



Islamophobia and Anti-Muslim Narrative of Western Media

Dr. Syed Shahab Uddin

Assistant Professor

Department of International Relations

Federal Urdu University for Science, Arts, and Technology

Karachi – Pakistan

shahabhashmi2012@gmail.com

Dr. Uzma Siraj

Assistant Professor

Department of International Relations

Federal Urdu University for Science, Arts, and Technology

Islamabad – Pakistan

uzma.siraj@fuuast.edu.pk

Dr. Farhana Kosar

Ph.D in International Relations

Federal Urdu University of Arts, Sciences & Technology

Karachi – Pakistan

farhanakauser0209@gmail.com

Abstract

Islamophobia is a concept in which Muslims across the globe are considered vicious, savage, and second in class to others. Islamophobia was originated in western countries and this concept used by Europeans in various ways for instance, Islamophobia in the late 1990s was used by politicians and activists to draw attention to oratory actions towards the Muslim Community and Islam in general across the democratic west. Islamophobia as a phenomenon has been existing for a long time ago but it has increased since the 9/11 attack. The media showed negativity against Islam and painted a bad image of Muslims all across the globe spreading among the world whereas the media should've acted as a mediator between the Muslim global community and the West and instead they spread fear and hatred against the Muslims. The study is a qualitative based critical analysis of the concept of Islamophobia and the role played by western media in propagating this narrative. The research finds that media is the main forum where these anti-Muslim sentiments are originating and spread all over the world.



Keywords: *Islamophobia, Anti-Muslim Sentiments, Jihad, Hate Speech, Western Media,*

Introduction

There have been multiple definitions for the term Islamophobia that has been given by multiple institutions. The Runnymede Trust in 1997 defined Islamophobia as mistreatment directed towards Muslims all around the world. According to the University of Berkeley, experts tell Islamophobia is a threat that targets communities of Muslims or otherwise. Islamophobia also reminds us about the global racial structure to which resource distribution of resources is despaired or maintained and often extended. By the Council of Muslims and matters about them which also includes daily forms of racism, verbal discrimination, or more serious matters such as hate crimes (Allen, 2019)

Islamophobia as a concept was used in a variety of ways. Islamophobia in the late 1990s was used by politicians and activists to draw attention to oratory actions toward the Muslim Community and Islam in general across the democratic West. There is not a conclusive definition of Islamophobia available to this day for comparative analysis but Islamophobia can be compared and related to themes like Xenophobia, Anti-Semitism, Racism and it's a prominent concept in social sciences and there are three types of levels of measuring and indicating Islamophobia and the advantages of conceptual development. (Bleich, 2012)

The very important event that had a great impact is the one that took place on 11th September 2001. Decades have been past but it is still having a great impact on American Muslims. The media and policies implemented by the governments in the US lead to discrimination, harassment, and many things faced by Muslims in the United States. (Areeza Ali, 2017)

In shaping opinions and views on issues the media plays a very important role in our today's modern world. The most common forms of media connecting to the masses are print media in the form of newspapers and magazines, and then TV, Radio, etc. also are one of the prime sources along with social media which can be used as a tool After the September 11 incident, the media coverage added fuel to the fire and in the aftermath of the media's bad portrayal of Islam resonates till this day and has affected especially the concept of islamophobia. (Asmal, F, 2008)

Islamophobia is not the same as racism. The Muslims are different from each other and they are said to be transnational people. They are not limited to any of the certain borders of the nation. Muslims are not the ones who are just by birth and no other way, they can't be converted but only have the biological identity. It is all by the choice of the person which is as similar to



being Jews. It's all about how the person plans to live their life, accepting which religion. Many acts have been portrayed to damage the reputations of Muslims. (Sayyid, S. 2014).

Origin of Islamophobia

To this day, Islamophobia is a result of colonialism and xenophobia which traces its origins to the late 15th century in Spain and into the 16th and 17th centuries. However, today, it is the United States of America and the Western European Union countries that are in charge, not Spain. Religious Muslims, National Arabs, Indonesians, and Malaysians, all are targets of Islamophobia. Islamophobia, according to some like Milton-Edwards, is historically consistent and ever-present; it is the same as it was throughout the Crusades and in all following eras. The most notable example is the ongoing 'Islam' vs. 'the West' narrative. Everyone else contends that anti-Muslim and anti-Islamic phenomena are inherent in Western and European society, operating in cycles of intensification that rise to epidemical heights in the aftermath of specific tragedies like 9/11, the Madrid train bombings, or the events of 7th July 2005 (7/7). (Allen, 2010)

Contemporary Islamophobia

To understand the origination of Islamophobia, it's necessary to clarify what "*contemporary Islamophobia*" means. In simple words, this is Islamophobia that began in the late 20th century and was aimed toward Muslims by non-Muslims. It manifested itself in European, particularly British political areas. (Allen, 2010)

A false perception about Islam, according to critics, is a violent religion that encourages and incites Muslims to engage in bloodshed, terrorism, and devastation. They refer to the misuse of power, diplomatic maneuvering, and abuses of liberty in many Islamic nations to support their prejudices against Islam. Aggression, extremism, intolerance, and violence have all been associated with Islam. Backward, insular, and unable to deal with the challenges of the twenty-first century, is how Islamic civilization has been reprimanded. Since the terrible and tragic events of September 11, 2001, these prejudiced characteristics have consolidated and now form the core of so-called Islamophobia. (Rehman, 2003)

Jihad in Islam and its True Meaning

Jihad means "*struggle*" or "*striving*" (in the service of Allah) or an act for a right cause; it is often misinterpreted as "*holy war*" but in Arabic war is actually "*hard*" and holy is "*madrassa*". Unlike its medieval Christian counterpart, "crusade" ("battle for the cross"), the word "jihad" among Muslims has maintained its religious meaning and connotations until current times. (Knapp, 2003)

Which Jihad?



Non-believers are unfamiliar with jihad ‘*al nafs*’ and the whole concept of jihad as a battle for personal growth and improvement. Among many other meanings of jihad, one meaning involves internal battle, but apparently, a lot of people portray it as a fight with external enemies. This is where the misconception and clash of ideas among other religions start. (Handwerk, 2022)

Sheikh Jaafar Idris of the Saudi Arabian Embassy remarked, "Religiously, jihad is the expenditure of utmost effort in supporting and protecting justice." Because there are two types of violations of justice, Idris indicated that he identifies two types of jihad: *jihad with a speech against wrong beliefs and jihad with the sword against acts of injustice* Idris explained, "The first is the fundamental and continuing jihad." "It was declared very early in Islam's history in the Qur'an when Muslims were powerless and even persecuted." '*Do not obey the kafireen (those who reject the truth), rather wage war with it (the Qur'an) against them,*' God said to His Prophet. [25:52]" (Handwerk, 2022)

In a well-known Prophetic tradition, the two major definitions of jihad, *non-violent and violent*, are contrasted. When Muhammad returned from battle, according to the Muslim narrative, he told his people, "*We return from the lesser jihad to the greater jihad.*" The more difficult and crucial war against one's desires, ego, and sins is known as the greater jihad. (Esposito, 2022)

Jihad of Nafs refers to a person's struggle within his or her nafs, or lower self or ego, in which he or she tries to overcome temptations, lustful desires, and the shaytan's murmurings, as well as internalize Islamic teachings through worshipping and devoting one's self to Allah such as salah, fasting, zikr, and charity. "*The cornerstone for jihad against disbelievers and hypocrites is jihad of the ego and desires. Indeed, one cannot wage jihad against them until he first wages jihad against his ego and desires, after which he will go forth and battle them.*" Ibn Taymiyyah said. (Sharif, 2007)

Jihad of Sword In the Light of the Holy Quran

Muhammad Solikin said that the word jihad is stated *41 times* in the Qur'an in various forms. Solikin grouped the 41 times mentioned into two groups. The first is the mention of the word level, which is divided into five verses, with one verse with prefix and suffix. We can then conclude that jihad can mean "*earnestly implement the faith and loyalty to Allah and His Messenger*" based on those five components. (Hakim, 2016)

Then there's the key question: where do fundamentalists (a term coined by western scholars to describe radical Muslims who despise the West) obtain their reasoning about the conflict being part of jihad? The notion of jihad, a holy war, a shirk battle, and law enforcement has long been a key topic for these fundamentalist organizations, according to the language of verses



from the Quran. Every movement and the mass demonstrations they titled echoed the slogan "*back to the Qur'an and Sunnah*" and the screams of "*Allahu Akbar*."

In Allah's word, QS. Al-Baqarah [2]: 190, there are several verses about jihad and the war theme, which means: "*Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors*". Verse 190 of Surah Al-Baqarah, according to Quraish Shihab, refers to the moment when Muslims are permitted to begin fighting. It might start when an opponent or group of opponents attacks. (Hakim, 2016)

Was Islam Spread by Sword? --- A Misconception

Some non-Muslims believe that if Islam had not been spread with force, it would not have so many followers around the world but it is far from the truth. The intrinsic force of truth, reason, and logic, rather than the sword, was responsible for the fast growth of Islam. All faiths have historically been treated with respect and religious freedom in Islam. If the weapon was used to propagate Islam, it was the sword of reason and persuasive arguments. This weapon is the one that conquers people's hearts and thoughts. For almost 800 years, Muslims governed Spain (Andalusia) and Christians and Jews were free to follow their respective religions throughout this time, and this is a proven historical fact.

In the past, Muslims have disobeyed Islamic precepts and acted harshly toward non-Muslims, just like the examples of forcing people to convert, but people of other faiths have also undertaken horrible things like the Crusades and The Tribunal of the Holy Office of the Inquisition that went against their own religion's teachings. Corrupt people and hypocrites will try to use whichever philosophy or belief they want to gain political advantage and any such occurrence should be denounced. However, looking at countless other things that shape these occurrences and assuming that Islam was spread by force or was spread by the use of a sword without looking into the cause of it is nothing but hypocrisy and an impediment to reconciliation. (Munir, 2018)

The Impact of 9/11 and Other Events on Muslims

Muslims are under the spotlight since the 1979 Iranian revolution. The Salman Rushdie affair in 1989 shows how the media and British Muslims kept saying they did not want the book to be published and became "*emotionally unhinged*" on this matter, and how South Asian followers of Islam from Britain were portrayed as frail and sensitive to the matter when they were simply trying to express their views on *The Satanic Verses*. This work of fiction, which outraged Muslims greatly, sparked debates in Britain about freed-speech, blasphemy legislation, and also the safety of people that



are not part of the Christian community or are not believers in Christianity. (Abbas, 2004)

The 1st Gulf War from the 1990s till 1991, the massacre in Bosnia and Herzegovina from 1993 to 1996, the bombing in Oklahoma City in 1995, Afghanistan's Taliban from 1997 till 2002, the conflicts between Grozny and Kosovo (1999), Palestinian Intifada since September 2000, and the Iraq war in 2003 are all contributed to the formation of globalized Muslim solidarity.

After 9/11, Muslims were attempted to portray as symbols of unwelcomed distinction that also sparked the acts of violence against Muslims and their religion and these acts of abuse were almost excused. Shortly after the tragic event, a taxi driver from Afghanistan was assaulted in London and disabled. His beard and clothes reminded the murderers of Osama bin Laden, who was the person suspected of being the mastermind of the tragic event of 9/11. After that, various TV programs on Muslims and their religion, the Koran, jihad, violence, Islam of politics, and bellicosity of Islam have been issued to investigate and argue the various developed – and sometimes confound arguments and narratives on Islam and its followers. (Abbas, 2004)

Formation of Anti-Muslim Hate Groups

The anti-Muslim movement in America has many groups formed soon after the tragic event of 9/11, making it a comparatively recent occurrence on the World Trade Center on September 11, 2001. That isn't to suggest that anti-Muslim prejudice wasn't there in previous times, because it undoubtedly was, alongside prejudice against Africans, Jewish, Catholics, people migrating from other parts of the world, etc. But, it is only now that a complex structure has evolved, with its outrage directed mostly against the Muslim community. The 9/11 terrorist attacks are sometimes blamed for establishing this movement; however, this is far from the truth. This day's greatest anti-Muslim organizations' roots were sown in the times after these unfortunate events, but this activism against Muslims wasn't far-spread till 2010, and the whole agenda against Muslims by these hate groups formed which also led to the event of "Ground Zero" mosque. (Beirich, 2018)

“Islamophobia should not be accepted as the norm. A lot of Muslims in this nation and globally, especially those who are minorities, have begun to believe that Islamophobia is a regular part of life. It shouldn't be that way, and we shouldn't tolerate it either,” said CAIR Executive Director Nihad Awad, as per the news release. (Reyes, 2022)

According to the ODIHR's findings, Islamophobia and assaults against the followers of Islam rise after terrorist acts and on their anniversaries. Some



of the common incidents that are often documented include the corpses of pork thrown outside Muslim prayer areas, homes, and assaults on Muslim women wearing hijabs.

American Freedom Defense Initiative (AFDI) and its Controversial ad Campaigns

The American Freedom Defense Initiative ("AFDI") claims itself as a group "committed to freedom of speech, freedom of conscience, and individual legal rights." AFDI is a promoter of Israeli supremacy in the Middle East and opposes the expansion of Islam in the United States. To get its message out, AFDI used transit advertising forums all around the country. Despite having previously authorized advertising from a variety of political positions, it came under fire when it advertised a "Faces of Global Terrorism" from the State Department and the Federal Bureau of Investigation that featured photos of sixteen wanted international terrorists, many of whom were from Middle Eastern, and promised a reward if they could be apprehended. (Vile, 2017)

Moreover, in 2012, the AFDI ran an advertising campaign on the Washington subway with this particular message: *"In any war between the civilized man and the savage, support the civilized man. Support Israel. Defeat Jihad."* (Yan, 2015)

The Muhammad Cartoon Controversy

President of the American Freedom Defense Initiative, Pamela Geller, arranged the Muhammad Art Exhibit & Contest near Dallas that resulted in a fatal shooting. It was said that practically every time she speaks, she has proven it once again by sponsoring an art contest to see who can draw a caricature depicting Muhammad — even though this is blasphemy for Muslims. A contest for the finest caricature of Muhammad was held at the Curtis Culwell Center's Muhammad Art Exhibit, \$10,000 was the reward. The number of people entering the event was to the level of pimply, doodling insecure teenagers. Drawings of the prophet transfixed on a pencil, riding a bike while juggling decapitated heads, urinating on the Quran, and wearing a bathroom tissue on his head were among them. This shows how much disrespected Muslims are around the world and how the people who claim to be so upright are the ones manipulating and causing terror, violence, and rage among Muslims while creating the image of Islam as the religion that promotes violence when they are the ones fueling the fire which is straight-up hypocrisy. (Knight, 2015)

The Danish Muhammad cartoons got widespread publicity in the United States because they touched on key American principles such as freedom of speech and religion, as well as security and foreign issues such as the rise of Islamic fundamentalism and terrorism. Several of the twenty cartoons



published in *Jyllands Posten* linked Islam to terrorism, fanaticism, and bloodshed. "Stop, stop, we've run out of virgins," one caricature said, while another showed Muhammad wearing a turban and holding a bomb. Even though the pictures were supposed to be provocative and satirical, they crudely misrepresented Islam and fed perceptions of Muslims as angry, zealous, and violent. (Schönemann, 2013)

Hijab: A made-up identity of terrorism

In 2009, on July 1st, An Egyptian woman Marwa El Sherbini reported a man and was going through a court process because of a defamation case she held against that man. The reason was that she only asked him to let her child ride on the swing when the man namely Axel W. used racial slurs and explicit words against her. In the courtroom, in front of every law official, and in front of her family including her son, she was being stabbed by the accused 18 times only because she was wearing a headscarf. The husband who tried to stop the attacker was immediately shot down by a policeman nearby who stated the reason that he misunderstood the attacker and the court dropped all charges. This all happened in Dresden, Germany meanwhile the famous German paper *Die Welt*, published the news as "dead Egyptian Islamist demands revenge". The made-up image of Islam was created after the incident of 9/11 in which some extremists targeted the World Trade Centre and some other important places in the United States. After some years a former CIA agent revealed that those attacks were an inside job and it only meant to initiate a war with Iraq and destroy them because of the false concept of Muslims being terrorists. (Shokry, 2013).

Another incident took place in Manhattan where a 35-year-old woman felt a bit of heat on her left side. When she checked her clothes, her blouse was burning and a man was standing beside her with a lighter in his hand. Feared for her life, that woman ran off with burnt clothes. According to NYPD, that was a hate crime just because that woman was wearing a hijab and she was inevitably labeled as a terrorist. Women who wear hijab or a niqab face a heavy burden in the Western countries because it is a native representation of Islam and for that, they get to face discriminatory and derogatory speeches from the people. It gets to the point where women are even harassed and molested. (Elmir, 2016)

Muslim women are always the victims of preconceived and biased opinions in the West. This is all connected with the aftermath of 9/11 and some other minor incidents that have created the violent image of Muslims in the World. Muslim women face a great challenge in their workplaces, in public places, and even in their neighborhoods. There are several parts of discrimination which include religion, gender, equality, migration, and the way Muslim women dress. Hijab or Niqab (Veil) has become the strong



identity of hate and terror and that is completely biased. Hate crimes have reached a sky-high level mostly in Britain and Paris and most of the victims are Muslim women who cover themselves with Hijab/Veil. Hijab is carrying a dual image of Islamophobia in the West as most people think that Muslim values are backward and primitive and it is a threat to the fast and progressively Western values. Others think of this as a symbol of terror and a threat to security in the West. (Soltani, 2016).

How are Muslim women getting associated with terror and hate? The way they are dressing up which includes Hijab or Niqab (veil) is a clear representation of Islam. So, they are getting preconceived hate and harassment. Americans already fear the women with hijabs only because of 9/11. According to statistics, before the incident of 9/11 there were only 48 cases of racism and Islamophobia whereas, after 2003 (post 9/11), the number of cases went up to 481. This is also can be misunderstood as gender-biased Islamophobia. Militant groups such as ISIS have also jeopardized the image of Muslims in the US. (Al Rumaithi, 2019).

In the United Kingdom, Muslim females face the direct consequences of Islamophobia as expected. The Muslim females who are studying there, face Islamophobia at their campuses or maybe even after that. Most of them even opened up their stories and told the media that people have spat on them, harassed them, and passed racial slurs or derogatory comments like they are terrorists or they look like a ninja. These incidents tell us that the people of the West are Islamophobes and have no remorse. Even the women who don't cover themselves with hijab/ niqab are also forced to prove that they are Muslims to both the deep religious Muslims and non-Muslims. (Saeed, 2019).

Islamophobia and Asia

In Myanmar (Burma) the hatred and violent behavior against Muslims is a rare phenomenon because Buddhists are peace-mongering and loving people. But still, there are rising cases of anti-Muslim cases and they have been on the rise in the countries which have Buddhists in the majority. Like Burma, they carry natural hatred towards Muslims because they think Muslims have more economic benefits than them. Muslims are a highly diverse community with a mere 4% population in Burma with different ethnic groups such as Zebadee, Panthays, and Rohingya Muslims. Recently in Thailand, a group of Buddhist monks carried out violent and hate crimes just because they have this belief that Islam is a threat to their religion. (Osman, 2009)

China has detained over a million Muslims stating the reason that they are combating terrorism and they are turning those Muslims into "normal people". They further mention that if they prevent these Muslims, they can



stop the widespread terrorism. It clearly shows that China is labeling these Uighur Muslims as terrorists. China further states that they are curing these Muslims and they have already called Islam an ideological illness. (Tazamal, 2019).

In India, Muslims there are also facing severe discrimination and hate to the point where they are being killed. They are called out with racial slurs like they are invaders and outsiders in India. Furthermore, they are overly populating themselves in India and they are unclean. In addition to conflicts, Muslims generally eat meat whereas the Hindus have religious values the cattle. So consuming beef is already banned for Muslims and they are being falsely targeted for possessing beef and transporting it for further consumption. Hindu extremists often gather and kill Muslims, lynching them and attacking them in mobs. They are roaming freely as the court trials fail to charge them because of the current extremist government. (Kaul, 2020).

Islamophobia and Western Media

After 9/11, it became a trend that Islam is a violent religion and Muslims are born terrorists. Muslims got so affected that they started getting framed in every incident by other forces for their benefit. A right-wing populist Mark Steyn states that Muslims don't care about the societies in which they are living. (Chaudhry, 2016) Similarly, A Dutch politician, Geert Wilders said that the Holy Quran was the provider of violence and detestation and it is the source of terrorism all around the World. Even a British political commentator, Douglas Murray stated that United Nations should focus less on Islam to eradicate terrorism. The West is sitting on the false belief of Islamophobia which is being fed by the Western media. (Chambers, 2021) There are different levels on which Islamophobia affects on that including the macro level and micro level. The media is also playing a vital role in spreading awareness against it and in its favor also. It directly brings up difficulties in economic and social factors which go not in the favor of people as well as against the nation. (Said, 2008) It results in violence towards Muslims every other day, harassing and torturing mentally as well as physically. They are backed by being part of social interactions. The tensions are caused in the workplace as well as in religious matters. The youngsters are considered or called and treated as criminals and terrorists by whom they are affected violently. (Linda Advardson, 2008)

The perspectives of European Muslims shed light on the current situation in Western countries regarding contemporary Islamophobia. It has become "*a real danger*" to the European Union's democracy, as per the European Islamophobia Report (EIR) (2017). Islamophobia is on the rise in domains like academics, jobs, diplomacy, social media, and judicially, according to



the 2016 EIR country reports, that practically includes the entire European continent. (Considine, 2017)

After the attacks by terrorists on the World Trade Center and the Pentagon on 11th September 2001, the term jihad was widely used in the Western media, (Ibrahim, 2010) but the real meaning of the term in the Islamic world (which is also called the "sixth pillar" of Islam) is still largely misunderstood by non-Muslims. (Knapp, 2003) Western media recently published news that China mentioned that they are not killing these terrorists instead they are turning them into normal people unlike the U.S. and other western countries. Is the faith of these 1.7 billion Uighurs an illness that needs to be cured? (Tazamal, 2019).

Around the World, Muslim women are suffering from mistreatment and discrimination from other women such as they are paid less, they are abused domestically, verbally, and physically. More factors can include the prejudiced opinions against the Muslim women or ethnicity that makes the situation worst for them. The media outlets also carry a biased stereotypical opinion of women wearing hijab or a niqab as they are in danger or a threat to society. The media is using these women by showing them as ill-treated and spreading an entirely false misconception that Islam is the problem. Parts of Europe are the danger zones for Muslim women as reports show that approximately 80/90 % of the women were harassed or passed derogatory comments just because they were wearing Hijab. France and Netherlands have the highest cases of racism and Islamophobia. (Finlay, 2020)

Findings

Following the terrorist attacks on the World Trade Center and the Pentagon on September 11, 2001, the concept of Islamophobia and the term jihad was frequently used in the Western media, but the true meaning of the term in the Islamic world (also known as the "sixth pillar" of Islam) is still generally misunderstood by non-Muslims.

Islam in politics and the bellicosity of Islam were broadcast to study and debate the different evolved – and often contradictory – arguments and narratives about Islam and its adherents. The anti-Muslim movement in America grew quickly following the horrific incident of 9/11, making it a relatively recent occurrence on September 11, 2001, at the World Trade Center. According to the results of a Human Rights institution, Islamophobia and attacks on Muslims increase after terrorist acts and on their anniversaries. The Danish Muhammad cartoons received a lot of attention in the United States because they touched on important American values like free speech and religion, as well as security and global concerns like the development of Islamic fundamentalism and terrorism.



Islamophobia, according to the European Islamophobia Report, is defined as hate for Islam or Muslims, or fear of Islam and Muslims. Because of worldwide terrorism and the rising number of incidents on European territory, people's anxieties and concerns about internal security and western ideals being jeopardized by a rising number of Muslim citizens and immigrants have grown.

Islamophobia also poses a challenge to religious practices and cultures, as well as doubt about integration, dangers to secularism, anxieties about sexual offenses, and an unattractive racial current. It has steadily emerged as a significant sector in the societal and political context of Western democracy. As a result, several mosque assaults have killed innocent Muslims, and racial legislation has degraded their fundamental rights. Muslim-American suspected terrorists were brought to public notice through the media and the organized political system because of a series of barbaric and violent acts. Many western countries agreed with them, claiming that the west displays little regard for Muslims and their societies.

Conclusion

In the West, Islam has traditionally been isolated as a religion and is frequently connected with negative media representations, terrorism, and extremism. Almost all knowledge about Islam and its adherents in Western nations came through the increased use of media. According to several pieces of research, more than a third of the western public relies on television or social media for all of their information on Islam and Muslims. Following the 9/11 terrorist attacks, widespread media coverage raised public knowledge of the religion Islam and its sympathizers and believers. Employees' exposure to Islamophobia was measured in the context of the workplace and social media.

The Western media has even undertaken a concerted campaign against Islam, termed the "war on terror." The US-based network supporting islamophobia now consists of at least 37 organizations, with the primary purpose of encouraging hatred or prejudice towards Muslims as well as Islam. Besides those groups, there are dozens more whose main objective does not appear to be merely propagating and fostering hatred towards Islam and Muslims, but genuinely supporting and exhibiting the Islamophobia themes that make up the heart of their network.

However, Islamophobia has the potential to have a significant impact even in nations with a sizable Muslim population. The Islamic world must play an innovative role in combating Western Islamophobia. According to the different studies, the primary root of Islamophobia is that Europeans are terrified of Muslims. Indeed, the image of Islam in the media in the United States has become a sensitive issue. The possibility of anti-Muslim racism



manifesting itself as discrimination based on religious beliefs or culture is usually overlooked. Even though anti-Islam racism and anti-Muslim racism are sometimes mistaken, they are fundamentally different. Islamophobia takes many forms, including physical, political, cultural, linguistic, and other demonstrations of hatred and fear of Islam and Muslims.

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