

# The Manufacture of Islamophobia in America

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This article aims to explore the roots of the phenomenon of Islamophobia in the USA. Who is behind the manufacture of Islamophobia in the USA? How was this stereotype created? What role do the American media, the Zionist lobby, the impact of the Neo-conservative movement and the consequences of the tragic events of September 11, 2001 have on the anti-Islam discourse in America, and on its spread? This article uses analytical and descriptive methods in analysing the events related to the emergence of Islamophobia, and for describing and analysing the Islamophobia phenomenon and factors affecting Islamophobia manufacture in the United States. The phenomenon of Islamophobia travelled from Europe to the USA from the beginning of the 1990s; the Zionist lobby, neoconservatives, American anti-Islam organisations and groups and the media contributed to its manufacture, spread and amplification. There is great influence from organisations in the USA such as the Zionist lobby and the American neo-conservatives, as well as from the consequences of the tragic events of September 11, 2001 on the making of Islamophobia.

**Key words:** *Islam in the United States, Islamophobia, September 11, 2001, Middle East Forum, New Conservative.*

## Introduction

The concept of Islamophobia raises many questions. It is in itself raise strongly to the table of controversy and debate, especially with the intensity of the use of the term after the attacks of September 11, 2001. The symbolism of the target, primarily the World Trade Centre and the Pentagon building, deeply contributed to the spread of Islamophobia across the country.

The concept of Islamophobia flourished in the beginning of the first decade after September 11, 2001, which took hold in the USA and was adopted by al-Qaeda and brought about a



qualitative change in the reality of international relations, particularly with the two Islamic countries of Iraq and Afghanistan.

Interest in the Islamophobia phenomenon and its link to the issue of terrorism increased after September 11, 2001, as this topic became a priority in the global issues ladder, reflecting the concerns of international, regional and national organisations, as it became pivotal in all forums and conferences concerned with the dialogue of religions and civilisations (Huntington, 2007)

### **Research Problem**

One of the main pillars of support in the manufacture of Islamophobia and its inflation in the USA is to create a fabricated preferred threat, which is terrorism, and link it to Islam. This is what many groups work towards within the United States. The problem of research arrives through knowing the reality of Islamophobia and the escalation of its severity in the USA – the role of the Zionist lobby, neo-conservatives, American anti-Islam organisations and groups and the media in the manufacture and amplification of Islamophobia.

This gives rise to the main question: Who is behind the Islamophobia manufacture in U.S.A and how was this stereotype created?

In the first part, the article will address the term Islamophobia and the roots of Islamophobia in the USA.

In the second part, the article will address the events of September 11 and the manufacture of Islamophobia; the main institutions and organisations involved in the manufacture of Islamophobia and the role of the Zionist lobby and the American conservative right in the manufacture of Islamophobia.

### **The Term Islamophobia**

Islamophobia entered as a term for the first time in 1996, after the English "Runnymede Trust" Studies Centre prepared a report on the phenomenon of Islamophobia in Britain, under the supervision of Professor Gordon Conway, Vice President of the University of Sussex. The report was published in 1997 under the title "Islamophobia: A Challenge for Us All". The report defined Islamophobia as "a worldview that includes fear without logical reason and hatred for Muslims, resulting in practices of exclusion and discrimination" (Guth, 2007, pp. 3-10).



The report identifies manifestations of Islamophobia as a general hatred of all Muslims, and discrimination against them in employment, economic opportunities and public life. The term also includes an inferior view of Islam and considers it an ideology that lacks principles and values that is not equal to Western civilisation: a violent religion that is closer to political ideology than to religion.

Many studies indicate that Islamophobia is a phenomenon that spread in Europe first, especially in France, Britain and Germany, due to the size of Muslim communities in those countries, which reached 6 percent of the total population, affected by the events of the Middle East as a result of geographical convergence, civilisation and cultural affiliation. (Bouman, 2018)

### **Roots of Islamophobia in United States**

The emergence of Islamophobia was delayed in the USA for a simple reason: it is a vast country that can accommodate everyone, and the number of Muslims is small in proportion to the population and does not constitute any real size that raises fear. Things turned after the events of September 11, 2001, when Americans woke up to see the Twin Towers falling because a group of Muslims decided to die and take as many innocent people with them as possible. Mosques and Islamic Centres were attacked and three people were killed in the same week – a Pakistani Muslim, an Indian Sikh and a Coptic Egyptian – as Muslims. Americans usually considered everyone who tends to tan or wear head coverings an Arab Muslim (Jeffrey, 2019).

There were some individual manifestations of racism against Muslims in the 1980s and 1990s, but Islamophobia entered the USA with great power and momentum after the events of September 11, 2001.

It is true that the USA has gone through many waves of racism and exclusion against minorities such as blacks, Jews, Germans, Spaniards and others; but the new victims captured by the latest waves of racism are Arabs and Muslims (Al-Ajeel, 2016, p. 7).

Since the success of the Islamic Revolution Iran, the USA has linked Islam and Islamic movements in the Middle East, through political employment of the religion of Islam, with terrorism. This political employment of the Islamic religion, which shows the extent of increased fear of Islam within the American administration, is aware that the ideological formation of Muslims rejects the existence of Israel and also rejects American intervention, which comes for its own interests, in the Middle East region. Therefore, the USA has tried to dominate the countries that provide support to Islamic movements such as resistance

movements, and this came in the framework of preserving American interests in the Middle East region and preserving the security and safety of Israel through the so-called war on terror (Barakat, 2012, pp. 352-358).

After World War II, anti-Semitism subsided somewhat in America, after the Americans began to regard Jews as Westerners, while Muslims were seen as terrorist and anti-Western demons (Bayoumi, 2004).

In the 1990s, a number of writers appeared in the USA who took upon themselves to warn America of what they claimed as the new danger after the end of the Cold War. Among those who wrote in this manner was Charles Kruthammer, who in 1993 wrote an article "The New Crescent of Crisis: Global Intifada", in which he describes this movement as a "global uprising", and the power of Islam as authoritarian and intolerant (Krauthammer, 1993).

Added to this is the efforts of the American orientalist Bernard Lewis, who gave a lecture at the Library of Congress entitled "Why Do Muslims Hate America?", on May 29, 1990.

The director of Hartford seminary includes in this question in his speech: "Have Islam and Muslims been chosen to be the new danger that the West in general and America in particular should be warned of?" (Matbaqani, 1990).

In his book, *Seize the Moment: America's Challenge in a One-Superpower World*, former American President Richard Nixon states that "hostility to Muslims is the most common and worst picture of the American public. Many Americans think that Muslims are bloody, illogical and irrational people." And there are no images worse in the mind and conscience of the American citizen than the image of the Islamic world (Eid, 1999, pp. 3-5).

Western media have continued to distort the image of Islam and Muslims and root them in their curricula and in the forefront of Western public opinion, under the slogan "Either fighting terrorism or confronting the so-called political Islam". Edward Said, regarding contemporary Islamic freedom of liberty, says that the West is seen as a network of dangerous organisations fuelled by a hatred against civilisation (Aloishi, 2006, p.29). The western media have become a striking mockery of the vocabulary of jihad, the Qur'an, Arabs, Islam, Afghanistan, the Palestinians and other images (Mahmoud, 2012).

One of the American Orientalists believes that the hatred from Muslims was focused on the British and French, because they entered Islamic countries with their armies as occupying colonialists and the military colonialism and the intellectual and cultural colonialism remained. Americans had been out of hate and hatred for a long time. Indeed, Muslims viewed the Americans with a lot of respect, especially when the American President



Woodrow Wilson in the aftermath of World War I announced his fourteenth point about the freedom of peoples to self-determination. But America's position has changed and it is no longer the protector of freedoms and rights. Rather, Jews and Zionists have dominated its politicians, and the nature of colonialism and imperialism, which America inherited from Europe, began to slowly emerge, so that America entered World War II alongside the allies and militarised its armies in some Islamic countries (Matbaqani, 1990, pp. 29-30).

### ***Media Statements and the Islamophobia Industry***

Journalistic articles and television channels have contributed to tarnishing the image of Islam and Muslims. The explosion in Oklahoma City in 1993 is an example of the nature of American awareness of the image made for Islam; the most influential television channels (CNN, CBS, New York Times, Fox Station) called for the necessity of declaring "a holy war against Middle Eastern terrorism." In the following three days, more than 200 violent incidents against Muslim Americans were recorded.

As a result, the Ford Joyce Corporation conducted a survey of Americans' opinions in 1993, concluding that 50 percent of Americans consider Muslims to be anti-Western in general and against the USA in particular, and that they associate Islam with Iran (Al-Jabri, 1995, p. 179).

The same result came from the field study conducted by News Week in March 1998, which showed the majority of Americans considered Islam a foreign religion, and Muslims as active fundamentalists or terrorists practiced only in the language of violence (Al-Jabri, 1995, p. 180).

Official statements broadcast by the media contributed further to this tarnishing of the image of Islam and Muslims. The Secretary of State, Warren Christopher, considered Iran as a Muslim country "the first country that supports terrorism in the world and one of the greatest threats to peace and stability in the region, if not the greatest". The speaker of Congress declared that "Islamic political authoritarianism is a phenomenon spread across the world, directed and founded by Iran", while former Vice President Dan Quayle is among those who compared Islamic fundamentalism with Nazism and Fascism. During his speech before the graduates of the First Military Academy American in May 1990 he said: "The world is still a dangerous place, and we were surprised by the rise of Communism, Nazism and Islamic fundamentalism in this century." These feelings were echoed by Quayle in his speech to the thirty-first annual policy conference of the American-Israeli Public Affairs Committee (AIPAC) in 1990 (Ait Hammadouche, 2002, p. 65). After the Orlando attack, the majority of Americans felt unsafe in the USA, recognising terrorism as one of the top threats to their safety. The growing concern in 2015-2016 can be attributed to the growing number of terrorist attacks. Trump focused on the aspect of radical Islam as the overarching problem

that causes terrorist attacks such as the Orlando one because “many principles of radical Islam are incompatible with Western values and institutions...[it] is anti-woman, anti-gay and anti-American.” (Beckwith, 2016, Web).

President Reagan also linked Gaddafi with Libyan terrorist acts and the fundamentalist Islamic movement in regions of the globe when announcing the American air raid on Libya, confirming what many consider a consistent anti-Islam bias directed against the Islamic world.

Just as the media and official statements contributed, the educational curricula also contributed to drawing a distorted image of Islam and Muslims. Eyad Qazzaz, Professor of Sociology, California State University Sacramento, California, analysed the contents of 36 social science textbooks scheduled for teaching in primary and middle schools in California and other states during the period 1974-1975. The research found that the image of Islam in the courses emphasised the violent nature of Islam and its fondness of fighting, that Islam permits slavery and the enslavement of men to women, that Arabs are a Bedouin people who live in the desert and use the camel as their only means of transportation, that Arabs are passionate about conquest, looting and robbery.

As for the Arab-Israeli conflict, textbooks tend to show Palestine as an empty land and the few people who live in it are lazy and primitive, unlike the Jews who are productive, persistent and diligent people, and that Israel, the small country, is in conflict with the big Arab states (Sari, 1988, p. 91).

In a study by Michel Sleiman assessing Middle East news coverage in nine American news magazines, Arabs were portrayed as unreliable dictatorship aggressors, their attitudes hostile to peace and backward (Khadour, 2002, pp. 50-51).

In one of the studies written by Dr. Jack Shaheen, "a professor at the University of Illinois, an American of Arab descent," he states that "the word (Arabic) or (Muslim) has become a hostile response to the American citizen who dug up [in] the media in his memory a miserable and alienating image of them. Until that citizen became - in many cases - convinced that Arabs and Muslims of cinema and television are real models, and began dealing with those around him who are immigrants on this basis, because the Arab in those films is dark in colour and speaks in a distinctive tone, and threatens to destroy the United States of America, which is the enemy of Christ. He believes in another religion, is rude, and does not understand any consideration of human life" (Shalaby, 1995, p. 82).

### *Islamophobia after September 11 Attacks*

The rise of Islamophobia within the USA came at a time when the number of anti-Muslim groups doubled after the attacks of September 11, 2001, which killed 2996 people and injured more than 6000 others.

The attacks on the Twin Towers in September 2001 represent a turning point in relations between Western and Arab Islamic countries. Arab Islamic countries were accused of their members' involvement in these events, which gave the USA the historical right to respond to such attacks through a war strategy against terrorism, using pre-emptive war (preventive) as a way to prevent such attacks from recurring in the future. This is confirmed in a statement by Pascal Boniface, who says: "The events of September 11, and the threat of Islamic terrorism, paved the idea of a war between civilisations, between the Western world and the Islamic world (Shéhérazadekahil, 2008, p. 4).

After the events of September 2001, the USA tended to classify countries as hostile or friendly, moving towards reshaping the Middle East region under the so-called war on terror, fighting countries that support terrorist organisations by adopting a pre-emptive war method. Countries like Iraq and Iran became classified within the axis of evil, by accusing them of supporting terrorism (Al-Jujri, 2006, 106).

Aspects of Islamophobia spread in the decade after the attacks of September 11, and they took several aspects, the most important of which are described in the following.

Distorting the image of Islam and Muslims and publishing literature and radio and television programs that mobilise public opinion against Muslims and those who do not consider Islam as a religion based on evil and violence, that Muslims are violent by nature and are trying to control America. Then a number of films were produced that depict Muslims in this distorted way, the last of which is "The American Sniper", and includes "State of Siege", "Flight No. 93", "September", "Several Days in September", "Third Jihad" and many others. Mark Bassily, of Egyptian origin, went on to make a poor movie that raised the whole world : "The Innocence of Muslims" insulted the Holy Prophet in a very bad way (Siam, 2015).

Abuse of Muslims has also become a common matter. Seekers of fame or money race in to public view with a permit or interview insulting Islam and Muslims. An example is the "Wafaa Sultan" phenomenon, who has become a guest on every station that wants to insult Islam and offend Muslims. Then there is the monk Terry Jones, who wanted to burn copies of the Qur'an publicly, and this phenomenon reached political candidates who were racing to offend Islam and deliver promises to voters to pass many laws of censorship and verification of those who do not believe in Western civilisation and the American way of life.

Which all served to reinforce the fear of Muslims and their belief in violence, that being the group of incidents that rocked American society at its roots, and the media played a key role in amplifying these incidents.

The use of the concept of Islamophobia has become linguistically and politically common since the “Challenge of Islamophobia” conference, which was supervised by the United Nations in 2004. In this report, the profound reasons that generated and fuelled feelings of Islamophobia – mainly political causes related to the Arab geo-political situation – received international recognition. Islamophobia was caused by the western colonisation of the Arab region and the occupation of Palestine, which exacerbated the hostility between East and West, especially the growing feelings of persecution and catastrophe among Arab-Muslims and their attempts to restore their rights and determine their own destiny. The Western media and political machine continues to portray Muslims as barbarians and enemies of democracy, motivated by feelings of a grudge towards the West, and therefore they are a danger to Western national security that must be eliminated.

According to experts as well as many academics and journalists, Islamophobia aims to legalise the global divide between North and South in power and the economic exploitation rooted in neoliberal economic policies and silencing others, whether racial, ethnic or religious (Ernst, 2013, pp. 1- 2).

The events of September 11, 2001 created international events and civilisational conflicts that reflected negatively on the Islamic and Arab world, a difference between Western and Islamic cultures, as "the Middle East has been for centuries a cultural dissolving station; but television and satellite stations, major companies and the media are creating new perspectives in the region. Then a new collective identity is formed called the civilisation of the modern Middle East" (Saad Allah, 2003, p. 205).

### **The Main Institutions and Organisations in the Islamophobia Industry**

In the United States, Islamophobia is exploited to serve the interests of militant networks loyal to Israel, right-wing political forces that exploit Islamophobia at polls, war factories, right-wing Christian groups, and authoritarian Arab regimes in the MENA region that rely on Western military intervention and the "war on terror" to legalise for her judgment and silence her critics (The Carter Centre, 2017, p. 4).

In 2015, the Washington-based Centre for American Progress, with its second report on the network of individuals and Islamophobic groups known as the Islamophobia Network (which



is funded \$57 million annually), released it interactively on a website, so that the network can be tracked in a simple way for visitors.

The report from the Centre came in conjunction with the uproar that accompanied Chapel Hill and the killing of three Muslims family members with one bullet in the head directly to each of them (Dia, his wife Yosr and her sister Razan). The incident did not receive any attention from the American media and was accompanied by a complete blackout until a revolution occurred on social media and Eddy pressed for coverage by the American media.

The first report from the Centre for American Progress was in 2011, which explained for the first time the size of the network working to fuel Islamophobia in the USA. The report at the time described the network's funding amount of \$42 million, and the current figure shows an increase in the network's budget and the extent of its spending on its goals. Those goals are all grouped together in one sentence: "marginalising Muslims in American society and spreading absolute hatred for them".

The core of the research report focuses on the problem growing without stopping: the Islamophobia network has constantly evolved and increased its performance in the last ten years, with more popularity of its ideas and the adopting of more of its goals than some political currents. The discourse that was once seen as very extremist has shifted to the beginnings of a general policy that is slowly expanding.

According to a deep and detailed investigation by the Centre for American Progress, entitled "Fear, Inc.", "[a] small group tightly intertwined with each other, composed of experts in misinformation, is directing a practical effort aimed at fanning and instigating millions of Americans against Muslims through effective advocates, partners in the media, and careful regulation [at] Popular grassroots level (Dadu, 2015).

Activists in the network to spread misinformation about Islam and Muslims receive very high salaries and dues, and the report shows that eight funding agencies provided \$57 million to the Islamophobia network between 2001 and 2012. The funders include the Donor Capital Fund, the Alan Winters Family Foundation, Carolina Skiff, Inc, and Russell Berry, Inc. (Siam, 2015). The investigation also reveals the existence of nine of the main organisations that feed the "Islamophobia Network". These organisations include:

1. The Research Foundation for Education
2. Security and Counter-Terrorism
3. Clarion Project (amount received \$18.05 million dollars)
4. The Middle East Forum
5. The David Horowitz Freedom Centre



6. Content Security Policy
7. Counter-Terrorism Control
8. JIHAD-Terrorism Control
9. ACT for America Education (Ali, 2011, p.15).

The report identifies only six individuals who are responsible for spreading the majority of misinformation about Islam and Muslims, the common factor being they are Jews. They include: Daniel Pipes, founder and president of the Middle East Forum; David Horowitz, founder and CEO of the David Horowitz Freedom Centre; David Yerushalmi, founder of the Society of Americans for National Existence, and; Robert Spencer, co-founder of Stop Islamisation of America and director of Jihad Watch, a program affiliated with Steven Emerson, the founder and CEO of the Investigative Project on Terrorism.

Spencer, director of the Jihad Watch, received \$258,250 in funding, and the extremist Spencer and his colleague Pamela Geller, a negative critic of Islam, visited Dearborn in 2012 to speak publicly against “honour killings” at an event called the “Jessica Mokdad Conference for Human Rights”. A counter-conference was held in response to the abhorrent provocative conference under the name "Rejection of Islamophobia: the community stands together against hate."

It is reported that the Southern Legal Centre for Poverty and the Anti-Defamation and Defamation League classified the Giller organisation, Stop Islamisation of America, as a hate group. On its website, the Anti-Defamation and Defamation League named Spencer and Giller as "fanatics against Muslims."

David Yerushalmi is one of the driving forces behind conspiracy theories related to “spreading Islamic law and imposing it on American societies.” The Yerushalmi Association of Americans for National Presence proposed legislation in 2007 that any decision of Islamic law “is a felony punishable by 20 years in prison”.

In 2011, anti-Sharia laws were passed in Michigan, which state legislature representatives and civil rights activists condemned, saying that it was unconstitutionally targeting American Muslims. The legislation prohibited the use of any foreign legal firm in courts in Michigan or administrative agencies, and sponsored more than 40 Republicans. The list of inciters of Islam and activists in the Islamophobia network includes Brigitte Gabriel and Ian Herci Ali, plus key players from the network such as former congresswoman Michelle Buckman and Louisiana Governor Bobby Jindal.



In February 2015, CAP also released a report titled "The Trade in Fear, Part 2: Efforts of the Islamophobia Network in the Hate Industry in America", detailing the consequences of some failed anti-terrorism policies that the Islamophobia Network has repeatedly pushed for.

The 2013 report of the Council on American Islamic Relations, entitled "Legislation of Fear and Terror from Islam and its Impact on the United States," shows that the inner core of the Islamophobia network in the USA received at least \$119 million in total revenue between 2008 and 2011.

Another report issued by the Council on American-Islamic Relations (CARE) reveals that more than 1,000 "charitable" organisations transferred \$125 million to anti-Muslim groups in the USA between 2014-2016 (Duss; & Taeb, 2015). The report, titled "Work The American Charitable Prisoner of Hate and the Islamophobia Network", highlighted the role of "charitable" institutions in fueling anti-Islam, and that thousand and 96 American "charitable" business organisations and foundations donated \$125 million to 39 anti-Muslim groups. The report indicates that the donations ranged between small amounts like \$20 and large ones, amounting to \$23million and 400 thousand countries R. The report added: "This money was transferred to the sectors of politics, the media, law enforcement agencies, educational institutions, pressure groups and others, to fuel anti-Muslim and anti-Islamic tendencies in America."

It is noteworthy that Nihad Awad, the Executive Director of the Council on American-Islamic Relations (CARE), revealed in 2015 the existence of American institutions behind a large network that runs the "Islamophobia" campaign, and these increased significantly after US President Donald Trump assumed the US presidency in 2017 (Qutb, 2015). He emphasises that these institutions spent more than \$119 million over four years since 2008, to fight Islam and Muslims in America. He said: "This ostracised network against Islam and Muslims has attempted to present 80 resolutions and projects in various American states and parliaments to prohibit Islamic practices" (Gulf Online, 2019).

Among the most important players in the Islamophobia industry in the USA are:

### ***Middle East Forum***

The main goal of the Middle East Forum is to promote American interests in the Middle East, and to protect Western values from the continuing threats of the Middle East.

The Middle East Forum is the founder of the famous Think Tank province. It was founded in 1990 by Daniel Pipes, well-known historian, writer and political analyst, then transformed into a non-profit organisation in 1994. It has a media arm represented in the quarterly Middle



East newspaper published every three. While most famous, it is not a newspaper in the usual sense as it is an analytical periodical that deals with Middle Eastern issues from the American point of view.

Since 2001, the forum has received more than 12 million dollars from funding and donor agencies (out of the total of 57 million dollars that were spent on the fear network entirely) to exercise its activity, and its income in 2012 amounted to more than 4.5 million dollars. The profits were from its patrols, and the quarterly Middle East newspaper. From its supervised programs, the most important are campus monitoring, Islamists monitoring and its legal project. These are programs that mainly aim to spread the fear of militant Islam (meaning, in their view, Islam as a whole) and to monitor and target all organisations and people whose views or orientations conflict with the public forum line. This also includes Ali Ras Ha, the loyalty of the Islamic community in the United States.

### ***David Horowitz Freedom Centre***

The David Horowitz Freedom Centre is one of the most important contributing institutions to the spreading of fanatic ideas in the minds and lives of Americans, according to the Southern Centre for Poverty Justice, a neutral research Centre that measures hate groups in America.

This foundation came into being in 1988 under the guidance of political activist David Horowitz and friend in his struggle, Peter Collier. The capital of the foundation came from huge contributions from a number of players, the most important of them being the Sarah Skiv Foundation and the Bradley Brothers Foundation.

The Centre represents a major key in amplifying allegations of the threat of Islamic extremism and its wide spread presence in America. It vigorously promotes the conspiracy theory that stipulates Islamist extremists' successful infiltration as political party cadres, whether on the left or the extreme right in America.

The Centre organises weekly courses and programs in hundreds of American universities' arenas to raise awareness of a violent and imminent Islamic encroachment on the West. From 2001 to 2012, the Foundation received approximately \$11 million in contributions from donors, in addition to reaching by 2012 revenues of only \$7.2 million.

### ***Content Security Policy***

One of the most important ideas of the Centre for Security Policy is Islamic law, that it represents the greatest danger to America, which is on the way to being under its rule and laws or Sharia. Sharia is a comprehensive ideology and/or mosques, representing the most



prominent Muslim arts for spreading sedition, which was founded in 1988 by Frank Jaffney Jr., a journalist and radio broadcaster.

Since 2001, the Centre has received more than \$7 million in contributions from donors, with an income of more than \$3.2 million in 2012 alone, while Frank Gaffney's income amounted to \$300,000 in one year.

In 2010, the Centre published a report entitled "Sharia: A Threat to America", in which it claimed that Islamic law crawled to take over America and sign it under its clutches. In 2012 the Centre produced a ten-part series of videos entitled "Muslim Brotherhood in the United States" about the growing threat Muslims pose on the United States, a claim that US Congresswoman Michelle Buckman has used to chase violent witches, and a broad campaign of Huma Abdeen (of Pakistani origin), major aid to Hillary Clinton as she takes over as US Secretary of State (Qutb, 2015).

### **The Role of the Zionist Lobby and the American Conservative Right in Making Islamophobia**

Interest groups play a major role in shaping American public opinion and American policy, whether it affects internal or external situations, and these groups have emerged as an inevitable outcome of the nature of the capitalist system. Their influence is also in response to the rigidity of the American parliamentary system that is controlled by only two major parties, where political lobbying groups known as the lobby arose. As America is an immigration society, some ethnic groups have resorted to creating political pressure groups that work to nurture the interests of their mother states, or the states associated with them politically and ideologically (Farah, 1984, p. 109).

There are over 75 independent pro-Israel organisations operating in the USA that work to advance Israeli interests and goals (Farah, 1984, p. 110). The most important of these is the American Israel Public Affairs Committee, the official interest group or lobby registered according to law for the purpose of influencing legislation in Congress in favour of the Zionist position and maintaining Congressional support for Israel. The AIPAC is considered one of the most active and effective lobbying groups. Not content to be satisfied with its political activities in the American Congress, but rather it works to consolidate Israeli interests by presenting its demands to the executive authorities and works to attach its programs as part of the programs of political parties, whether at the local or national level.



### ***Media Monopoly***

There is no doubt that there are mutual interests between the Christian right and the Jewish lobby in America. The two have the same intellectual beliefs about the need for the Jews to return to the land of the ancestors and grandparents, as a prophecy for the return of the expected Messiah. The two parties work to preserve the security and stability of Israel, and to oppose Arabs and Muslims, and their presence.

American Jews, with their effective capital and active presence in American economic and media life, and in articulated locations in political and public life, have formed pressure groups influencing the American administration and members of Congress. The groups aim at achieving support for Israel and fighting Islam and the Arabs by all available means, especially in the case the Arab-Israeli conflict and the fight against the spread of Islam, especially in the USA (Jarrod, 2002, p. 95).

According to a study by the Henry Institute For the Study of Christianity & Politics at Calvin College, which was conducted after the US National Elections in 2000, which subject was experimental tests on the political life of American Aldrin men. One of the most comprehensive studies on the role of the clergy in American politics, the study found that clerics in sects that believe in the millennium and the administration (which belief is the most widespread and influential), are the most supportive of Zionist thought and Israel, and that American policy in the Middle East is drawn through identities and religious beliefs. Inma found that the Lutheran Protestant Catholic churches, either prefer a balanced approach in their policies toward the Middle East, or indeed are in favour of the rights of Palestinians, Arabs and Muslims (Guth, 2007, pp. 3-10).

### ***New Conservative Influences***

The stereotype by neo-conservatives about Islam appears to be simply a matter of dealing with its name, that is, "Islam." There have been numerous names and descriptions in which they describe Islam and those who belong to it (Breen, 2006, p. 31). until they divided Islam into sections: moderate Islam, What is in fact anti-Islam and the refusal to apply it, and Islam is not moderate, and they differed in its understanding, description and name, as they differed in how to deal with it; do they change it with the name "Islam on it?" Or do they eradicate it altogether? They are conflicted with its hostilities, but they differed or Perhaps they are numerous in their description, they call it "terrorist" Islam, "armed" Islam and the current Islam Akala "Islam" fundamentalist. " (Mahmoud, 2012).

The neo-cons articulate the concept of fundamentalism as believing in the Sharia and demanding its application, rejecting Western influences from Western customs, values,



philosophies and institutions and transforming faith into an ideology (Pipes, 2002, p. 7), active and influential in the behaviour of the individual and society, and capable of guiding the nation to one worldly goal. And everyone who is fundamentalist is necessarily included on the list of "terrorism" for the neo-conservatives.

The neo-conservatives insist on calling Islam or the religion that Muslims wish to apply as "Islamism", so as to appear as a phenomenon that does not differ from the rest of the words at the end of which have 'isms' that arose in the twentieth century. This is to equate it with previous ideologies, such as socialism and communism, in order to show that Islam is an ideology whose goal was power and wealth, carrying utopian ideas like communism (Pipes, 2002, p. 8).

The neo-conservatives reiterate what was said in previous eras, and quote from former Orientalists that "Islam is a religion that has spread rapidly in a few centuries by giving people voluntary and forced Islam by force (Peters, 2006, p. 23).

In a message for readers published in the magazine "National Review", Arvind Ghosh says: "The truth [is] that Islam existed as a colonial power for more than ten centuries before the emergence of Western powers, and ruled without the slightest sense of remorse ... democracy and Islam do not coexist ... Islam respects a pluralistic society as long as Islam is the dominant element. Islam treats the testimony of the unbelievers [as] half of the testimony of a Muslim. The position of women is different from what we understand about the position of women in the world today. Likewise, the Qur'an advises believers to exterminate unbelievers, confiscate their property, and enslave their women and children... As for jihad or "holy war", it is constantly announced until God's followers take the whole world and apply Islamic law" (Ghosh, 1992, p. 4).

Considering – in the words of Christopher Caldwell – "Muslim immigrants are frightening and terrifying people"; even one of the writers, after mentioning unacceptable individual events caused by some Muslims, said: this was the behaviour of immigrants, how would it be when they were more numerous ... not the problem of "radicalism," "marginalisation" or "fundamentalism", but Islam and democracy do not coexist together.

## **Conclusion**

The phenomenon of Islamophobia travelled from Europe to America at the beginning of the 1990s and after the collapse of the Soviet Union, and writings related to the spread of Islamophobia contributed to the clash of civilisations.



The term Islamophobia was introduced in 1996 for the first time after the English Runnymede Trust Centre prepared a report on the phenomenon of Islamophobia in Britain. The report identified the manifestations of Islamophobia as a general hatred of all Muslims and as discrimination against them in employment, economic opportunities and public life. The term also includes an inferior view of Islam and considers it an ideology that lacks principles and values, that it is not equal to Western civilisation, and which is a violent religion that is closer to political ideology than to religion.

Islamophobia appeared in the USA in the 1990s after the fall of communism and the Eastern European countries were liberated, when a number of writers appeared in the USA who took it upon themselves to warn America of what they claimed was the new danger after the end of the Cold War. This was in addition to the huge efforts of some American Orientalists and the American media continuing to distort the image of Islam and Muslims, embedding this image in the forefront of American public opinion.

Journalistic articles and television channels contributed to tarnishing the image of Islam and Muslims, and the explosion that occurred in Oklahoma City in 1993 is an example of the nature of the American awareness of the image made for Islam, where the most important news channels (CNN, CBS, New York Times, Fox Station) called for the necessity of declaring "[a] holy war against Middle Eastern terrorism." Over the next three days, more than 200 violent incidents against Muslim Americans were recorded.

Aspects of Islamophobia spread in the decade after the attacks of September 11 and took several forms, the most important of which are: defaming the image of Islam and Muslims; publishing literature and radio and television programs that mobilise public opinion against Muslims – that Islam is a religion based on evil and violence and that Muslims are violent in their nature and are trying to control America.

In the United States, Islamophobia is exploited to serve the interests of militant networks loyal to Israel and right-wing political forces that exploit Islamophobia at polls, war factories, and right-wing Christian groups. Among the most important players in the Islamophobia industry in the USA are the Middle East Forum (MEF), the David Hurwitz Centre for Freedom (FC) and the Centre for Security Policy (CSP).

American Jews, with their effective capital and active presence in American economic and media life, and in articulated locations in political and public life, have formed pressure groups. These groups influence the American administration and members of Congress, aiming at achieving support for Israel and fighting Islam and Arabs by all available means, especially in the Arab-Israeli conflict, and the fight against the spread of Islam, especially in America.

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