
Re-centering Religious Hostility: A Critical Re-definition of Islamophobia Beyond Racial Frames

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Abstract

The concept of Islamophobia has undergone a radical redefinition in this paper by identifying the religious tranquility of it, ignoring the racialized domain it has been functioning within. The analysis performed using a qualitative systematic literature review method, updates the existing literature to find the way in which Islamophobia is not necessarily a single expression of racial bigotry, but a complex, multi-dimensional occurrence that bases deeply on spiritual hatred. The review analyses the extent of convergence between race and religion and cultural identity and how Islamophobia is empowered out of fear and stereotyping of Islam as a religion and not on ethnicity or physical attributes. This focus on religious animosity renders the paper more holistic to comprehend Islamophobia yet one which puts into consideration not just the ideological, cultural and political impacts to the affiliation of the anti-Muslim sentiments. Further, the research offers an outcome of this change to the anti-Islamophobia movements and policies, where the research hypothesizes that such policies must accommodate both the racial and religious discrimination to achieve a high level wherein the religious identity and practice of the Muslims should be highly preserved. The findings propose a broader conceptualization of Islamophobia incorporating the religious, the political and the social dimensions besides further studies that ought to be conducted taking into consideration the overlapping of Islamophobia with gender, classes and other forms of identities. The study finds that there is need to re-direct religious hostility towards understanding and eradicating Islamophobia, which offers a more balanced way of reversing the problems happening to the Muslim communities.

Keywords: Islamophobia, religious hostility, racial frames, Muslim communities, stereotyping.

1. Introduction

1.1 Overview of Islamophobia and its Existing Conceptualization

The possibility of Islamophobia that has been mostly utilized to describe the hatred and discrimination against Muslims and Islam has been primarily viewed as a racial entity. Most of the existing research regarding the issue of Islamophobia is not only racialized but also focused on the problem of people, who are discriminated against because of their specific admiration or ethnic background (Sweida-Metwally, 2025). Being often attributed to the same concept, i.e., xenophobia, and the foreignness of the Muslim population, which makes their views look like the continuation of the larger racial prejudices. However, this narrow understanding fails to factor in the religious concerns which have led to hatred like apprehension and distrust of Islam as a religion.

This slender source fails to address the issue of the conditioning of Islamophobia by religious hostility, not just

by prejudice on racial grounds. The re-theoreticalization of Islamophobia among other races is therefore necessary to re-invent the multifaceted dimensions of discriminating Muslims, which is not only based on their race alone, but also on their beliefs and practices towards their religion.

1.2 Relevance of Study

The need to reinstitute Islamophobia using other terms with the exclusion of racial is essential to be able to package the anti-Muslim prejudice in a broader context. More focus will be on race and overlook other religious reasons and cultural orientations leading to Islamophobia. The present research by shifting to religious hostility will offer a broader method by which he or she is guaranteed to accommodate the race, religion, and identity intersection. The usefulness of the approach lies in the fact that it might open the eyes to more useful anti-Islamophobia policies and other measures based on the assumption of prejudice racial and religiously.

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1.3 Research Aim and Objectives

This study attempts to critically redefine the meaning of Islamophobia referring to its religious components abandoning the traditional definition associated with race. In this paper, we shall examine how Islamophobia occurs not only as a manifestation of racialism but also the religiously-colored hate. The paper will focus on the role of religious identity in the lives of the Muslims, the role that Islamophobia plays as an outcome of fears and misunderstandings about the Islam and the society-political implications of such attitude in general. It is a bid to show that Islamophobia is not merely a racial issue but a compound issue, which has multiple cultural, political and psychological underpinnings. The paper will also bring out how this conceptualization change can be applied to ensure that more come together to fight Islamophobia.

2. Methodological Approach

To conduct the suggested research, it is planned to use the method of a qualitative systematic literature review that will allow covering the academic evidence on the topic of Islamophobia, in particular, the religious hostility as one of the most significant elements of anti-Muslim sentiment. The systematic review will allow organizing the available research and theories and use various scholarly publications, which introduce the intersections of race, religion and Islamophobia. A critical approach to literature will make this possible with a focus on the works that undermine the racialized conceptualization of Islamophobia so as to put forward a more holistic approach that will focus on the religious dimensions (Sweida-Metwally, 2025; Goodwin, 2020).

3. Theoretical Framework and Key Concepts

3.1 Defining Islamophobia

Islamophobia is usually considered to be the irrational horror, hostility or bias of Islam and the Muslims. Historically, the term has been associated rather tightly with racial prejudice, as Islamophobia is usually put together with xenophobic ideas, particularly, the Western world. Many definitions are focused on the social and political outcomes of anti-Muslim attitude that include discrimination, exclusion, and violence (Sweida-Metwally, 2025). However, by definition, Islamophobia should transcend the racialized problem to add religious aspect to it; it is significant to understand that anti-Muslim bias, far too often, is grounded in the misconception of

Islam as a religion rather than ethnicity or appearance of Islam believers.

The religious hostility plays the instrumental role in shaping the influencing element of Islamophobia. Islamophobia in this view is nourished by the perceived Muslim threat on the culture, politics as well as social value and the process has been nearly present in the global discourses of identity, civilization and religion. This is why one cannot define Islamophobia without learning about the origins of its religion since it is neither only a racism issue, but a living embodiment of the legacies of intolerance to the concepts of religiousness not necessarily conforming to the primary Western or secular norms (Kwuelum, 2024).

3.2 Islamophobia and Racism: Divergence or Convergence?

The intersection of race and religion in Islamophobia has provoked the debates by the scholars in whether Swift Islamophobia is more of a racially motivated sty, or it is religious intolerance. Even though in the framework of the initial studies on the topic of Islamophobia, this process was interpreted in the racial context, in particular, the problem of racialized discrimination against Muslim immigrants in Europe (Jones and Unsworth, 2024), recent works suggest identifying Islamophobia as a process not due to racial factors, but through the prism of religious animosity (Babacan, 2023).

The interplay of the racist and religious bigotry has been explained by such authors as Babacan (2023) and Jones and Unsworth (2024), asserting that, despite the fact Islamophobia can be reduced to a racial one to a great extent, it is bound to be a reaction to the religious diversity. To take the case in point, anti-Muslim bias does not have to be an inherent component of any noticeable racial classification but can be many times targeted towards some Islamic action, such as wearing the hijab or adherence to some Islamic sects that appear to be alien or perilous to the secular or Christian identities (Kwuelum, 2024). Such an unobtrusive solution of this problem assists in viewing that Islamophobia is not just the issue of race but the heterogeneous composition of the racial and the religious levels and the cultural identity. Thus, Islamophobia cannot be treated as a homogenous phenomenon that should be discussed within the traditions of race only but also it has its own religious as well as ideological dimensions that are the indicators of the general social fears.

3.3 Religious Hostility vs. Racial Hostility

We must have a critical line of distinction between religious intolerance and racism when we talk of the enmity towards Islamophobia. Most racial hatred is typically built on the basis of a physical trait or some cultural identifying aspects that denote the ethnic identity but religious intolerance is built on the beliefs of other belief systems and practices that are seen as foreign or threatening to the existing social environment. Even though such enmity may overlap in the case of Islamophobia, it is radically different.

Xenophobic response to a group being viewed as other in racial or ethnicity and religious hostility are also typically accompanied by racial hostility, which in this case refers to the syndrome of fearing that a specific religion, namely, Islam, threatens the societal, political, and cultural stability (Goodwin, 2020). Goodwin (2020) emphasizes that one should remember that Islamophobia is a racial code, yet the main issues of the problem are the religious hostility. This image is associated with the larger discourse on which Islamophobia cannot be reduced to the aspect of racial biasness however, it is a multilayer, religiously inclined, prejudice which is often projected on the group of Muslims due to their faith, practices, and even potentially dangerous ideological threat to western values.

On the whole, despite the events of racial and religious hatred, one may always have a chance to unlink the latter and the process of Islamophobia conceptualization becomes more precise. This distinction is paramount to attain the sophisticated outlier Islamophobia that may affect the individual on the racial and religious level and is not wholly premised on either of these dimensions.

4. Review of Literature on Islamophobia Beyond Race

4.1 The Limitations of Racialized Frames

The most common racialized frames to elaborate the Islamophobia have been highly criticised as scholars of the last years have found the frames unable to explain all phenomena of anti-Muslim prejudice. Much of Islamophobia theory used to be more about the racial discrimination, particularly based on the ethnic and bodily factors of Muslims. It is indeed factual that race is an important apex of the Islamophobic sentiment, but the tunnel vision fails to recognize the fact that religion is also a significant element of mobilizing hostility against the Muslims. This is what happens to the racialized and perceived Islamophobia that ignores the differences in experiences of Muslims of other races thereby making Islamophobia a racial rather than a religious phenomenon

(Sweida-Metwally, 2025).

The area of perception of this racialized vision, as stated by Sweida-Metwally (2025), is too limited since the perception of the issue of Islamophobia is not only through visible marks of race but also through the rejection of the Islamic religious-based practices, values, and identities. The discrimination of the Muslim converts or non ethnic Muslims cannot be considered as justified by the frames of racial determinism where they find themselves being hostile in terms of religious orientation and not necessarily the race. In this way, the structures available fail to maintain a one-dimensional view of Islamophobia as a racial problem rather than acknowledging the religious animosities that had existed behind the prejudices since time immemorial (Goodwin, 2020).

Also, in multicultural societies, racialized Islamophobia is more likely to ignore racialized interactions with religion, and class, gender and other forms of social relation dictating how Muslim people are encountered by prejudice. These overlapping elements are not tackled and that is why there is a failure to fully examine Islamophobia by excluding the different crafters through which it is manifested in different Muslim regions and contexts (Babacan, 2023). This is why a less racialized theoreticalization is necessary to understand the whole Islamophobia.

4.2 Religious Dimensions of Islamophobia

However, even though the study on Islamophobia has mostly been based on a racialized approach, recent studies observe that there is need to recognize the religious dimension behind the hostile feelings embodied towards the Muslims. Islamophobia is not only another form of racial prejudice, on the contrary, it is so rooted in fears and misunderstandings about Islam as a religion. This ideological and theological hatred would be interracial in nature as it is deeply rooted in cultural perceptions of Islam as the foe of secular or Christianity (Muller, 2022). Designed targets are often commenced on religious grounds with Muslims being attacked because of the tradition or practice of their religion and this could either be non-western such as putting on the hijab or fasting during Ramadan or conducting Islamic cults that seem alien to the western culture (Youseuf, 2020).

According to Muller (2022), Islamophobia is typically the answer to the perceived religious threat, not the ethnic or racial differences. The anti-Muslim sentiments have also been influenced by the phobia in the political, cultural and moral values of Islam as being inconsistent with the

values of the West. This type of animosity is not merely a race-/ethnicity-related conflict per se but a conflict with the spiritual beliefs of Muslims that are falsified or made other as radical/dangerous to the socio-political status quo (Goodwin, 2020).

Besides, religious elements of Islamophobia are also converging with the growing terrorism paranoia of Islamic world, which has only contributed to the negative values of Muslims worldwide. These religiously instilled fears make Islam appear as a violent or an extremist religion although these are the fears of a very small percentage of Muslims that share the belief in terrorism. It is this theological hostility that makes Islamophobia different to all other forms of prejudice by being driven by an ideology that takes Islam as a religion that must be combated or eradicated as opposed to race-based otherness (Muller, 2022).

In that connection, it is not merely that Islamophobia is a reaction to race identity, but it is rather more of a service of religious otherness that veins to disrupt the mainstream cultural and religious norms. This fact widens the meaning of Islamophobia and the policy makers and the scholars must not stay with the issue of race alone, they must look at the contribution of the religious animosities in perpetuating the social exclusion and violence of the Muslims.

4.3 Intersectionality of Islamophobia with Other Forms of Prejudice

Islamophobia is also caused by prejudice since it is mostly predetermined by a mixture of multiple kinds of discrimination which are race, class, gender, and other forms of social identities. Though much attention has been created on racialized Islamophobia, there is some recent literature that recommends that is significant that Islamophobia operates differently when concentrating on various groups of the citizenry. Gender and Islamophobia is one of the most important intersectionality zones, especially among the Muslim women. The women of the Muslim religious group, along with the ones who wear the hijab, too face specific problems, besides the racial and religious prejudice to which Muslim men are accustomed (Abdalla, 2023). The gendered Islamophobia is often related to the policing of the Muslim body and their inabilities to comply with the standards of femininity in the West and make them more exposed and vulnerable to any form of discrimination.

Abdalla (2023) article focuses on the experience of Muslim women who have faced the twofold marginalization of race

and religion in which they are discriminated not only on gender, but also on race. Of utmost importance, the hijab itself turns into a potent racial and religious difference making Muslim women be more exposed to verbal and bodily attacks. Another contributing factor to the struggles that they struggle with in the Western societies in which these stereotypes portray them as being victims of their faith as well as their race that have to be freed is the racialized, prejudiced stereotypes of Muslim women subordination (Abdalla, 2023).

In addition, cross, Islamophobia, and the problem of class are also present as disadvantaged Muslims can experience an additional discrimination due to the socioeconomic position. There is a possibility that Muslim working-class individuals meet the additional barriers to any climb up the career ladder due to the fact that their racial or religious identity will be stigmatized in the workplace (Muller, 2022). This kind of discrimination because of race and the religion they ascribe to is likely to dictate the sidelining of the Muslim communities and causes them to be deemed as socially excluded. Besides, the problem of Islamophobia is more than just an issue of the Western world, yet in post-colonial realities, religious intolerance is exacerbated by the presence of classes and racial dominance (Pickel and Yendell, 2022).

That is how Islamophobia must be viewed through the prism of intersectionality and thus makes racism and religion just a part of its definitions, but gender, classes and other factors that could be used to determine how individuals are susceptible to prejudice and discrimination. Islamophobia is a complex phenomenon, which does not influence all people and individuals equally, so more complex and holistic models should be employed to analyze and intervene in the problem complex.

5. Islamophobia in Different Contexts

5.1 Islamophobia in Western Contexts

Secularism, nationalism and the geopolitical tension have greatly contributed to the force of Islamophobia in the western societies. A secularism which favours separation of religion and state, most often desires Islam to be incompatible with western type of democracy. Muslims have been marginalized on that basis since they are seen as aliens on the basis of their religious views and observance (Muller, 2022). Islamophobic notion in the West is usually characterized by the perceived threat that is projected by the Muslims on the liberal democracy and secularism, and where the Muslims are regarded as a potential threat to the

societal norms and nationality (Helbling and Traummuller, 2020).

The after effect of the fall out generated by the events of the September 11th attacks and the eventual global war on terror only enhanced the Islamophobia in the discourse surrounding the West. Islam and Muslims were becoming synonymous to terrorism, radicalism and a national security threat. This framing has contributed to linking the Muslims to violence, which has additionally led to the separation of the society (Muller, 2022). Politics of national security and war on terror is among the key aspects catalyzing the creation of Islamophobic trends in society and politicians concerning the Muslim population, who have become the victims of suspicion and fear (Helbling and Traummuller, 2020).

Also, such a tendency as Islamophobia in the West can also be justified by the broader discourse of nationalism during which Muslim communities are perceived as a threat to the cultural homogeneity of the Western cultures. In Europe and North America, nationalist movements have used anti-Muslim rhetoric to further their cultural preservation agenda, where the Muslims are seen as an embodiment of in-influence -foreign and the need to defend the national identity against the Islamic values (Muller, 2022). A combination of this secularism, nationalism and geopolitics interests has created a scenario in which Islamophobia has not only been institutionalized but normalized as well.

5.2 Islamophobia in Post-Colonial Societies

The history of colonialism is the inseparable entity of Islamophobia in the post-colonial societies. The majority of Islamic dominated countries are the ones that were colonized by the Western countries and the remnants of a colonizer and a colonized are still there and influence the current Islamophobic tendencies. Islamic religion and Muslims were considered and shaped by the western world, through the colonial phase where Islam and Muslims were not only seen as backward, but also as barbaric and despotic and these stereotypical images remain entrenched in the minds of the west (Canann, 2021). Such perspectives were of a larger civilizing mission in which the European states were aiming to conquer the Muslim groups using their religious and cultural cultures in which in most scenarios the Islam was deemed as a impediment to the development and modernization of the west of the world.

Colonialism continues to be a concern in the post-colonial societies especially the Middle East and South Asia as they struggle to manage the tradition of colonialism in their

interactions with the west. This historical context is among the reasons that led to developing the image of Islam as an alien religion that does not align well with western modernity (Pickel and Yendell, 2022). It has been noted that the colonial understanding of Islam as inherently inferior to the Christian faith of the Western civilization has occurred to shape the impression of Muslims in the contemporary world discourse. Even in the multicultural society, these colonial mentalities still led to the creation of Islamophobic sentiment as manifested often in the political discourse leading to media visuals as well as governmental policies that discriminate against the living Muslim groups. Moreover, the influence of the world super powers, which continue to intervene into both political and social life of the said countries, also complicates the struggle against post-colonial identity in the Muslim majority countries. In fact, this authority reinforces a negative stereotyping of the Muslims as not only capable of being religiously but also culturally compatible with the West, and even spreads Islamophobic views in the West and within the post-colonial societies themselves (Canann, 2021). Thus, the Islamophobia of the post-colonial role is not only the exploration of modern prejudice, but the inheritances of the colonialist rule, which continue to establish the relations between the communities and the perception of Islam and Muslims.

6. The Impact of Islamophobia Beyond Racial Frames

6.1 Social and Psychological Consequences

The risk of Islamophobia on the Muslim communities goes beyond merely attacking the Muslims physically or verbally at that moment, it goes as far as affecting the psychological health and social integration of Muslims greatly. Some of the most striking influences are the sense of exoticism and marginalization experienced by the Muslims in the societies where racism is largely given precedence and not religious hostility. The inability of the racialized frames to provide the adequate answer to the challenges of religious discrimination suggests that the Muslims, as the representatives of the other races, do not always feel represented and addressed in the general anti-racist campaigns. This can also make them feel excluded even more when it is their religious affiliation which is the target of the aggressive emotion (Tartaglia et al., 2019). The psychological impact is also quite strong. Most of the Western societies have subjected Muslims to stress, anxiety, and depression due to the fear of being stigmatized or discriminated against due to their religion (Tartaglia et

al., 2019). The intersection of racial and religious hatred causes inner stigmatization, wishing to which one may begin to develop suspicion towards himself or herself in terms of self-identification or he or she is forced to renounce his or her religion in order not to draw the attention of the hostile environment. This ironic nature of keeping religious identity and integrating into the society where racial difference is the primary preoccupation is one of the central clashes of most Muslims both in secular and multicultural environment.

Moreover, the religious aggressiveness is contributing to the broader crisis of belonging since Muslims cannot be accommodated in the societies that recognize the Muslim religion unlike themselves. The effects on the self-esteem and identity development may be particularly harmful to the junior generations of Muslim citizens who may be caught between the demands to follow the needs of the predominantly secular world society and the religion. It is a psychological cost of religious marginalization that contributes to the need to have a more integrative approach to the phenomenon of Islamophobia, which is bound to take into consideration the experience of religious discrimination.

6.2 Political and Legal Implications

Islamophobia problem has a deep political and legal impact particularly in case of the policies that shape the rights and freedoms of the Muslim populations. The prevalent racialized frames that control the mainstream discourses about Islamophobia propensity have a tendency to subvert focus towards the religious motivations of most discriminatory policies. The courtship of the laws of counterterrorism with the disproportionate targeting of Muslim communities has shown to be a significant issue within the majority of countries in the West, namely, post-9/11 (Yousef, 2020). These actions which attempt to associate terrorism and Islam put Muslims at the risk of becoming providers of security threat because of their religion and not because of their crimes. This is not only a breach of freedom of expression of the Muslims but it also helps in the stigmatization of Islam as a religion of violent nature.

Another important observation made by Yousef (2020) is that Islamophobia affects the national security policies of the country where Muslims are viewed as the other and the people who are highly monitored and scrutinized. It is in this politics that Islamophobia thrives as it is a justification of the discriminatory action in the name of protecting

national security. Discrimination policies against Muslim communities through the legal systems of most countries such as the United States have often involved the ban of the Muslim majority countries in the Trump administration or the tailing of Muslim neighbourhoods by police agencies. In addition to this, the political context of Islamophobia usually interferes with the freedom of worship and expression. Secularism and religion is a popular concept founded on the argument on the use of religious signs and symbols as part of the general population; e.g. the wearing of the hijab. Discussing the problem of freedom of religion and national security as a movement to fight anti-Muslim bills, Canann (2021) pays special attention to the fact that the very goal of anti-Muslim legislation is to suppress the principal purpose the freedom of Muslims to practice their religious identity in a public manner. These legal systems that often fail to make the distinction between the racial and religious animosity perpetuate an act of discrimination and exclusion that only enhance the Islamophobic nature on the rest of the society.

7. Case Studies and Empirical Evidence

7.1 Empirical Analysis of Islamophobia Beyond Race

Empirical studies of Islamophobia non-racially have begun to reveal the religious salience that causes the anti-Muslim feelings as contrasted with the racialized ones that have dominated the previous studies. This hostility toward Islam and Muslims can be researched in different ways, according to Diekmann (2025), the opinions regarding the religion and the representatives of this faith are not identical as the ethnic or racial one. His work has demonstrated that the Islamophobia is not only a further extension of the racial bigotry but it is, in fact, deeply rooted in the religious othering of the Muslims who are viewed as a threat to the secular or western values. This voice offers a more holistic approach of understanding the Islamophobia in the meaning that the word transcends the racial boundaries and concentrates on the religious enmities against Islamic faith.

One more publication which might be included in this list of empirical research is the article of Albanese and Kurpiel (2025) about the specifics of xenophobia and Islamophobia in the United States. Their article describes the mechanism of Islamophobia without mentioning the racial processes but as a byproduct of a religious stereotype and apprehension of the insufficiency of Islam regarding the American identity. This paper reveals the importance of the distinction between racialized hostility and

religious hostility, which offers an insight regarding how Islamophobia can be perpetuated without the prejudice of a particular race, and it is hence that a change in both the scholarly literature and the discourse of the issue is needed.

7.2 Case Study: Islamophobia in Higher Education

Islamophobia is a widespread but multi-dimensional phenomenon within the school system framework, namely, higher education. Shaheen (2024) article introduces a persuasive case study regarding the discriminating issue in universities, the manner through which it contributes to the discrimination of Muslim students in a more or less blatant manner. This includes faculty and peer-hostilities, marginalization of the Muslim perspectives of the curriculum and the marginalization of the Muslim cultural practices. In most cases, the Muslim students find it very hard to maintain communication with the identity of Muslims without being perceived to be biased in any manner, when secularism takes precedence in the universities. Using the hijab put-on as another example, the Muslim female might fall victim to bigotry or discrimination because the activities are not seen as a way of adapting to the Western academic fashion (Shaheen, 2024).

Shaheen (2024) also describes such a fact that institutionalized Islamophobia in the majority of higher education institutions is still not opposed, and the vast majority of colleges and universities cannot effectively handle religious discrimination. The issue is compounded by the racialized symbolisms involved into treating the theme of Islamophobia, the trend is to focus on the physical/ethnic traits of Muslim students as opposed to Islam. The study puts forward the argument that academic policies can be friendlier to accommodate the religious facets of Islamophobia to ensure that the Muslim students are not forced to undergo the academic studies with the bias of pervading their religious beliefs. According to the case study, a more advanced perspective of addressing the issue of Islamophobia should be adopted, yet not on racial grounds, but it ought to admit other manifestations of discrimination faced by Muslim students.

8. Discussion and Conclusion

8.1 Re-centering Religious Hostility

To achieve the enhanced conceptualization of Islamophobia, there is the need to end the existing conception of Islamophobia where prevailing language is dominated by racialized frames. The perception of

Islamophobia that is conventionally fulfilled through the spectrums of race prejudice is likely to ignore the leading influence of the religious hostility that has played a significant role in shaping the attitude towards Islam and Muslims. Islamophobia transcends the racial problem, and it is embedded in the anxieties and prejudice of Islam as religious beliefs and inapplicability to the Western secular values and norms (Sweida-Metwally, 2025). Such shift of the mind enables a clearer idea of the problem of Islamophobia since this movement enables the ideological and cultural causes that perpetuate the religious intolerance but not solely focuses on the racial diversity.

These religious hostilities rather than racial prejudice are very serious implications towards anti-Islamophobia movements and policies. By re-directing Islamophobia as a religious discrimination, such movements would have more of a response to the stereotypes related with religion that are stigmatized and lead to aggression towards Muslims. Islamophobia policies should further be applied to other forms of religious practices and beliefs as well hence ensuring that not only Muslims are spared against racial bias, but also religious marginalization and sidelining. George and Hook (2021) note that this would create a more effective adjustment of the anti-discrimination laws to the realities of Muslim life, and would enable salvaging their religious identity and guaranteeing it in other social and institutional systems. Besides that, such conceptual re-vitrite would contribute to the implementation of even more narrow-minded interventions even in the area of education, healthcare, and the workplace where the religiosity against Muslims is not necessarily counter.

8.2 Future Research Directions

The future research on Islamophobia should concern this interplay with political, social, and religious life and reconcile the insights with racial, religious, and cultural ones. The multivariate features of religious hostility ought to be explored under diverse circumstances, e.g., the secular and the religiously plural society, the media as a stimulator of religious clichés proliferation ought to be examined. Further, a study should be made as to how the Islamophobia intersects with the problems of genders, classes and nationalism identities, in particular the ways in which Muslim women experience it and how the general population and governments use the intersections to construct their understanding of the problem and shape their policies. The dynamics of Islamophobia regarding the global political processes and the changes in the local

society need to be studied further.

8.3 Concluding Remarks

To understand how prominent, the anti-Muslim prejudice has been, one will have to refocus religious hate studies in Islamophobia. Since Islamophobia is no longer a matter of purely racial interest since this examination has been extended to religious intolerance, scholars and policy makers can now develop more effective strategies of addressing the vice. This shift in the perspective provides deeper understanding of the discrimination against the Muslims, and ensures that racial or religious considerations are kept in mind when forming the mechanism of forming an inclusive society and social unity. Lastly, this redefinition of Islamophobia has had the impact of positively defusing more knowledge, respect and protection of religious freedoms in the multicultural societies.

List of Abbreviations

AfD – Alternative for Germany (Alternative für Deutschland)

EU – European Union

SLR – Systematic Literature Review

USA – United States of America

UK – United Kingdom

UN – United Nations

Declarations

Approval of Ethics and Consent to Participate

This study is based exclusively on a qualitative review and critical analysis of previously published literature. No primary data collection involving human participants or animals was conducted. Therefore, formal ethical approval and informed consent were not required for this research.

Permission for Publication

All authors have read and approved the final version of the manuscript and consent to its submission and potential publication in *Interdisciplinary Social Research*.

Availability of Data and Materials

All data analyzed in this study are derived from publicly available, peer-reviewed academic sources cited within the manuscript. No new datasets were generated during the current study.

Disclosure of Conflicts of Interest

The authors declare that they have no competing financial or non-financial interests that could have influenced the work reported in this paper.

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Contributions of Authors

Prof. Mohamed Nabil Ali Mostafa Elmasry conceptualized the study, conducted the literature analysis, developed the theoretical framework, and drafted and revised the manuscript. The author approved the final version of the manuscript for submission.

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