



FROM CONFLICT TO COEXISTENCE? ISLAM–WEST RELATIONS IN MASS MEDIA NARRATIVES

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Abstract

Mass media is a powerful tool of mass communication, as information, opinion, propaganda, entertainment, and other forms of expression are conveyed to a very large audience. People believe what they see on television, read in newspapers, and scroll on social media platforms. The terrorist attack of 9/11 enabled conspirators to cast a negative media effect on Islam. Islam has become synonymous with terrorism. The media somehow portrayed Islam and its beliefs as promoting terrorism. People hurled abuses and labeled the Muslims as warmongers and terrorists. In the 21st century, over-the-top (OTT) content platforms manipulate Islam's true image. In addition, social media promoting propaganda against Muslims through fake information is the most common form of barrier between the West and Islam. The dissemination of fake information personifies Muslims as terrorists, fueling Islamophobia. If the content broadcast in mass media is supported by true Islamic values and exhibits content related to the orders given in the Quran and Sunnah, it may help bridge the exacerbating gap between Islam and the West. Muslim states must prepare such content to show, which could be able to improve the tarnished image of Muslims synonymous with terrorists. It is the responsibility of the Islamic States to try to separate the notion of Muslims and terrorists through positive mass media content building, as it seems very challenging in times when people believe and generate opinions and build their mindsets through mere scrolling on social media.

Keywords: Islam, West, Western culture, Islamophobia, Mass Media, Terrorism, social media

1.1 Introduction

Mass media is a powerful tool of mass communication, as information, opinion, propaganda, entertainment, and other forms of expression are conveyed to a very large audience. Mass media is of several types. First of all it includes traditional media such as drama, paintings, and songs, secondly print media such as magazines, newspapers, and brochures, thirdly electronic/broadcasting media such as televisions, radios, and motion pictures, fourthly, an outdoor media comprises billboards, posters, and advertising, fifthly, transit media includes shelter advertising in train stations and bus advertising and lastly is digital media advertising, which provides communication through the internet such as social media, emails, websites, and internet protocol television.

People believe what they see on television, read in newspapers, and scroll on social media platforms. However, the terrorist attack of 9/11 enabled conspirators to cast a negative media effect on Islam. Islam has become somehow synonymous with terrorism. Moreover, ulterior motives are hidden behind the oppressing personification of Muslims in the entire world. Terrorist actually shield their preferences on the name of Islam. Islam is the religion that always spread the message of peacemaking.

In Quran Sural Al-Baqarah verse 256 stated that “There is no compulsion in Religion,” then how can one think that Islam is supporting terrorism. Not only one concept of Islam is being manipulated but whole of the religion is being manipulated by individuals and media. The concept of Jihad is exploited by the troublemakers; however, in Islam, the hardest jihad is within yourself, with yourself to be prevented from bad conduct, to not listen to yourself and keeping yourself on the right track. Do not do whatever your inner self says, but only do

whatever is good, and always do good whatever it takes to do. In Surah-Ash-Shams, Allah states to control yourself in following words ***“By the soul and (by) Him who made it perfect, and then inspired it to understand what is wrong and what is right for it. Truly is successful the one who purifies (his soul).” (Holy Qur'an, 91: 7-9).***

Imam Ja'far al-Sadiq (a) said: “The Prophet (s) of God dispatched a contingent of the army (to the battlefield). Upon their (successful) return, he (s) said: ‘Blessed are those who have performed the minor *jihad* and have yet to perform the major *jihad*.’ When asked, ‘What is the major *jihad*?’ the Prophet (s) replied: ‘The *jihad* of the self (struggle against self)’”. [Al-Majlisi, *Bihar al-Anwar*, vol. 19, p. 182, hadith no. 31]

In the Quran, it clearly mentions not to kill, and killing one person is the murder of humanity (Holy Qur'an, 5:32). Then how can terrorism justify itself as *jihad*? Muslims were the ones who ruled the world for centuries. It is the duty of Muslims and Islamic countries to exhibit the true meaning of Islam by using their tool of mass media to counter anti-Islamic campaigns and channelize the literal order of the Quran and Sunnah. It is the responsibility of state machinery to finance positive journalism and hire Islamic researchers to solve the serious issue of the negative image of Muslims, and that can be helpful if those researchers worked unbiasedly only in the light of the Quran and Sunnah, irrespective of any pressure from anyone. They could help journalists by sharing verses and hadith reiterating peace and prohibiting violence. As there is no proof except the Quran and Sunnah to prove Islam as a peace religion, not terrorism, these initial and simple steps could gradually improve the Muslim image in the West, ultimately removing the barriers and bridging the hate gap between two schools of thought (Islam and the West).

1.2 Origin of the Problem

The media somehow portrayed Islam and its beliefs as promoting terrorism especially after 9/11. People hurled abuses and labeled the Muslims as warmongers and terrorists. In 1997, the publication of the Runnymede Trust report entitled *Islamophobia: A Challenge for Us All* was the first report to raise awareness about the problem of Islamophobia in the UK. It defined Islamophobia as ‘the shorthand way of referring to dread or hatred of Islam – and, therefore, to fear or dislike all or most Muslims’ (Runnymede Trust, 1997: 1). Building upon this definition, and the new definition which the Runnymede Trust have adopted, we argue that the British Government and the United Nations should adopt our working definition of Islamophobia, which is defined 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.

The significance of this definition is two-fold: firstly, it emphasizes the link between institutional levels of Islamophobia and manifestations of such attitudes, triggered by the visibility of the victim's (perceived) Muslim identity. Secondly, this approach also interprets Islamophobia as a ‘new’ form of racism, whereby Islamic religion, tradition and culture are seen as a ‘threat’ to the British/Western values. In the 21st century, over-the-top (OTT) content platforms manipulate Islam's true image. In addition, social media promoting propaganda against Muslims through fake information is the most common form of barrier between the

West and Islam. The dissemination of fake information personifies Muslims as terrorists, fueling Islamophobia and propagate negative image of Islam.

1.3 Research Questions:

1. How Islam being portrayed in West through mass media after 9/11 creating tussle between Muslims and West?
2. What is the impact of mass media's anti-islamic campaigns on the name of reporting terrorism between Islam and the West in Mass Media?
3. What could be the solution to deter this negative impact?

1.4 Methodologies and Scope

The study is descriptive, as the theoretical framework used to study the present negative image of Muslims and Islam being represented in the west and in western culture, with special reference to the content created and false information provided in the form of entertainment content conveying a delusional image of Muslims through the tool of mass media. Primary and secondary data are being used in the form of newspaper, names specific to anti-Islamic content disseminating on Internet and impacts on western society through this negative image. This study investigates the construction of the Muslims and Islam through mediated communication. One of the most commonly used methods to study communication is content analysis which offers an objective and systematic examination of the discernible content of communication (Taylor, 1971).

In this article secondary data has been used to investigate how Western media portrayed Muslims and Islam in the West. It purposes that the Western media often represents the Muslims as murderous, frame out as terrorists and also present the incorrect information about the Muslims and Islam. Theoretically; framing theory of media has been adopted to explore how the hate speeches give rise to the hate sentiments against Muslims and Islam and how the narrative of Islam as religion of terrorism is built by the Western print media by using particular frames.

1.5 Portrayal of Islam in West Media

The role of media practitioners (mainly including the writers of opinion pieces and editorials) in image construction is worth studying because of the control on language which they hold and media being the mighty machinery of representations (Miller, 2015) give them autonomy to write against Islam and the Muslims. construct a particular image of Islam and the Muslims by employing different writing techniques and words to generate certain emotions and feelings (Karim, 2002). Whether they are televised or printed, it is not surprising that Western media reports maintain a constant distorted image of Muslims (Ridouani, 2011).

The role of media is to shape opinions and presenting a particular version as reality. They also play an important role in structuring the audience perspectives about the issues that happen around the world. For this matter, they are believed and expected to portray a fair picture on any issues occur both at the local and international level. However, in portraying Islam, especially after the September 11 attacks, a number of research found that the international media tend to negatively depict Islam by associating it with terrorism (Zulkifli, 2009; Winegar, 2008; Gerges, 2003). Issues concerning the way international media, specifically in the US and UK, equate Islam with terrorism have been tremendously debated. Research showed that after the September 11 attack, terrorism has been repeatedly associated with Islam by most of the international media. There is a perception that international media play a vital role in creating a relationship between Islam and terrorism in their media that leads to the formation of labels on Islam and terrorism (Yusof et al., 2013).

In particular, Islamic threat was generalized with the terrorism, violence and extremist pronouncements of the Muslim militant groups that were projected not only onto the militants or the Islamists but onto the Muslims in general. Islamists although represent a small minority of the Muslims (Roberson, 2005), yet the media generalized their violence as part of alleged conflict between Islam and the Western liberalism (Elgambri, 2008).

Besides, radical groups such as ISIS (or ISIL), al-Qaeda and others are dominating the news hole in the media and have increasingly become the globalized and public face of Islam (Poole, 1999). Something has gone unnoticed that popular secular minds need to know that there are over 1.6 billion souls that adhere to the Islamic faith in the world today and there is a small fraction that have become radicalized or made so, but peaceful and spiritual mainstream followers of Islam have been lumped-in with them. If the image of the Muslims is constructed as backward, untrustworthy, dangerous, and terrorist, it is for those mainstream Muslims too who are increasingly constructed, branded, imagined and dehumanized (Todd, 2015).

Moreover, Islamophobia, combining anti-Muslim racism and anti-Islam religious prejudice, has roots in medieval conflicts such as the Crusades (1096–1291) and the Spanish Reconquista (720–1492), reinforced by Spain's *Purity of Blood* laws (15th century) and later European colonialism (15th–20th centuries). Enlightenment-era Orientalism (18th–19th centuries) further entrenched depictions of Muslims as violent, backward, and culturally inferior. These tropes persist in 20th–21st century media, politics, and policy, driving systemic discrimination and violence against Muslim communities worldwide—including recent atrocities against the Rohingya in Myanmar, the Uyghurs in China, and Muslims in India—underscoring the need to address both religious and racial dimensions of Islamophobia.

1.6 Tussle created after 9/11 between Islam and West

The attacks on the World Trade Center in New York and Pentagon on September, 11th 2001 have given a massive impact to the whole world. The impact on the United States (US) was much bigger in various aspects including economics and military as well as the US credibility as the most powerful nation in the world. This has led the US to take revengeful actions against those who were targeted to be responsible for the attack, thus making this an opportunity for the US to do anything on anyone they dislike despite of disagreement made by international society against the US (The Star, Jan 19th, 2002:15). The US has made an initiative hunting and targeting any parties involved in a so-called terrorism. The first step taken besides arresting few targeted individuals was to attack Afghanistan in which the ruler was claimed to have an affiliation with terrorists who were responsible for the September 11 attacks.

In relation to this, the issue of fighting against terrorism has been the most important agenda prioritized by international media. The mass media in the US and its counterpart, UK such as Cable News Network (CNN), British Broadcasting Corporation (BBC), some mainstream news magazines namely Newsweek and TIME as well as other media have played a significant role in influencing the whole world to morally support the US in protesting against terrorism. Obviously, western countries are prone to identify terrorism with certain groups that are labeled as extremists, militants or Muslim extremists (Zulkifli, 2009). Winegar (2008) said that such an effort today is seen to focus on Muslim groups which coincidentally accused to be responsible for the September 11 attacks, and this badly affects the whole Muslim society worldwide due to an accusation made by the US government on Islam through most of western media for the tragedy at the World Trade Center (Yusof et al., 2013).

The typical media coverage of the Muslim Americans before and after the 9/11 attacks did not provide the audience with a representative image of these minority groups in the US

(Yilmaz, 2015). Media increasingly framed the activities of terrorist groups negatively and spread fear and apprehension of the Islamic terrorism and violence in the West (Nacos, 2007). An analysis of the British press coverage of the Muslims between 2000 and 2008 indicates that the Muslims are often associated with the terms like “terrorist, extremist, Islamist, suicide bomber and militant... fanatical, fundamentalist, extremist and militant” (Kerry Moore et al., 2008). The incident of 9/11 has contributed intensely to the viewing of Islamic religion and the Muslims with suspicion. This view was fueled by the unified negative coverage by the Western media creating a swing of predispositions, suspicions, hate crimes, as well as terror against the Muslims (Nawaz et al., 2021).

L. John Martin demonstrated that word “terrorism” was commonly used in Western media whenever they portrayed the individuals or actions they deprecated. Surprisingly, media use the word terrorism with great reservation when dealing with individuals who are not Muslims. Rather, they substitute it for other milder words such as “attack”, “incursion”, “offensive”. The best example that can be introduced in this case is the bombing of Oklahoma City in 1995 when media presented the facts in a biased and prejudicial way, taking a regressive strategy all along the investigation from the very minutes of the operation until the involved criminal was identified. Few minutes after the bombing, the USA news reporters, propelled by prejudices against Arabs, triggered the first insinuation towards Muslims, reporting that it was a terrorist act. The same immediate measure was taken by CNN, one of the main news channels in USA, giving hurriedly the names of some suspected Arabs terrorists who were arrested for investigation. However, after the detention of an American citizen (of course he was not of Arab origin), the word terrorists were withdrawn and it was replaced by “offensive” in order to cope with the mainstream ideology of the Americans; they mitigate the act of the non-Arab citizens. Shaheen reported the reaction of the American newspapers and other sources of media and their unanimous agreement about scapegoating Arab Muslims: The unbalanced coverage of Western media is also concretized in Arabo-Israeli conflict where there is a plain distortion of facts between distinguishing who is the aggressor and who is the victim (Poole, 1999).

1.7 Impact of Anti-Islamic campaigns on co-existence

The study of impacts will be able to offer some insightful ideas for the authorities in media management, both at local and international levels, in providing proper guidelines for more fair news coverage and content made by creators, especially after 9/11. It is hoped that this discussion of impacts will open up the eyes of policymakers to reform a group of journalists and content creators who are non-bias and not aligned with any propaganda per se. This would also shed light on the type of content and source of media through which it disseminates to identify the loopholes in the mass media and investigate what kind of media is most harmful, contributing to wrong image building, so Muslim content creators may pay heed to those platforms to create content that consists of a truthful and peaceful image of Islam. To change the content creation against Muslims in the west through Muslim content on the OTT platform and social media.

Assuming the Muslims in entirety and, subsequently, posing them as responsible for terrorism creates a world of terror (Tariq et al., 2021) and insecurity in which discriminating against and attacking the Muslim minorities becomes acceptable and normal in the West (Todd, 2018). Such has been the case of the Muslims in the US in post-9/11 scenario. They were victimized in thousands of hate crimes, verbal abuse and violent attacks because of their race/ethnicity or religious identity (Todd, 2018). Today twenty-three years have passed but the Muslim women in hijab (veil) continue to experience discrimination.

One common explanation for this growing antipathy is the perceived association between the Muslims, terrorism and political violence, and mass media seem to be solidifying this association in Western public consciousness. However, recent studies have pointed out that the perception of the Muslims as a political and/or cultural threat generates the feelings of insecurity among the Westerners that generalizes the fear of Islam and Muslims, what we call it today 'Islamophobia.' In addition to, the incidents and nature of reporting content being shown in mass media impacting Muslims badly resulting Islamophobia by instilling anti-Islamic content developing hatred against Muslims.

Particularly, the concept "jihad" is not confined in violent acts and war as it is conceptualized and recognized in Western world, but it is open to different acts and performances that a Muslim can perform (Kumar, 2012). Jihad, for example, can be applicably related to an individual "refraining from wrongdoing", to a "woman agonizing in child-birth", to a "man struggling and endeavoring to up-bring his family", besides, of course, taking a "holy war" as a defense but never as an attack. In this respect, the analogy between the principles of Islam and violent acts is a distortion of facts that is caused primarily by the Western deliberate ignorance of Islamic principles (Kumar, 2010). The concept Jihad has undergone a series of deformations (Edward, 1997). In the first place, it links Muslims to bloodthirsty people and makes them a love-violence nation. Then, stripping it from its religious and spiritual connotation, the West reduces the concept Jihad to a mere act of terrorism (Kumar, 2010).

Following the September 11, 2001 attacks, U.S. national security policy, encapsulated in the "Global War on Terror," positioned Muslim identity as a central security threat, leading to racial profiling, surveillance, detention, and deportation of Muslim, Arab, and South Asian communities (Volpp, 2002). These measures, institutionalized through policies such as the USA PATRIOT Act and NSEERS, drew on longstanding Orientalist tropes that frame Islam as violent and culturally incompatible with the West (Said, 1978). This racialization of Muslims has historical precedents in the Naturalization Era (1790–1952), when courts deemed Islam inassimilable with American whiteness, thereby restricting citizenship (Beydoun, 2013).

The post-9/11 period saw the term "Islamophobia" gain traction, evolving from a descriptor of interpersonal prejudice to a framework acknowledging the state's instrumental role in perpetuating anti-Muslim discrimination (Ali et al., 2011; Beydoun, 2016). Beydoun (2016) conceptualized Islamophobia in three forms: private (individual acts of bias and violence), structural (institutional policies targeting Muslims), and dialectical (mutually reinforcing cycles between state action and public sentiment). This framework underscores the state as a principal purveyor of Islamophobia, with examples ranging from the PATRIOT Act to the Muslim Ban.

Islamophobia's persistence is evident in shifts in public opinion. While President George W. Bush initially promoted tolerance toward Muslims post-9/11, his administration's policies—coupled with media narratives supporting the Iraq War—fueled negative perceptions (Mogahed, 2013; Bennett et al., 2008). Hate crimes against Muslims surged in the immediate aftermath of 9/11 and remained elevated, peaking again during the 2016 U.S. presidential election cycle (Sridaran, 2017).

Under subsequent administrations, including Obama's, policies like Countering Violent Extremism (CVE) continued to disproportionately target Muslim communities, despite partisan differences in public opinion (Brennan Center for Justice, 2019). Republican rhetoric, particularly during Donald Trump's 2016 campaign and presidency, amplified anti-Muslim sentiment, with his Muslim Ban and inflammatory statements linked to increases in hate

violence (Pew Research Center, 2017; Modi, 2018). This trajectory illustrates Islamophobia's structural entrenchment and political utility across the U.S. political spectrum.

Studying the incidents, nature of reporting, and content being shown in mass media that are impacting Muslims badly. To study the impact resulting in Islamophobia by inculcating anti-Islamic campaigns by reporting terrorism. Terrorism does exist everywhere, but only showing it as belonging to Islam is the drawback of present reporting and the absence of unbiased content in mass media. To study the impact of mass media anti-Islamic campaigns and content being shown on televisions and on OTT platforms. The impact of negative reporting has subjected terrorism to being an act done only by Muslims; however, it is an act that has nothing to do with Islam or Muslims. When the person has shown an immoral act, if he is not Muslim, he cannot be referred to as a terrorist but as a criminal only. It is the duty of Muslim content creators to create a clear distinction between Muslims and terrorism by separating both through representation and by showing a true and positive image of Muslims and Islam through mass media and diplomacy. To determine the means of mass media through which Islam is being portrayed as the religion of terrorists, not Muslims, after 9/11. The impacts of the manipulative image made by the media on Islam through the use of different kinds of mass media, which has caused islamophobia, the most prominent barrier between Muslims and Westerners. identify the solutions bridging the gap between Islam and the West to halt the fueling impacts of mass media content prevailing as a barrier.

Terrorism do exist everywhere in world in different forms but west only shows it as it belongs to Muslims only is definitely the drawback of present reporting and absence of unbiased mass media content. The impact of negative reporting has subjected terrorism as an act being done only be Muslims. However, it is an act has nothing to do with Islam and Muslim except of their suffering. When the person has showed an immoral act if he is not Muslim, he cannot be referred as terrorist but a criminal only. It is duty of Muslim content creator to create a clear distinction between Muslims and terrorism by separating both through representation and by showing a true and positive image of Muslim and Islam through mass media and diplomacy.

1.8 Solution towards negative narrative against Islam

It is the responsibility of the Islamic States to try to separate the notion of Muslims from terrorists through positive mass media content building. It is the duty of Muslim content creators to create a clear distinction between Muslims and terrorism by separating both through representation and by showing a true and positive image of Muslims and Islam through mass media and diplomacy.

If the content broadcast in mass media is supported by true Islamic values and exhibits content related to the orders given in the Quran and Sunnah, it may help bridge the exacerbating gap between Islam and the West. Muslim states must prepare such content to show, which could be able to improve the tarnished image of Muslims synonymous with terrorists. It is the responsibility of the Islamic States to try to separate the notion of Muslims and terrorists through positive mass media content building, as it seems very challenging in times when people believe, generate opinions, and build their mindsets through mere scrolling on social media.

Specifically, following are the recommended ways to shrink the barrier and create a barrier between Islam and the west through the ideas of content and its proliferation using mass media:

1. The Role of Mass Media & Information Technology in Islamic Education

Media enable us to reach out to the entire world. We can utilize them to spread the true message of Islam, to preach and teach the Islamic doctrine of peace and love, and to promote our beloved Prophet (PBUH)'s SUNNAH.

2. Strategies for the Improvement of the Image of Islam and Muslim

In spite of all the negative propaganda against Islam, ironically, Islam still happens to be the fastest-growing religion, not just in the West but also across the world. Replies via the media. The first way is to reply via the media, i.e., using the same tool that is often used against us. Replies can be in the form of letters, articles, pamphlets, and books, which can be sent to newspapers and magazines and posted on the Internet. Appearances on satellite TV channels and giving public lectures in order to present the correct picture of Islam are also other possible ways. Common non-Muslims throughout the world have become victims of a section of the media and its propaganda.

3. Diplomatic Complaints

There can be peaceful demonstrations or protests in the form of a congregation. A large number of Muslims can march to parliament house and protest against what has happened against foreign Muslims. Muslims can also give a letter to the embassy of that particular country and request the Prime Minister to take action against the offender.

4. Political Pressure

This takes place on a higher level between political authorities of countries. The leaders of different Muslim nations can apply pressure on a political level. The Muslim governments can withdraw their representatives from that country and close its embassies as part of a political boycott, if they refuse to give a public confession and do not stop insulting the Prophet (PBUH)

1.9 Conclusion

Conclusively, in this study, it is true to say that in several instances social actors in favor of Western media were frequently given the activated role of the headline, while Islam and Muslims were allocated the passivated roles. However, in such pieces of news where a damaging image of Islam was intended, Muslims were commonly the dominant actors of the news headlines. In addition, this study came to this conclusion that in many cases, Western media purposefully tend to collectivize Muslims to depict that terrorism and Islam are two inseparable notions which go hand in hand in the world of Muslims. The confrontation between Islam and the West is not a new phenomenon. The history bears witness to the fact that the conflicts and military confrontation between west and Islam dates back to the time of Prophet Muhammad in the seventh century and run through the Byzantine empire, the crusades, the Spanish re-conquered, the fall of Constantinople, the eras of colonial and national independence, cold war era, post-cold war era and above all, after the incident of 9/11 (Greg, 2000). After 9/11 the terms "Muslim" and "Terrorist" became identical in many western countries. The elite media in the United States including the newspapers: New York Times and Washington Post; the magazines: like Time and Newsweek, electronic media including: ABC, CBS, NBC & CNN have been emphasizing Islamic world in negative and disapproving manner. America mainstreams elite media like New York Times, Washington Post, Newsweek, Time Magazine, CNN, CBS and NBC have been distorting the image of Islamic world. Such words and phrases have been applied or associated with Islamic world. For example, "Islamic militant from Pakistan", "Pakistan backed Muslim rebels", "Islamic terrorist training camp", "Islamic fundamentalist theme", rogue state "Taliban are the pawn of Pakistan Intelligence Agencies", and "Pakistan maintained links with terrorists in the region."

Media is a social agent that has ability to change community perceptions and its influence can seriously impact on minority groups by imperiling their peaceful existence. It is the need of hour to look at what the Western media publishes, says and shares; and how people perceive information about Islam and Muslims. More often the Islamophobia views of the Western media influence the masses to have anti-Islam views resulting in violent activities towards the Muslims. It is observed by the scholars that the Western media often presents the Muslims as an orthodox and terrorist community on the basis of cultural differences, religious grounds, ideology, geography, gender and race (Dunn, Klocker, & Salabay, 2007; Morey, & Yaqin, 2011; Saeed, 2007).

By studying the impact of mass media's anti-Islamic content being shown on televisions and on OTT platforms, it is comprehended that the Islamophobia is the result of negative image building of Islam in the west. It is therefore recommended that the future researchers must examine all the actors who have presence in media and speak/write about Islam and the Muslims negatively such as the politicians, government officials, and others. In fact, this will be a good contribution by the future researchers to the subject of Islamophobia.

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