Idealizing a Dichotomy between Islam and Sharī'ah: the Orientalist and Missiological Stereotype

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Abstract

Contacts between civilizations and the struggle for domination are parts of human historical facts. Religion is regarded as a major denominator in tracing the cultural and traditional identity of a given community. Objective accounts of these contacts establish the tendency of collaborative orientalists and missiological prejudices separating Islam from Sharia through treatises and media misrepresentations. This study employed a qualitative approach by applying analytical and descriptive methods. The data were collected from documentary evidence and literary works. Shara was identified by examining ideological prejudices and constructs that opposed Islam and its law. Both enthusiasts and rejectionists of orientalism and missionary evangelism have revealed that the good image of Islam and Shara is a consistent target; hence it is distorted. It is submitted that hate authorship should be discountenanced to create harmonious and peaceful co-existence among major faith-based adherents.

Keywords: Islam, Shara, Orientalism, Missionary, Stereotypes

INTRODUCTION

A preconceived stereotype characterizes the image presentation of Islam by non-Muslims (Heeren & Zick, 2014). Such a condition results from the deliberate linking of any act of terrorism to Islam rather than to Muslims. Media reports are known for this deliberate attitude resulting from preconceived stereotypes that are devoid of verification. Though the cultural rivalry between the West and East is still in contention, this is not a new phenomenon. It owed its commencement to the 12th century when European crusaders resumed the militant approach to Islam. This condition exemplifies the decline of the Ottoman caliphate. Scholars admit that the negative portrayal of Islam and its legal outfit has become acute after the First World War and, particularly, since 1960. Sageman (2017) explains that the discovery of sophisticated media technology in the West as well as the misinterpretation of Islam and its law on media have resumed a new dimension that strengthens phony propaganda.

Al-Quaderi and Habibullah (2013) in their book entitled *Covering Islam*, argue that western media's coverage and interpretation of Islam are extremely influential. Al-Quaderi and Habibullah (2013) attribute this to the political influence of westerners and their media institutions; they are neither true nor accurate. It is also suggested that following the collapse of the Soviet Union, America keenly looked for a new frontier that could be fought for the total claim of supremacy. Sharkey (2003) estimates the number of symbols used after the 9/11 era when Islam was associated with terrorism; these symbols portray Muslims and Islam negatively in the media. For instance, Muslims are frequently portrayed as savage, anti-western, and anti-democratic people, terrorists, fundamentalists, radicals, and militants in various media, such as television, movies, drama serials, talk shows, cartoons, and news reports. Western media ascribe certain violent occurrences and other extremist movements in Islamic nations. According to Marshall (2021), Muslims perceive western media as an enemy of Islam and its law. The number of

racial violence and discriminating stereotypes, and drastic changes in governmental practices and policies that are against Islam have increased.

The above depictions bring several inherent dangers, for example, religious roles of shaping and enforcing social values and ideas and coveying the fundamental ideas of Islamic culture are now replaced by the media. Bayraklı and Hafez (2019) assert that giant corporations and conglomerates enormously take over the control of media by hegemonizing it. It is truly recallable that the western's industrial world owns major news agencies, press unions, fully equipped movie-making studios, and television stations. Most of them are either owned by the Jews or are under a powerful lobby of Jews and Christians who ignore greater achievements and positive transformations made by *Sharī'ah*. The Westerners justify their colonial and imperial atrocities and view Muslims as superior to the East. According to Sharkey (2003), the negative construction of Islam and Muslims is traced back to western expansion and imperialism. The Westerners are radically odd when they serially promote a framework leading to limited knowledge of Islam and distorted facts about Islamic law. A Spanish newspaper publishes a caricature of Prophet Muhammad and narrates that the Prophet is a terrorist and Islam is the root of all armed attacks.

Aduan (2017) argues that the media regularly presents negative images of Islam and Muslims. These negative images are transferred to the public at large. In this situation, the media are guilty of reinforcing anti-Muslim racism. Moreover, the media uses words that describe prejudice and discriminate against Sharia; such a condition is known as Islamophobia. It denotes the deliberate non-reported or non-disclosed violence acts committed against the Muslim and the failure to present the true message of Sharia. Similarly, Arjana (2015) gives an equally strong impression that Arabs are portrayed negatively in Holywood movies; thus, moviegoers are led to believe that all Arabs are Muslims and all Muslims are Arab. McKenzie (2018) argues that western media deliberately ignore terrorist groups that are unrelated to Islam, such as the Irish Republican Army, Catholic terrorists, the Uster freedom fighters, Protestants, America's white Arban resistance, South Africa's A.W.B., and Ugandan Movement for the Restoration of Ten Commandments. The media describes these groups as cults; in fact, they massacred 80 innocent followers. The media does not cover the religious affiliations of these violent groups. The media's claim about the active promotion of universal standards for human and minority rights is doubted.

The connection among western imperial intervention, missionary activities, and orientalist theft is undoubtedly acknowledged. The major concern of this alliance is to distort Islam, its law, and its culture by creating military intervention and missionary claims of humanitarian rescue. The basic elements of western modernization are differentiation, mobilization, industrialization, and secularization. These constructs guarantee high economic growth, stable democracy, and a capitalist economy to overcome nature, make nature independent of its control, and attain constructive healthcare facilities, peaceful living, and a prosperous society. To reach these laudable aims, Westerners must distort Islam by tarnishing its image, performing missiological and orientalist efforts, and establishing an alliance between military interventions and the claim of humanitarian rescue. The aforementioned explanation signifies that an in-depth study is needed to cover several issues that still have inadequate facts. Therefore, this research will investigate the views of orientalists and missiological stereotypes.

RESEARCH METHOD

This study employed a qualitative approach by applying analytical and descriptive methods. The data were collected from documentary evidence and literary works. The data were collected using the method of Strauss and Corbin (1990). The data were sorted into small parts, such as memos. Relevant

and primary data were combined with primary data and secondary data. After the data had been grouped into several parts, they were analyzed using the interactive analysis of Miles et al. (2018).

RESULTS AND DISCUSSION

The Intellectual Heft of Orientalism and Its Assessment of Islam

Scholars precisely define the meaning and application of the word orientalism. There is a leading conviction that the term generally signifies the western tradition of intellectual inquiry into an existential engagement with eastern ideas and values, particularly in religions so that the study of orientalism is specifically linked to western scholars. A more inclusive perspective investigates this endeavor as the involvement of non-eastern people in the eastern languages, civilization, philosophy, literature, and religions. Slingerland (2018) explains that this position sees an orientalist as an expert in eastern languages, literature, religions, and history. The word east (*Sharq*) is the core of the argument of orientalism. Zunes and Mundy (2022) suggest that there are old and recent applications of the term *Sharq*, which was formerly used to denote regions territorially occupied by the eastern extractions. These regions cover Mediterranean international waters and some parts of Eastern Europe. This classification is justified by the old existing historical relationship in the areas of religion, language, etc.

However, the above line of thoughts draws our attention to the centrality of certain historical events, which include conflicts between Muslims and Romans, crusades, confrontations between Europeans and the Islamic regime of Ottoman, and contacts between Africa and Asia; each of these separate events is reflected in the precise definition of orientalism. This strength defines orientalists as western authors who write Islamic thoughts and civilization (Sageman, 2017). These stressful intellectual efforts consist of three major objectives. The first is to stop the study of Islamic knowledge, its spread among nations worldwide, and conversion between Muslims and Christians. The second is to secure the trust for the translation of the Bible using Hebrew, not European languages. The third is to rival the Holy Quran, whose texts are universally uniform for Muslims. In the past, the orientalists became fluent in the Arabic language, occupied envious strategic geographical positions of Arabs, and mastered Arabic history to control Arabians. The intellectual heft of the orientalists was manifested in their study of Arabic scripts, organizations of literary indexes, as well as historical works. Moreover, orientalists studied the Quran verse by verse and the history of Islam day by day. These activities were diligently organized by preserving original manuscripts in their libraries.

The above contacts passed through certain notable periods. It started with Muslims' first contact with Europeans in Andalusia. European communities busily expressed their dismay about Muslims' rapid development, brilliant administration, and outstanding promotions of scholarship, democracy, and religious freedom. Authoritative sources note some aspects of the 8th crusade campaign events in the Egyptian town of Almonsurah, where Muslims captured the French emperor. After being released, History warned Christians that no military means could suppress Muslims or turn them against the defense of their religion and holy sites. Afterward, the intellectual war was considered an effective alternative to the failure of military struggle. Their authorships are characterized by distortions and deliberate confusion. Latin language, a language of science, was used to translate Islamic manuscripts in different fields of study. European leaders have established institutes, schools, and units of oriental studies to vigorously learn Islam and Muslims; thus, they can intellectually conquest Islam (Eickelman &

Piscatori, 2018). This second stage of European conflict with Islam was considered a relentless effort to forcefully destroy Islam.

In the 18th century, European colonization is regarded as the third stage of orientalist intellectual confrontation that counters Islam and its legal systems (Ziadeh, 2020). This period is widely seen as the peak of European's colonization of the Muslim world and control over Muslims' resources. Islamic creeds and Sharia are distorted in European journals and periodicals. Europeans use Muslim authors' manuscripts in their libraries and archives for onward storage. These manuscripts are either brought from their relations with the original authors who do not know their values or, in other situations, stolen. At the beginning of the 19th century, more than 250,000 volumes of such materials were collated and processed in books. Articles are distorted in weekly newspaper columns, and magazines provide an avenue for confusing innocent readers. Consequently, Muslims are converted into Christians, and passion for Islam is lacking.

However, the imperial regimes provide the required financial aid to fulfill strategic plans by orientalists. These plans consist of conducting conferences and seminars on different themes of Islam, Shara, and Islamic history in European cities (Andersen & Sandberg, 2020). The orientalists in their presentation stay away from objectivity with their self-designed methodology, which deliberately shows hate portrayal of Islamic creeds. A strategy employed in this direction is the establishment of departments that specialize in oriental studies in their universities, colleges, and institutes. Therefore, post-graduate students are wrongly guided using orientalists' research methodology and references. This overarching style of thought is based on a unique history, and the antiquity is based on an epistemological and ontological distinction between the rival orientalists and the accidents. The image of orientalists is represented by antagonist accidents to deal with, describe, state in assiduous intellectual exploration, and translate it with detailed commentaries. These efforts provide the students with the most-required recognition by presenting highly-ranked lectures in those highly reputable universities and institutions.

Haeri (2003) opines that the above efforts have produced some notable intellectuals, such as Gibb, Weusink, Masingou, Pederson, Kutani, and Jotihel. One of the major highlights of their collaboration is the production of a standard encyclopedia of Islam. These scholars assist imperial regimes and serve as envoys and spies to oppose Islamic countries and Muslim communities. A collaborative strategy, not a military strategy, is considered as effective means to control Muslims and enslaves Muslim intellectuals. Orientalists enjoy and utilize the special position of honor to establish a dichotomy between Islam and its law in their publications; such a condition provokes innocent readers. The dichotomy is manifested in their postulations or contentions about (1) the origin of the Quran, Hadith, and Sharia, (2) the personality of Prophet Muhammad and his messages, (3) the spread of Islam and its sovereignty, (4) the conquests and settlement of Muslim authorities, (5) levels of applicability of Islamic law to the current trend of human development, science, and technology, (6) the rule of law and democratic institutions, (7) compatibility of Islamic law to another secular idea of human rights and religious rights of non-Muslims living under Islamic governments, and (8) the concept of a community under the Sharia. These themes attract orientalists' intellectual attention who minimally show fairness and conduct objective evaluations of the legal positions of Islam. Such conditions deliberately manipulate as well as distort facts with misrepresentations. Though some incidental benefits are noted, these are adjudged to be very minimal and infinitesimal.

Literature Review of Missionary Works and Cultural Sensitivity

The word *tasofihi,* which means defamation or denigration, is used by Muslim observers to describe the missionary works of evangelism in the Muslim population (Awad, 2020). Through the activities of evangelism, Westerners doubt the Muslims' minds. The capacity of Islamic society for social progress is questioned. This condition is related to the relevance of Sharia and the development of the modern world. The evangelistic movement of messages and propaganda is an urgent endeavor to raise awareness of how difficult life has become in the Islamic world. This condition contrasts with earlier historical events when the Islamic empire has experienced a golden period of intellectual brilliance, military prowess, and cultural vitality. The Muslim world, from Morocco to Indonesia, has been enslaved by the West in the twentieth century, and the Muslim world gives the sense that the tide has turned against them.

Muslim scholars wrote heart-breaking books which reveal missionary works and their cultural and emotional sensitivity. Meanwhile, Khalidi and Faruq (1957) write a book entitled *al-Tabshīr wal Isti'mār fī al-bilād al-'arabiyyah* (Evangelism and Imperialism in the Arab World). In this book, they comprehensively analyze the image of evangelical missions. Khalidi was the head of the Lebanese National School of Nursing and a former obstetrics professor at the American University of Beirut. Faruqi is an expert in Sufism, ancient Arabic poetry, and early Islamic history. They explain that Christian missionaries are the most potential and dangerous representatives of western imperialism. Meanwhile, missionary institutions, such as schools, hospitals, and bookstores serve as vehicles for the westerners' claim to political and economic hegemony (saytarah) over the Middle East. Westerners believe that missionaries' religious motivations are only incidental or perhaps cover their likely worship of steel, gold, and oil over God; such worship is a product of western materialism. Moreover, According Faruq (1957) Westerners referred to missionaries as modern-day crusaders. This reference is defined by their great hate of Arabic Muslims and their antipathy toward the Eastern people. According Faruq (1957) Westerners conclude that missionaries are western imperialists who destruct cultural agendas that endanger Arab-Islamic civilization. Westerners construct their arguments based on various missionary texts written in English and French. These texts include biographies from the 19th and 20th centuries, reports, journals, and conference papers. Citations of these works intimidate intellectuals that successfully take readers' attention. Their contribution is more appropriately characterized as an inclusive or ideologically centrist stance that allows multiple and unbiased readings. Other authors are encouraged by the book to elaborate imperialist with missionary themes.

Al-Junayd (1999) in his treatise entitled *al-Istishrāq wal-Tabshīr: Qirā'āt Tārikhiyyah Mu'jazah* (Orientalism and Evangelism: A Concise Historical Reading) shares his impression that Christian evangelism and western imperialism have inextricable links in this modern era. Moreover, he explains that Christianity enjoys foreign missionaries' support, which is a western cultural product. He argues that Christianity demands to turn Muslims to Christianity and import alien values to acculturate Muslims to western values. He adds that such a process requires several forms, such as dulling religion with secularism, promoting unfettered interactions between men and women, employing other tactics to accentuate western Christianity, and preserving, remembering, or idealizing harmonious co-existence characterized by the earlier relationship between Muslims and indigenous Christians of the Middle East. Al-Junayd strongly convinces that missionaries' religion should be solibiyyal (crusaders) not mashiyyah (Christianity). Moreover, he refers to Christians as *nasra* instead of *masihiyyun* and refers to Christian

missionaries as *munaṣṣirn* (Christianized) rather than *mubasshirn* (spreaders of God's news to humankind). He expresses his contempt for foreign missionaries and the locals who support them.

Similarly, Cordey (2019) explains that the CIA of the United States frequently involves a large number of skilled missionary agents to stir up trouble during operations. A secular leftist (Arab nationalist), asserts that missionary linkages exist in international non-governmental organizations, such as Doctors Without Borders, the United Nations, and World health Organizations. They mostly serve as a cover for Jewish crusader organizations and Christian preaching. Moreover, Cordey (2019) shows disdain for attempts of Western-instigated human rights to improve freedom of religion and conscience. These international non-governmental organizations are integral parts of the long-running scheme to destroy Islam because they establish rights for Christian proselytism and expel Muslims from conversion.

An anthropological study by Haeri (2003) thoroughly discusses western attitudes toward the Arabic language. He covers the heading sacred language, common people, cultural, and political dilemmas in Egypt. He maintains that when publishing Arabic slang, missionaries have two objectives. Their primary goal is to give the vernacular translations of the Bible to people living in rural areas and in the urban lower classes, such as those who do not have access to extended academic education. This translation disagrees with the *fusha*, the original and high Arabic language of scholars. The missionaries use this strategy, which damages the Arabic language. The Quran is written in Arabic, which is frequently regarded as the foundation of Arabic identity. Haeri (2003) takes an issue that missionaries working in the early 20th century have printed educational materials using the daily language of Arabic rather than the sophisticated literary form, known as *alfusha*, which is used for official Arabic reading and writing. Haeri (2003) adds that missionaries develop regionally distinct dialects for publication purposes. This effort is a part of a colonial plot to split the Arabians by erecting hurdles to communication.

In estimating the arc of missionary activities, Francis (2018) describes how missionaries stoke interfaith conflicts and heighten sectarian tensions. Academic historians, Middle Eastern Christians, missiologists, and missionaries agree that in some areas, such as Lebanon and Sudan, missionaries exacerbate local ethnic or communal tensions while allowing their own national and denominational distinctions to foster competition between missions. The assertion that local Christians occasionally benefit from the business, government, and education is also acknowledged. These efforts can stoke Muslims' resentment in the long run. The practice lends credence that missionaries collaborate with western imperialists to establish Israel and uproot Palestinians. Historical wrongdoing gives strong moral support to Zionists to establish a Jewish homeland in an integral part of the Ottoman Empire before 1918.

Finally, there is a consensus on collaboration between Al-Tabshīr missionaries and Al-Istishrāq orientalism as a set of pernicious stereotypes that devise their propagation against Islam by involving western scholarship. Missionaries portray Arabs and Muslims as perverse, illogical, and backward people. Moreover, missionaries undermine Muslims' faith in their legal system to accomplish a dual goal of political and spiritual conquest while allowing western domination. This current research suggests that Islamic authorities must stop those missionaries whose international schools serve as spies, restrict Muslims' activities, severely censor western media, and forbid the hiring of non-Muslims, especially Christians from South India and the Philippines. These organizations engage in dehumanization, soulless, and materialistic behavior. As a result, the narrative of *jihad* that calls for an impending clash of civilizations between Islam and the West has been invoked and using the rhetoric of battle and siege.

Social Service Networks of Missionary Outreach

Missionary prejudices are demonstrated through perfect camouflage and pretention facilitated by alliances between imperial military intervention and humanitarian rescues. The missionary activities emphasize western values and projects developed during the Renaissance and enlightenment periods in the sixteenth century. Cleveland and Bunton (2018) argue that missionaries, who benefited directly from western influence in the Middle East, fit with imperialism patterns. Bunton (2018) adds that American and British protestant missionaries initially arrived in what is now Lebanon in the early 1820s and then spread to North Africa, Asia Minor, and the Fertile Crescent. America and England took advantage of their political and economic clout to defend their missionary efforts and ensure that they were protected. The current set of advantages sparks interest in the concept of quick-world Evangelism. Thus, since the late 19th century and early 20th century, western imperialism and missionaries have been allowed to openly convert Muslims to Christianity. Such a phenomenon inconceivably occurs in Islamic states and breaks the long-standing rule that Muslim rulers should tolerate Christians as long as they acknowledge and honor Islamic hegemony.

However, the missionary's outreach designs certain social service networks, including schools, clinics, sports, clubs, and relief grants. These are Westerners' tools to assert political and economic hegemony (*saytarah*) over Muslims. Besides the previous methods, the missionary's outreach includes media and xenophobic representations in the form of press war in newspapers and radio programs. The missionary also prefers the Persian language as a grammatical identity not Arabic as a Semitic language (Inoue & Havard, 2015). The missionary's efforts are strongly intensified by students of primary and post-primary schools. Centers for nurturing less privileged children are established. In these centers, hate against Islam, Muslims, and Sharia is consistently masterminded.

The above gesture appears humanitarian. However, the primary intention and target are to conquest Islam and Muslims and to win the soul of the soulless capitalists. The beneficiaries of the relief packages are equally the victims of distortions and misrepresentations against Islam. The people's needs are maximally exploited to trigger Muslims to leave their religion or disengage with Sharia and its values. Sharia is a legal system that stipulates irrelevant yearnings and aspirations of a modern man. Missionary campaigns against Islam by spreading misleading concepts; for example, the Prophet Muhammad is a blood-thirsty leader and a womanizer, and Muslim women are exploited and caged by a civilization that does not provide them with well-being. These misleadings are taught in orientation camps and missionary schools. Moreover, these misleadings comprise the missionary's social services and outreach to make innocent Muslims disengage Islam from Sharia.

Stereotypical Media Coverage of Islam and Shariaī'ah

One of the major consequences of collaboration between orientalism and missionary activities is Islamophobia. Bayraklı and Hafez (2019) explain that in the post-cold war era, there has been a long history of orientalists' stereotypical representation of Arab, Muslims, and Islam, and orientalists portray Islam as a religion of hate and use this portrayal as a part of state policies. Bayraklı and Hafez (2019) consider the state's institutions and apparatus as the first pillar of Islamophobia and the far-right movement, which include the counter-Jihad movement, the neo-conservative movement, the

transnational Zionist movement, and various liberal organizations, such as the pro-war left movement and the new atheist movement. The conflict of civilizations raises Islamophobia. The issues of stereotypical depiction and overemphasis on Muslims in media are exacerbated by ideological warriors. It implies that Islamophobia is an ideological construct that emerges during the post-cold war era with the primary goal of relying on Western and American societies when global systems vastly and quickly change after the fall of the Soviet Union. Beutel and Khan (2014) postulate that the western agenda of self-identification and assertion to define, unify, and claim the future is real and threatens Islam.

Contemporary Islamophobia and stereotypes trace the missionary's antecedent to the early medieval Christian's representation of Islam, Sharia, Prophet Muhammad, and the Quran. This representation is a part of the original cardinal means of the Church to provide a confusing explanation for the rapid rise of Islam and the loss of territories of the Byzantine and Persian empires. The image of Islam has been negatively constructed since the formative period of Islam, and this negative construction continues to manifest its trend steadily. Bazian (2018) explains that newly arriving Muslims entering into Islam have participated in wars against the opponents of Islam. Such a condition is evidenced by Byzantine Christian Empire in the seventh century, which severely marginalized the subservient Christian sects in the Levant, North Africa, and Spain. Despite elevating Christianity to the position of the state religion, these sects maintain cordial relations with Muslim authorities. Islamic messages contradict pre-existing Christian narratives about the world and Muslim authorities' places where they entered those territories. Few and no actual connections between early Christians and Muslims on theological, cultural, and philosophical levels have entirely and internally manufactured ideas about Islam and Muslims. Since Muslims deny Jesus' Prophethood and the trinity, they are frequently portrayed negatively and inaccurately as an object of God's wrath, pagans, antichrist, and Christian heretics.

Similarly, another set of negative stereotypes relates to the personality of the Prophet Muhammad who is viewed as a violent and lusty imposter. This portrayal fits with a pre-existing story about the skewed beginnings of Islam and Muslims. According to Cook (2015), after the Crusades, this portrayal has remained and increasingly attracted Western Europe and influenced how Turks were seen during the Ottoman era. Based on this phenomenon, Dadoyan (2017) reflects on the complicated, diverse, and conflicting nature of the early relations between Muslims and Christians in the seventh and eighth centuries. Meanwhile, Arjana (2015) demonstrates how far the present and past events label the development of Muslims as a dreaded monster. Moreover, Arjana (2015) argues that the image of Islam has evolved over many centuries not starting from the 9/11 tragedy. She investigates how long the demonization of Islam and its images in western discourses have been intertwined with the fear of Islam as its focal point Meanwhile, Mustafa and Umar (1957) propose a decolonial-historical perspective on Islamophobia. Four alternative strategies can be used to conceptualize our responses to Islamophobia: (1) Islamophobia as a type of cultural racism, (2) Islamophobia as a form of orientalism, (3) Islamophobia as a form of epistemic racism, and (4) Islamophobia as a kind of racism from a world-historical perspective. Islamophobia is a type of racism against Muslims and is present in the global economy, the global war on terrorism, the labor market, the public sphere, and the epistemological debate about how to define the the priorities in the modern world.

Furthermore, the stereotyped media campaign against Islam is explained by the emergence of Islamophobia in public policies. Islamophobia has increased intensely since President Obama's election. This intensity is not a follow-up to the 9/11 terrorist attack. According to the New America News Agency, 757 anti-Muslim incidents have been reported in the US since 2012. These incidents include violence, threats, and discrimination on a local level. These reports were divided into five categories: (1) hostility

to Sharia law, (2) opposition to the resettlement of refugees, (3) hostility to mosques, cemeteries, and schools with Muslim students, (4) remarks and actions by elected and appointed officials who are anti-Muslim, and (5) reports on anti-Muslim violence and crimes in the media. McKenzie (2018), a senior fellow at New America, concludes that:

> "The statistics show that the rise in these incidents is tied to the election. This condition indicates that political rhetoric from national leaders has a real and measurable impact".

Hussain (2017) elaborates on the aforementioned statement by stating his firm belief that recent elections in the US and Europe have increased Islamophobia and the exploitation of categories or wedge issues to incite fear and have influenced voting behavior. These categories may help anger and fear win an election battle and take control of their respective institutions. Muslims are simply used by far-right politicians as a sound-producing drum during the election campaign to turn out large numbers of votes and properly secure their power. Beutel and Khan (2014) deploy that American politicians stereotype Muslims to undermine Islam, whereby they systematically restrict Muslims' voting rights. They claim that from 2011 to 2013, six issues dominated the legislation in the 50 American state legislatures. They are (1) limited access to abortion rights, (2) the defense of marriage act and other measures against same-sex unions, (3) rights to work laws, (4) anti-immigration plans, (5) voter ID laws, and (6) anti-sharia/anti-foreign law bills. In some European nations, such as Austria, France, and the UK, campaigns and political approaches are used.

In conclusion, Islamophobia and the demonization of Muslims have become successful electoral strategies. Islam, without a doubt, is believed to be the Westerners' contemporary and progressive collision course. This distortion is believed to effectively prevent a catastrophe because Westerners consider that Islam is the adversarial antithesis of the West and is blamed for the collision. In contrast, they consider that the west has positive and forward-thinking characteristics.

CONCLUSION

It is blatantly obvious that orientalism is an ideological bias, which is purportedly created to benefit the Orientalists. The missionary's endeavors, which serve as the crusaders' immediate heirs, are another wing of the same bird. Instead of pursuing political objectives through the conquest of souls, orientalists change strategies into distributing aid after failing to militarily defeat Islam. Today's anti-mission feeling in the Muslim world is a result of this obscure reality. The actual reality shows that while Westerners preach democracy, they actively promote dictatorship in the Middle East by internally pressuring organizations and publicly calling for peace and tranquillity. This reiterates the view held by western power that Westerners have the authority to directly intervene militarily in the Arab world for the sake of foreign policy. Additionally, Western advocacy for universal standards of human and minority rights is motivated by their intention to widespread the conviction that western democracies are ethically and practically better than Arabic democracies; as a result, Islam is misrepresented.

Finally, Muslims in their countries have increasingly become more suspicious of missionary's activities, orientalists' collaboration, western imperial interventions, the unholy alliance between military intervention and humanitarian rescue, and claim of civilization missions. Islam will hardly work under the western agenda with its basic elements of modernization. These elements are passionately premised to change in social structures through science and technology as a diversion from the old traditional society of religion, magic, and superstition to a modern and post-modern society, which is free from religious matrixes and traditional norms. This change will afford mobilization, differentiation,

industrialization, and secularization as well as equally guarantee economic growth, stable democracy, and a capitalist economy. Therefore, nature will be overcome, and man will be independent of their control and construct a healthy, peaceful, content, and prosperous society. The above elements are inherent in the legal texts of Islam with declarative Quranic and prophetic precepts. However, Islam is absolutely against secularization, which puts reason above and over revelation. This is the primary factor that triggers civilization and the western missiologists and orientalist to stereotype Islam and Sharia.

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