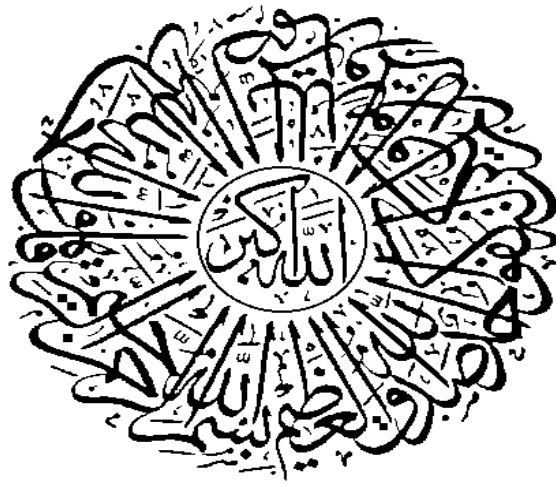


Yasin T. al-Jibouri

ALLĀH:

The Concept of God in Islam

VOLUME TWO



﴿ قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ﴾

Say: "He is (Allāh) the Most Gracious: We have believed in Him,
and we have put our trust in Him..." (Qur'ān, 67:29)

ISLAMOPHOBIA: HATRED TOWARDS ISLAM AND MUSLIMS RISES IN THE WEST



Hostilities towards Islam and Muslims are age-old, and the reasons behind them are quite obvious: Islam has a great appeal which is not matched by any other; therefore, extremist adherents of other creeds naturally feel jealous and apprehensive of it; it is understandable. But recent years have witnessed an escalation in these hostilities, especially in the Western world following the terrorist attacks in the United States on September 9, 2001. This terrorist organization is a menace, and there are many ignorant people who are trying to promote the notion that Islam and Muslims are connected with terrorism, and Muslims know exactly who these ignorant folks are; therefore, it is not at all out of place here to cast a quick at al-Qaida, perhaps we can learn something and be aware of those who stand behind it, fund and publicize for it.

Al-Qaida was originally established by the American Central Intelligence Agency (CIA) for the purpose of kicking the Russians out of Afghanistan, and it is now promoted and funded by extremist Salafis who follow the philosophy of one Ibn Taymiyyah¹ who, in

¹Ibn Taymiyyah, mentor of Wahhabis and Takfiris, is Ahmed ibn Abdul-Halim ibn Abdul-Salam ibn Abdullāh al-Khidr, “Taqiyy ad-Din,” “Abul-Abbās,” a Hanbali scholar who was born in 661 A.H./1263 A.D. and died inside a Damascus, Syria, prison in 728 A.H./1328 A.D. His birthplace is the Upper Mesopotamian (Iraqi) town of Harran (ancient Carrhae where Mudar Arabs lived, a town built by Harran brother of prophet Abraham ﷺ from whom it derived its name). Ibn Taymiyyah had his own radical and un-orthodox way of interpreting *hadith* which was different from everyone else’s, distinguishing him from all other scholars of jurisprudence. Those who adopt his views are called ‘salafis,’ followers of the ‘salaf,’ the “pious” predecessors. He is on the record as the first person to disbelieve in intercession (*shafa`a* شفاعة). For more details, refer to the 463-page book titled *Ibn Taymiyyah* by Sa’ib Abdul-Hamid, published in Arabic in Qum, Iran, by the Ghadr Center for Islamic Studies. There are many fanatical groups in Saudi Arabia, the Arab Gulf area, Yemen, Iraq and now Syria, India, Pakistan, Bangladesh, Afghanistan and Egypt that adopt this ‘salafi’ ideology which has been for some time disseminated by

the 7th Century A.H./the 14th Century A.D., had revived the teachings of Imām Ahmed ibn Hanbal, founder of one of the four major Sunni sects, the other three being the Hanafī, Maliki and Shafī'i.

The al-Qaida Menace

"Al-Qaida" or "tanzim al-qaida" or "qa'idat al-jihād" is a fundamentalist Sunni multi-national movement established between August 1988 and late 1989/early 1990 and advocates international "jihād", according, of course, to its own concept of "jihād" which will be explained later for the kind reader. Al-Qaida is presently heavily concentrated in Yemen, particularly in the tribal and southern areas, and it is called there "al-Qaida Organization in the Arabian Peninsula". Al-Qaida has attacked civilian and military targets in various countries the most important of which have been the September 11, 2001 attacks on the twin towers of the World Trade Organization in New York city and on the Pentagon building which is located in Arlington County in Metropolitan Washington, D.C., area. These attacks prompted the American government to wage a war on terrorism, trying to kill the Frankenstein monster it originally created.

The techniques employed by al-Qaida include suicide attacks and simultaneous explosions at various targets carried out by members of this organization who pledged allegiance to Osama bin Laden, a Saudi national who was born in Riyadh, Saudi Arabia, on March 10, 1957 and killed in Abbottabad, Pakistan, in an American raid on May 2, 2011. Members of al-Qaida have received training in a number of countries which include Pakistan, Afghanistan, the Sudan, Yemen, and perhaps elsewhere.

The objectives of this terrorist organization, according to information gathered from various Internet articles, include ending

government-sponsored Saudi missionary activities and funded by petrodollars of oil-rich Arabian Gulf countries the governments of which enjoy the support, all kinds of support, of the United States despite the latter's knowledge of their dismal record in human rights, religious discrimination and persecution.

the foreign influence in the Islamic countries and the establishment of a new "Islamic caliphate" along the lines of the extremist teachings of Ibn Taymiyyah. Al-Qaida believes that there is a Judeo-Christian alliance plotting to destroy Islam, as we read on p. 4 of Robert Fisk's book titled *The Great War For Civilisation* (2005), so it has to counter and foil its plots.

In the beginning, the goal behind the establishment of al-Qaida, in which the American Central Agency (CIA) played a major role, was to fight the Communists in the Soviet war in Afghanistan. The United States saw the struggle between the Communists and the Afghans who were allied with the Soviet forces on the one hand, and with the Afghan *mujahidin* on the other, as representing a stark status of Soviet expansionism and aggression. Through help from the Pakistani intelligence service, the United States funded the Afghan *mujahidin* who were fighting the Soviet occupation in a CIA-sponsored program called the "Cyclone Operation." At the same time, this organization received backing from many Arab *mujahidin* who joined al-Qaida and who were given the name "Arab Afghans" who wanted to fight the then Afghani Marxist regime. These Arabs received help, including financial help, from international Islamic organizations, especially from the Office of Arab Mujahidin Services which provided them with funds estimated at \$600 million per year donated by the government of the Kingdom of Saudi Arabia and individual Muslims, especially rich Saudis close to Osama bin Laden.

***Jihād*: A Most Misunderstood Concept**

Now let us take a look at what Islam really says about *jihād*, one of the concepts which are the most misunderstood by Muslims and non-Muslims alike.

On pp. 350-353 of my book titled *Mary and Jesus in Islam* (ISBN 978-1-4685-2321-8), which includes an extensive Glossary of Islamic Terms, I wrote the following about this important term and an article of the Islamic faith, *jihād*:

***Jihād* جهاد**: It is an Arabic word the root of which is "jāhada" which

implies one who has strived for a worthy cause, a better way of life, etc. The nouns from which the word is derived are: *juhd* (effort, endeavor, exertion, exhaustion), *mujāhid* (one who exerts himself or defends the creed, provided such defense is not done through aggression or through any means not allowed by Islam), *jihād* (struggle, defense of the Islamic creed) and *ijtihād* (ultimate effort exerted in order to derive a solution for a problem related to jurisprudence; one who does so is called *mujtahid* مجتهد, a highly learned jurist capable of deriving Islamic rulings). The other meanings are: strain, exertion, effort, diligence, fighting to defend one's life, land, possession and religion. *Jihād* has commonly been mistranslated or misrepresented to the world as meaning "holy war". In the absence of the Prophet, such a war does not exist in Islam, nor will Islam allow its followers to be involved in this so-called "holy war". Unfortunately, the past few years have witnessed the rising of a number of extremist movements that justify the shedding of the blood not only of non-Muslims but even of Muslims who do not agree with their twisted ideologies. Those who are hostile to Islam have utilized the acts of terrorism committed by these groups, mostly identified as Takfīri groups influenced by some extremist views, groups that label all others as "kāfirs", apostates, to tarnish Islam's image. These Takfīri groups use Islam as a pretext for their acts just as the crusaders had done during the Middle Ages when even some crusaders shed the blood of their own Christian brethren for purely materialistic gains. More details about Crusaders killing Christians can be reviewed in the Appendix to my book titled *Mary and Jesus in Islam*. *Jihād* is not a war to force the Islamic faith on others, as many ignorant people think or portray or deliberately publicize. Contrariwise, there is an explicit verse in the Qur'ān that says,

﴿لَا إِكْرَاهَ فِي الدِّينِ، قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

"There is no compulsion in religion: Truth stands out clearly from error" (Chapter Al-Baqara [Ch. 2], verse 256). *Jihād* is not only a defensive war but a struggle, through peaceful means, against any unjust regime or injustice, period. If such a regime exists—and there are many—such an effort has to be exerted against the leaders, the decision-makers, not against the people. An example is this *ḥadīth*

of the Prophet ﷺ which is quoted on pp. 325 and 4344, Vol. 2 of Abū Dāwūd's *Sunan* as well as on pp. 318, 2265, Vol. 3 of at-Tirmidhi's *Sunan* where both references quote the great *ṣaḥābi* Abū Sa`īd al-Khudri as citing the Holy Prophet ﷺ saying,

أفضل الجهاد كلمة حق عند سلطان جائر

"The best (type of) jihād is a just statement in the presence of an unjust ruler."

Another *ḥadīth*, which is cited on pp. 285 and 10519, Vol. 4, of *Kanzul-`Ummāl* of al-Muttaqi al-Hindi from Abū Hurayra, says the following:

أفضل الجهاد أن يجاهد الرجل نفسه و هوأه

"The best (type of) jihād is a man fighting his own (evil insinuating) nafs (self) and (illicit) inclinations."

Islam strongly prohibits terrorism, kidnapping, hijacking and depriving one of his freedom, even if this "one" is an animal or a bird, let alone a human being. Read these quotations about the Prophet of Islam ﷺ as recorded in the books of the Sunnah:

عن عبد الله بن عمر أن رسول الله - صلى الله عليه وسلم - قال: (عُذِّبَت امرأة في هرة سجنها حتى ماتت ، فدخلت فيها النار ؛ لا هي أطعمتها ، ولا سقتها إذ حبستها ، ولا هي تركتها تأكل من خشاش الأرض) متفق عليه.

وفي صحيح البخاري عن أسماء بنت أبي بكر أن النبي - صلى الله عليه وسلم - رأى تلك المرأة في صلاة الكسوف حيث قال: (.. ودنت مني النار ، فإذا امرأة تخذشها هرة ، قلت: ما شأن هذه؟ قالوا: حبستها حتى ماتت جوعا ، لا أطعمتها ، ولا أرسلتها تأكل.

`Abdullāh ibn Omer (ibn al-Khaṭṭāb) is quoted as having said that the Messenger of Allāh ﷺ said, "A woman was tormented (in hell) because of a pussycat which she confined, causing her to die, so she entered hell because of her. She neither gave her food nor drink when she confined her, nor did she let her eat of what is on the ground." This is an agreed on tradition in the books of *ḥadīth*.

In Bukhāri's *Ṣaḥīḥ*, Asmā' daughter of (first caliph) Abū Bakr is quoted as having said that the Prophet ﷺ had seen a vision of that woman as he was performing the eclipse prayer. He ﷺ said, "The Fire came close to me, and I saw a woman in it being scratched with the claws by a pussycat. I inquired, 'What is with her?' They [angels] said, 'The woman confined a pussycat till she died of hunger. She neither fed her, nor did she let her go to find something to eat.'"

As for some "Muslim" political figures, leaders and rulers who waged wars against non-Muslims in the pretext of 'spreading Islam," they were further from Islam than the earth is from the sun. Rather, they did what they did for political, economic or selfish reasons, seeking a name, a fame, which should be a shame, for themselves. They were ignorant of the true message of Islam. Unfortunately, there are many such "Muslims" in our time and in all times and climes, and such men exist in other faiths as well.

By the way, the same book, i.e. *Mary and Jesus in Islam*, includes my Rebuttal to the famous "The Clash of Civilizations?" article by Samuel P. Huntington, one of the members of New York's Jewish community who bear a great deal of hostility towards Islam and Muslims and who try to sugar-coat their anti-Islamic writings in various ways which include the pretext of "the freedom of expression," but if one were to assault their views in the name of the same freedom of expression, they would raise their famous weapon of "anti-Semitism" in his face. My Rebuttal starts on p. 492 and ends on p. 518, so it is an extensive research highlighting the glory of Islam which Huntington and his likes, and they are many, constantly attack.

Hostility of Some Christian Clergymen Towards Islam and Muslims

I witnessed a fact during my 31 years living in the United States that there are many Christian clergymen who espouse hostile attitudes towards Islam and Muslims. Below you will see some examples of their hostility:

Terry Jones Stirs Up Hatred Against "Muslims" By Bringing a Gun to School

Terry Jones, an extremist priest and a hate monger, has reared his ugly head again. The controversial pastor from Gainesville, Florida, who gained notoriety for his plan to conduct a mass burning of the Holy Qur'ān on September 11, 2010, and then actually did burn a Qur'ān last year, sparking riots in Afghanistan and Pakistan that killed at least 20 people, has not reneged on his hatred of Muslims.

His latest ploy is to stir up hatred by bringing a gun to a high school in Michigan as a part of protest against so-called "Muslim gangs." Specifically, Jones brought a .45-caliber semi-automatic handgun with him but took it back to his car before his protest, at the request of police.

Jones was not invited to Edsel Ford High School in Dearborn, Michigan, but decided to show up anyway, along with about a dozen supporters. When he arrived at the school, he was faced with a slew of law enforcement officers, including Dearborn police, Wayne County sheriff's deputies, and Michigan State Police Troopers. The *Detroit News* reports that Jones and his cronies left the high school after about an hour and walked around the back of the school, looking for students to preach at, but they were unsuccessful. A spokesman for Dearborn schools said Edsel Ford High School held its normal activities that day, Wednesday.

Some use Entrapment against Muslims: the New York Police Example

Informant: "NYPD paid me to 'bait' Muslims"

An Associated Press reporter, namely Adam Goldman, and a fellow Matt Apuzzo, have both reported the following:

NEW YORK (AP) — A paid informant for the New York Police Department's intelligence unit was under orders to "bait" Muslims into saying inflammatory things as he lived a double life, snapping pictures inside mosques and collecting the names of innocent people

attending study groups on Islam, he told The Associated Press.

Shāmiur Rahman, a 19-year-old American of Bengali descent who has now denounced his work as an informant, said police told him to embrace a strategy called "create and capture." He said it involved creating a conversation about *jihād* or terrorism, then capturing the response to send to the New York Police Department (NYPD). For his work, he earned as much as \$1,000 a month and goodwill from the police after a string of minor marijuana arrests.

"We need you to pretend to be one of them," Rahman recalled the police telling him. "It's street theater."

Rahman said he now believes his work as an informant against Muslims in New York was "detrimental to the Constitution." After he disclosed to friends details about his work for the police — and after he told the police that he had been contacted by the AP — he stopped receiving text messages from his NYPD handler, 'steve,' and his handler's NYPD phone number was disconnected.

Rahman's account shows how the NYPD unleashed informants on Muslim neighborhoods, often without specific targets or criminal leads. Much of what Rahman said represents a tactic the NYPD has *denied* using.

The AP corroborated Rahman's account through arrest records and weeks of text messages between Rahman and his police handler. The AP also reviewed the photos Rahman sent to police. Friends confirmed Rahman was at certain events when he said he was there, and former NYPD officials, while not personally familiar with Rahman, said the tactics he described were used by informants.

Informants like Rahman are a central component of the NYPD's wide-ranging programs to monitor life in Muslim neighborhoods since the 2001 terrorist attacks. Police officers have eavesdropped inside Muslim businesses, trained video cameras on mosques and collected license plates of worshippers. Informants who trawl [fish for trouble at] the mosques — known informally as "mosque

trawlers" — tell police what the *imām* says at sermons and provide police lists of attendees, even when there's no evidence they committed a crime.

The programs were built with unprecedented help from the CIA. Police recruited Rahman in late January, after his third arrest on misdemeanor drug charges, which Rahman believed would lead to serious legal consequences. An NYPD plainclothes officer approached him in a Queens jail and asked whether he wanted to turn his life around.

The next month, Rahman said, he was on the NYPD's payroll. NYPD spokesman Paul Browne did not immediately return a message seeking comment about Tuesday. He has denied widespread NYPD spying, saying police only follow leads.

In an October 15 interview with the AP, however, Rahman said he received little training and spied on "everything and anyone." He took pictures inside the many mosques he visited and eavesdropped on imāms. By his own measure, he said he was very good at his job and his handler never once told him he was collecting too much, no matter whom he was spying on.

Rahman said he thought he was doing important work protecting New York City and considered himself a hero.

One of his earliest assignments was to spy on a lecture at the Muslim Students Association (MSA) at John Jay College in Manhattan, New York. The speaker was Ali Abdul-Karim, the head of security at the Masjid At-Taqwa Mosque in Brooklyn. The NYPD had been concerned about Karim for years and already had infiltrated the mosque, according to NYPD documents obtained by the AP.

Rahman also was instructed to monitor the student group itself, though he wasn't told to target anyone specifically. His NYPD handler, Steve, told him to take pictures of people at the events, determine who belonged to the student association and identify its leadership.

On February 23, Rahman attended the event with Karim and listened, ready to catch what he called a 'speaker's gaffe.' The NYPD was interested in buzz words such as "jihād" and "revolution," he said. Any radical rhetoric, the NYPD told him, needed to be reported.

Talha Shahbaz, then the vice president of the student group, met Rahman at the event. As Karim was finishing his talk on Malcolm X's legacy, Rahman told Shahbaz that he wanted to know more about the student group. They had briefly attended the same high school in Queens.

Rahman said he wanted to turn his life around and stop using drugs, and said he believed Islam could provide a purpose in life. In the following days, Rahman friended him on Facebook and the two exchanged phone numbers. Shahbaz, a Pakistani who came to the U.S. more than three years ago, introduced Rahman to other Muslims.

"He was telling us how he loved Islam and it is changing him," said Asad Dandia, who also became friends with Rahman.

Secretly, Rahman was mining his new friends for details about their lives, taking pictures of them when they ate at restaurants and writing down license plates on the orders of the NYPD.

On the NYPD's instructions, he went to more events at John Jay, including when Siraj Wahhaj spoke in May. Wahhaj, 62, is a prominent but controversial New York imām who has attracted the attention of authorities for years. Prosecutors included his name on a 3 ½-page list of people they said "may be alleged as co-conspirators" in the 1993 World Trade Center bombing, though he was never charged. In 2004, the NYPD placed Wahhaj on an internal terrorism watch list and noted: "Political ideology moderately radical and anti-American."

That evening at John Jay, a friend took a photograph of Wahhaj with

a grinning Rahman. Rahman said he kept an eye on the MSA and used Shahbaz and his friends to facilitate traveling to events organized by the Islamic Circle of North America and the Muslim American Society. The society's annual convention in Hartford, Connecticut, draws a large number of Muslims and plenty of attention from the NYPD. According to NYPD documents obtained by the AP, the NYPD sent three informants there in 2008 and was keeping tabs on the group's former president. Rahman was told to spy on the speakers and collect information. The conference was dubbed "Defending Religious Freedom." Shahbaz paid Rahman's travel expenses.

Rahman, who was born in Queens, New York, said that he never witnessed any criminal activity or saw anybody do anything wrong. He said he sometimes intentionally misinterpreted what people had said. For example, Rahman said he would ask people what they thought about the attack on the U.S. Consulate in Libya, knowing the subject was inflammatory. It was easy to take statements out of context, he said. He said he wanted to please his NYPD handler whom he trusted and liked.

"I was trying to get money," Rahman said. "I was playing the game." Rahman said police never discussed the activities of the people he was assigned to target for spying. He said police told him once, "We don't think they are doing anything wrong. We just need to be sure."

On some days, Rahman spent hours and covered miles in his undercover role. On September 16, for example, he made his way in the morning to the Al-Farooq Mosque in Brooklyn, New York, snapping photographs of an imām and the sign-up sheet for those attending a regular class on Islamic instruction. He also provided their cell phone numbers to the NYPD. That evening he spied on people at Masjid Al- Anşār, also in Brooklyn.

Text messages on his phone showed that Rahman also took pictures last month of people attending the 27th annual Muslim Day Parade in Manhattan. The parade's grand marshal was New York City Councilman Robert Jackson.

Rahman said he eventually tired of spying on his friends, noting that at times they delivered food to needy Muslim families. He said he once identified another NYPD informant spying on him. He took \$200 more from the NYPD and told them he was done as an informant. He said the NYPD offered him more money, which he declined. He told friends on Facebook in early October that he had been a police spy but had quit. He also traded Facebook messages with Shahbaz, admitting he had spied on students at John Jay.

"I was an informant for the NYPD for a little while to investigate terrorism," he wrote on October 2. He said he no longer thought it was right. Perhaps he had been hunting terrorists, he said, "but I doubt it."

Shahbaz said he forgave Rahman. "I hated that I was using people to make money," Rahman said. "I made a mistake."

Staff writer David Caruso in New York contributed to this story.

In the Commonwealth of Virginia: The Navy will not use a target depicting a Muslim woman holding a gun at a new training range for SEALs in Virginia Beach

The announcement came hours after the Council on American-Islamic Relations (CAIR) asked the Pentagon to remove the target. A picture of the cardboard target, which shows a woman in a headscarf holding a pistol, was published in *The Virginian-Pilot* [newspaper] on Tuesday. The image shows verses of the Qur'ān hanging on the wall behind the woman, which also generated criticism from the group.

Nihad Awad, executive director of the Washington-based Council, said in the letter to Defense Secretary Leon Panetta dated Friday that the target "is offensive and sends a negative and counter-productive message to trainees and to the Muslim-majority nations to which they may be deployed."

Panetta's press office did not respond to a request for comment. Late Friday, Lt. David Lloyd, a spokesman for Naval Special Warfare Group 2, said the materials in question would not be used on the close quarters combat training range, which was dedicated Monday at Joint Expeditionary Base Fort Story.

"We have removed this particular target and Arabic writing in question from the range in the near term, and will explore other options for future training," Lloyd said.

Naval Special Warfare Group Two, which oversees SEAL teams 2, 4, 8 and 10 at Joint Expeditionary Base Little Creek, has not yet put the \$11.5 million facility to use.

The 26,500-square-foot building contains 52 interconnected spaces, including mock-ups of markets, a hospital, schools, a bank, a bus depot *and two mosques*. It will allow small groups of SEALs to practice enemy engagement at close range.

Many of the details were taken from actual raids over the past decade, Capt. Tim Szymanski, the commodore of Naval Special Warfare Group 2, said during a tour of the facility Monday.

Szymanski said SEALs must differentiate in a split second between civilian bystanders and potential enemies, and noted other cardboard cut-outs on the range would show people holding animals, not weapons.

Ibrahim Hooper, a spokesman for the Islamic group, said it is important that military units not be trained to see Muslims as enemies, even if they are fighting in Afghanistan or other Muslim-majority nations.

"There are all kinds of people all over the world trying to do us harm. Why would you use this particular image in training people how to kill?" Hooper asked. "It creates the impression, we believe, in subtle and not-so-subtle ways, that you should view Muslim women in headscarves with hostility and suspicion."

The council also spoke out in recent months against an instructor at the Joint Forces Staff College in Norfolk who taught a course on Islamic radicalism that referred to the war on terror as a war against Islam.

The course was halted after a military officer who was a student complained. The instructor, an Army officer, was relieved of his teaching duties. A broader review of training across the military related to Islam found no other problems.

St. Paul PD probes *hijāb* costume photo

by Curtis Gilbert - February 5, 2013

ST. PAUL, Minnesota — The St. Paul (American Minnesota State) Police Department launched an internal investigation Monday in response to an online photo said to show an officer from the department wearing a culturally insensitive costume.

The man in the photo is dressed as a Muslim woman. He wears lipstick, eye shadow and a red *hijāb* or headscarf, with a mobile phone tucked into one side of it.

Here's the tweet, provided by Mukhtar Ibrahim, a former intern with MPR News' All Things Considered. The story continues below:

St. Paul Police says it is investigating an alleged policeman dressed as a Somali woman. — Mukhtar Ibrahim - February 4, 2013

A caption, that has since been deleted from Twitter, describes it as a Halloween costume and identifies the man as an officer in the St. Paul Police Department. The man in the photo wears a name tag bearing the Target logo. The name on the tag is illegible.

Police spokesman Howie Padilla confirmed the man in the photo is an officer in the St. Paul Police Dept. The officer occasionally worked off-duty providing security at a local Target store, company

spokeswoman Molly Snyder said. Neither Target nor the police would release the officer's name.

Kassim Busuri, who works as the education director at a St. Paul Islamic center, said the image is offensive. "Our sisters are wearing this. Our mothers, our aunts, our cousins..., all of them are wearing this. It's part of religion. It's part of culture," Busuri said. "And for somebody to make fun of it, it's not good."

The image was first posted online in November, but Busuri and other members of the Somali American community discovered it Sunday and brought it to the attention of the St. Paul Police Department.

Padilla said Chief Tom Smith takes the situation seriously.

"We have spent a lot of time and a lot of hours and a lot of effort to make inroads and to work with our Somali Muslim communities, and that is really what raised the concern to the chief, not only the image itself, but the perception someone from the department would be included in that," Padilla said.

An official statement from Smith, released late Monday, read:

"After an image was brought to my attention this morning, I ordered an immediate investigation to determine all of the facts surrounding it. The Saint Paul Police Department has worked hard to establish a strong and respectful relationship with our Muslim communities, and I will not allow these types of images to erode that relationship. Diversity is one of the greatest strengths of the City of Saint Paul, and we expect each one of our officers to respect and take pride in serving each of our diverse communities."

Padilla says the investigation is ongoing. He said dressing in a culturally insensitive costume could be considered conduct unbecoming of an officer.

"What we are investigating is not the image itself. It's not that the

image made it out to social media," Padilla said. "What we're investigating is that the action the image captured. The action is what concerns us."

The image was posted to Twitter and the photo-sharing website Instagram by an account belonging to a man named Michael Hart. According to his Facebook account, Hart is an assets protection specialist at Target.

A Target spokeswoman released a written statement that said, in part, that the company is "appalled by this photo" and does "not tolerate or condone discrimination or harassment of any sort."

The Council on American-Islamic Relations (CAIR) applauded the department for its swift response to the photo.

Lori Saroya, executive director of the group's Minnesota chapter, says the St. Paul Police Department generally has a good relationship with the city's Somali and Muslim communities, and sees the photo as an isolated incident.

"I think it seems to be one officer who showed really poor judgment," Saroya said. "I really feel like that if he gets the diversity training he needs to really understand what the *hijāb* means to a Muslim woman, how it's not funny when he puts it on, that will really help resolve this issue."

Minnesota Public Radio News is not naming the officer allegedly appearing in the photo because his identity has not been confirmed.

American Teacher Likens Muslims to Hitler

This report was circulated by the news media on February 19, 2013:

An American teacher has likened Muslims to Nazis whose children are taught to "kill innocents", prompting calls for investigation into the Islamophobic comments that encourage bullying against Muslim students.

"We will ask that the U.S. Department of Justice carry out an investigation into both the teacher's and the district's conduct in this case," Jennifer Gist, Civil Rights Coordinator at the Washington chapter of the Council on American-Islamic Relations (CAIR-WA) said in a statement obtained by OnIslam.net on Tuesday, February 19.

A teacher at Concrete Middle School has reportedly compared Muslims to Nazis during a class lesson on bullying in October. The teacher has said that "just like Hitler," Muslims train their children from birth to give their lives to Allāh and are raised to be martyrs. She also said that Muslim children are brought up and taught to "kill innocents."

The issue came to the surface after a Muslim student complained to CAIR about the description. The umbrella Muslim Group said the response of the school officials on the incident was "totally inadequate and unresponsive."

"Our attempts thus far to address the issue with the district have been unsuccessful," Gist said. "Educators need to know that bigoted, inflammatory statements will be taken seriously and that they are compromising the quality of education for all our children and encouraging an atmosphere conducive to bullying."

Though there are no official estimates, the U.S. is home to from 7 - 8 million Muslims.

Since the 9/11 attacks on the United States, many Muslims have complained of facing discrimination and stereotypes in the society because of their Islamic attires or identities.

Bullying

The teacher argued that her talk was about "extreme terrorist" groups, and that her comments were taken out of context.

"This allegation of unlawful or inappropriate discrimination based

on religion is false,” Concrete School District Superintendent Barbara Hawkings said in a statement. "The allegation is based upon false information that is taken out of context. The teacher involved is an experienced and outstanding educator who treats every student with dignity and respect. She is a teacher students go to when they are having problems." The parent and/or student involved have never met with the teacher or school district to file a complaint or express a concern.

"We find this allegation to be irresponsible concerning an issue of great importance to our district and staff. We strive to treat every student with dignity and respect and do not discriminate against any individual because of his/her religious beliefs."

Yet, parents of students in the district expressed concerns about the issue and possible hate comments. "Teachers in general should be really careful," Craig Wenrick told Q13 Fox [radio station].

"They're there for an educational reason and they have an outline on what to teach, and I think they should stick to that and keep their personal views to themselves."

With the rise of anti-Islam sentiments in the United States, community and civil rights' leaders from Arab-American Forum complained about growing violence against Arab, Muslim and South Asian students.

The forum, sponsored by the New Jersey chapter of the American-Arab Anti-Discrimination Committee (ADC), saw participants sharing reports of name-calling, intimidation and physical violence in schools.

Although most Americans defend religious freedom as a foundational principle, many admit to being uncomfortable with Islam, according to a 2010 report by the Pew Research Center [which is based in Washington, D.C.].

While 38 percent of those surveyed said they had an unfavorable

opinion of Islam, more than half of Americans said they did not know very much about Islam.

This discomfort with Islam was basically related to the absence of proper information about this faith.

An earlier U.S. survey has revealed that the majority of Americans know very little about Muslims and their faith.

Hate crime charges in attack by N.J. skinheads

This report by Sam Wood of Philadelphia News service was circulated on December 19, 2012:

Two New Jersey white supremacists who allegedly attacked several men of Egyptian descent on New Years Eve - and then boasted about the assault on a social media website - were charged this morning with committing hate crimes, federal prosecutors said.

Christopher Ising, 31, and Michal Gunar, 27, purportedly are members of two virulently racist neo-Nazi groups. Federal authorities said Ising, of East Brunswick, New Jersey, belonged to the "Atlantic City Skins;" Gunar, of Cranbury [New jersey], is a member of the "Aryan Terror Brigade," according to the indictment.

On New Years Eve 2011, Ising threw a party at his home where he discussed plans to assault non-Caucasians at random with Gunar and others, the indictment said. Pumped up on alcohol and white supremacist music, Ising, Gunar and six to eight party goers left Ising's home to "hunt down some sand niggers," Gunar later wrote.

At a nearby Sayreville apartment complex [in Sayreville, New Jersey], the skinheads found their prey in a parking lot. Ising, carrying brass knuckles, and Gunar, brandishing a knife, set upon a man identified in the indictment as M.H. When a friend of the victim, R.M., rushed to his aid, the skinheads attacked him while shouting anti-Arab slurs, according to the indictment. The indictment was unclear about the role of the third man.

Following the beatings, Ising and Gunar fled to Ising's home. Later, Gunar posted a picture of a pair of pants soiled with blood. About a week later, Gunar trumpeted his involvement with the beating on the same website, according to the indictment.

" ...We went to hunt down some sand niggers, it was me and my other bro on like 6 or eight and we whooped them..." Gunar allegedly wrote.

If convicted on the hate crime charges, both Ising and Gunar face up to 10 years in prison and a \$250,000

SUBWAY chain must Apologize to Louisiana Muslim Barred from Restaurant
Restaurant employee asked customer 'Are you Muslim?' then locked the door.

(11/29/12) -- CAIR is calling on all people of conscience to contact the SUBWAY restaurant chain to request that a formal apology be given to a Louisiana Muslim allegedly locked out of a sandwich shop in that state because of his faith. [SUBWAY, based in Milford, Connecticut, has more than 38,000 locations in 100 countries.]

A retired 63-year-old U.S. citizen of South Asian heritage who lives in New Orleans reported to CAIR that on November 21, 2012, he and his wife stopped at the SUBWAY restaurant in Shreveport, Louisiana. Before ordering, they went to the restrooms in the facility. The husband exited the restroom first and went outside the restaurant to wait for his wife in anticipation of re-entering to order their food.

While his wife was still inside the restaurant, the victim attempted to re-enter but was blocked at the door by a female SUBWAY employee who allegedly asked him "Are you Muslim?" When the victim replied that he is indeed Muslim, the SUBWAY employee reportedly responded, "We can't serve you." The employee then went inside the restaurant and locked the door behind her. Fearing

for his wife's safety and distraught at the violation of his civil rights, the man called 911.

When the Shreveport Police Department arrived, an officer went inside the SUBWAY restaurant and later came out to tell the victim that the manager was 'scared' of him and that he "better leave."

The victim is 5'6" and weighs approximately 155 pounds. He wears an Islamic cap, called a "kufi," and a beard for religious reasons. His wife, a teacher, wears an Islamic headscarf, or "hijāb."

In a letter to SUBWAY President and CEO Fred DeLuca, CAIR National Legal Counsel Nadhira al-Khalili wrote in part:

"Louisiana Revised Statutes 51:2247 states that it is a 'discriminatory practice for a person to deny an individual the full and equal enjoyment of the goods, services, facilities, privileges, advantages, and accommodations of a place of public accommodation, resort or amusement, as defined in this Chapter, on the grounds of race, creed, color, religion, sex, age, disability, as defined in R.S. 51:2232(11), or national origin.' According to the law, a place of public accommodation 'means any place, store, or other establishment, either licensed or unlicensed, which supplies goods or services to the general public.'"

Al-Khalili's letter cited Title II of the Civil Rights Act of 1964 which prohibits discrimination on account of religion in places of public accommodation and service. She also referred to the company's diversity policy that claims SUBWAY "does not tolerate discrimination of any kind on the basis of race, sex, sexual orientation, gender identity, creed, religion, color or national origin."

CAIR requested that SUBWAY should: (1) investigate this troubling incident, (2) offer a formal written apology to the victim and his wife, (3) institute policy changes that will ensure that this type of incident does not occur in the future, (4) offer compensation to the victim and his wife for the humiliation and emotional distress caused by the SUBWAY employee and the police, and (5) participate in a

corporate religious sensitivity program for franchise managers.

A copy of the letter was sent to Chief Willie L. Shaw, Jr. of the Shreveport Police Department and to the U.S. Department of Justice, Civil Rights Division.

Souhair Khatib Can Sue Orange County (California) for Having to Remove Her Hijāb: U.S. Supreme Court

This report is by Matt Coker and is dated October 3, 2011:

The U.S. Supreme Court today upheld an Orange County [California] woman's right to sue the County of Orange for its jailers making her remove her hijāb, or traditional Islamic headdress, in a Santa Ana courthouse holding cell in 2006.

The high court essentially rejected an appeal by the county of a March ruling by the U.S. Ninth Circuit Court of Appeals, which found in favor of Souhair Khatib.

Khatib, who emigrated from Lebanon and later became a U.S. citizen, pleaded guilty alongside her husband in June 2006 to a misdemeanor welfare fraud, for which they were ordered to perform 30 hours of community service each while on probation.

When the couple went to court to ask for an extension of the community service deadline, a judge revoked their probation and put them in holding cells where deputies, citing security concerns, ordered Khatib to remove her headscarf, which is known as a *hijāb*.

She was then dragged back before the judge without her *hijāb*. The judge then extended the deadline and restored her probation.

Khatib, noting her religion forbids her from exposing her head or neck to men outside her immediate family, in November 2006 sued the Orange County and several officials for damages under the Religious Land Use and Institutionalized Persons Act of 2000, which allows prisoners to wear religious garments as long as they do

not pose security risks.

Federal judges in two previous trials ruled against Khatib, noting that federal law makes an exception for inmates in prison cells. But the Ninth Circuit, and now the Supremes, agree that the woman was in a temporary holding facility, not a prison cell, and was thus protected by the federal act.

Stigma Haunts U.S. Muslim Children

On May 8, 2011, the report below was circulated mostly via the social media:

Growing up in post 9/11 America, young Muslim generations in the United States are worried about falling prey to stigmatization over incidents that occurred before their birth.

"They have never lived in a world where Muslims were not considered terrorists," Johari Abdul-Malik, an imām and director of community outreach for the Dar al-Hijrah Islamic Center¹, told *Arizona Daily Star* on Sunday, May 8.

Sitting in their kindergarten at an Islamic school in suburban Washington, where an American flag hangs in the lobby and pupils' Earth Day posters decorate the hallways, the children were taught their first words.

Though they were born in the U.S., students were labeled in the media as the Muslim 'other', defined by terrorist attacks their fathers

¹I, author of this book, once lived only few yards from the Dar al-Hijrah mosque and center in Falls Church, Virginia, when Dr. Anwar Hajjaj, a Palestinian, was its director, a good man, a great administrator and friend. During the Eid (religious feast) days, so many worshippers came to the Dar from Washington, D.C., and Maryland that it could not accommodate their cars, so a church across the street always allowed the Muslims to use its spacious parking lot without any compensation. This is an example of beautiful coexistence between Muslims and Christians which should always be encouraged.

condemned.

The United States has accused Bin Laden's al-Qaeda group of being behind the 9/11 attacks, when hijackers rammed planes into the World Trade Towers in 2001, killing at least 3,000 people.

The attacks prompted Washington to launch its so-called "war on terror" under the pretext of which two Muslim countries, Afghanistan and Iraq, were invaded.

On the day U.S. President Barack Obama declared the killing of bin Laden, Muslim leaders shared the Americans their joy, condemning al-Qaeda and its leader. Yet, they were faced by vandals who spray-painted the words "Osama today, Islam tomorrow" (sic) on a mosque in Portland, Maine, giving stark evidence that a Muslim the next door remains as a polarizing image in some circles.

Two Muslim men were also pulled off a plane heading to North Carolina because of wearing traditional Islamic garb after the pilot refused to fly with them.

Since the 9/11 attacks on the United States, U.S. Muslims, estimated at 7 - 8 million, have complained of facing discrimination and stereotypes in the society because of their Islamic attires or identities.

A U.S. survey has revealed that the majority of Americans know very little about Muslims and their faith.

Struggle

Hoping to end the painful chapter of teasing and taunting Muslims, new incidents targeting Muslims were still worrisome for many. "These children are growing up in a world where they are imprinted by this experience," Abdul-Malik, whose Islamic Center runs the school, told *Arizona Daily Star*.

"They have to struggle to redefine what it means to be American and

to be Muslim."

The growing anti-Muslim frenzy developed widely over past months.

Plans to build a mosque near the site of the 9/11 attacks in New York resulted in attacks on Muslims and their property.

Peter King, the chairman of the U.S. House of Representatives' Homeland Security Committee, claimed that U.S. Muslims are being radicalized by al-Qaeda operatives, accusing Muslim leaders of not cooperating with law enforcement authorities in fighting terrorism.

Worse still, lawmakers in at least 13 states have introduced proposals to ban Shari`a [Islam's legislative system], introducing new terms against Shari`a and the scary `other`.

Coming from different backgrounds, either African Americans or immigrants, the reaction of U.S. Muslims to repeated harassments differed.

"It depends on the level of comfort," Tayyibah Taylor, editor and publisher of *Azizah Magazine*, an Atlanta-based publication that focuses on American Muslim women, said.

Taylor noted that the Muslim reaction to the speedy pace of actions differed according to their cultural backgrounds. "For African-American Muslims, who have already dealt with some social injustices and know how to maneuver that road already, it's something that you just do," she said. "For many of the immigrants, some of whom were flying under the cultural radar, all of a sudden they realized they were the 'other' and it was a surprise."

Anti-Muslim Bullying on Rise in U.S. Schools

On April 29, 2011, the report below was circulated:

WAYNE [New Jersey State, U.S.A.] – With the rise of anti-Islam

sentiments in the United States, community and civil rights leaders complained about growing violence by bullies against Arab, Muslim and South Asian students, North Jersey news portal reported on Friday, April 29, 2011.

"When public officials and media commentators propagate these ideas, it gets into the main discourse," Aref Assaf, president of the American-Arab Forum, a think tank on Arab and Muslim affairs, told a forum about school bullying.

"And schools are a ripe environment for these feelings."

The forum, sponsored by the New Jersey chapter of the American-Arab Anti-Discrimination Committee (ADC), saw participants sharing reports of name-calling, intimidation and physical violence in schools.

Shehnaz Abdeljaber said that her son came home one day with his yearbook plastered with notes from classmates and a teacher about blowing things up and bombs.

"He put his head down and said, 'I know, I know.'," said Abdeljaber who declined to name her son or hometown to protect him from further bullying.

"It was like he was telling me what had been going on all this time."

Contacting her son's middle school where the incident took place, the mother said she was surprised to find the teacher only putting a letter into her file about the incident.

The situation in the high school was different when her son was ridiculed by another student, she said.

The administration of the school invited her to talk to the school's faculty in her capacity as an outreach coordinator for the Center for Middle Eastern Studies at Rutgers.

Though there are no official estimates, the U.S. is home to from 7 - 8 million Muslims. Since the 9/11 attacks on the United States, many Muslims have complained of facing discrimination and stereotypes in the society because of their Islamic attires or identities.

More Than Laws

While hopeful about New Jersey's new anti-bullying law, the toughest in the country, community leaders said the law alone would not be enough, urging more efforts from educators to take the phenomenon seriously.

"We need to find ways to engage public officials and educators," Assaf said.

"It's not enough to have laws."

Philip Freeman, assistant director at the New Jersey Division on Civil Rights, said that families also should bear some blame for underreporting bullying incidents.

Yet, despite all these efforts, some activists still believe that most of the problem lies in the growing anti-Islam hostility.

Among the reasons behind the rise of bullying against Arab and Muslim students is the vilification of their communities, the activists said.

Anti-Muslim frenzy has grown recently over plans to build a mosque near the 9/11 site in New York, resulting in attacks on Muslims and their property and an increase in anti-Muslim hate speech.

A Republican Senator stirred uproar earlier this month over holding a probe into what he called "radicalization" of American Muslims.

Peter King, the chairman of the U.S. House of Representatives' Homeland Security Committee, claims that U.S. Muslims are being radicalized by al-Qaeda operatives, accusing Muslim leaders of not

cooperating with law enforcement authorities in fighting terrorism.

Worse still, lawmakers in at least 13 states have introduced proposals to ban Shari'a.

IN THE UNITED KINGDOM:

200 Islamophobic incidents since Lee Rigby's killing; a sharp rise in reported cases, including attacks on 10 mosques

A report by Matthew Taylor and Haroon Siddique which was released to the news media on May 29, 2013, clearly shows that fears that Muslim communities across the United Kingdom are now facing a sustained wave of attacks and intimidation. These attacks have intensified following almost 200 Islamophobic incidents reported since the murder of British soldier Drummer Lee Rigby in Woolwich, south-east London.

That number includes attacks on 10 mosques and follows a weekend of protests by far-right groups, the largest of which saw hundreds of English Defence League supporters staging a protest outside Downing Street that ended with bottles being thrown and 13 arrests. Four men were charged with offences including possession of a bladed article, possession of class A drugs and public order offences following the EDL protest and a counter demonstration.

Fiyaz Mughal, from "Faith Matters", said he feared there would be an escalation in attacks on Muslim communities. "These things are cumulative and I do not see an end to this cycle of violence," said Mughal. "There is an underlying Islamophobia in our society and the horrendous events in Woolwich have brought this to the fore and inflamed the situation."

The latest round of Islamophobic attacks came as counter-terrorism police launched an investigation at a prison in east Yorkshire after three Muslim inmates assaulted two prison officers and held one of them hostage.

Muslim family taking Thornton Heath Greek Orthodox school [south of London] to High Court over *hijāb* ban

This report was compiled by Gareth Davies on December 21, 2012:

A Greek Orthodox school is being taken to the High Court for banning a Muslim pupil from wearing a headscarf.

The nine-year-old girl's parents were so incensed at the decision they have pulled her out of St Cyprian's Greek Orthodox Primary Academy, in Thornton Heath.

Now they have applied to the High Court in an attempt to force the school – the only one of its kind in the country – to reverse its ban on their daughter wearing a *hijāb*.

The parents believe it would be a sin for her head to be uncovered because she has reached puberty and is in the presence of male teachers.

Head teacher Kate Magliocco said the uniform policy was made clear to the parents when the girl arrived in Year 3.

It was not until she moved into Year 5 in September that they wanted their daughter to start wearing a *hijāb*, a traditional headscarf worn by Muslim women which represents the Islamic principle of modesty.

Her parents complained to the governing body, which upheld the ban with the support of the Archdiocese of Thyateira and Great Britain.

Mrs. Magliocco said: "The school is being taken to the High Court by parents of a Muslim girl.

"They believe that, because she is nine, she has reached puberty and it would be a sin for her not to be covered because the school has male teachers.

"The decision not to allow her to wear a headscarf was taken by the governing body. The school has a very particular uniform policy which is shared with parents and, as head, I must follow the plan.

"The pupil in question came to us from a private school. Her parents actively chose us and, before she arrived, we held a meeting which included details of the uniform plan. We are the only Greek Orthodox Primary School in the whole country. The parents actively sought our school. They must have done so with their eyes open."

The girl's parents pulled their daughter out of St. Cyprian's, which this week came top of Croydon's primary school league table, in September.

She is now dual-rolled at All Saints Cofe Primary School, in Upper Norwood.

Her parents want her to return to St. Cyprian's as her brother still attends that school.

The family has submitted a fresh application to have the issue heard at the High Court after their first attempt was rejected. The matter is due to be considered in February.

Mrs. Magliocco said the girl had otherwise observed all of the school's Greek Orthodox practices.

She said: "At the heart of this is a girl who has been unable to return to school. They are a really nice family and it's a regrettable situation for both sides. If it does go to court, then it cannot be a positive thing."

A spokesman for the Archdiocese of Thyateira and Great Britain said it would not be "appropriate" to comment.

St. Cyprian's admits 52 pupils each year. While children from other religions are eligible, the admissions policy only mentions Catholic

and other Christian faiths.

The school claims to "respect the religious beliefs and practices of all staffs, pupils and parents". Its mission statement says the school is "committed to combating racism" and promoting "good relations between people of different ethnic origins".

It adds: "We recognise and celebrate the fact that a significant percentage of our children are from ethnic minority groups".

There is no mention of a ban on headscarves in the uniform policy on the school's website. Girls are required to wear a dark blue coat, an optional blazer, a skirt, a white blouse, a navy blue pullover and navy blue or white socks and black shoes.

Shuiab Yusaf, trustee of Croydon Mosque and Islamic Centre, urged the school to reconsider the ban.

He said: "We encourage schools to be a little less strict and allow Muslim girls to wear headscarves if that is what they want to do," he said.

Thug spits on woman wearing *hijāb* in Humberstone Road, Leicester

Ciaranfagan circulated the report below on February 15, 2013:

Can you help police identify these men?

A thug spat at a woman in the street apparently because she was wearing an Islamic head scarf.

Police have appealed for help tracing the man, who targeted the woman in Humberstone Road, near Leicester city centre.

The 20-year-old woman was walking near to the St. Matthews service station when she noticed three young men approaching her.

One of them spat on her as they passed by and the three began laughing as they walked away.

Officers have released a CCTV image of three people they want to trace.

The incident happened shortly before 1pm on Monday, February 4.

Pc Dave Adams said: "The victim felt upset and frightened following the incident and feels that she was targeted because she was wearing a *hijāb*.

"We will not tolerate people feeling intimidated and frightened on our streets and I would urge anyone with information to call us as soon as they can.

"The road was quite busy at the time of the incident so there is a possibility that passers-by and passing traffic may be able to help."

The three suspects are white, 18 or 19 and of slim build.

One was wearing a peaked cap and another was wearing a black hooded top.

IN CANADA:

Hate Graffiti Discovered on Canadian Mosque

On March 7, 2013, the report below was circulated:

Guelph police have their hate crimes unit investigating after racial graffiti was discovered on a mosque.

Numerous spray-painted graffiti markings were discovered on the outside of the Guelph Muslim Society's mosque at 286 Water Street early Wednesday.

The graffiti was painted between 9 p.m. Tuesday and 7 a.m. Wednesday.

It contained derogatory references to Muslims along with inflammatory and threatening language.

"There are some comments specifically about the faith, about the religion," said Guelph Muslim Society president Muhammed Sayyed.

"It's not something like a random act."

Police say the incident goes beyond simple mischief, which is why a specialized unit was brought in to investigate.

"Due to ... the type of information that was put on those walls, we're moving it upstairs to our hate crimes unit," said Const. Mike Gatto.

Sayyed says much of the vandalism was quickly cleaned up because the society doesn't want people, especially children, to have to look at it.

A security camera outside the mosque was able to capture two suspects.

CAIR-CAN Condemns Vandalism of Guelph Mosque, calls for hate crime investigation

On March 7, 2013, the report below was circulated:

(Ottawa, Canada) - A national Muslim civil liberties organization strongly condemns the recent vandalism of a mosque in Guelph, Ontario and is calling on authorities to launch a hate crime investigation.

The Canadian Council on American-Islamic Relations (CAIR-CAN) is further calling on public officials to denounce the March 6th graffiti vandalism of the Muslim Society of Guelph's Islamic Centre. Hateful symbols and slurs were spray-painted on the mosque

building by an unknown perpetrator.

Local police are investigating the vandalism. Mosque officials say this is the third incident of vandalism directed against their mosque since last summer.

"Acts of vandalism that target places of worship are extremely hurtful and intimidating to local citizens. These incidents are not r of the values we all cherish as Canadians. We urge local leaders in Guelph and elected officials at all levels to join us in condemning this hateful incident," says Amira Elghawaby, CAIR-CAN Human Rights Coordinator.

"We urge local police to investigate this incident as a potential hate crime," adds Ms. Elghawaby. "We ask community members to remain vigilant and to immediately document and report suspicious behaviour to law enforcement agencies, as well as to CAIR-CAN. We need to document these types of incidents so that together, communities have a clear record of the issues they need to address."

In the last three years, incidents of vandalism of mosques or mosque construction sites have also occurred in Ottawa , Gatineau, Montreal, Hamilton, Waterloo, Metro Vancouver, Winnipeg, Durham and Charlottetown

How Some Nations Bash Islam and Muslims: The Japan Example

The Japanese are very evolved race. Have you ever read in the newspaper that a political leader or a prime minister from an Islamic nation has visited Japan? Have you ever come across news that the Ayatollah of Iran or the king of Saudi Arabia or even a Saudi prince has visited Japan?

Japan is an Islam bashing country. Japan has put strict restrictions on Islam and ALL Muslims. The reasons are:

a) Japan is the only nation that does not give citizenship to Muslims.

- b) In Japan, permanent residency is not given to Muslims.
- c) There is a strong ban on the propagation of Islam in Japan.
- d) In the University of Japan, Arabic or any Islamic language is not taught.
- e) One cannot import a Qur'ān published in the Arabic language.
- f) According to data published by the Japanese government, it has given temporary residency to only 2 lakhs [two hundred thousand] Muslims, who must follow the Japanese law of the land. These Muslims should speak Japanese and carry their religious rituals in their homes.
- g) Japan is the only country in the world that has a negligible number of embassies in Islamic countries.
- h) Japanese people are not attracted to Islam at all.
- I) Muslims residing in Japan are employees of foreign companies.
- j) Even today, visas are not granted to Muslim doctors, engineers or managers sent by foreign companies.
- k) In the majority of companies, it is stated in their regulations that no Muslims should apply for a job.
- l) The Japanese government is of the opinion that Muslims are fundamentalist and even in the era of globalization they are not willing to change their Muslim laws.
- m) Muslims cannot even think about renting a house in Japan .
- n) If anyone comes to know that his neighbor is a Muslim, the whole neighborhood stays on alert.

o) No one can start an Islamic hall or Arabic 'Madrasa' (religious school) in Japan

p) There is no Shari`a law in Japan.

q) If a Japanese woman marries a Muslim, she is considered an outcast forever.

r) According to Mr. Kumiko Yagi, Professor of Arab/Islamic Studies at Tokyo University of Foreign Studies, "There is a mind frame in Japan that Islam is a very narrow-minded religion and one should stay away from it."

s) Freelance journalist Mohammed Juber toured many Islamic countries after September 11, 2001, including Japan. He found that the Japanese were confident that extremists could do no harm in Japan... but Allāh can.....

These are only samples of the Islamophobia of the 21st century, and we do not expect anything but a rise in this hostility due to a number of reasons on top of which is the biased news media which is owned and administered mostly by Zionist Jews. May the Almighty support the Muslims of the world against all those who bear grudges against them.



ʿallama al-Majlisi

<i>Viewpoint</i>		
23) <i>Middle East Business Magazine</i>	Middle East Media Corporation	Senior Editor
24) <i>Al-Intifada</i>	Islamic Revival Movement	Editor
25) <i>Islamic Revival</i>	Islamic Revival Movement	Editor

This brings the total number of works which al-Jibouri has so far written, edited or translated to **68 (43 + 25)** up to this date (December 12, 2013). Al-Jibouri is also co-editor of *Gilgamesh* Magazine which is published by Dar al-Mamoon of the Iraqi Ministry of Culture in addition to his position as Senior Advisor.

اللهم تقبل منا، انك انت السميع العليم



Yasin T. al-Jibouri is listed in the coveted "Who is Who" directory of men of distinction.



Yasin T. al-Jibouri (1946 -)
yasinaljibouri@hotmail.com