

## A DISCOURSE ANALYSIS OF INTERNATIONAL LEADERS AND GLOBAL MEDIA NARRATIVES: BUILDING ANTI-ISLAM STEREOTYPES

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### ABSTRACT

Islamophobia is not a novel phenomenon. It has been throughout history from the times of Prophet Muhammad (PBHU) and his caliphates to the crusade wars to the recent examples of Turk-Muslim assimilation in 1989 and mass killings of Bosnian Muslims in 1995. But it has seen enormously raised after the attacks of September 11, 2001. This research is a qualitative study of the discourse and acts of Western Media and Internationally influential leaders. The analyses the discourse of global Media and International leaders through the lens popular theories. It invokes Critical discourse analysis to find out the relationship between power and language and the use of spiteful language against Muslims by International leaders and Western Media. It also employs Orientalism to examine the creation of self vs others dichotomy. This research hunted some examples of stereotypical coverage of events in press and the remarks and discourses of Western leaders against Muslims. Discourse does not only imply the words or utterance but also the acts in the sense of Paul Gee's 'small d discourse' and 'capital d discourse' Hence, the meaning of discourse here involves ideas, beliefs, behaviours and consequent actions as well. This research has also included a survey statistic to know public perception of Pakistani people on the questions related to subject matter of the research. The graphical results are included in the discussion of the research.

### INTRODUCTION

Islam accommodates quarter of the world. Yes, Islam is the 2<sup>nd</sup> Largest religion of the world with respect to the number of adherents. It has almost 2 billion adherents and that makes the 25% of population of the total population of the earth, that has reached the 8 billion number according to recent census. Such a large population is constantly concerned with an ever-growing issue that we know as **Islamophobia**. This phenomenon is simply defined as: "An irrational or very powerful fear or dislike of Islam (Islamophobia Observatory OIC)". Islamophobia can, further, be defined as the hatred towards Islam, Muslims and Islamic Cultures based on the prejudices and stereotypical claims against Islam. Islamophobia is one of the largest and severest discriminations practiced across the world, or more specifically in the non-Muslim world. The

term Islamophobia, sometimes, is also used to refer to racism although Islam is not a race but a religion. It can be understood by the explanations that race is a biological phenomenon; whereas, religion is an ideological phenomenon. Race has to do with genetics and religion has to do with the faith and belief. People of one race can be devoted to different religions and vice versa.

The term **Islamophobia** was coined in 1918 but came in a broad usage after the attacks of September 11, 2001. Islamophobia, however, is not a new phenomenon. It has also existed long back in the times of crusaders and throughout the history of Islam. But after the incident of 9/11, Islamophobia has increased manifolds. Ever since the hijacked aircrafts banged into twin towers of world trade centre and startled whole world, Muslims have

always been blamed for those mammoth terrorist attacks in United States. Due to the agonic incident of 9/11 and some other attacks in London, Paris, Brussels, and Barcelona by extremists under the cover of Islam, Muslims are tagged as terrorists. The use of Islam as a cover to justify their vicious acts has rendered many non-Muslims to consider Islam as a hazard. Terrorism is always associated to Muslims. Muslims are regarded as insolent, intolerant and unresponsive to change. They are considered to be rigid and barbaric in nature.

Islamophobia is upsurging day by day. This can be seen in many instances. Anti-Muslim activities are practiced in many western countries and so-called liberal world. Recently, over 50 Muslims are killed engaged in the prayer in an attack on Bangladesh National Cricket Team in a country like New Zealand which is regarded as most peaceful and secular country. On the other hand, French President allows, at national level, the denigration of the Holy Prophet, who is very respectful figure for Muslims. There are many other instances of Islamophobic actions in the recent history such as, Muslim assimilation of Turk-Muslims from Bulgaria in 1989, The mass killing of Muslims of Bosnian in 1995 and The Massacre of Uyghur Muslims in China is the newest prompt of Islamophobia. Islamophobia has surpassed the brink and has started to overflow in recent years, despite the occasional up-and-down graph. This is reflected in the prevalence of negative narratives about Islam, as well as attacks targeting mosques, Islamic centres, Muslim individuals and communities, and women who wear the veil or hijab. Mosques and Islamic centres are the most common targets, with a substantial number of events involving mosques and prayer facilities occurring in the United States, Canada, Germany, Sweden, the United Kingdom, and the Netherlands.

All such events depict the condition of ever-growing Islamophobia in the Non-Muslim world. Though some Muslim organizations and extremist groups are involved in violent activities out of rage and reaction to the non-Muslim discriminatory treatment towards Muslims. They are totally against the Islamic guidance and Islamic codes of war. Such fanatical activities from a tiny radical section are made the base to spread hatred against Muslims.

### **Problem Statement**

If we dig deep into the reasons of constantly swelling Islamophobia, we will find out many. Among all

these major reasons, a very paramount reason is the discourse of global media and global leader. The influence of media in shaping our thoughts and narratives is not hidden from anyone. Everyone is aware of the impact that media has on our minds. In the present epoch, people have a lot of exposure to media. The contact with media is more than ever before. Hence, media controls and shapes the ways we think and perceive. It, psychologically, conditions our thoughts through its **discourse**. So, the discourse of western media has always been somewhat anti-Islamic. Media is used by anti-Islamic Propagandists and world leaders to spread hate against Islam. The element of Islamophobia is also evident in the discourse of world leaders from various big nations. We have certain examples from the speeches of Donald Trump's election campaigns and from his earlier presidential days. As in the earlier days when Trump assumed the presidential office, his administration made clear that Islam was public enemy. media shows the anti-Islamic speeches of these influential political and religious leaders whom a large number of people follow. The discourse of such leaders shown on media ultimately becomes the discourse of media itself. Of course, global media is controlled by powerful global leaders and is used by them as an instrument to transit their propaganda and promulgate and internalize their views in the public. In the same manner, global media is used by various powerful international lobbies to defame Islam using special anti-Islamic discourse. This research investigates the effect of such discourses to uncover its impacts and implications.

### **Research Gap**

There are researches done by western on the topic of Islamophobia. These western writers have put forward their views on Islamophobia from their own perspectives. But the problem is that their viewpoint is not based upon first-hand experience of such kind of marginalization. The research from the Muslim researchers is not enough on this topic. It is obvious that the perspective of Muslims writers should be more genuine, accurate and reliable given the fact that they are the direct victims of Islamophobia. In addition to that, Pakistan is one of the victims of this predicament and the largest defender of Islam. Therefore, more researches should be conducted in Pakistan. This research will fill in this void to some extent. Besides, anti-Islamic discourse needs to be

identified and needs to be investigated more deeply and exclusively. This research specifically aims to do so. Thus, this research also diminishes the lack in this regard. Simply put, this study will take the investigation forward on discourse and narratives against Islam, hence, the gap on the discursive aspect of Islamophobia shall be filled by this research to some extent.

### i. Research Objectives

Following are some objectives that this aims to fulfil achieve in particular.

- To analyse the discourse of global media and leader and its role in instigating anti-Islamic sentiments.
- To study the consequences of using anti-Islamic discourse by global media and global leaders?
- To investigate the steps taken by the leaders of the Muslim world to relegate Islamophobia.

### ii. Research Questions

- How is global Media and global leaders' discourse promoting Islamophobia?
- What are the implications of use of anti-Islamic discourse by global media and global leaders?
- How effective/ineffective Muslim leaders have been to rectify Islamophobia?

### Literature Review

Islamophobia has increased a lot in the recent times and continues to swell at a notable pace. Stereotype against Islam rises and designates that Islam is the cause of terror. Hence, some states are concerned and dubious towards Muslims. Islamophobia is related with negative biases against Muslims and Islam, and lead to development of speculations against Islam. Prejudice is based on an assertion that Islam is a low-grade creed and can harm the prevailing ethics in the society. The investigation of Islamophobia started in 1995 in England. Many contemplations show that Islam is seen as a danger. Islam is thought to have resemblances with the Nazi who have an inclination of the attack and penetration. Dread and contempt of Islam, hence, has a direct impact on most of the Muslims. In the last twenty years, contempt towards Muslims progressively uncovered with additional outrage and in a more dangerous form (Moordiningsih 74).

Awan and Zempi provide us with the working definition of Islamophobia which according to them should be adopted by United Nations. The definition is as follows

“A fear, prejudice and hatred of Muslims or non-Muslim individuals that leads to provocation, hostility and intolerance by means of threatening, harassment, abuse, incitement and intimidation of Muslims and non-Muslims, both in the online and offline world. Motivated by institutional, ideological, political and religious hostility that transcends into structural and cultural racism which targets the symbols and markers of a being a Muslim” (2).

It is important to note that before 9/11, people were less exposed to violence and physical and verbal attacks due to practicing Islam. Rather, they were assaulted on a racial basis more. Such as Pakistani people were attacked due to their race or ethnicity in UK and the attacks were classified as *Paki-Bashing* by the assailants themselves. But in the late 1980s and after 9/11, the trend has shifted from *Paki-bashing* to *Muslim-Bashing*. This victimisation on the basis of religion was perceived as a new sort of racism which swung from race to religion. Old racism was based on the belief of biological or ethnical superiority but, the basis for this 'new' form of racism was the idea of religious ascendancy. Lambert and Githens-Mazer indicate that *Muslim-bashing* has taken up the place of *Paki-Bashing* as a commonplace practice recently. Going a decade back in time, offenders would have targeted black and Asian people as probable targets, Muslims are now their primary targets. In light of recent racist atrocities, stories of Islamophobic victimization are particularly poignant. Instances of Islamophobia are recurrent and noticeable in the whole world lately. In their research, they mentioned the converts to Islam who reported the stark difference in how people treated them after they started wearing the veil. On one hand, when a masked Muslim lady is attacked, the perpetrator is unaware of the victim's ethnicity; yet, looking white implies that this individual is most probably a converted Muslim. According to this viewpoint, white veiled Muslim women are frequently viewed as British converts and so persecuted for their decision to convert to Islam. Converts, according to their assailants, have forsaken British ideals and the British way of living (115).

According to Pal and Wellman, Bias toward Muslims has been longstanding and has been on the ascent in the U.S. To address Islamophobia, it is crucial to comprehend the related hidden stimuli. Intergroup Threat Theory (ITT) proposes that bias is roused by the apparent emblematic and additionally practical danger a group embodies. Until this point, the connection among danger and Islamophobia has essentially been analysed in correlational instead of experimentally. The current investigation expects to give an underlying test trial of ITT to comprehend Islamophobia among U.S. Christians. Christian members (N = 267) in the U.S. were haphazardly presented to one of three news stories that inspired either reasonable danger, emblematic danger, or no danger (control). Members addressed inquiries surveying Islamophobia and religious fundamentalism (RF). Results demonstrate that elevated levels of religious fundamentalism anticipate Islamophobia most emphatically when tangible danger is notable. These outcomes shed light onto the inclining factors related with Islamophobic mentalities and feature the job of RF and saw danger (2).

Today's developments in mass media (both print and electronic) are highly positive, and they are supporting societal activities in various layers of society. As a result, the mainstream media is frequently employed as an instrument for transforming information in two directions, notably from the media to public, or for transforming information within itself (Bungin 1). The Influence of Media has extended hugely in the recent decades. It can play and does play two roles in the society. Either it can underpin the existing principles and ideals in the society, or it can shape and construct new ones. Thus, Media has a two-way effect. If media aims at providing information and education accurately, it serves a noble purpose. On the other hand, if it takes up the task of coaxing the audience following the agenda of one powerful group, it can radiate negative ideals.

Istriyani shed a detailed light on the function of media in spreading Islamophobia. His study shows that media is one of the major causes of hatred and contempt against Islam. In the contemporary world media has a powerful impact on the minds of their audience. According to Staurat Hall, "Media not only demonstrates the reality but fabricates reality". The western and so-called secular media portrays Muslims as intolerant and extremists. Media shows

Muslims as Radicals, Fundamentalists and chauvinists. Terrorism is associated with Islam. If a non-Muslim, attacks somewhere, he is labelled as an attacker or a gunman and if a Muslim, attacks somewhere he is straight away labelled as "Terrorist". Such discrepancies can be seen in Media. According to Istriyani, although media is a major reason behind triggering Islamophobia, but it can also be used as weapon or strategy to overcome Islamophobia. Media can play a vital role to rehabilitate the revulsion and stereotypes against Islam (3).

The rhetoric of Western leaders can also be analysed in the same way. They also use anti-Muslim remarks implicitly or explicitly. Donal Trump's 2016 election campaign is very important in this regard. Baizan focuses on Trump's speeches during his election campaign 2016 and points out the anti-Muslim and xenophobic expressions in his speeches. In order to gain support during the elections, Trump used Islamophobic sentiments of the people and blatantly uttered remarks about women of colour, such as "send her back" (8-10). The 2016 US Presidential Election campaign was characterized by extraordinary political invective, outbursts in obnoxiously discriminatory tones, and anti-Muslim slurs. Donald Trump made the affirmations about banning Islam and restricting mosques in this campaign. Later, he made an attempt to ban the entry of Muslims in the United States. The topics of his rhetoric, in contrary to his opponent, were security, defence, immigration and terrorism apart from economy and trade. His addresses revolved around these above-mentioned topics. In the nutshell, the attitude of international leadership and their slave media has been demeaning and contemptuous towards Muslims and their values for recent three decades in particular.

The Western press has been a keystone in projecting an opaque depiction of Islam by describing Muslims as ignorant and fanatical, and 9/11 has aided to bolster this impression. As a response, the world reacts accordingly, viewing the existence of Muslims in their territories as an existential and life-threatening menace and a grave peril to the entire Western community (Reilly 161-164). As noted by Steuter and Wills, Arabs and Muslims were dehumanized and demeaned in Western media in the wake of the 9/11 attacks. The opponent, represented by Muslims and Arabs, was

compared to an animal, a pest, or a metastatic cancer and contagious disease. (2).

In retrospect, the UK constructed a picture of Muslims as modern-day heroes and anti-Soviet defenders during the turbulent time in Afghanistan versus the Russians. But European policy underwent a 180-degree change in thinking after 9/11. The fighters who were heroes previously of became the villains today were yesterday's heroes. It became commonplace to have animosity towards Western-born Muslims and a combative mindset toward Muslim-majority nations. In a similar spirit, European states believed that Islamophobia was more legitimate in the years following 9/11. To support the idea that Muslims were to blame for the annihilation of the world in general and the West specifically, numerous publications, movies, and images began to surface. For Muslim nations, this presented serious difficulties (Kelly 2013; Allen 2004). Sultan also highlights the role of media in manipulating the image of Muslims and the way in which it conjoins Islam with terrorism (4).

### **Research Methodology**

This chapter is going to explicate the pathway this research will chose to follow over the course of its composition. The chapter discusses, briefly, about the research technique utilized for the research, how the method works and the theoretical frameworks that will be used to analyse the data(discourse).

This research will put the qualitative method to use for collection and analysis of data. The qualitative nature of this research means the research aims to explore the concepts and ideas in detail and build up detailed description of the subject matter. The interpretations of the data will help to explore the human experiences in-depth with regard to the subject. The qualitative method is more subjective in nature that tries to understand the world and make meaning through the experiences of the researchers. The purpose of choosing qualitative method is that this research tries to decode the socio-political meanings and motives behind the discourse of stake holders of geopolitics. It tries to interpret and understand the construction of attitudes and ideas on the basis of such discourses give in-depth descriptions of these discourses. The qualitative nature of this study means that it will analyse and interpret data coming from primary and secondary

sources using the lens of two eminent theoretical frameworks.

First theoretical frame work that this research will be employing is the **Critical Discourse Analysis (CDA)**. CDA is a cross-disciplinary approach whose proponents were Tenu van dijk, Norman Fairclough and Theo van Leeuwen. This approach deals with the social problems and the influence of language in production of these social problems like discrimination, prejudices, power abuse and domination. CDA is a scientific approach which works like legitimized hermeneutics. It also forms relations with many other disciplines which influence the discourse like sociology, anthropology, psychology and ethnography. Critical Discourse analysis focuses on the complex and critical relationship between power and discourse. Therefore, discourse and power work in a cycle because discourse causes political and power imbalance and at the same time the discourse which is produced in this setting is also influenced by political and power imbalance. The word critical in critical discourse analysis does not mean just evaluating things however; it means not taking discourse for granted, exploring the twists, challenging the isms like racism, sexism, reductionism, dogmatism and orientalism. While using this approach, researchers try to find the underlying power structures, ideological influences and uncanny use of discourse for manipulations and persuasion. A researcher has to be self-reflexive in his research to find the overt and covert structures of power relations. There are some hidden assumptions about certain discourses and these assumptions are not something which can be neglected by critical discourse analysts. These political and ideological assumptions are valuable and most of the time these are not innocent. The work of critical discourse analysis does not just end at uncovering these social problems but the researchers also propose solutions and alternatives to these problems.

There are many tenets of CDA which include: the study of discursive power relations, exposing social inequality, finding relationship between culture and society, understanding the interpretative and self-explanatory nature of CDA, recognizing discourse as a social practice and comprehending the link between society and language.

This research will also study the contemptuous attitude of westerns and construction

of self vs other ideology through the lens of **Orientalism** theory. *Orientalism* is, basically, a book by Edward Said published in 1978. 'Orientalism' as a critical concept describes how westerners describe the culture of east as exotic and eastern people as stagnant and undeveloped. It challenges the orient/occident differences created by western colonizers and writers. When Europeans colonized Asian and African lands, they found it queer and exotic and divided the world on the basis of their experiences. They considered Europeans races as superior and Orientals as Inferior. Thus, they promoted the notion of 'us vs them'. Europeans declared Orientals as uncivilized and justified colonization in the name of civilizing these people.

Said's Orientalism claims that the Europeans attributed certain characteristics to Eastern people and portrayed them as uncivilized, superstitious and mentally retarded people through their media, literature and art. Orientalism is the discourse of the powerful that serve the colonizers or contemporary powers and it promoted the difference between 'West and East', 'self vs alter-ego' or 'recognisable vs exotic'. This study will analyse and draw out oriental narratives and its role in building xenophobic outlooks against Muslims. It will also scrutinise how oriental nature of media and political discourse promoting 'self vs other' attitude in non-Muslims and specifically in Westerns against Muslims. International Media portrays Muslims as uncivilized, barbarians, and terrorists, building up their negative image and their image as a threat to world peace and development of humans. Thus, it gives the world powers like US an excuse for their oppression, domination and transgression of the borders of Islamic states.

In short, this research will apply the critical concepts of CDA and Orientalism to analyse the discourses of International Leaders and mainstream Media.

### **Main Body**

Since the 9/11 the hate against Muslims hiked to the unprecedented heights. The main influence behind it, as proposed above, were the depiction of Islam by Western Media and internationally influential personalities. Be it politicians, artists, diplomats, and journalists, big guns from every sector contributed to anti-Muslims agenda. Many writers like Deepa Kumar (2012), Shaheen (2001) have already questioned the objectivity of Western Media in their depiction of

Muslims. Edward Said in his books *Orientalism* and *Covering Islam* has also studied and exposed this biasness in Media. Media, both print and electric has been playing its role in exacerbating anti-Muslim and anti-immigrant emotions in public. Its shaping public opinion against Islam. The impact this thing has on Muslims' lives is terrible. It has become difficult for Muslims to even wear a beard that has symbolic and religious importance for Muslims. Most of the media embodies them as uncivilized, crude, wild, mad, fanatic, and ruthless. Misrepresentation of Muslims as killers, terrorists and security in common in Media.

Media uses its discourse to create an image of Muslims as something strange and exotic. They ridicule Islamic holy figures and Islamic rituals and practices are presented as strange or taboo. This, consequently creates a sense of otherness as proposed by Edward Said in his Orientalism. These orients are thought to be misfit in the Western societies; therefore, xenophobia is rising in West against Muslims. Let us now track down some examples of anti-Islamic reporting from Media and analyse the socio-political motives behind such reports and implications of using biased language from the slant of Critical Discourse Analysis.

In the UK, a new agency *Daily Mail* published an article about one of the most celebrated, important and biggest festival in Islam "Eid-ul-Azha". The report disparaged the sacrifice of animals on Eid-ul-Adha. In addition to that, a German news agency PI-News that is renowned for its anti-Islamic reporting also issued an article denigrating the ritual of animal sacrifice as a massacre. It states that innumerable cows, camels, sheep etc. are slaughtered and massacred and their blood flows in the streets of Moslem countries. The article calls this act cruel, torturous and gruesome and disgusting. The article also targeted a German politician, who wished Muslims on the occasions of Eid and called it ignorance to accept this disgusting ritual as normal. Both of these reports are published by top-notch news agencies of UK and Germany in which they represent Muslims Barbarous. The use of very emotive and evocative language painting the scenes of slaughter as very gruesome will definitely have an impact on those people of west who do not know the essence and rationale of this practice in Islam.

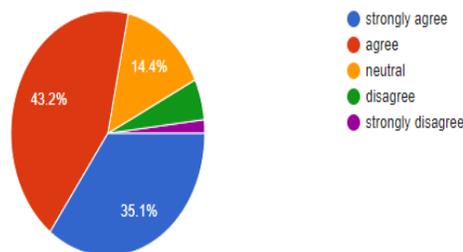
Muslims were also blamed for the rise in corona virus cases in Western countries, especially in United Kingdom, by Media. In 2020 many news

outlets in UK falsely blamed the Muslims as the cause of rise in Covid-19 cases. *The Sun* reported that half of the corona virus cases imported in UK had come from Pakistan. Another radical news agency *Politicalite* published two inciting articles on the growth of corona virus cases in the city of England Leicester. It specifically targeted Muslim populated areas. One of them explicitly underscored Pakistani community saying: "Over-Populated Pakistani Ghettos in Lancashire See HUGE Rise in Corona Cases". Similarly, in Greece a news website *Proto Thema* wrote an article about a Muslims wedding that violated COVID restriction of Greece. *Proto Thema*, unlike the original news breaker, highlighted the fact that it was a Muslim wedding ceremony not only in title but also throughout the news story. These publications concentrated solely on communities dominated by Muslim immigrants and refugees, attempting to blame them for the increase in Corona cases. The mindset behind this attitude derives from the hate against Muslim and unacceptance of Muslims as one of them.

Even without blatantly offensive words, destructive stereotypes of submissive Muslim women and violent Muslim adolescents can be reinforced. Insinuating questions and failing to challenge incorrect and discriminatory remarks all contribute to a false picture of the Muslim society. A journalist at Brussels' BX1+ radio station named Fabrice Grosfilley reaffirmed anti-Muslim prejudices while anchoring a program there in October 2020. He did it by posing discriminatory questions that reinforced unfavourable stereotypes of Muslim headscarves. He asked many dogmatic questions including a question that asked whether Muslim women wear scarves as a symbol of submission to the men. This way he was giving an impression Islam as a sexist creed that is unjust to women.

Do you think international media is the cause of rising Islamophobia?

111 responses



In France a teacher Samuel Paty was murdered because he showed cartoons of The Holy Prophet Muhammad (PBHU) in the class on the freedom of expression. The instigated an anti-Muslim wave in French Media. Many politicians and Media debated on the consequences of Islamisation of Europe. There was a programme held on the topic of Freedom of speech in which most of the journalist lot targeted Muslims of France as extremists and designated them as "enemy within". According to Elisabeth Levy, a Journalist of the French fundamentalist journal *Causeur*, Muslim women should have removed their headscarves for a whole week in tribute to Samuel Paty. He held that the veil should have been removed to honour Samuel because it was the uniform of the enemy of France. In this instance, French media once again failed to initiate a respectful and unbiased debate on extremism and targeted Muslim population. It was unsuccessful to distinct Islam from a small section who spread terror.

In an article for *The Spectator* in November 2019, journalist Rod Liddle opined that Muslims should not be allowed to vote in the upcoming national polls. Liddle suggested that in order to increase the Conservatives' prospects of winning, the national election be held on a day on which Muslims are prohibited from voting by their religion. In response to criticism of his piece, Riddle justified himself by asserting that his proposals were utterly a joke, despite the numerous instances of Bigotry in his earlier work. This argument clearly constitutes hostility against British Muslims, as it seeks to limit their vote and basic rights. *The Sunday Times*, a British Newspaper also published an article by this same journalist Rodd riddle in 2018. He commented on the exoneration of Ajum Chaudry who was detained for calling Islamic State (ISIS) for support in the UK. He insisted on that British Muslims should go somewhere at a safer distance from others and blow themselves. He suggested the region Tom Hamlets, specifically because there is concentrated population of 38 percent Muslims in that borough. This again a ubiquitous case of discrimination against Muslims this might serious implications such as act of violence against Muslim community in Britain.

Many Newspapers building strong sense of xenophobia and self vs other against Muslims among European population. For instance, the far-right German media outlet *PI News* (Politically Incorrect

News) reviewed the most recent birth rate statistics and contended that the increase in foreign-born kids was a sign of the 'Islamization' of Germany and Europe. Additionally, it claimed that fewer **genuine** Germans exist than what the statistics show. The post promotes strong anti-Islamic sentiments and urges the viewers to concur with them about the severity of the "issue" by employing these biased clichés. Such clichés are detrimental because they aid in the discrimination of minority groups. In the same manner, British right-wing news outlet *Politicalite*, which has already been discussed above in an example, also released an article on the same topic of "great replacement". It demanded that those minorities should be cleansed from the British that make its culture diversified and Multiracial. Such works and use of these racist tropes in the media aggravate the notions of intolerance against Muslim minority groups. These News agencies routinely write on such topics to create self vs other dichotomy and orient vs occident notion, hence, intensifying xenophobia among westerns.

According to the opinions of 111 respondents in a survey conducted in Pakistan on the matter of Islamophobia, majority of the people see media as the causal factor of mushrooming Islamophobia. People contemplate that media is controlled by anti-Muslim agencies and promotes hostility against Islam. The results of the survey show that an obvious majority blames media for the dissemination of this radical agenda (Islamophobia).

Now let us examine some of the utterances of Western that have used such discriminatory tropes for Muslims. The remarks of these leaders have certain effects on their followers that be produce and instigate the sentiments of despise against Muslims. Also, such remarks by influential people are extremely concerning for Muslims over the world and for Muslims living in their areas in particular. It shows how alarming the situation is in these areas that people who lead large communities and are expected to embrace the diversity carry such bigoted thoughts. In the city of the Venice, an Italian mayor ordered police to shoot anyone who shouts "Allah Akbar". The decree was announced at a summertime think tank by the mayor of the popular tourist destination of Venice, Luigi Brugnaro, to loud cheers from the attendees. He warned that anybody shouting "Allahu Akbar" in St. Mark's Square should be prepared to be shot dead by commandos within four paces. He further added that these people indicated a

desire to meet Allah, therefore instead of having tossing them off the bridge, we would simply shoot them and send them directly to Allah.

A United Kingdom Independence Party (UKIP) leadership contender and a famous far-right anti-Islamic politician and activist said that it was not an outrageous thing to call Islam evil. She said, "Yes, and I don't see why that's an enormous or outrageous thing to say."

She also said that Muslims were the problem of UK and million of people wanted to say that but they cannot let it out despite it agonizes them to hold back. They want someone to express it for them. A lot of Britishers applauded her views and agreed with her Islam is evil. Similarly, a leader of Dutch political party Henk van Deún, said in reply to his fellow politician that he would rather see mosques to be burned down. He made this reply to a local politician who suggested that mosque should be the symbol for city and one of its landmarks. Deputy leader of British fascist political party "British First", Jayda Fransen entitled Muslims as rapists and bastards. These are extremely pejorative terms to be used by a politician.

Gerard Batten, the current head of UKIP, stated that British Muslims should sign a declaration refuting the teachings of the Quran since Qur'an honours death. He also proposed to put a ban on building new Mosques saying that Islam also does not allow to build temples and churches on its holy lands as directed by the Quran. In his former position as a columnist, Boris Johnson, the incumbent British Prime Minister and former British Foreign Secretary, has analogized Muslim women who cover their entire face with the hijab to "letter boxes" and "bank robbers." Johnson cautioned against enacting a "burka ban" in the UK that is comparable to the one that was recently adopted in Denmark in a column that featured in *The Daily Telegraph* on August 6. However, he also ridiculed Muslim veiled women in his article and compared the to letter boxes. He expressed that he deemed burqa as worn by Muslims as repressive. This article caused an abrupt growth of anti-Islamic emotions in the United Kingdom up to 375% within two weeks of publication. This shows how the words of press and a politician fuel intolerance in public.

In July 2022, National spokesperson of India's Ruling Party Bhartiya Janta Party (BJP) Nurpur Sharma insulted Prophet Muhammad and his wife Aisha during a debate on a TV channel. On the

other hand, BJP's head of media operations Delhi, Naveen Kumar Jindal also posted a tweet about Prophet Muhammad (PBHU) that fuelled anger among Muslims. Many leaders from the Muslim world condemned this derogatory act and put diplomatic pressure on India to take action. Later, BJP reported that Prime Minister Narendra Modi has suspended both of them from party positions. This is one example of countless incidents in which India national leaders have made instigating remarks against Muslims. The rise in violence against Muslims and communal riots in India are significantly with every passing day. Prime Minister Modi himself has a long history of Anti-Islamic violence. He has been accused of being a major of demolishing the Babari Mosque in Gujrat, India. Under his CM ship in Gujrat, the state saw a historical rise in anti-Muslim activities. Muslim minority was marginalized and even brutalized in Gujrat during that time. Similarly, since Modi has come into power, the strife among Hindus and other minorities, especially Muslim minority has seen an unparalleled upsurge. Under Modi, incidents of violence against Muslims have increased all over the country. When U.S. Secretary of State Antony Blinken stated last week that India was experiencing "escalating attacks on individuals and religious sites," India responded by labelling the statements ill-informed.

US presidential elections of 2016 have been associated with the bolstering of Islamophobia in US. In the backdrop of this campaign the intensity and frequency of hate crimes against Muslims also increased. Trump's campaign is very notorious for propagating its anti-Muslim narratives. Unlike his opponent Hillary Clinton, his main was on security, defence and particularly on immigrant bans and expulsion of Muslims from the country instead of economic progress, prosperity etc. He capitalized on the despicable sentiments of Americans against Muslims to attract the vote bank. He had been very successful in his endeavours. More than 2 years since Mr. Trump demanded "a complete and total ban of Muslim entry into the United States unless our state's officials can understand what is happening and told Anderson Cooper that Islam detests us, Islamophobia and Religious bigotry are still prevalent in America. In various ways, attacks on and surveillance of Muslims have increased. The US government persisted in its effort to prevent Muslims from entering the US from certain Muslim nations.

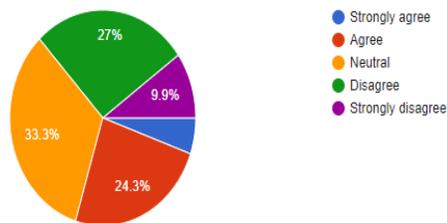
President Trump also nominated Lt. General Michael Flynn national security advisor who once asserted that Islamism was a malicious tumour inside the body of 1.7 billion people on earth and it has to be erased.

Other examples of such spiteful acts include the French President's national cartoon competition in which French government invited people to make sketches of Holy Prophet Muhammad. It infuriated Muslims across the world. It also caused diplomatic tensions between France and Muslim countries more specifically with Pakistan. Instances of Quranic denigration are also reported in France. Similarly, Dutch politician Geert Wilders is also very famous for his anti-Islamic remarks and tweets. His tweets, on many occasions, have sparked a tension among Muslims. For instance, one of his tweets go like: "Stop Islam, Stop Ramadan. Freedom, no Islam".

The only way we can eradicate this predicament is that Muslim leaders should make effective policies to rectify this issue. But Muslim leaders have failed to contribute their role thus far. Muslim leaders have to raise this issue on international platforms and work for spreading awareness regarding this issue. Time to time, many Muslim leaders have raised voices on different occasions. But it has never been a channelized effort rather than occasional ones. So, we can say that Muslim leaders should step forward to sort this dilemma out. They can utilize media for this purpose by launching specific channels in their respective countries to address this subject. A very confusing question in the survey for people was about the role of Muslim heads in the pursuit of the solution to this issue. Different people came up with different opinions. But a low marginal majority asserted that Muslim leaders need to improve their role in the extermination of the complication. They did not think that Muslim leaders are putting their best efforts to eliminate Islamophobia. But a handful amount of people think that Muslim representatives are doing good in this regard. The figure shows that overall, 36.9% disagreed to the statement and approximately 30% people appreciated the efforts of the leaders of Muslim world. Whereas, 33.3% did not know much about this thing and stayed neutral. This question is marked with a lot of uncertainty among respondents.

Do you think Muslim Leaders are working effectively to eradicate Islamophobia?

111 responses



So, Muslim leaders clearly need to become more vigorous in order to cope up with this vicious problem.

### Conclusion

Islamophobia is a major predicament for the Muslims all over the world. Being social animals, we all need to interact with the world to survive. But this repellent attitude of the world towards Muslim is really futile. The whole research revolves around the idea that how the stereotypical discourse of Western Media and International leaders is influencing the mindset of people of West. Media is shaping the narrative of people against Muslims through reporting false news or highlighting Muslim participation in the mishaps. It also associates bad things with Islam. There are many examples of journalists and their articles discussed in this regard. We observed that media and inadequate awareness are the prime factors of the worsening condition of Islamophobia. Similarly, the examples of anti-Islamic discourse of many global leaders are also discussed in the discussion and their implications are also highlighted. The role of Muslim leaders and the extent to which they have been successful or unsuccessful is also pondered upon. In the future, the authors of this research are aimed at exploring more effective solutions and better policies, which can be helpful to make this world a place free of any kind of discrimination or chauvinism, keeping in view the knowledge gained through this research.

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