PERCEPTION OF ISLAMOPHOBIA: ANTI-MUSLIM SENTIMENTS IN THE WEST

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Abstract

The term Islamophobia defined and presented by the writers differently in the every era. But there is not a universally accepted definition of this term. One of the solutions to this problem is to examine the term Islamophobia as a debated and challenging concept, analyzing how and why this term has been used and to find out the purpose of its utilization, but this is not specifically helpful for resolving these anti-muslin sentiments. The other way is to use in academia to scrap the term Islamophobia completely on the basis of the grounds that it is too indefinite or diplomatically burdened term. The study explores different aspects of Islamophobia around the world. How in the world, Islam and its practitioners are being rationalized and consider to having a negative impact on society? In this study, it is been discussed how do people feel about Islam and about Muslims and how their thinking affects the Muslim community in foreign countries. The methodology used for this study is qualitative. Islamophobia, the disrespect for and terror of Islam and Muslims, displays itself in political, social, linguistic, and different structures. According to the linguistic viewpoint, numerous words have been instituted to sustain biases against Islam and Muslims. This article also discusses the expression of Islamophobia and Muslim phobia and

their relationship to racism. Muslim phobia is an entirely different concept from Islamophobia.

Keywords: Extremism, Islamophobia, Peace, Culture, Terrorism.

Introduction

"*Islamophobia is an unfounded terror of antipathy or discernment against Islam or people who follow Islam*."

Islamophobia is defined as a practice of aggression and bigotry that targets Muslims and generally perceived them as Arabs. In the social stratification system of the United States, both Islamophobia and Arabs have been racialized and it is considered to be a gross stereotype in general. It means that under this assumption Arabs and Muslims are a single racial group which is not the actual scenario. In order to bring reality into the eyes of the western world, there is a need to define the actual definition of a Muslim and to expose all the labels associated with bigotry (Wolf, 2018).

Islamophobia isn't new, it has heightened over the most recent few decades, particularly since the War on Terror. After the 9/11 incident the whole blame was put on Muslims specifically Pakistan and joined Islam with illegal intimidation, enactment against dressing related with ladylike Islamic devotion (for example hostile to the headscarf and against 'burqa' laws), just as against movement fights and Islamophobia that is coordinated toward Muslim travellers, to give some examples models. In fact, in Muslim-minority nations we are seeing the ascent of transparently against Muslim government officials also, ideological groups. Hostile to Muslim political talk in the worldwide north regularly spins around the accompanying sayings: Muslims come from 'in reverse' societies and are outsiders who don't have a place in North America or Europe; Islamic protection oppresses Muslim ladies who are aloof and Muslim males are 'psychological oppressors' These stories and arrangements, mirroring a long history of Orientalism depend on bogus analogies and social biases and effect the socio-spatial components of Muslims' lived encounters. Islamophobia not just undermines the concurrence of the different strict gatherings, yet it likewise double-crosses the popularity-based estimations of European and North American nations. The particularity of public chronicles is imperative to seeing how democratic ideas become control to legitimize how Islamophobia turns out to be lawfully cherished in law (Allen, 2010).

Islamophobia political Islam and activists Muslims was original to draw Western attention developed liberal to as rhetoric democracies, a concept and in actions the recent late directed 1990s years, in terms of Islamophobia, in western liberal democracies

political activists are there to draw attention to rhetoric and actions directed at Islam and Muslims. With the passage of time, the term Islamophobia has evolved from a political concept to such a concept with investigative drives. The term Islamophobia has been used to diagnose anti-Muslim and anti-Islamic sentiments' reasons, causes and consequences. This term has not any widely approved definition and in this way, it is very difficult to associate levels of Islamophobia like anti-Semitism, racism or Islamophobia. (Winter, 2012).

Muslim phobia may or may not be a form of racism as it depends on the influence of culture on religion. Different questions have been raised and answered in this study to purely understand the meaning of Islamophobia, causes of Islamophobia also the solution for it. Questions that are answered in this study are "what do the Islamophobia means?", "are Muslims radicalized or essentialized in anyway?", "what is reality of race and racism in context with Islamophobia?" Discussion about the relation between Islamophobia, western countries and western culture is been also discussed in detail how thinking of western people related to Islamophobia is affecting Islam and Muslims. Role of UN on problem of Islamophobia also it is been discussed briefly how Pakistan is dealing with this internally also externally on international level. In the end it is been concluded that due the thinking of western people that Islam restrict people's freedom and due to western cultural differences with Islamic moral values Islamic phobia has taken place in their minds. Another common reason for Islamophobia among women is the thinking that it constrains the freedom of women, people as well as media portrayed Islam as male dominant religion and it is against the western thinking, but this assumption is totally against the teachings of Islam. In Islam male and female have equality. Islam expects ladies to wear a cover for their own security but women of this era think it like their freedom is been taken from them (Green, 2015).

Literature Review:

Intending to differentia list prejudice, it places Islamophobia as a philosophical reaction that conflates chronicles, legislative issues, social orders and societies of the Middle East into a solitary bound together and negative origination of a fundamental zed Islam, which is then considered inconsistent with Euro-Americanness. Uncover, for the reasons for my contentions, two suspicions that are imperative to call attention to with regards to talking about 'earthy coloured' and the social legislative issues of others. To begin with, they uncover Said's grasp of extremist post-structuralism responsibilities, as he had said before in the content that there can be no 'valid' portrayal (for example of Islam) (Semati, 2010).

In an ongoing worldwide models, Muslim women are used as an example. This article shows that fear of loss of independence can lead to Islamophobia against Muslim women in the West and that Islamophobia can lead to a loss of independence for Muslim women in the West in a consecutive circle. This European symbol of Islamophobia has solidified mentalities in terms of Muslims, and it brought the deficiency of actual opportunity in the West for Muslim women. Though, the opposite cost of opportunity is inspected in the situation of Marwa el-Sherbini (Carland, 2011).

This article analyzes the development and elements of, just as connection between, the different and changing verbalizations of Islamophobia. Islamophobia. The point is to add to banters about the meaning of Islamophobia, which have would in general be logically explicit, fixed and additionally captivated among bigotry and strict, among outrageous and standard, state and non-state variants or undifferentiated. The article talked about quickly a portion of the numerous discussions presently occurring in scholarly community as to Islamophobia and against Muslim scorn, exhibiting the very adaptability which has made it such incredible asset. As was contended in the article, the acknowledgment of liberal Islamophobia inside the standard lays on that of biased Islamophobia being both effectively recognized, differentiated and impugned (Winter, 2017).

Islamophobia regularly alludes to fundamental prejudice against Muslims and the lived encounters of oppression individuals who are seen as Muslim. These types of bigotry and segregation have heightened over the most recent few decades, particularly since the War on Terror. Islamophobia is a spatialized cycle that happens at various scales in Muslim-minority nations: globe, country, metropolitan, neighborhood, body and feeling. We present the papers in the uncommon issue to feature our contention that Islamophobia is multi-scalar. While Islamophobia isn't new, it has strengthened over the most recent few decades, particularly since the War on Terror. 9/11 incident led to challenging situation for Muslims around the world with psychological oppression, enactment against dressing related with female Islamic devotion (for example against headscarf and hostile to 'burqa' laws), just as against migration fights and xenophobia that is coordinated toward Muslim travelers (Hopkins, 2020).

Islamophobia is an arising similar idea in the sociologies. However, most journalists have an imprecise comprehension of this term. Although there is no broadly acknowledged, practical meaning of the term Islamophobia that licenses orderly relative and connecting examination. This paper investigates the term Islamophobia in the open and insightful discussions to uncover how these conversations have occurred on numerous registers. It examines various pointers that are generally suitable for estimating the term

Islamophobia just as an advantage of idea improvement for empowering relative and pivotal examination. (Bleich, 2011).

Research Methodology

The research methodology is a particular process or procedure used to recognize, select, measure, and examine data about a topic. Research methodologies can be divided into quantitative (for instance, estimating the number of times somebody accomplishes something under specific conditions) or qualitative (for instance, getting the opinion of people about a specific circumstance). The word qualitative infers an accentuation on implications that are not thoroughly inspected or estimate, in terms of amount, quantity, or intensity. The research method we have used for this research is qualitative as we want to know how people feel about the concept of Islamophobia and its impact on Muslims. Many Islamophobic terms in our research namely as Islamic terrorism, Islamists, Jihadist, Islamism, terrorism, Muslim militant groups etc. An abundance of data was uncovered about these expressions as far as their use in the context. The research deals with the pointers that shows baseless negative behaviors or feelings coordinated toward Muslims or Islam. This article also discusses the expression of Islamophobia and Muslim phobia and their relationship to racism. Muslim phobia is an entirely different concept from Islamophobia. Muslim phobia may or may not be a form of racism as it depends on the influence of culture on religion. The current researchers have debated on the anti-Muslim jargon as individuals acquainted with languages and Muslims who are living in an Islamic state. Creating Islamophobia as concrete and usable social logical idea isn't just the reason for the important comparative analysis in the scholarly community.

Research Questions

This research find out the answer of following questions:

1. How is Islam and Muslims portrayed and depicted in the West?
2. Is Islam as a religion and Muslims as individuals built independently?
3. Are Muslims racialized or essentialized in any way?

Hypothesis Statement

1: Islamophobia is caused due to the western culture.
2: The fear of loss of freedom can lead to Islamophobia against the women in the west.

West and Islamophobia

The concept of Islamophobia has been affixed in the minds of West more in the European than in the American perspective for centuries. In West all have contributed toward the spread of negative attitudes in terms of Muslims in the West and Islam in different ways. History depicts that rapid expansion of Islam in West threatened the position of ruling class and Christian church. After that the western elites especially the churches and governments started involving in showing destructive image about Islam. Eventually, not only the battles were fought against Islam but a war of words also started to make sure that Islam would not have any supporters in the West. In United States of America and Europe, Muslim phobia as a product of cultural dislocation has been fueled by negative images in mind ensuing biasness against and rejection of Muslims. Paradoxically, the effect of prejudice against Islam is usually faced not only by Muslims but other groups too who have similar appearances like dressing, skin color and language for instance Arab Christians and Sikhs. Most of all the daring results of consequences of Islamophobia are a cause for worry not only for Muslims but people around the world. After 9/11 the image of Muslims was distorted around the world and it was assumed that Muslims are the master mind behind terrorist attacks and militant groups. It also made hard for the Muslims of America to live and survive in United States and uneven media coverage of Muslim-American extremism made circumstances worse. Moreover, it was not just the military generals, politicians but also filmmakers, writers, photographers who were out of their senses in terms of justice but it led to the initiation of formal crimes in Afghanistan, Iraq and later on in Libya and Syria (Helbling, 2012).

Perceptions and Narratives

In western world Islam vs. West happens to be a popular trope in public discourse. Mixing of Muslims into Western societies have brought about state-led forced assimilation programs. With the passage of time, state policies have absorbed some of the attitudes like call for banning hijab in West, ban on construction of mosques in Switzerland in 2009 and the ban on Muslims in America by Donald Trump in his period of time. Under Gallup survey's findings a large number of German, French and British public assumes Muslim religious practices and their effects threatening to European way of life. For instance, 30% of British, 39% of French and 16% of Germans consider that wearing hijab is a threat to European culture. Similarly, 34% of British, 23% of Germans and 25% of French think that Muslims are associated with terrorism and Muslims are concerned with Al-Qaeda. According to a survey 48% of Canadians and 52% of Americans think that the West does not respect Muslims. A survey has recorded in U.S that one half of the nationally representatives of protestants, Catholics, Muslims, Jews agree that most of the Americans are narrow-minded against Muslim Americans. Many Europeans saw multiculturalism for over three decades, the embrace of comprehensive diverse society as an answer to

Europe's social problems (Beydoun, 2018). All these circumstances in societal insights have enhanced the victory of right-wing parties and fortified corrupt democratic politicians over Europe to condemn multiculturalism publicly and speak against its dangers.

Role of Pakistan on Islamophobia

Pakistan condemns in the strongest manner the systematic resurgence of blasphemous acts of republication of caricatures of the Holy Prophet (PBUH) and desecration of the Holy Quran by certain irresponsible elements in some developed countries. We are further alarmed at highly disturbing statements by certain politicians justifying such heinous acts under the garb of freedom of expression and equating Islam with terrorism, for narrow electoral and political gains.

Under international human rights law, the exercise of the right to freedom of expression carries with its special duties and responsibilities. The dissemination of racist ideas, defamation and ridiculing of other religions, denigration of religious personalities, hate speech, and incitement to violence are not allowed expressions of this fundamental freedom. Such illegal and Islamophobic acts fanning inter-religious hatred, hostility and confrontation, are the very basis of horrendous terrorist acts like Christ Church, thereby imperiling future prospects of peace and harmony among civilizations. Whilst having anti-blasphemy and criminal laws for sensitive issues such as denial of Holocaust, the justification by a few politicians in some Western countries for insulting sentiments of Muslims, is a blatant reflection of double standards. Such justifications seriously erode their human rights credentials. Pakistan has always supported and continues to lead international efforts for combating intolerance, discrimination and violence on the basis of religion or belief. Both in our national capacity as well as part of the OIC group, we have advocated arduously for the alliance of civilizations and developing mutual understanding and respect for all religions, faiths and beliefs. We unequivocally condemn all acts of violence on the basis of religion or belief. Prime Minister Imran Khan in his address at the 75th UN General Assembly session highlighted the recent incidents of Islamophobia and such unlawful provocations and urged the international community to take all necessary steps to universally outlaw willful provocations and incitement to hate and violence. The Prime Minister also proposed to declare an International Day to Combat Islamophobia. At a time of rising racism and populism, the international community must show a common resolve against xenophobia, intolerance, stigmatization and incitement to violence on the basis of religion or belief. It is necessary to work together for peaceful co-existence as well as social and inter-faith harmony (Iqbal, 2020).

Role of UN on Islamophobia

A co-sponsored resolution by Pakistan and Turkey, that to condemn terrorism, violence targeting religious minorities and individuals on the basis of religion and their beliefs, was universally accepted by United Nations' General Assembly. A resolution introduced by Turkish foreign ministry that International community must take step against hate spread. Turkish foreign ministry excluded the practices of irresponsible politicians who usually use toxic conspiracy theories and unfair historical accounts to equate Islam with Terrorism. In 193-member Assembly, the resolution titled as "Combating terrorism and acts of violence based on religion" was adopted. The Assembly condemned and called the terrorist attack as heinous and coward act that aimed at Muslims' sacred places and showed condolences to the victims' family and to the government of the country. Furthermore, the Assembly advised states to promote and protect freedom of religion and belief and raise a domestic environment for religious tolerance, peace and respect. Pakistan foreign ministry said the growing terrorist attacks rooted in hate, racism, extremist ideology of racial and white supremacy and bigotry. It was also said by Pakistan foreign ministry that the rising prejudice and hate against Islam was actually done in an attempt to degrade Islamic beliefs and religious personalities on the excuse of freedom of expression (Iqbal, 2020).

Conclusion

A contemporary type of bigotry and xenophobia roused by unwarranted dread, doubt, and disdain for Muslims and Islam is called Islamophobia. Islamophobia is likewise shown through narrow mindedness, segregation, inconsistent treatment, bias, generalizing, aggression, and antagonistic public talk. Hating 'Islam' and 'Muslims' have become a typical wonder in America and European countries without any doubt. This obviously demonstrates that Islamophobia doesn't just exist, it has a hold on the general public on the loose. Many prevailing media networks of the world have been condemned due to biasness toward the Western world's political schemes. The United States of America is one of the nations which is immensely influenced by the media (Saeed, 2007).

Justification of hypothesis

The whole research states that the Islamophobia is caused due to the western thoughts and due to the western culture. The people of west consider the Islam and its rules as the restriction of their freedom. The concept of Islamophobia has been affixed in the mind of West likewise more in Europeans' mind than in the American viewpoint for a long period of time and there are various reasons of this concept like the rapid expansion of

rising Islam in North Africa and West Asia among Christians since many years. In the middle of twentieth century, the rationalization of commonwealths when they tried to build their own image in a worldwide demand that turned around U.S strength. Many of the countries in an unexpected way contributed in the spread of negative thoughts toward Muslims of West and Islam.

Mostly the women thought that Islam is the tool to eliminate their freedom. The media's mistaken portrayals about Islam likewise go to the basic liberties of ladies in Islam, for example, cloak and ladies' privileges. The media continuously calls Islam as a male dominant religion where men have superior authority over women. In any case, Prophet Mohammed (Peace arrive) was one the best reformers for ladies. Islam ensured ladies' privilege of instruction and the option to take an interest in financial, social and political practices. Islamic ladies in cloak is another usually misconstrued idea in the eyes of West. Eventually, it is considered as a challenging practice that Islam expects from ladies. Islam expects ladies to wear a cover for their own security, yet in the event that a lady decides not to wear it, it is her decision and it is among her and her God.

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