ISLAMIC REVOLUTION AND CONFRONTING WITH ISLAMOPHOBIA AND IRANOPHOBIA

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Abstract. Due to the ancient civilization, vastness and abundance of population, cultural richness, strategic and geopolitical status, Iran has always been an influential country in its environment and in the Middle East, but one of the political challenges faced by Iran in the region after the Islamic Revolution The talk is Islamophobia. One of the problems that the Islamic world faces today is after extremists in Islam, the actions of extremist groups in the region in the name of Islam that have damaged Islam and the face of Muslims in the West. Such violent acts in the region have contributed to the issue of creating Islamophobia in the region. On the other hand, the Islamic Revolution has been one of the most important developments of this century in increasing the Islamophobia of the West and the United States, which has played a significant role in the development of Islam in this article, the present article addresses the dimensions of the Islamic revolution and the confrontation with Islamophobia and Iranophobia.

Keywords: Islamic Revolution, Islam, Islamophobia, Iran.

1. Introduction. Islamophobia is, in particular, a recent expression in the relatively recent relationship between Islam and the West. The term, part of which was derived from the science of psychological anxiety, has been used to interpret the phenomenon of a sickly fear of Islam. The phenomenon of fear of Islam dates back to the advent of Islam, although today, especially in western countries, its scope and depth have increased. It can be said that this phenomenon originates in an ancient history that is full of a long series of unrestrained relations between the West and Islam, and during these unrestrained relations, fear of Islam has been established in the Western mindset and has led them to regard Islam as a serious danger. The victory of the Islamic Revolution of Iran and the withdrawal from the western bloc have had profound effects on regional equations. As a result, the United States has always been unsatisfied with this situation in order to make Iran a major and serious threat to itself and the region. Therefore, the countries of the region have increased their anti-Iranian positions and have opposed the policies of the Islamic Republic of Iran. The existence of religious diversity and heterogeneity among the Islamic countries of the region in the long run leads to the emergence of Islamophobia and the change of view and the emergence of a negative view of Muslims that today the sectarian conflicts between Shia and Sunni have become one of the most important political differences in the Middle East. This is due to the lack of attention to ethics as the pillar of the relationship between countries, which ultimately causes Islamophobia in the region and the capacity of the Muslim world to challenge and spread Islam, and this is in relation to Iran. It is important for a Shia country to be afraid of a Shiite phenomenon if it does not adopt a proper policy (Khorasani, 2011). Meanwhile, the role of radical groups called "extremist Islamists" and "fundamentalist Islamists" should not be forgotten either. Undoubtedly, "Salafi Islam" plays an important role in violating the face of Islam and Muslims in the international environment. By influencing the cultural components of the international environment, the media are promoting Islamophobia and presenting the world with brutal and brutal forms of Islam. Finally, the purpose of this research is to address the issue of Islamophobia and Iran-fear, which, as one of the achievements of the Islamic Revolution, has been able to play a significant role in the position of Iran in the development of Islam.

2. Definition of Islamophobia

In January 2001, steps were taken at the Stockholm International Competition to combat intolerance to formalize the term, and Islamophobia, along with anti-Semitism, was accepted as a kind of intolerance. Various sources have spoken of the Islamist cause of the September 11, 2001 incident, as well as the increasing presence of Muslims in Western countries. A European Observatory on Racism and Alienation, a European oversight body, published in May 2002 a report entitled "Summary of the report on Islamophobia in Europe since September 11, 2001", which highlights the rise of European-related Islamophobia after September 11, 2001 (Hashjin Morshidzadeh and Ghaffari, 2007). A number of individuals and organizations have tried to define this term. Former UN Secretary-General Kofi Annan said at a 2004 conference on Islamophobia:

"When the world is forced to create a term to show fanaticism, it shows a sad and difficult turning point." This is true of the term "Islamophobia" (Bosenel, 2015).

The Rhine Trust Institute in 1996 created the "Commission of British Muslims and Islamophobia" headed by Gordon Conway, deputy assistant professor at Sussex University. Their report, "Islamophobia: A Challenge Against All of Us," was published in November 1997. In this report, Islamophobia is defined as "an unreasonable fear and reluctance towards Muslims that will prevent and discriminate against them" (Aguara, 2011).

Stephen Schwartz, an American writer, described Islamophobia as "the condemnation of Islam as a whole and the history of Muslims as extreme; dealing with conflicts about Muslims as necessarily the result of their mistake; emphasizing that Muslims seek to make changes based on their religion "The Witnesses of the War on the Holistic Islam" have identified. In this regard, Randomam reports that he identified eight perceptions regarding Islamophobia: (Julin, 2016)

1. Islamic civilization is an integrated, static and unresponsive bloc;
2. Islamic civilization as a "separate" other, without shared values with other cultures, does not affect them and does not affect them;
3. Burberry civilization is considered irrational, elemental and gender-based;
4. Islamic civilization as a violent civilization, militant, threatening, supporter of terrorism and involved in the encounter of civilizations;
5. Islam as a political ideology used for political and military purposes;
6. The criticisms of Muslims from the West are old and obsolete criticisms
7. Hostility toward Islam is used as a justification for discriminatory behavior towards Muslims and their exclusion from society.
8. Anti-Islam hostility is considered normal.

1.2 Origins, fields and factors of Islamophobia

Islamophobia is a long-standing phenomenon with cultural, social, political, and economic roots that requires a separate and independent study, at the level of Europe and the United States, as its original origin.

A. Historical factors of Islamophobia

The history of Christian hostility towards Muslims dates back to the eighth century, but it must be admitted that "Islamophobia" in the West has a more ancient origins and is a reaction to the spread of Islam, because they believe that Islam from the beginning has challenged the West several times. The early centuries, the Crusades, the expansion of the Ottoman Empire, and the growth of Islamism and Islamic values in the West have been the fear of the West from Islam (Khorasani, 2011).

The spread of Islam in the early centuries of emigration (from the eighth century) from Italy and France to Spain created a kind of panic for Muslims and Islam in the Christian world. The Muslim presence in Spain (Andalusia) lasted eight centuries. In the 11th to 13th centuries, the declaration of war on Muslims during the Crusades gave new dimensions to dealing with Islam and Muslims. The Ottoman Muslims dominated Byzantium, the eastern Roman capital, in the 15th century, under the control of vast sections of Europe (which, up to the siege of Vienna, the capital of Austria), placed Orthodox Christians in widespread Muslim-controlled areas, and the territory of Catholic Christians He was accompanied by Muslims. During the 19th and 20th centuries, the moratorium, passivity and recession in the Muslim world crippled the concern of Islamic groups. From this time on, the West was in an aggressive state, and the Muslims in the trenches laid down their positions and retreated. After the reestablishment and reestablishment of the identity of the Islamic world, which began in the late 20th century, especially with the victory of the Islamic Revolution, the fear of Islam and the confrontation with Muslims in the West gradually began to emerge again (Aminian, 2008).

Another factor in the formation of Islamophobia in the historical process has been the actions of some so-called Western Orientalists. Some Western scholars, Orientalists, have always been investigating, criticizing, and critically examining Islamic issues, but they were pursuing the same medieval oppression on the pretext of research and Islamology. Among these Orientalists can be Nold, Berkloman, Shakht, Becker and others. Although the value-added services of some Orientalists in recognizing Islam are commendable and praiseworthy, they can never be misleading, betraying, distorting, slandering and misleading some of the truths, they ignored them again. For example, "Islam has not brought something new and has taken everything from previous religions; Islam is incompatible with the knowledge and manifestations of civilization; the attribution of hatred to Islam, the lack of women in Islam, the opposition to civilization, and the modernity of Islam, Islam Religion is slavery; Islam is the religion of the ransomers and the rituals of thoughts and ideas ... and that all of its agents have been effective in destroying the true face of Islam.

Edward Said believes that these invertebrates are affected by many factors that include:
1. Inadequate fluency in Arabic language and Islamic law;
2. Unavailability of some sources and sources, especially documentaries;
3. Influenced by the environment and Western writings that are typically infected with anti-Islamic causes;

4. Not to be familiar with the spirit and characteristics of the people of the East and the philosophy of the indigenous people;

5.   Along with the religion and beliefs and beliefs, and insistence on the consideration and analysis of all phenomena and currents of religion based on them;

6. The dependence of some of these orientalists on colonialism and colonial powers, the evils of Christianity and Zionism, whose mission is to destroy the true face of Islam (Honorable, 2010)

It must be accepted that from the beginning of the Christianity with Islam until the present time, missionaries of Christianity have always been the transformation and destruction of Islamic values, especially in the field of social and cultural values of Islam, and finally, if not Muslims Christianization, at least the humiliation of Muslims against Christianity in their agenda. (Akbari and Karimabadi, 2014).

B. demographic factors, migration and conflict of cultures

The term "Islamophobia" has become popular in the West since the late 1980s. The roots of this worrisome phenomenon come about when Western society faces multicultural social identity and political identity, and has been forced to discriminate its thinkers towards alien phobia and the rejection of foreign cultures and ask them to tackle multiculturalism in societies. Meanwhile, the West faced the greatest social challenge with the wave of attention paid to the Muslim immigrants, which in most European countries were the largest number of immigrant minorities. Muslim communities were not willing to integrate into Western societies. Muslims, with apparent signs that were apparent in the appearance of women and their men's arrangement, failed to adapt to these countries. In the meantime, European societies did not attempt to know them correctly, and preferred the European and American citizens to consider them alien. In the early 1990s, the word "xenophobia", which is referred to as a serious social harm to European citizens, gave way to the word Islamophobia (Shirudi and Kazemi, 2011).

Nevertheless, in the years after September 11, the increase in susceptibility to Muslims in Europe has led to their follow-up. For example, right-wing parties state that for the next four years, the name "Mohammed" for the boy children who were born in Brussels was more than other names. A right-wing Danish party showed a young blonde girl in her posters a few years ago, which read: "When this girl retires, most of Denmark's population is made up of Muslims."

Opposition to Muslims in Europe went so far that some independent experts, even European, believed that all the objections to the human rights situation, economic freedoms, etc. about Turkey's accession to the European Union were no more than the main concern of the opposition, the religion of the Turkish people, and the change of the European Union from a Christian institution to a mixed entity. There are currently six million Turkish nationals living in the European Union, which is more than the population of some European states. Now, if Muslim Turkey, with its 75 million population, joins Europe, there are surely several million Muslim Turks in the hope of a better life on the way to Europe; in this case, one can no longer speak of Christian identity. Perhaps this is why the well-known think tank of Iran, Mansur Ahan, in an interview with Valery Farin Pulsi, in answer to a question about comparing the human rights situation in Turkey and Romania, answers: "There is a difference between us and Romania: they And we are not. Of course, we have Christians living in Turkey and equally Jews and other religious minorities, but Turkey is an Islamic state and Europeans do not like the idea that a Muslim country will enter the European Union. "(Lion Gholami, 2011).

C. Westernization. After the Second World War, the Western world organized its policies and objectives in the world in confronting the influence of communism and the former Soviet Union, calling it a "Red Risk", but after the collapse of the former Soviet Union, the West sought a new reintegration Justify their expansionist behaviors and practices. In other words, finding a new threat could have rebuilt the identity of the Western man; hence, this became one of the main concerns of the theorists and rulers of the West. So they introduced theories such as "the clash of civilizations" and "the end of history," and so on, and they sought to establish a new world order. The 9/11 incident also intensified this issue and raised the issue of Islamic terrorism and called Islam "a green hazard". As a result, Western societies began to reinvigorate Islam with the threat of this threat. Therefore, Islam and Islamic values and Muslims were considered as the main threat to Western national security, national culture and civilization, and, with the help of advances and advanced media technologies, stimulated Western public opinion and replaced Islam with the danger of communism and the Soviet Union. From this perspective, after the collapse of the Soviet Union and the restructuring of the international system, there is another Cold War that is based not only on hard power, but also on soft power based on the renewal of regional identities that emphasize ethnicity and religion, and mainly cultural and civilization is the main criterion for classifications and learning internationally. According to some scholars such as Joseph Nye, the author of soft power, the Soviet-Communist and Soviet-era version of the Cold War, was given to Islam after the collapse of the Soviet Union

D. Identity crisis in Europe and America. Identity crisis in the West peaked in the last two decades of the 20th century, and in the 1990s, particularly with the growing terrorist operations in the African, Central and Caucasus, the Arab Middle East and Southwest Asia, the issue was even a war of disputes With the help of American thinkers such as Huntington and others in European and even Asian countries, civilizations have entered the literature on politics and international relations (Akbari and Karimabadi, 1393). In the last few days of 2009, Ramsey Barrood, in the Foreign Policy Magazine, wrote in a paper entitled "Muslims Should not Cost the Crisis of European Identity." In Europe and many other

cultures, the landing of national and religious identity (Christianity) has led political leaders, intellectuals and the social priority must be given to denigrating and discriminating against Islam and Muslims. According to Shahed Malik, the first Muslim minister of the British government, today's Muslims are "Jews in Europe" who are seen as racist and discriminatory.

E. other effective factors in the development of Islamophobia. In addition to demographic and historical factors, in the current period, several other factors have contributed to the growth of Islamophobia in Europe:

1. European citizens think that Muslims are isolated, separatist, and non-seeking individuals who are reluctant to resolve in society and avoid cultural, livelihood and non-Muslim communities;

2. European and Western citizens think that Islam is a monotheistic, stagnant, and disregard of change and transformation, and therefore does not have a place in the modern society;

Europeans consider Muslims as their greatest critics;

3. Long endeavor of Europe and the West to humiliate Muslims and introduce Islam as an irrational and primitive religion to the Western world, especially the new generations (Barzegar, 2009).

4. The image of the West that Islam is seeking to rule them;

✓ In the opinion of many Europeans and the West, as far as Islam and democracy are in theory compatible with each other, they are in practice incompatible with each other;

1. Introduction of Islam as a religion against women and non-Muslims;

2. Grow and reinforce extremist right-wing parties and extremist parties in Europe (especially in Austria, Italy, Netherlands, France and Germany);

3. The conditions of the international system after September 11 and the performance of Western media in linking Islam with violence (Khani, 2009).

In sum, it can be said that Islamophobia appears in four ways: violence, discrimination, prejudice and exclusion. Among these are the common forms of violence, physical attacks, damage to property and verbal attacks.

Discrimination in the form of workplace discrimination in the provision of services (education, health, etc.). Prejudice arises in two main areas: one in the media and the other in daily conversations and encounters. Exemptions appear in three areas: politics and government, employment, and management and responsibility. At the same time, these cases are intertwined so that there is no definite boundary between them. For example, exclusion from various areas of social life is also an example of discrimination. The publication of cartoons against Islam and Muslims, although considered as prejudices, can not be regarded as a form of violence (verbal abuse) (Lil Gharlami, 2011).

2.2 Islamic Revolution of Iran and Islamophobia

The Islamic Revolution The first wave of Islamophobia was formed largely from the 1980s and its origins were the victory of the Islamic Revolution of Iran and its widespread consequences in the Islamic world. As a result, Iran's fears, one of the strategies of propaganda in foreign policy of the United States and some European countries, Islamic Republic of Iran, the reason behind the adoption of the strategy of Iran-terror, as it was said, is the formation and victory of the Islamic Revolution. The Islamic Revolution has placed Iran at the center of the attention of the Muslim world. This important issue, along with the geostrategic position of our country, has made Iran an influential actor on the relations between the two Arab Middle East and Southwest Asia. In such a situation, it has actually challenged the interests of the United States. In fact, the rise of the Islamic Revolution and some of the Islamist activities of different countries, many of which have been heavily influenced by the Islamic Revolution, given the disappearance of the threat of communism and the emergence of challenges and criticisms in the harvest. The Western world has become more important than the foundations of Western modernism over the past two decades, making the Western world more attractive to the political capacities of Islam in the political arena. The foreign policy of the Islamic Republic of Iran is based on a set of principles and principles that guide the principles of behavior and action The foreign policy of the Islamic Republic of Iran is on the international stage These principles include the rejection of hegemony and domination; the protection and defense of Muslims and liberation movements; non-interference in the internal affairs of countries and mutual respect; and these protections and policies have nothing to do with the foundation of invasion and development The regional governments have always adopted hostile attitudes towards Iran, which are largely due to the lack of understanding and misunderstanding of the Arab states in the region of the principles and principles of the Islamic Republic of Iran on the one hand and the undemocratic nature And the conservative nature of these countries, on the other hand, leads to an aggressive and hostile attitude towards the Islamic Revolution The foreign policy has come about. Among the policies adopted by the foreign policy of the Islamic Republic of Iran which have become sensitive and worried by the Arab states of the region, and in particular their strategic allies, the United States of America, one can be directed towards the Islamic awakening phenomenon and The region's popular uprisings, rebelliousness, and counteraction to American misery in the Middle East, and so on. (Alizadeh and Alizadeh, 2014).

It has been argued that Iran is seeking to increase its relative role in the Middle East, which has led Arab countries to consider the region's foreign policy as an aggressive and expansive region that has created a wave of Iran's fears in the region, while The roots of the growing role of Iran are primarily attributable to the natural characteristics of the building of

power, politics, geopolitical position and cultural geography of Iran that have emerged in the face of the occurrence of geopolitical changes in Iraq and, first of all, it tries to address the security challenges posed by political developments - Destroy security in the area. These developments include the presence of US troops on the immediate borders of Iran and the process of changing the order of the region in the form of a new political-security order resulting from the emergence of new geopolitical changes. The Islamic Republic of Iran is attempting to tackle security challenges first by interconnecting its security with the political issues of the region, eliminating the security threats of the United States, and secondly by playing an active role in the region, especially at the immediate borders of the security challenges posed by geopolitical changes, the transformation in building power and politics in the region, in the political environment after the crisis in Iraq (Qanbarlu, 2007).

3.2 Tools for Islamophobia in the West
A. Islamophobia with the media

A significant part of the burden of contemporary Islamophobia has been put on the western media. The common point of the media often presents a distorted, irrational, violent and frightening picture of Islam and Muslims. Western media in its news coverage places all Muslims in a single box and treat Islam as a threat. None of the other minorities living in the West have been so subjected to the media that their personal beliefs and social life will be questioned. In the process of Islamophobia's media in the West, different steps and practices have been put on the agenda. The direct hatred of media to Islam and Muslims after September 11th in various reports and illustrations was the primary background of the media, culminating in the publication of the caricatures of the newspaper Gilleston Postn in Denmark in September 2005, which other Western media also sponsored for the incident to publish They paid. The production and distribution of the "Surrender" films directed by Theo Van Gogh and The Fatna directed by Gareth Wilders were among other examples of these actions.

Another Western media outlet is the choice to put together specific images and interpretations to create orientated perceptions in the audience that, by an indirect approach, is trying to present a negative image of Islam and Muslims. For example, when a television program discusses issues like terrorism, behind the scenes, a masked woman image, a mosque, or a Muslim man praying is displayed. At the moment, the Western media does not provide an analysis of Islam regarding the daily life of the Islamic world. Indeed, in hostility to Islam and Muslims, there is a hysterical encounter between the Western media (Dahkhosh and Hosseini Faeq, 2009).

In addition to Western media presentations that provide orientated interpretations of Islam and Muslims, Muslim pre-Islamic faces are a better tool for Western media outlets about Islam. These media offer a lot of platforms to people inside Muslim societies who have a critical view of Islam or from a position of a former Muslim to hostility to Islam. We see this fact with a lot of attention to the Quillian Foundation in England.

The Coalition Foundation was established in 2008 to combat Islamic extremism and is close to the Liberal Party of England. The attention of the extreme right-wing parties of anti-Islam began in Europe even before the 9/11 incident. In Austria, the Austro-Hungarian Freedom Movement won the second place in the national election, with anti-immigration and alienation tendencies in the UGB. In Italy, you won the party with the alienation of the 2001 election. In 2002, Jean-Marie Le Pen, the famous French anti-immigration figure and National Front leader, climbed to the second round of presidential elections and rival to Chirac. After September 11, not only the trend towards these parties has grown, but political leaders of other parties have also used emotional political slogans against Muslims to attract radical extremist tendencies (Ronad & Whit, 2013)

In the Netherlands, Ayan Hassiri Ali, a Somali Muslim woman, became a national figure after apostasy of Islam and propaganda against Islam. Another example was the Pakistani Norwegian comedian, Shabanki Rahman, whose naked shots were released while flipping the Norwegian flag on his body and removing his Pakistani clothes. The European Center denounces racism and alienation of the European media due to the use of negative imagery and stereotypes, and to regard Muslims as terrorists and "fifth pillars".

It can be said that powerful groups are acting smartly by mastering the mainstream media (as one of the sources of power in the new world), and in this context, new methods and tools are used to convey message and persuade the audience. Thus, in the discussion of Islamophobia and opposition to Salam and Muslims, they do not speak of the old and feminist concepts of racism (skin color, race, superior race, post-race, etc.) and religious differences, and, on the other hand, with other instruments They provide their message in a verifiable and justifiable way to the audience. For example, the current issue of Islamophobia in the Western media, as well as in the British media, is the emphasis on the differences and differences between Muslims and the host community, which, after clarifying the differences, are trying to establish their religious cultural values and characteristics Put Muslims in lower positions in a superior position and cultural values and attributes. In other words, after focusing on disagreements, the next step introduces the cultures and values of the West as an ideal. The result of such a discourse is the opposition and alienation of other cultures and values. Of course, this is just one of the aspects of the Islamist media's actions. The concern about the media is intensifying when the media are the only source of information and news (especially those not associated with Muslims) (Lil Gholami, 2011; Darshcheh and Hosseini Faeq, 2009).

In sum, media play a key role in the formation and expansion of Islamophobia. According to Elizabeth Money's research in the Encyclopedia of Ethnic and Ethnic Studies, the media have played an important role in creating an anti-Islamic and Islamophobic atmosphere. By reading articles from British newspapers between 1994 and 2004, he concluded that the media often sought to portray a negative image of Muslims, as a result of these images, Muslims are a threat and an enemy to Western values. In the Muslim Women's Book of the British Society, Bin believes that anti-Islam hostility are closely linked to the images of Muslims that are featured in the media, and that they are introduced to savage, primitive, uncivilized, and uncritical Muslims. The media, using significant sources of funding and diverse networks, is trying to provide an inappropriate image of Islam to the public. Meanwhile, although Muslims are trying to correct this incorrect image and to somehow deal with this image, with their global domination of Western media, their efforts are generally useless (or ineffective). The West, based on the experiences of the world wars and the Cold War era, has great potential for advertising and the transmission of its messages. Most Western media exploit events after 9/11 for their political ends. These media represent Islam in the form of "radicalism", "fundamentalism" and "extremism". It is clear that in the postmodern world and in the space in which the media play a pivotal role, images of reality are beyond the realm. The British media are trying to introduce the Muslims to the Muslims and introduce them to the Western Empire to justify the spread of Islam and to justify a war between Afghanistan and Iraq. The same efforts and currents in recent years have led to the formation of a part of the flow of Islamism and Islamophobia in the British society. Some disagreements between the Muslims and the main media currents are commonplace, but it is clear that this challenge is beyond dispute, because it is rising more and more, it has had profound effects on the lives of Muslims. Muslims believe that the media offer a false image of Islam, and that media focus is more on negative aspects and not paying attention to positive points. A general overview of the issue of Islamophobia in the British media reveals the three main axes that are generally organized and expressed in most news reports and articles related to Muslims (Darshcheh and Hossein Faeq, 2009).

B. Islamophobia in formal dimensions. Islamophobia has infiltrated not only among parts of Western public opinion, right-wingers and extremist nationalists, but also in formal and political circles, to the point where some of McCarthy's reminiscences are talking about in Europe. In spite of the alarming state of Islamophobia in the West, Western governments continue to ignore the idea, concept and reality of Islamophobia and deliberately ignore this fact. Some Muslims themselves blame Muslims for the growing Islamophobia. Some western statesmen not only ignore the realities of the decline in Islamophobia in the West, but also claim that Islamophobia is a curtain in which Muslims hide themselves from legitimate and credible criticisms.

But the role of the Western official circles in the growth of Islamophobia is not just about ignoring this reality, but Western statesmen have taken an important part in expanding this trend. Given the expansion of Islamist tendencies, especially in Europe, and considering the capacity for this to attract part of the vote, European politicians are struggling to win the vote. In particular, in recent years, the far-right parties of the European Union, whose common ground they all oppose with immigrant Muslims, have achieved success in parliamentary elections. The parties, once confined to countries such as France and Austria, have now become parties with seats in countries such as Sweden, the Netherlands, Britain, Denmark and Italy. In other words, anti-Islamic discourse has now consolidated itself at the official level and has come to the fore in official assemblies. In 2010, following the Dutch parliamentary elections that received extreme right-wing votes, a coalition government was formed that was part of the radical right-wing leader, Gareth Wilders, and anti-Islamic figure. Sweden's extreme right was successful in the election that centered on invading Islam. In Germany, the situation is worsening for Muslims. Islamophobic discussions took place in Germany, when in 2010, Tilo Sarazin, a politician and former member of the German federal board of directors, published his German book. In his book, he suggested that, as Muslim immigrants are less intelligent in genetics and less productive and efficient, they would lead Germany to become a nation of bumpers. In October of that year, German Chancellor Merkel declared that cultural pluralism had failed. In France, President Sarkozy is also a pioneer in Islamophobic discourse and, in addition to passing laws to restrict Muslims by raising a national identity debate, heighten sensitivities towards Muslims (Shiruk, 2010).

The passage of laws against Muslims in Europe is influenced by the wave of Islamophobia, as well as the proliferation of Muslims, including the actions of some European governments. The process, which began with the ban on Muslim hijab in France, was followed by a ban on the construction of mosque minarets in Switzerland in 2009, opposition to the construction of mosques in various European countries, and the adoption of laws prohibiting the wearing of Muslim women in public places in France and Belgium 2011 continued. In this poisonous atmosphere, hostility to Islam spreads like an oil spill from one country to another. We are witnessing a gigantic atmosphere of Islamophobia, which some scholars refer to as "new McCarthy". The elevated part of this vast space is called what is called the war on terror.

After 9/11, it was possible to misuse Western governments from the anti-Muslim climate and impose further restrictions on them. The comprehensive definition of the union of terrorism has created a separate criminal system for Muslims, a norm of the sovereign rule of law. Union definitions of terrorism begin with the notion that Islam equals such a great threat and that every Muslim should be overseeing the signs of radicalism.

C. The use of the apocalyptic discourse of the right-wing Christians (Zionist Christians). In John West, Messiah, especially the Protestant branches, played an important role in the promotion of Islamophobia. These groups are

usually sensitive to the interference of religions in social life, given the specific historical experience of the role and interference of religion in the community over the Middle Ages. Now, given the social role of Islam, Christians have become particularly sensitive to the spread of Islamism. These Christians often use the same labels that they use in describing the Christianity of the Middle Ages in the Islamic tradition. This issue should be considered alongside variables that are reminiscent of the conflicts and encounters of Muslims in the Middle Ages.

Many Christians believe Islam is a religion of violence and stagnation; therefore, Muslims need renaissance and reforms that have taken place in the Western world and have changed the role of religion. The main branches of Christianity in the world are Catholic, Rhodeux and Protestant Southern Europe and Latin America are mainly Catholics, and North European and US countries are Protestant. Protestants are divided into two major liberal and conservative branches. One of the main features of the conservative Protestants is that they tend to look at the Muslims as pessimistic and hostile towards Jews and Zionism. The church that called for the Holy Qur'an in Florida in the United States on September 11, and in particular, Jones, is among the hardline and conservative Protestants. In describing this group of Christians, some of the titles such as Right Christians or Zionist Christians are used. Of course, not all conservative and right-wing Protestants necessarily have such extreme tendencies, but they are generally regarded as radical and fundamentalist groups. They make up about a quarter of the American population. The Zionist Christians believe that the advent of Christ entails a great deal that is the victory of the Jews. They believe Palestine as the Promised Land, while believing in the election and mission of the Jews.

In describing this group of Christians, some of the titles such as Right Christians or Zionist Christians are used. Of course, not all conservative and right-wing Protestants necessarily have such extreme tendencies, but they are generally regarded as radical and fundamentalist groups. They make up about a quarter of the American population. The Zionist Christians believe that the advent of Christ entails a great deal that is the victory of the Jews. They believe Palestine as the Promised Land, while believing in the election and mission of the Jews. In the group's view, the reign of Jews over Jerusalem in 1967, which is a sign and a great step for the return of Christ, was due to the divine will with the Jews. According to the Jewish and Christian Zionists in the Apocalypse and before the advent of Christ, in the region between Palestine and Jordan, there will be a major war called "Armageddon" or "Harmedon", in which the enemies of the Jews and Christians from their eastern direction to the region of Armageddon and then defeat the Jews. After the initial victory of the enemies, the Messiah will come to the rescue of the Jews and, with the victorious end of the war, will lead them to Christianity. Then, real peace and security will be established throughout the world. Before the rebirth of Christ, peace does not matter in the world, and Christians should provide the means for the war of peace. In the eyes of the Zionist fundamentalists, the Mosque and the Rock of the rock in Jerusalem should be destroyed and instead of the great temple and the temple of Solomon. After the war, Jerusalem will play the role of the central government of the world (Eftekhari, 2010).

However, the approach of Christians to Muslims is determined. Although this group does not have a definite position for Muslims, their view is generally against opposition to the Muslim world. This approach has been strengthened especially since September 11, 2001. The true Christians from September 11th mark the Muslim-Muslim confrontation with Christians, while pointing out the inherent violence of Islam to its threatening aspect against Jews and Christians. Accordingly, on September 11th, they welcomed Bush's statements about the "Crusades" and backed Washington's warlike policies against Islamic countries. From this period onwards, much was written in support of Zionist doctrines of Christianity. The defense of Christian Zionism by David Pauceon is an example of the works in which such an idea is promoted. Right Christians have seized on September 11th as a great opportunity to promote their anti-Islamic ideas. They introduced bin Laden's speeches and sympathizers against Judaism and Christianity and their violent interpretations of the Qur'anic verses as solid documents to destroy the image of Islam and Muslims. The statements of some Christian right leaders, including Robertson, Fallow and Wien, showed how the widespread ill-treatment of Islam after 9/11 has become a constant part of the political right-wing political discourse. (Qanbarlu, 2010).

E. The use of Islamic radical currents. The importance of this speech is rooted in the fact that in recent decades the rise and activity of Islamist movements, especially radical Islamism, has been the basis of the strengthening of Islamophobicism of Western Anti-Islamic groups. Over the past two centuries, there have been two distinct orientations in the Islamist movements: modernist Islamists who believe in the compatibility of Islam and modernity, and the radical Islamists who believe in the incompatibility of Islam and modernity, and sometimes defend the necessity of a conflict between them. And in this regard, Western countries are resorting to issues of violence, conflict and terrorism. Major topics of Western news related to terrorist incidents and Muslim extremists. The presence of Muslims and Islam is at the center of the attention of the British media, which is characterized by several milestones as milestones.

Salman Rushdie's Problem: In January 1989, a massive demonstration in the city of Bradford was held in protest to Salman Rushdie and the publication of the book of Satanic verses in the UK, and copies of this book were set on fire. These events were widely received by the media. The demonstration was held at a time when the Islamic Affairs Committee (one of the Islamic organizations) in the months before asked the authorities to prevent the publication of this book. In this regard, the fatwa of Imam Khomeini (RA) and the request of the British Muslims to dismiss Salman Rushdie and subsequent events have fueled tension between Muslims and Christians throughout Britain. The media used this event to

maximize fear and hatred of Muslims. Media attention was focused on two topics: first, burning the book of Satanic verses, which the media's effort in this regard, was the expression of similarity between the story and the Nazi book of the 1930s. Second, the focus was on the apostasy of Salman Rushdie's proclamation and the Islamic commandment of apostasy, which also used this to argue that Islam is opposed to human rights, freedom of expression and other components of Western liberal culture.

The events of 2001: Twelve years after the Salman Rushdie issue, religious tensions in the British society once again broke out. This time, clashes between some South Asian youths and British racist whites occurred against each other and against the police. The clashes took place between April and July 2001 in several northern cities of England. The most violent clashes (the most severe clashes and riots in Western Europe in the last two decades) took place in Bradford on July 7, 2001, which lasted three days, resulting in 164 injuries and 55 arrests by the police.

The cause of the clash was the wounding of a young Muslim by a member of the British right-wing extremist right-wing party, which fueled the fighting for two months, which gradually spread to the cities of Alhuda and Bernly. The Salman Rushdie issue and the unrest in 2001 revealed the disillusionment and instability between the mainstream social and Muslim communities of Britain (Katechalk and Greenberg, 2008)

September 11th and its implications: At the same time as the 9/11 incident, Islam and Muslims were particularly struck by the media, and this created various problems for Muslims across the UK in various ways. Following this incident, the link and the inseparable relationship between Islam and terrorism were perceived in the British society, and the media played a key role here. For example, broadcasting and replicating images of a few Palestinians who made a joy in the aftermath of the incident exerted a profound effect on public opinion and strengthened the link between terrorism and Islam. Although there were serious doubts about the reality of the film, it was successful in proving that the Muslims supported terrorism.

In fact, the events of 9/11 and its consequences led to the formation of anti-Islamist misconceptions by journalists and political activists. For example, a bias report on a newcomer, John McClintock, prompted reports of exaggerated British Muslim assistance to the Taliban, as if all British Muslims were in favor of al-Qaeda and Taliban terrorist groups. In the same space, words like the fifth column or the enemy of the infiltration of anti-Muslims were used. The events after 9/11, such as the London bombing of Sept. 7, the controversial issue of school girls' dressing, and the association of British Muslims with terrorist groups and such issues, provided the British media with an opportunity to confront anti-Islam more and more. And from any incident, a mass media controversy (Derakhshandeh and Hosseini Faez 2009).

3. Discussion and Conclusion

Islamist and Islamist behaviors and activities are not subject to complete state control. In many cases, governments see such actions as contrary to their own interests, and express their regret and dissatisfaction. However, there have been many instances where governments have acted as principal directors. It is important that Islamophobia is the basis of the theory of "clash of civilizations" and its strengthening may act as a major challenge to the peace and coexistence of nations. At the same time, the Islamic and anti-Islamist views of the new president of the United States, Donald Tramp, and stringent laws such as the prohibition on Muslims entering the United States, which have been the last moves of Islamist and Islamist hatred in the West, show that the new wave of Islamism in the West, Especially Europe and America. This approach suggests that Western governments can showcase a radical picture of Muslims using their tools.

Religion has defined the way of dealing with the ignorant, and it should not be confronted with this move to be inappropriate and irrational because solidity lies in the body of thought of Islamic thought, and no one can ever be with this great and vast and profound knowledge Faced with and wants to fight with it, because it can never be fought and fought with genuine rationality and wisdom and rationality. Especially in a world claiming rationality and argument, everyone must condemn the extreme and violent impulse that is presented in the name of Islam and religion and show the world that Islam is the religion of mercy, majesty, dignity and freedom, and There is no limit to the expression and the pen. Of course, it is clear that freedom of speech and pen does not mean insulting, insulting, humiliating, and so on. Those who have presented the foundation of freedom of speech to mankind and have introduced mankind and have shown to man the right to dignity, never express their freedom of speech and fiction, but of the wrong moves that distort the thoughts of human societies Particularly for the youth, they are concerned. Hence, it is necessary to be with the firmness and wisdom and rationality of the Islamic world with this unfair and unfair phenomenon, which cannot be found in any way except for its ignorance and misery, in the face of the international community's understanding of the religion and the thirst for genuine religion. Is correctly introduced.

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