

FROM REVELATION TO REALITY: THE QUR'AN'S PROPHECY OF ISLAMOPHOBIA AND ITS PERPETRATORS[Ⓞ]

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ABSTRACT

This article examines Islamophobia not merely as a modern sociopolitical phenomenon but as a recurring structure of hostility that has already been typologically mapped within Qur'anic discourse. Grounded in a normative-theological framework, the study argues that the Qur'an functions as a transhistorical divine discourse (*khitāb ilāhī*) that provides interpretive categories for understanding enduring patterns of ideological antagonism toward Islam. Employing qualitative library research, the study integrates thematic Qur'anic interpretation with content and discourse analysis to explore how contemporary Islamophobia is constructed and sustained. Particular attention is given to Christian Zionism as a significant contemporary manifestation in which theology, geopolitics, and media narratives converge to frame Islam as a civilizational threat. Verses such as al-Baqarah (2:120, 146), Āli 'Imrān (3:72, 118), and al-Mā'idah (5:51, 82) are read typologically to reveal patterns of conditional acceptance, epistemic distortion, alliance formation, and psychological hostility that resonate with modern hegemonic mechanisms.

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Gramsci's theory of cultural hegemony is utilized not as an epistemological authority but as an analytical tool to explain how such antagonistic structures become normalized through discourse and knowledge production. The study concludes that the Qur'an provides both a diagnostic framework for understanding Islamophobia and an ethical counter-hegemonic response grounded in justice, verification, and principled religious freedom.

Keywords: *Qur'anic typology, Islamophobia, Christian Zionism, Cultural Hegemony, Theological Hermeneutics*

1.0 INTRODUCTION

Islamophobia, although rooted in long-standing historical tensions between the Muslim world and the West, has re-emerged with unprecedented intensity in the modern era, particularly following the tragic events of the World Trade Center (WTC) attacks in 2001 (Hashem & Awad, 2021). In the aftermath of this global crisis, Muslims worldwide were rapidly reconstructed within dominant political and media discourses as suspects, civilizational threats, and ideological adversaries (Syarif, Mughni, & Hannan, 2020). What had previously functioned as a latent prejudice evolved into a powerful ideological framework that now shapes global security policies, migration regimes, media representation, and public perception. Islamophobia therefore operates not merely at the level of individual bias but as a structured narrative that legitimizes suspicion, surveillance, exclusion, and cultural stigmatization. At its core, Islamophobia is sustained by animosity, fear, and hatred—sentiments that manifest in discriminatory practices toward Muslims and systematic hostility toward Islamic teachings, symbols, and religious expressions (Baltaci, 2017; Walter, 2022).

Scholarly debates propose various explanations for the rise of Islamophobia. Some attribute it to violent acts committed by individuals identifying as Muslims or to selective misinterpretations of Islamic texts perceived as legitimizing violence (Şahin, 2019). Yet such explanations remain reductionist. They assume a direct causal relationship between isolated incidents and global hostility while neglecting broader historical and political processes. Historical research instead demonstrates that Islamic civilization cultivated traditions of tolerance, plural coexistence, and interreligious accommodation. Muslim-governed societies frequently integrated non-Muslim communities into legal and social systems, fostering relative stability and coexistence (Cohen, Mark R., Jane Marie Todd, 2013). The stark discrepancy between this historical record and

contemporary portrayals of Islam indicates that Islamophobia cannot be reduced to terrorism or theological misunderstanding; it signals a deeper ideological construction.

A growing body of research affirms that contemporary Islamophobia is politically orchestrated. Networks of intellectual production, political institutions, media conglomerates, and policy think tanks systematically construct distorted representations of Islam (Gölcü & Aydın Varol, 2018). These narratives are embedded within geopolitical strategies that position Islam as a civilizational rival. Through coordinated campaigns, lobbying structures, and sustained propaganda, Islamophobia has been transformed into a strategic project in which fear becomes a political resource used to justify military intervention, surveillance, restrictive legislation, and cultural domination. Islamophobia thus functions not merely as social prejudice but as an instrument of global power.

This external construction of Islam as a threat also generates internal consequences within Muslim communities. Continuous accusations compel many Muslims to adopt defensive apologetic discourses, repeatedly asserting that Islam is not a religion of violence. While ethically understandable, such responses often produce selective reinterpretations of Qur'anic verses and decontextualized scriptural readings that fail to address the structural and political roots of Islamophobia. Moreover, these apologetic strategies rarely persuade antagonistic actors whose hostility is ideologically entrenched. The debate becomes asymmetrical: Muslims engage in theological clarification, whereas Islamophobia operates through political and epistemic structures resistant to reasoned argument.

Within this context, the Qur'an presents a discourse of profound theological and historical depth. Rather than treating anti-Islamic hostility as episodic, the Qur'an frames it as a recurring pattern embedded in the history of revelation. Verses such as al-Baqarah (2:120) and al-Mā'idah (5:82) describe enduring opposition to Islam. Classical exegetes, including al-Ṭabarī and Ibn Kathīr, interpret these verses as indicating a continuous and structured antagonism toward Islam, situating such hostility within the Qur'an's doctrine of *i'jāz al-ghaybī*—its inimitable disclosure of future realities. From this perspective, the persistence of Islamophobia in the modern era is not historically anomalous but theologically anticipated.

Additional Qur'anic passages reinforce this framework. Āli 'Imrān (3:118) warns believers against uncritical reliance on actors harboring concealed hostility; al-Baqarah (2:109) highlights envy and resentment toward Islamic revelation; al-Anfāl (8:30) recalls organized conspiracies against the Prophet; al-Tawbah (9:32) describes persistent attempts to extinguish the light of Islam; and al-Nisā' (4:101) acknowledges structured threats to the Muslim community.

Collectively, these verses articulate a coherent Qur'anic narrative in which hostility toward Islam is intentional, organized, and enduring. Contemporary Islamophobia thus mirrors patterns already delineated within revelation.

This study therefore argues that modern Islamophobia represents a historical manifestation of the Qur'an's prophetic warnings concerning persistent hostility and identifiable actors who seek to undermine Islam. Viewing Islamophobia through this Qur'anic lens affirms the truth-claim and inimitability of revelation while providing Muslims with epistemic awareness that Islamophobia is not an organic or spontaneous development. Rather, it is a constructed project designed to distort Islamic teachings, hinder the spread of Islam, and destabilize Muslim identity (Abdelsalam & Katsina, 2014). Recognizing this structure shifts the discourse from defensive apology to theological consciousness and strategic awareness.

Despite extensive scholarship on Islamophobia, most studies remain confined to sociopolitical analysis—media representation, demographic patterns, security discourse, and Orientalist intellectual history. While valuable, these approaches rarely engage the Qur'an as a primary epistemic framework for understanding the phenomenon. The Qur'anic perspective on the origins, mechanisms, and actors of anti-Islamic hostility therefore remains underexplored. This gap is significant, as the Qur'an offers not only ethical instruction but also a theology of history in which recurring patterns of belief, rejection, alliance, and hostility are embedded within divine knowledge.

For this reason, the present study does not treat the Qur'an as a secondary moral reference but as a primary analytical source. The research employs a normative-theological and exegetical approach grounded in Qur'anic hermeneutics (*tafsīr*). Relevant verses concerning patterns of opposition to Islam are analyzed through classical exegetical authorities such as al-Ṭabarī and Ibn Kathīr, whose interpretations situate anti-Islamic hostility within the doctrine of *i'jāz al-ghaybī*. Contemporary scholarship on Islamophobia functions as a contextual layer illustrating the modern manifestation of patterns already articulated in scripture. By integrating textual exegesis, theological analysis, and contextual correlation, the study seeks to demonstrate that Islamophobia constitutes a historical realization of Qur'anic prophecy rather than an isolated modern anomaly.

Accordingly, this article examines the Qur'anic depiction of Islamophobia—its prophetic dimension, its actors, and its contemporary manifestations—thereby showing how revelation anticipates the systematic production of anti-Islamic hostility that has become one of the defining ideological challenges of the twenty-first century.

2.0 RESEARCH METHOD

This study employs a qualitative research design grounded in a normative-theological and exegetical paradigm, complemented by critical analysis of contemporary ideological discourse. A qualitative orientation is essential because the object of this research is not a quantifiable social variable but a constellation of theological meanings, ideological constructions, and symbolic representations that shape hostility toward Islam in global discourse (Creswell & Poth, 2013; Patton, 2002). Islamophobia, within this framework, is approached not merely as a sociological symptom but as a historically recurring pattern of antagonism whose deeper structure is illuminated through Qur'anic revelation, particularly within the doctrine of *i'jāz al-ghaybī* (the inimitable disclosure of unseen or future realities).

Epistemologically, the study positions the Qur'an as the primary analytical lens, not as a secondary moral reference. Revelation is understood as articulating meta-historical patterns concerning belief, rejection, alliance, and hostility toward divine guidance. Accordingly, the core methodological component is Qur'anic textual analysis grounded in tafsīr. Selected verses that address persistent opposition to Islam—al-Baqarah (2:113, 120), Āli 'Imrān (3:118), al-Mā'idah (5:18, 51, 82), al-Anfāl (8:30), al-Tawbah (9:32), and al-Nisā' (4:101)—are examined through classical exegetical authorities, particularly al-Ṭabarī and Ibn Kathīr. Their interpretations are analyzed to uncover how these verses conceptualize the motives, psychological dispositions, strategies, and continuity of antagonistic actors. This exegetical stage establishes the theological structure within which contemporary Islamophobia is interpreted as part of a recurring historical pattern rather than an isolated modern anomaly.

To strengthen thematic coherence, the study further employs thematic Qur'anic interpretation (*al-tafsīr al-mawḍū'ī*) (Nasir, 2003). This method allows dispersed verses to be synthesized into a unified theological narrative concerning structured hostility toward Islamic revelation. Through thematic correlation, the Qur'anic discourse on opposition to Islam is read as internally consistent, demonstrating how different passages collectively articulate a theology of historical antagonism. This approach ensures that the analysis remains textually grounded while avoiding fragmentary or decontextualized citation of scripture.

Alongside the exegetical dimension, the research utilizes library research as its principal data collection technique. This involves a systematic review of peer-reviewed journal articles, academic monographs, theological writings, and primary ideological texts. Particular attention is given to discourses associated with Christian Zionist thought, including figures such as Hal Lindsey and

Stephen Sizer (S. Sizer, 2005), as well as critical scholarly examinations of the geopolitical and theological framework of Christian Zionism (Elazar & Billig, 2021). These sources are treated as discursive sites where theology, eschatology, and political ideology intersect in shaping antagonistic representations of Islam. The analytical procedure integrates content analysis and critical discourse analysis. Content analysis (Krippendorff, 2018) is employed to identify dominant themes, recurring motifs, and symbolic constructions within Christian Zionist writings and media narratives influenced by such ideology. This includes portrayals of Islam as a civilizational threat, theological rival, or eschatological adversary. Through systematic coding and thematic categorization, the study uncovers how these representations form a patterned narrative rather than isolated rhetorical expressions.

Complementing this, critical discourse analysis (Fairclough, 1992) is used to examine how Islamophobic representations function within broader structures of power and knowledge. This analysis reveals how religious rhetoric, apocalyptic interpretation, and political communication strategies converge in sustaining ideological hegemony and legitimizing hostility toward Islam (Spector, 2008). Islamophobia is therefore examined as a constructed discourse embedded within geopolitical projects, not merely as spontaneous prejudice or emotional reaction.

Methodologically, these approaches operate on two interrelated analytical levels. The first is normative-theological, in which the Qur'an provides the conceptual framework for understanding the continuity, motives, and theological meaning of hostility toward Islam. The second is contextual-analytical, in which contemporary ideological productions—particularly within Christian Zionist discourse—are examined as historical manifestations of patterns already articulated in revelation. The relationship between these levels is not one of simplistic equivalence but of structural resonance: modern Islamophobia reflects dynamics that the Qur'an presents as recurring features of the historical encounter between revelation and its opponents.

By integrating exegetical analysis, thematic interpretation, content analysis, and discourse analysis, this methodological framework allows the study to bridge theology and contemporary analysis without collapsing one into the other. The Qur'an remains the epistemic center, while modern ideological texts function as empirical illustrations of Qur'anically anticipated patterns. Through this design, the study provides a comprehensive account of the theological, ideological, and discursive mechanisms through which Christian Zionism contributes to the global perpetuation of Islamophobic narratives.

Ultimately, the method reinforces the central thesis of this article: that contemporary Islamophobia corresponds to a historically continuous structure of

antagonism whose logic is illuminated, anticipated, and theologically framed within the Qur'anic discourse.

3.0 RESULTS AND DISCUSSION

3.1 *Qur'anic Prophecy and the Perpetrators of Islamophobia: The Case of Christian Zionism*

Aversion toward Islam can be traced back to the very inception of the religion, when the Prophet Muhammad proclaimed the message of Islam in Mecca. From the outset, his prophethood was rejected by segments of the People of the Book. A similar pattern had earlier occurred in the mission of Prophet 'Isa (Jesus), who encountered strong resistance from religious authorities of his time. These historical precedents reveal a recurring theological pattern: resistance toward a new prophetic message that challenges established religious authority and doctrinal finality (Hamdan, Mahmudi, & Muhammad, 2023; Muhammad, 2025b; Muhammad, Mahmudi, Hamdan, S Alahmadi, & Rusdi, 2024). Jewish communities believed that prophethood had culminated with Moses, while Christian doctrine affirmed Jesus as the decisive revelation, leading both to reject Muhammad on theological grounds (Waardenburg, 2004). What is now termed *Islamophobia* thus represents a modern label for a much older phenomenon of doctrinally rooted antagonism.

Although the term *Islamophobia* gained widespread recognition through the 1997 Runnymede Trust report, earlier traces appear in the works of Anawati (1976), Edward Said's *Orientalism*, and even in 1925 in the writings of Etienne Dinet and Slimane Ben Ibrahim (López, 2011). Regardless of terminological development, the phenomenon itself—fear, hostility, and aversion toward Islam—has deep historical roots. It has been sustained through political interests, ideological narratives, and representational practices that portray Islam as the civilizational “other” (Ghani, 2021). The Qur'an, however, frames this hostility not as an accidental sociological outcome but as a recurring pattern embedded in the history of revelation.

Classical exegetical traditions support this understanding. In interpreting Q. al-Baqarah 2:120 (*lan tarḍā 'anka al-Yahūd wa lā al-Naṣārā*) and Q. al-Mā'idah 5:82, al-Ṭabarī and Ibn Kathīr describe a persistent disposition of opposition toward the final message. Al-Ṭabarī explains that such groups would not cease efforts to influence Muslims away from divine guidance, while Ibn Kathīr emphasizes that enmity toward Islam is deeply rooted and recurrent across historical eras (Al-Ṭabarī, 2000; Ibn Kathīr, 1420). These interpretations situate the verses within the concept of *i'jāz al-ghaybī*—the Qur'an's miraculous

disclosure of unseen or future realities. Thus, modern Islamophobia may be understood as a contemporary manifestation of a prophetic pattern already identified within revelation.

From this perspective, Islamophobia is not merely a sociopolitical prejudice but part of a structured and continuous pattern of resistance toward Islam. In modern times, mass media functions as a principal vehicle for this hostility, portraying Islam as violent, irrational, or inherently threatening. Writers such as Raphael Patai, who depicted Arabs as incapable of unity or rational organization, and Oriana Fallaci, who portrayed Islam as intrinsically hostile to civilization, illustrate how inherited theological prejudices are reframed in cultural and civilizational language (Tuastad, 2003). After the events of 9/11, the concept of “Islamic terrorism” became a generalized narrative, encouraging suspicion toward Muslims and legitimizing geopolitical interventions (Altwaiji, 2018).

Scholars like Ḥisām Shākir argue that Islamophobia is not a spontaneous outcome of interreligious misunderstanding but a politically engineered phenomenon serving strategic interests. Demographic anxieties in Europe, coupled with fears of cultural change, have intensified narratives of an Islamic “threat,” leading to restrictive policies and normalized hostility (Shākir, 2018). Misrepresentation of Islam thus becomes an ideological instrument, deployed through media systems to shape public consciousness.

Within this framework emerges a critical question: who are the principal actors in this global propagation of Islamophobia? Among the most frequently identified are Western powers—particularly the United States and its allies—operating within an ideological environment influenced by Christian Zionism (Makow, 2008). Christian Zionism, as defined by Stephen Sizer, is a theological movement in which certain Christian groups believe they are assisting the fulfillment of divine prophecy through political support for Israel (S. Sizer, 2005). Figures such as John Nelson Darby and Hal Lindsey shaped a dispensationalist theology that links modern geopolitics with apocalyptic expectation.

Middle Eastern scholars argue that within this worldview, Islam is often positioned as a theological and eschatological rival. Consequently, Islamophobia functions not only as cultural prejudice but as an expression of sacred history interpreted through apocalyptic frameworks (Tawufiq Najm al-Anbārī, 2019). In this reading, political hostility becomes sacralized, and antagonism toward Islam is perceived as participation in a divinely ordained historical drama.

Controversial claims also emerge within this discourse regarding radical groups such as ISIS, al-Qaeda, and the Taliban. Some analysts argue that such groups have been manipulated or indirectly facilitated by geopolitical actors to construct an image of Islam synonymous with extremism (Rubin, 2002;

Sumantho, 2014). Whether or not every claim is empirically verifiable, the perception itself illustrates how the image of “radical Islam” operates within global narratives that reinforce fear and justify intervention.

Violence attributed to Islam is then amplified through digital and print media, producing a cycle in which isolated events are universalized as representative of the faith. This process delegitimizes Islamic teachings and demoralizes Muslim communities, while simultaneously promoting reinterpretations of Islam framed under pluralism and tolerance that detach the religion from its doctrinal foundations (Markow, 2010; Muhammad, 2025a; Wani & Khazir, 2018).

Scholarly descriptions of the Christian Zionist agenda often outline a gradual pattern: constructing extremist images of Islam, amplifying them through media, provoking apologetic responses among Muslim intellectuals, and ultimately exerting ideological pressure that weakens orthodoxy. This sequence mirrors the Qur’anic depiction of systematic and organized hostility al-Māidah (5:82).

In the digital era, online platforms intensify this dynamic. Coordinated media strategies normalize Islamophobic discourse and shape public opinion globally (Civila, Romero-Rodríguez, & Civila, 2020; Ghani, 2021; Muhammad, 2025a). Control over media infrastructures enables certain ideological networks to manufacture and sustain fear-based narratives about Islam.

These historical and discursive patterns demonstrate that antagonism toward Islam is not merely political but rooted in theological worldviews concerning religious truth, chosenness, and eschatological destiny. Contemporary Islamophobia therefore reflects the continuation of a scripturally prefigured pattern of resistance operating through religious symbolism and identity construction. Within Christian Zionist discourse in particular, eschatological belief and geopolitical alignment fuse into a worldview in which Islam is framed as an obstacle in sacred history.

Consequently, the phenomenon cannot be adequately explained by political theory alone. Its deeper roots lie in theological constructions that shape how religious “others” are perceived and positioned within sacred narratives. The movement from revelation to reality thus becomes evident: the Qur’an’s prophetic depiction of enduring hostility finds its modern manifestation in Islamophobia and in ideological systems that sustain it. This realization necessitates a further theological examination of Christian Zionism’s doctrinal architecture, which systematizes these narratives and situates Islam within an apocalyptic schema of history.

3.2 Christian Zionism Theology as a Qur'anic Fulfillment of Islamophobic Prophecy

A critical examination of the theological foundations of Christian Zionism is essential for understanding the ideological architecture that sustains contemporary Islamophobia. Within the framework established in the preceding discussion, Islamophobia is not approached merely as a sociopolitical prejudice but as the continuation of a theological pattern of hostility anticipated in the Qur'an. Christian Zionism, therefore, is examined not simply as a political movement but as a religious worldview whose eschatological doctrines contribute to the sacralization of antagonism toward Islam. In this sense, the phenomenon reflects what the Qur'an portrays as recurring, organized resistance to divine guidance, manifested through religious communities that combine theological conviction with political power.

Scholarly discussions on religiously driven hostility, such as those concerning antisemitism analyzed by Mustafa Selim Yilmaz demonstrate how eschatological narratives shape collective attitudes and construct enduring enemies (Yilmaz, 2017). A similar mechanism operates within Christian Zionist theology. Two central ideas form its doctrinal core: the sanctification of the Holy Land as an exclusive divine inheritance and the expectation of the Second Coming of Christ through apocalyptic conflict. These doctrines do not operate in isolation; they require a theological antagonist whose presence validates the unfolding drama of sacred history. Islam, as a religion that theologically rejects both the divinity of Jesus and the exclusivist covenantal claim over sacred geography, becomes positioned as the most significant rival within this narrative structure.

This construction corresponds with the Qur'anic warning that certain groups seek to "extinguish the light of God with their mouths" (al-Tawbah 9:32), indicating ideological opposition that operates through discourse, theology, and persuasion rather than open warfare alone. The Qur'an anticipates such structured enmity. Verses such as al-Baqarah (2:120) and al-Ma'idah (5:82), which describe particular groups among the People of the Book as intensely hostile toward believers, have been interpreted by classical exegetes as referring to recurring, organized antagonism rather than universal condemnation. Al-Ṭabarī and Ibn Kathīr explain that the hostility mentioned in these verses emerges especially from factions possessing religious authority and political influence. This reading resonates with al-Mumtahanah (60:2), which warns that some opponents harbor enduring resentment and seek to harm believers whenever opportunities arise.

Additional Qur'anic passages reinforce this pattern. Āli 'Imrān (3:118) cautions believers against intimate reliance on those who conceal hostility, while al-Nisā' (4:51) and al-Mā'idah (5:51) refer to political-religious alliances that may form in opposition to Muslims. These verses collectively establish a conceptual framework for understanding how theological and political interests can converge into alliance-driven antagonism. Within this interpretive horizon, Christian Zionism may be viewed as one contemporary manifestation of such a configuration, where eschatological belief merges with geopolitical alignment.

In Christian Zionist thought, Judaism is embraced as a covenantal partner in fulfilling biblical prophecy. Many Jewish groups, in turn, support Christian Zionist political initiatives because of the mutual benefit derived from shared objectives concerning the State of Israel. Stephen Sizer notes that Christian Zionists view the Jewish people as indispensable actors in God's salvific plan (S. Sizer, 2005; S. R. Sizer, 1996). Islam, however, is excluded from this sacred framework and is instead portrayed as a disruptive presence within biblically defined sacred space. This dualistic construction—ally versus adversary—mirrors the Qur'anic description of selective alliances formed on the basis of shared interests rather than universal religious solidarity.

Several Muslim scholars argue that Christian Zionist hostility toward Islam is reinforced through theological reinterpretation. Ibrāhīm Muḥammad al-Dūsirī observes that Muslims are frequently depicted as spiritually misguided or as rejecters of divine truth (Ibrāhīm Muḥammad al-Dūsirī, 2018). Ömer Kemal Şahin further shows that in some apocalyptic readings, Muslims are symbolically associated with the forces of Gog and Magog, representing chaos and rebellion against divine authority (Şahin, 2019). Such imagery is not merely symbolic; it shapes perceptions of Muslims as eschatological adversaries rather than historical communities. Stephen Sizer traces similar portrayals to medieval polemical traditions, including Crusader narratives that characterized Muslims as impure, heretical, and enemies of God (S. Sizer, 2005). These depictions resonate with Qur'anic descriptions of those who “fabricate lies against God” and distort religious truth (Q. 6:21; 9:30).

Comparative studies of eschatology highlight a significant divergence between Islamic and Christian Zionist end-time expectations. While Islamic tradition envisions the coming of al-Mahdī as the restoration of justice, certain Christian Zionist interpretations recast this figure as the Antichrist. This reversal transforms an Islamic symbol of divine guidance into an embodiment of evil. Richard Cimino and Kamphausen note that such interpretations portray Muslim leadership as initiating catastrophic war, threatening Israel, and desecrating sacred space (Bedeutung & Kamphausen, 2007; Richard Cimino, 2005). The final apocalyptic confrontation, often associated with Armageddon, depicts Muslims

as global antagonists opposing God's plan. In this narrative, theological disagreement is elevated into cosmic warfare.

These apocalyptic constructions correspond to the Qur'anic theme of demonization aimed at obstructing divine guidance *al-Tawbah* (9:33). The Qur'an describes how hostility may be justified through religious rhetoric, turning political conflict into sacred duty. Christian Zionist eschatology exemplifies this mechanism by fusing theology with geopolitical advocacy. The alliance between religious conviction and state policy becomes a vehicle through which hostility toward Islam is framed as participation in divine history.

Edward Said's critique of Orientalism further clarifies how such theological narratives enter cultural consciousness. Representations of Islam as violent, irrational, or inherently hostile are not neutral descriptions but ideological constructions that shape Western perceptions (Abdelsalam & Katsina, 2014). Christian Zionist discourse intersects with these representations by providing a religious rationale for preexisting civilizational stereotypes. In doing so, it contributes to the normalization of Islamophobia as both a cultural and spiritual concern.

Hal Lindsey, one of the most influential Christian Zionist writers, exemplifies this fusion of eschatology and political analysis. He portrays Islamic movements as the greatest threat to global peace and links various Muslim-majority nations to a future coalition against Israel. Lindsey's claim that enduring peace is impossible while Islam persists reflects an absolutist worldview in which theological difference becomes an existential danger. From a Qur'anic perspective, such attitudes correspond to the prophecy of sustained ideological opposition led by intertwined religious and political actors.

The theological framework of Christian Zionism therefore illustrates how eschatological belief can legitimize structured hostility. By sacralizing territory, redefining Islamic symbols as embodiments of evil, and portraying Muslims as apocalyptic enemies, this worldview generates a religious logic that sustains Islamophobic narratives. These narratives do not remain abstract; they intersect with political lobbying, media production, and global networks of influence.

In conclusion, Christian Zionism may be understood as a contemporary expression of the Qur'anic pattern of alliance-driven antagonism toward Islam. Its theological system transforms political conflict into sacred obligation and situates Islam within an apocalyptic schema of opposition. The portrayal of Muslims as eschatological adversaries, the justification of their marginalization, and the persistent delegitimization of Islamic teachings reflect a form of hostility that the Qur'an presents as recurring within the history of revelation. Thus, the movement from prophecy to historical reality becomes visible: theological

narratives, political interests, and media representation converge to produce a structured and enduring form of Islamophobia.

3.3 *The Qur'an's Prophecy of Islamophobia in Contemporary Reality*

The Qur'an occupies a foundational position in shaping Muslim intellectual consciousness and civilizational worldview. For believers, it is not merely a sacred text for devotional recitation nor solely a compilation of legal injunctions revealed in a particular historical milieu. Rather, it is understood as a living divine discourse (*kḥitāb ilāhī*) that transcends temporal and spatial boundaries. This transhistorical character enables the Qur'an to provide interpretive categories through which Muslims understand recurring structures of human history. Within the Islamic intellectual tradition, scholars maintain that the Qur'an contains references not only to past communities but also to patterns that unfold across time—an aspect associated with *i'jāz al-ghaybī*, the Qur'an's disclosure of unseen realities (Ayyıldız, 2021). This does not signify deterministic prediction of specific modern events; rather, it indicates typological insight into enduring configurations of belief, hostility, and ideological contestation.

Building on the methodological framework outlined earlier, this study approaches the Qur'an through a scriptural-typological lens. Qur'anic verses are read as mapping recurrent structures of epistemic conflict, theological antagonism, and political alignment. Contemporary Islamophobia, therefore, is not treated as an isolated sociological anomaly but as a modern manifestation of antagonistic patterns already described within revelation. This hermeneutical move does not claim that the Qur'an explicitly names "Islamophobia." Instead, it employs structural analogy: identifying correspondence between Qur'anic depictions of opposition to prophetic truth and present mechanisms of ideological exclusion.

A central verse in this regard is al-Baqarah (2:120): *lan tarda 'anka al-yahūd wa lā al-naṣārā ḥattā tattabi' millatahum*. Classical exegetes such as al-Ṭabarī interpret this not as a statement limited to a specific historical dispute but as a generalizable pattern in which acceptance is made conditional upon religious assimilation. Ibn Kathīr emphasizes the particle *lan* as denoting persistence and continuity. Typologically, the verse describes a structure in which recognition and legitimacy are withheld unless ideological conformity is achieved. In contemporary global discourse, Muslim legitimacy is frequently framed as contingent upon alignment with dominant civilizational norms—whether secular-liberal paradigms, geopolitical interests, or cultural expectations. The convergence between Qur'anic pattern and modern condition lies at the structural level, not the chronological.

To clarify the mechanisms through which such conditional acceptance operates today, the study draws on Antonio Gramsci's theory of cultural hegemony. Gramsci argues that domination in modern societies functions through the production of "common sense," a cultural environment in which certain assumptions appear natural and self-evident (Gramsci, 2020). Power is exercised not only through coercion but through shaping perception, knowledge, and meaning. Islamophobia operates precisely within this hegemonic domain. Through media narratives, political rhetoric, and academic framing, Islam is repeatedly constructed as inherently problematic—associated with violence, irrationality, or incompatibility with modernity. Over time, these portrayals solidify into normalized social "truths." Linking al-Baqarah (2:120) with hegemony illuminates the dynamic: the verse describes conditional acceptance; hegemony explains how these conditions become institutionalized as civilizational standards.

This hegemonic process resonates with Qur'anic language concerning epistemic distortion. The phrase *yaktumūna al-haqq* ("they conceal the truth") in al-Baqarah (2:146) is interpreted by classical exegetes as deliberate suppression of prophetic knowledge. In contemporary terms, this parallels selective representation: violent incidents involving Muslims receive disproportionate amplification, while ethical teachings, intellectual heritage, and humanitarian contributions remain marginalized. Islamophobia thus appears not merely as prejudice but as a regime of knowledge production—an epistemic order determining what counts as credible representation. This parallels Gramsci's insight that hegemony is sustained through informational and cultural dominance. The Qur'anic description anticipates not isolated misperception but structured epistemic governance.

A further mechanism involves discursive destabilization. Āli 'Imrān (3:72) recounts a strategy whereby belief is professed at one moment and withdrawn at another to generate doubt. Al-Ṭabarī interprets this as calculated confusion (Al-Ṭabarī, 2000), while Ibn Kathīr underscores its aim to weaken faith (Ibn Kathīr, 1420). Analytically, this aligns with what contemporary discourse theory terms narrative volatility—rapid shifts in representation preventing stable understanding. Islam is alternately framed as peaceful or violent, progressive or archaic, depending on political expediency. Such oscillation produces epistemic uncertainty, undermining coherent knowledge. The Qur'anic depiction therefore corresponds to a model of psychological and discursive warfare embedded within hegemonic systems.

Alliance formation constitutes another structural element. Al-Mā'idah (5:51) states that certain groups are "allies of one another," which classical exegesis links to political-religious solidarity in opposition to Muslims. In Gramscian

terms, this resembles a “historical bloc”—a coalition of ideological, political, and cultural forces sustaining a dominant order. Contemporary Christian Zionism may be situated analytically within such a bloc, where theology, geopolitics, and media influence converge. Scholars such as Yadgar and Hadad show how Christian Zionist thought reinterprets Judaism through Christian eschatology, aligning religious narrative with strategic political interests (Yadgar & Hadad, 2021). Islam frequently appears in this discourse as an eschatological adversary, reinforcing antagonistic framing. The Qur’anic verse thus functions typologically, illuminating how theological and political interests merge into durable ideological coalitions.

Importantly, the Qur’an does not endorse civilizational essentialism. Al-Mā'idah (5:82) differentiates between groups, acknowledging diversity even within the People of the Book. This nuance parallels Edward Said’s critique of monolithic representations (Said, 1978). Said’s concept of Orientalism demonstrates how knowledge production constructs the “Orient” as inferior and threatening, embedding suspicion into intellectual traditions. Islamophobia can therefore be seen as a contemporary extension of this epistemic structure. The Qur’anic differentiation prevents analysis from collapsing into blanket hostility, directing attention instead to specific ideological formations and power structures.

The Qur’an also addresses internal motivations behind hostility. Al-Baqarah (2:109) links antagonism to envy, while Āli ‘Imrān (3:118) notes concealed hatred exceeding outward expression. These insights resonate with modern identity theory, where perceived loss of symbolic dominance generates defensive hostility toward out-groups. The Qur’anic account thus anticipates sociopsychological dimensions of ideological exclusion, indicating that hostility is tied not only to doctrinal disagreement but also to status anxiety and perceived civilizational competition.

Yet revelation does not merely diagnose conflict; it articulates counter-hegemonic principles. The declaration *lā ikrahā fi al-dīn* (al-Baqarah 2:256) establishes religious freedom as a foundational ethic, while al-Ḥujurāt (49:6) commands verification of information. These verses construct an epistemic and moral framework resistant to manipulation. In Gramscian terms, they nurture counter-hegemonic consciousness—an alternative moral-intellectual leadership grounded in ethical credibility rather than coercive dominance. As Şahin argues, countering Islamophobia requires precisely such epistemic clarity and truthful representation.

Islamophobia, therefore, may be conceptualized as a hegemonic formation sustained through discourse, alliance, and epistemic distortion, whereas Qur’anic consciousness represents counter-hegemonic awareness. The

prophetic dimension of the Qur'an lies not in predicting modern terminology but in mapping enduring structures of ideological conflict and providing ethical resources for resistance. Revelation supplies typologies; classical *tafsīr* delimits interpretive boundaries; critical theory explains mechanisms; contemporary scholarship illustrates manifestation. The movement from revelation to reality thus occurs through structural recurrence rather than chronological prediction. In this synthesis, the Qur'an functions as a source of civilizational diagnostics—revealing how hostility is produced, normalized, and resisted across historical transformations.

4.0 CONCLUSION

This study argues that Islamophobia cannot be adequately understood as merely a modern sociopolitical prejudice or a reaction to contemporary geopolitical tensions. When examined through a Qur'anic epistemological framework, it appears as the re-emergence of a historically continuous pattern of hostility toward divine guidance. By employing the concepts of *i'jāz al-ghaybī* and scriptural typology, the study shows that the Qur'an does not predict modern terminology but outlines enduring structures of antagonism that recur across historical contexts. Verses such as al-Baqarah (2:120), al-Mā'idah (5:82), Āli 'Imrān (3:118), and al-Mumtaḥanah (60:2), as interpreted by classical exegetes like al-Ṭabarī and Ibn Kathīr, describe organized and alliance-driven opposition rooted in theological and political authority. Typologically read, these verses illuminate contemporary Islamophobia as a structured phenomenon characterized by conditional acceptance, epistemic distortion, discursive manipulation, and ideological coalition-building rather than spontaneous fear or misunderstanding.

The case of Christian Zionism illustrates how this Qur'anic pattern manifests in present reality. Its eschatological theology sacralizes territory, frames Islam as an apocalyptic adversary, and fuses religious narrative with geopolitical interests, thereby legitimizing antagonism through sacred discourse. Through the lens of Gramsci's theory of cultural hegemony, Islamophobia is further understood as normalized through knowledge production, media representation, and political rhetoric that shape "common sense" perceptions of Islam as inherently problematic. This process parallels Qur'anic descriptions of concealing truth and manipulating discourse. Yet the Qur'an also offers counter-hegemonic principles—religious freedom, ethical engagement, and verification of information—providing an epistemic and moral framework to resist distortion. Thus, Islamophobia emerges as a modern manifestation of a divinely anticipated structure of hostility, while the Qur'an remains a living civilizational guide for

diagnosing and responding to ideological conflict without compromising theological integrity.

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