

**What is Islamophobia and how much is there? Theorizing and measuring an  
Emerging comparative concept**

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Abstract

Islamophobia is a recently recognized notion within the field of social sciences, namely in the realm of comparative analysis. However, a universally recognized definition of Islamophobia that allows for comprehensive comparative and causal analysis has not been established. This article delves into the examination of the utilization of the term Islamophobia throughout public and intellectual discourse, highlighting the existence of these discourses across many platforms. The provided statement further utilizes research on the creation of concepts, prejudice, and related manifestations of status hierarchies in order to present a practical definition of Islamophobia within the realm of social science. This definition characterizes Islamophobia as the manifestation of indiscriminate unfavorable attitudes or feelings specifically targeted against Islam or individuals identifying as Muslims. The paper examines the suitability of various metrics for assessing Islamophobia and highlights the advantages of conceptual development in facilitating comparative and causal analysis. in philosophy and the concept of haqq in Islam, as well as the parallel between the philosophical notion of the State and its connection with religious teachings on obedience to authority, are among the factors that Al-Farabi cites as evidence for the relationship between philosophy and religion. This research contributes to fostering harmony across divergent religious and philosophical factions.

**Keyword-** Islamic philosophy

## Introduction

Islamophobia is a recently recognized notion within the field of social sciences, namely in the realm of comparative analysis. However, a universally recognized definition of Islamophobia that allows for comprehensive comparative and causal analysis has not been established. This article delves into the examination of the utilization of the term Islamophobia throughout public and intellectual discourse, highlighting the existence of these discourses across many platforms. The provided statement further utilizes research on the creation of concepts, prejudice, and related manifestations of status hierarchies in order to present a practical definition of Islamophobia within the realm of social science. This definition characterizes Islamophobia as the manifestation of indiscriminate unfavorable attitudes or feelings specifically targeted against Islam or individuals identifying as Muslims. The paper examines the suitability of various metrics for assessing Islamophobia and highlights the advantages of conceptual development in facilitating **comparative and causal analysis**. This article presents a model for Islamic business management, according to which strategic managers should adhere to the tenets of Islam while formulating company strategies, gain knowledge from reliable sources regarding how to conduct business in an Islamic manner, and be willing to accept results without resorting to any kind of manipulation. Strategic managers are required to demonstrate humility, responsibility, and self-accountability in order to perform their jobs to the fullest extent possible. One way to instill these traits is to submit to what some call "divine" instructions. The administration of organizational companies by taking a holistic perspective gives corporate leaders greater opportunities to deal with difficulties in an imaginative manner. This

article comes to the conclusion that the Islamic business management model is adaptable enough to accommodate changes in accordance with the circumstances in order to achieve the maximum outcome of the organization, which is to the benefit of the entire community and does not involve any religious prejudice. This is the conclusion that is reached at the end of this article.

Researchers in the field of business are currently focusing a lot of their attention on attempting to find a solution to the issue, "How should company leaders handle their responsibilities?"

"The Surrender" is what the word "Islam" signifies, and it alludes to the process by which man submits his will and purpose to that of God. The name Islam comes from the Arabic language and it carries with it the connotation of submission, surrender, and obedience. One of the most fundamental tenets of the religion of Islam is to render one's complete and utter subservience to Allah and to fulfill his directives. One of the other literal definitions of the word Islam is "peace," and this emphasizes that the only way to obtain genuine mental and bodily calm is to submit oneself to the will of Allah and accept his laws. Mawdudi (1960) asserts that the most fundamental aspects of Islam are submission and obedience to Allah, who is the Lord of the universe. According to Abbasi et al. (2010), the religion of Islam is credited with inventing an innovative management paradigm that, for more than a thousand years, has encouraged civility, wealth, diversity, and happiness among people of various creeds and ethnic origins all over the world. In the current political and social climate around the world, Muslims are under a moral imperative to demonstrate a dedication to the establishment of institutions that model themselves after the Islamic approach to administration. The administration of organizational companies by taking a holistic perspective

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to administration. According to Abbasi et al. (2010), contemporary management specialists are putting a substantial amount of focus on the research field of Islamic viewpoint on management studies. This is an indication that Islamic perspectives on management are becoming increasingly important. According to Kazmi (2003), Islamic perspectives are given and discussed on the basis of Islamic knowledge that has been revealed in the form of the al-Qur'an and the Hadith. For the purposes of the investigation, these sources that have been presented are taken into consideration to be reliable.

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