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**POSTCOLONIAL ISLAMOPHOBIA AND IMMIGRANT CRISIS IN KHAIR'S
“JIHADI JANE”**

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Abstract

Islamophobia is frequently encountered as an inevitable reality in today's political and social life. Especially, Islamophobia-based hate crimes witnessed in the media deeply affect Muslim immigrants living in Western society and even lead them to be seen as potential terrorists. In particular, it can be easily said that the relationship between the West and Islam bears the traces of colonialism. The clear similarities between Western imperialism and radical Islam testify to this common legacy. This post-colonial Islamophobia affects immigrants as mentioned above, but the real blow strikes Muslim women immigrants. In Western society, the dress of Islam for women attracts enough attention and Muslim women are mostly targeted by hate crimes because they cannot integrate into society in this way. This situation accelerates the process of exclusion and marginalization of Muslim women immigrants and strengthens the hand of radical Islamic terrorist organizations in recruiting militants. This is one of the biggest obstacles to the creation of a multicultural environment, a source of problems stemming from Western imperialism and radical Islam. At this point, the works and discourses of Muslim-origin authors are of great importance in terms of digging into the depths of this problem and finding solutions. The works of these authors, who address immigration issues as an insider and identify the root sources of the problem, have the potential to play a key role in overcoming today's political and social impasse.

In this context, the aim of this study is to put the reality of Islamophobia in Western society on a theoretical ground, to clarify the colonial connection of this fear and to discuss the problem with quotations and examples from Tabish Khair's novel *Jihadi Jane*.

Keywords: Islamophobia, Immigrant literature, Migrant crisis, Terror

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KHAIR'IN "CİHADIN GELİNLERİ" ROMANINDA SÖMÜRGEÇİLİK SONRASI DÖNEM İSLAMOFOBİ VE GÖÇMEN KRİZİ

Öz

Günümüzde siyasi ve sosyal hayatta İslamofobi kaçınılmaz bir gerçek olarak karşımıza sık sık çıkmaktadır. Özellikle medyada şahit olunan İslamofobi kaynaklı nefret suçları Batı toplumunda yaşamakta olan Müslüman göçmenleri derinden etkilemekte ve potansiyel terörist olarak görülmelerine bile yol açmaktadır. Bu konu özelinde Batı ve İslam arasındaki ilişkinin sömürgecilik dönemi izlerini taşıdığı da rahatlıkla söylenebilmektedir. Batı emperyalizmi ve radikal İslam arasındaki açık benzerlikler bu ortak mirası kanıtlar niteliktedir. Bahsi geçen bu sömürgecilik sonrası İslamofobi, yukarıda da bahsedildiği gibi göçmenleri etkilemekte fakat asıl darbeyi Müslüman kadın göçmenlere vurmaktadır. Batı toplumunda İslam'ın kadın için öngördüğü kıyafet yeterince dikkat çekmekte ve Müslüman kadınlar bu şekilde topluma entegre olamadıkları için nefret suçlarına çoğunlukla hedef olmaktadır. Bu durum Müslüman kadın göçmenlerin dışlanma ve marjinalleşme süreçlerini hızlandırmakta ve radikal İslami terör örgütlerinin militan toplama konusunda elini güçlendirmektedir. Bu Batı emperyalizmi ve radikal İslam kaynaklı problem kaynağı çok kültürlü bir ortam yaratılması önündeki en büyük engellerden birisidir. Tam bu noktada, bu sorunun derinlerine inmek ve çözüm yolları bulmak anlamında Müslüman asıllı yazarların eserleri ve söylemleri büyük önem arz etmektedir. İçeriden bir ses olarak göçmen sorunlarına değinen ve problemin asıl kaynaklarını tespit eden bu yazarların eserleri günümüz politik ve sosyal çıkmazların aşılmasında kilit bir rol oynayabilecek potansiyele sahiptir.

Bu bağlamda, bu çalışmanın amacı Batı toplumunda İslamofobi gerçeğini teorik bir zemine oturtmak, bu korkunun sömürgecilik dönemi bağlantısını açıklığa kavuşturmak ve Tabish Khair'in *Cihadın Gelinleri* romanından alıntılarla ve örneklendirmelerle sorunu tartışmaktır.

Anahtar Kelimeler: İslamofobi, Göçmen edebiyatı, Göçmen krizi, Terör

Introduction

Islamophobia is a contradictory and highly sensitive concept nowadays, and at the same time, it is very difficult to define. In its simplest form, Islamophobia “refers specifically to negative attitudes towards Islam and Muslims and their manifestations in words and deeds” (Moten, 2012: p.157). Although the term started to be talked about a lot in the 90s, it gained its main popularity after the 9/11 attacks. Bleich suggests that

In recent years, Islamophobia has evolved from a primarily political concept toward one increasingly deployed for analytical purposes. Researchers have begun using the term to identify the history, presence, dimensions, intensity, causes, and consequences of anti-Islamic and anti-Muslim sentiments. (Bleich, 2012: p.180)

Islamophobia often manifests itself both as a fear of Islam as a religion and an attitude towards Muslims as a community. This fear, which causes negative attitudes and prejudices against the Muslim people in every corner of the world, should be interpreted as one of the most

recent examples of racism. Reminding of the colonial other, Islamophobia also created a Muslim other and caused similar problems in individuals.

While the source of such hatred towards Islam and Muslims can be shown with many political developments today, it should be added that one of the most important causes of Islamic radicalization and even terrorism is colonialism. It is not too difficult to recognize the link between contemporary Western imperialism and European colonialism, as the starting point and basic premise of these two concepts are exactly the same; normalizing the supremacy of Western civilization by creating a racist discourse. This common point between these two concepts reveals the fact that they are both generators of this orientalist fear we call Islamophobia today. Wolfe points out that

Anti-Semitism and Islamophobia, enduring proto-forms of European racism, applied internally and externally respectively: to the Jew within, who characteristically ‘wandered’ – a spatial determination – from ghetto to ghetto, and to the Saracen, Turk or Mahomedan, who threatened – and thereby constituted – the borders of Christendom from without (Wolfe, 2005: pp.233-234).

It is not false to say that one of the most visible enemies of Orientalism is Islamic geography and culture. Within an Orientalist view, Islam is one and a unique culture. Although the religion of Islam has spread over a large geography and has been accepted by different cultures, the Orientalist perspective ignores the gigantic differences between these various cultures and creates an Islamic stereotype. Bazian states that

The antecedent to contemporary Islamophobia repertoire maybe traced to early medieval Christian representation of Islam, Prophet Muhammad and the Qur’an, which at the time was part of the Church’s attempt at providing an explanation for the rapid rise of the new religion and loss of territories” (Bazian, 2018: p.1)

Islam is a religion that has quite different interpretations and derivatives by different cultures. Despite these differences in interpretation, Western orientalism strives to portray Islam as a religion of savagery and Muslims as ignorant and violent individuals. Just as colonial powers change and reproduce the cultures they exploit, the West redefines Islam and Muslims within the framework of their own political needs. This means that “modern Islamophobia are born of these colonial epistemological misadventures, now revived in service a new imperial project: that of prosecuting and managing the War on Terror” (Choudhury, 2015: p.49).

In this context, Islamophobia is an indisputable tool for Western imperialism to penetrate the Islamic geography, intervene in the internal affairs of Muslim countries and use the Middle East's geopolitical advantages to its advantage. It is very difficult to explain and legalize the American military presence in Syria without the presence of Radical Islamist organizations and

groups such as the ISIS terrorist organization. In other words, it seems that Radical Islam is seen as a very important tool in realizing the imperialist goals of the West and legalizing them, and it is being nurtured by the West itself.

As it is known, the main argument of colonialism is the duty of bringing civilization to Eastern cultures. In this process of ‘civilization’, colonial powers seriously change the cultural, political and judicial structure of these societies over time. Making such changes in multicultural and international societies does not pose a major challenge. However, attempting to implement these changes in conservative societies that follow their own implicit rules will inevitably bring serious problems and conflicts with it.

As the colonial powers took control of Muslim societies, they also needed to change the religious and conservative judicial systems to which these societies were firmly attached. The main reason for this need was that the aforementioned systems were seen as primitive and barbaric. As they did in other matters, they created an order in the judicial system designed according to Western culture and norms. This new Western system, of course, could not be implemented in practice, and there appeared a hybrid system, reminiscent of the old traditional judicial system influenced by the Western system in the colonized lands. Therefore, “the modern law in its hybrid forms reconfiguring of traditional legal authority and legitimacy has had long-consequences in the postcolonial politics of Muslim-majority states” (Choudhury, 2015: p.51).

As can be expected, neither the new Western system nor the emerging hybrid system were accepted by Muslims. Conservative Muslims in particular never accepted the change of the judicial system and insisted on continuing to apply the shari’ah rules. This insistence on the application of shari’ah rules has fueled the fear of Islam in Western society and caused the formation of an Islamophobic discourse since shari’ah was seen as a source of violence, intolerance, and inequality.

It is a fact that Islamophobia is most severely felt by Muslim immigrants in the West. It can be said that mobbing and discrimination, being the target of hate crimes, being exposed to racist attacks and harassment, and being treated as possible terrorists are the negativities that Muslim and Eastern immigrants constantly experience. It is known that Islamophobia is an important source of immigrant discontent in the West. Thus, this paper aims to analyse Tabish Khair’s novel, *Jihadi Jane* and the effects of Islamophobia on the immigrant characters by exemplifying the immigrant psychologies from the novel.

1. Khair's "Jihadi Jane"

Jihadi Jane, released by Khair in 2016, soon became the author's most popular novel. The novel is about the stories of two Muslim girls living in England living as immigrants and joining Isis in Syria. Jamilla is the daughter of an ultra-conservative Muslim family, and even the most basic forms of entertainment are seen as sin by her family. She wears hijab in her daily life and leads a modest and strict Islamic life with her family. However, Ameena is the opposite of Jamilla. She is the daughter of a divorced and immigrant family who, unlike Jamilla's family, are not conservative - even ignoring Islamic rules. Unlike Jamilla's appearance, Ameena portrays a free girl with a more Western style. In the story, Ameena undergoes a tremendous change after moving to her own apartment and living a life completely separated from her family. She starts wearing hijab just like Jamilla and the two girls become close friends and spend most of their time together in Ameena's apartment. On the Internet, where they spend most of their daily lives, they meet a woman named Hejjiye and through this channel they begin to acquire more radical and anarchist ideas. Ameena happens to fall in love with an ISIS militant and they decided to go to Syria to join ISIS terrorist organisation.

The novel may be seen as a dystopian coming-of-age story of two immigrant girls, and Khair has tackled a current problem from all sides. At first, the novel may seem like a work on ISIS terror only, but it also tackles a much deeper subject, such as the cultural conflict, from all aspects. As an insider, the author reflects immigrant psychology very clearly and realistically. The novel clearly reflects how immigrants and other marginalized individuals who suffer from adaptation problems in society fall into the network of terrorist organizations, how they are brainwashed and how they succumb to fanaticism.

Khair reflects the lives of Muslim immigrants in England in very realistic details. The inability of these individuals to acquire consistent identities and their marginalization is well handled in the novel. Early in the novel, Khair cites Jamilla's father's obsession with teaching his children conversational Arabic, although not of Arab origin. Although not his mother tongue, the urge to teach and learn Arabic points to Jamilla's father's identity crisis as well as his immigrant reaction. This psychological reaction sums up the efforts of immigrants living in Europe to adopt a religious identity rather than nationality. The reason for this effort is the desire to feel as part of a larger group thanks to Islam and to escape from being marginalized.

The reason for the resistance of Muslim immigrants to adapt to the local culture has also been well analysed by Khair. Conservative Muslims' fear of losing their faith in a non-Muslim

society makes them more conservative and radical. Jamilla's father's effort to teach his children Arabic is a clear example of this psychology.

The paranoia of losing faith in a non-Muslim society makes it very difficult for Muslim immigrants in the West to integrate into the local community. However, the necessity of living in a culture that cannot be integrated makes it impossible to ignore this culture. Despite Jamilla's father's effort to teach his children Arabic, both Jamilla's and his older brother's first language are English. The hybrid identity situation is the one Jamilla is not happy the most because Jamilla does not have the same first language even with her mother. Terms like native language and first language are difficult concepts for Jamilla to define. This situation alienates Jamilla even within her own immediate family.

Undoubtedly, the feeling of being marginalized as an immigrant in the West is experienced much more intensely by woman Muslim immigrants. As Perry points out

women and girls appear to be extremely vulnerable to violence motivated by their status as Muslims, but especially as Muslim women. In part, this is due to the fact that those who are covered, in particular, are readily identifiable. Yet it also has to do with the controlling images of Muslims, women, and Muslim women that render the latter especially attractive and available targets (Perry, 2014: p.74).

While it is currently difficult to be a Muslim immigrant in the West, the difficulty of being a Muslim woman is much more unbearable for many reasons. First of all, Muslim women are much more difficult to integrate into western society because men in their communities have restricted their work or contact with their environment for religious reasons. From a traditional point of view, the duty of Muslim women is to take care of housework, give birth and care for these children. Jamilla's mother is a character that reflects this situation very well. This situation of course makes it impossible for them to express themselves and exist in the community. Muslim migrant women are imprisoned in a cramped life restricted to home, housework and children. Khair's statements about Jamilla's mother have expressed this well.

She was a timid woman –I assume she is still alive- who had been lovingly browbeaten by her father, and then her husband, and then this incomprehensible new country. In due course, she would be lovingly browbeaten by her son, too. (Khair, 2016: p.10)

This submissive identity of Muslim women has been mentioned many times by Khair in the novel. In one of these mentions, Jamilla's mother says she wants to visit her husband's grave, but her son protests and states that it is not religiously correct for women to go to the cemetery because according to his son and other Muslim men, women are weak.

It is not only the men of the community that marginalize and pacify Muslim women. Muslim women are also marginalized by Western society. It is inevitable for them to be targeted

as Muslim immigrants than men because of the clothes and hijab they wear. This is a very traumatic situation for Muslim women immigrants living in the West because it is quite impossible “to walk down a street without feeling like you are an alien from Mars and sometimes being treated like one” (Khair, 2016: p.61). As it is clearly understood from this sentence, Muslim women immigrants are the clear targets of Islamophobia in the West. They are often seen as a symbol and supporter of Islamic terrorism because of their clothing. Hence, Jamilla mentions that being a Muslim woman in the West requires courage and strength. She also points out that “I wonder if imams would insist on the hijab as much as they do if they had to put it on themselves and cope with the consequences in ordinary life” (Khair, 2016: p.61).

Given all this, being a Muslim immigrant in the West is a very difficult experience, especially for women. As an insider, Khair has well diagnosed this situation and illustrated it with realistic characters and events. These simple problems are far from noticeable to non-Muslims and Muslims not living in a foreign culture. However, they make the lives of Muslim immigrants intolerable. “The option to grab a sandwich without checking whether it is pork or beef, halal or not” is enough to feel alienated in the Western culture. (Khair, 2016: p.61).

The feeling of marginalization and the drive to survive can be seen as one of the most important reasons for the religious fanatization of Muslim immigrants. In the novel, Khair details the radicalization process of Ameena through Jamilla's narration. The question of whether Ameena participated in the mosque and religious conversations or the turmoil in family relations prompted Ameena to radicalize is being examined by the author. Whatever the reason, Ameena, after being ostracized and humiliated by her social environment, isolates herself from the outside world and begins to get caught up in radical Islamist ideas with the support of Jamilla, who believes that converting someone to belief “opens a new gate in Heaven for you” (Khair, 2016: 26). Jamilla plays the major role in Ameena's acquisition of these ideas, but it is not only Jamilla that drove her to radicalize but also the mosque group “which was, around then, being taken over by ‘sisters and brothers’ from *Hizbut-Tahrir*, who had no patience with Western deviance” (Khair, 2016: p.25). Bringing Ameena to the darkness of radical Islam is not at all difficult for fundamentalist groups because Ameena has been marginalized by society and is looking for a standing ground.

Ameena's marginalization and family-related psychological problems have made her more sensitive to the contradictions between Islam and the West. As the radical Islam promises, she wants to change the existing order because she could not find a place for herself in the current order. For her, the most logical way to combat the "ingratitude" of the West is the method of

struggle proposed by radical Islam, so she takes a jihadist attitude. Jamilla points out this situation by saying that “the ghost of hurt that I had detected in Ameena’s liquid eyes would change shape and harden into anger and resentment” (Khair, 2016: p.29).

Over time, this new attitude of Ameena begins to become an obsession with her. She completely isolates herself from society and the trauma of rejection begins to affect Ameena more and more psychologically. The radical and violent ideology of fundamental Islam nurtures the growing hatred within Ameena, and eventually this young girl who hangs with men early in the novel and tries to become a Westerner becomes a fanatical militant of radical Islam. Standing against the deviant West and following the Islamic cause becomes all that Ameena thinks. Jamilla expresses that “it distracted her from our final exams, and that might explain why she graduated with much lower grades than me from high school” (Khair, 2016: p.36).

The most important reason for Ameena's radicalization is that she is not accepted by the society. Although Ameena was born and raised in England, her racial difference prevents her from finding a place in society and causes her to be radicalized. However, Jamilla's experiences in this matter are quite different from those of Ameena. She seeks to be accepted as she is, not as one of them in the local community. She complains about being excluded as a Muslim and not considered normal. This situation makes it impossible for her to embrace the society in which she was born and raised, and she too gets caught up in radical ideas like Ameena. Although for relatively different reasons, both Jamilla and Ameena isolate themselves from Western society and become radicalized.

Jamilla’s marginalisation is reflected in a detailed way by Khair when they fly to Turkey to meet ISIS militants in Istanbul. Jamilla says she feels like she is at home because she doesn't feel different and is not reacted by people. It is tragic in the context of the migrant crisis that she feels at home in a place where she took a step for the first time in her life, not in the country where she was born and raised. This tragic situation expresses quite clearly Jamilla's dissatisfaction as a woman immigrant Muslim in the West.

Oddly enough, Jamilla experiences a similar home feeling in a destroyed city in Syria. During her early days in an orphanage controlled by ISIS in Syria, Jamilla expresses her happiness to feel part of the community. She is no longer a freak that is the target of uncomfortable glances in her community. Her freedom is restricted and she cannot do whatever wants to, but her sense of belonging and acceptance by the community has prevented the need for freedom. It is clearly stated that Jamilla gives up her freedom to be accepted by her society. But when it comes to

giving up her own life, her ideas start to change. Towards the end of the novel, Jamilla sees the true face of radical Islam and begins to realize what she actually lost for a sense of belonging. She admits her main goal of becoming an ISIS militant and clearly expresses her regret. This is a moment of awareness for Jamilla.

But I will be honest. I won't deny it: I wanted to preserve my life most of all. I had no wish to die, much less for a cause I no longer believed in – that, perhaps, I had never believed in, for what I had imagined of Jihadi life in England had been largely a figment of my imagination, born of desire to live my own faith and of my resentment towards a culture I had felt did not permit it. (Khair, 2016: p.145)

Jamilla's sentences given above are the main motivation of a Muslim immigrant for radicalization. Although she does not believe in the radical Islamic ideology, the sense of belonging and identity that this promised caused Jamilla to fall into it. This of course does not apply to all Muslim immigrants living in the West. Some of them have passed through the door opened to them by the local community and have agreed to their hybrid identity. These two contrasting examples form the fine line between conservatism and fundamentalism. Jamilla's brother Mohammad and his wife are carefully designed by Khair to exemplify a conservative Muslim who is relatively adaptable to the West. During the radicalization process of Ameena, Mohammad and his wife and Ammena mostly share the same ideas about the West and Islam. But Mohammad and his wife are not as eager as Ameena to put their thoughts into action. As stated earlier, Ameena is determined to fight the "ingratitude and arrogance" of the West. Mohammad and his wife have no reason to show the same determination because as Jamilla points out "the words did not leave him bitter and restless; they left him feeling good and righteous" (Khair, 2016: p.29).

Especially for Mohammad, there are two important reasons for this comfort. First of all, Mohammad is socially included by the local community as an immigrant, he has a job, that is, a life outside of home unlike Muslim women and he also has a women's group where he can make and manage rules. This is an important reason for Mohammad, because in this way he has acquired an identity for himself. Another reason is that Mohammad has financial freedom and thus the freedom to make his own decisions. These aforementioned comforts make Mohammad an immigrant difficult to convince by fundamentalist groups. In the novel, Jamilla and Ameena want to show Mohammad and his wife Hejjiye's videos, but neither of them shows the excitement of the girls. Khair gives these two immigrant reactions to the reader perfectly.

The main reason for radicalization is seen as exclusion by society. Excluded individuals fall prey to radical Islamic terror in pursuit of identity because as Jamilla expresses, there is “an entire world out there in which we were the norm, not the exception” (Khair, 2016: p.44).

This effort to gain identity and marginalization causes radical Islamic terrorist organizations such as ISIS to receive support from immigrants in the West and is seen as a great opportunity for these organizations. Aware of the situation, these terrorist groups have come a long way in training new militants by creating a space for marginalized Muslim immigrants to express themselves. Khair used this strategy of terrorist organizations in his novel in a very striking way. Hejiye struggles for a long time to gain the girls' trust and eventually has a huge success in the radicalization process. Jamilla remarks that “at times, she made me wish I had a mother – or an elder sister – like her” (Khair, 2016: p.56).

Hejiye, who gains the trust of the other, calls for an invitation to the "holy war" against the West. She mostly targets Muslim women immigrants because she knows that this group is mostly excluded by the society but she uses other sentences to justify this situation: The jihad movement desperately needs women as mothers and wives. It is stressed out in the novel as “the role was that of wife or mother, but it was the role allotted by God, and surely no work could match that given to you by Almighty God” (Khair, 2016: p.56). It is also stated that if the spouses or children of these women who are in need are martyred, they will be cared for and respected for life. It is clear that ISIS strives to take advantage of both the religious feelings and social problems of these women. Jamilla states that “the idea had its attractions to a woman like me” (Khair, 2016: p.61). As stated at the beginning of this study, it is much more difficult to survive as a Muslim woman immigrant than men. Of course, this situation suits the terrorist groups.

In the novel, Jamilla admits, after realizing the difference between Islam and ISIS, what these organizations' original intentions are. The idea of joining ISIS and fighting for jihad turns into regret and she begins to express that the West actually harbours freedoms. She states about the West that “how had I failed to see the decency of parks with children, care for the weak and unemployed – for what can one call it, but decency?” (Khair, 2016: p.107).

Through Jamilla's regret, Khair reveals the true face of Islamic terrorist organizations such as ISIS. In Ameena's account, the reader learns that the ISIS militant Hassan, Ameena's husband, has no knowledge of the Quran. In a religious debate between Ameena and her husband, she quotes Quran, but Hassan pulls out his knife from his waist and tells that this is what he knows about Islam. This extraordinarily ignorant understanding of religion tells a lot about radical Islam

and clearly shows how a religion is a material for terrorism. Jamilla states about her husband that “his was a technical Islam, its pruned rituals as shorn of ambiguity as a hammer or a computer code” (Khair, 2016: p.121). By creating a character like Hassan, Khair demonstrates what kind of career step Islamic terror is, and that it is more of a financial and political purpose than a religious cause.

Conclusion

As a result, as Tabish Khair clearly shows in his novel, Islamophobia is far from a one-sided problem. As can be seen from the above theoretical discussion and the examples in the novel, the West is not the only culprit in Islamophobia. The Muslim community also has great mistakes in this regard because It is known that Muslims also engage in racism in the local communities they go to as immigrants. Khair also provides a good example of this in his novel. James and his Christian girlfriend visit Ameena and Jamilla in their new apartment, but the girls are uncomfortable with this visit because their guests are not Muslim, so they are not clean. For this reason, they “change all the sheets that could be changed, and wipe the table” (Khair, 2016: p.50) when they leave the apartment.

This problematic relationship between the West and Islam, and the racist and utilitarian understanding observed on both sides, reveals the fact that there are great similarities between radical Islam and Western capitalism. Khair likens Hejjiye to European politicians by saying that “she could have been a politician in Europe, justifying racist immigration laws in the most humane terms; she could have been a corporate head in New York, or a banker in Tokyo” (Khair, 2016: p.150). He also likens Hassan to free-market capitalists in terms of choices he makes. (Khair, 2016: p.154). All these parallel understandings reveal that the concept of Islamophobia is more complex than thought and is the product of a chain of errors originating from both sides. This hatred originating from colonialism has been constantly nurtured by both the West and the Islamic geography. This shows that colonizer vs. colonized, Muslim vs. non-Muslim, West vs. East is a vicious circle due to these mutually nurtured feelings of hatred and prejudice. The only possible current solution to this postcolonial islamophobia and mutual hate speech would be to examine and resolve migrant problems, because the community most affected by these problems is undoubtedly the migrants trying to survive in a foreign geography and culture.

At this point, the works and discourses of Muslim-origin authors are of great importance in terms of digging into the depths of this problem and finding solutions. The works of these authors, who address immigration issues as an insider and identify the root sources of the problem, have the potential to play a key role in overcoming today's political and social impasse. The people who have the competence to detect the problem originating from these two sides are the authors of Muslim origin who work in Western languages because they feel the problem outside their fiction and they have the capability to analyse the problem from an objective point of view thanks to their Western education and knowledge of literature. As Mutman expresses, “these aspects position them in a uniquely privileged way: while they have a “feel” of the culture and religion as insiders, they also have the necessary critical distance to it as culturally refined authors and intellectuals” (Mutman, 2019: p.258). Undoubtedly, Tabish Khair is one of the prominent representatives of these authors and his works shed light on the solution of this ancient problem to scholars and sociologists.

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