

New Paradigm in Addressing Islamophobia: An Analytical Study Based on the Life of the Prophet Muhammad (PBUH)

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Abstract: A vast number of studies have acknowledged the existence of Islamophobia, but few have attempted to deconstruct the concept. This study deconstructs Islamophobia into its constituent elements: hatred, hostility, and racism against Islam and Muslims. The study seeks to shed light on some methods applied by Prophet Muhammad (PBUH) in dealing with the roots of hatred, racism, and stereotypes. This can lead members of society to practice different forms of animosity between people based on religion, race, color, etc. In this context, the study confirms the depth of the prophetic biography and its ability to provide the modern world with systematic methods in dealing with its growing problems and challenges. Based on this biography, the study proposes solutions to the matter of Islamophobia, including the need for Muslims to interact with the regional and international societies from a standpoint of collaboration and engagement. This would be for the universal benefit of all societies and humanity in general.

Keywords: Islamophobia, Muslims, Mosques, Prophet Muhammad, Racism

Abstrak: Sebilangan besar kajian telah mengakui kewujudan Islamofobia. Walaubagaimanapun, hanya beberapa kajian sahaja yang cuba untuk membongkar dan memahami konsepnya. Kajian ini akan membincangkan elemen-elemen yang membentuk Islamofobia; iaitu elemen kebencian,

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permusuhan, dan perkauman yang berlaku terhadap Islam dan umat Islam. Selain itu, ia juga bertujuan untuk menjelaskan beberapa kaedah yang digunakan oleh Nabi Muhammad (PBUH) dalam menangani isu-isu yang menyebabkan berlakunya kebencian, perkauman, dan stereotaip, yang seterusnya mendorong masyarakat untuk mempraktikkan pelbagai bentuk permusuhan berdasarkan agama, bangsa, warna kulit dan lain-lain. Analisis kajian ini mengesahkan biografi kenabian serta keberkesanannya untuk menyediakan dunia moden dengan kaedah yang sistematik dalam menanggapi cabaran dan masalah Islamofobia yang semakin serius. Berdasarkan biografi tersebut, beberapa cadangan untuk menangani masalah Islamofobia dikemukakan; terutamanya dari segi penglibatan dan kerjasama umat Islam dalam berinteraksi dengan masyarakat serantau dan antarabangsa untuk kepentingan sejagat.

Kata kunci: Islamofobia, Muslim, Masjid, Nabi Muhammad (PBUH), Perkauman

Introduction

In the last two decades, there has been a rising tide of Islamophobia, accompanied by increasing reports on separation and prejudice against Muslims. Also, a torrent of abuse and attacks against people who appear to be Muslim, on their homes, communities, mosques, and public places. The purpose of this study is to offer a critical discourse analysis which deconstructs the concept of Islamophobia to reveal the roots of the problem. This will be done by examining how the Prophet Muhammad (PBUH) protected the first diverse Muslim society from seeds of Islamophobia, namely: prejudice, bias, and stereotypes. Despite the many studies that dealt with the problem of Islamophobia, the fact that the Prophet (PBUH) handled the seeds of this phenomenon and other racist ideologies was absent from the intellectual scene. Therefore, this study aims to present some “positive developments” in terms of perspectives and conclusions that are deduced from the life of Prophet Muhammad (PBUH); which can provide guidance for Muslim communities across the world encountering Islamophobia. The world can then recognize the eternal contribution of the personality of the Prophet (PBUH) to humankind through his ability to inspire social, cultural, and religious behavior. This, in turn, will reduce Islamophobia.

Roots and Seeds of Islamophobia

Today, the whole world is in crisis. Ecological disaster, economic collapse, and cultural disintegration have alienated individuals and

creates pervasive anxiety and stress (Roepke, 2017). People suffer from an uninterrupted series of moral, intellectual, social, and political disasters, in addition to the many wars and conflicts that threaten peace throughout the world. Wars have major social impacts, embodied by family disintegration, poverty, ignorance, moral decline, insecurity and instability. All these crises require deliberate efforts to find ways of salvation for humankind. According to Toynbee (2003), “Humanity is suffocating itself by a strangulating crisis, which is no less destructive than the two world wars, and the future is alarming” (Toynbee, 2003). Islamophobia is both an outcome of, and contributor to this milieu, adding more fuel to the ongoing and escalated global crisis. Islamophobia is identified by ideas of dread, loathing, and outrage, usually followed in quick succession. Within this cycle, dread and prejudice against Islam and anything related to it are the primary engine of Islamophobia.

Islamophobia comprises fear of Islam and Muslims, and prejudice concerning associated issues, which is a global phenomenon (Toynbee, 2003:27). One exhaustive definition originates from Chris Allen, an English humanist, who has been exploring Islamophobia for more than 20 years. He said in an online broadcast that Islamophobia is:

an unwarranted antagonistic vibe and disdain sparkling towards Islam and Muslims as people, that can cut over an entire scope of things from the manner in which we talk about Muslims and Islam to the way we approach them, the kind of discernment we have [towards Muslims and Islam], and the kind of social and institutional partiality and practices that obviously victimizes Muslims. (Allen, 2016).

This means that Islamophobia makes a reality where it is quite expected that Muslims are considered as inferior to non-Muslims and treated by the broader community accordingly. Islamophobia is linked to prejudice, which means having prior judgments not based on objective facts or sound reasoning. Prejudice is operationalized when the perpetrator belongs to a group of people who have the same tendency. Therefore, it is a culturally transmitted trait and an emotional trend which is very difficult to overcome, as with all ingrained customs (Abdullah, 1997). Prejudice is generally practiced against minorities by the “general public”, a group possessing common shared characteristics that exclude groups that do not share such characteristics. The interior gathering begins rewarding such “outside” groups with prejudice and segregation.

By and large, clashes happen between the two gatherings if there is an expanded impression of a danger to the character of the “inward gathering”.

The segregation caused by negative and stereotypical generalization leads to the rejection of others who are different from the prevailing societal mean, despite the benefits that diversity can achieve. This is commonly iterated with Islam and Muslims through incessant negative media coverage that lacks objectivity in the current age, but such discourses are deeply rooted in primordial hatreds of others on the global level, as Edward Said argues (Abdullah,1997). Continuous negative generalization leads to fear, contempt, and rejection of Islam and Muslims.

Experts believe that bias is a pervasive pattern, acquired by the individual through various channels of socialization, whether it be through the domination of parents over their children in childhood or through peer groups, or various forms of social guardianship. This is the most well-known and generally acknowledged hypothesis in clarifying partiality in the field of social brain research (Abdullah, 1997). In childhood, the individual may be self-centered, but during adolescent this center shifts to the social group. Various factors of socialization then ingrain negative attitudes against certain “external” groups; the larger the social distance, the stronger the negative tendencies acquired (Abdel Sattar, 1992).

Additionally, there are a few reasons for preferences which originate from narrow-minded sentiments of deficiency, causing overemphasis of the qualities and principles of the in-group and denigration, devaluation, and dehumanization of the “others”. In a nutshell, all types of preference rely fundamentally upon the readiness of the individual or the general public to acknowledge such behavior and conduct. The social separation and the prevailing incorrect information experienced by the individual can lead to such severe practices.

The refusal to acknowledge and perceive the other as having value (and rights) is in itself a strong mindset that begins with the person’s mental, social, and ideological beliefs. The hating individual is unprepared for cooperation and discourse; while a lenient and positive individual is open and ready to talk to others, and to tolerate contradictions.

Prejudice is one of the first steps on the path towards Islamophobia. A prejudiced person does not recognize others and does not engage in dialogue with them. He is not interested in discussing differences or reaching out to the truth based on evidence (Sueif, 1968). This practice is as old as humankind, with the quest to dominate and oppress others galvanizing group identities and prejudice. A shut perspective that closes down all suppositions or convictions which appear to be at chances with the individual's convictions or those of the general public to which he belongs (Naim, 1990).

It is a mental and enthusiastic pattern which instills in the person's psyche specific convictions or judgments that are not grounded on proper reasoning, adequate information, or reliable facts. In this way, his only instrument to perceive the reality of life is his abstract view with each of his preferences and predispositions (Zahran, 1974).

Mental examinations demonstrate that lavishness is an outrageous part of partiality, in which case the individual acknowledges only his own emotional view, conviction, and perspective, and shows reluctance to acknowledge analysis from others. "Lavishness" in this context refers to the individual not debating his convictions and restricting each new idea. In this way, the individual begins to accept that he undoubtedly has the right, and starts assaulting others' perspectives to bring them over to his own. If his opinions are neglected by others, he becomes more aggressive and willing to silence every voice he disagrees with. It is very dangerous, no matter how the scientific and cultural level of this type of person is. He will end up canceling the opinions of others and marginalizing them, and then turn to intolerance and hostility to everyone who differs from him.

Psychological studies indicate that extravagance is an extreme aspect of prejudice, in which the individual accepts nothing but his own subjective views and beliefs, but shows unwillingness to accept criticism from others. The individual will not discuss his beliefs and he opposes every new thought. Thus, he begins to believe that he has the absolute right and starts attacking others' views to bring them over to his point of view. If he fails to transform others, he resorts to violence. Hence, violence becomes the practical application of intellectual extravagance, and its logical outcome. By consistently rejecting others and their views, regardless of their validity, the extreme tendencies are aggravated, and aggression becomes an option for muzzling every dissenting voice.

Thus, prejudice and extravagance lead to violence, aggression, and hostility. Violence is, in essence, a negative psychological state against the other, where the other becomes alienated and rejected for his existence, position, and stature, or for his interests and relations. Aggression is an act which seeks to inflict harm on an individual or a group of individuals physically or verbally, directly or indirectly. Hostility is a directional response formed by feelings of enmity and verbally expressed towards others and events (Khalifa, 2003).

There is a direct link between the culture of separatism and racism and the mentalities programmed by individuals against others. A way of life which sees nothing outside its convictions and interests and discredits the other is a fruitful ground for forceful and brutal behavior towards others.

In this manner, there is a situational relationship and a consequential connection between a culture that advances contempt between people for ideological or political purposes and the degree of viciousness within that culture. A culture of contempt, threat, and separation can never lead to true love and amicability. At the end of the day you get what you really ask for. You create a reality which reflects your essence and basic nature.

Animosity is the weapon of decision for people who cannot convey or participate in discourse. It is an elective method to demonstrate their point of view and force their qualities. In this manner, some psychoanalysts have certain expertise in measuring person's readiness to act fiercely and forcefully in the event that the collaboration between him and others fails.

When animosity spreads in a general public, it loses its ability to integrate and work reliantly within its borders and with different social orders and gatherings. One of the main elements that reinforce hostility toward others is the inability to establish contact between oneself and the other on the basis of recognition of the other's opinion, recognition of the option of deviation, and recognition of the relativity of correctness. Aggressors consider any ideological, political, or social difference as an explanation behind damaging the privileges of the others, and as a reason for disregarding their opportunities, controlling their considerations or, in any event, harming their lives.

Practical Steps from the Life of the Prophet Muhammad (PBUH)

The respectable Prophet (PBUH) battled against the malady of hatred from the beginning of his message. The idea of innate dependability was profoundly established in the Arab mindset. The honorable Prophet (PBUH) would not permit tribalism in the new universe of Islam. He (PBUH) caused a quantum leap by calling for the development of social relationships that are organized beyond the limits of tribal dependability, class, or race. The Holy Qur'an describes prejudice as one of the characteristics of the *Jahiliyyah* (Ignorant Society), and one of its most dangerous and deeply rooted diseases. It tells us that getting rid of this disease was one of the blessings of Islam and the fruit of applying its teachings and principles. Allah Almighty said:

And hold fast, all together, unto the bond with God, and do not draw apart from one another. And remember the blessings which God has bestowed upon you: how, when you were enemies, He brought your hearts together, so that through His blessing you became brethren; and [how, when] you were on the brink of a fiery abyss, He saved you from it. In this way God makes clear His messages unto you, so that you might find guidance. (Al Imran 3:103)

The noble Prophet (PBUH) rejected prejudice and described it as a fetid and obsolete value. He warned the nation against rolling back to the values of *Jahiliyyah*, and considered it a heinous sin. As narrated by Jabir bin `Abdullah:

We were in a Ghazwa (Sufyan said, in an army) and a man from the emigrants kicked an Ansari man (on the buttocks with his foot). The Ansari man called his tribe: "O Ansar! (Help!)" And the emigrant said: "O emigrants! (Help!)". Allah's Apostle (PBUH) heard the commotion and said: "What is this call for? Is this a return of the *Jahiliyyah* (period of ignorance)?" They said: "O Allah's Apostle! A man from the emigrants kicked one of the Ansar." Allah's Apostle said: "Leave it (this call to fight) as it is a detestable rotten call. (Al Bukhari, 1422).

Through his balanced reasonable methodology, the Prophet (PBUH) was able to undermine the tribalism which has rooted for hundreds of years in the Arabian Peninsula. Through the Prophet's methodology, we can find the right criteria to solve similar problems such as Islamophobia. He

rejected rapid speculation and generalization which are broadly applied today by Westerners against Muslims, and the other way around. This is completely dismissed in the Holy Qur'an, as shown above.

Today, numerous Western thinkers trust that Islamophobia is another part of racial and ethnic separation. In this unique circumstance, the former British Home Secretary Jack Straw believed that this sort of separation considers Islam as one homogenous knot, which is lethargic to change, and which is unequipped for tolerating diverse societies. Individuals who practice Islamophobia see Islam as an uncouth, crude, and explicitly focused religion which empowers fearmongering, brutality, and fanaticism. Accordingly, their enmity against Islam is typical and required conduct (Stephen, 2006). As Karen Armstrong observed:

We have a long history of Islamophobia in Western culture that dates back to the time of the Crusades. In the twelfth century, Christian monks in Europe insisted that Islam was a violent religion of the sword, and that Muhammad was a charlatan who imposed his religion on a reluctant world by force of arms (Armstrong, 2006b).

Armstrong and other Western thinkers emphasized the importance of having an objective view, liberated from prejudice and distorted ideas when dealing with the life of the noble Prophet (PBUH). This allows the observer to perceive his (PBUH) great accomplishments through his spirit of tolerance and peace. Armstrong believes that this spiritual power converted the Arab impulse to fight and wage war into a desire to think, meditate, and reflect on the power of the Creator, His generosity, and His munificence. People started to feel responsibility towards self and others; something sorely missing in today's world! (Armstrong, 2006a).

Dialogue

Dialogue is one of the main tools used by the noble Prophet (PBUH) to cure the disease of prejudice and rescue humans from the vortex of discrimination. Dialogue is a means for fostering coexistence and positive interaction between civilizations in an atmosphere of mutual respect. Purposeful and controlled dialogue is one of the most effective means to vaccinate societies against prejudice. Direct communication softens the rigidity of stereotypes and corrects misconceptions. It also

enhances the emotional bonds and harmony between different groups. One of the environments where this is needed especially is in Western countries, where Muslim minorities live, and where there is limited experience of multicultural societies (unlike the ethnic cornucopias of historical Muslim realms). Through rapprochement and communication, positive interactions and mutual recognition are achieved.*

It should be noted that when the Prophet Muhammad (PBUH) insisted on having dialogue, he was not under pressure or in a position of weakness in front of others. The Prophetic biography contains several examples of commercial and cultural exchanges between Muslims and followers of other doctrines in the community of Al Madinah. Thus, cases of discrimination were rare, despite the racial and religious heterogeneity of the community, which included local Arab tribes (*al-Anṣār*), refugees (*al-Muhājirūn*), Jews, Abyssinians, Persians, and Romans (including slaves such as Salman al-Farsi).

Dialogue is the perfect means for interacting in this human world. It should not be confined to people of the same opinions, ideas, or doctrines. The noble Prophet (PBUH) was keen to extend bridges of dialogue and communication throughout the community of Al Madinah among the various groups that lived there. He fought against preconceptions and stereotypes which threatened to ignite conflict and partisanship from time to time (Alalwani, 2016).

Today, some Muslims living in the West are calling for dialogue under pressure. For dialogue between Muslims and the West to succeed, the two communities must be clear about their goals and equal in the opportunities they receive; governments can help achieve this. Also, the criteria and results of the exchange should be similar while avoiding any bias from one community against the other. The parties must recognize the characteristics and differences of each other, their social personality, and their religions. No party may be allowed to restrict the other's convictions based on religion or belief. Both parties must abide by and authenticate the same. Mutual respect is an essential part of the mutual recognition and understanding, each party must take into account the convictions of the other. Both communities must recognize each other's privileges, social personality, religions, and other contrasts and contradictions. Where there are contrasts and contradictions, they must try to address them with serene influence rather than power. The

basis or fundamental type of resilience or recognition in such manner is to genuinely study and research to comprehend the perspectives or convictions of the other, regardless of how extraordinary they might be from one's own. Obviously, for changing the general Muslim assumption, the West's approach towards Muslim nations should reasonably change.

No one can resolve all of the differences between the Islamic and Western perspectives. There are profound logical inconsistencies between the two in specific perspectives. The requirement for discourse between Muslims and the West is especially intense today, given the setting of uplifted clash and savagery between them. Most Muslims and Westerners understand that they cannot live in disengagement from one another. Truth be told, they both need each other. Awareness of that need must be transformed into a real positive activity based on genuine discourse to counter false impressions and to cooperate for a superior world.

Since prejudice is an acquired attitude, it can be tamed or mitigated to a large extent. This can be achieved through edification, indirect advice, and community awareness programs. Education and public programs can play a positive role in encouraging rapprochement between different groups especially those who share the same community (Davidoff, 1983).

Dialogue and communication do not require direct contact and conversation. They can be achieved through mutual participation in community projects and/or business ventures. Through such participation, interaction and exploration of each other's capabilities and ideas can occur. Undoubtedly, a purposeful dialogue is still essential for unleashing a spirit of tolerance and coexistence, and for the consequent intellectual and cultural cross-pollination. **

The first Muslim community was able to participate fully in the intellectual, scientific and cultural exchange with others while retaining its identity and values. Thus, prominent figures from other religions contributed to the establishment and growth of the Islamic civilization. Diversity was never a reason for conflict, clash and dispute with others at any time throughout the Islamic history. Muslims were never separated from other antiquated human advancements. Communities were consolidated and involved in consistent and constant advances.

Thoughts and information were sifted and amalgamated to shape the distinguished Islamic heritage.

The message of the noble Prophet (PBUH) caused a revolution against the corrupt atmosphere that prevailed at the time of revelation. The first believers in the message of Islam were fully committed to its values. This led to a tremendous change in their intentions, attitudes, behavior and social activity. Through their changed attitudes, they successfully persuaded the world of the message and its effective and transformative attributes.

Thus, the truth of the message was demonstrated by the practical behavior of its followers. Their tolerance, justice, honesty, fidelity and transparency in their treatment of others of different beliefs were the most effective tools for the spread of Islam. Communication scientists of modern age confirm that non-verbal communication which relies on acts and attitudes is a significant factor in delivering messages. The future of education is in practical messages, rather than verbal or written ones (Nan, 1978).

The mass media ought to comply with codes of conduct for publishing and broadcasting, maintaining accurate data sources, searching for capable people as assets, and composing reports using professional news reporting procedures. The media's function in the "Clash of Civilizations" paradigm is to be a channel of adjusted, useful, and arranged messages between the Muslim and Western worlds. Moreover, since the relations between the two worlds are unpredictable, the media must create a legitimate, equivalent, and straightforward scene for open exchange. Media should not concentrate on contention itself, but on the production of quiet exchange and the use of peaceful intentions to narrow and dispel sedition. By doing this, the media ought to play a significant role in empowering exchange between Muslims and the West. Although this method has not been sufficiently emphasized in the past, it is necessary and indispensable at present time for any true progress in the field of communication with the other.

Muslim Embassies in the West

Muslim embassies are an important means of communication and dialogue with various countries of the world. They can play a great role in dealing with the current status of this issue. Such a mission requires

a great deal of perseverance in understanding the people and culture of the Western country. This approach is deeply rooted in the Prophetic biography. It was reported that the noble Prophet (PBUH) sent his messengers (ambassadors) to the kings and princes of the world. His most prominent messenger was Amr Ibn Al-Aas, who was sent in the eighth year of Hijra to Jaifar and Abd from Al Azd tribe in Oman. Amr Ibn Al-Aas invited Jaifar, the king, to enter Islam with his people, whereupon the king and his brother Abd, as well as many of the Arabs of Oman, accepted and entered Allah's religion.

The noble Prophet (PBUH) was keen to send messengers of high morals and attributes. He chose people of knowledge, eloquence, and good appearance who were capable of representing the greatest image of Islam and its teachings. Moreover, in choosing an ambassador, the Prophet (PBUH) took into account the differences between the cultures and the interests of various countries. Thus, he chose to send messengers of good appearance to Khosrau of Persia, Caesar of Rome, and Mukawkas (Cyrus) of Egypt. He knew that appearances mattered to those kings (Khattab, 1996). We should take advantage of these lessons and apply them when choosing representatives for communications with the other.

Almost all countries have Muslim embassies on their lands. These embassies can serve as cultural and civilizational bridges between Islam and different nations. This should become a Muslim foreign policy strategy. They can design programs to serve as a bridge between Muslims and Western nations, as well as provide a basis for dialogue. This can shape Western public opinion by participating in the media. Through the role of Muslim embassies, Muslims can learn a lot about how NGO's operate their work against Islamophobia efficiently, drawing lessons for the treatment of minorities in their own countries, and better understand the political priorities of different states.

Muslim embassies can launch centers for academic Islamic studies and foster academic-based public debates on Islamophobia matters and affairs, and, in this regard, hold conferences, deliver lectures, and organize workshops. Such projects will attract Western thinkers and scholars as well as many erudite and experienced researchers in various fields, and enable the application of lessons learned from the Prophetic biography in our contemporary world. Proposed techniques in this

regard include: arranging and organizing social events, projects and workshops to present the cultural and civilizational values of the message of Islam, and welcoming researchers, scholars and erudite people from the West (who have an enthusiasm for examining Islam) to discuss it. Government offices, likewise, can welcome distinctive Muslim figures in different fields of science and information to characterize their roles in the Western social orders in which they live. In each of these exercises, it is important to do extensive advertising campaigns.

There are many reputable and unbiased Western writers who can benefit us in this effort. We need to utilize the intellectual vision of many contemporary impartial Western politicians, leaders, and media correspondents who refuse to accept false allegations against Islam and Muslims. Thus, every unbiased voice and every fair viewpoint must have a role in this project.

A role model is one who tolerates others and recognizes differences with others. These traits can never be inculcated. Rather, they should be basically embraced and applied by instructors and researchers. The Prophetic biography and morals ought to be adequately utilized as models in advancing these ideas. Muslims need to confront spurious media and present the true image of Islam and the noble Prophet (PBUH) through true facts and objective analysis.

Activating the Role of Educational Institutions

Future leaders and intellectuals are shaped and developed in schools and universities where people learn different ways of thinking: practical or theoretical, deep or shallow, subjective or objective. In schools, knowledge is acquired and trends are set with regard to many aspects of life (Al Turairy, 1992). In addition, the university is the place where scientists and researchers exchange knowledge and culture and conduct studies and research.

In general, educational institutions are established in order to provide students with scientific skills and methodological approaches. They teach minds to observe and experiment in order to make the best use of the mental capabilities bestowed to us by Allah. Therefore, universities have always been the pioneers on the path of social reform. A study of the history of universities in Europe, for example, shows that most social, religious and intellectual reform movements were launched

from universities by professors or students in all branches of science and knowledge (Al Zinky, 2000). Since schools and universities are social institutions directed by the policies of host countries, their communities are considered part of the broader community. Their role is crucial; they affect the thoughts and ideologies of generations and determine their paths and impacts in society in the future (Joel, 1980).

Since education is a powerful tool of social change and human progress, it is also a powerful tool to nurture values in the individual. Consequently, all educational institutions have a greater commitment to imparting learning and cultivating values through education. The primary objective of education is to develop good moral values and skills to live a respectable life. For infusing values, many educationalists have recommended various methodologies, such as providing a value-based syllabus.

Educational institutions with their curricula, teaching methodologies, and general atmosphere should be designed to fight indoctrination and adopt concepts of independent thought, expression of opinion, and the development of intellectual abilities. Educators have to understand the risks of generalizations or fantasies that control stories about Muslims and Islam.

School activities should be developed to allow scientific analysis, collaboration, and effective interaction among students. Hence, the concepts of teamwork, coexistence, freedom of opinion, respect for others' opinions, and positive criticism can be practiced and acquired. Put simply, educational institutions must promote, inculcate, and live the principle of coexistence and social harmony.

It was reported that the noble Prophet (PBUH) used to work alongside his companions on different tasks to emphasize the importance of collaborative work. We also have to focus on how to introduce values of respect, tolerance, and understanding of others. Teamwork integration can be an ongoing pursuit of teaching strategies. In addition, one of the best tools for providing information is discussion, and allowing the learner the freedom of expression.

Coexistence means that all parties believe that the world accommodates everyone, and that cooperation in utilizing its resources is essential. It is a common objective for the entire humankind regardless

of nation, color, religion, or sect. Social stratification manifest in ubiquitous inequalities in power, wealth, and privilege abounds worldwide, enacting prejudice against weak groups such as minorities, age groups, gender, weight, ethnicity, religion, or politics. The most common forms of discrimination are based on sex (e.g. sexism) and ethnicity (e.g. racism), arising from prejudicial negative attitudes towards victimized groups (Plous, 2003).

Conclusion

The Islamic nation established by the Prophet Muhammad (PBUH) is living proof of the ability of his teachings to unify the different elements of the human fabric into compatible frames working together in community development, improved quality of life, and the peaceful application of social justice. The first Muslim community was able to participate fully in the intellectual, scientific, and cultural exchange with others while retaining its identity and values. Thus, prominent figures from other religions contributed to the establishment and growth of the Islamic civilization. Diversity was never a reason for conflict, collision, and dispute with others at any time throughout the Islamic history. A culture which sees nothing beyond its interests is the theoretical prelude to the development of aggressive individuals who cannot accept beliefs different from their own, and thus, seek to make them void.

The role of the Prophet Muhammad (PBUH) as an exemplar is fundamental to individual Muslims' practice, and to societies in which Muslims function. Its eternal instruction is not bound to a particular historical context, rather for Muslims it is an essential source of guidance to actualize Islamic practice in all times and places, providing a unifying force in the Muslim world for the duration of its existence and a blueprint for engagement with other communities.

This study is an attempt to move the discourse on the issue of Islamophobia to present the Prophetic applied strategies and practical principles in dealing with the roots of this issue. This may provide the world with an opportunity to realize the human values in the Prophetic biography and its applicability to intellectual, psychological, behavioral and civilizational facts of life. The world can then recognize the eternal contribution of the Prophet's (PBUH) personality to humankind through its ability to inspire social, cultural, and religious behavior. This may offer the world a chance to understand the human qualities in

the Prophetic history and its material contribution to scholarly, mental, behavioral, and civilizational aspects of life. The world would then be able to perceive the endless commitment of the Prophet's (PBUH) character to mankind through its capacity to motivate social behavior. The main results of this study can be summarized as follows:

- The Prophetic biography offers an integrated methodology for tackling the problems of humanity at all times and in all places. This was achieved in the past and can be achieved again today.
- The importance of study, research and strategic planning in order to stimulate social and diplomatic interaction and cooperation between community organizations regionally and internationally. Also, to strengthen ties between cultural figures and organizations in the East and West with a view to resolving common global issues.
- The importance of Muslims playing an effective role in presenting ideas to resolve the problems of humanity; especially with regard to Islamophobia.
- Developing a culture of dialogue locally and internationally, focusing on topics that concern the international community, can pave the way for Muslim scientists and thought leaders in various fields to contribute to solving the world's problems and concerns.
- Encouraging Muslim scholars to study the Prophetic biography from all aspects, and its approach of applying the values of Islamic civilization, provides valuable lessons that can be applied to the challenging conditions of the present.
- There is a need for reconsidering the methods of presenting the Prophetic biography in the school curricula, abandoning the methods of memorization and indoctrination and introducing methods of analysis and deduction. Students should be trained to apply the values of the Prophetic biography to address the problems and issues of their communities.

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See for details:

*Abdal Hakim Murad is very interesting talking about these issues, as in this interview with Lauren Booth (Tony Blair's sister-in-law who embraced Islam) <https://www.youtube.com/watch?v=GW7o6tgr0oI>

** Rabbi Jonathan Sacks has spoken about how 'interfaith' activities are head-to-head elite encounters, while side-by-side community engagement in common projects are essential for deeper progress.

The Abrahamic traditions can also provide a matrix for interfaith cooperation in the face of militant secular persecution.

<https://www.youtube.com/watch?v=JRRhU0efYtw>

<https://www.youtube.com/watch?v=htAtK4l-v-c>

https://youtu.be/h_TRa-Td0x4?t=1943