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Societal Integration and Radical Islam Among Muslim Immigrants

in Europe and the United States

By

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Societal Integration and Radical Islam Among Muslim Immigrants

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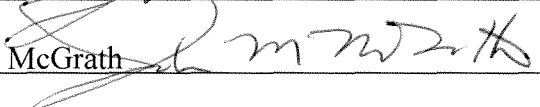
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Abstract

Little research has been done using Social Disorganization Theory to explain the radicalization of Muslim immigrants in Europe and the United States. The author's intention is to offer a concise and clear comparison between the relationship of societal integration and radical Islam among Muslims living in Europe and the United States. The research modeled the application of Social Disorganization Theory which is seated in the idea that social disorder in communities creates disagreements in fundamental values, norms with behavioral irregularity and deviance. Radicalization of Muslim immigrants living in non-Muslim countries exists when there is a low degree of internal bonding to individuals and institutions in their societies. Radicalization of Muslims can lead to their interest, support and even participation in terrorist groups and activities against non-Muslim communities. The author examined independent variables to test the level of societal integration and radicalizations among Muslim immigrants living in Europe and the United States. The benefit of highlighting vulnerabilities among Muslim immigrants may prevent and reduce the spread of radical Islam and possible terrorist attacks in Europe and in the United States.

Keywords: Muslim Immigrants, Radical Islam, Radicalization, Terrorism, Terrorist acts, Societal Integration, Social Disorganization Theory, Criminology.

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Introduction

No one can argue that the Middle East region continues to endure unprecedented

economic change and political upheaval making it almost impossible for many to live in normal

and safe conditions. The Six Day war (1967) involving Israel, Jordan, Syria, Egypt, the Iran-Iraq

war (1980-1988), the Soviet invasion of Afghanistan (1985), the ethnic cleansing of the Kurds at

the hands of Saddam Husain in Iraq, the Kuwaiti invasion (1990), Desert Storm and the United

States invasion in Iraq (1990-1991), the United States involvement in Iraq and Afghanistan

(2001-present), the ongoing ancient Israeli-Palestinian conflict and most recently the "Arab

Spring", which began in a wave of demonstrations and civil resistance in nine different countries

and led to a change in regimes in Tunisia, Egypt and most recently, Libya. These conflicts have

contributed to the large influx of Muslim immigrants from the Middle East, South Asia and

North Africa to non-Muslim countries primarily in Europe and the United States where they

desire refuge, better living conditions and stability.

Researchers estimate the Muslim population in Europe between 15-20 million (NIC,

2005) and in the United States there are 6-8 million Muslims (Kettani, 2010). The Muslim

population will continue to rise in both regions if political unrest persists in the Middle East;

better health care and health education in non-Muslim countries will dramatically drop infant

deaths and increase birth rates among Muslims immigrants, making the challenges facing non-

Muslim countries to integrate their growing Muslim population, specifically in Europe, great.

Recent terrorist attacks carried out by young Muslim immigrants in London, Spain,

France and the Netherlands forced officials and social commentators in Europe to announce that

integration and multiculturalism policies has failed in Europe (Archick, 2005, p.3). In 2004,

Secretary- General Kofi Annan addressed the European Parliament by announcing:

"One of the biggest tests for the enlarged European Union, in the years and decades to come, will be how it manages the challenge of immigration. If European societies rise to this challenge, immigration will enrich and strengthen them. If they fail to do so, the rest may be declining living standards and social division" (Annan, 2004).

Europe's efforts in integrating their Muslim immigrants into their societies are failing, allowing radical Islam to take over and promote extreme Islamist ideologies among Muslim immigrants, specifically those who are second and third generation and lack proficiency in Arabic, posing a serious threat to Europe's and the United States' homeland securities and policies.

Purpose of Project

It is imperative to highlight independent variables that prevent Muslim immigrants, living in non-Muslim countries, from embracing their new society and complying with social order and norms in their new communities. Complex immigration policies and citizenship requirements, lack of education, high unemployment rates and poor living conditions can lead to isolation from mainstream society. These important variables, if not addressed by the host country, will contribute to ill societal integration and the susceptibility of Muslim immigrants to become indoctrinated in ideologies that requires their participation and involvement in terrorist attacks against the citizens of the host country. The growing Muslim population in Europe "are poor, unemployed or imprisoned, and many feel a sense of cultural alienation and discrimination" (Archick, 2005, p. 2) and display poor societal integration.

Radical Islam and terrorist organizations found fertile ground in poor integrated Muslim immigrant population in Western Europe and made European cities their safe haven. Radical Islam mutated from a weak group with few members attending mosques, social gatherings and

meetings to a huge global movement vowing to take over the world under one *Caliphate* and

ruled by Islamic *Shari'a* law. Hizb ut Tahrir (HT) is a radical movement that was founded in the

1950s in Jordan and has developed offices in almost all continents. HT's goal is to establish a

Caliphate and rule the world under Islamic *Shari'a* law. HT appeals to a growing masses in

Europe and conferences are held regularly in the United Kingdom, Denmark, Austria and

Germany (Vidino, 2009, p. 6). "Members of HT tend to be highly educated young professionals

who are second-generation Muslim immigrants" (Vidino, 2009, p. 6).

Radical Islam found a fertile ground in isolated and poorly integrated Muslim

immigrants in Europe to indoctrinate and form a strong social bond and for the most part,

Europe chooses to ignore the warning signs and the danger radicalization, among its Muslim

immigrant population, could present (Vidino, 2009, p.3).

It is widely known that Mohammad Atta and most of the 9/11 hijackers met and

orchestrated the New York's World Trade Center attacks in Hamburg, Germany. The 9/11

hijackers' radicalization process may have started in their native land in the Middle East but

bloomed and fully developed in Europe.

Radical *imam*, Sheikh Yusuf Al Qaradhawi, who issued a *fatwa* justifying suicide attacks

carried out by the Palestinians against the Israeli government and its citizen (Marshal, 2004), is

currently serving as the head of the European Council for Fatwa and Research; he is considered

to be one of the most globally recognized *imams* by many devout Muslims for his *Al-Jazeera*

program, Shari'a and Life. Al Qaradhawi announced:

> "Islam will return to Europe as a conqueror and victor, after being expelled
>
> from it twice – once from the South, from Andalusia, and a second time
>
> from the East, when it knocked several times on the door of Athens.

I maintain that the conquest this time will not be by the sword but by preaching and ideology" (MEMRI, 2002).

Furthermore, the Lower House of the Muslim Parliament of Great Britain with 155 memberships was created in 1992 to help Muslim immigrants to deal with issues such as education, employment and social and medical issues. One deputy speaker, Zanab Ali, suggested that "We must not allow British society to influence our Islamic identity. Assimilation is not the right way." (Eickelman & Piscatori, 1996, p.77).

Europe suffers from a growing population of Muslim immigrants who entered Europe as guest workers, refugees, asylum seekers, through family reunification system or as illegal immigrants; most Muslim immigrants perceive societal integration as a threat on their national identity due to social disorder in their new host country. France for example issued a ban on head covering, *hijab*, in state schools, making this article of clothing Muslim women wear to cover their hair for religious reasons, one of the most disputed items of clothing in Europe. Germany and Belgium are considering similar laws (Archick, 2005, p. 31).

After September 11, 2001, Hate crimes increased against Muslim immigrants in Europe. In 2003, France reported 232 incidents of hate crimes against Muslim immigrants and in 2004 the number increased to 595 (Archick, 2005, p. 29). In the United Kingdom, the UK Relations Acts which only "prohibits discrimination on the grounds of race or ethnic origins" (Archick, 2005, p.22) was amended in 2003 to prohibit discrimination in the work place on the grounds of religious belief (Archick, 2005, p. 22). The Act does not prohibit discrimination in different aspects of life such as education, health and housing.

Muslim immigrants, if kept isolated from society's mainstream and subjected to social disorder, will pose a serious security threat to Europe and the United States. Merely the

perception of exclusion can increase ones vulnerability for recruitment from radical Muslims to include radical *imams* who espouse extremist ideologies and Jihad towards non-Muslim societies as they are taught in their native countries.

Rationale

The aftermath of radical Islam and terrorist groups has been documented throughout history. Muslim immigrants, who fail to integrate and blend in in non-Muslim countries and join terrorist groups or radical movements, have bombed and destroyed buildings, vehicles, and plans in the name of *Jihad*. They have terrorized and slaughtered thousands of people, many of whom were women and young children all over the world.

Radical Islam views the west, specifically the United States, as the greatest evil that must be destroyed by any means necessary. Radical Muslims are highly motivated to see the United States fall to Islamic power as in the case of Osama Bin Laden's call for *Jihad* against The United States when he announced:

> "On this basis, and in accordance with *Allah*'s will, we have pronounce to all Muslims
>
> the fallowing judgment [*fatwa*]: to kill the Americans and their allies-civilians and
>
> military- is an individual duty incumbent upon every Muslim in all countries, in order to
>
> liberate the Aqsa Mosque and the Holy Mosque from their grip, so that their armies leave
>
> all the territory of Islam, defeated, broken and unable to threaten any Muslim" (Zaidi,
>
> 2009, p. 28).

Research Questions

The author attempted to answer the following research questions:

RQ1 Is there a relationship between societal integration among Muslim immigrants living in non-Muslim countries and radical Islam?

RQ2 Are Muslim immigrants in the United States well integrated and less radical than Muslim immigrants living in Europe?

Limitations/Delimitations

The author found limited research done in regards to accurate population data of Muslim immigrants living in the United States for two reasons. First, the United States Census is forbidden by law to ask any questions associated with religious affiliation and belief, as a result of this limitation, there is little known about the demographic characteristics of Muslim immigrants living in the United States (Pew Research Center, 2007). Second, when examining estimated Muslim population in the United States, African American converts where included in data collected. To maintain the integrity of the research, only Muslim immigrants from South Asia, North Africa and the Middle East were examined and discussed.

The Pew Research Center conducted a survey in 2007, which was a first ever nationwide, to measure the Muslim immigrant demographic in the United States. The methodology approach employed in the Pew Research Center's Survey was comprehensive. Over 60,000 participants were interviewed to find a representative sample of Muslim immigrants in the United States.

Definitions

Asylum: May be granted to people who are already in the host country and are unable or unwilling to return to their home country because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership in a particular group, or political opinion (Nicholson & Patrick, 1999).

Al Jazeera: Seattleite news channel based in Qatar and available to Muslims all over the world (Read, 2009, p. 30).

Assimilation: is to become like others, or help another to adapt to a new environment or culture (Webster's online.com).

Caliphate: a system of government, the ruler-ship of Islam. Since Islam is theoretically a theocracy, the caliph is ideally both temporal and spiritual leader of the Muslims (Webster'sonline.com).

Dumbing: Sending children of Muslim immigrants back to their native country to live with a family member to prevent societal integration (Bawer, 2006, p. 22).

Family Reunification: "The planned process of reconnecting children in out-of-home care with their families by means of a variety of services and supports to the children, their families, and their foster parents or other caregivers. Family reunification aims to help each child and family to achieve and maintain, at any given time, their optimal level of reconnection, from full reentry into the family to other forms of contact, such as visiting, that affirm a child's membership in the family" (Pine, Warsh, & Maluccio, 1993, p.6).

Fatwa: Verdict or finding; an opinion by a jurist on a point of law (Hellyer, 2009, p.235).

Hijab: Covering or barrier referring to the head covering worn by Muslim women (Hellyer, 2009, p.235).

Hizb El Taheir: A radical global movement founded in 1950s in Jordan by Taqiuddin al-Nabhani with the ideology that all answers to man's political, economic, cultural and social problems are founded in Islam. Its goal is to establish Caliphate, Muslim government, encompassing the entire glob (Vidina, 2009, p. 9).

Imam: Supreme leader of the Muslim community (lapidus, 1991, p. 922).

Integration: The act or process or an instance of integrating, incorporation as equals into society or an organization of individuals of different groups or races (Webster'sonline.com).

Jihad: Striving; effort directed toward inner religious perfection and toward holy war of the

Muslims against infidels (lapidus, 1991, p. 923).

Jus Sanguinis: The right of citizenship by nationality of parents (Etzioni, 2007, p. 355).

Jus Soli: The right of citizenship by the place of birth (Etzioni, 2007, p. 355).

Multiculturalism: is a body of thought in political philosophy about the proper way to respond to

cultural and religious diversity (Webster'sonline.com).

Quran: Muslim scripture, the book containing the revelations of God, Allah, to Prophet

Mohammad (Lapidus, 1988, p. 925).

Refugee: is a person outside of his or her country of nationality who is unable or unwilling to

return because of persecution or a well-founded fear of persecution on account of race, religion,

nationality, membership in a particular group, or political opinion (Nicholson & Patrick, 1999).

Shari'a Law: The path to be followed; Muslim law, the totality of the Islamic way of life

(Lapidus, 1991, p. 926).

Social Disorganization Theory: Explanation of deviance and a state of society that produces it

(Shaw & McKay, 1942).

Terrorism: premeditated, politically motivated violence perpetrated against noncombatant targets

by sub-national groups or clandestine agents, usually intended to Influence an audience (U.S.

Department of State, 2009).

Review of Literature

The selected published literature focused on failing multiculturalism and integration policies in Europe, radical Islam and terrorist organization in Western Europe, societal integration in the United States and Europe among Muslim immigrants, and congressional reports addressing Muslim population issues and Islamist extremist in Europe and in the United States.

The author searched academic electronic data bases such as Academic Search Premier, OnFile and EBSCOhost. Also, federal reports, European Union Commission's reports, and published books such as *While Europe Slept* by Bawer (2006), *America and Political Islam* by Gerges (1999), *Muslims in the West* by Haddad (2001), *and Muslims of Europe* by Hellyer (2009) were used for valuable information regarding current political and security threats facing the Europe and the United States by radical Islam and terrorist organizations.

Social Disorganization Theory

The Social Disorganization Theory explains the relationship between deviance and delinquency in social norms and structural disorder in the community; creating conditions that allows deviant behavior and delinquency take place and the community's inability to realize or solve the problem. According to the work of Clifford Shaw and Henry McKay (1942), "poverty, residential mobility, ethnic heterogeneity and weak social networks" (Weitzer, 2003, p.374), prevents the community to control deviant behavior allowing crime rate to increase. For the purpose of this research paper, the delinquent or deviant behavior the author is analyzing is the participation or susceptibility of Muslim immigrants living in non-Muslim countries in terrorist organizations to carry out terrorist acts or engage in Jihad.

According to New York Times (2011), United Kingdom's Prime Minster, David Cameron, attacked the country's ill structured policies of multiculturalism and explained it promotes the isolation of Muslim immigrants from the United Kingdom's mainstream. Cameron also added that current multiculturalism policies failed to promote a "common identity centered on values of human rights, democracy and equality before the law" (Burns, 2011).

The failing multiculturalism Prime Minster Cameron addressed in his speech can be seen clearly in the "No-Go" zones radical Muslim immigrants created in their host country all over Europe. The "No-Go" zones are areas that are under the control of Muslims and off limits to non-Muslims. These areas function and operate as "microstates governed by *Shari'a* Law" (Kern, 2011). These areas are not under the control of the host country, and authorities are unable to provide basic public aid such as law enforcement assistance, fire or medical services (Kern, 2011).

The "No-Go" zones are a great example of failing integration policies in Europe that have encouraged Muslim immigrants to live in complete social disorder and disorganization and laid the framework for radical Islam to establish itself, promote its ideologies and recruit Muslim immigrants to carry out terrorist attacks all over the world.

According to Kern (2011), in the United Kingdom, the radical Muslim group, Muslim Against the Crusaders, "has launched a campaign to turn twelve British cities, including what it calls "Londistan" into independent Islamic states" (Kern, 2011). These cities will function as Muslim sovereign cities ruled by *Shari'a* Law outside British jurisdiction.

Radical Muslims living in "No-Go" zones "regularly issue death threats to women who refuse to wear Islamic veils" (Kern, 2011) and advertise throughout the streets posters declaring "you are entering Shari'a controlled zone: Islamic rules enforced" (Kern, 2011). Furthermore,

Muslim immigrants have been accused of targeting, harassing and intimidating non-Muslims until they move out of the neighborhood.

In France, French police has identified "751 Sensitive Urban Zones (Zones Urbaina Sensibles ZUS), as they refer to the "No-Go" zones under Muslim Immigrants' control" (Kern, 2011). Radical Muslims are taking control over the ZUS and closing off streets and sidewalks during Friday prayers to accommodate the huge crowd attending the mosques. They also "broadcast sermons and chants of "Allah Akbar" via load speakers" (Kern, 2011) into the streets.

In Sweden, in Malmo city, which is more than 25% Muslim due to liberal immigration policies, fire and emergency workers refuse to enter the Malmo Rosengard district without police escorts. According to Kern (2011) when fire fighter attempted to put out a fire at the city's main mosque, the fire fighters were attacked by stone throwers "(Kern, 2011).

The author strongly believes Social Disorganization Theory can explain why radical Islam is growing rapidly and posing a serious threat on Europe's and the United States' homeland security by examining social disorder among Muslim immigrants in both regions. The author specifically examined immigration policies and citizenship requirements, employment, education and living conditions among the Muslim immigrant population in both regions to see if there is a relationship between social integration, social disorder and radical Islam based on second source data collected.

Societal Integration

For centuries, the United States served as a final destination for a steady flow of immigrants arriving from every corner of the world. In the mid 1800's large number of immigrants fleeing economic devastation arrived from Europe, specifically from Ireland and

Germany (Friedman, 2007, p.558). The newcomers found a new home in New York City increasing the city's population to over one million residents by 1860.

Furthermore, the United States' industrial explosion after the Civil War mandated large number of workers. This need was met by allowing 25 million immigrants into the country from all over Europe. The United States' immigration flow continued throughout the years and at times, immigrants exceeded one million per year. In addition, the United States is one of the ten countries that accept refugees and asylees through resettlement programs. The United States "accepts more than double the numbers of refugees and asylees than the other nine countries combined" (Singer & Wilson, 2007).

The United states takes great pride in their "Melting Pot" citizens, after all, many were "the poor, the tired and the huddled masses yearning to breathe" who integrated into American culture and built and shaped what the United States represents today. The United States was successful in balancing and preserving their immigrants' national identity while instilling in them great pride in being an American. This balance that existed for decades is currently found in many large cities such as New York, California and Chicago where ethnic markets and local business owned by American-Polish, American-Italians, American-Irish, American-Arabs, American-Greeks and American-Chines highlights the origin of their product served on American soil.

It was nostalgia that brought most immigrants together forming their own neighborhoods in urban cities in the United States, but balanced integration policies aimed towards social order, tolerance and respect for diversity created one powerful nation.

Social Integration is vital to social order in communities. Integration of customs, teamwork, high morals and bonding often leads to harmony in social relationship between

individuals living in the same community. According to Goodman (2010), societal integration policies:

> "express that the successful incorporation into a host society rests not only on employment and civic engagement, but also on individual commitments to characteristics typifying national citizenship, specifically country knowledge, language proficiency and liberal and social values" (Goodman, 2010, p. 753).

The objective of societal integration according to Goodman (2010) is not "transforming culture affinities or assimilations uniformity but promoting functional, individual autonomy" (Goodman, 2010 p. 754). In other words, societal integration aims to establish tolerance and mutual respect for diversity which creates social order between individuals living in the same community and prevents delinquency or deviant behaviors. Societal integration eliminates the "us" verse "them" way of thinking and allows individuals to feel a sense of identity and belonging.

When a broken and isolated Muslim immigrant population is found in a any society, radical Islam will most likely find sympathy from the isolated population and willing participants to carry out terrorist acts against non-Muslims. After the coordinated suicide attacks on the United States in 2001 by 19 Muslim terrorists who hijacked passenger jets and crashed into the World Trade Center in New York City killing over 3,000 innocent people, other terrorist attacks followed. These attacks were carried out by radical Muslim immigrants on non-Muslim soil.

In March 2004, attacks on the commuter train system in Madrid, Spain were carried out by Muslim immigrants from Morocco and Algeria killing 191 and injuring over 1800 people (Archick, 2005, p. 39). France witnessed a civil disobedience in 2005 by their Muslim immigrant

population from North Africa in Paris where cars, buildings and poor housing projects were set on fire. France declared a state of emergency for three month (Archick, 2005, p. 22).

In July 2005, four second generation Muslim immigrants from Pakistan detonated four bombs on London's underground train system during rush hour. Fifty two were killed and over 700 were injured (Archick, 2005, p. 15). Even prior to the tragic bombing in London many believed that the United Kingdom failed in integrating their Muslim immigrants allowing radical Islam to find a home on the streets of London. Radical mosques in London's Finsburg Park found suitable targets in Richard Reid, the "Shoe Bomber" and Zacerias Moussaoui, the alleged twentieth 9/11 hijacker (Archick, 2005, p. 15).

The United Kingdom's strong free speech privacy protection and loopholes in their deportation policies attracted radical imams who found a safe haven in the United Kingdom, including the former preacher of London's Finsburg Park mosque, Abu Hemza al Masri and Omar Bakri Mohamed (Archick, 2005, p.15) who founded the radical organization Al Muhajiroun Youth Movement which ironically translate to "the immigrants" youth movement.

The brutal killing of Dutch film maker Von Gogh in 2004 was another tragic event that highlighted the issue of social integration among Muslim immigrants and radical Islam in Europe. Von Gogh was an outspoken critic of Muslims treatment of women in their culture and religion. He was stabbed to death in day light by Mohammad Bouyer, a 27-yearold Dutch citizen of a Moroccan background and a Radical Muslim (Archick, 2005, p. 4).

At his trial in 2005, Mohammad Bouyer, Van Gogh's killer, declared "I did what I did purely of my beliefs. I want you to know that I acted out of conviction and not that I took his life because he was Dutch and I was Moroccan and felt insulted" (Maceoin & Green, 2009, p. 26).

Bouyer became more strict and radicalized by imam Fawaz of the Al-Sunnah mosque in

Hogue, who declared in a sermon that Van Gogh was a criminal for criticizing Islamic teachings.

If the host country fails to integrate their immigrant population into their society, and

instill in them tolerance, respect and sense of pride and identity, chaos, disorder, crime and

radicalization will always be the consequence.

Radical Islam

The U. S. Department of State designated 48 Foreign Terrorist Organization (FTO) on its

current list. Out of the 48 FTOs there are 34 Muslim FTOs belonging to various sects of Islam

with different goals and ideologies. One can only conclude from the large number of Muslim

FTOs on the U.S. Department of State's list there is a strong relationship between Islam and

terrorism.

Since its inception, Islam has always been a religion of intolerance and hate. According

to the teaching of Islam, the religion was revealed to Prophet Mohammad from Allah, God,

around 610 AD through Gabriel, the Archangel, while he was meditating in a cave in Macca

(Davis, 2006), now known as Saudi Arabia. Mohammad shared the revelations with his

disciples. Most of the disciples, due to their illiteracy in Arabic, memorized parts of

Mohammad's revelations and others who were literate in the language wrote down other parts.

The revelations were later collected and compiled, in a book referenced by Muslims as the Holy

Quran, by the third Caliph, Uthman who ruled the Muslims many years after Mohammad's death

(Davis, 2006).

Mohammad's revelations from Allah were a series of messages and commands to his

people to deviate from their pagan ways and turn their worship to Allah. While still in Macca,

Mohammad condemned paganism but respected the monotheism of Christians and Jews (Davis,

2006). According to Mohammad, Allah of the Islam was the same God Jews and Christians

worshiped and Mohammad was the final chosen prophet sent from Allah to the world.

After Mohammad and his first wave of Muslims left Macca and went to Medina, Islam

was transformed into radical military-political ideology that exists to this day. Mohammad

preached intolerance, hate and instructed Muslims to wage wars against the unbelievers based on

Quranic revelations he received from Allah. The Quran supports violence and terrorism in the

following scriptures

"When the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar)

have passed, then kill the unbelievers wherever you find them, and capture them and

besiege them, and prepare for them each and every ambush. But if they repent and

perform prayers and give alms, then leave their way free. Verily, Allah is forgiving and

merciful" (Quran, 9:5).

"Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which

has been forbidden by Allah and His Messenger and those who acknowledge not the

religion of truth (Islam) among the people of the Scripture (Jews and Christians), until

they pay the Jizya (taxes) with willing submission, and feel themselves subdued"(Quran,

9:29).

"It is not for a Prophet that he should have prisoners of war until he had made a great

slaughter (among his enemies) in the land. You desire the good of this world, but Allah

desires the Hereafter. And Allah is All-Mighty, All-Wise" (Quran, 8:67).

Muslims believe in the Quran and must not question its teachings. They also consider

Prophet Mohammad to be the ideal prophet and strive to conduct themselves in the same way he

lived his life. Mohammad's teachings and utterances are obligatory knowledge to Muslims

around the world (Davis, 2006). This knowledge of Mohammad's life, also known Hedith, comes from oral reports by his disciples that were passed down until it was collected in the eight century AD (Davis, 2006).

Muslims consider the Hedith the most important source of Islamic teachings after the Quran. Because Mohammad is considered to be the ideal prophet to Muslims around the world, his teachings are not judged or condoned; instead they are considered to be the foundation for Islam and Muslims' morality. According to Davis (2006), the following Hediths was collected from Sahih Al-Bukhari collection which is considered by all schools of Islamic scholarship as the most reliable and authoritative collection:

Volume 8, Book 82, Number 795; Narrated Anas:" The Prophet cut off the hands and feet of the men belonging to the tribe of Uraina (Jews) and did not cauterize (their bleeding limbs) till they died".

Volume 1, Book 2, Number 25; Narrated Abu Huraira:" Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in Jihad in Allah's Cause."

It is founded in the Quran and through Mohammad's teaching that Jihad is a key requirement to struggle in combat and wage war on the infidels and the unbelievers to glorify Allah's name. Mohammad's military expansions through Jihad and raids on peaceful Christian and Jewish civilians who rejected his radical religion set the tone and shaped how Muslims view religion and politics.

Muslims believe the world is divided into two parts, House of Islam (Dar Al-Islam) which includes the submission of nations to Islamic and *Shari'a* rule, and House of War (Dar Al-

Harb) which includes the rest of the world that exists in a state of rejection to Islam and *Shari'a* law. Through *Jihad,* Mohammad, his disciples and their successors were able to establish a Para-Military organization in the Arabian Peninsula. Their military control reached Persia, Iraq North Africa and Spain and forced many nations to enter the House of Islam through terrorism.

On September 11, 1683, a day radical Muslims reference and morn till this day and it should not be surprising that the calculated attacks on the World Trade Center in New York in 2001 took place on September 11, the Ottoman Empire was defeated by the Polish army outside Vienna and Islamic expansion came to a screeching halt (Davis, 2006). Muslims were faced with a powerful European domination that weakened and dismantled the House of Islam forcing the Islamic State into stagnate period in history.

In the 18th century, the renewed radical Islam surfaced to reestablish the *Caliphate* (Read, 2009, p. 3). Muhammad abd al-Wahhab and Sayyed Qutb are the founding fathers of Radical Islam in the Middle East. Al-Wahhab's Wahhabism movement was influential during the 18th century in what is now the Kingdom of Saudi Arabia. In the mid-20th century, the Qutbism doctrine emerged in Egypt from the radical writings of Sayyed Qutb (Read, 2009, p. 4).

Qutb was educated in Cairo before going to the United States and enrolling in a graduate program to study the educational system at the University of Northern Colorado. Qutb's perception of Western civilization led to his criticism of the United States and his zeal to promote the radical interpretation of Islam. His doctrine resulted in the formation of Nationalist Islamist Extremism throughout the Middle East (Read, 2009, p.6).

Many Radical Muslims such as Al Qaeda's formal leader Osama bin Laden and current leader Ayman al Zawahiri embraced Qutb's teachings and his views which is founded on *Shari'a* law, Islamic principles and Jihad as a complete system of justice and governance globally.

Radical Islam is founded on the belief that the world should rid itself from non-believers through Jihad until the formation of one Muslim community, *Caliphate*, and under one Islamic system, *Shari'a* law (Read, 2009, p.25).

In 2010, Secretary General of Islamic Council, Suhaib Hasan announced:

"If *Shari'a* Law is implemented, then you can turn this country [Great Britain] into a haven of peace because once a thief's hands are cut off nobody is going to steal…if an adulterer is stoned, nobody is going to commit this crime at all…we want to offer it [Shari'a Law] to the British society. If they accept it, it is for their good, if they don't accept it they'll need more and more prisons" (Toplansky, 2010).

The brutality of *Shari'a* Laws, radical Muslims are trying to impose in non-Muslim countries, work against equality and human rights. Islamic Shari'a Council was established in 1982 and Muslims began passing *Shari'a* rulings in 2007 (Toplansky, 2010). Currently there are five *Shari'a* courts in the United Kingdom in London, Birmingham, Bradford, Manchester and Nuneaton (Toplansky, 2010).

The United Kingdom had "quietly sanctioned the *Shari'a* courts and made their rulings enforceable with the full power of the [British] judicial system" (Toplansky, 2010). Radical Islam was able to establish a dual legal system and enforce *Shari'a* Law on non-Muslim soil by taking advantage of a "British clause in the Arbitration Act of 1996. Under the Act, the *Shari'a* courts are classified as arbitration tribunal which is binding in law "(Toplansky, 2010).

Radical Islam seeks to ignore the law of the land and enforce its own law and values on non-Muslims. Radical Islam found the European societies in utter disorganization and Muslim immigrants susceptible to join a terrorist organization or participate in Jihad. Ayman Al Zawahiri

encouraged Muslim immigrants living in non-Muslim countries to participate in his propaganda by announcing:

> "The struggle to establish an Islamic state cannot just be fought on a regional level. It is clear…that the Jewish-Crusader alliance, led by the United States, will not allow any Islamic force to reach power in any of the Muslim countries… Therefore, to adjust to the new reality we must prepare ourselves for a battle that is not confined to a single region, one that includes the apostate domestic enemy and Jewish-Crusader external enemy. It is no longer possible to postpone the struggle against the external enemy … because the Jewish-Crusader alliance will not give us time to defeat the domestic enemy" (Read, 2009, p. 16).

In the 2006 attacks on London's mass transit system by four second generation Pakistani Muslim immigrants, Archick (2005) explains:

> "Many young British Muslims drawn to extremism feel a sense of cultural alienation, disenfranchisement, and discrimination in a society that does not fully accept them. They appear to turn to Islam as a badge of cultural identity to counteract feelings of exclusion and then become susceptible to radical thought promulgated by extremist Muslim clerics" (Archick, 2005, p. 15).

Read (2009), builds on Archick's explanation and further argues that:

> "Al Qaeda therefore attracts the more radical elements among uprooted second-generation migrants. It appeals to a large body of dispossessed youth trapped between the culture and tradition of their parents and integration into Western society" (Read, 2009, p. 27).

It is important to mention that radical Muslims who are Arabs and speak the language of the Quran often display a bias towards practicing Muslims who are not Arabs. Muslims from South Asia for example might be targeted by radical Imams to display their devotion to Islam and "proof" they are faithful Muslims by exploiting their illiteracy in Arabic and recruit them in *Jihad* against non-Muslims. Isolated second and third generation Muslims who grow up in Europe and did not learn Arabic in their household are a great target for radicalization as in the case of the four terrorists who bombed the London train system in 2006, Richard Reid the "shoe bomber", and Zacarias Moussaoui, the alleged twentieth 9/11 hijacker. They have a burning desire to overcome the feelings of isolation and discrimination imposed on them by the host country by validating their devotion and strong faith to Islam at a high price.

Social disorganization and disorder, created by ill structured policies and weak governments, creates a suitable environment for radical Islam and terrorism to sweep over Muslim immigrants who are isolated from society's mainstream. European's "No-Go" zones and *Shari'a* courts are the fruit of failing integration and multiculturalism in Europe and the foundation for intolerance, violence and terrorist attacks that pose a serious threat to Europe's and the United States' homeland security.

It is founded through historic events that radical Islam, through the teaching of the Quran and Prophet Mohammad, aims to dominate and take over the world to establish an Islamic *Caliphate* ruled by *Shari's* law. Radical Islam was and still is, successful in accomplishing this goal through terrorist attacks and Jihad as seen in tragic events on European and American soil.

Radical Islam targets isolated, weak and angry population who is disengaged from social order and mainstream society, to indoctrinate and recruit into radical organizations and movements. Radical Islam is very successful in detecting ill-integrated immigrant population in

countries and societies where the government and officials lack a deep understanding of the

importance integration and multiculturalism policies has on their Muslim immigrant population.

Methods

Methodology

This research is a qualitative analysis of second source data that examines the

relationship between societal integration of Muslim immigrants living in non-Muslim countries

and the level of radicalization among the Muslim immigrants.

In this analysis, the author used an inductive approach in the attempt to generate a new

application of criminological theory from the constant comparing of unfolding observations

(Babbie, 2010). This approach worked well in this research and illustrated how Social

Disorganization Theory can be used to highlight variables that prevent Muslim immigrants from

integrating in their new host country causing them to be susceptible to recruitment by terrorist

organizations such as Al Qaeda and radical movements such as Hizb ut Tahrir.

Research Design

The research was designed to identify independent variables such as immigration policies

and citizenship requirements in non-Muslim countries, employment, education level, and living

conditions that prevent Muslim Immigrants from integrating and assimilating with non-Muslims

in new societies; and identify variables that lead Muslim immigrants to engage in radical Islam

and terrorist acts against non-Muslims. The author intended to answer the research questions:

RQ1 Is there a relationship between societal integration among Muslim immigrants living in

non-Muslim countries and radical Islam? RQ2 Are Muslim immigrants in the United States well

integrated and less radical than Muslim immigrants living in Europe?

Procedure

The qualitative comparative design examined differences between societal integration of

Muslims in Europe and the United States and measured the extent of Islamic radicalization of

Muslim immigrants, specifically second and third generation, based on each countries social, political, and economic posture.

Independent variables identified for the proposed research study include: Immigration policies and citizenship requirements, education, employment and living conditions of Muslims in Europe and the United States.

Sample

The author examined second source data to complete the research study. Such data was extracted from federal reports, published books, and peer reviewed journals. Focusing on the level of societal integration among Muslim immigrants in non-Muslim countries, the author examined the groups' susceptibility to radicalization, affiliation or involvement in terrorist groups and terrorist acts carried out by Muslim immigrants towards non-Muslims.

Measurement

The author identified and compared independent variables as mentioned previously that are shared by Muslim immigrants in Europe and the United States to identify factors that prevents Muslim immigrants from assimilating and integrating in their new societies causing them to be a soft target for radical Islam.

The author identified a strong relationship between poor societal integration among Muslim immigrants living in non-Muslim countries and radical Islamic ideologies. The author also identified that Muslim immigrants living in the United States are well integrated in their new societies and less radical than Muslim immigrants living in Europe.

Results

The data collected reflected a strong relationship between societal integration among Muslim immigrants and their susceptibility to radical Islam in Europe and the United States based on their citizenship status, employment, level of education and living conditions. If societal integration fails due to a break down in examined variables, isolation and lose of identity takes over allowing radical Islam to infiltrate the population.

In examining immigration laws and citizenship requirements in Europe, countries such as Germany, France, the United Kingdom, and the Netherlands often follow the citizenship mode of *jus sanguinis*, the right of citizenship by nationality of parents (Etzioni, 2007, p. 355). Under *jus sanguinis*, most Muslim immigrants do not qualify to obtain a citizenship status, other immigration policies in Europe are considered harsh and ridged towards Muslim immigrants; Germany passed a citizenship law that came into effect in 2000, in which it required eight years residency and for the immigrant to renounce their previous nationality. Dual citizenship is not permitted in Germany. In addition, Germany does not allow naturalized immigrants to receive welfare or unemployment benefits (Erasanilli & Koopmmans, 2010, p.5).

Furthermore, Germany's citizenship tests are considered offensive and seek to force societal integration on Muslim immigrants. Questions such as: "if your adult daughter dressed like a German woman, would you prevent her from doing so?" and "If someone describes the Holocaust as a myth, how would you respond?" (Etzoni, 2007, p. 355).

The Dutch pre-immigration test requires the immigrant to watch a video titled *Coming to the Netherland*, which includes homosexual images of men kissing and nude female bodies which may be perceived as highly offensive to traditional Muslim immigrants (Etzoni, 2007, p. 355).

In France, first generation immigrants may become naturalized after five years residency and their children are granted citizenship automatically. However, immigrants must prove their language ability and sufficient integration into the French norms and values. "Wearing a head covering, hijab, for example, was a sign of insufficient assimilation" (Erasanilli & Koopmmans, 2010, p.7). According to Erasanilli & Koopmmans (2010), in 2000, 40 % of rejected applications for citizenship in France were a result of insufficient integration by Muslim immigrants (Erasanilli & Koopmmans, 2010, p. 8).

Erasanilli & Koopmmans (2010) concluded that Muslim immigrants with accessible immigration policies and citizenship requirement display higher levels of societal integration in their host country. It is also asserted by other researchers and scholars that policies implemented by government officials to regulate immigration and citizenship requirement in their countries play an important role in societal integration for Muslim immigrants in the host country.

Several studies done in Europe examined the link between citizenship and societal integration and concluded that immigrants who became citizens of their host country "displayed higher levels of socio-cultural integration" Erasanilli & Koopmmans, 2010, p. 776) than those who did not. According to Erasanilli & Koopmans (2010), naturalized Muslim Turks who immigrated to France and Germany identified more strongly with their new communities, spoke French and German more often and had higher proficiency in the language.

When examining data collected on education levels among Muslim immigrants living in Europe, the data revealed that Muslim immigrants are at great disadvantage when it comes to education in Europe. For example, Pakistanis and Bangladeshi students in the United Kingdom fall below the National average in academic achievement (Archick, 2005, p. 22).

France with their recent ban on the *Hijab* worn by Muslim women attending state schools led to a clash between Muslim immigrants and government officials. Removing the head scarf is considered a huge sin by Islamic *Shari'a* law. Placing the ban on the *Hijab* does not encourage societal integration among Muslim Immigrants. It forces Muslim immigrants to choose between their faith and education, push them towards isolation and feeling discriminated against and promotes more of the "us" verses "them" mentality within the population.

A member of the French government appointed a commission to study the issue raised by the ban of the *hijab*. The commission found that "France should seek a balance that embraces diversity yet promote a degree of uniformity that sustains the French identity" (Archick, 2005, p. 29). In the 2005 school year the French government confirmed that 597 girls wore their *hijab* to school, the government resolved 550 cases in which the girls removed their *hijab* and 49 cases that could not be resolved (Archick, 2005, p. 29).

French government's take on integration and providing their Muslim population with educational opportunities is not working. A great number of the Muslim population fails to complete secondary school in France (Archick, 2005, p. 30).

Furthermore, Muslim immigrants in Norway practice "dumping" as a way to secure Islamic education for their children by sending them to live with family members in their native countries to attend Quran schools while they collect child benefits from the government (Bawer, 2006, p. 22). The children later return as adults after completing their Quran school program, knowing nothing but Islamic studies and fail to integrate in their new society.

Muslim immigrants have a high unemployment rates in Europe. In the United Kingdom Muslim immigrants suffer disproportionate levels of unemployment, about 15% in contrast to the overall of the United Kingdom's of 5% unemployment rates (Archick, 2005, p. 20).

In France there are 30% of Algerian immigrants and 28% of Moroccan immigrants are unemployed (Archick, 2005, p. 20). There is a strong relationship between employment status and living conditions. Significant numbers of houses in Europe occupied by Muslim immigrants are overcrowded (Anwar, 2008, p. 8); their rundown, overcrowded urban houses are nothing less than what we call ghettos in the United States.

Muslim immigrants in Germany view Germans as unwilling to fully accept people of different race and religion. Alienation is severe among second and third generation immigrants in Germany, which leads to higher unemployment and poverty rates among Muslim immigrants in Germany, more so than others in the country (Archick, 2005, p. 39).

In Norway the welfare system comes in a wide variety of forms. Public assistance, unemployment benefits, relief system, child benefits, disability, cash assistance and rent allowances are available to immigrants who come from poor villages in undeveloped countries with high level of corruption (Bawer, 2006, p. 30). Almost 15% of Moroccan immigrants are on disability in Norway and more than 25% of them actually live in Morocco (Bawer, 2006, p.30).

It is clear that Muslim immigrants face many challenges in Europe. Their inability to obtain citizenship status due to unreasonable or complex requirements, forced integration, perception that they are not "real" citizens combined with high unemployment rates and low education and academic achievements prevents them from establishing a bond with their host country. These important variables are a key driver to integrating Muslim immigrants in their new environment. Isolation is the final outcome among large numbers of Muslim immigrants in Europe.

According to Shaw and McKay (1942) Social Disorganization theory, Europe's inability to recognize the common values and solve the problem of its residence, leads to the breakdown

of effective social control in Europe. The delinquency of Muslim Immigrants is a "normal response to abnormal social conditions" (Weitzer, 2003, p. 375) in their host countries. This delinquency is best seen in the growing radical Islam movement that is sweeping Europe.

Radical Islam is not a new phenomenon in Europe; the growing number of second and third generation Muslim immigrants gravitating towards radical Islam pose a great threat to both Europe's and the United States' homeland security. According to Archick (2005), after September 11, 2002, the United States government expressed concerns that Europe might be "a launching point for future attacks on the United States and U.S. interests abroad" (Archick, 2005, p.6).

Europe's ill structured polices and loopholes found in the system makes it difficult to take a firm judicial action against terrorism and aid other regions in the war on terrorism. The U.S. Department of States (2009) stated that the "European Union remains reluctant to take steps to block assets of charities associated with Hamas and Hezbollah" (U.S. Department of State, 2009, p.63). Radical Islam and the manifestations of terrorist support networks in Europe are great concerns to the United States' homeland security. According to the U.S Department of State (2009), the level of threat in Europe remains high specifically in the Netherlands, Denmark, Germany, France, The United Kingdom and Belgium.

Citizenship status of Muslim immigrants in non-Muslim countries has a direct impact on other independent variables that prevent societal integration. Poor economic performance, unemployment, life in urban slums and ghettos, limited educational opportunities is the result of unattainable citizenship status of Muslim immigrants in Europe which makes them susceptible to Radical Islam and terrorism.

In contrast to Europe's young immigration history, the United States mass migration dates back to the 1800 where immigrants flooded the United States, especially after the Civil War, where over 25 million immigrants from Italy, Greece, Hungry, Poland and Ireland made the voyage through the East coast.

Muslim immigrants always found a safe haven on American soil throughout the years; whether fleeing civil wars in Sudan, Pakistan and Lebanon in the70's and the 90's, escaping ethnic cleansing in the case of Saddam Hussein's campaign against the Kurds in early 80's, fleeing the Soviet Invasion of Afghanistan or the Iraqi- Kuwaiti invasion in the 90's that brought 10,000 Iraqi soldiers who defected to the United States troops and could not be sent back for Fear of persecution.

Muslim immigrants living in the United States are concentrated in major cities where immigrants historically congregate. Many live in New York, California, specifically Los Angeles and San Francisco, Chicago, Ohio and Michigan. The Diversity within the Muslim immigrant population is noticeable since Muslim immigrants living in the United States hail from different countries, speak different language and share different culture and tradition. California, for example, has the second largest Iranian population after Tehran, Iran (Pipes & Duran, 2010, p.3). Taxes host the majority of South Asian Muslim Immigrants from Pakistan and Bangladesh and the Mid-Western triangle, Chicago, Ohio and Michigan has mostly Muslim Arabs with a significant concentration in Dearborn, Michigan where Lebanese, Palestinians, and Yemenis make up 30% of the city population (Pipes & Duran, 2010, p.3).

The Pew Research Center conducted a survey in 2007 which revealed that 47% of Muslim immigrants living in the United States identify themselves as Americans (Pew Research Center, 2007, p. 11) unlike many Muslim Immigrants living in Europe who are isolated from the

majority. The reason why Muslim immigrants identify themselves as American first weighs on the United States' less complex immigration laws and citizenship requirements. The right of citizenship by the place of birth or *Jus Soli* exists as a dominate form of requiring citizenship (Etzioni, 2007, p.4).

Current United States citizenship requirements do not hinder Muslim immigrants from applying to become Americans. According to the United States Citizenship and Immigration Services, applicant may apply for citizenship if they resided in the United States for 3-5 years, were married to a spouse of U.S. citizenship or have qualifying service in the United States armed forces ((USCIS.gov). Citizenship test, which is given to applicants months prior to their actual testing, contains easy to answer questions such as "who said give me liberty or give me death?' (Etzioni, 2007, p. 4), the applicant is required to answer six out of ten questions accurately and the application fees are affordable.

Unlike some European countries, the Unites States' lax immigration laws and low citizenship test standards encourages Muslim immigrants to become citizens and share the national identity of the non-Muslim country they live in.

Data gathered from the Pew Research Center (2007) on Muslim immigrant's education and employment rates indicated that 50% of Muslim immigrants have attended college which is somewhat lower than the general public in the United States but it is considerably higher than Muslim immigrants living in Europe. By 1990's colleges in the United States "attracted more than 500,000 million Muslim Students from foreign countries, many of whom chose to stay in the United States" (Pipes & Duran, 2002, p. 5) due to employment opportunities that were not available in their native country.

Furthermore, Muslim immigrants tend to prefer professions in engineering and the medical field which jointly employ one third of Muslim immigrants in the United States. With such high educational levels the population is able to maintain higher employment rates and better living conditions than Muslim immigrants in Europe.

According to the Pew Research Center (2007), large number of Muslim immigrants in the United States rejects radical Islam in contrast to Muslim immigrants living in Europe who gravitate towards it. Muslim immigrants in the United States are highly integrated in their American environment. A large number of Muslim immigrants in the United States reports having a non-Muslim close friend in their life, and believe that new Muslim immigrants entering the United States should try to adapt to American customs rather than isolating themselves from the large society. In addition, they do not see a conflict between being a devout Muslim and living in modern society (Pew Research Center, 2007, p. 9).

Since its inception, the United States was one of the few countries who prefect the art of balancing integration and immigration. The United States ability to adapt to its changing immigrants needs and willingness to amend and change ill-structured policies and laws allowed social order to exist among many different immigrants in the country.

One of the reasons Muslim immigrants living in the United States report high level of integration is due to Civil Rights Act (1964) which was proposed by President John F. Kennedy in 1963. Kennedy urged the United States to take action toward equal treatment of every American regardless of race. Despite Kennedy's assassination in November of 1963, his proposal was signed into law by President Lyndon Johnson. The Act prohibited discriminatory practices in " hiring, promotions, discharge, fringe benefits, job training, classification, referral,

and other aspect of employment, on the basis of race, color or national origin" (U.S Department of Labor.gov).

Other Acts were structured by the United States government to insure social order among its citizens such as the Immigration and Nationality Act which:

"prohibits employers when hiring, discharging, or recruiting or referring for a fee from discriminating because of national origin against, U.S nationals, and the following classes of aliens or discriminating because of citizenship status against U.S citizens, U.S. Nationals, and the following classes of aliens with work authorization: permanent residents, temporary residents, refugee and asylees" (U.S. Department of Labor.gov).

Unlike European countries, Muslim immigrants living in the United States are guaranteed the same rights the majority enjoys and for that, they are well integrated in their host country, display more attachment and bond towards their community and have a sense of belonging and identity.

A crucial comparison to test Muslim immigrants' level of societal integration and susceptibility to Islamic radicalization is analyzing two events that took place in history in Europe and the United States. In 2005, Muslim immigrants in Europe unleashed their furor when a Danish newspaper *Jullands-Posten* published cartoons of Prophet Mohammad depicting him as a radical and a violent prophet. Muslim immigrants living in Europe found the cartoons to be offensive to their religion. This led Muslim immigrants across Europe and the Middle East to engage in civil disobedience that included setting buildings on fire, the death of over 100 people in Europe, the bombing of Danish embassies in Pakistan, and setting fire to Danish embassies in Iran, Lebanon and Syria (Rose, 2006, p. 2).

In 2010, Terry Jones, a controversial pastor from Florida and head of the Dove World Outreach Center Church, announced that he will host a "burning of the Quran Day" on 9/11. The Pastors offensive campaign gained international attention and Jones was urged by Secretary of the State, Hillary Clinton and President Obama to call off his "Burning of the Quran day". Jones eventually did. The Muslim immigrants in the United States did not react to Jones' bazaar and offensive idea.

Ibrahim Hooper, a spokesman for the Council on American-Islamic Relations, was asked to comment about Jones' "burning of the Quran Day", Hooper said " Terry Jones had his 15 minutes of fame and we are not going to let him get another few Minutes" (Banks, 2011).

Discussion/Conclusion

Based on the analysis of the data collected, the author finds a strong relationship between societal integration between Muslim immigrants and their susceptibility to be recruited by radical imams and terrorist groups to carry out terrorist attacks. It is important to note that not all Muslim immigrants living in Europe are radical. However, when examining key variables such as immigration laws and citizenship requirements, employment, education and living condition to test their level of integration in their host country, our findings indicated a great social disorder in Muslim immigrants living in Europe.

The global threats of radical Islam and terrorism are real and have no borders. Acts of terrorism carried out by radical Muslim immigrants in their host country have been documented throughout history and witnessed on busses, trains, subways and high-rises.

The current social disconnect and level of isolation in Europe provides a fertile ground for Muslim immigrants to display delinquent behaviors in response to their abnormal environment.   In comparison to Europe, the United States' Muslim immigrant population is

better integrated into their societies and less radical than Muslim immigrants living in Europe. It

is important to note that radical Islam does exist in the United States; however the population is

less receptive to it and the majority do consider themselves as Americans and appose terrorism

on American soil.

Social disorganization in European societies is allowing radical Muslim immigrants to

isolate and separate from Europe's mainstream to create their own societies, best seen in the

"No-Go" zones all over Europe and duel judicial system enforced by *Shari'a* courts that propose

brutal Islamic laws for both Muslims and non-Muslims offenders. These established zones by

Muslim immigrants and *Shari'a* laws work against liberty, justice, equality and human rights and

is changing what the west stood and fought for throughout history. European governments are

paralyzed by radical Islam taking over their free societies and injecting violent ideologies to

establish a *Caliphate* for global domination.

Global collaboration to create positive alternatives to Muslim immigrants must be

established so they will have a better understanding of the risks and violence Radical Islam

present to themselves and others.

Denying safe haven to radical Islam and paralyzing its effectiveness starts with making

sure Muslim immigrants are well integrated in their communities and can serve as effective

members in their host country. Further research must be done to help European governments to

effectively change its immigration and integration policies and amend broken laws that aid

terrorist groups and radical Muslims in their crimes against non-Muslims.

Many studies, analysis, speeches and reports were conducted by the United Nation, the

United States government and even the European commission as an outcry to force the European

Parliament to change its policies and attitude towards immigration and caution against the danger

poor societal integration among Muslim immigrants and the spread of radical Islam among this specific population pose to Europe's homeland security. Unfortunately, Europe is slowly reacting to a fast growing problem.

Radical Islam has evolved and grown more geographically in recent years. Combating such great threat depends on effective long-term global partnership. Effective measures must be placed to stop radical Muslims from perceiving Europe and the West as a safe haven to launch their terrorist attacks on the world. Extradition, deportation, imprisonment and capital punishment in some cases must be exercised and strictly enforced internationally.

Global collaboration with Muslim-Arab governments must be addressed and political pressure must be enforced on Muslim Arab governments who allow radicalization to exist on their soil. Most Muslim-Arab governments rule their land with an iron fist. They do not allow any radical groups threaten their stability or harm their innocent citizens. Imprisonment, torture and in many cases death is usually the common end result.

Al-Qaeda and Hizb ut Tahrir did not established their roots in Muslim Arab countries simply because they knew the government will seek their expulsion or destruction. A western radical hate group such as the ku klux klan who believes in the supremacy of the Arian nation, for example, will not find a safe haven in the Middle East or North Africa for the simple fact that Muslim governments will not tolerate such extreme ideologies and will extract the group immediately.

European governments must do the same to send out a clear message to radical Muslims who are taking control of European countries one city at a time and posing a great threat to the Unites States' liberty and homeland security, while working diligently on changing immigration policies, enhancing living standards and changing their attitudes towards their Muslim immigrant

population.

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