

Strategic Teachings Of Islam And Counter Mechanism To Prevent Islamophobia In Contemporary Scenario

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Abstract

Increased immigration and the presence of Muslims in multicultural cultures have given rise to ideas like "Islamophobia," which are then used to justify actions taken by non-Muslims against Muslims in the Diaspora. Islamophobia manifests in various ways, where traditional West-Christian beliefs and the Occident vs. the Orient tensions are brought to the fore. This interaction establishes norms favouring the majority against minorities, along with inclusion, exclusion, and hegemony. As a result, power systems have been established that influence Muslims' access to religious freedom. Thus, this study demonstrates a deeper understanding of Islamophobia, including its components, challenges, and impacts, in addition to analysing the approaches and initiatives that may be taken to stop and eradicate Islamophobia. After departing from the theoretical components of Islamophobia, the study moves on to extensive interviews with Islamic scholars and theoretical investigation. The research shows that Islamophobia is pervasive in contemporary mixed society and ethnic interactions. Therefore, it must be acknowledged as a significant issue that requires national and global attention. As a result, the growth of inter-ethnic and inter-religious conflict and the conflict of human civilizations would rather be a forgotten past than a present-day reality.

Keywords: Islamophobia, Muslim, Society, Conflict.

Introduction

Due to growing emigration with their religious and regional affiliation, certain Muslims in today's multicultural cultures experience harassment, molestation, murder, and abuse. Islamophobia is the negative perception of, hostility toward, or hate of Muslims. Islamophobia is a multifaceted phenomenon with a wide range of manifestations. Islamophobia is frequently justified by hostility

toward the religion, but this prejudice also stems from hostility toward racial, ethnic, and cultural differences.² In this way, Muslims' religious identities have contributed to their racialization as a group. Therefore, it's crucial to perceive Islamophobia through the prism of racism rather than viewing it in a vacuum. Islamophobia should be interpreted as anti-Muslim racism, as the most recent Runnymede report confirms. Islamophobia's emergence is fundamentally influenced by xenophobia. Even

British Muslims born here but whose parents were also citizens might be seen as foreigners if they were born halfway across the globe.³ In addition to ethnic differences, other factors contribute to this foreignness, including perceived conflicts in ideas, practices, conventions, and behaviors that threaten or offend Western culture. Additionally, there is a close connection between xenophobia and Islamophobia that is inextricably linked to the perceived existential threat posed by the diminution of Western hegemony and the erosion of White privilege.⁴ Through orientalism, dominant groups have achieved control over other people (in this case, Muslim communities) in terms of culture and civilization. Thus, Islamophobia turns into a means of controlling Muslims into dominant Western ideals of modernity.⁵ Anti-Semitism and Islamophobia are frequently presented as totally different phenomena. This, however, is an incorrect understanding of racism and bigotry. The social control and management mechanisms of minorities include racism, sexism, homophobia, Islamophobia, anti-Semitism, xenophobia, and other forms of hostility. Therefore, the interconnectedness of their logic, expressions, and outcomes must be recognized.⁶ These characteristics and expressions must be understood in the context of the West's opposition to the East (the Occident versus the Orient). This relationship appears to be built on stereotypes, myths, and ideas of the other. Therefore, it is possible to recognize how inclusion and exclusion are impacted by the norms created by the standards of the majority. Islamophobia manifests in politics and parenting as a result of these factors. In these practices, Muslims are considered a homogeneous group with a common understanding of religion.⁷ Even so, this claim ignores the dynamic components that every racial and religious grouping possesses. Even still, the racialization process has the

potential to flourish and create a standard by which Muslims' chances of integrating into society are judged. Power systems from the past that still exist today pose problems and issues related to Islamophobia. Therefore, a key component of these power structures is the presence of Muslims as opposed to non-Muslims. This is reflected in the media, where sarcastic caricatures and stereotypes of Muslims are frequently taken as factual depictions of Muslims and Islam.⁸ In contrast, social rejection and prejudice, as well as increased crime, are signs of this attitude. As a result, current laws become ineffective because the current legal system does not directly address Islamophobia. As a result, it is imperative to implement anti-Islamophobia strategies while also considering the need for increased collaboration and integration.

Objectives

This study aims to gain a deeper knowledge of Islamophobia theoretically. To understand what Islamophobia is and how it operates in society, as well as to characterize those repercussions that are ultimately brought on by Islamophobia, theoretical components of Islamophobia are outlined. This article aims to assess the level of understanding of Strategic Teachings of Islam and Counter Mechanism to prevent Islamophobia in contemporary Scenarios. This study is essential to understanding the future consequences of Islamophobia on the whole world. The following research questions should be addressed in light of these viewpoints.

- An Overview of Islamophobia; how does it operate and its effects?
- How will its future consequences affect our generation in this modern age?
- How Strategic Teachings of Islam and Counter Mechanism prevent Islamophobia.

Research Method

The study is primarily qualitative. Strategic Teachings of Islam and Counter Mechanism to prevent Islamophobia in contemporary Scenario was examined to address specified research questions. Existing literature, such as books, reports, research articles, electronic and print media stories, and editorials, is systematically reviewed to make research more representative and relevant. Focused group conversations with professors and university researchers have also been arranged as part of the project. This is done by extrapolating the Prophet's story from the Noble Quran and Noble Hadith. Recent studies have used theory-based ways to close this gap.

Participant

The hypothetical samples for this research were acquired from the sublime texts of the Quran, the Prophet's Hadiths, and his stories during the data gathering process in order to generate theories through the collecting, compilation, and analysis. The hypothesis develops together with the evidence throughout time.

Tools

The researchers examined the magnificent material of the Quran as well as the Prophet and Hadith content to develop a theory. Based on Islamic approaches, they determined the appropriate management techniques and the steps necessary to handle these items. The Quran and Sunnah texts were gathered from the Prophet and Hadiths, after which they were arranged and categorised, their content was qualitatively examined, subjects were extracted, and research problems were addressed. The Book of God and the Prophet Muhammad & Hadiths presented the research findings. Qualitative data and transferability suggests that the data revelation and explanation can be applied to other situations with a similar set of circumstances because the authors of this study provided a rich and

comprehensive description of the study's setting and methodology. As a result, sharing these research findings in comparable circumstances may be beneficial to the study's readers.

Analysis of data

The researcher of this study uses a theoretically valid procedure. Using this method, they gather and assess information at the same time. The information includes Quranic texts and hadith materials from the Prophet S.A.W Hadith. It helps to build categories and subjects, which improves the theories that arise from the data. The scholars in this research keep going until they reach theoretical saturation, which implies that there is no new evidence in the data and that the theories that have been identified clearly and accurately for theory building have been validated. The findings can be explored and evolved into a more precise emphasis and strategy suited to present requirements and situations.

Islamophobia

In its special report on modern types of racism, radical discrimination, and xenophobia published in 2007, the United Nations (UN) described Islamophobia as "an unjustified animosity and anxiety towards Islam and, as a result, a fear of and dislike towards all Muslims or most of them."⁹ Like other phobias, Islamophobia affects a sizable portion of the host society rather than just a few individuals. In actuality, it is not a recent phenomenon. In Eastern Europe, the Caucasus, and to a certain extent, Central Asia, it first emerged at the end of the Cold War as a hostile force to prevent Muslims from defending and developing their Islamic identity and asserting their right to self-determination. As a result, every nation that was just freed from the Union of Soviet Socialist Republics experienced heavy violence, widespread ethnic cleansing, and crimes against Muslims. Later, some phony

orientalists and academics presented and spread their bogus thesis under the guise of a clash of cultures. As a result, they single-handedly vilified Muslims and Islam as the impending foes of Western civilization.¹⁰ In a formal report published by the Runnymede Foundation in 1997, the term "Islamophobia" was first used to describe the prejudice held by white Anglo-Saxon Protestants in Britain toward their Muslim neighbours¹¹. It should be noted that while it gave the phenomenon a name that quickly became well-known, it did not discover it. It is currently linked to a well-known word of hurtful, rude, discriminatory, bigoted, instigating, stereotypical, inflammatory, insulting, defamatory, and degrading Muslims and Islam. According to the OIC's Islamophobia Observatory, Islamophobia appears in four ways: violence (physical assault, verbal abuse, and property vandalism); prejudice (in the media, on social media, and in other types of conversations); discrimination (at work and social service departments); and marginalization (from employment, politics, and government, as well as other spheres of national life).

Islamophobia in the present-day world

Islamophobia is the result of combining the terms "Islam" and "phobia." The monotheistic religion or philosophy known as Islam holds that Mohammed is the Prophet S.A.W of Allah (Rasulullah). Islamophobia, which is the dread, anxiety, and phobia of Muslims, can therefore refer to various processes that affect the legal system, the economy, and society.¹² A great deal of anxiety and dread frequently cause discrimination toward Muslims.¹³ The wrongful arrests of suspected bombers by the Densus 88 in Solo in late 2015 and the death of Siyono during the arrest, which culminated in the issue of human being rights violations in February 2016, are two instances of excessive

anxiety. This instance demonstrates how fear and overzealous security measures have evolved into sources that have prompted practical solutions without addressing the underlying causes. Such behaviours show how Islamophobia can impair a person's ability to think clearly.¹⁴ Thus, it also supersedes Tahera Ahmad Muslim, a member of the community at the North-western University of Chicago who was subjected to prejudice by a United Airlines flight attendant. The flight attendant provides open cold drink cans so Tahera won't use them as weapons. Other travellers applaud the flight attendant's actions because Tahera is a Muslim. The unpleasant incident shows that Muslim people are the target of discrimination across all social strata, not just between men and women.

On the other hand, modern mass media development, both print and electronic, is highly encouraging and encourages societal activities at many socioeconomic levels. The mass media has a huge influence now since it can convey everything that occurs daily. Public news regarding other people's lives is extensively circulated. As much as possible, no one party is harmed by the news reported by the media. The firm's own mass media sources or subjects are even reported. Information is one of the necessities people have as individuals and as members of society. By employing information, people can inform others about numerous events that have taken place locally or globally. As a result, the media's information educates society. The general population shouldn't be concerned about missing the news due to the mass media's speed and accuracy in delivering information because, with today's advanced technology, the media has the power to cross time and space. The first Bali bombing in Indonesia and the collapse of the World Trade Centre and the Pentagon in the United States demonstrate how quickly the mainstream media reported the disaster. Islamic society

became a prominent topic after the WTC disaster in New York in 2001, which the mainstream press has widely publicized. The Islamic community became the subject of accusations since it was seen as the root of the world's ills, particularly terrorism (stereotype). As a result, the American government began to publish a list of alleged terrorists on October 1, 2002. After the initial Bali bombing, the Australian government likewise took similar steps, establishing several anti-terrorism laws and conducting raids on many Muslim homes. These issues require it to be understood that the mainstream press has two facets. The media can create new social norms or new structures, while information, on the other hand, reinforces pre-existing social values. As a result, the media has mixed results. If the media focuses on performing the roles of informing and educating, this will have a good influence. The media may have several unfavourable effects on society if they emphasize entertainment (to amuse) and coaxing (to persuade). As a result, the media has numerous consequences on the problem of Islamophobia. One way the media can contribute to the emergence of Islamophobia is also one way that it can be used to combat it. This study examines two points based on those above. First, Islamophobia is a result of the media. Second, from a sociological and psychological point of view, the media can be used to stop Islamophobia.

Effects of Islamophobia

"Muslim men are stereotyped as dangerous criminals and terrorists." The most prevalent misconception about Muslim women is that they are powerless over their own life. In actuality, many Muslim women see it as the complete opposite.¹⁵ "They do have a voice, choose to celebrate a few of their traditional roles, and are proud of their gender." Muslims also experience prejudice in the form of the belief that they are not "true Americans. Even though many non-white immigrant groups have

lived in the country for multiple generations or believe they are wholly Americans, they are perceived as permanent foreigners and aliens in their own country." As a result of these harmful messages, many Muslims maintain a constant level of alertness.¹⁶ Acculturative stress, defined as "the behavioral, social, and mental change and anxiety that people experience when they meet a different culture," may also be a problem for some. Non-Muslims also suffer from anti-Muslim prejudice. It might also hurt American employers. It was discovered that workplace bullying and religiosity were associated with lower job satisfaction levels in research of more than 130 Muslim women employed in organizations across the nation. When it comes to discrimination, it made no difference whether women were covered by the hijab or not. This employment prejudice may affect output.

Islamic teachings and a defence mechanism against Islamophobia

Keep the Prophet S.A.W in mind. The Prophet S.A.W was the target of hate crimes and disgusting comments during his lifetime. In the face of this anti-Islamic sentiment, he remained unwavering, calm, and tolerant. We must act in the same manner as this.

Evil and good activities are not the same. If you repay evil with kindness, your adversary will become your closest friend. But only those who persevere with tenacity and are highly favourably treated by God can achieve this. (Quran 41: 34-35)

Pray that God guides these persons who mock the Deen and one of God's Prophet. Note that cases of Islamophobia are not isolated. Whether it's a danger of violence Makkah, calling Islam horrible, portraying the Prophet as a terrorist, disrespecting the Quran, astute against Muslims, profiling Hindus, Sikhs, or Latinos thinking they look like Muslims, mistreating

prisoners, bombing citizens, these are all signs of Islamophobia. Also, remember that not all non-Muslims or the media favour this offensive conduct.¹⁷ Many people have led the charge in denouncing torture, bombing, and occupation. Despite all the Islamophobic media, there remain 75 million Americans who have favourable opinions of Islam and Muslims. Compare and contrast racism, anti-Semitism, and Islamophobia. Each of them is a product of the same tree of hatred. Write a letter to the newspaper's editor and your neighbourhood civil rights group about each instance of Islamophobia. Create a presentation about the current issue of Islamophobia at the mosque or social center in your area. Hold a brainstorming workshop to discuss possible solutions as part of the program. Thank you to those who speak out or take action to combat Islamophobia.¹⁸ It is sufficient to make a brief phone call, leave a message, and send a two-line email. Make a dua asking Allah to guide anybody who harbours or engages in Islamophobia. The Quraysh were unaware of what they had done when they committed Islamophobic acts and said inappropriate things about Islam and the Prophet. Hence, the Prophet S.A.W performed a dua for them, pleading that they are guided.

The most effective ways to combat Islamophobia

The stories and fallacious reasoning employed in Islamophobic assault must be successfully dismantled and contested if we are to understand the extent and nature of the epidemic. Wherever inaccurate narratives about Islam and Muslims are spread, these must be dismantled. It is necessary to reframe popular conceptions of Islam and Muslims in a way that is more in line with the realities of the faith and its practice. This implies that prevalent perceptions of Muslims and Islam that permeate popular culture should consider the wide range of experiences Muslims have in their daily lives and with their religion.

Psychologists are working to ensure that Muslim Americans receive the assistance they require in light of the harm that Islamophobia poses. Due to issues like the stigma associated with mental illness and the absence of mental health care in Muslim communities, Muslim Americans have difficulty accessing care.¹⁹ Additionally, people may hesitate to consult non-Muslim psychologists out of concern for anti-Islamic views. We need to train non-Muslim psychologists, according to several patients who visited them and were advised to convert their religion. You should direct customers to other service providers if you have a bias against Islam or any other faith. According to Ahmed, who cites research on bullying generally, being branded a terrorist, having a headscarf taken off, and other forms of bullying can have a detrimental effect on kids' academic performance, mental health, and physical health. "Fear is prevalent. Workshops are held for educators, parents, and others interested in Muslim kids to increase awareness of the issue."²⁰ Priority should be given to warning Muslim parents, particularly immigrants that their teenagers may be engaging in risky conduct similar to that of other American teenagers. Because drug usage is forbidden in Islam, Muslim parents frequently fail even to consider the possibility that their child may be experimenting with narcotics. In addition, bullying and exclusion may make it more likely for teenagers and newly-emerging adults to engage in dangerous behaviours.

Conclusion

Islamophobia has begun to spread throughout the world, including in Indonesia. The phenomenon is blooming more and more, particularly in the wake of a string of terrorist attacks in the US in 2001 and Indonesia following the first Bali bombing in 2002. The news or visual depictions of bombings, which have long been linked to acts of terrorism

involving Islam, impact the acceleration of Islamophobia. Information or news about terrorism frequently reinforces the notion that terrorism and Islam are inseparable. Islam is therefore viewed as a violent, sadistic, and tyrannical faith. Knowledge is a cognitive stereotyping that often leads to prejudice and discrimination against Muslims. Although the media is one of the factors that cause outbreaks of Islamophobia, it can also be a tool or a tactic to combat it. During this time, the media can be used to create and rehabilitate preconceptions about Islam. Scientific, educational, and research institutions such as universities and LIPI must be involved in resource development. The government must engage with Islamic organizations to manage how the media presents news about terrorism and extremism.

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