ISLAMIC PERSPECTIVE AND FUTURE VISION IN COMBATING MEDIA-CENTERED ISLAMOPHOBIA

MEDYA MERKEZLİ İSLAMOFOBİYLE MÜCADELEDE İSLAMİ PERSPEKTİF VE GELECEK VİZYONU

İsmail Demir[1]

Abstract

Islamophobia is a phenomenon whose historical roots date back to the Middle Ages and which is developing rapidly in the modern world, in particular after the attacks of September 11, 2001. Islamophobia, that is, prejudice, fear and discrimination against Islam and Muslims, manifests itself in different ways in Western societies and some Islamic countries today. Throughout history, anti-Islam, fueled by the crusades, colonialism and Orientalist discourses, has further developed in modern times with elements such as the media, political discourses and an anti-immigrant mood. While discriminatory laws, hate crimes and cultural exclusion against Muslims are multiplying in Western countries, anti-Islamic rhetoric from time to time arouses controversy in Türkiye. The objective of this study is to examine the socio-political and cultural dimensions of the problem by considering the historical development of Islamophobia and its effects in the West and in Türkiye. In the study, the causes and effects of Islamophobia were revealed using methods such as historical analysis, media studies and news evaluation. Methods such as legal measures, the work of non-governmental organizations and education are important in the fight against Islamophobia. Correctly deciphering the Islamic message of peace and tolerance, intensifying dialogue between societies and correcting misconceptions can contribute to the solution of this problem.

Keywords: Islamophobia, Anti-Islamism, Orientalism, Islam in the West, Islamophobia in Türkiye.

Özet

İslamofobi, tarihsel kökleri Orta Çağ'a dayanan ve özellikle 11 Eylül 2001 saldırılarından sonra modern dünyada hızla gelişen bir olgudur. İslamofobi, yani İslam'a ve Müslümanlara karşı önyargı, korku ve ayrımcılık bugün Batı toplumlarında ve bazı İslam ülkelerinde farklı şekillerde kendini göstermektedir. Tarih boyunca haçlı seferleri, sömürgecilik ve Oryantalist söylemlerin körüklediği islam karşıtlığı, medya, siyasi söylemler ve göçmen karşıtı bir ruh hali gibi unsurlarla modern zamanlarda daha da gelişmiştir. Batılı ülkelerde ayrımcı yasalar, nefret suçları ve Müslümanlara karşı kültürel dışlanma çoğalırken, Türkiye'de zaman zaman İslam karşıtı söylemler tartışma yaratıyor. Bu çalışmanın amacı, İslamofobinin tarihsel gelişimi ve Batı'daki ve Türkiye'deki etkileri göz önünde bulundurularak sorunun sosyo-politik ve kültürel boyutlarını

---

[1] Assoc. Prof.. Dr., Çanakkale Onsekiz Mart Universitty. ismail.demir@comu.edu.tr.
ORCİD: 0000-0001-9756-1901

incelemektir. Çalışmada islamofobinin nedenleri ve etkileri tarihsel analiz, medya çalışmaları ve haber değerlendirme gibi yöntemler kullanılarak ortaya konmuştur. İslamofobiye karşı mücadelede yasal önlemler, sivil toplum kuruluşlarının çalışmaları ve eğitim gibi yöntemler önemlidir. İslami barış ve hoşgörü mesajının doğru bir şekilde deşifre edilmesi, toplumlar arasındaki diyaloğun yoğunlaştırılması ve yanlış anlamaların düzeltilmesi bu sorunun çözümüne katkıda bulunabilir.

Anahtar Kelimeler: İslamofobi, İslam karşıtlığı, Oryantalizm, Batı'da İslam, Türkiye'de İslamofobi

Introduction

Islamophobia is a concept related to irrational fear, hatred and discrimination against Islam and Muslims. This phenomenon has manifested itself in different ways throughout history and continues to exist to varying degrees today. Islamophobia, especially in Western societies, is fueled by social, political and cultural dynamics and negatively affects the daily life and social integration of Muslims. The term Islamophobia is composed of the Greek words "Islam" and "phobos" (fear) and refers to a general fear or hostility towards Islam. However, the concept goes beyond simple individual fear and also includes attitudes and behaviors that include prejudice, discrimination and hostility towards Islam and Muslims at a social and institutional level. In this context, Islamophobia has emerged as a result of the positioning of Islam and Muslims as the "other" in Western societies (Aslan, 2020). The historical roots of Islamophobia go back to the birth of Islam. 7 Of Islam. with its emergence during the century, the Christian Western world began to describe Islam and Muslims as "the other". In this process, negative perceptions of Islam and Muslims have been reinforced by literary works, art and university studies (K, 2012). In the Middle Ages, during the Crusades, the perspective of Christian Europe on the Islamic world was shaped by political and economic competition, beyond religious and cultural differences. During this period, Islam and Muslims were defined as "the other" and this perception has left deep traces in the collective consciousness of the West. In addition to the Orientalist movement, discourses depicting the East as exotic, backward and dangerous have laid the intellectual foundations of Islamophobia (Aslan, 2020). In modern times, especially after the attacks of September 11, 2001, Islamophobia has reached a new dimension. In the Western media, Islam and terrorism are often mentioned in the same breath, which leads to an increase in prejudices against Muslims in society. During this period, there has been a significant increase in physical and psychological assaults, discrimination and hate crimes against Muslims (Hakyemez, 2012). In the Western media, Islam and Muslims are often represented in negative and stereotypical images. Especially after September 11, Islam is identified with terrorism and radicalism in the media, while Muslims are portrayed as violent, backward and a threat to Western values. Such representations paved the way for the strengthening of anti-Islamic attitudes in society and the increase in discrimination against Muslims (Bozlak, 2019). Anti-Islamic tendencies can also be observed at the political level in Europe.

With the rise of far-right parties, Islam and Muslims are portrayed as a threat to national identity and security. This situation leads to social exclusion and discrimination of Muslim communities. For example, practices such as the prohibition of the headscarf in France have caused controversy in the context of the restriction of religious freedom (akta, 2018). Islamophobia in Türkiye is shaped by internal and external dynamics. The negative representations of Islam in the

Western media find different reflections in the context of the relationship between secularism and religion in Türkiye.

In addition, tensions in international relations and terrorist attacks are paving the way for an increase in anti-Islamic rhetoric. In Türkiye, especially under the influence of Western media, negative images of Islam and Muslims appear again and again. This situation leads to various difficulties in domestic and foreign policy (Gür, 2023). The fight against Islamophobia requires a multidimensional and global approach. This struggle should be carried out simultaneously in various fields such as education, the media, Law and international cooperation. Education is one of the cornerstones of the fight against Islamophobia.

Providing accurate information to society about the true values of Islam and the cultural wealth of Muslims plays a very important role in reducing prejudice. In this context, it is important to provide objective and comprehensive educational content about Islam and Muslims in schools and universities. In addition, it aims to raise public awareness through seminars, round tables and workshops organized in October by non-governmental organizations and religious leaders. Professor Nevzat Tarhan emphasizes that the most effective way to combat Islamophobia is to explain the beauty and truth of Islam (Tarhan, 2022).

The media have a strong influence on the formation of public opinion. For this reason, negative and stereotypical representations of Islam and Muslims in the media should be avoided. Journalists and media professionals must act in accordance with the principles of ethical publication and avoid discriminatory statements in their reports. In addition, Muslim communities should be encouraged to strengthen their media presence and disseminate accurate information Oct. The provision of counseling services to help victims of anti-Islamic attacks should also be announced by the media (Bayrakl, 2015). Strengthening the legal framework is essential to effectively combat Islamophobia. First of all, Islamophobia should be defined as a crime and such acts should be treated as a separate category in national statistics. In addition, legal support and counseling services should be provided to victims of anti-Islamic attacks.

State institutions should take decisive measures to combat hate speech and discrimination and apply dissuasive sanctions to such actions (Bayrakl, 2015). Since Islamophobia is a global problem, international cooperation and solidarity are of great importance. Joint initiatives against Islamophobia should be supported on international and regional platforms such as the United Nations, the Organization for Security and Cooperation in Europe (OSCE) and the Organization of Islamic Cooperation (OIC). Türkiye plays an active role in this regard and resolutely supports initiatives to combat Islamophobia (Ministry of Foreign Affairs of the Republic of Türkiye, 2023). The fight against Islamophobia is a common responsibility not only of Muslims, but of all humanity. Concrete measures in the fields of education, the media, law and international cooperation will make an important contribution to building a more just and tolerant world.

Perception of Islam in the Historical Process

Islam, 7. it appeared in the Arabian Peninsula during the century and quickly became an influential civilization over a vast geographical area. Your Holiness. Islam appeared as a religion in order to spread the belief in monotheism when Hz. Muhammed (S.A.V.) (peace and blessings of Allah be upon him) began to receive revelations in 610 (Donner, 2010). Since its first Revelations, Islam has adopted a teaching based on the principle of social justice, moral virtues and monotheism. the Hegira, which took place in 622 due to the repressions suffered during the

Mecca period, was one of the turning points in the history of Islam. The Muslims who emigrated to Medina created a constitutional structure called the "Medina document", which decrees the coexistence of various religious and ethnic elements (Hamidullah, 1993).

It is an important document that shows the peaceful and integrative aspect of Islam. The Islamic community that strengthened in Medina finally led to unity in the Arabian Peninsula. Your Holiness. After the death of Hz. Muhammed (S.A.V.), Islam spread rapidly politically and militarily under the rule of the Four Caliphs (632-661), then reached a high level of civilization under the Umayyads (661-750) and Abbasids (750-1258). While the Umayyads spread Islam from North Africa to Andalusia, Islam experienced its golden age in Science, Art and philosophy during the Abbasid period (Hodgson, 1974). Islam has shaped the history of the world not only as a belief system, but also as a scientific and civilizational movement. Scientific centers such as Bayt Al-Hikma (House of Wisdom) have made it possible to reinterpret and develop Greek, Indian and Persian sciences in the Islamic world (Nasr, 2007). In the Middle Ages, the relations between Islam and the Western world had a deconstructed structure. Regions such as Andalusia, Sicily and Byzantium were important points of intersection and areas of interaction between Islam and the Western world. 8. 15 of the century. the Umayyad domination of Andalusia until the Middle Ages played a decisive role in the scientific and cultural development of Western Europe.

The C. L. Rdoba Library became one of the largest scientific centers of its time and allowed Western scientists to benefit from Islamic sciences (Gutas, 2001). In particular, Islamic scholars such as Farabi, Ibn Sina, Ibn Rushd and Biruni made important contributions to the West in the fields of Philosophy, Medicine, Mathematics and astronomy. The works of these scientists have been translated into Latin and have constituted the cornerstones of the Renaissance in Europe (Makdisi, 1981). However, during this period, false ideas about Islam, which were widespread in the Western world, also began to spread. The Byzantine Empire and some royal houses in Europe described the Islamic world as "other" and conducted anti-religious propaganda for religious reasons. The rapid spread of Islam has caused fear in the West, and Muslims have often been described as "heretics" or "barbarians" (Daniel, 1960). This perception was further reinforced by the Crusades. The Crusades (1096-1291) are considered one of the greatest social movements against Islam in the Western world. The call of Pope John Paul II.

Urban at the Council of Clermont in 1095 had a great impact on the western Christian world and pushed thousands of people to go east to conquer Jerusalem (Runciman, 1951). One of the strongest motivations behind the Crusades was religious ideology. In the Christian world, a false impression was created that Muslims would "invade" the Holy Land, and this situation was presented as a "holy war". However, the main motivation of the Crusaders was not only religious, but also economic and political benefits (Hillenbrand, 1999). For Muslim historians, the Crusaders were known as the "Phrangians" and were considered an aggressive force in the Islamic world. For example, Ibn Al-Athir reports that the Crusaders committed a great massacre during the capture of Jerusalem and that the city sank into a bloodbath (Ibn Al-Athir, 1231/2002). The Crusades had long-term effects on the Islamic world. Muslim leaders, especially Saladin, stressed the need for the Unity of Islam against attacks from the West during this period and retook Jerusalem from the Crusaders in 1187. Saladin's just and merciful reign has been appreciated even by Western historians (Lyons and Jackson, 1982). During this period, anti-Islamic rhetoric intensified in the West and Muslims were portrayed as "non-believers" or "non-believers".

Such discourses gradually settled in European culture and formed the basis of a system of thought called orientalism (Said, 1978). The perception of Islam has been shaped by periodic events and political developments throughout history. The emergence and spread of Islam, its contribution to science and civilization, its relations with the West and events such as the Crusades have led to different perceptions in the Western world. Today, the dissemination of accurate and scientific information about Islam can help eliminate historical misunderstandings.

The Development of Islamophobia in the Modern Era

Islamophobia, especially in the years 20.et 21. it is a phenomenon that has grown rapidly over the centuries and that includes conscious or unconscious discrimination, prejudice and systematic exclusion against Islam and Muslims (Cesari, 2011). This concept, the foundations of which were laid during the period of orientalism and colonialism, has become even stronger in the modern world under the influence of world politics, economic factors and social events (Said, 1978). This study examines the development of Islamophobia in modern times from three main perspectives: the formation of Islam by colonialism and orientalism, the 20th century of Western policies. their impact on the Islamic world during the century and the discrimination that Muslims have suffered due to migration to the West. In addition, light will be shed on the struggle of Muslim scientists and intellectuals against Islamophobia and Proposals for solutions will be presented. Colonialism and Orientalism: The foundations of Islamophobia: Orientalism has had a great influence on the institutionalization of Islamophobia in the modern world. Eduard Said (1978) showed that a discourse has developed in the Western world that defines Islam as a mystical, irrational, backward and despotic religion. This speech, in particular 18. and 19. it was popularized by centuries-old European scholars and travelers (Grosfoguel, 2012).

The French philosopher Monteskieu described Islam as a strict and anti-freedom religion, while Hegel claimed that Islam is an "oriental religion far from rational thought" (Turner, 1994). These speeches were used to legitimize the colonial policy of the West. Colonialism and the changing perception of Islam: the 19th century of Islamic countries. with the colonization of Islam by the West during the century, the perception of Islam as a threat has strengthened. The French occupation of Algeria (1830), the British control of India (1858) and the collapse of the Ottoman Empire have shaped Western policy towards Muslim communities (Lévis, 1993). In particular, in Napoleon's speeches to the Egyptian people during the Egyptian campaign in 1798, he claimed that the West had brought civilization to the Islamic world.

However, in reality, the colonial administrations suppressed Muslim societies economically and politically (Lockman, 2004). Orientalist politics in the Ottoman Empire and the Indian subcontinent: The Ottoman Empire, 19. for a century, he was described in the West as "the sick man of Europe" and Islam was presented as the reason for the delay in this process (Karpat, 2001). Likewise, the British colonization of India intensified the negative discourses against Islam. Muslim scholars in India were subjected to religious oppression under British rule, and Islamic institutions were replaced by Western-style educational systems (Metcalf, 2002). I. With the dissolution of the Ottoman Empire after World War II, the Islamic world came under the control of the West. The mandatory management system of France and Great Britain in the Middle East has led to a distrust of the West in Muslim societies (Cleveland & Bunton, 2009).

In particular, the creation of the State of Israel in Palestine (1948) revealed the Double standards of the West against the Islamic world, and in this process, the Islamic worldview of the West was radicalized (Khalidi, 2006). The Cold War era: The politicization of Islam and Western interventions During the Cold War, the West used Islam as an ally against communism and at the same time prevented Islam from becoming an independent force.

Islamophobia after 11 September

The September 11, 2001 attacks were one of the most important events that led to the institutionalization of Islamophobia in the modern world. Although these attacks have been carried out by extremist groups such as Al-Qaeda in the United States, there is an increasing number of approaches in the Western media and political discourses that blame all Muslims (Cesari, 2011). During this process, the term "terrorism" was identified with Islam and Muslims were described as a threat in the media. Discrimination and attacks against Muslim immigrants have increased in the United States and Europe, and the presence of Islam in the public sphere has become controversial (Said, 2001). In September 11, the development of Islamophobia is examined in three main aspects: After the September 11 attacks, Islam was systematically portrayed in the Western world as a religion associated with "violence" and "terrorism".

The "crusading rhetoric" of US President George Bush has reinforced anti-Islamic sentiments in the West (Huntington, 1996). Islam has been represented by the media and politicians with concepts such as "militant Islam", "Islamic radicalism" and "fundamentalist Muslims", which has led to increasing distrust and discrimination against Muslims around the world (Mamdani, 2004). The American occupation of Afghanistan and Iraq has reinforced prejudices against Muslims in the Western world. The religious identity of the war served to portray Muslims as a "community that poses a threat to the West" (Butler, 2004). In particular, examples such as the Guantanamo prison have normalized human rights violations against Muslims. Suspected Muslims have been imprisoned, tortured and decriminalized for years without evidence (Cesari, 2011). In the period following September 11, Muslim leaders and scholars had to constantly defend the peaceful aspect of Islam. However, this process has led to blaming Islam and perceiving Muslim communities in the West as a growing security threat (Meer and Modood, 2009).

After September 11, the Western media created a narrative equating Islam with terrorism. Major media companies, in particular CNN, fox news and the BBC, continue to produce content linking Islam and Muslims to violence (Allen, 2010). Muslims are often portrayed as "terrorists", "radical imams" or "men who oppress women" (Shaheen, 2001).

* News: In terrorist attacks, religion was put forward when the perpetrator was Muslim. However, similar language has not been used among abusers from other ethnic groups (Bleich, 2011). In the period after September 11, Western politicians began to express anti-Islamic statements more openly.

* Prohibition of headscarves in France (2004): the existence of Islam in public spaces has become a topic of discussion and Muslim women have been banned from wearing headscarves (Fekete, 2004).

Ban on immigration of Muslims by Donald Trump (2017): US President Donald Trump imposed a visa ban on people from certain Muslim countries (Kundnani, 2007). Such a policy has led to the perception of Muslims as a potential threat in

the West. After September 11, physical attacks on Muslims, verbal abuse and vandalism against mosques increased.

 * Attacks on mosques in the United States have increased by 300% (Bleich, 2011).

* anti-Muslim hate crimes increased rapidly in the UK after the 2013 attack (Allen, 2010). Discrimination in professional life and education

* Muslim women find it difficult to find a job because of the hijab.

* Muslim students are discriminated against at school and labeled as "terrorists" (Meer and Modood, 2009). This discrimination has made it difficult for Muslim communities to integrate into the West and has led to an identity crisis. After September 11, Islamophobia led to an increase in discrimination, exclusion and violence against Muslims on a global scale. The anti-Islamic rhetoric in the media and politics is making life difficult for Muslim communities in the West. However, there are several solutions to counteract this situation: 1. More media coverage on Muslim academics and intellectuals in the West 2. establishment of educational programs to correct the misunderstanding of Islam 3. Strengthen the social and political participation of Muslim communities.

Islamophobia in Western Countries

Islamophobia has become a growing phenomenon in modern Western societies. Prejudice, discrimination, hate speech and physical attacks against Muslims have increased significantly, especially after the attacks of September 11, 2001 (Cesari, 2011). The development of Islamophobia in Western countries is linked to historical, political and social processes. While the rise of the extreme right in Europe, anti-immigration sentiments and the pressure of cultural assimilation have made the integration of Muslim communities difficult, the anti-terrorism policy against Muslims in the United States has led to the institutionalization of anti-Islamic discourse (Bleich, 2011). France is one of the most obvious examples of anti-Islamic policies. The French government has adopted the Principle of strict secularism so that Muslims can practice their religion in public (the...) restricted on the basis of (fekete, 2004).

* A ban on headscarves was introduced in public schools in 2004.

* The ban on the veil came into force in 2010 and Muslim women are prohibited from wearing the burqa or niqab in public places.

* the ban on the Abaya in 2023 has been criticized as a measure aimed directly at Muslim students. These laws have reinforced discrimination by excluding the Muslim community and have led to an increase in anti-Islamic attacks in France (2010). Especially after the refugee crisis in Syria (2015), anti-Islamic rhetoric intensified in Germany. Far-right parties such as the AfD (alternative for Germany) consider Islam to be a threat to Germany's cultural values (Elvalt, 2017).

 * Attacks on mosques and Muslims have increased by 200% since 2015 (Bleich, 2011).

* Discrimination against women who wear the hijab and discriminatory practices against Muslim women in business life are widespread. In Germany, Muslim communities are presented as a group associated with terrorism, especially in the media and politics, which makes social cohesion difficult (Kundnani, 2007). Islamophobia has increased in the UK, especially after the 2016 referendum.

* Hate crimes committed against Muslims in the UK have increased by 60% (Allen, 2010).

* Fire attacks on mosques have increased.

* Anti-Islamic far-right groups (such as the Edl, Britain First) target Muslim communities. This anti-Islamic environment in the United Kingdom has led Muslims to be subjected to more discrimination in social and economic life (Meer and Modood, 2009). After the September 11, 2001 attacks in the United States, Muslims began to be considered a security risk.

* in 2001, the "USA Patriot Act" was adopted, which legitimizes the electronic listening of telephone calls and the surveillance of Muslims (Mamdani, 2004).

 * Hundreds of Muslims have been imprisoned in Guantanamo Bay for years without trial (Butler, 2004).

* Discriminatory checks on Muslim passengers have become routine at airports (Cesari, 2011). In 2017, US President Donald Trump imposed an entry ban on seven countries with a large Muslim population (Iran, Iraq, Libya, Somalia, Sudan, Syria and Yemen). This policy has reinforced discrimination against Muslims in the United States and has led to a sharp increase in anti-Islamic attacks (Bleich, 2011). Legal and social initiatives are of great importance in the fight against Islamophobia:

* The European Court of Human Rights has confirmed the ban on the veil in France, but many human rights organizations have criticized this ban (Fekete, 2004).

* In the United States, organizations such as the Cair (Council on American-Islamic relations) are engaged in a legal struggle to prevent discrimination against Muslims (Cesari, 2011). * The United Nations program "Combating intolerance based on religion or belief" addresses Islamophobia as a global problem.

* Muslims are often portrayed as "terrorists" in films (Shaheen, 2001).

* The media such as Fox news and CNN constantly produce speeches linking Islam to violence (Allen, 2010).

* Islam is presented in the British and French media as a religion that creates problems of harmony (Bleich, 2011).

* Muslim characters are often described as "suspicious" or "threatening".

* Muslim women are portrayed as characters who are "oppressed" or "in need of help" (Meer and Modood, 2009). Islamophobia has become a systematic phenomenon in Western societies, fueled by political, media and cultural dynamics.

Islamophobia in Türkiye

Islamophobia is a growing phenomenon worldwide and manifests itself in particular through prejudice, discrimination and hate speech against Muslims in Western societies (Cesari, 2011). However, this concept is not limited to the West and has also appeared in a different context in Muslim-majority countries such as Türkiye. Islamophobia in Türkiye does not seem to be a purely external and foreign religious fear, as in the West, but a phenomenon shaped by the historical, political and social dynamics of the country. Discussions on the role of religion in the public sphere in Türkiye have focused on the modernization movements and secular practices that began during the transition from the Ottoman Empire to the Republic (Göle, 1997). The roots of Islamophobia in Türkiye lie in the westernization and modernization efforts that began at the end of the Ottoman period. In particular, the proclamation of the Republic (1923) and the process of

secularization brought various reforms with the aim of completely separating religion from the affairs of the state. Important steps towards the secularization of Türkiye include the abolition of the caliphate in 1924, the removal of the phrase "Islam is the State religion" from the Constitution in 1928, the prohibition of the Chador and the veil in 1934 and the closure of religious educational institutions in the 1930s (Karp, 2001). Meanwhile, the public visibility of Islam, perceived as Islamophobia by some groups, has decreased. Religious symbols, in particular the hijab, have been a controversial topic for many years.; During the hearing held on February 28, 1997, the hijab was banned in public institutions and the pressure on religious students increased in universities (2017).

The effects of Islamophobia in the West on Türkiye cannot be ignored. The growing anti-Islamic rhetoric in Europe and the United States is also affecting the perception of Türkiye on the international scene. In the Western press, Türkiye is sometimes presented as an "Islamist threat", sometimes as a "moderate Islamic country" (Cesari, 2011).

Especially after the attacks of September 11, 2001, prejudices against Muslims in the West increased, which directly affected Turkish immigrants to Europe (Kundnani, 2007). Turkish Muslims living in countries such as France, Germany and the Netherlands are often discriminated against and become the target of anti-Islamic policies. The indirect effects of Islamophobia in the West on Türkiye include the decriminalization of the headscarf and the veil in France, the increase in attacks on mosques in Germany and the increase in anti-Muslim hate crimes in the United Kingdom (Bleich, 2011). Islamophobia in Türkiye has been affected not only by external factors, but also by internal political dynamics. The tension between secularism and Islam has deepened decolonization, especially decolonization between political parties. The conflict between the secular and conservative sections of Türkiye has led to the use of anti-Islamic decrees as a political tool (Göle, 1997). Especially 28. Around February, the pressure on religious groups increased and women who wear the hijab faced obstacles in education and professional life (New Year's Eve, New Year's Eve, 2017). in the period after 2010, the ban on the headscarf was lifted, but this time the rhetoric about a "reactionary threat" came to the fore in the secular segment. The media also play an important role in shaping the anti-Islamic discourse in Türkiye. While some media present the Islamic way of life as a threat, others defend religious values and criticize opposing points of view (New Year's Eve, 2018). In popular culture, Islam is often portrayed as an "oppressive", "ultra-conservative" or "radical" element. Anti-Islamic rhetoric is growing, especially on social networks, and prejudices against religious people are spreading. The social reactions against Islamophobia in Türkiye are also very different. Muslim Non-governmental Organizations (NGOs) organize various awareness-raising campaigns to combat Islamophobia. There are also legal regulations in Türkiye aimed at preventing discrimination against Islam.

The Presidency of Religious Affairs and scientific studies against Islamophobia contribute to the solution of this problem in Türkiye. However, educational activities and media awareness-raising should be strengthened in the fight against Islamophobia in Türkiye. International statistics on Islamophobia in the West directly affect Türkiye. Since 2015, anti-Islamic attacks in Europe have increased by 300% and the pressure on Muslim communities has increased (Bleich, 2011). Türkiye is one of the countries that fights against Islamophobia in international organizations such as the UN and the Organization of Islamic Cooperation.

As a result, Islamophobia in Türkiye does not appear in a completely exclusionary ideological framework, as in the West, but in the context of modernization, secularism and political dynamics. Although the anti-Islamic rhetoric in the West has indirect effects on Türkiye, the political and media rhetoric in the country also reinforces this perception. It is very important to raise awareness in the fields of Education, Law and the media about the fight against Islamophobia. In order to create a more just and inclusive society, policies related to religious freedom must be strengthened.

Islamophobia Today and Methods of Struggle

Islamophobia has become a growing global problem today. Prejudice, hate speech, discrimination and physical attacks against Muslims are on the rise in many countries, especially in Europe and the United States (Cesari, 2011). This situation has profound effects on politics, the law, the media and social life and makes it difficult for Muslims to participate in social life. 11 After the attacks. In September 2001, Muslims in the West were frequently associated with the "terrorist threat" and anti-Islamic discourse became systematic in the media and popular culture (Bleich, 2011). Political and legal regulations, social media and disinformation have a great influence on the spread of Islamophobia, but non-governmental organizations and international organizations play an important role in combating this situation. Today, Islamophobia is clearly visible at the political and legal level, especially in Europe and the United States. In Europe, the number of anti-Islamic laws is increasing in countries such as France, Germany, the Netherlands and Austria. While the ban on headscarves in France restricts the possibilities of Muslim women to express their religious identity in public, attacks on mosques and police raids in Germany reinforce the perception of a threat to the security of Muslim communities (Fekete, 2004). Austria blocked the organization of Muslim communities by closing Muslim NGOs under the guise of "political Islam".

In the United States, the "Muslim ban" implemented by Donald Trump in 2017 prohibited the entry of immigrants from certain Islamic countries, which is considered a practice that promotes Islamophobia through the official policies of the United States (Meer & Modood, 2009). Islamophobia spreads not only through official policies and laws, but also through social media and misinformation. Fake news and manipulative content, one of the biggest threats of the digital age, are particularly targeting the Muslim community. On Facebook, Facebook and YouTube, millions of people access anti-Islamic content, and some far-right groups use these platforms to spread anti-Islamic rhetoric (Allen, 2010). Propaganda linking Islam and Muslims with terrorism, violence and violation of women's rights leads to false ideas in public opinion and leads to an increase in hate crimes against Muslim communities. For example, the live broadcast of the terrorist attack on the mosque in Christchurch, New Zealand, clearly shows the role that social media plays in the spread of hate speech (Bleich, 2011). One of the most effective methods in the fight against Islamophobia is to raise awareness of the problem and manage legal disputes by non-governmental organizations (NGOs) and international organizations. Organizations such as Cair (Council on American-Islamic relations) in the United States, Enar (European Network against racism) in Europe and mend (Muslim engagement and Development) in the United Kingdom pursue legal objectives to protect the rights of Muslim communities and conduct public awareness campaigns (Cesari, 2011). International organizations such as the United Nations (UN) and the Council of Europe have also developed various initiatives to combat Islamophobia and, in particular, the UN Human Rights Council has published reports on the measures to be taken to combat Islamophobia. Education and the media are of great importance in the fight against

Islamophobia. In order for media companies to prevent the spread of false information about Islam and ensure that accurate information is provided to the public, journalists must comply with ethical principles when covering their reports. Awareness-raising programs against Islamophobia should be organized in schools and different faith groups should be encouraged to live decently together (Kundnani, 2007). Moreover, the empowerment of Muslim academics and intellectuals in Western society will play a very important role in correcting false ideas about Islam.

As a result, Islamophobia remains a widespread problem in politics, in law, on social networks and in everyday life. Discriminatory laws against Muslim communities in Europe and the United States, the spread of disinformation on social networks and far-right propaganda are leading to an aggravation of Islamophobia. However, NGOs and international organizations are playing an active role in the fight against this situation and are working to protect the rights of Muslims. Among the most effective methods of combating Islamophobia are legal decrees, improving media literacy, community awareness campaigns and educational reforms. Islamophobia must be resolutely combated for a more just and inclusive society.

Islam's Message of Peace and Tolerance: A Perspective Against Islamophobia

Today, Islamophobia is a phenomenon that is developing especially in Western societies and includes discrimination, hate speech and prejudice against Muslims (Cesari, 2011). In the Western media and political discourses, Islam is often associated with violence, radicalism and terrorism. These misperceptions mean that Muslim societies are victims of discrimination in social life (Bleich, 2011). However, even the word Islam comes from the root "Salam" (peace) and expresses that the individual surrenders to Allah, attains inner peace and contributes to social peace (Ayd, 2019). Islam is not only a religion focused on worship, but also an order of life that promotes social peace and tolerance (Öztürk, 2020). However, this peaceful message is overshadowed by Islamophobia, which leads to the spread of fear and hatred against Muslims.

For this reason, Muslim individuals, academics and religious leaders should clearly convey Islam's message of peace and tolerance to the world and play an active role in the fight against Islamophobia (Albayrak, 2021). In the Noble Qur'an, justice is presented as a basic principle for maintaining social order and protecting relations between people (Karp, 2001). 8 Of Surah al-ma'ida. he says in his verse: "O you who believe! Do what is right for Allah and bear witness with justice. Don't let the hatred of a community turn you away from justice. "Do justice, it is closer to piety" (Öztürk, 2020). This verse emphasizes that justice is a universal principle and that even enemies must be treated fairly.

However, Islamophobia is a form of discrimination incompatible with the Principles of Justice and Human Rights and violates the fundamental rights of Muslims today (Cesari, 2011). Our Prophet Hz. Muhammed (S.A.V.) attached great importance to the creation of justice and the preservation of peace throughout his life (Ayd, 2019). Although the Hudaibiyya Treaty seemed to harm Muslims at first, it contributed to the establishment of long-term peaceful relations (Karpat, 2001). During the conquest of Mecca, the Prophet. Muhammad (S.A.V.) forgave those who oppressed him and Muslims for many years, prevented bloodshed and emphasized the message of peace with the following words: "There is no sin for you today, you are all free" (Albayrak, 2021).

However, today, discriminatory measures and hate speech against Muslims, especially in Western societies, prevent the spread of the Islamic message of tolerance and peace and contribute to the deepening of Islamophobia (Bleich, 2011). Especially in countries such as France, Germany and the Netherlands, headscarf bans, attacks on mosques and anti-Islamic laws put Muslim communities under pressure (Fekete, 2004). The history of Islam provides important examples of the coexistence of different religions and cultures (Cesari, 2011). Muslims lived in peace with Jews and Christians in Andalusia and maintained scientific and cultural contacts (Göle, 1997). The Ottoman Empire institutionalized this tolerance with the "millet system", which granted broad religious freedom to non-Muslim communities (Karpat, 2001). However, today the tolerant and peaceful aspects of Islam are ignored in the Western media and political decrees. Instead, Islam and Muslims are often associated with radicalism (Cesari, 2011).

This situation not only leads to an increase in Islamophobia, but also increases the discrimination that Muslims are subjected to in their daily lives. Some political leaders, especially in the United States and Europe, use anti-Islamic rhetoric to pursue their political interests and thus exacerbate discrimination against Muslim communities (Meer and Modood, 2009). There are many examples in the Quran and the Prophets that encourage the coexistence of different faith groups in the life of Muhammad (S.A.V.) (Öztürk, 2020). The verse "There is no compulsion in religion" (Baqara 2:256) makes it clear that Muslims must respect members of other religions (Albayrak, 2021). However, Islamophobia makes it difficult for the dialogue between the different confessional groups and denounces the possibility for Muslims to express their cultural identity (Bleich, 2011). The following measures can be taken to combat Islamophobia:

1. Education and university studies: University studies that emphasize the Islamic message of peace and tolerance should be strengthened and forums against Islamophobia should be organized in universities (Cesari, 2011).
2. use of media and digital platforms: Social media and digital platforms should be used to explain Islam correctly, and Muslim academics and opinion leaders should play an active role against disinformation (Bleich, 2011).
3. dialogue studies with different faiths: Dialogue studies should be carried out that emphasize the message of tolerance in Islam and joint projects should be developed between Muslims and other faith groups (Meer and Modood, 2009).
4. international legal and diplomatic studies: Legal measures should be taken against Islamophobia in cooperation with international organizations such as the UN and the Council of Europe (Fekete, 2004).
5. Internal reforms in Muslim societies: Human rights should have more importance in Muslim countries and it should be emphasized that Islam is not only a religious system, but also a civilization based on justice and peace (Karpat, 2001). In summary, Islam is a religion based on peace, tolerance and justice. But today, this universal message is overshadowed by Islamophobia. Muslims, scholars and religious leaders should convey the true message of Islam and fight Islamophobia through education, the media and diplomacy.

Conclusion, Discussion and Recommendations

Although Islamophobia has a deep-rooted history, it poses an increasing threat on a global scale, especially today. During this period, which began with the

emergence and spread of Islam, relations between the West and the Islamic world in the Middle Ages were aggravated by the crusades and Orientalist decrees. In modern times, this process has become more systematic due to colonialism and imperialist politics (Cesari, 2011). The September 11 attacks have aggravated Islamophobia all over the world. The media and politics have associated Islam with terrorism, and Muslim identity has been subjected to systematic discrimination in the West (Bleich, 2011). In this context, different forms of Islamophobia are observed in Europe, the United States and Türkiye; it oppresses Muslim communities with its political, legal and cultural dimensions. While headscarf bans, attacks on mosques, anti-Islamic policies and negative media content against Muslims are fueling this process in Western societies, anti-Islamic rhetoric in domestic politics and the media in Türkiye is a topic of discussion on the axis of secularism and modernization. But at the center of Islam, in the Koran and the Prophète.Il there is peace, tolerance and Justice expressed in Hz. Muhammed (S.A.V.). This is confirmed by the Sunnah of Hz. Muhammed (S.A.V.). Islam offers a universal system that encourages societies with different beliefs to live together in peace. For this reason, Muslim societies should unite in the fight against Islamophobia and act actively in the fields of education, media and international relations. The roots of Islamophobia lie in many factors, such as the historical fear of the West against Islam, the orientalism of the colonial era, modern geopolitical developments and the manipulation of the media. During the Crusades, Muslims in the West were portrayed as the "other" and this perception was used to culturally weaken Muslim societies during the colonial period (Said, 1978). 20. century. In the twentieth century, Islam has cast a negative light on the media by being associated with the reaction, fanaticism and terrorism in the Western world (Cesari, 2011). Especially after the September 11 attacks, these discourses intensified, security policies towards Muslims were tightened in Western countries, and bans on headscarves and restrictions on mosques were imposed (Bleich, 2011). In the United States and Europe, Muslim immigrants have been marginalized, their social integration has become difficult and they have been discriminated against under the pretext of the danger of radicalization (Fekete, 2004). Islamophobia in Türkiye is discussed under a different premise. As part of the discussions on secularization, religious groups have been subjected to oppression for many years, and practices such as the prohibition of headscarves and the exclusion of religious identity from the public sphere have been observed (Karpat, 2001). Although there is not a wide public opinion in Türkiye -unlike the West-that considers Islam a threat as a whole, the anti-Islamic rhetoric of the West also affects Türkiye 's international relations. What to do about Islamophobia: Islamophobia is not the only problem of Muslims, it is a serious problem that threatens world peace. For this reason, it is a phenomenon that must be combated together by Muslim societies and global actors. The following measures can be effective in the fight against Islamophobia: 1. Improvement of education and university studies:

- The Islamic message of peace and tolerance should be supported by university studies and discussions against Islamophobia should be organized in universities (Cesari, 2011).
- Muslim scholars in the West should write scientific publications that emphasize the peaceful aspect of Islam and provide evidence against Islam's connection with violence. 2. effective use of the media and digital platforms:
- In order to avoid misunderstandings about Islam, Muslim societies should actively use the media and digital platforms and disseminate accurate information, thus combating anti-Islamic disinformation.

- Muslim opinion leaders should convey their messages of tolerance towards Western societies even more strongly through the media (Bleich, 2011). 3. struggle in politics and law:
- Muslims in Europe and the United States should protect their rights by legal means and cooperate with NGOs that fight discrimination.
- Legal measures should be taken against Islamophobia, hate crimes should be punished and religious freedom should be protected (Meer and Modood, 2009). 4. cooperation with international organizations and NGOs:
- Joint projects should be implemented with organizations such as the United Nations, the Council of Europe and the Organization of Islamic Cooperation, and Islamophobia should be dealt with within the framework of international law (Fekete, 2004).
- Muslim countries should take joint diplomatic initiatives against Islamophobia and develop dialogue with Western states. 5. Strengthen the Islamic message of peace and tolerance:
- Islam should be decently declared as a religion of peace and a culture of dialogue between societies should be developed (Öztürk, 2020).
- Muslim communities should cooperate more with other faith groups and develop projects that will lead to greater social harmony and tolerance. Throughout history, Islam has established a civilization based on the messages of peace, justice and tolerance. However, Islamophobia has become an ideological tool that marginalizes Muslim societies and violates their rights, especially in the modern world (Cesari, 2011). The orientalism of the colonial period, the terrorist speeches and the media propaganda after September 11th have pushed the peaceful nature of Islam into the background (Bleich, 2011). However, this situation can be changed by Muslim individuals and societies with the right strategies. It is necessary to combat Islamophobia effectively through education, the media, laws, politics and international cooperation. Muslims should strongly emphasize the Islamic message of peace both in Western society and in their own countries and act in a united way in this struggle. In summary, the strongest response to Islamophobia will be to live according to Islam's own values and spread peace, tolerance and Justice all over the world. This struggle is a common responsibility not only of Muslims, but of all humanity.

REFERENCES

Aktaş, M. (2018). Avrupa'da yükselen İslamofobi ve siyasi yansımaları. Uluslararası İlişkiler Dergisi, 15(58), 23-45.

Albayrak, M. (2021). İslam'da hoşgörü ve barış: Tarihsel ve sosyolojik bir değerlendirme. İstanbul Üniversitesi Yayınları.

Allen, C. (2010). Islamophobia. Ashgate Publishing.

Aslan, E. (2020). İslamofobi: Kavramsal bir analiz. Din ve Toplum Araştırmaları Dergisi, 4(1), 10-25.

Aydın, H. (2019). İslam ve çok kültürlülük: Geçmişten günümüze bir bakış. Ankara Üniversitesi İlahiyat Fakültesi Yayınları.

Bayraklı, E. (2015). İslamofobiyle nasıl mücadele etmeli? SETA. https://www.setav.org

Bleich, E. (2011). What is Islamophobia and how much is there? American Behavioral Scientist, 55(12), 1581-1600.

Bozlak, A. (2019). Batı medyasında İslam ve Müslüman temsilleri. İletişim ve Medya Araştırmaları Dergisi, 7(2), 56-70.

Bowen, J. R. (2010). Can Islam be French? Pluralism and pragmatism in a secularist state. Princeton University Press.

Butler, J. (2004). Precarious life: The powers of mourning and violence. Verso Books.

Cesari, J. (2011). Islamophobia in the West: A comparative perspective. Routledge.

Çakır, R. (2017). İslamcılığın Türkiye seyri: Dünden bugüne Türkiye'de İslam ve siyaset. İletişim Yayınları.

Çınar, M. (2018). Turkey's Western or Muslim identity and the AKP's civilizational discourse. Turkish Studies, 19(2), 176-198.

Daniel, N. (1960). Islam and the West: The making of an image. Edinburgh University Press.

Donner, F. (2010). Muhammad and the believers: At the origins of Islam. Harvard University Press.

Elwert, G. (2017). Nationalism and ethnic conflict in post-communist societies. Routledge.

Fekete, L. (2004). Anti-Muslim racism and the European security state. Race & Class, 46(1), 3-29.

Göle, N. (1997). Modern mahrem: Medeniyet ve karşı mahalle. Metis Yayınları.

Grosfoguel, R. (2012). The multiple faces of Islamophobia. Human Architecture: Journal of the Sociology of Self-Knowledge, 10(1), 1-17.

Gür, M. (2023). Türkiye'de İslamofobi: İç ve dış dinamikler. Sosyal Bilimler Enstitüsü Dergisi, 9(1), 112-130.

Gutas, D. (2001). Greek thought, Arabic culture: The Graeco-Arabic translation movement in Baghdad and early Abbasid society. Routledge.

Hakyemez, S. (2012). 11 Eylül sonrası İslamofobi ve Müslümanların durumu. Uluslararası Hukuk ve Politika Dergisi, 8(31), 45-60.

Hamidullah, M. (1993). The first written constitution in the world: An important document of the time of the Holy Prophet. Sh. Muhammad Ashraf.

Hillenbrand, C. (1999). The Crusades: Islamic perspectives. Routledge.

Hodgson, M. G. S. (1974). The venture of Islam: Conscience and history in a world civilization. University of Chicago Press.

Huntington, S. P. (1996). The clash of civilizations and the remaking of world order. Simon & Schuster.

Ibnü'l-Esîr. (2002). El-Kâmil fi't-Tarih (İngilizce çeviri).

İstek, A. (2019). Antakya kuşatması ve Maarratünnu'man katliamı: Haçlı seferleri'nin karanlık yüzü. Ortaçağ Araştırmaları Dergisi, 5(2), 45-60.

Karadawi, Y. (2002). Priorities of the Islamic movement in the coming phase. Islamic Book Trust.

Karpat, K. (2001). The politicization of Islam. Oxford University Press.

Khalidi, R. (2006). The iron cage: The story of the Palestinian struggle for statehood. Beacon Press.

Kızılkaya, E. (2012). İslamofobinin tarihsel kökenleri ve günümüzdeki yansımaları. Tarih ve Toplum Dergisi, 11(5), 78-95.

Kinzer, S. (2003). All the Shah's men: An American coup and the roots of Middle East terror. Wiley.

Kundnani, A. (2007). The end of tolerance: Racism in 21st century Britain. Pluto Press.

Lewis, B. (1993). Islam and the West. Oxford University Press.

Lockman, Z. (2004). Contending visions of the Middle East: The history and politics of orientalism. Cambridge University Press.

Lyons, M. C., & Jackson, D. E. P. (1982). Saladin: The politics of the holy war. Cambridge University Press.

Makdisi, G. (1981). The rise of colleges: Institutions of learning in Islam and the West. Edinburgh University Press.

Mamdani, M. (2004). Good Muslim, bad Muslim: America, the Cold War, and the roots of terror. Pantheon Books.

Meer, N., & Modood, T. (2009). Refutations of racism in the 'Muslim question'. Patterns of Prejudice, 43(3-4), 335-354.

Metcalf, B. D. (2002). Islamic revival in British India: Deoband, 1860-1900. Princeton University Press.

Nasr, S. H. (2007). Science and civilization in Islam. Harvard University Press.

Öztürk, M. (2020). Kur'an ve barış: Şiddet söylemlerine karşı Kur'ani bir perspektif. İslam Araştırmaları Dergisi.

Polat, E. (2024). Haçlı seferleri ve İslam karşıtı söylemler. Tarih İncelemeleri Dergisi, 18(3), 150-170.

Ramadan, T. (2004). Western Muslims and the future of Islam. Oxford University Press.

Rashid, A. (2001). Taliban: Militant Islam, oil and fundamentalism in Central Asia. Yale University Press.

Runciman, S. (1951). A history of the Crusades. Cambridge University Press.

Said, E. (1978). Orientalism. Pantheon Books.

Said, E. (1981). Covering Islam: How the media and the experts determine how we see the rest of the world. Pantheon Books.

Shaheen, J. (2001). Reel bad Arabs: How Hollywood vilifies a people. Interlink Publishing Group.

Tarhan, N. (2022). İslamofobiyle mücadelede eğitim ve farkındalık. Psikoloji ve Toplum Dergisi, 10(1), 15-30.

T.C. Dışişleri Bakanlığı. (2023, March 15). No: 72, 15 Mart 2023, 15 Mart İslamofobiyle Mücadele Uluslararası Günü Hk. https://www.mfa.gov.tr

Türkiye Diyanet Vakfı İslâm Ansiklopedisi. (n.d.). Haçlı seferleri. https://www.islamansiklopedisi.org.tr

Turner, B. S. (1994). Orientalism, postmodernism and globalism. Routledge.

Vikipedi. (n.d.). Antakya kuşatması (1097-1098). https://tr.wikipedia.org/wiki/Antakya_Kuşatması_(1097-1098)

Genişletilmiş Özet

İslamofobi, İslam'a ve Müslümanlara karşı duyulan irrasyonel korku, önyargı ve ayrımcılığı ifade eden bir kavramdır. Günümüzde bu kavram, hem bireysel hem de kurumsal düzeyde yaygınlaşmış ve Müslüman toplulukların sosyal, ekonomik ve politik alanlarda maruz kaldığı ayrımcılığın önemli bir nedeni haline gelmiştir. Batı toplumlarında özellikle göç, güvenlik kaygıları ve kültürel farklılıklardan kaynaklanan bu olgu, sadece bireysel düzeyde nefret suçları veya ayrımcı söylemlerle sınırlı kalmayıp, devlet politikalarına ve yasalarına da yansımaktadır.

İslamofobinin kökenleri, tarih boyunca Batı dünyasında İslam'a yönelik gelişen yanlış algılar ve önyargılarla şekillenmiştir. Orta Çağ'daki Haçlı Seferleri, Osmanlı İmparatorluğu'nun Avrupa'daki ilerleyişi, sömürgecilik dönemi ve Oryantalist söylemler, Batı'nın İslam'a bakışını büyük ölçüde etkilemiştir. Günümüzde ise 11 Eylül 2001 saldırılarından sonra hız kazanan İslam karşıtı politikalar, medya manipülasyonları ve Müslüman göçmenlerin artışı, İslamofobinin sistematik bir hale gelmesine neden olmuştur.

Bu çalışma, İslamofobinin tarihsel gelişimini, Batı'daki ve Türkiye'deki yansımalarını ve bu sorunla mücadele için önerilen çözüm yollarını kapsamlı bir şekilde ele almayı amaçlamaktadır. Çalışmada, İslamofobinin tarihsel arka planı, günümüzdeki tezahürleri ve mücadele yöntemleri incelenecek, bu bağlamda eğitim, medya, hukuk ve uluslararası iş birliğinin rolü tartışılacaktır.

Yöntem

Çalışma nitel araştırma yöntemleri kullanılarak tarihsel ve sosyolojik bir çerçevede yürütülmüştür. Makalede belgesel araştırma yöntemi kullanılarak tarihsel belgeler, bilimsel çalışmalar, raporlar ve medya içerikleri analiz edilmiştir. Kronolojik sırayla Batı dünyasında İslam algısını etkileyen olaylar ve söylemler incelenmiştir. Ayrıca farklı dönemlerdeki gelişmeler ve bunların güncel etkileri de incelenmiştir. Ayrıca Avrupa ve ABD gibi bölgelerde İslamofobiye karşı yasal düzenlemeler ve sivil toplum örgütlerinin çalışmaları değerlendirilmiştir.

Makalenin amacı ise batı dünyasında İslam algısını tarih boyunca incelemek ve özellikle modern zamanlarda artan İslamofobinin kökenlerini, gelişimini ve etkilerini analiz etmektir. Haçlı Seferleri, sömürgecilik, Oryantalizm, 11 Eylül saldırıları ve göç hareketleri gibi olayların İslam karşıtı söylemleri İslam'ın doğuşundan günümüze nasıl şekillendirdiği tartışılmaktadır. Ayrıca İslamofobiyle mücadelede modern siyasi, hukuki ve sosyal yöntemler değerlendirilmektedir.

Tartışma

İslamofobinin Tarihsel Kökleri:

İslam'ın doğuşuyla birlikte, Batı dünyasında Müslümanlar genellikle "öteki" olarak tanımlanmıştır. Orta Çağ'dan itibaren bu algı, siyasi, dini ve ekonomik nedenlerle giderek güçlenmiş ve Avrupa'da İslam'a karşı çeşitli önyargılar gelişmiştir.

- Orta Çağ ve Haçlı Seferleri: 1096-1291 yılları arasında gerçekleşen Haçlı Seferleri, Batı'nın İslam'ı bir tehdit olarak görmesine neden olmuştur. Bu

dönemde, Hristiyan Avrupa, İslam dünyasını "düşman" olarak tanımlamış ve Müslümanlara karşı bir dizi askeri harekat düzenlemiştir.

- Sömürgecilik ve Oryantalizm: 18. ve 19. yüzyıllarda, Batı'nın İslam dünyasındaki siyasi ve ekonomik çıkarları doğrultusunda oluşturduğu Oryantalist söylem, Müslümanları geri kalmış ve medeniyetsiz olarak tasvir etmiştir. Edward Said'in "Oryantalizm" adlı eseri, Batı'nın İslam dünyasını nasıl yanlış tanımladığını göstermesi açısından önemli bir kaynaktır.
- 20. Yüzyılda İslamofobi: 20. yüzyılda, özellikle sömürgecilik sonrası dönemde, Batı'nın Müslüman topluluklara yönelik bakış açısı değişmeye başlamış, ancak bu süreçte Müslüman göçmenlerin Batı toplumlarına entegrasyonu sorunlu bir süreç olmuştur.

11 Eylül Sonrası İslamofobi: Küresel Bir Soruna Dönüşüm

11 Eylül 2001 saldırıları, İslamofobinin kurumsallaşmasını hızlandırmış ve Batı toplumlarında İslam'ın terörizmle özdeşleştirilmesine neden olmuştur.

- ABD'de Güvenlik Politikaları: 11 Eylül sonrası dönemde, ABD'de "Vatanseverlik Yasası" yürürlüğe girmiş ve Müslüman topluluklar güvenlik tehdidi olarak görülmeye başlanmıştır.
- Avrupa'da Başörtüsü Yasakları: Fransa, Almanya ve Belçika gibi ülkelerde başörtüsü yasaklanmış ve Müslüman kadınların kamusal alandaki varlığına kısıtlamalar getirilmiştir.
- Medyanın Rolü: Batı medyasında, İslam ve Müslümanlar genellikle şiddet, radikalizm ve terörizmle ilişkilendirilmiştir. Bu tür medya söylemleri, halkın İslam'a yönelik korku ve önyargılarının artmasına neden olmuştur.

Türkiye'de İslamofobi: İç Dinamikler ve Batı'nın Etkisi

Türkiye'de İslamofobi, Batı'daki gibi açık bir nefret söylemi üzerinden değil, daha çok sekülerleşme ve modernleşme süreçleri üzerinden şekillenmiştir.

- Sekülerleşme Politikaları: Cumhuriyetin ilk yıllarında uygulanan laiklik politikaları, İslam'ın kamusal alandaki görünürlüğünü sınırlamıştır.
- 28 Şubat Süreci: Başörtüsü yasağı gibi uygulamalar, Türkiye'de seküler-muhafazakâr gerilimini artırmıştır.
- Batı'nın Türkiye Algısı: Batı medyasında Türkiye, bazen "İslamcı tehdit" bazen de "ılımlı İslam modeli" olarak sunulmaktadır. Bu çelişkili yaklaşımlar, Türkiye'deki İslam algısını da doğrudan etkilemektedir.

Sonuç ve Öneriler

İslamofobi, tarih boyunca çeşitli sosyal, politik ve ekonomik nedenlerle şekillenmiş ve günümüzde küresel bir sorun haline gelmiştir. Batı dünyasında İslam'a yönelik önyargılar, özellikle medya ve siyasi söylemler aracılığıyla derinleşmekte, bu durum Müslüman toplumların sosyal bütünleşmesini zorlaştırmaktadır.

Bu sorunun çözümü için önerilen bazı stratejiler şunlardır:

Eğitim ve Bilinçlendirme Çalışmaları

- Okullarda İslam'ın barış ve hoşgörü mesajlarının doğru bir şekilde anlatılması gerekmektedir.
- Üniversitelerde İslamofobi üzerine akademik çalışmaların teşvik edilmesi önemlidir.

Medya Reformları ve Doğru Bilgilendirme

- Medyada İslam'ın ve Müslümanların temsili konusunda daha adil bir yaklaşım sergilenmelidir.
- Müslüman gazeteciler ve medya profesyonelleri, İslamofobiye karşı mücadelede aktif rol almalıdır.

Hukuki Önlemler ve Uluslararası İş Birliği

- İslamofobi nefret suçu olarak tanımlanmalı ve yasal düzenlemeler yapılmalıdır.
- Avrupa Birliği, Birleşmiş Milletler ve İslam İşbirliği Teşkilatı gibi kurumlarla ortak mücadele stratejileri geliştirilmelidir.

Müslüman Toplulukların Daha Aktif Rol Alması

- Müslüman topluluklar, sivil toplum kuruluşları aracılığıyla haklarını korumalı ve ayrımcılıkla mücadele etmelidir.
- İslam'ın barışçıl mesajları toplumlar arasında daha iyi anlatılmalıdır.

Sonuç olarak, İslamofobiyle mücadele sadece Müslüman toplumların değil, tüm insanlığın ortak sorumluluğudur. Küresel barış ve toplumsal uyumun sağlanması için bu önyargıların ortadan kaldırılması hayati önem taşımaktadır. Eğitim, medya, hukuk ve uluslararası iş birliği ile İslamofobiye karşı daha etkili mücadele edilmelidir.