



From Past Prejudices to Present Policies: Confronting anti-Muslim hatred and Promoting Human Rights

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1. Preface:

In today's world, it's rare for someone to say, "I don't know" and choose not to share an opinion without first conducting further research. In an era where people are quick to voice opinions on complex and significant matters, this tendency can be particularly dangerous, especially when those speaking occupy influential roles. Exercising caution is essential, especially in sensitive leadership positions, where uninformed statements and decisions can lead to serious consequences.

Admitting ignorance in such cases is the first step towards acquiring true understanding and demonstrates responsible leadership. It contrasts with a culture where many blindly follow the narratives presented by media and politicians without question, for example, the Nazi ideology, or when Nelson Mandela was once labelled a terrorist.

Combating anti-Muslim hatred and racism requires a strong, multifaceted approach: dismantling myths through education, fostering dialogue, and enforcing laws like the "Equality Act 2010" and the "Hate Crime and Public Order (Scotland) Act 2021". Internationally, the "International Covenant on Civil and Political Rights (ICCPR)", which is a key UN treaty that ensures the protection of civil and political rights, and "UN Resolutions on Combating Intolerance" play vital roles in protecting religious freedoms and confronting discrimination.

Moreover, this report advocates for engaging in discussions on challenging topics that are essential for thoroughly understanding anti-Muslim hatred and combatting anti-Muslim hatred. Such efforts require a united front from both Muslims and non-Muslims to tackle the systemic and personal biases fuelling this type of discrimination.

Anti-Muslim hatred often manifests in unique and unchallenged ways, and should be understood as distinct from general racism or other forms of discrimination

2. Understanding anti-Muslim hatred: Definitions, Manifestations, and Historical Perspectives

- The National Association of Muslim Police Definition of Anti-Muslim hatred:

“Anti-Muslim hatred encompasses a range of negative perceptions and attitudes towards Muslims. This may be expressed as a prejudice against and/or hatred towards Muslims and their faith, taking the form of rhetorical, physical, or discriminatory behaviour. It may be directed towards Muslim or non-Muslim individuals, the wider Muslim community and/or Muslim property.”

- Manifestation of Anti-Muslim hatred:

Anti-Muslim hatred can manifest in various ways, including negative stereotypes, discrimination, and the marginalisation and exclusion of Muslims from social, political, and civic life:

- Fear and Hatred of Islam:

This includes an irrational or disproportionate fear of the religion itself, often based on misconceptions about Islamic teachings and beliefs. It may be rooted in the belief that Islam is monolithic and incompatible and is inferior to the West, archaic, and barbaric.

- Prejudice Against Muslims:

This can be an assumption that all Muslims are the same and hold the same beliefs, ignoring the diversity within the Muslim community. It often leads to viewing Muslims as inherently violent or as potential terrorists, which can perpetuate discrimination and justify exclusionary behaviour.

- Discrimination:

Anti-Muslim hatred can lead to Muslims being maltreated in various aspects of life, including employment, education, and through legal and political measures. It can manifest in policies that target Muslims specifically, like travel bans or increased surveillance of mosques without probable cause.

- Cultural Bias:

This involves the belief that Western culture is superior, and that Muslims cannot adapt to Western values or are a threat to them. It may include the portrayal of Islam as incompatible with democracy or human rights.

- Hate Crimes and Hate Incidents

Anti-Muslim hatred can manifest in various forms, including physical violence, harassment, and hate crimes, as well as microaggressions in everyday interactions, including in the workplace. This can involve attacks on individuals, vandalism of property, and the desecration of mosques and Islamic centres.

- Social and Political Exclusion

It can result in the marginalisation of Muslims, hindering their ability to participate in political processes and silencing their voices. Anti-Muslim hatred in the media, coupled with government rhetoric, has significantly contributed to a climate of fear and hostility, which impedes the social integration and career advancement of Muslims, often treating them as second-class citizens.

- Intersectionality

The experience of anti-Muslim hatred can intersect with racism, xenophobia, sexism, and other forms of discrimination, as many Muslims also identify with various ethnic, cultural, and racial groups.

- Institutional anti-Muslim hatred

Manifests through overt and covert insidious, systemic discrimination against Muslim staff, characterised by implicit biases in hiring and promotions, workplace isolation, excessive and unnecessary scrutiny or insufficient religious accommodations etc. Such practices create an environment where Muslims feel marginalised and mistrustful, with limited opportunities for career advancement and most importantly cause mental anguish.

3. Historical origins and modern forms of anti-Muslim hatred

Similar to the historical context surrounding hatred against Jews or anti-Jewish racism, there exists a historical background to the actions deemed as anti-Muslim hatred.

This context is crucial for understanding the nuances of anti-Muslim hatred, as it often involves a complex interplay of historical, political, and social factors that have contributed to prejudice and discrimination against Muslims. Just as anti-Jewish racism is rooted in centuries of misconceived notions, biases, and hatred against Jewish people, anti-Muslim hatred too has its roots in centuries of misconceived notions, prejudices, and hatred against Muslim people.

The historical context helps to unravel the layers of anti-Muslim hatred, showing it not as a series of isolated incidents but as a part of a broader, deeply entrenched pattern of behaviour influenced by historical events and narratives. This perspective is essential for addressing the root causes of anti-Muslim hatred and moving towards a more informed and compassionate understanding of the Islamic faith and its followers.

Professor John Esposito explains Islamophobia as a modern kind of antisemitism. We need to understand what "Semitism" means to make sense of this. Originally, Semitism referred to people who spoke Semitic languages. This includes many different groups, like Arabs Jews, Arab Christians, Arab Muslims, and others, mainly from the Middle East and Africa. The term is more about language than race or ethnicity.

In comparing anti-Muslim hatred to antisemitism, the idea is that both are about unfairly judging and mistreating people. The view here includes discrimination against all who speak Semitic languages, including Muslims.

When we describe Islamophobia / anti-Muslim hatred as a new type of antisemitism, what we mean is that it represents the most recent form of prejudice directed at people who come from communities that speak Semitic languages, with a specific focus on Muslims.

This perspective encourages us to recognise anti-Muslim hatred not as a completely new phenomenon but as the latest chapter in a long history of discrimination and racism.

This type of racial discrimination has historically targeted various groups connected by their use of Semitic languages. Essentially, the bigotry that once manifested as antisemitism, often aimed at Jewish communities in Europe, has evolved and now also targets Muslim individuals and communities, showcasing how old prejudices have adapted to target new groups while stemming from the same root of linguistic and cultural connections.

Anti-Semitism is nowadays used to describe hatred and discrimination towards Jewish people. However, there are Semitic Muslim and Christian communities as well. The persecution of these groups is deeply engrained in the history of Europe.

For instance, the pogroms in Russia were violent riots aimed at massacring or expelling Jews, which became infamous in the late 19th and early 20th centuries. These attacks, often carried out with government support, culminated in widespread executions and eventually led to the horrors of the Holocaust.

In contrast, in the Arab world, Jews, whilst persecuted around Europe, have historically been integral members of the community, living peacefully and contributing to the region's civilisation for centuries.

- **Fascism and anti-Muslim hatred:**

One manifestation of anti-Muslim hatred is the incitement, justification, or endorsement of violence against Muslims, or those perceived to be Muslim, under the banner of racist or fascist ideologies, or extremist interpretations of religion. The term fascist ideology, in this context, merits further exploration to understand its historical and ideological connection with anti-Muslim hatred.

Fascism, a far-right authoritarian ultranationalist ideology, rose to prominence in Italy under Benito Mussolini from 1922 to 1943. It is characterised by dictatorial power,

suppression of political opposition, and strict regimentation of society. Comparable movements emerged across Europe, most notably Nazi Germany under Adolf Hitler. While Mussolini initially held influence, his role was eventually diminished by Hitler, who viewed him more as a subordinate than an equal ally.

Under Mussolini's fascist regime, Italian colonial rule in Libya imposed severe measures on the Libyan population, seeking to suppress local identity and dominate the region's resources.

The fight against Fascism in Libya, personified by Omar Al Mukhtar's resistance, intersects with themes of anti-Muslim hatred insofar as the fascist regime's efforts to dominate and reshape Libyan society involved suppressing Islamic identities and practices.

Omar Al Mukhtar emerged as a pivotal figure of resistance. Depicted in the 1981 movie 'Lion of the Desert' which featured Anthony Quinn, Erena Pappas, and Oliver Reed. He was not just a devout Muslim but a military leader and a teacher who united Libyans of different tribes against the Italian colonial forces. His leadership was deeply rooted in his Islamic faith, which inspired widespread support and offered spiritual resilience against the colonial oppressor.

Omar Al Mukhtar's resistance highlighted the intersection of the anti-colonial struggle with the fight against the fascist regime's attempts to undermine Libyan society's Islamic foundations.

Despite his execution in 1931, Omar Al Mukhtar continues to stand as a symbol of national heroism and resistance against tyranny and colonialism in Libya and across the Arab world. He embodies the enduring spirit of independence and the central role of faith and coexistence in the identity of Libya and many Arab nations.

Fascism and anti-Muslim hatred are an example from history, and it is not usually taught in schools, unlike the hatred and oppression against Jews in that period.

More forms of anti-Muslim hatred that are deeply rooted in history, however, still exist today and are associated with modern current movements such as the Serbian Radical Party, extreme right-wing movements such as the English Defence League (EDL) and the proscribed organisation National Action, and Zionism.

- **English Defence League, its connection with the Jewish Defence League and anti-Muslim Hatred**

The English Defence League (EDL), founded by Tommy Robinson aka Stephen Christopher Yaxley-Lennon, has been a driving force behind far-right racism and anti-Muslim hatred in the UK. Through inflammatory rhetoric and organised demonstrations targeting Muslim communities, the EDL has escalated tensions and incited violence.

A key, yet often overlooked, aspect of the EDL's development is its deep ties to the Jewish Defence League (JDL), a Zionist organisation designated as a terrorist group by the USA government. These ties were solidified by co-founder Paul Ray and further strengthened by Roberta Moore, leader of the EDL's Jewish Division. This collaboration intertwined domestic issues with broader geopolitical concerns, making the EDL's stance more multifaceted and harder to categorise, as it now combined far-right Islamic hatred with international support for Israel and opposition to Palestinian movements.

This collaboration did more than just expand the EDL's support base; it infused the group with a militant, anti-Muslim ideology, evident in its public statements and provocative actions, such as demonstrations outside mosques that often incited violence against Muslims. The alliance with the JDL not only intensified the EDL's anti-Muslim rhetoric but also played a significant role in the broader dehumanisation and demonisation of Muslims in the UK.

The relationship between the EDL and JDL has not only shaped the EDL's malicious stance but has also embedded a more pervasive narrative of anti-Muslim hatred

across the UK. This cross-pollination of ideologies between the two groups has made them a difficult force in the ongoing struggle against religious intolerance and anti-Muslim hatred.

- **The proscribed National Action neo-Nazi group and anti-Muslim Hatred**

National Action, a far-right neo-Nazi group in the UK, was officially proscribed as a terrorist organisation in December 2016. The group was known for its extreme ideology, which included white-supremacist views, anti-Semitism, and a dangerous strain of anti-Muslim hatred. National Action gained widespread notoriety following the murder of British MP Jo Cox in 2016 by Thomas Mair, who had links to far-right extremism. While Mair was not a member of National Action, the group openly celebrated the murder. National Action's activities were characterised by hate-filled rhetoric, often targeting Muslims and other minority groups in the UK. The group's proscription marked the first time a far-right organisation was banned under the UK's terrorism laws, reflecting the growing concern over the rise of neo-Nazi ideologies and their contribution to acts of violence and anti-Muslim hatred in the country.

- **Serbian Radical Party Movement and anti-Muslim hatred**

The Serbian Radical Party (SRS), deeply rooted in Serbian Orthodox Christian nationalism, exhibits strong anti-Muslim hatred tendencies, particularly evident in its adversarial stance towards the Muslim populations in the Balkans. This animosity played out dramatically during the Yugoslav Wars, where the rhetoric and actions of the SRS contributed to an environment that enabled widespread violence against Muslims. Historical accounts and investigations have documented thousands of Muslim fatalities and numerous cases of sexual violence against Muslim women during the conflict. These atrocities underline the extreme consequences of such anti-Muslim hatred attitudes.

These tragic events engraved in Europe are, unfortunately, escalating tensions from the Serbian side to the present date. And unfortunately, history is repeating itself.

I saw that firsthand during my visit in September 2023, and there seems to be apparent Western media disinterest or coverup of what is happening in this area. I also came across unsettling graffiti in the Serbian sector that praised Radko Mladić, a convicted war criminal. One graffiti states, "Across the river, Drina, we will die for you again." This disturbing sight emphasises the urgent need for people to understand the harsh realities of those times. Disturbingly, there are troubling parallels with many countries within the Middle East and North Africa (MENA) region, where present and former warlords and war criminals have transformed into celebrated politicians, which causes deep concerns.

In April 1993, amidst the chaos of the Bosnian War, the United Nations designated the besieged Muslim enclave of Srebrenica as a safe zone. Deployed to enforce peace, Dutch soldiers, known as 'Dutchbat', were tasked with safeguarding the area, with around four hundred soldiers stationed at a vehicle battery factory.

However, by July 1995, the safe zone had fallen, and Dutch forces retreated to Tuzla. Tragically, in the aftermath, approximately 8,000 Muslim men and boys were systematically executed by Bosnian Serb forces.

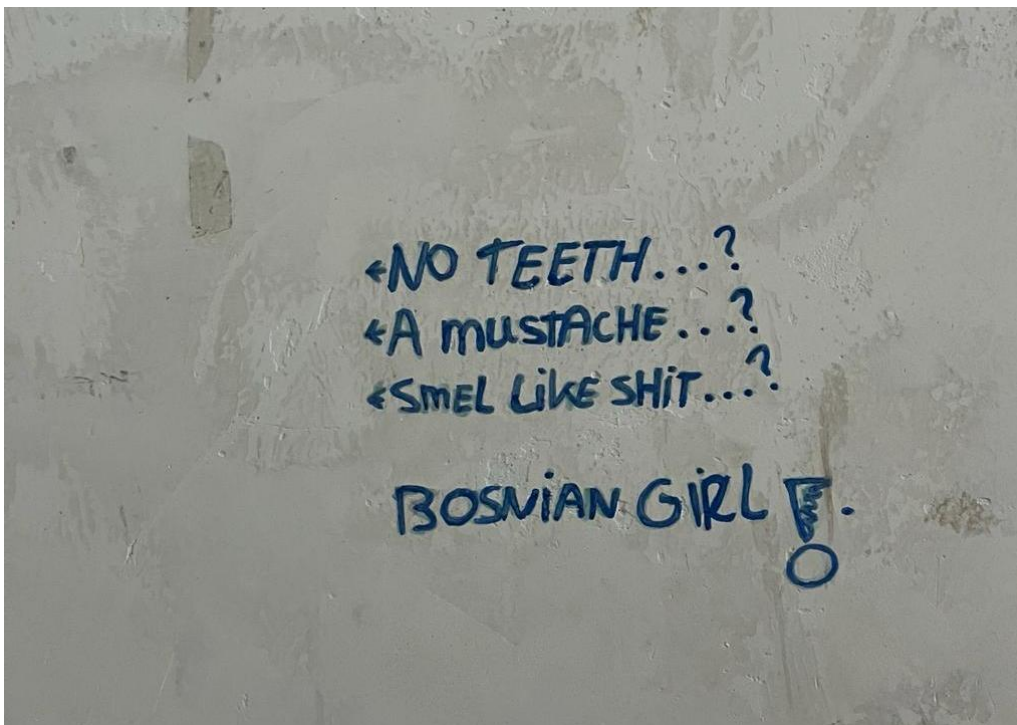
Unaware of the impending genocide the 'Dutchbat', stationed at the UN base in Potocari, spent their time decorating walls with drawings and graffiti.

When the 'Dutchbat' withdrew, they left behind the graffiti they had painted during their two-year stay, most of which was disturbing and explicit, reflecting anti-Muslim hatred and misogynistic hostility. The presence of such graffiti serves as a sobering reminder of the failures of the Dutch peacekeepers to uphold the United Nations mandate to protect civilians.

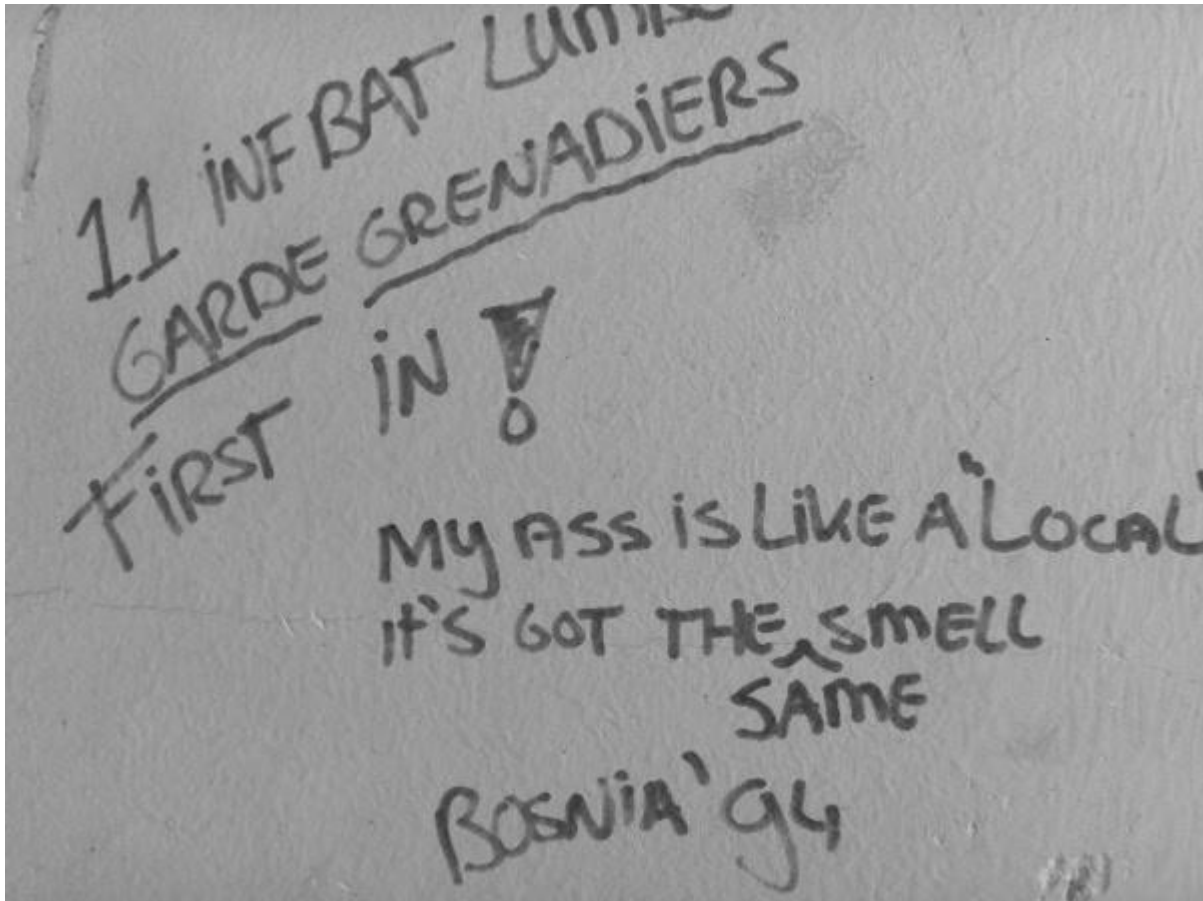
Today, the factory has been transformed into the Srebrenica-Potočari Memorial Museum, where this graffiti stands as a testament to the shameful actions and attitudes displayed by the European unit of the United Nations, which was meant to protect civilians but instead left behind evidence of hatred, racism, and discrimination against Muslims and women.



Graffiti left by the Dutch peacekeepers at the UN base in Potocari



Graffiti the United Nations Dutch troops left in the "safe area" Srebrenica.

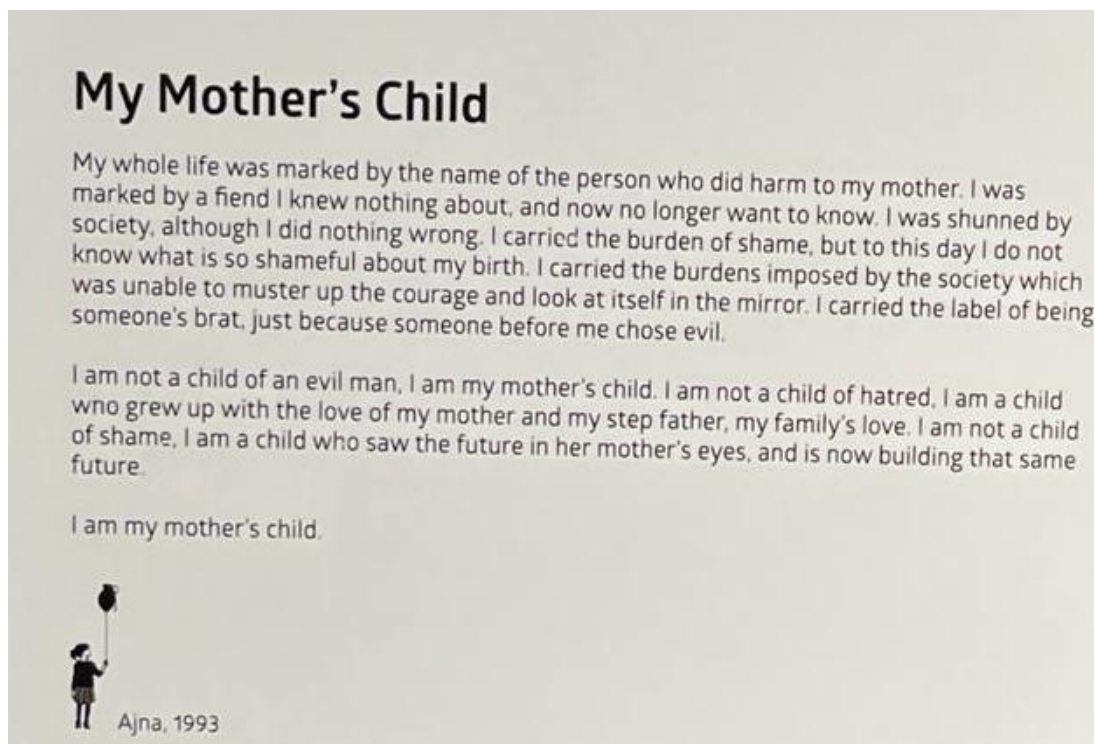


Graffiti left by the United Nations Dutch troops in the “safe area” Srebrenica: ‘My Ass is like a “local.” It’s got the same smell. Bosnia 94’.

The two pictures below were taken at the War Children Museum in Sarajevo.

The War Childhood Museum in Sarajevo is a unique institution that captures the experiences of children who grew up during the Bosnian War from 1992 to 1995. Born from the personal stories collected for the book 'War Childhood: Sarajevo 1992 – 1995,' the museum was officially founded in May 2015. It serves as a poignant archive, housing hundreds of personal items, photographs, diaries, and letters that offer a window into the lives of innocent bystanders of war. Unlike traditional war museums focused on combatants and military strategies, this museum highlights the silent victims of conflict, emphasising the need for understanding and reconciliation. Now the world's largest archive, the War Childhood Museum aims to preserve memories and educate and foster healing, promoting a future where such histories are not repeated. Through its mission, the museum seeks to support personal and social

development by advancing mutual understanding and helping individuals overcome past traumas.



Ajna's story reflects the power of identity and resilience, rejecting societal shame with pride: "I am my mother's child."

The text in the picture above, taken from the War Childhood Museum in Sarajevo, reads *"My Mother's Child"*

My whole life was marked by the name of the person who did harm to my mother. I was marked by a fiend I knew nothing about, and now no longer want to know. I was shunned by society, although I did nothing wrong. I carried the burden of shame, but to this day, I do not know what is so shameful about my birth. I carried the burdens imposed by the society which was unable to muster up the courage and look at itself in the mirror. I carried the label of being someone's brat, just because someone before me chose evil.

I am not a child of an evil man; I am my mother's child. I am not a child of hatred, I am a child who grew up with the love of my mother and my step father, my family's love. I am not a child of shame, I am a child who saw the future in her mother's eyes, and is now building that same future.

I am my mother's child.

Ajna, 1993"



Ajna as a baby with her mother

On an uplifting note, I'd like to recount an inspiring story centred on the Sarajevo Haggadah, an esteemed Jewish manuscript dating back to the 15th century. Amidst the turmoil of World War II, a Muslim academic safeguarded it from Nazi seizure by concealing it within a mosque. Remarkably, this act of preservation echoed an earlier moment of rescue when, during the Spanish Inquisition, a Catholic priest shielded it from destruction. In Sarajevo, a saying tells of a Jewish text being preserved by both a Catholic priest and a Muslim scholar, ultimately finding refuge in a mosque.

Today, Sarajevo is a city with a Muslim majority population, over 80%. Yet, it is led by a young Jewish woman serving as mayor, illustrating the city's rich cultural and religious harmony tapestry.

- **Zionism and anti-Muslim hatred:**

It is worth first to give a background of The Birth of Political Zionism: Theodor Herzl's Vision for a Jewish Homeland:

Theodor Herzl defined Zionism as the movement to establish a Jewish homeland in Palestine. In his 1896 work *Der Judenstaat*, he stated: **"Zionism seeks to secure for the Jewish people a publicly recognised, legally assured homeland in Palestine."** This was formalised further at the First Zionist Congress in 1897 in Basel, Switzerland, where Herzl articulated the goal of Zionism.

Zionism represents one of the manifestations of anti-Muslim hatred, stripping Muslims of their humanity and portraying them as "human animals", Monsters, "Amalekites". This includes acts such as killing, raping, engaging in ethnic cleansing, and constructing settlements in Palestine and Lebanon over the past 75 years and beyond.

Zionism, in its present form, represents a narrow, nationalist, and colonialist viewpoint that fosters anti-Muslim hatred, among other forms of xenophobia, distancing itself from the inclusive and compassionate teachings of Judaism. This divergence highlights a profound conflict between the two, as Judaism's ethical and universal values clash with the supremacy, prejudice and apartheid observed in contemporary Zionist practices.

Israeli Prime Minister Netanyahu's speech: Fuelling hatred against Islam Through Historical Narratives

In January 2024, South Africa cited statements from Netanyahu and other Israeli officials to file genocide charges against Israel at the International Court of Justice. The charges specifically highlighted remarks made by Netanyahu in the lead-up to Israel's ground invasion in October 2023, as documented in the formal accusation of genocide.

"Our Holy Book instructs us to remember the deeds of the Amalekites against us, and indeed, we do remember and are engaged in combat. Our formidable forces in the

vicinity of Gaza and Israel are part of a lineage of Jewish heroes, a lineage that commenced with Joshua son of Nun some 3,000 years ago."

This was a segment of the Israeli Prime Minister, Benjamin Netanyahu's speech to the Israeli Military and Populace on Saturday 28th October 2023. He further stated, "Our valiant forces are united in a singular mission: to utterly obliterate our mortal enemy."

Netanyahu's speech, with its religious overtones and references to the Torah and the Old Testament—specifically the mention of "Amalek"—as a blatant and public call for the genocide against Muslims.

In the Torah, the Amalekites are depicted as the archenemies of the Jews, the embodiment of pure evil, they are big and tall and ferocious, whom Jews are commanded to completely exterminate, including the Amalekites women, children, and livestock.

This anti-Muslim Hatred speech is a clear advocacy for ethnic cleansing, reflecting the actions being carried out by the Israeli military (IDF) in Gaza, involving the killing of children, women, and men and livestock.

Who were the Amalekites mentioned by the Israeli Prime Minister Netanyahu in his speech directed mainly at the Israeli military?

a. Who Were the Amalekites?

According to the Old Testament, the Amalekites were descendants of Eliphaz, the son of Esau, Jacob's brother, and a grandchild of Isaac, Abraham's son. They resided in the Negev desert within Palestine and are historically recognised as one of the most ultimate enemies of the Israelites, with whom they engaged in numerous wars and battles. The Book of Exodus recounts an incident where the Amalekites attacked the Israelites during their passage through Sinai. Moses, in response, commanded Joshua, son of Nun to fight them.

Furthermore, the Book of Samuel details how the Amalekites invaded the Negev and Ziklag in Palestine towards the end of King Saul's reign (referred to as Talut in Islam), setting Ziklag ablaze and capturing its inhabitants. Subsequently, King David launched

a military campaign to retrieve what was taken by the Amalekites and to slay the man who had killed King Saul.

b. Historical Theories on the Origin of the Amalekites

There exist various theories regarding the origins of the Amalekites. Some associate them with the Amorites, nomadic wanderers also called "Eastern Canaanites," due to their shared language with the Canaanites, and suggest their presence predates Abraham. Some Islamic scholars believe they are descendants of Ham, son of Noah, leading some to speculate that there were two distinct groups bearing the same name. In Palestine, the Amalekites were known by various names, such as the "giants" or "tyrants." As a result, some Quranic interpreters consider the verse, from Surah Al-Ma'idah (5:22) : "They said [the Israelites], 'O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they exit from it; but if they exit from it, then we will enter,' to refer to the Amalekites of Palestine.

c. The Torah's Command for Their Annihilation

The Old Testament, particularly in the Book of Samuel, issues a direct command for the indiscriminate extermination of the Amalekites. Samuel 15:3 explicitly instructs, 'Now go, attack the Amalek and destroy all that they have. Do not spare them, and kill their men and women, children and infants, cattle and sheep, camels and donkeys.' This passage illustrates a clear mandate for total eradication, leaving no room for mercy or survival of the Amalekites, extending the order to the killing of children and infants and destruction of their livestock as well.

Deuteronomy 25:19 commands the Israelites: "When the Lord your God gives you rest from all the enemies around you in the land, He is giving you to possess as an inheritance, you shall erase the memory of Amalek from under heaven. Do not forget!" This verse emphasizes the divine command to remember the atrocities of the Amalekites and to completely eradicate their memory from the earth.

These passages from the Torah underscore the severity of the conflict between the Israelites and the Amalekites, as seen through the lens of ancient scriptural texts. They reflect the historical enmity, and the theological and moral justifications provided for the actions commanded against the Amalekites, encapsulating a narrative of divine

retribution and the eradication of evil as perceived in the context of these ancient writings.

d. Netanyahu Incites Genocide

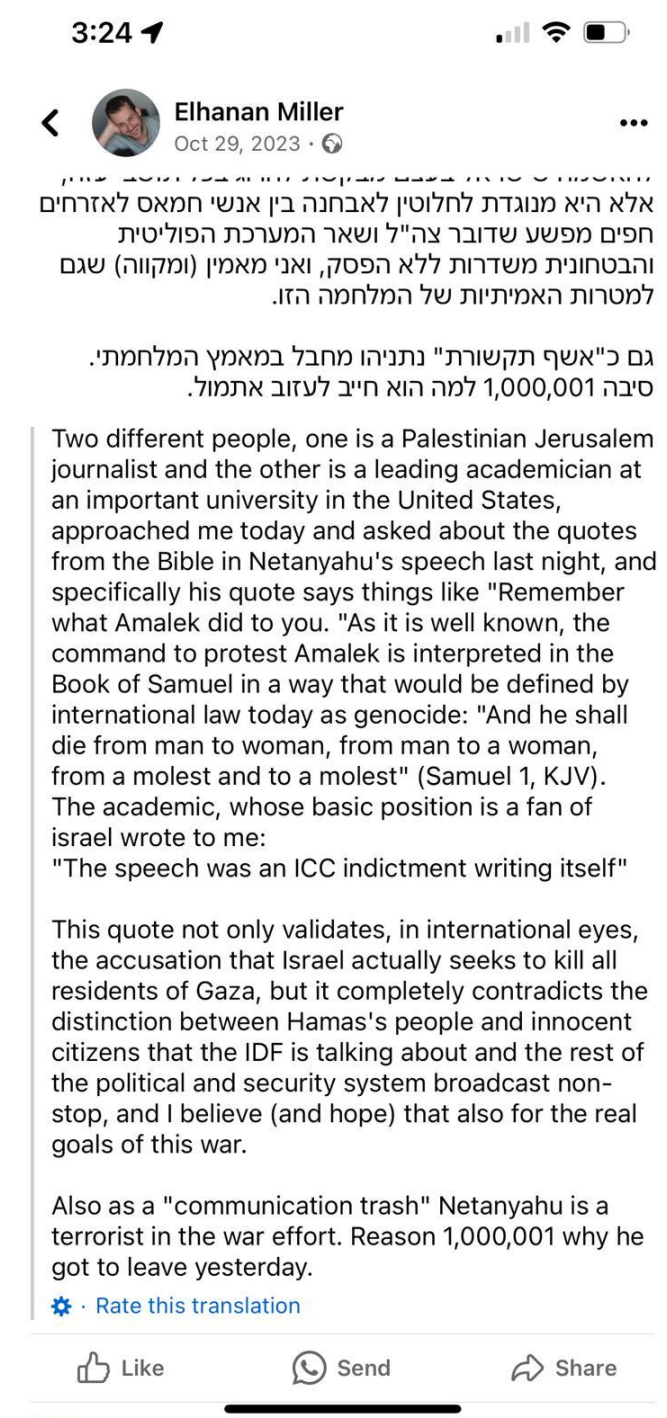
Eli Valley, an American Jewish cartoonist tweeted "Any mention of the Amalekites is a clear call to genocide".



This sentiment is echoed by an Israeli Jewish Rabbi named Elhanan Miller, who shared that following Netanyahu's speech, he received inquiries from two distinct individuals - one a Palestinian journalist from Jerusalem and the other a prominent academic at a leading university in the United States and a supporter of Israel. Both were seeking clarification on the implications of Netanyahu's biblical reference, "Remember what Amalek did to you."

Miller responded by stating that the Torah's depiction of the treatment towards the Amalekites would be classified as "genocide" from an international law perspective, highlighting a stark contradiction with the Israeli military and political establishment's stated policy of distinguishing between Hamas militants and innocent civilians.

Miller recounts that even the pro-Israel academic expressed concern that Netanyahu's speech would essentially serve as self-incriminating evidence at the International Criminal Court. Miller concluded his remarks by labelling Netanyahu as a "war criminal" suggesting that this is reason "number 1,000,001" for his removal from office.



Elhanan Miller highlight concerns over Netanyahu's speech, suggesting it could serve as self-incriminating evidence at the ICC

These observations underline the deep intense argument surrounding Netanyahu's speech, drawing on historical and religious narratives. The invocation of such a contentious and potent symbol from the Torah has not only sparked controversy but has also prompted discussions about the ethical and legal ramifications of political leaders referencing scriptural texts to justify contemporary political and military actions. Figures like Netanyahu, Mladic, Abu Bakr Al Baghdadi, amongst others despite claiming to act in the names of Moses, Jesus, and Muhammad, are actually pursuing their own criminal goals, which are unrelated to the principles of Judaism, Christianity, or Islam.

4. The History of the Jewish communities in Europe:

1290 Jews were expelled from England, 1394 from France, 1421 from Austria and from Spain, 1648 massacre in Ukraine, 1881 massacre in Russia, Ukraine and Poland, 1891 expelled from Moscow, 1903 massacre in Russia, 1919 massacre in Ukraine.

Persecution of Jews in Germany and Jewish Holocaust 1941 – massacre in France Holland and Hungary.

The Europeans thought that the Solution of these centuries of ill treatment and massacres could be implanted elsewhere at the expense of other people.

The Middle East has a longstanding history of religious tolerance and coexistence among its diverse religious communities. The peaceful coexistence of Muslims, Christians, and Jews in countries like Iraq, Lebanon, Syria, and Palestine exemplifies this tradition. In these regions, living side by side wasn't just a theoretical concept, it was a daily reality. Unlike in Europe, where Jews were seen as outsiders and faced widespread anti-Semitism, a problem deeply rooted in European history and culture, originating in the Middle Ages. Such prejudices were non-existent in the Arab world. In fact, the notion of anti-Semitism is not applicable in the Middle East, where all Arab religious groups, and communities of different faiths, are considered Semitic.

From a historical perspective, it's crucial to note that the second Caliph, Umar Ibn Al Khattab, in 637, facilitated the return of Jews to Jerusalem after the Romans had expelled them centuries earlier.

Similarly, when Saladin recaptured Jerusalem in 1187, he reinstated the Jewish community that had been expelled by the Crusaders in 1099. Saladin's policies of tolerance and inclusivity allowed for the re-establishment of the Jewish community in the city.

In 1492, Ottoman Sultan Bayezid II sent ships to Spain to rescue Jews who were expelled during the Spanish Inquisition. The Sultan welcomed these Jewish refugees into the Ottoman Empire, providing them with safety and the opportunity to integrate into Ottoman society.

Throughout history, including before, during, and after the Holocaust, a horrific manifestation of European anti-Semitism, Jews sought refuge in the lands of Muslims specifically Palestine. In 1947, as Jewish refugees arrived by ships, they unfolded banners stating, "The Germans destroyed our families and homes – don't destroy our hope." The Arab world initially welcomed them with open arms, but these efforts were ultimately undermined by covert Zionist colonial agendas.

5. Coexistence between the Muslims and Jews in Andalusia under the Islamic ruling

According to Ibn Khaldoun, a Muslim Arab Social Anthropologist (1332 – 1406 AD), the alliance between Muslims and Jews in Andalusia for nearly 800 years (711 – 1492 AD) showcases a period of interfaith harmony and cultural prosperity, highlighted by the flourishing of sciences, arts, and philosophy. Under Muslim rule, Jews enjoyed protections and freedoms, contributing significantly to a society that valued intellectual and cultural exchanges. This era, known as the Golden Age for Jewish culture in Spain, was underpinned by Ibn Khaldoun's concepts of social cohesion and the rise and fall of civilisations, emphasising the benefits of tolerance, unity, and mutual respect. The collaboration between Muslim, Jewish, and Christian scholars, particularly in the translation of ancient Greek texts, underscored the intellectual synergy of the period. However, Ibn Khaldoun would also note the cyclical decline of such golden ages, as seen in the eventual fall of Granada and the end of this unique coexistence due to the Spanish Reconquista, marking a significant historical era of interfaith collaboration that enriched the broader tapestry of human civilisation.

The following quote by Mr. Nelson Mandela perfectly summarises the ideals of peace and coexistence, stating *"Peace is not just the absence of conflict; peace is the creation of an environment where all can flourish, regardless of race, colour, creed, religion, gender, class, caste, or any other social markers of difference."*

6. Media Influence and the Rise of anti-Muslim hatred:

The role of media in shaping public perception and opinion is substantial, and when it comes to sensitive issues like religious identity and security, its impact can be profound. Media narratives have a significant influence on the rise of anti-Muslim hatred, mainly when they disproportionately or inaccurately report on events involving Muslims or those perceived to be Muslim.

When media outlets highlight, exaggerate, or fabricate significant events, it can lead to a surge in anti-Muslim hatred and hate crimes. An example of this was observed in the month following the 2017 Manchester Arena bombing, which witnessed a staggering 500% rise in anti-Muslim hate crimes compared to the year before, a pattern often seen after terrorist incidents linked to terrorists with link to Islamic affiliation. A University of Birmingham study reveals that Muslims rank as one of the most disliked groups in the UK.

According to data compiled by Tell MAMA, a charity that tracks anti-Muslim incidents in the UK, there has been a staggering 600% increase in hate crime cases in 2024 compared to last year, including both verbal and physical assaults, as well as acts of vandalism. However, this alarming statistic almost certainly underestimates the true magnitude of anti-Muslim hatred, as a significant number of incidents go unreported. Factors such as deep-seated community mistrust, cultural and religious barriers, and a legitimate fear of retaliation severely hinder the accurate reporting and understanding of the full impact of anti-Muslim hatred.

This can result in a lack of public outcry against anti-Muslim hatred speeches and practices, setting them apart from other forms of racism and prejudice, which might receive more critical attention and condemnation.

Moreover, the dissemination of misinformation or 'propaganda' in times of conflict can further entrench Islamophobic attitudes. When media narratives are not scrutinised for accuracy or bias, they can distort reality, leading to misunderstandings and hostility towards the Muslim community.

One recent example is during the war in Palestine, the Gaza Strip, a profound tragedy has unfolded, marked by a death toll that has shocked the world. As hostilities commenced, reports in Israeli and Western media outlets began circulating alarming and unverified stories about acts of violence by Hamas, including claims of beheadings and assaults. These reports have significantly contributed to increasing hatred towards Islam, as these media sources, including those in the UK, disseminated such narratives.

Simultaneously, the Israeli Defence Forces (IDF) launched operations that have dramatically increased civilian casualties in Gaza. As of 20 July 2025, over 58,765 Palestinian civilians have been killed since October 2023, including at least 17,000 children in just the past two days, approximately 98 additional fatalities were confirmed, including scores of women and children

The scope and scale of these casualties are unprecedented when compared with other recent conflicts, such as in Ukraine, and they are compounded by a deepening humanitarian crisis marked by famine, disease, and reports of children undergoing surgery without anaesthesia.

Moreover, the campaign is being accompanied by a proliferation of dehumanizing narratives, portraying Palestinians as barbaric or monstrous, falsely insinuating that they perpetrate atrocities against innocents, their very humanity is being systematically undermined.

Reports from Israeli and Western media initially claimed that Hamas killed 120 children, with some allegedly beheaded. However, these reports have been challenged by more recent disclosures indicating that not a single Israeli infant was a casualty during the said attacks. It was later confirmed that only one child's death

occurred two days following the attack, with circumstances involving IDF gunfire and lacking precise details.

These inconsistencies call into question the reliability of the narrative. The gravity of fabricating such stories, especially those involving the killing and beheading of children, is significant and deeply concerning, as it is not the first instance of potential falsehoods being propagated by these media sources.

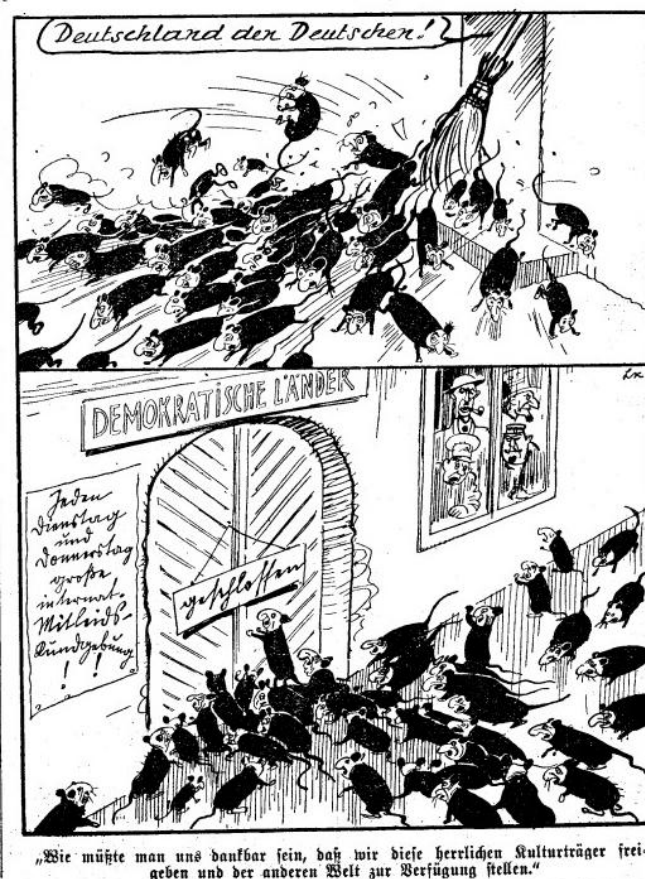
In the tragic history of Auschwitz, the process of dehumanisation by the Nazis towards the Jewish people highlights a broader mechanism of oppression, where dominant groups suppress empathy through propaganda and indoctrination to facilitate cruelty. This mechanism is not confined to the past but is observed in contemporary conflicts, such as the situation between the Israeli Government and Military and Palestinians (the Amalekites).

It is deeply distressing to witness the level of dehumanisation in some media portrayals, where the humanity of Palestinians is completely overlooked. The misuse of the Holocaust by any ideology, including Zionism, for justifying actions that lack compassion and empathy contradicts the ethical and humane principles inherent in Judaism.

The media plays a significant role in propagating xenophobia, and particularly anti-Muslim hatred and anti-Semitism, by disseminating dehumanising depictions through caricatures or videos. An illustrative cartoon by Stanley below involves a scene of individuals crossing into Europe, where one person carries a suitcase and another a possible prayer mat. A shadowy figure is depicted with a gun over his shoulder, and a woman is seen in a hijab, with rats depicted at their feet, introducing a highly inflammatory and demagogic narrative. This representation acts as a potent catalyst for racial hatred, effectively dehumanising immigrants in a way that mirrors the dehumanisation of Jews in Nazi propaganda. Similarly, a caricature from the Viennese newspaper "Das Kleine Blatt" in 1939 shows rats representing the Jewish community, being forcibly expelled from Germany, an explicit act of exclusion and further dehumanisation by likening them to pests.



Stanley McMurtry aka MAC, Daily Mail, 17th Nov 2015 on Europe's open borders



'Das Kleine Blatt' cartoon in 1939

Richard “Mac” McKinney’s story serves as a powerful testament to the profound influence of media and government rhetoric in shaping and solidifying Islamophobic attitudes. McKinney, a former U.S. Marine, was so deeply indoctrinated by these narratives that he developed an intense hatred for Muslims, leading him to scout the Muncie Islamic Centre in Indiana with the intention of planting a bomb to kill hundreds of innocent people. However, his plan was completely derailed by the compassion and warmth he encountered within the Muslim community. This community’s kindness not only disarmed his hatred but transformed it, leading McKinney to convert to Islam just eight months later. Remarkably, he went on to become the president of the very mosque he once sought to destroy. His journey underscores the devastating impact that biased media narratives can have in fostering prejudice, while also highlighting the potential for empathy and understanding to counteract such deeply ingrained biases.

7. Counter-Terrorism Terminology towards the Muslim Community

The growing issue of anti-Muslim hatred is deepening societal divisions and eroding social cohesion. The cycle of government rhetoric, media amplification, and resulting public sentiment is creating an environment where discrimination and violence against Muslims, and other minority groups, are becoming more widespread. Addressing this issue is crucial for promoting tolerance, equality, and the protection of civil rights for all communities in the UK.

The discussion surrounding Counter Terrorism Terminology (CTT) necessitates careful examination of historical contexts, event labelling, and the implications these labels carry, particularly concerning the Muslim community in the UK. Characterising terrorists with Islamic affiliations as ‘jihadists’ or ‘Islamists’ distort these terms and unfairly associates the broader Muslim community with radicalism. Such misrepresentation is notably absent when discussing terms related to other faiths like Hinduism, Buddhism, Sikhism, Judaism, and Christianity.

In discussions on counterterrorism, it's imperative to differentiate between the misapplication of Islamic principles by a minority and the foundational values of the religion. Terms such as "Islamist" blur the distinction between extremism and the

peaceful practices observed by the majority of Muslims, perpetuating anti-Muslim hatred and casting unwarranted suspicion over the entire religion.

Islamic teachings advocate for peace, compassion, and fairness, principles diametrically opposed to the motivations behind religiously justified violence. Media, policymakers, and society at large must exert concerted efforts to distinguish between the distorted political or violent interpretations of religion and the genuine practices of its followers.

Furthermore, it's crucial to underscore Islamic legal doctrines concerning warfare, which emphasise the protection of civilians and prohibit wanton destruction, countering the often-violent portrayal of Islam.

Misrepresentations of religious motives leading to violence are not confined to Islam; across all faiths, individuals have perpetrated violence under the guise of religious fervour. This reality underscores the importance of preventing a minority from defining an entire religious tradition.

In the domain of counterterrorism, precision in the usage of terms like "Islamist," "Jihadist," and "fundamentalist" is essential, recognising the disparity between the beliefs held by billions and the actions of a few. Such precision is critical in combating anti-Muslim hatred and fostering a deeper comprehension of the underlying causes of terrorism, which are frequently rooted in politics rather than religion.

Advancing discourse on counterterrorism and anti-Muslim hatred extends beyond mere terminological revisions; it involves engaging in respectful dialogue that honours religious diversity and dispels stereotypes. This approach is fundamental to forging more resilient, cohesive societies capable of effectively addressing terrorism and extremism while upholding the dignity and rights of all communities, regardless of their faith.

8. Non-Muslim Religious Labels in Terrorism

- Nazi and Fascist Regimes:

The atrocities committed by the Third Reich under Adolf Hitler and Fascist Italy under Benito Mussolini, though culturally Christian, are typically described by their political ideologies, not their religious affiliations.

- The bombing of the King David Hotel:

In 1946, carried out by the Irgun, a Jewish terrorist group, resulted in the deaths of 96 civilians, including British nationals. The absence of religious labels in discussions surrounding this attack, despite the clear religious affiliation of the terrorists, highlights the selective nature of religious labelling in discussions of terrorism. Israeli leaders, including Menachem Begin (a prominent figure in the Irgun terrorist group who later became Prime Minister of Israel), as well as Yitzhak Rabin and the current Prime Minister Benjamin Netanyahu, have attended events commemorating the King David Hotel bombing. Notably, the 60th anniversary of this event in 2006 was marked by a commemorative event in Jerusalem, attended by significant figures, including the then-Prime Minister Benjamin Netanyahu. The absence of religious labelling in this context underscores the inconsistency in how such terms are applied to different groups and actions.

- Northern Ireland Conflict:

The lack of direct religious labelling of groups like the IRA (Catholic) and the UVF (Protestant) contrasts with the labelling practices for Islamic-identified terrorism.

- Christian-Identified violence in the Bosnian War (1992-1995):

The Bosnian Serb Army, led by figures like Ratko Mladić and Radovan Karadžić, committed the Srebrenica Genocide, where over 8,000 Muslim men and boys were killed. Additionally, during this conflict, over 80,000 systemic rape and sexual assaults against Bosnian Muslim women were carried out by these forces. Despite the clear religious motives and heinous war crimes, the term "Christian terrorism" was hardly ever used, creating a stark contrast to the labelling practices for Islamic-identified violence.

- Violence in Myanmar by Buddhist Groups:

Acts of violence against Rohingya Muslims, perpetrated by groups like the 969 Movement led by Ashin Wirathu, are rarely termed "Buddhist terrorism," revealing a double standard in religious labelling.

- The case of Anders Breivik:

Anders Breivik used Christian Crusader symbolism in his 2011 massacre, but wasn't labelled with Christian-associated terms, in contrast to similar acts by Muslim perpetrators.

- The continued genocide in Palestine,

Including the indiscriminate killing of men, women, children, infants, and animals by the Israeli Defence Forces, framed by top Israeli political and religious leaders as a "Jewish" holy war, have yet to be categorised as terrorism. Eventually, these actions will be recognised as terrorism, though likely without any reference to the Jewish faith.

- The Zionist terrorist groups including the IDF committed the following atrocities:
 - 1947: Haifa Genocide in Palestine
 - 1948: Deir Yassin Genocide in Palestine
 - 1948: Tantura Genocide in Palestine
 - 1948: Al-Lydd Genocide in Palestine
 - 1953: Qibya Genocide in Palestine
 - 1956: Kafr Qasim Genocide in Palestine
 - 1956: Khan Yunis Genocide in Palestine
 - 1970: Abou Zaabal Genocide in Egypt
 - 1970: Bahr al-Baqar Genocide in Egypt
 - 1982: Sabra and Shatila Genocide in Lebanon
 - 1990: Al-Aqsa Genocide in Palestine
 - 1994: Cave of the Patriarchs Genocide in Hebron, Palestine

- 1996: Qana Genocide in Lebanon
- 2002: Jenin Genocide in Palestine
- 2008, 2012, 2014: Gaza Genocides
- 2023-2024: Ongoing Genocides in Gaza

This list outlines significant and tragic events in the conflict, each with profound impacts on the affected communities. According to Zionist leader Moshe Dayan (1915-1981), he regarded any location on the West Bank of the Jordan River as part of Israel, viewing it no differently than Tel Aviv, Hebron, or Jericho. Dayan believed this territory was intrinsic to their national identity, asserting, "This is their homeland." He did not envision Israel as an Arab state and maintained that even with a peace settlement, Israelis should retain the right to establish new settlements, towns, and cities within the West Bank in any Palestinian territories.

It is important to emphasise that these extremist groups and ideologies, along with their self-proclaimed leaders, rabbis, bishops, and shaykhs, do not represent the teachings of Moses (PBUH), Jesus Christ (PBUH), or Muhammad (PBUH). Their actions and beliefs deviate significantly from the core principles and values upheld by Judaism, Christianity, and Islam.

Furthermore, it is crucial to recognise that such groups should not be granted the legitimacy or honour of being labelled as Jews, Christians, or Muslims. Their actions do not align with these faith traditions' true essence and teachings, and therefore, they should not be associated with them. People need to differentiate between the actions of extremists and the actual teachings of these religions, which advocate for peace, compassion, and justice.

9. Islamic Teachings on Warfare and Humanitarian Principles

- **Meaning of Islam**

The term "Islam" is etymologically rooted in the Arabic word "Salam," which translates directly to "peace." This linguistic connection profoundly illustrates the essence of Islam as a religion deeply anchored in the principles of peace and tranquillity. From the Quran and Hadith perspective, Islam's foundational texts and teachings consistently emphasise peace as a core value and an ultimate goal for humanity.

The Quran frequently underscores the importance of peace in its verses. For instance, Surah Al-Anfal (8:61) says, "But if they incline to peace, you also incline to it and trust in Allah. Indeed, He is the Hearing, the Knowing." This verse encourages Muslims to respond positively to any call for peace, highlighting the preference for peaceful resolutions over conflict and underscoring Allah's omnipresence and omniscience as a source of guidance and support in pursuing peace.

Furthermore, Prophet Muhammad's (PBUH) teachings, as recorded in the Hadith, reinforce this commitment to peace. One notable Hadith from Sahih Bukhari states, "Do not wish to meet the enemy but ask Allah for safety. But when you meet the enemy, be patient." This guidance from the Prophet Muhammad (PBUH) emphasises the importance of seeking peace and safety through prayer while also advocating for patience and steadfastness in the face of unavoidable conflict.

The intrinsic link between Islam and peace is further exemplified in the greeting with "As-salaam alaykum" (peace be upon you), reflecting the deep-rooted emphasis on peace in daily Muslim life and interactions. This greeting serves as a reminder of the religious and ethical obligation towards peace and fosters a culture of mutual respect and harmony among individuals.

Islam's foundation is built upon the principles of peace, understanding, and compassion.

- **What is the real "Jihad," and who is considered a "Jihadist" by the Quran and the Teaching of the Prophet Mohammad (PBUH)**

The Quran mentions Jihad in various contexts, emphasising both its non-violent and, when necessary, defensive violent aspects. "Jihad," when translated into English, means "struggle" or "striving." It is derived from the word Juhud, which means hard work. This term holds significant importance in Islam, representing various forms of effort or hard work, including spiritual, moral, and physical endeavours. While it is often associated with armed conflict, its broader meaning encompasses personal and communal struggles for righteousness, justice, and self-improvement.

1. **Spiritual Striving:** The Quran often refers to Jihad in the context of a spiritual and moral struggle. For instance, Surah Al-'Ankabut (29:69) says, "And those who strive for Us - We will surely guide them to Our ways." This verse highlights the idea of striving (Jihad) in the path of God as a means of spiritual and moral development.
2. **Striving for Justice and Defence:** In Surah Al-Baqarah (2:190), the Quran states, "Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors." This verse sets the context for physical Jihad as a defensive measure and strictly forbids aggression.
3. **Compassion in Conflict:** Surah Al-Baqarah (2:192-193) further instructs, "But if they cease, then let there be no hostility except against oppressors." This emphasises the importance of restraint, peace, and compassion, even in conflict situations.

- **The rules of engagement in the Quran predate the International Humanitarian Law / Rules of War**

Surah Al-Baqarah (Chapter 2) and Surah Al-Anfal (Chapter 8) of the Quran contain verses that discuss the rules of engagement in War, including the conduct of battle, treatment of prisoners, and regulations regarding peace agreements. Some notable verses include:

- Surah Al-Baqarah, verse 190: "Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors."
- Surah Al-Baqarah, verse 191: "And kill them wherever you overtake them and expel them from wherever they have expelled you but know that 'Fitnah' is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there..."
- Surah Al-Anfal, verse 61 advises: "If they are inclined towards peace, then incline towards it as well and put your trust in Allah. Surely, He is the All-Hearing, the All-Knowing"

Verses from the Quran and Sunnah, among others, provide guidelines for Muslims engaged in warfare, emphasising the principles of justice, proportionality, and the importance of peace. They instruct believers to fight only in self-defence, to avoid transgressing limits, and to seek peace when the opportunity arises.

- **Brief comparison between the Islam International Humanitarian Law (IHL), especially regarding the treatment of civilians, prisoners of War, and the injured:**

Islamic rules of engagement, as derived from the Quran and Hadith, often present more stringent and morally grounded directives compared to IHL, particularly in their absolute protection of civilians, empathetic treatment of POWs and the injured, and the broader ethical framework governing conduct during warfare. While both systems share common principles, the depth of moral obligation and the emphasis on compassion and justice in Islamic law often exceed the legalistic approach of IHL.

a. Treatment of Civilians

Islamic Law: The Quran (Surah Al-Baqarah 2:190) explicitly instructs Muslims to fight only those who fight them, protecting non-combatants. Furthermore, the Hadith in Sahih Bukhari, where Prophet Muhammad (PBUH) instructed not to kill women,

children, and elderly non-combatants, reflects a stringent approach to protecting civilians.

The Geneva Conventions emphasise the protection of civilians, prohibiting attacks on civilian populations and property. However, the concept of "collateral damage" is more accepted in IHL, whereas Islamic law's directives are more absolute in civilian protection.

b. Treatment of Prisoners of War (POWs)

The Hadiths emphasise humane treatment, with Prophet Muhammad (PBUH) advising that POWs should be fed as the captors are fed. The emphasis on kindness and dignity, even to the extent of sharing food and shelter, goes beyond mere sustenance.

The Third Geneva Convention mandates the humane treatment of POWs; it primarily focuses on the prohibition of violence and ensuring basic needs. The Islamic approach, meanwhile, extends into moral obligations of kindness and empathy.

c. Treatment of the Injured

Islamic teachings emphasise immediate aid to the injured, regardless of their affiliation. The Prophet's teachings included medical care to wounded enemies, reflecting a deep commitment to life and compassion.

IHL dictates the care of the wounded and sick in armed conflicts, mandating medical attention without discrimination. However, Islamic law's insistence on immediate and equal treatment, even in hostile situations, often presents a higher ethical standard.

d. Prohibition of Mutilation and Torture

Islam strictly prohibits mutilation and torture, even of dead bodies, as per Hadith in Sunan Abi Dawud. This prohibition is absolute, with no exceptions.

IHL prohibits torture and inhumane treatment, but historical applications have sometimes seen deviations under certain conditions (e.g., the debate over "enhanced interrogation techniques").

e. Protection of Property and Environment

The Hadiths include instructions not to destroy buildings, trees, or poison water sources, emphasising environmental and property protection.

Similar protections exist in IHL, but Islamic law's direct and unequivocal instructions, particularly regarding the environment, can be seen as more comprehensive.

In peace or War, the Quran explicitly mandates Muslims to extend refuge and protection to all individuals seeking asylum without discrimination based on their background or religious beliefs. This instruction reflects Islam's deep-rooted dedication to humanitarian principles and the protection of human dignity, underscoring the responsibility of Muslims to ensure the safety and well-being of those seeking shelter.

A clear example of this Quranic mandate is found in Surah At-Tawbah (9:6), which orders: "And if anyone seeks your protection, then grant them protection so that they might hear the words of Allah." This command underscores the importance of offering asylum to seekers, regardless of their religious affiliation, beliefs, or background, in adherence to the Quran's guidance. This principle resonates profoundly with the concept of refugee protection, predating even the 1951 Refugee Convention, illustrating Islam's longstanding commitment to offering sanctuary to all in need.

10. Proposed Changes in Counter Terrorism Terminology

Changing Counterterrorism Terminology: Essential Considerations for its Impact on the Muslim Community and Muslim Police and Staff

- Introduction of New Terms:

Proposals include terms like, "Irhabi/Irhabism/Irhabist" "Anti-Western Terrorism," right-wing terrorism, etc, to remove the direct association of terrorism with Islam.

- Reducing Stigmatisation and anti-Muslim hatred:

Current misleading terminology often associates terrorism specifically with Islam and Muslims, leading to widespread stigmatisation and fostering anti-Muslim hatred, leading to discrimination and alienation of Muslims in society. Changing the

terminology can help in disassociating the religion of Islam from the actions of extremists, reducing the wrongful stigma attached to the Muslim community.

- Promoting Accurate Representation and Understanding:

Terms like "Islamic terrorism" inaccurately imply that terrorism is intrinsic to Islam, which is misleading and incorrect. Changing terminology can aid in educating the public about the actual, peaceful teachings of Islam, promoting understanding and tolerance.

- Improving Community-Police Relations:

The use of biased terminology can erode trust between Muslim communities and law enforcement agencies. By adopting neutral and accurate language, law enforcement can foster a more trusting and cooperative relationship with Muslim communities, which is crucial for effective policing and counterterrorism efforts.

- Enhancing the Well-being of Muslim Police and Staff:

Muslim police officers and staff face internal biases and discomfort in their work environment due to the prevailing terminology. Changing the terminology can lead to a more inclusive workplace, improving morale, job satisfaction, and performance among Muslim personnel.

- Promoting Equality and Fairness in Law Enforcement:

Counterterrorism efforts must be unbiased and treat all communities fairly. By changing terminology, law enforcement agencies can move away from practices that unfairly target Muslim individuals and communities.

Conclusion:

As we reflect on the issues discussed in this document and the current anti-Muslim hatred events in the UK, we must be reminded, or, if unaware, take the time to learn

about the tragic lessons from history. The genocides in Lebanon during the 1980s, Srebrenica 1990s, Syria 2010s, Rwanda 1994, and the ongoing genocides in Gaza are stark reminders of what can happen when hatred, intolerance, and systemic discrimination go unchecked.

The media politicians also play a significant role in shaping public perception and often exacerbates these issues. It is crucial to understand the gravity of the situation, as outlined in the "10 Stages of Genocide."

The headstones at Potocari Cemetery in Srebrenica situated in the heart of Europe serve as powerful symbols of the devastating consequences of allowing division and bigotry to fester.

The challenge before us is not just to recognise these historical atrocities but to confront the modern manifestations of prejudice, such as Islamic Hatred, and the misinformation that fuels it. We must communicate these lessons effectively, especially to those who may not realise they are being manipulated by social media algorithms and biased media and some politicians' narratives. This is a collective responsibility, and it is crucial that we all commit to addressing it.

I strongly advocate for these issues to be recognised and addressed at the highest levels, ensuring that we educate our colleagues, our communities, and especially our youth in schools and other educational settings. By fostering a more informed and tolerant society, we can prevent the mistakes of the past from repeating.

The 10th stage of genocide is 'Denial', which often follows the atrocity. This stage involves a relentless attempt to erase the memory of the genocide, often portraying the perpetrators as heroes. Denial is not merely an aftereffect; it is a continuation of the genocide itself, as it seeks to further harm the victims by denying their history and suffering. Sadly, this is what we see today in Bosnia and in many other parts of the world. I urge everyone to review the "10 Stages of Genocide," developed by Dr. Gregory Stanton. Understanding these stages, which do not always occur in a linear sequence, is vital for recognising the early warning signs of escalating violence and discrimination. <https://www.genocidewatch.com/tenstages>

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Muslims Making a Positive Difference to Policing

