thomas Mills, in which he asserted, "God willeth it, God willeth it," is considered to be a significant polemical work of the 17th century. Rather, he predicted that by the year 1701, all Muslims will have converted to Christianity and Islam would have been totally wiped out. The manner in which the such deadly hatred for Islam is expressed are unbearable, where Muslims were even deliberately associated with animals like scorpions and beasts (Matar, 2009). Furthermore, Matar (2009) mentions numerous authentic literary works from both the ancient and modern periods, including well-known English literary works like the Faerie Queene and Paradise Lost. In which Jews, Muslims, and Islam appear to be the targets of enormous hatred and bitterness, and the Prophet (PBUH) is occasionally portrayed in a dark light. Even in the today's commercial world, these literary works are easily and freely available. This kind of things were actually done just to mock Muslims and Islam, where they were portrayed as horrible creatures.

In addition, due to his strong hatred against Islam, renowned poet and playwright William Percy in the 17th century also mocked the most holy figure in Islam in his plays. Even though he was aware that Islam is a monotheistic religion, he yet portrayed the Prophet (PBUH) as a pagan in Madinah in his play "Mohamet and His Heaven" through putting him in a non-offensive position (Al-Olaqi, 2017). Although many academics and polemicists have previously refuted his claims, he was determined that his play be regarded as a work of art. More than that, was likely his desire to continue being a member of the group that was widely regarded as polemicists in history; as a result, he portrayed the Prophet (PBUH) in a problematic manner with the Angel Gabriel and as a God in His own right (Iqbal, 2019).

A potential reason for European prejudice against Islam and Muslims was that Christians were unable to compete with Muslims on multiple fronts. Because of this, they turned to "condemnation, outrage, and fabrication" and prejudice, which grew over time (Matar, 2009). Marsh (1663) stated that despite the fact that Christians had better intellectual abilities, advanced technology, and were provided with fine institutions, they lagged behind Muslims due to their fear of infidels and demons (Muslims). And their failure was a moral and religious failing rather than an intellectual and scientific one. It was said, based on the conditions of Christians in the 17th century, that "despite God being English, He was incapable to guard His English people from the "Mahometans" (Malik, 2013). Simply put, despite being more privileged, they could not halt the progress of the Muslims. So, all of their failures fueled their hatred against Islam and instead of taking responsibility for their own faults and shortcomings, they kept blaming Muslims. In return, they continued to make the lives of Muslims hell in every possible way.

It is clear from the writings of the 17th century that Islam as a religion and the Prophet (PBUH) were targets of a complex combination of prejudice, hatred, and dread. Some authors, like Alexander Ross (1688), translated the Quran in a humorous tone and made fun of it. Not only him, but Islam was also painted in a negative light in various literary works like Arabian Nights. Later, well-known revolutionaries like Voltaire also maligned Islam and its Prophet (PBUH) in their works. (Iqbal, 2019)

In conclusion, Islam as a whole continued to be a target of fabrication and misinterpretation as a result of blatant hostility, bigotry, and fear towards it.

3.2018th century:

The 18th century started with Humphrey Prideaux's claim that Islam was a "problem" for the world and a "punishment for the sins of Christians." Humphrey Prideaux had a hostile stance towards Islam, and due to holding a doctorate in divinity, his writings and statements were regarded as being no less than prophetic. His ideology of intolerance and hatred of Islam has lingered for centuries, and contemporary writers like Patricia Crone and Michael Cook are still following up his legacy. Being polemicists, such eminent writers rarely gave others any choice but to continue pursuing their line of justifications against Islam. That could be evident even in Broughton's Dictionary of All Religions (1745), which divided all other religions into two distinct groups: "false religions", which was more directly directed at Islam, and "true religions" (Christianity and Judaism). (Iqbal, 2019)

Furthermore, the character assassination of the Prophet (PBUH) in the 15th century by John of Segovia seems to have been significantly carried over to the present, as he aimed to launch an intellectual assault on the prophet. That is made very clear by the fact that Barthelemy d'Herbelot's (1625–1695) *Bibliothèque Orientale* was written in the 18th century to denigrate the Prophet (PBUH). This polemical work received a great deal of praise from Western academics and was repeatedly reprinted following its initial printing in 1697. The works that have been quoted and covered thus far make it quite clear that most scholars had an inclination to portray Islam in a biased light. The majority of academic attempts came from people who were determined to bring down Islam, its prophet, and its followers. The key characteristics of the writings brought in were the character assassination of the Prophet (PBUH), the mockery of Islam, and the demonstration that Muslims were cruel, barbaric, and a tribe of beasts. (Iqbal, 2019).

3.219th century:

A number of significant historical events and shifts in the 19th century fueled the rise of anti-Islamic sentiments. Up to the start of the 19th century, the world was emerging differently as a result of Imperialism and nationalism, and Muslims had looked to be a competing force in the area of international relations. The emergence of European imperialism and colonial expansion was one of the major features of the 19th century. The aim of European powers like Britain, France, and Russia was to establish more influence and authority over Muslim-majority areas, such as those in North Africa, the Middle East, and Asia. And by portraying Islam and Muslim countries as backward, uncivilised, and in need of Western intervention and control, Europeans justified their colonial expansion (Said, 1978). Conflicts, power struggles, and cultural clashes frequently occur when European colonisers encounter Muslim societies. This led to the emergence of negative assumptions about Islam and Muslims, who were portrayed as crude, backward, uncivilized and a threat to west. "These conducts contributed in the emergence of antisemitic attitudes among both colonizers and colonized people. (Mestour, 2024)

Negative opinions about Islam have been fueled by geopolitical battles involving regions with a majority of Muslims, such as the Indian revolt against British colonization. There were some misconceptions and conflicts between British rulers and local people, particularly the Muslims, as a result of the Indian Rebellion of 1857, also known as the Sepoy Mutiny. Some British officials inflated the contribution of Muslims in the revolt, which sowed distrust and led to misconceptions. As result of this revolt, Islam was frequently characterized as a threat to Western interests and civilization, and jihad became a casual definition of Muslims. (Fuerest, 2017)

On the other hand, the polemist community continued its efforts to denigrate Islam. William Muir (1819–1905), a Scottish author who wrote numerous volumes disparaging Islam, is one of the most well-known polemicists of the 19th century (Iqbal, 2019). One of his most notable works was *The Life of Muhammad*, which was released in four volumes in 1861. Iqbal (2019) states that Muir's (1861) argument was based on the ideas that Islam is a fixed religion that cannot alter itself and that the Prophet (PBUH) of Islam

is not deserving of fidelity. Fortunately, Time magazine described it as "propagandist literature" with significant Christian bias within its November 1883 edition. In addition, Sir Syed Ahmed Khan responded with-depth to Muir's anti-Islam literature in his well-known work *Al Khutbat Al-Ahmediyya*, and Ali (1949) spoke of Muir as "Islam's avowed enemy" (Iqbal, 2019). Because of these polemical efforts, Islam was portrayed as an obscure, antiquated, and dictatorial faith that might pose major threats to world harmony.

3.220th century:

Events from the 20th century clearly show how Islamophobia has been on the rise among non-Muslims. Since African nations had to put up a strong fight against French expansionist ambitions, most writings by French experts regarded Islamic philosophy as the cause of the French armies' failure to usurp power. Along with Louis Binger and O'Leary, Andre Servier perceived Islam as an altered version of Christianity in the Arab world. In his analysis of Muslims and Islam, he concluded that both are destructive forces that have distorted and destroyed the established structures of the world at peace. (Iqbal, 2019)

Furthermore, The Indian subcontinent, where Muslims and Hindus were struggling against British colonial control, saw a spike in anti-Muslim sentiment in the early 20th century. Even Mahatma Gandhi, the leader of nonviolence, continued to criticise Islam and Muslims. According to him, the Muslims have become "aggressive" as a result of thirteen hundred years of imperial expansion, and violence is a natural response to an aggressive attitude. (Iqbal, 2019)

It didn't end there, but through the influence of geopolitical factors, media portrayals, and cultural misunderstandings, the Cold War era fuelled anti-Islamic sentiment. Conflicts in Muslim-majority nations were frequently covered by the media during the Cold War through a religious lens, which contributed to adverse perceptions and misconceptions among cultures. This portrayal led to further strengthen the belief that Islam and Western values are incompatible.

In addition, the 20th century witnessed some major events that fueled anti-Islamic sentiments.

3.23 Afghan-Soviet War:

In the Soviet-Afghan War (1979–1989), Afghan resistance groups often known as Mujahideen, supported by the United States and its allies, were key players. Furthermore, this armed resistance against the Soviet Union became known as "Jihad". This in turn promoted the idea of militancy and religious extremism and gave the impression that Muslims were fighting a holy war against Non-Muslims. Yet this US-taliban backfired, when the regime of extreme fundamentalism who were religious in their thinking and with extreme practices (Cooper, 2012). Thus, in the end, this alliance was facing each other

Asia has abundant natural gas and oil resources. Thus, another issue that worried the West was the possibility for the Afghan-Soviet conflict to give rise to radical Islamist regimes in the area, which could endanger access to these priceless resources and destabilise international energy markets. In general, during the Afghan-Soviet war, the West saw Islam as a threat because of its ability to promote the development of extremist beliefs, destabilise the region, and cause ramifications for international security and oil supplies. As a result, all these insecurities of the West played an important role in shaping the future policies for Muslim identity.

3.24 Iran Hostage Crisis (1979-1981):

The Iran Hostage Crisis of 1979–1981 also fueled anti-Islamic sentiment and impacted how Islam was viewed in America. The 444-day imprisonment of American diplomats in Tehran marked a turning point in how the general people and governments regarded Islam. Although, America survive this crises but not without scars and bitter memories. (Farber, 2005)

Media coverage of the crisis was widespread, often focusing on the militants' rhetoric and behaviour. Such media coverage presented Islam negatively and reinforced assumptions about Iranians as extremists and hostile. In general, the Iran Hostage Crisis had a significant influence on how America perceived Islam and its long-lasting effects on their policies towards Islam.

3.25 Gulf War (1990-1991):

The Persian Gulf Oil War of 1990–1991 marked yet another significant turning point in how Americans regarded Arabs and Muslims as terrorists. Even though the US backed Saddam Hussein during the 1980s in his deadly war against Iran, his strategic worth changed under Bush the Father's "New World Order". By portraying Saddam Hussein as an evil tyrant, the American government and corporate news media managed to quickly win public backing for that pointless and disastrous war against Iraq. (Alatas, 2005)

Academicians and journalists who ignored Saddam when he served American strategic goals shamelessly promoted stereotypes of "bad" Arabs and Muslims while bolstering government vision of the "good" Muslims. Numerous programmes about Muslims in America were broadcast by the American media, the majority of which combined two stereotypes: there is a "terrorist fringe" among American Muslims ("bad Muslims"), but the vast majority of Muslims in the US are hardworking and want to be assimilated ("good Muslims"). In addition to being warned that Islamic "terror cells" were on the rise in the US and posed a threat to the core of American values and interests, audiences were informed that Islam was currently the "fastest growing" religion in the US. (Alatas, 2005)

3.26 21st century: (9/11)

The horrible events of 9/11 in New York contributed to the emergence of an extremist and radicalised approach to Islam at the beginning of the twenty-first century. Fear was stoked by the aggressively hostile discourses on Islam and Muslims in the political and media arenas, which has led to the growth of Islamophobia in the West and ambiguity regarding Muslims. Overall, animosity came out into the open, which drove Westerners to target Muslims and Mosques. In addition to the public, but also the states participated in oppressive behaviour, encouraging official agencies, particularly the police, for evaluating Muslims in the West. In addition to the discriminatory and racist treatment of Muslims in Europe, the United States made offensive remarks about Muslims, which contributed to normalize the mistreatment of Muslims worldwide (Iqbal, 2019). Further these Western countries criticized Islam for its repressive policies towards women, denial of their rights, and backwardness by drawing comparisons between Islam and Christianity

from the perspective of orientalists. This discourse fueled and spread anti-Muslim sentiment throughout Europe.

CHAPTER FOUR

LEGISLATIVE AND POLITICAL DRIVERS OF NEO-ISLAMOPHOBIA

4.1 US Actions Post-9/11 and the Emergence of Neo Islamophobia

4.1.1 Introduction:

Following the horrific events of September 11, 2001, the US underwent a drastic shift in how it addressed national security. Following the incident, a number of measures and regulations were put into place to protect the country from potential future dangers. But as the country struggled with the attacks' consequences, questions about how these measures would affect specific communities—Muslims in particular—rose. This chapter explores the numerous acts and policies that the US has taken against Muslims in order to understand how, whether intentionally or not, they have contributed to the growth of neo-Islamophobia.

4.1.2 Political Rhetoric Against Islam :

Unfavourable perceptions, neo-Islamophobia, and tensions between communities have all been fostered by political discourse disparaging Islam. Politicians contributed to the stigmatisation of Muslims and the justification of discriminatory laws through using provocative rhetoric and portraying Islam as fundamentally violent or conflicting with Western norms. By disregarding the diversity within the Muslim community and reinforcing negative biases, this rhetoric frequently paints Muslims as a homogeneous entity. It promotes a "us versus them" mindset, leading to animosity and prejudice towards Muslims in a variety of spheres of life, like the workplace, schooling, and public discourse.

A "clash of civilizations" rhetoric emerged within the national discourse shortly after the events of 9/11, when President George W.B. Bush gave his "Why do they hate us?" speech to Congress. "Americans are asking—Bush said in that speech, 'Why do they hate us?'" he responded, "They hate our freedoms - Our freedoms of religion, our freedoms of speech, our freedoms to vote, and our freedoms to assemble and

disagree with each other" (President Bush Address the Nation 2001). "They" was a broadly defined identifier used by Bush to refer to a foe that went far beyond Al-Qaida in his assumption of American innocence as compared to the enemy's culpability. Soon enough, "they" began to refer to all or the majority of Arabs and Muslims, both inside and outside of the US. Many Americans believed that Islam was to blame for 9/11 because in the months and years that followed the attacks, a group of individuals from many areas of life, known as Islamophobes, began a intense campaign of demonization of Arabs and Muslims. (Carosso, 2021)

The presumption that Islam is "by nature violent and conflicting with Western ideals and norms" has been used by politicians as a political football in an effort to win over more people. Muslim scholar Reza Aslan said, "I cannot think of an era when anti-Islamic sentiment has been higher than what it is today," in response to questions about the potency of this kind of political speech. "We're starting to sense like aliens in a strange land now," human rights attorney Arsalan Iftikhar, who is a Muslim, said. Despite the fact that a large number of state legislators are attorneys and should have known better, they nevertheless made the decision to discuss and propose laws that would violate the US Constitution, especially when it came to human rights. Regarding the case in Oklahoma. (Pedrioli, 2013)

Additionally, the conservatives in the West fiercely opposed the enactment of Sharia law by causing massive storms in the courts and introducing legislation in assembly to establish an outer barrier against Islamic rule. The public was led to believe that women would lose their freedom and that domestic abuse would become common if Sharia law came into effect. Politicians emphasised the extreme elements of Islam and Muslim society, then following 9/11, the situation became worse by instilling fear in Westerners, which reinforced and fueled Islamophobia (Iqbal, 2019).

Conclusively, hate crimes against Muslims and the emergence of far-right extremism are fostered by such discourse. Politicians provoke extremist groups and individuals to carry out aggressive and discriminatory acts while demonizing Islam and depicting Muslims as a threat to national security. Ultimately, political discourse that disparages Islam is a major factor in the growth of neo-

Islamophobia since it reinforces unfavourable perceptions, gives validity to discriminatory laws, and fuels the formation of extreme far-right ideologies.

4.1.3 US Patriot Act and Racial profiling :

Since September 11, the association between Islam and terrorism has become a pressing concern for many Americans. Since this event, new anti-terrorism laws such as the USA Patriot Act have been created for national security purposes. But these laws challenged the constitutional rights and protections of citizens against racial profiling and discrimination more than threats to national Security. The U.S. Patriot Act stands for Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism (U.S. Patriot Act). The U.S. Patriot Act permits the use of surveillance in a variety of ways, including as passenger searches at airports, wiretaps, internet and phone traces, and more, in order to identify terrorist motives early on. (Pitt, 2011).

Most Muslims and Arabs in this country have their civil rights violated by the U.S. Patriot Act along with other counterterrorism laws because they're the ones who were mainly targeted. Numerous of the grey areas between human rights and the law appear to be imbalanced. For instance, the "War on Terrorism" is growing into a battle of policy against any individual who might be associated with a terrorist organization. (Golder & Williams, 2006)

By examining how the U.S. Patriot Act notably breaches multiple amendments when it comes to Muslims, Whitehead and Aden (2002) offered a constitutional analysis of the Act's jurisdiction over citizens. One of them is, that this policy permits legislation being formed to impinge against Muslims' First Amendment rights regarding the free practice of their religion, including the liberty to wear religious attire. Secondly, the Patriot Act's extension of searches does not follow the Fourth Amendment's requirement of "reasonable probable cause"; rather, it permits the seizure of property even if it is just suspected to be associated with terrorism. This might cover both business and personal items, such as cell phones or home computers. (Whitehead & Aden, 2002)

Additionally, the execution of the U.S. Patriot Act protocols has resulted in an increase in law enforcement prejudice against American Muslims, as documented by the Council on Islamic Relations (CAIR) in 2006 and 2007. The majority of these complaints included arbitrary detentions, searches, seizures, and questioning procedures that violated the US Constitution. Although these regulations applies to all Americans, Muslims and Arabs are usually subjected to even more severe versions because of the negative assumptions surrounding Islam and terrorism.(Pitt, 2011)

The Patriot Act has served to fuel a wave of Islamophobia by creating a sense of distrust through anti-Muslim biased legislation. The association between racial prejudice and violence has been observed by a number of social science. Further, a study discovered a positive correlation between school violence and racial discrimination when there were higher levels of sentiments of racism.(Pitt, 2011).

Simply put, the Patriot Act contributed to negative perceptions about Muslims and the exclusion of Muslim Americans with its extensive surveillance powers and more power granted to law enforcement agencies. By fostering animosity and fear about Muslims, permitting racial profiling and other discriminatory actions, and institutionalising Islamophobia under the pretext of national security, the Patriot Act has contributed to the growth of neo-Islamophobia in the United States.

4.1.4 Media Portrayal and Stereotyping:

The American media landscape was crucial in influencing public opinion in the wake of the 9/11 attacks, unintentionally fueling the growth of neo-Islamophobia. According to Kamenova (2014), the media has the potential to produce strong images that embed themselves into people's conscious and subconscious thoughts. It is highly significant since the mind is a delicate yet vital component of the body, especially when it comes to understanding the actions of the "other."(Kamenova, 2014)

In addition to the various actions taken by anti-Islamic groups and organizations, mainstream media outlets and Western entertainment industry majors are the main forces behind the formation and maintenance of an inaccurate portrayal of Islam and its adherents. They are also accountable for the rapidly spreading

Islamophobia in the USA and throughout Europe. For example, in their news coverage between 2007 and 2013, major networks like Fox News, NBC, and CBS depicted Islam as an influential religion that encourages violence and militancy . Through the widespread use of computer-mediated communication (CMCs) like social media websites, chat rooms, web pages, blogs, and other platforms, the rhetoric of this anti-Islamic discourse has quickly and dramatically escalated. Such Islamophobic discourse, which is full of negative remarks about Islam and Muslims, is usually the result of prejudice, racism, and stereotypical imagery.(Iqbal, 2019)

Public opinion was significantly influenced by the wording employed in media reports. Phrases like "Muslim extremists" and "Islamic terrorism" not only reinforced negative stereotypes but also established a link between the religion and illegal activity. Muslims endured exclusion partially because of this skewed narrative. (Entman, 2012)

Additionally, Iqbal (2019) stated that a vast body of Western scholarship associates Islam and Muslims with extremism and terrorism. As a result, Muslims and Islam have been poorly portrayed in the media and in research publications, generating a never-ending cycle of unfavourable portrayals of Muslims and Islam. Also, the way Muslims are portrayed in the media as terrorists or fascists has harmed Muslims' religious and cultural identities in the global community .

Also, videos developed by American right-wing organizations exaggerate the threat posed by Islamic militants. In order to protect the political interests of the elites, conspiring imaginations are projected in these videos to particularly target Muslims(Iqbal, 2019). These films are referred to as "pseudo documentaries" by Stein and Salime. The producers foster Islamophobia among ordinary Americans by using news articles, videos, and other resources(Stein & Salime, 2015)).

As a result, it is clear that media perspectives in electronic, social, and print platforms have a significant influence on how individuals think. People's biases towards Muslims and Islam are made worse when Muslims are portrayed as terrorists in dramas, films, or video games. Consequently, the media is acting

as a catalyst in this scenario. In conclusion, the media occasionally serves as a catalyst for the development of rhetoric that excludes others. It has a potential to provoke and infuriate the minds of people who already hold hatred towards others, that might apply to any individual, any organization, or any community. (Iqbal, 2019)

4.1.5 War on Terror: Impact on Muslim Majority Countries:

The horrific events of 9/11 and the Bush administration's swift reaction to them altered American politics and society forever, and to a greater extent, shaped the modern world. President Bush addressed a joint session of the 107th Congress following the 9/11 attacks, declaring the start of a protracted military campaign termed as the "war on terror." This campaign involved invasions and occupations of countries with a large Muslim population while also placing Muslims in the United States under intense surveillance and suspicion.

The US-led "war on terror" spread throughout the world, resulting in prolonged military and ideological conflicts in countries with a large Muslim population, such as Afghanistan, Iraq, Yemen, and Syria. It also affected domestic affairs, normalising a climate of fear and demeaning Muslims while portraying them and their beliefs as a threat to the "American" way of life. (Elsheikh, Sismore, & Ramirez, 2017)

President Bush asserted following 9/11 that Islam, Muslims, Arabs, or anyone from the Middle East were not America's enemies, but his words did not persuade the public to distinguish between citizens and terrorists, as his actions did not align with his words. Racial profiling, the promotion of the "war on terror," and the backing of an atmosphere facilitating the criminalization of Muslims as they are viewed as less "American" or even less human everything led to an increase of anti-Muslim sentiment and aggression. (Elsheikh, Sismore, & Ramirez, 2017)

The American public's subconscious conviction that every person from the Middle East, Arab, or Muslim world should be considered as "potential terrorist" was reinforced by the federal government's

actions and declarations. As a result, a culture of fear and "othering" of Muslims emerged, in order to preserve American values and rights from an enemy. (Volp, 2012)

According to legal expert Leti Volpp, those who identify as Muslim, Middle Eastern, or Arab have legal rights in American culture, but they are also clearly recognised as the "other", other side of what it means to be an American citizen. This portrayal of Muslim Americans and Islam as a homogenised "Other" that is perceived as a threat to Judeo-Christian American values and white-American national identity, in particular, has eventually justified the growing blaming and securitization of Muslims.

4.1.6 Anti-Sharia Legislation:

Anti-Sharia legislation means state-level bills which seek to outlaw the practice and acceptance of Sharia, the Islamic legal system, within the USA. In order to prohibit foreign legal systems—especially Islamic law—from having any potential impact on the American legal system, these bills were introduced in a number of states. (Elsheikh, Sismore, & Ramirez, 2017).

In 2010, the American Laws for American Courts model act (ALAC), which was prepared by attorney David Yerushalmi, gave origin to the anti-Sharia movement. To design the ALAC model act, Yerushalmi was paid approximately \$153,000 in consultancy fees by Frank Gaffney's Centre for Security Policy in 2009 (Elliot, 2012). The first bills which were modelled upon ALAC were filed in 2010. Between 2010 and 2016, 39 state legislatures in the US saw the emergence of 194 anti-Sharia laws. A total of 18 submissions passed into law, and legislators in Louisiana, North Carolina, Texas, and Tennessee passed numerous anti-Sharia laws into state law. (Elsheikh, Sismore, & Ramirez, 2017).

The intent of ALAC, according to the American Public Policy Alliance, was to "protect American citizens' constitutional rights from the penetration and invasion of foreign laws and foreign legal rules, notably Islamic Shariah Law". The bills are promoted with the objective of protecting American liberties and freedoms; yet, opponents of the legislation claim that these bills and legislative initiatives are a solution in search of an issue, emphasising the fact that Sharia law or foreign law doesn't pose a threat to American

freedoms or liberties. Furthermore, anti-Sharia legislation is unlawful and goes against the First Amendment of the Constitution. (Elsheikh, Sismore, & Ramirez, 2017)

The notion that ALAC provides a defence against the invasion of Sharia is fallacious because the Constitution clearly states that foreign law, including Sharia law, cannot take place of or override American law. Yerushalmi further confesses that he wrote ALAC with the intention of spreading dread and mistrust regarding the term "sharia." Yerushalmi claimed that ALAC couldn't have accomplished its goal of provoking people to look into the matter, "What is Shariah?" if the laws had been approved without any challenges in all states (Saylor, Legislation Fear: Islamophobia and its impact in the United States, January 2011- December 2012, 2014). The aim of this question was to spread dread about "creeping" Sharia, along with the implementation of anti-Muslim laws throughout the United States.

Politicians, legislators, and proponents of anti-Sharia legislation all around the US were endorsing and publicizing the false narrative that Muslims aim to "Islamize America" by introducing Sharia into US courts. Additionally, Legislators who have proposed anti-Sharia legislation includes Representative Chip Limehouse of South Carolina, who argues that "Sharia law is completely inconsistent with our culture." (Elsheikh, Sismore, & Ramirez, 2017).

Also, the anti-Sharia bill HB 88's sponsor, Alaska Republican Representative Carl Gatto, grew up in an Italian neighbourhood of New York City and put forward the following argument of his bill: "I'm more concerned about cultures that are quite distinct from European immigrants, who come to America and prefer to maintain their particular regulations from their former countries, that happen to be in violent conflict with American law (Saylor, 2014)." These measures target and further stigmatise a minority population, rather than advancing security and safeguarding the rights of American citizens. Arsalan Iftikhar, an international human rights lawyer, claims that those advocating for anti-Muslim legislation are taking advantage of Americans who have little to no knowledge of Islam and the public's "limited understanding of the country's constitutional laws and democratic principles." The fear and othering of Muslim Americans are certainly

heightened by ignorance, which is further worsened by disinformation and unfounded assumptions.(Elsheikh, Sismore, & Ramirez, 2017).

In addition to the obvious goal of undermining Muslim Americans' civic rights and citizenship, the consequences of presenting or implementing anti-Muslim legislation are far-reaching, fostering xenophobic and anti-Muslim sentiments in public and leading to an atmosphere of intolerance in American society. For instance, in June 2017, the organization Act for America—a staunch backer of the ALAC's anti-Sharia bills—conducted "march against Sharia" protests in 28 cities across 21 states, which counter-protesters termed "marches against Muslims" (Elsheikh, Sismore, & Ramirez, 2017). Declaring that "Islam is our enemy," one of the rally's organizers in Phoenix, Arizona, summed up the main points of the march. "And I don't care; they can call me haters or whatever; Islam is our enemy and Sharia law is not for America," he continued(Lemons, 2017).

The anti-Sharia laws have been used to foster anti-Muslim sentiment and anti-Muslim roots at the community level, especially in areas where there were previously no organisedIslamophobic groups. That anti-Sharia wave has also given legislators the power to draft various anti-Muslim laws that are racist in nature. One such law is Georgia House Bill 3, which was introduced by Republican Representative Jason Spencer in 2016 and intended to ban the wearing of veils by Muslim women in public spaces(Elsheikh, Sismore, & Ramirez, 2017).

4.2 Action taken by European countries:

4.2.1 Action taken by UK:

The actions taken by the UK after 9/11 were not different from the US.Political rhetoric and the media have been instrumental in promoting neo-Islamophobia in the UK.Misleading political and media voices have caused misunderstandings and miscommunications about diversity issues in Britain, particularly the contribution of minorities in shaping the country's current status.Some British political elites have found it advantageous to emphasise on Islam and Muslims as the extreme monster species in order to divert

attention from the much more important problems concerning poverty, inequality, and uneven economic development that impact the entire nation(Abbas, 2022).

Moreover, the media in Britain has frequently put Islam in the context of the cultural distinctions between British Muslims and other Britons. Similar to this, there is a racist strategy in which the British media persistently portray the Muslim minority as a distinctive cultural and political community by constantly reporting on issues such as women's veils, distinctive clothes, and forced marriages. Also, stories about the notion that "mosques beat churches" have been featured in the British media. likewise, the UK press was observed to be producing pieces with headlines like "no more mosques," "call to ban the construction of any new mosques," "we must stop building mosques now," and "stop building mosques in UK." Also the Western media portrays Sharia law as a challenge and a threat to Western society.(Iqbal, 2019)

In addition to political discourse and the media playing a significant role, the UK government passed significant laws that fostered scepticism and fear towards Islam and ultimately gave rise to NeO_Islamophobia.

4.2.2 Terrorism Act 2000 (TA 2000):

A perceived higher possibility of terrorist attack led to the introduction of a wide range of counter-terrorism legislative measures and policies in the UK. Those legislation's base is found in the Terrorism Act 2000, which defines "acts of terrorism"(Choudhury & Fenwick, 2011). British lawmakers revised the PTA 1974 definition of terrorism in the TA 2000 Act by giving it an expanded meaning in light of the ongoing terror danger to the public and the state(Honeywood, 2016).

The definition of Terrorism Act encompasses a wide range of activities, including the use of force or threat of force that results in serious harm to an individual, significant destruction of property, endangering the life of another, posing an imminent threat to the public's health and safety or that of a portion of the public, and actions aimed at harming or significantly disrupt an electronic system. Apart from broadening the

definition by including reasons related to religion, race, and ideology, the act also granted police agencies extensive power to combat terrorism, both locally and globally. (Honeywood, 2016)

This act received harsh criticism in two primary areas. The first one is with using powers granted by Schedule 7 of the Terrorism Act to stop, search, and question individuals at ports and airports, while the other one has to do with using powers granted by Section 44 of the Terrorism Act to stop and search individuals in specific areas.

- **Section 44** :According to Section 44 (s44), police personnel are authorized to stop any individual or vehicle within a designated area in order to search for items that might be used in terrorist acts. Law enforcement was granted the authority to conduct stop and search operations without a warrant by the TA 2000 Act, which also expanded their geographical reach. Furthermore, it has become illegal to preach hatred and encourage terrorism through the circulation of materials, in addition to providing or obtaining training for the purpose of terrorism.(Honeywood, 2016)
- **Schedule 7**: According to Schedule 7 of the Terrorism Act 2000, "examining officers" at ports and airports are authorized to stop, search, and question anyone in order to determine whether or not they are involved in the planning, carrying out, or provoking of a terrorist act. Under this power, the investigating officer can interrogate and inspect someone without having a basis for a reasonable suspicion. The duration of a person's detention for a stop may be up to nine hours.(Choudhury & Fenwick, 2011)

4.2.3 The Anti-Terrorism, Crime, and Security Act 2001 (ATCSA):

In the aftermath of the attacks of September 11, 2001, the UK government hurriedly pushed new anti-terrorism laws through parliament. On December 14, 2001, the parliament passed the Anti-Terrorism, Crime and Security Act 2001 (ATCSA). In addition to significantly harming historically protected civil freedoms and human rights, the Act grants law enforcement agencies never-before-seen authority to combat terrorism.

In addition to broadening the categories of attacks that count as terrorism, the Anti-Terrorism, Crime, and Security Act of 2001 (ATCSA) enforced the number of regulations that violated the fundamental human rights and civil liberties. Among these, the most notable was the clause about the "indefinite detention of foreign nationals without charge or trial." This clause was intended for foreign people who were unlikely to be deported back to their own country and were suspected of being terrorists or having ties to terrorism. This questioned law was passed based on Article 15 derogation rights even though it was found to be discriminatory and to have violated two sections of the Human Rights Act of 1998. Those two relevant provisions were Article 6 (the right to a fair trial) and Article 5 (the right to liberty and security). (Honeywood, 2016)

Another point of contention for this act was the rapidity with which the ATCSA 2001 bill was passed. Consequently, The bill's swift approval shortened the time needed for a comprehensive review of the new legislation while upholding the pattern of reactive counter-terrorism legislation. The Home Affairs Committee expressed disapproval of this act in the following manner: "We ask if it is fair that this Bill, after only three days of floor debate, should pass the House of Commons in precisely two weeks. A bill this size, with 125 clauses and eight schedules totaling 114 pages, should not have been approved by the House in such a short amount of time and with so little time for in-depth review in committee. This bill has significant ramifications for civil rights. (Honeywood, 2016)

Most, if not all, of the ATCSA detainees are Muslims who are being kept without charge or trial for an undetermined period of time. Several prisoners have reported mistreatment while in detention, and organisations like Amnesty International have criticized the prison conditions as harsh and humiliating. British Muslims, in particular, are concerned about the detainees' treatment because they believe that the government and security agencies of the UK view all Muslims as possible terrorists. (WATCH H. R., 2004)

4.2.4 Prevention of terrorism act 2005:

The Prevention of terrorism act 2005 implements control orders to stop any individual from engaging in terrorist action, regardless of their nationality or terrorist cause. The Terrorism Act of 2000 established an incredibly broad definition of terrorism, which serves as a foundation for the implementation of control orders.(Setty, 2011)

Under the Prevention of Terrorism Act of 2005, anti-terror "control orders" were adopted that regulate the movement of individuals who are suspected for terrorist activity but for those there are lack of proof for bringing charges, as well as those who cannot be deported. Victims without a trial are subjected to curfews lasting up to 18 hours a day. Suspects cannot contest the orders because the intelligence necessary for their issuance is not required to be made public. Proper procedure is evaded, there is a lack of transparency, and human rights attorneys have an easier time attacking these orders, characterising them as "virtual house arrest". Control orders had confined fifteen people in 2008, but seven of them had escaped, leaving the orders appearing to be, possibly quite ineffectual. (Thiel, 2009)

Despite being the subject of a controversial and heated discussion, the Prevention of Terrorism Act 2005 carried on Parliament's trend of empowering police forces, expanding the reach of terrorist offences, and permitting the violation of basic civil liberties in the name of national security. The enactment of a wide framework for control orders, which permit the detention of people or severely restrict their freedom of movement when they are suspected of engaging in terrorist activity but have not been found guilty, was one of the most contentious aspects of the 2005 legislation. (Setty, 2011)

4.2.5 Terrorism Act 2006:

Following the attack on the London transport system in July 2005, there was increasing pressure on the British government to enact more counterterrorism laws, resulting in the terrorism act of 2006. Once more, based on the expansive definition of terrorism in the 2000 Act, the Terrorism Act of 2006 aimed to broaden the range of substantive terrorism offences (Setty, 2011), including the ability to search suspects and

their homes, extend the authority of Section 44 stop and search, and increase the pre-charge detention period to 28 days(Thiel, 2009). Additionally, the act criminalized acts such as the "glorification" of terrorist activity, provided that it is done with inattention or with the goal to inspire others to commit terrorist offences, along with the distribution of "terrorist publication."(Setty, 2011)

The Terrorism Act of 2006 granted authorities the power to prosecute, arrest, and/or deport certain preachers and advocates of Islamist extremism. These powers also prohibit backing terrorist organisations along with acts of Islamist violenceand made it easier to bring legal action against anyone identified with having materials linked to terrorism or supporting terrorist activities. This legislation gave the government the right to bring charges against imams and other Muslim leaders who, in the government's opinion, encouraged extremism of the transit attackers in July 2005. In addition, if someone is detained on suspicion of being a terrorist, the 2006 Act permits pre-charge detention for a maximum of 28 days. (Setty, 2011)

Nonetheless, a number of important provisions of the law have come under fire for being overly strict, violating the norm of law, and having the potential to infringe on and discriminate.In fact, several convictions under the 2006 Act for possessing terrorist materials have since been invalidated on appeal. Take the case of the five Bradford University students who were imprisoned for downloading and exchanging terrorist-related materials until their charges were overturned(Thiel, 2009). In addition, this act had far-reaching discriminatory repercussions , such as ;

- A research claims that many Muslims believe they are more likely to be stopped by the police on the street for no apparent reason. In addition, many Muslims—especially young men—reported that their most frequent and routine interactions with the police now occur when they are stopped and searched on the street, whether for s44 purposes or for other policing purposes. According to some, a sense of exclusion and beliefs of racial and religious prejudice are fueledby the frequency with which they are stopped or witness others being stopped. (Choudhury & Fenwick, 2011)

- Also, according to a research, whereas non-Muslim focus group participants were familiar of Schedule 7 stops, Muslims regard them as a routine aspect of their travel experiences. Furthermore, the questions asked of passengers seemed to confirm the notion that Schedule 7 stops are a manifestation of religious profiling. People claim that they are questioned about how many times they pray a day, what mosques they visit, how they interpret the term "jihad," and what Muslim community organisations and groups they are aware of. Questions like this fueled people's disapproval over Schedule 7 stops. (Choudhury & Fenwick, 2011)

Simple put, Because of its bias and discrimination against the Muslim community, the Terrorism Act of 2006 has contributed significantly to the rise of Neo-Islamophobia. Concerns over abuses of human rights and civil freedoms have been raised because of the act's broad definition of terrorism and the vast powers it grants authorities. As a result, feelings of exclusion and discrimination have been intensified among Muslims in particular by invasive surveillance, arbitrary detention, and profiling.

4.2.6 Counter Terrorism and Security Act of 2015 (CTSA):

Three months after its first reading, the United Kingdom's most recent legislative act, the Counter-Terrorism and Security Act of 2015, was officially signed into law by Royal Assent. It included new measures designed to support law enforcement in combating suspected terrorists, such as speedy passport seizures, the implementation of Temporary Exclusion Orders, and preventive duty—which seeks to prevent people from being drawn into terrorism. (Honeywood, 2016).

4.2.7 Prevent duty:

"The Counter Terrorism and Security Act of 2015 (CTSA) has "prevent duty" as one of its most significant components. Under the "Prevent duty", the Counter Terrorism and Security Act (CTSA) of 2015 advanced the state's security agenda in public institutions like schools and universities by imposing a "statutory duty" on educational institutions to report on any student who is "vulnerable to being drawn into

terrorism". This entails regulating some activities, outlawing others, and identifying and referring individuals who pose a risk of becoming drawn to terrorism to the relevant authorities. (Greer & Bell, 2018)

Universities are required to take a number of extensive steps to guarantee that the Prevent duty is fulfilled, according to government guidance that follows the CTSA 2015. This involves ensuring that sufficient risk assessments are in order to monitor foreign speakers, challenge "extremist perspectives," and determine how and where kids could be drawn to the dangers of extremism and terrorism. Along with developing a clear preventive referral mechanism with one point of contact that is known to all staff and students, universities should also have "robust procedures" in place for sharing information about "vulnerable individuals" both internally and outside.(Gilmore, 2017)

Nevertheless, scholars and civil rights advocates have strongly criticized this "Prevent duty" for fostering a culture of surveillance and censorship in educational settings. Muslim students are in what O'Donnell has referred to as a "pre-crime" zone because they have not yet committed a crime or a terrorist act. Rather than providing assistance to those who are "vulnerable" to terrorism, the enactment of Prevent in academic institutions has made Muslim students more prone to Islamophobia. A research reported that Muslim students claimed they felt as though they were "studying under siege." They were viewed to be constantly suspicious, not only by the administration of the university but as well as by other students and teachers. (Saeed, 2018)

There have been instances where students in schools have been reported to the authorities for showing signs of being vulnerable to terrorism. In one instance, the student was accused of endorsing the Boycott, Divest and Sanction (BDS) movement against Israel, and in another, the student was accused of using the term "eco-terrorism" during an environmental discussion. In addition, Farooq, who "looks" Muslim, was also accused of reading a book on terrorism from his university library, which was a prerequisite for his graduate-level coursework on the subject. These incidents heighten insecurity about Muslim students' acceptable language and ideologies, which are thought to be distinct from the opinions of other students.(Saeed, 2018)

Mistrust is strengthened and an atmosphere of suspicion is fostered by counterterrorism initiatives like CTSA 2015. The anti-Prevent movement has also harshly criticized the CTSA, arguing that it is a just disguised form of intelligence gathering and spying, based on official racism and Islamophobia . This, in turn, criminalises law-abiding and harmless Muslim communities, violates their rights to privacy, freedom of expression, and chills public discourse. It is also stated that it jeopardize safe and supportive learning environments, restricts campus activism, compels staff to engage in racial profiling, and encourages "racist parties such as UKIP to flourish" in the setting of higher education.(Greer & Bell, 2018)

4.3 Action taken by France:

France's tense relations with its Muslim population have been in the news worldwide for years. Muslims are portrayed as a triple threat by politicians across the board: they are consistently target of particular laws and controversy about their very existence, beliefs, and clothing codes. They are also seen as a threat to national security because they are potential terrorists, to the economy because they are stealing our jobs and welfare benefits, and to our national identity because they are taking over our nation. Despite its origin as a constitutional principle guaranteeing an impartial state and allowing religious freedom to individuals, laïcité has been used to deliberately target Muslims.(Louati & Syeda, 2022)

Additionally, mainstream media has been using the French Muslim community as a "foreign body within the nation" and the legal system has been failing to adequately punish Islamophobic attacks for decades, enabling French elites to fabricate the Muslim problems. (Iqbal, 2019)

4.3.1 Targeting Halal Economy:

The halal businesses were also targeted under the new laïcité. In an effort to maintain secularism in the business economy, some businesses that were owned by Muslims were targeted, highlighting aspects of French capitalism. The fundamental principle of supply and demand in the market was suspended with regard to Muslims.(Bon-Maury, Dherbecourt, Flemish, & Bruneau, 2018).

A Muslim-owned grocery store that refused to sell pork or alcohol was targeted with a crackdown in 2002, backed by Manuel Valls, the socialist mayor of Evry. The store filed a lawsuit and succeeded in the legal struggle. However, following a campaign of media and administrative harassment—which was widely reported in the mainstream media—the mayor was able to get the store closed. Also in 2017, laïcité was employed in Colombes, where a privately owned business was closed by the administrative court for refusing to sell alcohol or pork following a municipality-led campaign. (Louati & Syeda, 2022)

Even though discrimination is justified in the name of laïcité, the French government has admitted that it has a significant negative impact on the country's economy. According to a 2016 analysis by the prime minister's office-run think tank France Stratégie, the annual cost of all forms of discrimination is projected to be close to 150 billion euros. (Bon-Maury, Dherbecourt, Flemish, & Bruneau, 2018).

4.3.2 Hijab ban:

On February 10, 2004, the National Assembly of France, which has the largest Muslim population in Europe (4-5 million), enacted a highly contentious international ban on wearing headscarves, or hijabs, to public schools. Despite the fact that Islam is the second most popular religion in France, this yet occurred. The hijab worn by Muslim schoolgirls received a lot of attention, despite the fact that this legislation implements on all religions. Furthermore, discussions on a national and international level centred on Islam and its adherents, even though the law has ramifications for all the faiths that make up the plural society of France. (Hamdan, 2007)

A study suggests that the headscarf can be interpreted as both a religious and political symbol. However, with the ongoing western Islamophobia and fear about Islam, public symbols like “HEADSCARF” can be perceived as way to declare their identity. This phenomenon increases mistrust of women who cover their heads with the hijab. After September 11, 2001, as one Muslim woman puts it, "I feel like holding a flag so that people do quickly identify me as a Muslim and then a terrorist". More importantly, it suggests that the

French hijab ban is driven not merely by laïcité, but also by racialized sexism and Islamophobia in the aftermath of 9/11. (Hamdan, 2007)

Human Rights Watch concurs that, while being worded neutrally, Muslim females will be disproportionately impacted by this ban, as this ban is violating their right to freely practice their religion(WATCH H. R., 2004).Moreover, Hamdan (2007) asserts that a study shows that "French society is openly hostile towards its ethnic communities" and that "nobody in France pretends that the objective is anything rather than the headscarf, given Europe's rising concern about its growing Muslim population."

4.3.3 Niqab ban:

The controversial regulation known as the "niqab ban" was adopted by the French parliament in 2010 and went into effect on April 11, 2011. The law forbids people from appearing in public with their faces completely veiled. Offenders risk a fine of up to 150 euros or even have to enrol in a citizenship course (Barton, 2014).The bill was approved on an excuse of security but it set the stage for the government to target certain women by applying laïcité to restrict fundamental rights(Louati & Syeda, 2022).

Thus, a primary emphasis of the arguments leading the implementation of the ban was public security, safety, and order. Politicians and the media alike expressed concern over what might be concealed by veils and other loose . If it's a lady, how can we be sure? Do they have any weapons with them as well? How can we detect a disguised ghost that wants to pick up a child from school or rob a bank? (Barton, 2014).In actuality, the government intentionally created a national panic to divert attention from other serious issues, such as the consequences of the financial crisis or Eric Woerth's unpopular pension reform (Louati & Syeda, 2022).

Nonetheless, the two complaints were brought to the notice of the Human Rights Committee in 2016 following the prosecution and conviction of two French women in 2012 for wearing pieces of clothing meant to cover their faces in public. However, the Committee concluded that France had not properly clarified why it needed to forbid this clothing, and that the general criminal ban on wearing the niqab in public,unjustly

restricted the petitioners' right to publicly demonstrate their religious beliefs(WATCH H. R., France: Bannig the Niqab violated teo mulim waomen's freedom of religon, 2018).

By focusing on a particular religious apparel worn by a minority population, the ban fuels preconceptions and biases about Muslims, depicting them as outsiders who are unwilling or unable to integrate into French culture. Furthermore, the ban exacerbates the sense of isolation and marginalisation that Muslim communities experience, escalating tensions while creating an environment that is hostile to them. The niqab ban's implementation contributes to the spread of neo-Islamophobia by supporting stereotypes of Islam as fundamentally repressive and legitimizing the stigmatization of Muslim women. In general, the French prohibition on the niqab exacerbates societal differences and plants seeds of mistrust and hostility towards Muslims, which fuels the flames of neo-Islamophobia.

4.3.4 The Anti-Separatism Law:

The "Strengthening Respect for Republican Principles" bill, also referred to as the "anti-separatism bill," was passed by the French parliament on July 23, 2021, the most contentious legislation in the country's history(Waraich, 2022).

In order to counter Islamic separatism in the French Republic, this bill intended to impose secular republican regulations. Basically, though, the Anti-Separatism law gives the government more authority for dissolving civil rights, cultural, and religious organizations as well as restrict foreign funding and homeschooling. It also forbids forced marriage, polygamy, virginity certificates, and laws regarding inheritance derived from foreign legal systems. Moreover, it expands the application of the neutrality principle, which prohibits civil servants from wearing "religious symbols,"includes anyone employed by public or private organizations that provide public services, including cleaners, train drivers, and healthcare providers.(Jahangeer, 2022).

The anti-separatism law represents the most recent example of *laïcité* being used against French Muslims. The cases of Hassan Iquioussen, Barakacity, and the Collectif contre l'islamophobie en France (the

Collective against Islamophobia in France, CCIF) demonstrate its goal of criminalizing Muslims who organize outside of legally recognized zones of authority. Also, the government has taken millions of euros from Muslim organization. (Louati & Syeda, 2022).

Owing to the Anti-Separatism law's extensive scope, critics believe that it targets Muslim organizations, homes, schools, and places of worship as part of France's efforts to reshape Islam according to French secularism, or *la nouvelle laïcité* (Jahangeer, 2022). Furthermore, Macron's administration is contributing to the institutionalization of Islamophobia by enacting legislation such as the "anti-separatism law" and implementing policies like "systemic obstruction policy," which make life challenging for the second largest population in France (Waraich, 2022).

By targeting Muslim populations and fostering stereotypes, France's anti-separatism law has unintentionally contributed to the rise of neo-Islamophobia, despite its stated goals of thwarting radicalism and upholding French secularism. This law violates religious liberties and unfairly singles out Muslims, making the Muslim community feel more excluded and marginalized. Additionally, the rhetoric surrounding the bill frequently promotes prejudice and discrimination by demonizing Islam and portraying Muslims as being incompatible with French principles. It strengthens negative preconceptions and creates an atmosphere of mistrust and animosity towards Muslims when Islam is associated with secession and extremism in political discourse. Consequently, by strengthening institutionalized prejudice and stigmatization of Muslims in France, the anti-separatism legislation contributes to the continuation of neo-Islamophobia.

4.4 Actions taken by German government:

4.4.1 Legislation:

Germany introduced new strategies and strengthened its counterterrorism legislation in the wake of 9/11. In the eight days that followed the 9/11 attacks.

- ***Security reform packages:*** Germany passed security reform packages that limited the freedoms of religious and ideological societies and organizations and banned the ones that fell against German

constitutional law. Additionally, it strengthened already-existing anti-terrorism legislation in the German penal code to make it illegal to form or be a member of terrorist organizations outside of Germany.(Sealy, 2019)

- ***Second security package:***The Anti-Terrorism Act (Terrorismusbekämpfungsgesetz), one of the provisions of a second national security package, went into effect in 2002. Its primary focus was on preventive measures, which included tightening regulations regarding passports, national identity cards, and migration, collecting biometric data, and extending the surveillance and information-gathering powers of law enforcement and intelligence agencies. (Nottigham)
- ***Joint Counter-Terrorism Centre:***In regards to institutional framework, Germany's counterterrorism efforts encompass a variety of authorities and organizations. A Joint Counter-Terrorism Centre was established in 2004 with the goal of enhancing coordination and communication regarding international Islamist terrorism between forty agencies involved in German national security. These agencies include the Federal Public Prosecutor General, the Federal Office for Migration and Refugees, the Central Office of the German Customs Investigation Service, and police and intelligence services .(Sealy, 2019)

Since the Centre was not established by a formal act, it manifests a more informal collaboration between several groups aimed at improving information sharing and threat analysis related to terrorism(Nottigham).

According to a report by the Institute of Race Relations, mostly Muslims have been disproportionately targeted by anti-terrorism laws, and minority arrests have led to convictions(Mrda, 2014).After the September 11, 2001 attacks, data-mining examines were carried out with the intention of finding more possible "sleeper cells" in Germany by looking for data profiles identical to those of the attackers, who were male Muslim students between the ages of eighteen and forty. A 24 year old Moroccan Muslim university student filed a constitutional case, and the Constitutional Court determined that the

Rasterfahndungsprogramme violated the right to informational self-determination, which is guaranteed by the constitution. (Miller, 2010).

Furthermore, In the course of naturalization procedures and checks, certain German states have, after 9/11, routinely searched the Internal Intelligence Service database for membership in Muslim groups that the state considered to be in violation of the German constitution. (Schiffauer, 2005)

German laws, such as the Joint Counter-Terrorism Centre and the first and second security packages, have deliberately made neo-Islamophobia worse by feeding mistrust, promoting stereotypes, and isolating Muslim populations. Despite being intended to boost security, these actions have frequently led to racial profiling and discriminatory behaviours, which has worsened the marginalization and exclusion of Muslims.

4.4.2 Political Anti-islam activism:

Political rhetoric has been one of the main players fueling anti-Muslim sentiment in post-9/11 Germany, and the Bürgerbewegung pro Köln is a true manifestation of this. Racism, authoritarianism, and nationalism defined its political framework and motivation (Häusler, 2008). The Bürgerbewegung pro Köln had made Muslims and Islam a major target of their campaigns from its inception. A petition opposing the proposed construction of a mosque in Cologne-Chorweiler was set up by the organization in 2002. The campaign was expanded to reach the entire city when suggestions for other mosque places were made. A few months prior to the 2004 municipal elections, the Bürgerbewegung pro Köln delivered 28,000 petitions against the building of a mosque to the Cologne Complaints Committee. Simultaneously, the organization waged an anti-refugee campaign in two more Cologne districts that were home to a significant Roma population. Both city districts had above-average election results as a result of the anti-'gypsy' rhetoric. (Virchow, 2020).

Additionally, the anti-Muslim campaign was carried out through a transnational alliance formed by prominent members of the Austrian Freedom Party, the Belgian Vlaams Belang, and the parliamentary group of the Bürgerbewegung pro Köln. The far right organizations created a narrative of Muslims overtaking

Western cultures under the alliance name "Cities Against Islamization". They also attempted to give the idea that the cities, not some fringe groups, were formally organizing this campaign. From the organizers' point of view, the "Cities Against Islamization" campaign was successful in drawing significant media attention to an international conference, known as the "Anti-Islamization Congress," that was set to take place in Cologne in the fall of 2008. (Virchow, 2020)

Mosques, coupled to the Quran, are the primary sources used in anti-Muslim xenophobia to support claims that social integration of the Muslim community is unachievable and that the Muslim faith itself is connected to terrorism and political violence. The mosque is seen more as an arena of conspiracy and ideological radicalization than as a location for religious activities like prayer. (Schiffer, 2005)

By legitimising and escalating discriminatory attitudes and acts against Muslims, political anti-Islam activism—such as petitions against mosques and campaigns like "Cities Against Islamization" in Germany—largely contributes to the emergence of neo-Islamophobia. These advertisements frequently feed the suspicions and prejudices by depicting Muslims as a danger to national identity, culture, and traditional values. Through the destruction of mosques and other visible symbols of Islam, as well as the planning of protests against what is called "Islamization," these organisations work to create an environment that is unfriendly to Muslims and promotes hate and exclusion. More importantly, the normalisation of anti-Muslim prejudice in political discourse threatens not just the rights and dignity of Muslim populations but also the tolerance and pluralism that serve as the foundation of democratic society.

4.4.3 Media:

It is hardly surprising to state that the media has a profound influence on society as a whole. It influences and moulds the lives of an enormous amount of individuals, either directly or indirectly, along with a variety of other powerful society players, including academics, politicians, and business people (Dijk, 2000). One of the most discussed topics in the German media lately has been Islam. Even though news

coverage of Islam and Muslims has significantly increased since 9/11, contentious discussions regarding them have always existed in German media.

German media constantly connected world events to home circumstances while reporting on worldwide news regarding Muslims. For instance Germany, the topic of Islam is frequently portrayed as an international story, but the domestic Muslim community is continually portrayed as equally worrisome (Mrda, 2014). Other topics covered were gender issues, the abuse of women, and the exploitation of forced marriages as a convenient tool by the anti-Muslim media. As a result, the German public at home developed a negative perception of Islam and the Muslim world. According to a study, negative, stereotyped, sensationalist, and antagonistic coverage of Islam and Muslims dominates. Islam is mostly discussed in regard to controversial issues including forced marriages, terrorism, fanaticism, violence, intolerance, and backwardness, as well as the repression of women. (Tosuner).

Islam is frequently regarded as the "other" and a threat since it is seen as a monolithic group. Since the majority of Germans do not interact directly with Muslims, the media plays a vital role in shaping the public's perception of Islam. The unfavourable image of Muslims potentially contribute to the development of stereotypes and attitudes towards Muslims. At the same time, a number of studies indicate a rise in anti-Muslim sentiment in Germany. As a result, there is a hostile societal atmosphere where Islam is seen as the primary cause of social issues and dangers. (Richter & Hafez, 2009)

4.5 Actions taken by Denmark government:

Following 9/11, Denmark's political structure experienced a significant shift. Many new rules and regulations have been adopted since the early 2000s, while the standing of Islam in Denmark is an issue of intense political and media debate. Additionally, there has been an integration of new foreign policy directions.

From being known as an open society, a strong supporter of human rights, and a country with a liberal immigration policy, Denmark's standing abroad shows up to have shifted to one that is more exclusive

and hostile to immigration. Many Danes believe that their country has emerged as an important actor in global politics, rather than just a small cozy part of Europe. (Rytter & Pedersen, 2014)

4.5.1 Cartoon crisis:

A new intriguing tale caught the attention of the media in 2005. The children's book author and journalist Kåre Bluitgen struggled to get hold of an artist for his tale of the prophet Muhammad's life. When he did find an illustrator, that person asked anonymity because he/she was afraid of criticism from the Muslim community. The Danish media was captivated by the tale, which compared freedom of opinion against Islamic values. In response, Flemming Rose, cultural editor of Jyllands-Posten, the biggest newspaper in Denmark, asked Danish cartoonists to contribute drawings that portrayed the prophet Muhammad "as they see him." The request was refused by many cartoonists, however twelve Muhammad cartoons were released on September 30, 2005. (Bloom, 2014)

Not just the Prophet but the entire religion was denigrated and mocked in those drawings. For instance, Kurt Westergaard, a cartoonist for Jyllands-Posten, drew the most notorious illustration, "Muhammad with a bomb turban." It is highly disturbing as it portrays that Islam is a violent religion in its totality by putting an Islamic testimony of faith on the bomb (Müller & Özcan, 2007). The Danish Muslim community became furious by what they viewed as a manifestation of systematic bad representations of Islam in Danish media. Anders Fogh Rasmussen, the prime minister of Denmark, turned down 11 ambassadors' requests to meet in order to talk about Islamophobia in the Danish media on October 30, 2005. As a result, the Danish Muslim community took their rage to the international stage, resulting in riots across the Arab world. (Rudling, 2006)

Danish imams are believed that they had travelled to the Middle East in December 2005 with a forty-three-page folder filled with caricatures and drawings. The real impact of "imam delegations" over that time is still up for debate and is one of the most puzzling aspects of the whole mess. According to several experts, Danish imams only exhibited cartoons that were part of the hate mail received to Muslim organisations

following the 2005 cartoons, rather than propagating misleading information. In either case, the Muslim world's governments got involved. (Bloom, 2014).

This cartoon controversy sparked an immense outrage in the Muslim world. Yemen and Syria followed Saudi Arabia in officially condemning the drawings on January 24. The Libyan embassy in Denmark was shut down. On the West Bank, the Danish flag was set ablaze in Hebron and Nablus. Jyllands-Posten, obviously shocked by the reactions it triggered, apologised twice for offending Muslims, yet did not for launching the drawings (Masood, Hansen, Bleich, & O'Leary, 2006). Additionally, commerce in Denmark saw a spontaneous shift with Muslim nations following the publication of anti-Muhammad cartoons in Danish publications. Consequently, Denmark's exports to Muslim nations fell by 31% (Chen, 2023) .

In his piece "Why I Published Those Cartoons?," Flemming Rose presents himself as a champion of free expression following the disastrous wave of political correctness. To calm worries of Muslim retaliation, he started with instances of self-censorship. His next point was that the cartoons' mocking of Islam allows Muslims to be a part of Danish humour and, consequently, Danish culture. Finally, he holds "radical imams" accountable for misleading riots in the Middle East. This is a string of reasoning followed by a large number of academics as well as most Danish media outlets. Consequently, the majority of Danes believe that this matter proves Islam's incompatibility with liberal Western norms and blames the Danish imams for instigating the controversy. (Bloom, 2014)

Peter Hervik interviewed Danes pursuing higher education in focus groups in 2008. The majority of them regarded Muslims as potentially hazardous and illogical. In addition, they accused the situation on Danish imams, Danish Muslims, and Islam in general. This widely accepted explanation is consistent with the idea of a "Muhammad Crisis," which is defined as a conflict between Islam and Denmark or, more widely, Islam and the West over incompatible moral principles. (Bloom, 2014)

Furthermore, as part of what Lasse Lindekilde refers to as the "negative boomerang effect" of transnational action, Danish Muslims were held accountable for the worldwide violence in Denmark. This was an opportunity that the DPP took to further exclude Muslims from the Danish society. At the peak of the controversy, the DPP labelled Danish Muslims as "traitors" and aggressively campaigned to deport four Danish imams. The "otherness" that Muslims were associated with in Danish media was further made worse by the media's reaction to the issue. (Lindekilde, 2010)

The public's unfavourable opinions about Islam were strengthened by Flemming Rose's defence of the cartoons as an exercise of free speech and the bold accusation that Danish imams were responsible for instigating violence. Moreover, the media and political discourse's ongoing depiction of Muslims as a possible danger stoked neo-Islamophobia, which in turn led to a rise in Danish Muslims' marginalisation and discrimination—as seen by the Danish People's Party's activities. The "Muhammad Crisis" highlighted long-standing conflicts between Islam and the West, which exacerbated neo-Islamophobia by strengthening derogatory myths about Muslims and their marginalization in Danish society.

4.5.2 Banon Animal Slaughter:

In February 2014, the Animal Protections Act in Denmark was passed, outlawing the (religious) killing of "non-sentient" animals for religious purposes. This law covers both kosher and halal custom and was not directed primarily at Muslims. Therefore, animal sacrifice for religious purposes is allowed, but only after pre-stunning. Legislative Approaches to Islam by Atlanta Neudorf. Denmark's meat-slaughter laws require that animals must be stunned prior to slaughter. Material Muslim Authority: Danish Debates about Religious Markets by Fischer, Johan

However, this rule has sparked furious reaction among Danish Muslims. Since Muslims likewise adhere to religious laws about food, known as halal meat, that prohibit stunning animals before slaughter. Rituals, laughter and (in) equality by Gerard A.S. Maduro. In addition, animals should be healthy and conscious for religious purposes slaughters.

Many Muslims find it illogical that the state's secularism forbids the consumption of meat from un stunned slaughtered animals, although this procedure is legal in a number of other nations. Rituals laughter and (in) equality by Gerard A.S. Maduro. This Denmark's meat- slaughter rule, which require pre-stunning before to slaughter, have been appeared as a disparage to their religious tradition and a violation of their right to religious freedom. As a consequence, this problem has made Danish Muslims feel even more excluded and marginalised, escalating pre existing prejudice and fostering neo-Islamophobia.

4.5.3 Niqab-ban:

The final plan, known as "Tildækningsforbud," or the "cover ban," was put forward by the Danish government on February 6, 2018. Under the proposal, hiding one's face in public would be completely prohibited unless there is a "recognizable reason" According to the proposal, covering your face expresses your clear rejection of being involved with other Danish people and your choice to remain excluded from Danish society. (Have, 2018)

Then ultimately Denmark joined the bandwagon in May 2018 and passed law banning the niqab in public areas. The law got implemented on August 1, 2018. Although this law does not explicitly refer to Muslims, but veil ban discussions in the political, journalistic, and public spheres foster misleading impressions which associate Islam with terrorism, gender inequity, extremism, and backwardness. (Zempi, 2019)

Furthermore, an article claims that legislation promoting gender equality has grown to be more focused on immigrant women alone. It also highlights the paradox that, despite the fact that Muslim women are typically seen as the source of the solution, Islam's problems are frequently attributed to a bad, patriarchal culture. (Have, 2018)

A complex interaction of political, social, and cultural issues is demonstrated by the law's implementation prohibiting the niqab in public places. Specifically, the proposal's wording, for instance, the concept that hiding one's face indicates a refusal to interact with Danish culture, contains subconscious

prejudices and misconceptions regarding cultural norms along with individual liberty. Discussions on Islam in the political, media, and public domains have frequently reinforced prejudices and misunderstandings, associating the Islamic practice of veils with ideas of terrorism, gender inequity, extremism, and cultural backward. This discourse not only fuels preconceived notions already in place but also contributes to the growth of Islamophobia by cultivating a climate of distrust and anxiety towards Muslim people and groups.

CHAPTER FIVE

5.0 EXCLUSIONARY IMMIGRATIONAL POLICIES AND THE RISE OF NEO-ISLAMOPHOBIA

5.1 US immigration policies since 9/11:

The events of 9/11 led to a radical change in U.S. immigration policy, marked by tighter security protocols and further investigation of new arrivals, especially those from countries with a majority of Muslims.

The state's immigration, national security, and monitoring agencies were quickly reorganised by the Bush administration and combined under the Department of Homeland Security (DHS). LetiVolpp, a legal expert, described the outcome of this Executive Branch rearrangement as the "establishment of a new identity category that includes those who seem to be "Middle Eastern, Arab, or Muslim". This integration indicates racialization, with members of this group labelled as terrorists." Using the Muslim community as a scapegoat enabled the enactment of broad laws that restricted the civil freedoms of locals and individuals who classified as Muslims.

A growing body of legislation devoted to monitoring Muslims, based on foundational measures such as the Muslim Ban, the National Security Entry and Exit Registration System (NSEERS), and the U.S. PATRIOT Act.

5.1.1 TSA Under Patriot Act:

Following the terrorist events on September 11, 2001, Congress endorsed the PATRIOT Act, a piece of new Homeland Security legislation. This law, among other things, established the federal Transportation Security Agency (TSA) and provided it with broad surveillance powers.

The US Patriot Act gives officials an extensive power for combating terrorism on both the social and governmental level. Government surveillance consists of measures like controlling financial bank exchanges and conducting targeted, rigorous airport inspections via the Transportation Security Administration (TSA). Yet, these new regulations have been under severe criticism for acting more like social control over a particular target group that was set up by politicians (Deflem, 2004). Furthermore, the U.S. Patriot Act grants specific immigration policies the right to control which nations are allowed entry into the country; this practice was known as "blacklisting" when it was implemented in the 1950s (Whitehead & Aden, 2002). Also, the U.S. Patriot Act is potentially overreaching as, in accordance with section 412, it gives agents the authority to deny immigrants certain rights if they have any suspicion regarding those immigrants (Pitt, 2011).

5.1.2 National Security Entry-Exit Registration System (NSEERS)

Under the NSEERS registration program, all non-citizen males from mainly Arab and Muslim countries who were above 16 years old were fingerprinted, photographed, and their whereabouts were attempted to be tracked. In addition to requiring registration at ports of entry for anyone coming into and going out of the country, the program also compelled people within the US to give periodic reports to immigration officials. In retaliation to 9/11, the program was implemented in 2002 and backed by John Ashcroft, the Attorney General of the Bush administration. The program's purpose was to track down and ultimately apprehend suspected terrorists. (Muaddi, 2016)

With no terrorist prosecutions emanating through the program, it is now generally regarded as a failure. The United Nations Committee on the Elimination of Racial Discrimination (CERD) urged the Obama Administration to investigate NSEERS being a form of racial profiling in immigration laws in a letter sent to the government in 2009. The program's "special registration" part, which called for registering people who were already in the nation, was put on hold in 2003. Although the program's legal structure remained in place until 2016, the program itself was stopped in 2011. (Elsheikh, Sismore, & Ramirez, 2017)

In a nutshell NSEERS implemented policies that unfairly targeted individuals based on their nationality and religious affiliation, consequently furthering the securitization of American Muslims. Negative effects of this strategy included stigmatization, discrimination, erosion of trust, and challenges to civil rights and community policing initiatives.

5.1.3 Trump Administration:

Islamophobia has been having a significant impact on law enforcement, resulting in measures like detention, profiling, and monitoring that single out people on the basis of their ethnicity and religion. This prejudice derives straight from the broadly spread 'clash of civilizations' narrative, which was popularised by intellectuals such as Bernard Lewis and Samuel Huntington. This narrative was turned into practice under the Trump administration, most notably Executive Orders 13769 and 13780, often referred to as the Muslim Ban 1.0 and 2.0. (Elsheikh, Sismore, & Ramirez, 2017)

5.1.4 Muslim Ban 1.0:

Enacted on January 27, 2017, EO 13769 was designed to combat the threat of terrorism by preventing people of seven countries, all of which are primarily Muslim, from entering the US temporarily. The countries listed were Iraq, Syria, Sudan, Iran, Somalia, Libya, and Yemen. Furthermore, it instituted severe screening protocols for those seeking visas and stopped the US Refugee Programme. Particularly, it suspended Syrian refugee admissions indefinitely and limited refugee entrance in fiscal year 2017. (YOUSEF, 2022)

A number of federal courts, notably the Ninth Circuit, issued temporary restraining orders in response to the considerable legal scrutiny surrounding these contentious orders. Opponents claimed that the executive orders broke important international and constitutional norms and kept on discriminating against people based on their religion. The Ninth Circuit sustained the restraining orders in response to the legal challenge by Trump administration, highlighting the judiciary's critical role in preserving the rule of law and preserving the rights of all people, regardless of their race or religion. (Elsheikh, Sismore, & Ramirez, 2017)

5.1.5 Muslim ban 2.0:

After facing legal challenges, President Trump's first executive order on January 27 was replaced on March 6, 2017, with an updated version called "Protecting the Nation From Foreign Terrorist Entry Into the United States" (EO No. 13780). This new order continued to keep entry restrictions against Iran, Libya, Somalia, Sudan, Syria, and Yemen because of security risks. Notably, Iraq was taken off the list because of improved security and joint efforts to combat ISIS; however, additional screening procedures for Iraqi visa applicants were instituted. (YOUSEF, 2022)

The restriction only applied to anyone who did not have a valid visa; this excluded diplomats, dual nationalities, LPRs, select refugees, and asylees. Along with the continuation of the reciprocity programme evaluation and suspension of the Visa Interview Waiver Programme, the US Refugee Admissions Programme (USRAP) and refugee entrance cap were also maintained. (Elsheikh, Sismore, & Ramirez, 2017)

Federal courts continued to issue injunctions against the new prohibition in response to persistent legal challenges. The Supreme Court partially overturned these injunctions on June 26, 2017, enabling the prohibition to be applied to anybody who does not have a "bona fide relationship" with a person or organisation in the United States. Nevertheless, the Court created more legal ambiguity by failing to specify what constituted a bona fide relationship.(YOUSEF, 2022)

To shed light on the matter, the State Department wrote diplomatic cables to embassies and consulates stating that ties with resettlement agencies or specific family members were not considered as bona fide relationship.Following a ruling by a federal court in Hawaii that these limitations were overly onerous, the Supreme Court of the United States maintained the decision of the Hawaii court addressing family definitions, while restraining the injunction pertaining to refugee resettlement organisations.(Elsheikh, Sismore, & Ramirez, 2017).

5.2 UK immigration policies since 9/11:

The goal of UK immigration and asylum policies, from the 2002 "Secure Borders, Safe Haven" white paper to the 2022 "Nationality and Borders" bill, is to address illegal immigration. These policies have shifted towards securitization, framing immigrants—including those seeking asylum—as "threats" to the identity and society of the United Kingdom. (Hough & Louvier, 2022)

5.2.1 Nationality immigration and asylum act 2002:

The impression that the Muslim community represented an internal violent danger was sparked by the events of 9/11 and the riots that occurred earlier in 2001. The Islamic identity of refugee populations was associated with this perceived threat, since they were framed as an alarming danger to national security. Consequently, the Nationality, Immigration and Asylum Act 2002 was developed, bringing up modifications to immigration policies specifically aimed at these groups. (Jackson, 2006)

"The Nationality, Immigration and Asylum Act 2002 was implemented after a consultation period, putting into effect a wide range of provisions detailed in the 2002 White Paper Secure Borders, Safe Havens. Eight main sections make up the Act, which includes nationality, immigration, asylum, refugees, immigration and asylum appeals, detention and removal, offences, and miscellaneous provisions. (Stevens, 2006)

According to Home Secretary Blunkett, this provided a comprehensive strategy to controlled immigration and asylum, as well as outlining other reforms to UK immigration and asylum legislation. It took into account a wide variety of topics, including border control, marriage and family visits, working in the UK, asylum, people trafficking, citizenship and nationality, and war criminals. Additionally, increases the number of "safe countries" whose citizens are unlikely to receive refuge. (Stevens, 2006)

It is obvious that Muslim communities are regarded as potential challenges to cultural hegemony and national security. There is a problematic narrative that associates asylum-seekers with Muslims, increasing the twofold attack on Muslim asylum-seekers while fostering the denigration of not just foreign, but also

British Muslim communities. This targeted and consequent stigmatization of Muslims is a result of the wider criminalization of non-white immigration, with asylum seekers in particular being the most vulnerable to this discrimination. Legislation like the NIA 2002 and the ATCSA 2001, which demonstrate the government's backing for this process, further foster the stigmatization. (Jackson, 2006)

5.2.2 Hostile Environment Policies:

One of the targets of the hostile environment policies, which were mainly outlined in the Immigration Acts of 2014 and 2016, was to minimize eligibility for rights and social benefits in order to discourage people from immigrating illegally and to promote voluntary returns. (Hough & Louvier, 2022)

- *The Immigration Act of 2014:* The Immigration Act of 2014 reformed the processes for appeals and removals, limiting illegal immigrants' access to public services and preventing abuse of Article 8 of the European Convention on Human Rights. It also put into effect the "right to rent" policy, which requires landlords to confirm the immigration status of their renters. The Act also made it unlawful for private landlords to rent out buildings to people who were not citizens, forbidding illegal immigrants from opening bank accounts or driver's licenses, and severely punished fake marriages by conducting investigations. (Immigration Act 2014)
- *The Immigration Act 2016:* After obtaining royal assent on Thursday, May 12, 2016, the Immigration Bill evolved into the Immigration Act 2016. This bill limits access to housing, driver's licences, and bank accounts for undocumented immigrants in the UK and introduces new penalties aimed at dishonest employers and undocumented workers. It also speeds up the process of enforcing immigration laws and deporting undocumented immigrants. (Immigration Act 2016)

In spite of the narrative that currently advocates tighter laws and border restrictions under the pretext of humanitarianism, data from the PERCEPTIONS project shows that these actions negatively affect migrants' safety and security. Policies that limit the rights of those with an uncertain immigration status or no immigration status at all worsen poverty as well as improve mental and physical health problems.

Additionally, they foster an environment that is inviting to exploitation, strengthening criminal networks and making law enforcement's mission more difficult. (Hough & Louvier, 2022).

The enactment of the Immigration Acts of 2014 and 2016, in addition to the formation of a 'hostile' or 'compliant' environment, have a substantial impact on ethnic minorities in the UK on a number of levels. Nonetheless, these powers have come under fire for unfairly targeting ethnic minorities, notably Muslim people. (Shankley & Byrne, 2020).

5.2.3 The Nationality and Borders Bill:

The Nationality and Borders Bill, which featured extensive changes intended to address the shortcomings in the asylum system, served as the cornerstone of the government's New Plan for Immigration and marked a turning point in decades. The measure was drafted with three primary goals in mind, in addition to its overall strategy: (Nationality and Borders Act 2022)

- Improving the system's efficiency and fairness to provide better protection and assistance for those who are genuinely seeking refuge.
- Preventing unauthorized entrance into the United Kingdom, which would ultimately disrupt the activities of criminal trafficking networks and save lives.
- Making it easier to remove people from the UK who do not have a legal right to be there, consequently strengthening the immigration system's integrity.

The Nationality and Borders Bill has triggered an enormous amount of controversy, provoking condemnation from legal experts, human rights organizations, and even the Joint Committee on Human Rights (JCHR) of Parliament. Additionally, experts from the UN have spoken on the issue, voicing worries about the bill's use of citizenship-stripping powers. They claim that because of their disproportionate effects on Muslim and immigrant populations, these policies are probably discriminatory and illegal. (Mohamed, 2022).

5.3 France immigration policies since 9/11:

5.3.1 Sarkozy's immigration policies:

A noticeable change towards stricter immigration and integration regulations arose in France during Sarkozy's administration, which included his positions as President of the Republic and Interior Minister. Not only did these policies deal with immigration inflow control, but they also addressed integration efforts, with a focus on immigrants from former French colonies and Muslims. (McKeever, 2024)

Sarkozy's administration was built around a selective immigration strategy that intended to increase skilled immigrants while limiting family migration. At the same time, integration laws were significantly tightened, making it necessary to achieve satisfactory integration outcomes in order to get benefits and permanent residency cards. Several policies were put in place to limit family migration, most notably the Contract of Reception and Integration (CAI), which put highly demanding financial requirements on family reunions and placed an emphasis on proficiency in Republican principles and fluency in French. These regulations were expanded to include the families of migrants.(Carvalho, 2016)

The conversation encircling integration was primarily constructed through the lens focused on Islam and Muslims. Notably, McKeever (2024) have highlighted the prevalence of cultural worries, arguing that rational Islamophobia hinders Muslim integration in France, particularly in the labour market. Due to the fact that Islam is the second most popular religion in France, there have been many discussions concerning the assimilation of Muslim immigrants into French society. Similarly, a study suggests that when the number of Muslims in society rises and they become more visible, there is an increase in anxiety about them, which leads to more interactions and worries.(McKeever, 2024)

An article adds theoretical depth to the existing research on immigration and changing policies by emphasising external factors other than electoral pressure from the radical right Front National. It argues that Sarkozy's administration's adoption of restrictive immigration and integration strategies can be attributed to a

number of factors, including economic concerns, cultural suspicions about Islam, and the implications of EU integration, in addition to electoral dynamics. (McKeever, 2024)

5.3.2 Macron immigration policy:

France's immigration policy has undergone substantial modifications during Macron's presidency, with an emphasis on the necessity for new residents to uphold the republican principles of the country in order to fully integrate. In August 2018, this emphasis was reinforced with the enactment of the New Asylum and Immigration Law. (YAO, 2022)

The objective of the law involves quicken the immigration process and strengthen controls over illegal immigration, allowing for greater flexibility in asylum processes and a quicker integration of immigrants into the workforce. Macron's stance, which falls somewhere between left and right ideas, tends towards what is known as "progressive neoliberalism." As, this policy expeditiously removes non-essential illegal migrants while granting migrants access to job opportunities.(Institute, 2018)

This law also imposes severe consequences, including as a prison sentence, over anyone attempting escape deportation orders or other administrative actions(Institute, 2018). Additionally, it expedites the expulsion of immigrants with criminal histories and rejected asylum applicants, and in some circumstances, it permits the legalisation of illegal labour. In addition, family residency permit requirements have been tightened, demanding evidence of income and health insurance, and quotas for immigration have been implemented to limit the number of new entrants. (Reuters, 2023)

Macron's "controlled migration" is more stringent in France where the country's sovereignty over accepting or rejecting undesired migrants has been boosted by the New Asylum and Immigration Law. Macron's determination to control and reform Islam in France is a key component of his immigration and integration policies. Considering that there are at least six million Muslims living in France, it brings a far greater difficulty than the immigration legislation. (Un Coup de bluff: French Migration and Integration Policies under Macron's Presidency, 2018).

Macron and his bill are backing "controlled migration," which may support a neoliberal economy by providing a cheap and necessary labour force while driving out unnecessary immigrants and providing France's sovereign right to defend itself against illegal immigration. As a result, it is a market-oriented and repressive policy rather than humanitarian in any sense. (Institute, 2018)

5.4 German immigration policies since 9/11:

5.4.1 The Immigration Act of 2005:

On January 1st, 2005, the German Immigration Act came into effect. It was the result of an incredibly drawn-out legislative process that caused controversy in the German Bundesrat (upper house) and Bundestag (lower house of parliament). On July 1, 2004, the Bundestag finally approved the Immigration Act, and on July 9, 2004, the Bundesrat gave its approval. (Kohlmeier, Heine , Mananashvili, & Hecht, 2006)

In order to tackle illegal immigration and human trafficking, integrate immigrants into German society, regulate and control immigration, and efficiently limit immigration overall, the Immigration Act established the first legal framework. Additionally, the law has for the first time included provisions regarding the integration of immigrants who are permitted to live in Germany permanently. The Act attempted to carry out Germany's humanitarian duties while also bringing immigration policies into line with the nation's political, economic, and cultural interests.(Kohlmeier, Heine , Mananashvili, & Hecht, 2006)

Furthermore, Stricter requirements for family reunification, such as language proficiency, and income, were among the main features of the Immigration Act. In addition, it mandated integration classes covering German language, culture, and values as well as accelerated deportation procedures for criminal offenders and illegal immigrants.(Kohlmeier, Heine , Mananashvili, & Hecht, 2006)

For the first time, long-term permanent residency for immigrants was the main focus, especially for skilled workers from the IT sector. It established the idea of "support and challenge" and refined the process of reducing the number of residence titles to two: a temporary residence permit and a permanent settlement

permit. Another key component of this act was the integration classes that taught immigrants about German language and culture. (Gesley, 2017)

- **Amendments:** Throughout the years, the Migration Act's new legal framework for migration has undergone several amendments. These include the Act to Implement Migration and Asylum Directives of the EU in 2007, the Work Migration Control Act of 2008, the Second Act to Implement Migration and Asylum Directives of the EU in 2011, and the Act to Implement the Highly Qualified Professionals Directive of the EU in 2012. (Gesley, 2017)
- **Integration Act of 2016:** The latest amendment to the German migration framework entered into force on August 6, 2016. The Integration Act and the Regulation on the Integration Act aim to facilitate the integration of refugees into German society. The basic idea behind the legislation is a continuation of the policy of “support and challenge” (Fördern und Fordern), which had been introduced in 2005 in the Migration Act. Refugees who show the potential to integrate and have a good chance of staying permanently in Germany are provided with easier and faster access to integration classes and employment opportunities, while refugees who refuse to cooperate face a reduction in benefits. (Gesley, 2017)

Remarkable changes in perceptions of Islam and Muslims in Germany have also occurred in recent years. Regarding immigration laws, the main debates that have influenced German attitudes towards Islam and the local Muslim communities focused on the definition of national history and identity. (Nordbruch, 2013)

Growth of clearly hostile roles is observed in post-migrational societies, and right-wing populist discourse characterised by xenophobic and especially anti-Muslim rhetoric is becoming increasingly entrenched in mainstream society. These controversies are impacting German society in its transitions from an immigrant nation to a post-immigration country moulded by migration and emigration waves. A society that is prepared to define itself in a new way that goes beyond the aspect of migration as it becomes more and

more aware that the reality of its migration is set. Additionally, according to a study, 21.4% of Germans believe that "Muslim immigration to Germany should be stopped." (Foroutan, 2017)

5.5 Danish immigration policies since 9/11:

In Denmark, 9/11 was an enormous shift in how racial and religious minorities were seen and understood. National elections in November 2001 were held just two months after the terrorist attacks.. Integration and immigration issues were already dominating political discourse, and parties across the political spectrum highlighted the issue more vigorously in order to win the support of their voters. (Rytter & Pedersen, 2014).

5.5.1 Alien act 2002:

The new Liberal-Conservative government, which took office in 2001, enacted a "new aliens policy" in January 2002. The following all three essential ideas served as the foundation for this policy: In addition to limiting immigration and tightening the requirement that immigrants become self-sufficient, Denmark must uphold its international commitments. (Ersbøll & Gravesen, 2010)

The mandate of the ruling coalition was utilised shortly after the election to lower the number of refugees and enact stringent family reunification and extensive anti-terror laws. A Ministry of Integration was established following the election of a new Liberal–Conservative government to address pressing political issues pertaining to immigrants and refugees in Danish society . The control, surveillance, and monitoring of Muslim immigrant families who were already residing in Denmark grew along with the barriers to entry. (Rytter & Pedersen, 2014).

Over the past ten years, a long list of measures has been part of the security/integration response. Regarding immigration, there was a sharp decline in the number of refugees from 5,211 in 2001 to 233 in 2007 as a result of changes to the requirements for obtaining permanent residency as a refugee. Around the same time, Denmark began choosing the refugees that would make up its UN quota based on what is known as "integration potential," which effectively meant that more Christian refugees would be given residency

permits than those with a Muslim background. In addition, the country's family reunification laws were toughened in 2002 and 2003, standing among the strictest in Europe. Family reunification was frequently discussed in the context of humanism during the 1990s, but after 2001, nationalism took centre stage. The primary concern now was tightening the laws governing family reunification from non-European countries with the aim to control the influx of Muslim immigrants and safeguard Danish nationalism and values. (Rytter & Pedersen, 2014)

5.2.2 Amendments:

The Aliens Act 2002 has undergone many amendments, but these are the most notable.

- *2002-Amendments:* The year 2002 saw many amendments in the Alien Policy. The Integration Act was amended in February 2002 by a bill presented by the new Minister of Integration, which mandated that foreign nationals and their local councils endorse a "individual agreement" to guarantee the effectiveness of the induction program. Foreigners are required by contract to actively participate in various program elements, which were determined after an evaluation of the foreigner's needs, circumstances, and background. It also described the legal consequences that would apply if the foreign national did not show up or refused to participate in any of the activities that were decided upon or agreed upon in the specific contract. Among consequences were a decrease in or removal of the introductory aid and limited number of options for acquiring an Aliens Act permanent residency permit. (Ersbøll & Gravesen, 2010)

Another 2002 amendment eliminates the earlier privilege of family reunification with parents over 60 years of age and introduces stringent requirements for spouse reunification, such as a minimum age requirement of 24 for both both sides. Additionally, in order to meet any public expenditures for the foreign spouse, the Danish spouse must provide a bank guarantee of DKK 50,000. Additionally, the Danish spouse might not have gotten any government funding for sustenance in the year prior to the family reunification. (Ministry of Refugee, 2008)

- *2006-amendments*: A 2006 amendment tightened the regulations surrounding expulsion and proposed to include new crimes to the list of crimes covered by the Criminal Code that typically result in expulsion. A regulation on suspended expulsion is also introduced by the Act. The idea is that in situations where the alien is on the verge of being expelled and where it is anticipated that they will be expelled if found guilty of additional offences in the future, it should be possible to connect expulsion to imprisonment. (Ministry of Refugee, 2008)

Also, the "integration contract" substituted the "individual contract" and stated that a foreign national's "contract" is valid until as long as they obtain a permanent residency permit, as per the 2006 amendments. Additionally, it became mandatory for foreign nationals to sign a "Declaration on Integration and Active Citizenship," indicating their acknowledgement of its values. The intention of this declaration is making Danish values visible and to signal that society expects foreigners to strive towards integration as equal members of society who participate in society and contribute, even though it is not legally binding. (Ministry of Refugee, 2008)

The Danish people have changed their majority several times in the last 20 years, but never their immigration policy (Ersbøll & Gravesen, 2010). For instance, when the ten years of absolute majority for the Liberal-Conservative government, determined by backing for the Danish People's Party, came to an end with the national elections in late 2011. A center-left government took office in 2011, offering to the table the potential of a new political agenda centred on immigration, citizenship, and family reunification. But thus far, we haven't noticed any notable distinctions between the new and previous governments' political philosophies. (Rytter & Pedersen, 2014)

Furthermore, at the start of 2023, populists, the major right and left parties keep agreeing on an approach based on Danish values and interests: a sharp decrease in immigration, strict criminal laws, a robust integration program, or outsourcing the issuance of visas to a foreign nation. The mainstream left has embraced and implemented this remarkably restrictive and highly integrative policy, which was started by

the right-wing government in response to pressure from a populist rightwing that offered its parliamentary support at every opportunity. (Reynie, 2023).

Conclusion

Neo-Islamophobia in the West is a complex issue with numerous components, especially in the US, UK, France, Germany, and Denmark. This thesis shows through an in-depth historical, theoretical and practical examination of how Islamophobia developed and became institutionalized, affecting the lives of Muslim communities in these countries..

Islamophobia has historically advanced from early misconceptions and biases against Islam in the 7th century to progressively structured and wide-ranging prejudices by the 20th century. The lengthy history of scepticism and fear towards Muslims offers essential evidence for comprehending the current phenomenon of neo-Islamophobia. Muslims have been consistently portrayed as the "other" for ages; different political, social, and cultural narratives have contributed keep up this perception. This securitization process of today was made possible by these historical prejudices.

The term "neo-Islamophobia" has emerged in recent decades, and is driven by the belief that Muslims are inherently dangerous to national security. The Neo Islamophobia is rooted in the ideological framework of securitization, which allows state actors to frame an issue (in this case, Islam and Muslims) as a threat to national security through political rhetoric and media representation. This framework legitimizes drastic measures that would be considered unacceptable in a democratic society.

Following the events of 9/11, the United States government enacted the Patriot Act, which enormously expanded its powers of surveillance and detention, with a particular focus on Muslim communities. Muslims were often highlighted as potential terrorists in political discourse, and racial profiling became common. The way these stereotypes were portrayed in the media propagated a cycle of mistrust and terror. Moreover, aimed at curbing terrorism, the war on terror has had dire consequences for Muslim-majority countries. It caused widespread destruction and forced emigration, and fueled anti-Muslim sentiment as a result. Also, policies influenced by this conservative interpretation of Islam are best demonstrated by anti-Sharia laws and Muslim bans (versions 1.0 and 2.0).

Similar targeting of Muslim communities has been done by a number of anti-terrorism laws in the UK, including the Anti-Terrorism, Crime, and Security Act 2001, the Prevention of Terrorism Act 2005, and the Counter-Terrorism and Security Act of 2015 (Prevent Duty). Despite appearing to be meant to safeguard national security, the legislative measures frequently negatively impact Muslims, which exacerbates the already hostile and skeptical environment. Also, Public fears are heightened when Muslims are portrayed negatively in media narratives.

Regarding observable Islamic practices, France has taken an aggressive stance. Measures against the halal economy, the hijab ban (2004), and the niqab ban (2010) are examples of policies that the French government has implemented in an attempt to control Muslim identity within a secular framework. This strategy can be further seen in the form of the anti-segregation law, which was enacted in 2021 and targeted practices deemed to be at odds with French ideals. Moreover, at the cost of demonizing Muslims, media coverage often defends these policies, portraying them necessary to maintain secularism and national identity.

Similarly, a hostile environment for Muslims has been created in Germany through anti-Islam political activities and security reforms such as the Security Reform Package and the Second Security Package. The state's emphasis on monitoring and regulating Muslim activities is best demonstrated by the Joint Counter-Terrorism Center (GTAZ). Despite being intended to boost security, these actions have frequently led to racial profiling and discriminatory behaviours, which has worsened the marginalisation and exclusion of Muslims. Furthermore, the problem is exacerbated by media bias, which mainly portrays Muslims as security threats.

Denmark's handling of the cartoon controversy, its ban on unstunned animal slaughter, and its ban on the niqab all follow the same pattern of portraying Muslims as an enemy and a "other" that poses a threat to national security. In particular, the cartoon crisis, treating the Muslim community as second-class citizens, mocked the faith of Muslims and expected them to accept this humiliation without resistance. Moreover, the media and political discourse's ongoing depiction of Muslims as a possible danger stoked neo-Islamophobia,

which in turn led to a rise in Danish Muslims' marginalization and discrimination—as seen by the Danish People's Party's activities.

Furthermore, the immigration policies in these countries have further boosted neo-Islamophobia. The TSA protocols of the USA, National Security Entry-Exit Registration System and Muslim ban show how the anti-Muslim sentiments are reflected on the immigration control measures. These policies not only limit Muslims to enter but also further criminalize them as security threats.

In UK, Immigration laws like the Nationality, Immigration and Asylum Act 2002, Immigration Act of 2014 and Nationality and Borders Bill show a comparable convergence of security issues and xenophobic propaganda. These policies often brand Muslims as a potential demographic threat which in turn leads to their alienation.

Under the guidance of leaders such as Sarkozy and Macron, France has implemented immigration policies that have tended to be more focused on tighter controls and integration measures, often directed more at Muslim immigrants. For example, Sarkozy's regime included policies that related immigration with internal security concerns which consequently depicted immigrant Muslims as potential threats. Macron's rule has perpetuated this trend with tighter immigrations controls and heightened scrutiny of Muslim communities.

The Immigration Act of 2005 in Germany marked the transition to a stricter immigration regime due to the increasing concerns over integration and security. This act included provisions which made it more difficult for immigrants, particularly Muslims, to get residence and citizenship. The present political debate often constructs Muslim immigrants as threats to social cohesion and security hence their negative stereotypes are given room thus creating an atmosphere of distrust.

In Denmark, the Alien Act of 2002 as well as its amendments have progressively imposed strict immigration laws with Muslims being the main target. In one case in 2006 there were tougher conditions for family reunification and permanent residency status that hit families from Islamic countries harder than any other group. The political discourse surrounding these Danish Policies portrays Muslim migrants' values and security incompatible with those of Danes so these policies promote anti-Islamic attitudes among population.

In a nutshell, neo-Islamophobia illustrates a new governing style of Western societies by securitizing Islam and Muslims. This phenomenon is a multi-layered issue, deeply connected with historical prejudices, present political and media narratives as well as with discriminatory practices. Such discourses not only marginalize Muslim minorities by fostering an atmosphere of fear and distrust, but also undermine the principles of multiculturalism, tolerance, and human rights that the liberal democracies of the West profess to uphold. To overcome this obstacle it is necessary to conduct a profound reassessment of security policies, media representations, and political dialogue. It is important to promote a more equitable and accepting society that respects democracy and human rights. Also, identifying and eliminating the mechanisms that support neo-Islamophobia is essential to creating a future in which all communities can live in harmony and respect for one another. This mission requires collective efforts to uphold the rights and worth of every group while fostering understanding, tolerance, and genuine security.

Recommendation:

Islamophobia shouldn't be viewed as a monolithic or unidirectional concept, it should be perceived as a "corpus bundle of phobias," arising from a variety of factors associated with prejudice towards Islam. This prejudice has arisen since the inception of Islam as a religion and is hanging around in one form or another. We have to dig down deep in order to understand the root cause of Islamophobia and devise strategies to counter it.

Islamophobia has existed since the birth of Islam. A prominent philosopher, John of Damascus, said, "A problem has taken birth," in his antagonistic view towards Islam, and he also referred to Islam as a

punishment for unscrupulous sins of Christians and Christianity. His discourses attacked Islam, Prophet Muhammad (PBUH) and the Quran. Also, the crusaders, theology and the monarch worked in collusion to spill defamation upon Islam. These past events signify that Islamophobia ever existed in any form. However, it wasn't a worldwide or documented concept due to the non-existence of media. The following proposals seek to enhance representation of marginalized groups, equality and genuine protection for all:

1)Intellectualizing and problematizing Islamophobia:

In order to tackle the issues portrayed in different media, a multifaceted strategy that involves planning conferences, events, and thorough research studies must be implemented. These gathering places give stakeholders, specialists, and decision-makers a chance to collaborate and come up with creative solutions to the problems at hand.

Using specialized lobbying and image-building companies alongside to these initiatives can be a very effective tactic. These companies are experts at controlling communications with important stakeholders, influencing legislative choices, and influencing public opinion. They can support the creation of gripping stories, interact with the media, and collaborate with governmental organizations to promote change. Organizations can fight negative depictions, promote a positive public perception, and proactively solve concerns by utilizing their knowledge.

2) Initiatives for Muslim livings in the West:

Encouraging Western Muslims to assume leadership positions in their communities and in larger social and political contexts is one of the main tactics. Muslim involvement in civic associations, governmental entities, and other powerful forums can help Muslims take a more active role in influencing the laws that impact their daily lives. This also tackles the problem of underrepresentation, which frequently makes Muslims easy pickings for prejudice and bigotry.

Also, motivating Muslims in Western societies to integrate into their wider communities is another crucial undertaking. This entails interacting with many groups and moving outside of the familiar zones of small, exclusive societies. Integration is a means to strengthen the heterogeneous fabric of Western countries,

not a means of losing one's individuality. Muslims have the ability to create connections and promote respect as well as comprehension with other groups by actively participating in larger cultural, social, and political spheres. Living in a remote or exclusive area might occasionally reduce chances for cooperation and increase a community's susceptibility to marginalization. Rather, by assimilating into their communities, Muslims may promote social cohesiveness and economic growth.

3) Initiatives by Muslim Countries:

Muslim nations can demand international resolutions or laws that denounce hate speech, blasphemy, and intolerance of religion by bringing these concerns to the UN. Promoting the universal ideals of respect for one another and equality for all people while defending the liberties of all faith communities would be the goal. Muslim states can form partnerships with other countries in the UN that respect religious liberty and tolerance, forming a large coalition to demand substantive action. Global campaigning has the potential to influence international norms pertaining to the defense of religious freedom and the eradication of hate speech directed towards Muslims.

Using social media channels strategically to counter blasphemous and Islamophobic information is another important undertaking. Social media is becoming a powerful tool for disseminating information, both good and bad, and influencing public opinion. Muslim nations can cooperate to establish a digital coalition that will track, identify, and remove anything that propagates hate against Muslim communities or violates Islamic principles. Through the utilization of social media platforms, they may effectively dispel false information, interact with a global audience, and advance a favorable perception of Islam and Muslim societies.

4) Tasks for Muslim International Organizations:

a) Arrange financing to reduce Anti-Islamic trends

Major Muslim groups like the Muslim World League (MWL), the Gulf Cooperation Council (GCC), and the Organization of Islamic Cooperation (OIC) must pool resources and provide targeted financing in order to effectively confront the growing tide of Islamophobia and anti-Islamic movements. Initiatives that tackle the underlying causes of Islamophobia, refute false narratives, and advance favorable opinions of Islam and

Muslim communities globally can be supported with the help of this financing. These groups, which speak for all Muslim countries, have enormous economic, diplomatic, and cultural clout that can be used to drive meaningful change.

b) Introduce Blasphemy Laws

One of the most important tasks ought to be advocating for laws that shield Muslims from blasphemous and hateful content. The OIC, GCC, and MWL should take the lead in putting forth and supporting international legislation that, like anti-Semitism laws already in place, forbids blasphemy and hate speech that is directed at Islam. These regulations, which forbid trivializing or denying the Holocaust, are intended to stop destructive speech masquerading as freedom of speech. Likewise, Muslim nations have the ability to advocate through international organizations for international norms that guarantee that the right to free speech is not exploited as a pretext for the propagation of bigotry, intolerance, or discrimination against Muslims based on their religion.

c) Amending Hate Speech Laws

By working with the European Union, the United Nations, and other international organizations to create resolutions or agreements that shield every faith from hate speech as well as defamation, such legislative measures could be advanced. Muslim organizations should stress that religious values shouldn't be denigrated or mocked and that it's crucial to strike a balance between protecting religious sensitivity and allowing free expression. The GCC, OIC and MWL may foster a more equal and courteous worldwide discourse on religion by supporting these legal amendments.

5) Islamophobia FATF:

Leveraging financial watchdogs such as the Financial Action Task Force (FATF) along with comparable entities is a potent strategy to counter Islamophobia and the detrimental activities of groups that propagate anti-Islamic sentiment. The Financial Action Task Force (FATF) is an intergovernmental body that fights financial crimes, money laundering, and financing of terrorism. It has the authority to track and limit money transfers to organizations that support Islamophobic activities. Muslim countries and global bodies can collaborate to stop the financing that supports these operations, reducing their power and scope, by making

use of the FATF's current structure. In order to do this, Muslim nations and global institutions like the Organization of Islamic Cooperation (OIC) ought to push for the addition of Islamophobia to the FATF's purview.

6) Scholastic Work against Polemic:

Scholarly writing that captures the real spirit and principles of Islam is desperately needed to counteract divisive stories and false depictions of the faith. This entails creating excellent scholarly, theological, as well as cultural works that faithfully convey Islam's principles and innovations to world civilization. Through funding these academic initiatives, the Muslim community can confront the rising trend of Islamophobia including the many false beliefs that support it.

Engaging with Islamic history, theological subjects, jurisprudence, and philosophy is a crucial component of this scholarly effort in order to demonstrate the depth and applicability of Islamic thought to contemporary issues. A false or partial grasp of the tenets and teachings of Islam is the root of many of the polemical accusations directed towards the religion. Through generating research that elucidates these facets, academics can refute misconceptions and present a complex, all-encompassing perspective on Islam. This entails addressing contentious issues, answering frequent objections, and providing justifications based on reliable Islamic sources.

7) International Linkages and Associations:

a) Consolidating the Work of Islamophobia

It is imperative to combine the efforts of established advocacy organizations like the Council on American-Islamic Relations (CAIR) in the US and the Forum Against Islamophobia and Racism (FAIR) within the UK in the battle against Islamophobia. In their various nations, these groups have consistently been at the vanguard of the fight against prejudice, hate crimes, and inaccurate representations of Muslims. However, by creating a robust, well-coordinated worldwide network to combat Islamophobia globally, the results can be greatly amplified.

b) International Linkages to Study Islamophobia

In an effort to combat Islamophobia, a number of esteemed universities have already launched research and instructional projects, including the University of California, the University of Oxford, and the University of Colorado. But these initiatives are frequently dispersed, with different departments and researchers working on their own. Building better international ties between these institutions is crucial to maximizing the impact of their research on Islamophobia. This will foster collaboration and focus their efforts on a more common objective.

c) Work on International Media Organizations:

Engaging editors, writers, and media executives in conversation about the perils of Islamophobia and promoting more ethical journalism is a crucial tactic. Muslim advocacy organizations and academics can assist media workers in understanding the influence of their reporting on public views toward Islam by setting up workshops and media training programs. Additionally, forming alliances with news agencies, independent media groups, and international platforms such as CNN, BBC, Al Jazeera, and others can expand the audience for uplifting stories concerning Muslim communities, fostering diversity and understanding. Also, #MuslimsAreHuman and #StopIslamophobia are two examples of hashtags that can mobilize people throughout the world to oppose Islamophobia and promote awareness.

8) Planning for Media Outputs, Strategies and Programmes:

a) Western Media Monitoring

Analyzing and monitoring Western media sources' portrayal of Islam and Muslim communities is a crucial first step in combating Islamophobic narratives. The public's perception is greatly influenced by the media, particularly in Western media, Muslims are frequently portrayed negatively or in the backdrop of conflict, radicalism, and terrorism. Understanding the tenor, motifs, and prejudices that support the growth of Islamophobia requires close observation of these media sources.

b) Identify Actors who Media Gives Importance

Finding people and organizations with a lot of power and influence in the media environment is one of the most important ways to shape media outputs and narratives. Strategic participation in media management has shown to be an effective means of influencing the representation of various minority communities, especially

the Jewish community. For example, prominent Jewish leaders joined The Wall Street Journal's Board of Governors (BOG) in response to allegations of anti-Semitic coverage; this helped change the media outlet's tone and position on matters pertaining to Jews. This demonstrates how important it is to be present at the table when important decisions about content and editing are made.

c) Identify Hatemongers on Media

The identification and exposure of individuals or groups in the media who are recognized for advancing Islamophobic narratives is a crucial element of a successful media campaign. These "hatemongers" frequently incite hatred and intolerance toward Muslims by disseminating false information, bias, and terror via their platforms. By identifying these individuals, Muslim organizations may confront their discourse head-on and hold them responsible for disseminating damaging and polarizing content.

9) Social Media Interventions:

a) Social Media Monitoring

The deliberate use of social media platforms by some individuals or organizations to mislead or encourage violence amongst Muslim communities is a worrying trend. These behaviors could include disseminating misleading information about Islamic beliefs, supporting extreme ideologies, or distorting the deeds of prominent Muslims. Such conduct has occasionally been linked to foreign organizations, including coordinated campaigns that had malevolent intentions. One such instance is the discovery of IP addresses in Israel which were purportedly used to spread false information about jihad and sway online debates regarding Muslims.

b) Identify Islamophobic Narratives on Social Media

There is an increasing need to set up specialist "social media labs" which can systematically evaluate and react to damaging content in order to stop the development of narratives that are Islamophobic on social media. These labs would operate as devoted groups of specialists, comprising IT specialists, data analysts, and communication specialists, who study viral narratives, keep an eye out for Islamophobic discourse on various platforms, and try to reduce its reach.

10) Mass Media, Games and Cartoon Industry Interventions:

a) Focus and Identify Negative Factors in Entertainment Industry

The entertainment sector, which encompasses movies, TV series, animations, and video games, has a big impact on how society views itself. Sadly, Muslims are frequently portrayed unfavorably or branded as villains, fanatics, or backwards in popular culture. This portrayal feeds negative preconceptions and fuels Islamophobia, particularly in younger viewers who are easily influenced. To develop a more fair and balanced coverage of Muslims, governments, media watchdogs, and Muslim advocacy groups should place a strong emphasis on recognizing and aggressively eliminating these negative elements.

b) Identify and Ban Video Games with Islamophobic Tendencies

The video game business presents an additional avenue for Islamophobia to spread and thrive, given its extensive influence among the youth demographic. Islam and Arabs have historically been portrayed in popular video games as opponents or terrorists, particularly in first-person shooter (FPS) and military games, which has contributed to negative preconceptions. Muslim characters in video games are frequently portrayed as aggressive, violent people, which feeds into the negative perception that Islam and terrorism are synonymous. This may have an impact on how young gamers view Muslims, particularly in light of how immersive and involved video games are. Advocacy groups must identify and publicize the risks associated with video games that encourage Islamophobic sentiments.

c) Identify and Produce Content Countering Islamophobia in Cartoon

Apart from video games, there is a need to closely examine the whole children's entertainment sector for any instances of Islamophobia, such as in animations, toys, and educational programs. Children who routinely watch video created by Western companies, could feel targeted or alienated if their culture or faith is portrayed negatively. It's critical to interact with children's content developers to make assure that Muslim characters were inclusively and respectfully portrayed.

11) Fund Raising:

a) Fund Anti-Islamophobia Research on International Level

Coordinated, long-term research efforts are necessary to combat Islamophobia. Developing a strong, long-term fundraising plan that supports international anti-Islamophobia research is one of the most effective methods to do this. In order to reduce and ultimately eradicate Islamophobia from countries around the world, cooperation between governments, global organizations, Muslim advocacy organizations, educational groups, and philanthropists is needed. Leading international organizations such as the MWL, the GCC, and the OIC ought to be in the forefront of this endeavor.

12) Responding and Rebutting the Polemics and Other Literary Artifacts:

Within the Islamic context, certain thinkers and writers have utilized polemical works, frequently supported by larger Western platforms, to demonize the faith and its adherents. Salman Rushdie, Bernard Lewis, Geert Wilders, and other prominent figures have distorted Islamic teachings and misrepresented Islamic values and history in their writings. By damaging the reputation of Islam worldwide, these divisive works aim to foment a gap among Muslim and non-Muslim communities in addition to contributing to Islamophobia.

Works that are polemical, particularly those that target Islam, are frequently rife with prejudice, false information, and purposeful fabrications of the truth. Usually written as propaganda, these works try to cast Islam in a negative light by emphasizing lone events or misinterpreting Islamic teachings. Such works aim to offend, inflame, and feed preconceptions about Muslims rather than to participate in a fair discussion or intellectual debate. It is necessary to define and reveal the propagandistic character of polemics in scholarly and public settings in order to demonstrate that such works do not accurately or objectively represent scholarship.

13) Interfaith Dialogue:

a) Introduce Interfaith and Intercultural Dialogue on International Scale

Initiating interfaith and intercultural exchanges on a larger, global scale is crucial for effectively countering Islamophobic propaganda. Even while there are other local communities doing similar efforts, their impact can be increased by a well-planned worldwide campaign that reaches a larger audience and promotes deeper comprehension. Representatives from the main world religions, such as Buddhism, Hinduism, Christianity and Judaism, may participate in this discussion in order to advance respect and cohabitation.

b) Minimize Sectarianism in Regards to Addressing Islamophobia

Sectarianism is one of the deeper issues the Muslim world faces, and it might make it more difficult to fight Islamophobia as a group. Divisions among different sects can occasionally stand in the way of concerted action. It is imperative that Muslims reduce sectarianism and show unity in interfaith talks and discussions in order to combat Islamophobia on a worldwide basis. This solidarity stops outside actors from taking advantage of internal divisions to promote false narratives that are hostile to Muslims, while also strengthening the Muslim position in the international arena.

Conclusion

Islamophobia is an extreme ideology that needs to be refuted academically and intellectually rather than using force. Academic, political, and scholarly fronts must be engaged in the battle against it, with a focus on the establishment associations with this specific goal in mind. It is necessary to refute the widespread belief that Muslims are radical or fundamentalist due to their fervent religious beliefs by presenting positive images and real-world instances of harmony, tolerance, and integration. All people are impacted by Islamophobia, so reducing its negative effects on society requires a concerted international effort.

The following recommendations can be made to address neo-Islamophobia and strategies to protect Muslims in west , particularly in the US, UK, France, Germany and Denmark. The following proposals seek to enhance representation of marginalized groups, equality and genuine protection for all:

Policy reforms:

Find security laws from different countries like: USA- Patriot Act, UK- Various Anti-Terrorism Acts, France- Anti-Separatism Law, Germany- Security Packages, Denmark- Security Measures. These laws

should be amended to avoid discrimination against Muslims and meet international human rights standards. Take measures to check the implementation of these laws so that they are not used to promote racism or discrimination.

Likewise, reform immigration policies to ensure that policies that directly or indirectly target Muslims are removed. For example, reforms to the US National Security Entry-Exit Registration System and Muslim bans; the UK Nationality and Borders Bill; and similar legislation in France, Germany, and Denmark. Also, strengthen rational immigration policies that uphold human dignity and equal rights for all, regardless of religion or race.

Furthermore, strengthen anti-discrimination laws to protect Muslims from hate crimes, profiling, and employment prejudice. These laws should be effective with sufficient mechanisms for the protection of victims. Encourage the reporting of such incidents and properly address hate crimes so that those responsible are held accountable.

Media and Public Discourse:

Most importantly, the media should be urged to adhere to ethical standards in matters related to Islam or Muslims. So that these guidelines discourage exaggeration, bias, or misrepresentation. Also, provide staff training by educating journalists about cultural sensitivity and the impact of their reporting on the image of the institution or community.

Additionally, encourage and facilitate appropriate representation and portrayal of Muslims in the media industry. Bring out positive aspects about Muslims and their contribution to society through stories of different individuals and groups. Also, Increase Muslim participation in the media and arts industries as well as in the political arena to include more Muslim narratives.

Education and Community Engagement:

Develop educational models that provide understanding of different cultures and religions. To combat anti-Muslim sentiments, information about the history and achievements of Muslims in civilization should be covered in detail in various modules. Also, Establish school curricula that promote the prevention of Islamophobia by sensitizing students to the consequences of prejudice and the need for tolerance.

Furthermore, Promote and support activities that will enable people from different backgrounds to discuss issues of common concern and build better relationships. Also, promote cooperation between religious organizations representing different faiths to ensure that people mingle with each other in religious and spiritual harmony.

Political Leadership and Advocacy:

Political authorities also need to be held accountable for radical comments that fuel Islamophobic sentiments. Make sure that politicians stop using negative tone and immoral language when talking about Islam and Muslim . Support institutional reforms and practices that can reduce extremism and violence but do not label any particular group on basis of their ideology or race.

Improve the potential of civil society organizations to effectively promote the interests of Muslims and fight discrimination based on religion. Help these organizations get the support and public attention that they need. Also, fund thoes bottom-up projects aimed at increasing the political participation of Muslim people and empowering Muslim communities in relevant processes.

International Cooperation:

Enhancing cooperation of the international community with the aim of setting benchmark procedures for combating Islamophobia. Discuss, what strategies and best practices can be utilized by the countries collectively to fight discrimination?Call upon the United Nations and the European Union and other

international organizations to launch initiatives that influence human rights policies to prioritize the fight against Islamophobia.

Research and Monitoring:

Fund academics and policymakers to conduct research on the effects of securitization and Islamophobia on Muslims. This research can then be used to help policy makers make better decisions and the public better educated. Also, Appoint agencies which will strive to address and investigate the cases of Islamophobia and determine the effectiveness of combating discrimination.

Enhance the collection of data and statistics on hate crimes, discrimination and unfair treatment, and the social and economic costs of Islamophobia. It is also important to make the public understand how this data is used and shared in order to be transparent. Adopt the approaches built on the data analysis about the crucial concerns and issues of the Muslim populations and then build the programs to assist them.

Implementation and Evaluation

Perform constant analyses of the policies and measures implemented to address acts of discriminations based on Islamophobia. Ensure that the feedback received from the communities that will be affected by the project is used in making corrections and changes if need be. Establish ways through which interaction between policy makers, civil society and Muslims continues so that policies can always be effective this can be achieved by .

With these recommendations, Western countries will move in the right direction to formulate policies and laws that will not only treat all Muslims fairly but also provide them with the same rights as other citizens. This approach not only supports democracy and human rights but also builds a strong and united society to be ready to face any future challenges.

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