Islamophobia, Hatred and Violence against Muslim Communities in the West, and Real Picture of Islam: Critical Study

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ABSTRACT

The aim of this research was related to Islamic studies which reflect the historical information coupled with religious and cultural studies along with the philosophical opinions. Due to Islamophobia, the real and appropriate picture of Islam is distorted so the focus of the current study was on the related improvement that supports and stimulates the real picture of Islam in the world. Therefore, the study was aimed to examine the Islamophobia hatred and violence against Muslim communities in the west and the real picture of Islam. For this purpose, the data collected was qualitative, such that secondary data was critically analysed by the tool of content analysis. It was analysed that the concept of Islamophobia had been originated in the 19th century and this term in the early 20th century had been redefined. Islamophobia was a new practice of racism where judgments and discriminations are focused and targeted on the religious community, also known as 'cultural racism'. Anti-Muslim sentiments had experienced a rapid rise in the west over the past few decades. Post 9/11 era had led to a global shift, racism towards Muslims was observed in fields like education, economy, labor market and international relations. Moreover, anti-veil campaigns and the killing of immigrants was another outcome of the Islamophobia mindset in the west. Moreover, it had been found in the findings that the events like 9/11 and the continuous conflicts in the Middle East had destabilizing impact on Muslim as well as the western countries. Due to which the Islamophobia attitudes are on the rise in western culture. It was recommended that for Muslims to continue there was need to spread the real teachings of the peaceful religion Islam in their social circles

Keywords: Islamophobia, Muslim Communities, Anti- Veil Campaigns, Discriminations, Hate.

Introduction

There has been the rise of Anti- Muslim sentiment or view in the United States and Western Europe. In recent times, the intensity of Islamophobia has been disclosed and unveiled on several occasions. For example, disputes and arguments on the establishment of Islamic center close to Ground Zero and controversies of Mosques in several states of United States. In addition, to France legislation of anti- veiling, etc.[1] Furthermore, current surveys have found that citizens in the western world have a robust negative perspective and feelings about Muslim communities and Islam.[2]

The main goal of this study is to explain Islamophobia and why there is violence and hatred against Muslim communities in the west. Several studies have portrayed the image of Islam and Muslim people from the perspective of western people. However, the studies have failed to cover the real cause for hatred and discrimination and how these all factors started, other than the factor of 9/11. Therefore, the significance of the study is to explain how Islamophobia started. In addition to this, the causes of Islamophobia, discrimination and hatred among Muslim communities in the west even before the event of 9/11 are also intended to be explored. Moreover, the real picture/ image of Islam is also explained along with how it got distorted in the views of western people and countries. The findings and recommendations are also mentioned in this study to how to improve the Islamic perception in the world of anti-Muslim sentiment.

There is no concurrence on the Islamophobia meaning between policymakers and scholars. The concept of Islamophobia has been originated in the 19th century and this term in the early 20th century had been redefined.[3] However, for the Muslims living in the west, Islamophobia is a new practice of racism where judgments and discriminations are focused and targeted on the religious community, also known as 'cultural racism'.[4] Taking the approach of philosophy, it has been argued by Kalin that Islamophobia is the product of the mindset of Western Liberals. This is limited to a narrow secular understanding that cannot provide accommodations to another religion such as Islam. In addition, the sentiments of anti-Muslims are linked to the multiculturalism and pluralism limits in the west.[5]

The term Islamophobia is also defined as hostile behavior and attitude towards Muslims. The division between the dimensions of behavior and attitude is significant and can be widely

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[1]Ciftci, Sabri. "Islamophobia and threat perceptions: Explaining anti-Muslim sentiment in the West." *Journal of Muslim Minority Affairs* 32, no. 3 (2012): 293-309.

[2]Telhami, Shibley. 2021. "What Americans Really Think About Muslims And Islam". *Brookings*. https://www.brookings.edu/blog/markaz/2015/12/09/what-americans-really-think-about-muslims-and-islam/.

[3] Bravo López, Fernando. "Towards a definition of Islamophobia: approximations of the early twentieth century." *Ethnic and racial studies* 34, no. 4 (2011): 556-573.

[4] Schiffer, Sabine, and Constantin Wagner. "Anti-Semitism and Islamophobia-new enemies, old patterns." *Race & Class* 52, no. 3 (2011): 77-84.

[5] Ciftci, Sabri. "Islamophobia and threat perceptions: Explaining anti-Muslim sentiment in the West." *Journal of Muslim Minority Affairs* 32, no. 3 (2012): 293-309.Karipek, A. (2020). Portrayals of Jihad: A Cause of Islamophobia. *Islamophobia Studies Journal*, 5(2), 210-255.

perceived in the definitions of this term by prominent associations across the Atlantic.[1] Islamophobia has 4 inter-related dimensions and that influence the practices and values against Muslims. These dimensions consist of violence, prejudice, discrimination, and exclusion.[2] Therefore, some of Islamophobia's comprehensive definitions linked to the aforementioned dimensions/ concepts are:

➢ Islam is perceived as 'other' and separate.
➢ Islam is perceived as the ideology of politics and used for military and political advantage.
➢ Islam is perceived as threatening, aggressive, violent, and terrorism-supportive.
➢ Hostility towards Muslims is perceived as normal and natural.

Nevertheless, the western media has also extensively portrayed Islam as a violent and aggressive religion that is liable to terrorism to additionally strengthen the perception of 'phobia'.[3] Moreover, the reports of the media integrate the news about terrorism with the veiled women images to establish a connection between violence and Muslims. However, this is barely a novel trend; several sectors of western media and news depict Muslims as foreigners who hold aggressive intentions against the civilizations of the west.[4]

Since the terrorist attacks on Sept 11, 2001, in Pennsylvania, Washington DC, and New York City, a lot has changed for the Muslim communities.[5] Muslim communities in western countries are usually perceived entirely through the lens of global and national security. The ethnic minorities related to Islam in the majority of the western countries have increasingly experienced negative recognition from stressed communities, security forces, police, and media. There had been a simultaneous increase in all western countries for Islamophobia resulting in anti-Muslim hate crime, discrimination, and racial violence.[6]

However, due to these reasons, Islamophobia in western countries demonstrates itself over the individual behaviours and attitudes, and the institutions and organisations' practices and policies, such as verbal and physical attacks on people, worship places, and property. More specifically, the women as exhibit the noticeable appearance of their religion's identity as wearing niqab or hijab.[7][8] Muslims are also discriminated against during employment, education, housing, and also when accessing services and goods. Many western countries have also introduced

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[1] Ibid

[2] Ibid

[3] Ibid

[4] Henkel, Heiko. "Ala Al-Hamaneh and Jörn Thielmann (eds.): Islam and Muslims in Germany (series: Muslim Minorities vol. 7) Brill, Leiden and Boston, 2008, 592 pages." *Tidsskrift for Islamforskning* 4, no. 2 (2010): 119-121.

[5] Brown, L. Carl. "The Muslim World after 9/11." (2005): 167-168.

[6] Poynting, Scott, and Barbara Perry. "Climates of hate: Media and state inspired victimisation of Muslims in Canada and Australia since 9/11." *Current Issues in Criminal Justice* 19, no. 2 (2007): 151-171.

[7] Tadidini, Azin. "The Organisation of Islamic Cooperation and regional challenges to international law and security." *Amsterdam LF* 4 (2012): 36.

[8] Clay, Rebecca. 2017."Islamophobia". *Https://Www.Apa.Org*. https://www.apa.org/monitor/2017/04/islamophobia.

legislation and policies that indirectly target or extremely affects Muslims. As a result, the Muslims are restricted from their religion's freedom. This includes bans on constructing mosques with turrets, bans on wearing cultural and religiously visible symbols, and also laws against facial cover-ups.[1] Based on this context, the specific research question of the study is designed as:

RQ: What is Islamophobia hatred and violence against Muslim communities in the west and real picture of Islam a critical study?

Research Methodology

The methodology of this research is based on the qualitative analysis of the root causes. Moreover, the data are collected from secondary sources and content analysis has been conducted to understand the hatred against Muslims. Anti-Muslim sentiments and hatred towards Muslims have increased in the west over the past few decades.[2] In light of the proof on Islamophobia, an inductive approach is used to understand the root causes. A number of philosophical concepts is existent align with the ideology of this research. Interpretivist research philosophy has been incorporated here to evaluate the problem at hand. This philosophy allows a researcher to interpret elements of the study and integrate personal interests within the study.

This research has been conducted to evaluate the multiple reasons behind the spread of hatred against Muslims. This begins with the analysis of the origin of Islamophobia. The methodology has focused on the post 9/11 era which enhanced the prejudice and hatred against Muslims among people living in the west. Therefore, secondary sources have been targeted to collect the relevant data in this research. Moreover, the research further highlights the acts of violence against Muslims. There have been innumerable efforts from the west to keep Muslims indulged in their internal conflicts, this has hampered the formation of an Islamic coalition globally and their growth ultimately.[3] The study will further study the findings on the evidence regarding violence and hatred against Muslims.[4] The findings on Islamophobia have been evaluated in this research which highlighted a growing criticism based on the identity traits like the beard, hairs, dress, caps and even the Muslim names.[5] An attempt has been made further in this research to safeguard the image of Islam and reduce the racial threats towards Muslims. This research critically analyses the Islamophobic attitudes in the west and hatred against Muslims, recommendations are made too to convey the message of peace through religious ideologies.

The findings conducted in this research will focus on the post 9/11 era that led to a global shift, racism towards Muslims was observed in fields like education, economy, labor market and international relations. Recommendations have been made accordingly in this research to fight

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[1] IBID 12

[2] Dauda K, 'Islamophobia And Religious Intolerance: Threats To Global Peace And Harmonious Co-Existence' (2021)

[3] Bukhair, Syed Attique Uz Zaman Hyder, Hameed Khan, Tariq Ali, and Hussain Ali. "Islamophobia in the West and Post 9/11 Era." *International Affairs and Global Strategy* 78 (2019): 23-32.

[4] Langah, Nukhbah Taj. "Islamization and post-9/11 'Islamophobia':'The power of genre': 1 a response from Pakistani writers." In *Literary and non-literary responses towards 9/11*, pp. 79-96. Routledge India, 2019.

[5] Ibid

these threats off. Anti-veil campaigns and the killing of immigrants were another outcomes of the Islamophobic mindset in the west which will be discussed as well in this research (Bukhair et al., 2019).[1] Some ethical considerations are to be kept in mind as well when performing qualitative research. This is done to ensure the credibility, honesty, accountability and authenticity of the research. It is necessary to present the data from the secondary sources with compromising the quality or the authenticity of the source. The behaviour and objective of the research need to be real and should be free from any prejudice. Moreover, it is necessary to ensure that any content which fuels further hate or targets any ethnic class be removed. Justice needs to be done to the evidence existing and anonymity of any participant, if there is, should be maintained.

Area and objectives

The area of this research is related to Islamic studies, which reflect the historical information coupled with religious and cultural studies along with the philosophical opinions. This research is also based on the concept and opinion articulated in the previous studies that are compared and contrasted with the overview of different studies. Due to islamophobia, the real and appropriate picture of Islam is distorted so the focus of the current study is on the related improvement that supports and stimulates the real picture of Islam in the world. Therefore, the current study is aimed to examine the islamophobia hatred and violence against Muslim communities in the west and the real picture of Islam which is undertaken as a critical study. To fulfill that aim the specific objective is designed that are given as under:

➢ To recognise the origination of hatred and violence towards the Muslim communities
➢ To address the commencement of islamophobia in consideration to the hatred and violence against the Muslim communities.
➢ To propose the image of Islam from a western perspective and highlight the real picture of Islam in the world.
➢ To provide the recommendation to deal with the hatred and violence against Muslim communities in the west and the real picture of Islam.

Themes

Theme 1: Commencement of Islamophobia

As per the study of Klug, it can be observed that Islamophobia exists in the roots of the world for quite some time.[2] In contrast to this, it has been detected by Guth that the commencement of Islamophobia emerged for the first time in 1996. It came in light after an English report that was structured upon the phenomenon of Islamophobia in light of Britain.[3] Moreover, it has been identified from the report of Feldman that Islamophobia indicates general hatred for the Muslim

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[1] IBID16
[2] Klug, Brian. "Islamophobia: A concept comes of age." *Ethnicities* 12, no. 5 (2012): 665-681.
[3] Guth, James L. "Religious Leadership and Support for Israel: A Study of Clergy in Nineteen Denominations." In *annual meeting of the Southern Political Science Association, New Orleans, January*, pp. 3-7. 2007

community, and expresses the act of discrimination against Muslims in various factors such as economic, public life opportunities and employment. Furthermore, following the statement by Feldman, the commencement of Islamophobia can be perceived as the beginning of an era of negative events such as 9/11 and other dreadful activities that caused great trouble for the Muslims and are still affecting them negatively. In addition to this, a survey done by Mohiuddin shows that the phenomenon of Islamophobia spread first in Europe, particularly in France, Britain and Germany.[1]

However, it has been strongly debated by most of the authors that the perception of Islamophobia increased at the start of the first decade after September 11, 2001. Moreover, the main reason for Islamophobia to be highlighted by these authors was due to the intensity of the attacks after September 11, 2001.[2] The representation of the target, mainly the World Trade Centre and the Pentagon building, intensely contributed to the rapid spread of Islamophobia across the world. Furthermore, it has been observed from the study of Guth that Islamophobia has spread so vigorously that it has taken a great toll on the lives of Muslims.[3] In addition to this, the study of Ghani sheds light on the discussion that in what way the commencement of Islamophobia has brought the concept of Islam vs west to life. It is further stated that after the drastic attacks of 9/11, the perception of American civilians raised hostility regarding the assumption that the culture of the Muslims is not compatible with the liberal, independent and secular values of Americans, and that Muslims for that reason do not belong in America.[4]

Additionally, it has been agreed by the study of Huntington as well that the phenomenon of Islamophobia phenomenon and its association to the matter of terrorism amplified after the attacks of September 11, 2001. He further contradicts that since this topic has become precedence in the ladder of global issues, it is significant for authorities to shed light on the distresses of global, regional and nation-wide organisations, due to its essential nature in all forums and conferences that are ultimately concerned with the dialogue of religions and civilisations.[5] Moreover, a study shows that it might not be easier to measure the prevalence of the spread of Islamophobia, but the authenticity is that Islamophobia has been most widespread within the mechanism of social, political and institutional American; these factors provide abundance to the

[1] Mohiuddin, Asif. "Islamophobia and the Discursive Reconstitution of Religious Imagination in Europe." *Journal of Muslim Minority Affairs* 39, no. 2 (2019): 135-156.

[2] Kaplan, J., 2015. Islamophobia in America? September 11 and Islamophobic hate crime. *Radical religion and violence*, pp.292-329.

[3] Ghani, Navid. "The rise of Islamophobia in the United States: patterns, perpetrators and reactions." *American International Journal of Contemporary Research* 8, no. 4 (2019): 1-12.

[4] Guth, James L. "Religious Leadership and Support for Israel: A Study of Clergy in Nineteen Denominations." In *annual meeting of the Southern Political Science Association, New Orleans, January*, pp. 3-7. 2007.

[5] Opensocietyfoundations.org, 'What Is Islamophobia?' (*Opensocietyfoundations.org*, 2021) <https://www.opensocietyfoundations.org/explainers/islamophobia-europe> accessed 22 June 2021

production of hostility towards Muslims and Islam. [1]However, Arab News depicts a Quranic verse as a reference to showcase that the West has spread the wrong image of the Muslims by inaugurating Islamophobia whereas war is the last resort for Muslims.

> *"Fight in the cause of God against those who fight you, but do not transgress limits. God does not love transgressors." (Quran 2:190) "If they seek peace, then seek you peace. And trust in God for He is the One that heareth and knoweth all things." (Quran 8:61)*

It can be analysed from the above verse that Islam is strictly against bloodshed and the sayings of Almighty Allah s.w.t. showcase severe hostility for individuals that transgress within their limits. Moreover, Islam has always been the flag bearer for peace and it still is.

Theme 2: Origination of hatred and violence towards Muslim Communities

In-depth research and analysation from recent times depict that rise in hatred and violence towards the Muslim Community has originated after the traumatising attacks of 9/11.[2] According to the figures compiled by the FBI, it has been evident that the incidents related to Anti-Muslim hate crimes in the year 2001 flourished from 28 to 481 incidents.[3]

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[1]Arab News, 'The Last Sermon Of Prophet Muhammad' (*Arab News*, 2021) <https://www.arabnews.com/news/467364> accessed 22 June 2021

[2] Collins T and others, 'The Religious Affiliation Of Representatives And Support For Funding The Iraq War' (2021)

[3] SAGE Journals, 'Are Muslim Countries More Prone To Violence? - Nils Petter Gleditsch, Ida Rudolfsen, 2016' *(SAGE Journals*, 2021) <https://journals.sagepub.com/doi/full/10.1177/2053168016646392> accessed 22 June 2021
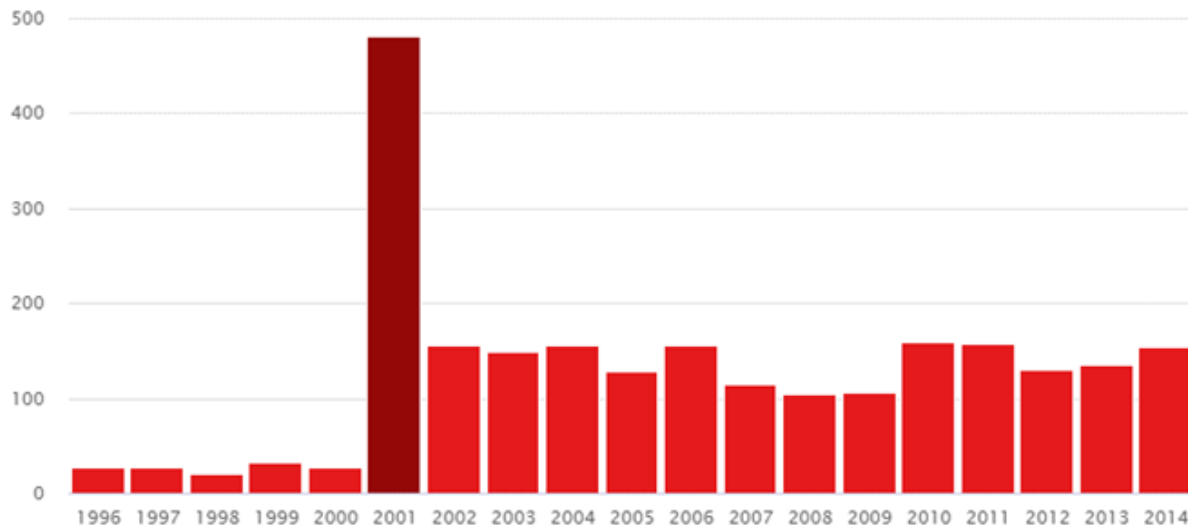
Figure 1: Hate Crime Incidents against Muslim Spiked after 9/11[1]

It is extracted from the study of Esposito that hatred and violence towards Muslim Communities have also been inaugurated due to the anxiety of the public over immigration and the integration of Muslim minorities into popular cultures in Europe. [2] It is evident from the study of Mostafa that the exacerbation of these tensions is an aftermath consequence of the economic crash of 2007 and the rise of populist nationalist politicians. Moreover, high-profile terrorist attacks carried out by Muslim extremists have also aggravated the people of the west to hold such sentiments against the Muslim Communities. There is not however enough data available that depicts the commencement or origination of hatred and violence towards, but what is perceived from the available data is that 9/11 played a major role in the spread of hatred and violence towards Muslim Communities.[3] As highlighted by Boydstun, public opinion towards Muslims changed drastically after the 9/11 terrorist attacks. In addition to this, the attacks by vicious jihadists in, Paris, London, Brussels, and Barcelona tend to have augmented the fear and anxiety[4]. It has been critically observed that extremists use the name of Islam to justify their acts of terrorism and this has resulted in depicting Islam as a threat and perception regarding fear of Muslims from the European perspective.

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[1] SAGE Journals, 'Are Muslim Countries More Prone To Violence? - Nils Petter Gleditsch, Ida Rudolfsen, 2016' *(SAGE Journals*, 2021) <https://journals.sagepub.com/doi/full/10.1177/2053168016646392> accessed 22 June 2021

[2] Esposito J, 'Islamophobia And Radicalization: Roots, Impact And Implications' (2021)

[3] Mostafa, Gamal MM. "Correcting the image of Islam and Muslims in the West: Challenges and opportunities for Islamic universities and organizations." *Journal of Muslim Minority Affairs* 27, no. 3 (2007): 371-386.

[4] Boydstun, Amber E., Jessica T. Feezell, and Rebecca A. Glazier. "In the wake of a terrorist attack, do Americans' attitudes toward Muslims decline?." *Research & Politics* 5, no. 4 (2018): 2053168018806391.

Theme 3: Image of Islam from the Western perspective

It has been indicated through the literature of review that Islam has a distorted image in the West. The factors that showcase hostility towards Islam are as long-existing bigotries against Islam; biased discourse in the mass media and literature in journals and on the internet; un-developed state of the Muslims; the radical acts and ferocity credited to some Muslims; and lastly and majorly, the outlook of the Western media and its biased reporting. [1] However, this reporting differs from case to case but majorly showcases the worst side of Islam as the normal state of affairs. There is nothing positive that is observed by the biased neither Western media nor it looks forward to providing sensible or acceptable clarifications regarding their deed. Muslims all around the world are inclined to feel this more and more every passing day that none other religion or ideology is held responsible in case any of its practisers commits violence but unfortunately, the Muslims and Islam are.[2]

In addition to the above information, it can be observed from the history that the Christianity of the Christian community, none were attacked when the bombings of Murrah Federal Building in Oklahoma City took place in 1995. However, it was initially blamed on Muslims even though, in reality, the bombings were done by Timothy McVeigh who was an American Christian veteran. Some terrorist groups belonging to Jewish and Christianity such as the Italian Red Brigade, Irish Republican Army, Germany's Baader-Manhoff, or the American Jewish Defense League, such groups do not evoke anger in the West, nor their religion or ethnicity are judged based on their acts. Moreover, it has been observed that some scholars and writers in the West that do not even understand the context or the nature of the religion and its manuscripts attribute simplifications towards Islam. This urges people to refuse even moderate Islam.[3]

Glover blames those who have faith in that moderate Islam denotes the true faith and attributes this towards their lack of knowledge regarding what the Qur'an teaches the Muslims.[4] He justified his statement by misquoting a verse of the Quran and disregarding the other writings trying to supervise the nature of the association between Muslims and non-Muslims. It is claimed by him that Islam disagrees with the "good" Muslims the right even to befriend a non-Muslim apart from for the concern of continuance of Islam. He picked out words from the Holy book and moulded and stated them in his context. He stated that the Muslims are given instructions through the Holy Book Qur'an that a faithful believer should "kill the infidel wherever you find them". Those who are practicing Muslims know that this statement by Glover was completely out of context. In contrast to this, it has been ignored by him that in the same Holy Qur'an Allah

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[1] R. El Diwani, "The distorted image of Islam," op cit, p. 4.
[2] A. Sindi, "Islam and the West," 2002, available online at ‚http://www.radioislam.net/sindi/islam _and_the_ West.htm.
[3] P. Glover, "Islam vs the West: why Daniel Pipes is wrong—and a 'clash of civilizations' is exactly what it is," (n.d.), available online at ‚http://www.word21.com/Pipes.pdf..
[4] The Holy Qur'an, 2 : 191.

the merciful says:[1]

> *"Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zalimuˆn (wrong-doers – those who disobey Allah."*

Hence, it can be analysed from the above verse and findings that Islam is a religion of peace and it forbids individuals to befriend those who have provided harm to the Muslims or Islam.

Findings and Recommendations

With the help of critical analysis based on the themes of the study designed in consideration to the problem of research, it has been found that in the current time the Islamophobia has progressed primarily from a political notion towards one enchantingly positioned for the different analytical perspectives. On the contrary, when it comes to the commencement of Islamophobia it has been highlighted that the usage of this term is started to recognise the presence, causes, dimensions, consequences and history of anti-Muslim and anti-Islamic sentiments. Summarily, Islamophobia is an evolving comparative notion that is also used in the social sciences and it is extremely problematic to compare certain levels of xenophobia, anti-Semitism and racism[2]. Deprived of concepts that employ across those comparative determinants, virtually it is also not probable to recognise the consequences and causes of Islamophobia with any specific meticulousness.

Consistent with the above information, these outcomes critically reflect the image of Islam in the global perspective where the western culture has different norms and believes. The findings related to the origination of hatred and violence towards the Muslim communities it has been examined that the criminal crimes related to criminal acts motivated by prejudice or bias towards a specific group of individuals or people. Furthermore, it has been examined that all hatred islamophobia have two different elements one is that the acts that constitute are an offense under the violence regulations where people do perform wrongdoings in a society that creates discrimination. The other aspect is committing the practice of shattered where the acts of perpetrators are based on the business or prejudice. Hence, in consideration of the aforementioned finding, it can be claimed that distinguishing hate crimes and incidents related to hate are important.

Furthermore, the hatred, exaggerated fear and hostility towards Muslims and Islam is perpetuated by the negative stereotypes resulting in bias, marginalisation, discrimination and exclusion of Muslim people from their civic, political and social lives. Therefore, it can be claimed

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[1] The Holy Qur'an, 60 : 7, 8

[2] Sian, Katy. "Stupid Paki loving bitch: The politics of online Islamophobia and misogyny." In *Media, crime and racism*, pp. 117-138. Palgrave Macmillan, Cham, 2018.

that there is an origination of hatred and violence towards the Muslim communities throughout the world specifically in western culture there is a greater occurrence of Islamophobia. From this, it can be extracted that the perpetrator chose the victim who spread the hate or target of the attack due to one or more endangered characteristics like their particular faith, specific religion, disability, race, affiliation and their sexual orientation, etc[1].

On the other side, the culture and religion outpace politics across all related region are also examined as the root cause of the discrimination and tension between the Western and Muslim worlds. This is important in discussion when specifically it comes to Islamophobia considering the different interests like political interest can alter and distinguish while the religious and cultural differences are more entrenched within the populations. The outcomes related to the commencement of islamophobia in consideration to the hatred and violence against the Muslim communities the Islamophobia influences more in comparison to small fringe groups of Muslims across the world[2]. The numerous international polling efforts and other vehicles but the current study have a focused treatment where hatred and violence are created followed by tolerance and treatment to the overall Muslim world. Mainly, this serves as a brief and a snapshot of thoughts and opinions displayed by individuals from various regions, communities and multiple countries where it has resulted that the chronicle perception linked with Islamophobia globally.[3]

In the western culture, the Muslim individuals get stereotyped as a criminal, violent and terrorist because of different circumstances and elements resulted as a positive or negative perspective. Likewise, for Muslim women, the most obvious and known stereotype is that they have a lack of control over their individual lives. Through this, the reality is that a lot of Muslim women globally viewed it as opposite and different in comparison to the other remaining segment. The reason for this is because they follow their Islamic rules and regulations preserving the reality that is a lot of Muslim women have proud of their gender and similarly do have a voice and select to celebrate and stimulate some of their conventional roles[4]. On the contrary, Muslims also confront another form of discrimination where the assumption that they are not related to real citizenship like one individual is not an American where people who are linked with the group of black American groups. This relied on the reason and view as an immigrant group where perpetual foreigners and aliens in their land and even though a majority of an individual has been living in a similar country for two or three generations and portray themselves as a complete American as well[5].

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[1] Маргуб, Салим Бутт. "Combating Islamophobia from an OIC perspective-a contemporary manifestation of racism and religious intolerance/discrimination." *Международный правовой курьер* 1-2 (2020): 50-61.

[2] Sunar, Lütfi. "The long history of Islam as a collective "other" of the west and the rise of Islamophobia in the US after Trump." *Insight Turkey* 19, no. 3 (2017): 35-52.

[3] Alalwani, Ruqaia Taha, and Arshad Islam. "New Paradigm in Addressing Islamophobia: An Analytical Study Based on the Life of the Prophet Muhammad (PBUH)." Intellectual Discourse 29, no. 1 (2021): 71-88.

[4] Bukhair, Syed Attique Uz Zaman Hyder, Hameed Khan, Tariq Ali, and Hussain Ali. "Islamophobia in the West and Post 9/11 Era." International Affairs and Global Strategy 78 (2019): 23-32.

[5] Jiwani, Yasmin. "Gendered Islamophobia in the Case of the Returning ISIS Women: A Canadian Narrative." Islamophobia Studies Journal 6, no. 1 (2021): 52-77.

Therefore, this particular cultural discrimination also resulted in hatred amongst the Muslim communities in the real and west picture of Islam. Thus, the outcome of these negative connotations is that variety of Muslims is in a deliberate and equal state of vigilance which helps to reduce the violence and hatred amongst the Muslim communities[1].

Although the sentiments of anti-Muslims certainly existed nearly twenty years ago wherein 9/11 the response and tolerance towards the Muslim communities are different and hatred, violence and other challenges are increased for Muslim communities globally.[2] Various people spread violence which is not tolerable for the Muslim communities and their lives were full of challenges which are Islamophobia. In similarity to other forms of intolerance, Islamophobia can objectively be assessed because it supports in exposing the prejudice specifically the one that waves both sides of the cultural and political spectrum across the globe[3].

The findings suggested that the events like 9/11 and the continuous conflicts in the Middle East have destabilising impacts on Muslim as well as western countries. As a result, the Islamophobic attitudes are on the rise in western culture.[4] This section identifies the possible measures and ways to eradicate hatred against Muslims in the west. The Quran and Hadith is a guiding light for Muslims around the world to preach the peaceful nature of Islam. It is true that there is a portion of Muslims who indulge in activities which are totally against the teaching of Islam and ultimately tarnish the Muslim image as a whole.[5] Quran has repeatedly guided Muslims to negate the equation of Islam with militancy and extremism through their actions. As mentioned in the Holy Quran:

> *"God does not forbid you to deal kindly and justly with those who*
> *have not fought against you about the religion or expelled you from your*
> *homes. God does not love the unjust people". (Suran Al-Mumtahanah-8)*

The above Ayah from the Holy Quran rightly points out the message of Islam. It highlights the just and kind treatment of enemies as well, even if they have displaced the Muslims from their homes or Land. Allah never stops one individual to do justice as per the teachings of Islam. This Ayah is one of the many proofs that Islam is a religion of peace and does not promote violence at any cost. As per Islam, dialogue allows for peaceful activities to take place.[6] Muslims across the

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[1] Kurebwa, Jeffrey, and Prosper Muchakabarwa. "Media Images of Islamophobia on Cable News Network (CNN) and Implications for International Relations." In Research Anthology on Religious Impacts on Society, pp. 808-825. IGI Global, 2021.

[2] Bukar, Abubakar A. "The Political Economy of Hate Industry: Islamophobia in the Western Public Sphere." *Islamophobia Studies Journal* 5, no. 2 (2020): 152-174.

[3] Zempi, Irene. "Veiled Muslim women's responses to experiences of gendered Islamophobia in the UK." International review of victimology 26, no. 1 (2020): 96-111.

[4] Langah, Nukhbah Taj. "Islamization and post-9/11 'Islamophobia':'The power of genre': 1 a response from Pakistani writers." In *Literary and non-literary responses towards 9/11*, pp. 79-96. Routledge India, 2019.

[5] Jung, Jong Hyun. "Islamophobia? Religion, contact with Muslims, and the respect for Islam." *Review of Religious Research* 54, no. 1 (2012): 113-126.

[6] Malik, Arsheed Ahmad, and Mohd ZiaUl-Haq Rafaqi. "Role of islam towards peace and progress." *Research Journal of Humanities and Social Sciences* 3, no. 4 (2012): 444-449.

globe should not confuse war with Jihad as instructed in the Holy Quran which is often the case when a small group goes against the teachings of our religion. It is empirical for Muslims to transform their ways of reacting to Islamophobia, it is significant in the revival of the glory of the peaceful religion, Islam. Quran also points towards the idea of religious freedom, no one should be forced to change their belief which is the essence of this religion. Islam promotes tolerance, this has been discussed in Surah Baqarah in the Holy Quran as follows:

> *"There shall be no compulsion in [acceptance of] the religion. The right*
> *course has become clear from the wrong. So whoever disbelieves in Taghut*
> *and believes in Allah has grasped the most trustworthy handhold with no*
> *break in it. And Allah is Hearing and Knowing". (Surah Al-Baqarah)*

The above Ayah has instructed Muslims to not deviate away from the true path and teachings of Islam. This Ayah highlights the acts of forceful conversions without the will of the person involved. This is never allowed as per the true teachings of Islam. However, it is of equal importance to spread the teachings of Islam and depict the teachings through the actions. Another significance of this Ayah lies in the latter part where it instructs the Muslims to hold onto the rope of guidance which leads one straight towards the righteous path for whoever is deviated from this path will not benefit from it.

Islamophobia is a serious threat to Muslims worldwide; the perception towards Muslims however continues to evolve with time. Islam is the guiding light for Muslims to indulge themselves in peaceful diplomatic activities to fight off these challenges. The hate crimes will continue to rise as long as Islamophobia is not dismantled from its roots.[1] It is recommended for Muslims to continue to spread the real teachings of the peaceful religion Islam in their social circles. When individuals stress upon the urgency and need to condemn antimuslim behaviours in the west among their mates, it will improve the image of Muslims for the people who are not educated enough about Islam. There are 75 million Americans who think positively about Islam despite all the Antimuslim efforts in the region.[2] This highlights the fact that there is a group from every ethnic background which promotes hatred and racism against a community. Therefore, it is necessary to dismantle the idea of hatred against Muslims and spread the message of peace through proper channels.

Conclusion

Based on the entire analysis about the Islamophobia hatred and violence against Muslim communities in the west and the real picture of Islam which is undertaken as a critical study it has been concluded that there is vibrant discrimination noted amongst the different communities throughout the globe. Amongst which the sentiments concerning anti-Muslim experienced a

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[1] Malik, Arsheed Ahmad, and Mohd ZiaUl-Haq Rafaqi. "Role of islam towards peace and progress." *Research Journal of Humanities and Social Sciences* 3, no. 4 (2012): 444-449.

[2] Dauda K, 'Islamophobia And Religious Intolerance: Threats To Global Peace And Harmonious Co-Existence' (2021)

greater increase in the west region of the world over the past few decades. Besides, it has also been found that in current racism the Islamophobia can be defined as the different types of discrimination created by the different communities that target the religious communities. Thus, all the related acts create hatred amongst human beings which excludes the assumptions of humanity that ultimately resulted in violence. Moreover, it has been summarised that there is an obvious difference between Islamophobia in the west pre and posts 9/11 because in the post-era of this incidence the hatred and violence against the Muslims and overall Islam amongst the people of the west has been increased. In this, there is a greater role of western media who targets the Muslim communities as an assault of 9/11 incidence and extended the phenomenon towards the different picture of Muslims in the world.

Therefore, in the whole world, Muslims are still confronting challenges concerning Islamophobia where there have been enumerable efforts from the people of the west to preserve Muslims spoilt in their domestic and global conflicts because this has hampered the creation of an Islamic alliance throughout the world. On the contrary, the activities of certain people are also influential while treating the situations like Islamophobia were associated to deal with certain conditions like Islam as a whole. Moreover, a variety of conventional procedures in any specific area without any association to Islam are linked with the Islamic principles as a whole which direct to the differentiated image of Islam in the western world. This is further summarised with the findings attained through history because it denotes the consciousness and role of the human in global life. Here, the motives related to the Islamophobia is most important where the social and human resource activists and other related organisation support the Muslim people across the globe with the help of character and recognition of Muslim role models.